

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Two lectures 'by William Denton, through the mediumship of Mrs. E. A. Hodgson,' have been sent to us. The subjects are 'The Origin of Man' and 'The spiritual evolution of Man,' and the pamphlet is published at 'The Standard Printing Works,' Newcastle, New South Wales.

The little publication would have been a more attractive one if it had received careful revision by anyone half as clever as William Denton: but, for all that, there is good stuff in it, especially in the first lecture, which brings out fairly well the difference between the conclusions of Darwin and Wallace: and yet we doubt whether Dr. Wallace would endorse in its entirety this presentation of his case.

'Man's place in the Universe,' by the author of 'The story of Atlantis' (London: Theosophical Publishing Society), is an attempt to set forth briefly the leading teachings of Theosophy; though the word *assertions* would perhaps more accurately describe the fact. The work, however, has its uses; and, if it puts flighty notions into the head, it will put nothing but purity into the heart.

The book largely turns upon reincarnation, but when will a Theosophist face what is really wanted,—a courageous and explicit exposition of the process of a reincarnation? How is it done?

This writer makes an alarmingly frequent use of the word 'function' as a verb. It is, in fact, peppered all over the book wherever it could be got in. It is not a well-born word, and should be used sparingly, but Theosophists seem to revel in the verb 'to function.'

It is a sign of the times that from so many points of view thoughtful minds trace God to the human self. We have several times noted this. The tendency needs careful watching, for it may, on the one hand, be unduly feared, and, on the other hand, be welcomed with exaggeration. A germ paragraph from 'The Philistine' runs thus: 'To know that man is greater than his acts—to believe in him in spite of his wrong-doing—this is to love God whom we have not seen.' That is a fruitful remark—if true: and is it not true? Man, it is constantly affirmed, is the child of God; and we are taught on the highest authority, to call God 'Father.' So then, it would seem that there is a God-side to every one of us. That brings us very near to the apparently daring saying that the God whom we have not seen is in man. But the danger is obvious

A typical working man of the radical type was lately asked why he did not go to a certain church whose minister was a man he swore by in all political, social, and ethical matters. The answer was as typical as the man: 'I'm not going to that sweaters' shop.'

It was perhaps an extreme case, but there is grave matter for thought in it. The church in question was upheld mainly by manufacturers and bankers, and certainly helped to point the reproach that, for the most part, the Church is, in England, the church of the rich.

At length the labour worm has turned. In Indianapolis a church is going to be run by trade-unionists for trade-unionists,—an extension of the class-bias which makes one shudder at the unspirituality of the whole thing. Do these people, at both extremes, know at all what religion really is? 'The New York Evening Post' satirically says, 'The project is an interesting departure from the Biblical ideal of the rich and poor meeting together before the Lord who is the Maker of them all.' 'Interesting'! We should choose another and a sadder word.

'The Brooklyn Eagle,' however, seems to excuse the idea, if only as a hit back. It says:—

Well, why not? The rich have their churches. It is as sure that fearless truth will not be spoken in some churches on Fifth Avenue as that fearless untruths will be spoken in a church to be founded on hate and class distinctions. He who preaches to millionaires only dare not say what he inwardly thinks of the actions of those who pay his salary, or of the worth of money when a man has ten times more of it than he can spend. The labour-union preacher will be as timid in respect of his opinions of the labour trust, with its strikes, its riots, its injustices, its oppressions, its denials of the constitutional right of Americans to work. His view must be biased away from wealth. By striking a balance between what is said in the plutocrats' churches and that which the walking delegate presides over, we may come to the truth.

That is not the way to get at 'the truth,' as both capitalists and workers will know when they see—if ever they do see—the difference between a spiritual man and a beast of prey.

A certain professor of chemistry, on being told by the University librarian that the Library was being re-arranged and weeded, and asked what books in his department should be kept, replied: 'Keep nothing older than ten years.' 'The Christian Register' actually applies this to Theology, and says:—

Nine hundred and ninety-nine out of a thousand of the theological books printed twenty-five years ago are now worthless and unsalable. But the same thing may be said of books of many other kinds—medical, philosophical, scientific. Not a single instrument used in the laboratories of Harvard College forty years ago has any value now excepting as a curiosity for a museum. It is astonishing how many things we have lost, to the great advantage of the human race.

The Philadelphia 'Saturday Evening Post' tells the following good story concerning Senator W. P. Frye and

the great Agassiz. The Senator is telling to the Scientist his fishing exploits in Maine :—

'Among the triumphs,' said he, 'was the capture of a speckled trout that weighed fully eight pounds.'

Doctor Agassiz smiled, and said: 'Reserve that for the credulous and convivial circles of rod and reel celebrants, but spare the feelings of a sober scientist.'

'This is not a campaign whopper I'm telling; I weighed that trout carefully, and it was an eight-pounder.'

'My dear Mr. Frye,' remonstrated Doctor Agassiz, 'permit me to inform you that the *salvelinus fontinalis* never attains that extraordinary weight. The creature you caught could not have been a speckled trout. All the authorities on ichthyology would disprove your claim.'

'All I can say to that,' replied Senator Frye, 'is that there are, then, bigger fish in Maine than are dreamed of in your noble science.' As they parted, Mr. Frye added, merrily: 'If you will establish a summer school somewhere under the shadows of Mount Katahdin, I'll wager that it will not be long before you will have occasion to alter your text-books.'

The next season found the statesman at his usual avocation in the Maine woods. One day he caught a speckled trout that weighed nine pounds. He packed it in ice and sent it to Doctor Agassiz.

A few days later he tramped to the station where he received his mail and telegrams. One of the latter was an epigrammatic message from the great scientist, which Senator Frye cherishes to this day. It reads:

'The science of a lifetime kicked to death by a fact.—AGASSIZ.'

There are other fishers about, and for higher game; and we also have had confessions concerning the science of a lifetime kicked to death by a fact.

Surely this, by Philip H. Savage, is one of the most tenderly sensitive bits of summer poetry ever written :—

I know not what it is, but when I pass
Some running bit of water by the way,—
A river brimming silver in the grass,
And rippled by a trailing alder-spray,—
Hold in my heart I cannot from a cry,
It is so joyful at the merry sight;
So gracious is the water running by,
So full the simple grass is of delight.

And if by chance a redwing, passing near,
Should light beside me in the alder-tree;
And if above the ripple I should hear
The lusty conversation of the bee,—
I think that I should lift my voice and sing;
I know that I should laugh and look around,
As if to catch the meadows answering,
As if expecting whispers from the ground.

SPIRITUAL PRAYERS

(From many shrines).

Thou knowest what we most require, even before we ask it, omnipresent Spirit! But it is Thy will that we should seek Thee, since he who would find must seek: that we should love Thee, since he who would be loved must love: that we should know Thee, since he who would know must feel delight in knowledge. Save us from the deadness which would neither seek, nor love, nor know; from that scepticism of the emotions which can look out upon this universe of life and glory, and doubt that there is Supreme Mind and Universal Love behind it all; that there is One who readeth and understandeth it all; One in whose infinite providence there is compensation and comfort, and ultimate joy in existence for every frailest child of humanity, for every creature that owes its life to God. Help Thou our unbelief, Spirit of all beauty and love! Teach us to know ourselves, that we may control ourselves. Save us from the blindness of passion, from all unworthy appetites, all unrighteous anger, all Pharisaical dealing with our fellow-creatures. In detesting the wrong, may we have compassion on the wrong-doer. In hating all meanness, treachery and tyranny, may we keep the heart free from the bitterness of a personal resentment. Draw us ever nearer to Thyself, O God! and make us worthy of our immortality. Amen.

STRIKING PHENOMENA UNDER TEST CONDITIONS.

We have received from Canada a cutting from the 'Ottawa Daily Free Press,' of July 19th, giving an account of the experiences of Mr. Geo. C. Holland at the Spiritualist Camp, Lily Dale N.Y., U.S.A. Mr. Holland, we are informed, is 'one of the *Hand* reporters of the Senate of Canada,' and he signs his name to his article, which was written at Lily Dale specially for the 'Free Press,' and bears the date of July 16th, so that his testimony is valuable and up-to-date. After a description of the general appearance and characteristics of the 'camp,' which need not be reproduced, and an admission that he was 'warned on all occasions to "test the spirits" and use his own judgment,' Mr. Holland says :—

'We went to a materialisation séance held by a Mrs. Miller-Wilcox in her cottage on a side street. The séance room is a chamber about 10ft. by 13ft., with two windows fronting on the streets, a door opening into the hall, and a door leading into an adjoining chamber. I told the medium frankly that I was investigating and I might possibly publish a description of the séance, and that I should, therefore, like to take every precaution against the possibility of fraud or collusion. She expressed her entire willingness to submit to test conditions—indeed, she seemed as anxious as any of us to remove every possible doubt from our minds, and suggested precautions which might not have occurred to us. While my wife and another lady accompanied her to her room to see that she changed her clothing, and to remain with her until she entered the cabinet, I examined the séance chamber most carefully. The floor was carpeted, the edges of the carpet being thoroughly tacked down. There was no trap-door or opening to be found anywhere; in fact, as I afterwards found on examination, there is no cellar under the cottage. The furniture in the room consisted of a rocking chair, eleven common cane-seated chairs, a sofa and the cabinet. I removed the sofa from the corner and examined the floor under it; lifted the cabinet—a light skeleton frame covered on the top and three sides with grey blankets, and with a curtain of the same description in front—saw that the windows were covered with mosquito netting on the outside, and that there was no aperture anywhere through which a mouse could enter the room. When the medium came, I sealed the windows and doors, but even without this precaution nobody could have entered the room without the knowledge of everyone present. We, the percipients, sat in a semi-circle, close together, facing the cabinet. Including the medium there were ten of us in the room, and in such a confined space none of us could be far from the cabinet. The medium's husband attended to the lights, and her daughter acted as mistress of ceremonies. The proceedings were opened with a brief address from Miss Wilcox, explaining what would occur, and warning us not to move from our positions unless called to the cabinet by a spirit. I was then invited to tie the medium's hands. The rope was woven of some soft, but strong and inelastic material, as I found on testing it carefully. I tied the medium's right wrist, drawing the rope tight enough to slightly impede the circulation of the blood, and fastening it with a double knot drawn very tight. I then carried the ends around her left wrist, fastening it in a similar manner. Then with a thread I carefully tied the ends of the rope together. Every outsider present examined the knots and pronounced them a good job. A common bent wood chair was put in the cabinet and occupied by the medium, the curtain was dropped and the light turned down. Within two or three seconds the medium called "light," the lamp was turned up and the curtain drawn aside, showing the medium standing with her hands still tied and the chair hanging on one of her arms. The curtain was dropped and raised several times in quick succession; each time the position of the chair was changed, the arms passing through different rungs and hanging at one time on the right arm, another time on the left arm, and sometimes on both arms, but always in such a way that the rope must either have been removed and tied again, or the chair must have been changed by spirit hands. After each change I was invited to examine the knots and did so, always finding them intact. I was then requested to lend my coat to the medium. I placed it on her lap, the light was lowered, the curtain dropped, and almost simultaneously at the word "light" raised again, disclosing the medium with my coat on her. The curtain was dropped and raised time and again, and in every instance the position of the coat was changed—the medium's arms were in the sleeves only, or both arms were in one sleeve, or the sleeves were turned inside out and the chair was suspended from one or both of the medium's arms. At the end of this stage of the séance we all examined the medium's wrists and to all appearances the knotted rope

was just as I had tied it. During all this time the medium was in her normal condition.

'The lights were now turned lower, the rocking chair was placed in the cabinet and the circle joined in singing well-known hymns. After about ten minutes the medium passed into a trance or cataleptic condition, and forms clad in white began to glide out of the cabinet and return to it. The light was dim, but I was able to recognise the presence of all the percipients, not one of whom moved from the circle during the séance except when called to the cabinet. In a few minutes one of the forms advanced to an old gentleman and drew him to the front of the cabinet. There was a brief whispered conversation, and then the white form vanished. During the evening I should judge some fifty of these forms, mostly female, emerged from the cabinet and spoke to the percipients. For a long time none of them came to my wife or myself. Finally, a female form came directly to me, took me by the hand and drew me to the front of the cabinet, then beckoned to my wife and, as she advanced, took her by the hand. We asked the name of the spirit; she put her lips close to my wife's ear and whispered the name of a very dear friend, whose sudden death eleven years ago had grieved and shocked us inexpressibly. Then, while still holding our hands, the form vanished like lightning, apparently sinking through the floor. I had always imagined that there was something clammy and chilling about these apparitions, but the hands of our spirit friend were warm, soft and lifelike, in striking contrast to the hands of the medium, which were, from the tight cord pressing her wrists or some other cause, cold and clammy. Soon afterwards a male form came to me and drew me by the hand to the cabinet. He raised the curtain and I entered the cabinet with him. "Cross your arms over your breast," said he in a decidedly masculine voice, "and we will give you strength." I did so, and innumerable hands slapped me vigorously on the back and shoulders till I glowed with heat. I tried to count the number of hands that struck me simultaneously, but found it impossible to exactly fix the number. I am confident, however, that there were at least six. The spirit then took me by the hand and while holding it directed me to feel the medium's hands. I did so, fingering the knots to make sure that they were still tied. The contrast between the temperature and condition of the spirit hands and the human hands was striking, the former being warm and soft while the medium's were cold, the tendons and muscles of the arms being tense and rigid. In a flash the male spirit guide was gone and a female form stood beside me. Taking me by the hand, she led me out of the cabinet, then turned my face to it and lifting the curtain told me to feel the medium's hands. I did so while the spirit form held one of my hands and the curtain. Then dropping the curtain she released my hand and vanished. The séance came to an end by a sudden noise, as if a heavy weight had dropped on the floor. Mr. Wilcox explained that it was caused by a spirit lifting the rocking chair in which the medium reclined and reversing and dropping it. Drawing the curtain aside, we found the back of the rocking chair towards the circle. The medium was still in a trance, the arms rigid as iron, and the rope on the wrists just as I had knotted it.

'I daresay to many of your readers there is nothing new in what I have here narrated. Others have witnessed and described such séances; but as a rule such accounts are ascribed to the enterprise and imagination of the newspaper reporter, and treated as fiction pure and simple. I have described what I saw and heard, leaving others to draw their own conclusions from the facts. If fraud were possible under the conditions, one would have supposed that some member of my own family would have been materialised for the occasion, but the only spirit that came to me was one that I had not been thinking of and whose name, I should judge, was unknown to anyone in the circle but my wife and myself.

'To sum up the results of the séance, I may say (1) that the phenomena were genuine; (2) that forms other than those of the ten living persons in the room appeared and disappeared; (3) that the apparitions were warm and substantial and endowed with strength and intelligence; (4) that some of these forms were in the cabinet with the medium to my personal knowledge and to the knowledge of others who entered the cabinet during the séance; (5) that the forms could not be emanations from or the astral body of the medium, because frequently two of the forms appeared simultaneously, and they varied in shape and stature.'

CHANGE OF ADDRESS.—Mr. Bernard James, magnetic healer, desires to inform his friends and clients that he has removed to 8, Avonmore-mansions, Avonmore-road, Kensington, close to Addison-road Station. For particulars as to consultations, &c., see advertisement.

MATTER, FORCE, AND CONSCIOUSNESS.

By JOHN B. SHIPLEY.

(Continued from page 341.)

V.

PONDERABLES AND IMPONDERABLES.

PART I.

The Rev. J. Page Hopps, in his admirable little book 'A Scientific Basis of Belief in a Future Life,' says (page 37): 'Life and thought are orderly, progressive products of natural law, and they belong to the sphere of spirit. In considering the various grades of matter and of life, we come upon thought or consciousness in an ascending scale. Force, matter, and instinct, though all equally wonderful and mysterious, are all below it. It is in thought and consciousness that we for the first time come to personality, and to that marvellous unity of life which binds into one supreme act of self-introspection or reasoning the complicated faculties of the human being.'

Without discussing how far thought and consciousness are co-extensive, or whether the author is justified in coupling them by 'or,' and speaking of them collectively and individually as 'it,' we will proceed to say that this passage brings up the suggestion, whether it be intended to do so or not, that thought may be said to bear the same relation to the non-material substance forming the spiritual body postulated by Spiritualists, that force does to external matter. Thought is the cause of action, motion, in the spiritual universe as force is in the material. Just as in the material world we cannot have any knowledge of force except by observing its effect upon matter, so in the spiritual world thought is revealed to us by its effect on spiritual substance, on that which corresponds in that world to matter in our universe.

Therefore, before we can scientifically reason or experiment by exact methods upon spiritual phenomena, we must have a conception of the existence and nature of this spiritual substance. Conversely, if we could have a real conception of this substance, we should be encouraged and emboldened to investigate its laws, and even to endeavour to render it amenable to exact measurements, such as we carry out on the various aspects of matter, and on the forces by which it is acted upon. We measure the length, breadth, and thickness of a solid; we weigh it, that is, we determine the action of the force of gravity upon it, and by comparing this measure with that of its bulk we obtain its specific gravity. We measure the various effects produced in it by heat, electricity, and other forces, and we find eventually that some of these forces act upon the matter itself, others act through the surrounding medium. In some cases this medium is easily recognisable as a finer form or grade of matter in which the denser visible matter is immersed, and which is displaced by it; but there are found to be other forces which act upon matter through, or by means of, a medium which is not subject to two well-known laws of matter, gravity and impenetrability, so generally associated with it that they have even been raised to the rank of universal principles, a rank that is now found to have been erroneously assigned to them. The recognition of this error is in fact the first step towards bridging the gulf between the material and the spiritual conceptions of existence and reality.

As a proof of the distance which even the most hardened scientific materialist has already travelled in this direction, I will allude to the phrase we sometimes read, 'Imponderable forces.' This is sheer tautology, for no force is ponderable. It refers to a former misconception as to the nature of certain forces that were once supposed to be forms of matter, thrown off from it as we still say that the perfume is emitted by a flower. Light was supposed to be matter emitted in this way by the body forming its apparent source. Heat and electricity were supposed to be 'fluids,' and light, heat, and electricity were called imponderables, not as force, but as matter. Later, it came to be supposed that these and other forces acted through the particles of a solid,

liquid, or gaseous medium, and those media which allowed a force to be propagated through them were said to be conductors of that force, while others were said to be non-conductors, or impervious to that particular force. Thus, wood is said to be a good conductor of sound, though almost impervious to light and electricity. Metals conduct electricity, and glass, air and water are transparent to light. Air, no less than water and wood, has weight, that is, it is influenced by the force of gravitation. In a word, matter is required for the manifestation and propagation of force, and all matter is subject to gravitation, or ponderable. Such was the assumption.

But recent researches have changed all this. They have taken up again, with a more definite signification, the old conception of an *ether*, a term which has had many meanings. It has always denoted some attenuated and subtle form of matter, whether as an exalted and refined atmosphere proper to divine and spiritual manifestation, as the form of matter occupying interplanetary and interstellar space, or, by an alchemical metaphor, as an unusually mobile fluid. The modern conception of ether is a universally-pervading medium, through which certain forms of force are manifested, whether outside or inside our atmosphere, and even within the particles of the most solid material substances.

Forces are now being classified according to the medium through which they are propagated from the point of origin to that of manifestation. It is not that the forces are manifested *in the medium*, rather the reverse, for to be transparent to a certain force, or capable of conveying or propagating it, the medium should be inert to, that is unacted upon by, the force in question. Air is transparent to light, we say; but if the air were influenced by the light, the light would be obstructed and diminished in its passage to that extent. Dust in the air makes the passage of light manifest; this is because some of the light is stopped by the dust, and as a matter of fact it is not the light that passes that is revealed to us by the 'motes in the sunbeam,' but the light that is stopped by them and prevented from passing. If the light passed through the air without loss, we should see no trace of it during its passage. We are not here asserting that it is really the molecules of oxygen and nitrogen in the air that convey the light, only that these offer no apparent resistance to its passage.

Sound is evidently conveyed by the air itself, and probably also by solids, or by the air contained in them. Wood, as is well known, is a conductor of sound, and a rod of wood, or even in certain cases a stretched thread, may act as a speaking-tube. In an exhausted receiver the sound of a bell is heard more and more faintly as the air is attenuated. No vacuum has been produced that is impervious to light, but certain phenomena connected with light are brought into prominence when the material air is removed. Matter in high vacua behaves in a peculiar fashion, which has been made the subject of important researches by Sir William Crookes. The medium which conveys light is, however, affected by the presence of other matter through which it is diffused, and which has the effect of retarding the passage of the light, producing the effect known as refraction, shown when a ray of light passes through the light-bearing medium contained in water or glass. Whatever the nature of this medium which penetrates the particles of transparent substances, we will call it for the purposes of this discussion 'luminiferous ether.'

But modern science has gone beyond this luminiferous ether, for it has discovered a form of undulation comparable to light, but not directly perceptible to the eye, and not subject to refraction, that is, to retardation on its passage through transparent media, and one, moreover, which is capable of passing through forms of matter which are not transparent to ordinary light, and in which we may therefore assume that the luminiferous ether is not continuous or all-pervading. These rays are known as Röntgen rays from their discoverer, and as X-rays from their indeterminate character.

Almost simultaneously, another form of undulation, also not amenable to previously known laws and conditions, has been discovered, and is being very actively investigated in

different countries. These Hertzian undulations bear to electricity much the same indefinable relation that the X-rays bear to ordinary light; like them, they are believed to be propagated in straight lines, and to be little affected by 'solid' intervening matter. These phenomena involve the hypothesis of an ultra-ether, which we will call radial ether. This radial ether is almost certainly imponderable, and is an exception to the rule that matter, if by this term we denote all media conveying force, as well as all substance acted on by force, is subject to gravitation.

I would here add that by an application of the principle above stated, according to which a perfect medium must be unacted upon by the force it conveys, the transference of the force we call gravity involves the supposition of a medium not acted upon by gravitation. I have never seen this thesis stated, but it appears self-evident. Again, if the medium which fills interstellar space, or say the interplanetary space of our own tiny solar system, were acted on by gravity, each body would draw around itself an atmosphere of ether, just as is the case with the air-atmosphere, the depth of which we measure by means of the barometer. There would then be nothing left to convey to us the attraction of the sun, which holds us swinging in our yearly orbit. This phase of the argument is not new, for against it has been set the theory of the infinite expansibility of ultra-gaseous matter; and this may apply to the luminiferous ether. But the novelty lies in the recognition of an imponderable form of actual matter.

It is the recognition, rather than the idea itself, that is new. Lord Kelvin, in a paper read before the British Association in Glasgow, 1901, and printed in the 'Philosophical Magazine,' January, 1902, thus states the case: 'Many years ago I gave strong reason to feel certain that ether was outside the law of gravitation. . . . If ether extends through all space, then it is certain that ether cannot be subject to the law of gravitation. . . . We must admit there is something which we cannot refuse to call matter, but which is not subject to the Newtonian law of gravitation. That the sun, stars, planets, and meteoric stones are all of them ponderable matter, is true, but the title of my paper implies that there is something else. . . . Ether we relegate, not to a limbo of imponderables, but to distinct species of matter which have inertia, rigidity, elasticity, compressibility, but not heaviness.'

It will be observed that 'species' is here in the plural. Newton also strongly urged the idea that a medium was necessarily involved by the possibility of attraction between distant bodies. Our desire is to call attention to the necessity for assuming that this medium must be imponderable.

(To be continued.)

UNCONSCIOUS TELEPATHY.

Writing in the 'Banner of Light,' under the heading 'The Outlook Beautiful,' Lilian Whiting says:—

'A curious instance of unconscious and unaccountable telepathy came recently to my personal knowledge. There were two individuals who had never met, but who held some mutually antagonistic conceptions of each other—conceptions that were, too, perhaps more or less mutually erroneous—and this condition had lasted over a prolonged period of time. Then one of these persons had the experience of waking in the night, simply engulfed in an overwhelming wave of tender and compassionate feeling toward the other, seeing, as if with spiritual vision, a nature unstrung, hardly responsible, and one that invited only the most infinite tenderness and care. This wave of new and perfectly clear perception was like a magnetic trance. It was an hour of absolute spiritual clairvoyance, and the evidence was furnished by a letter received, the next morning, from a mutual friend, which entirely substantiated and corroborated the telepathic impression that had been experienced in the night. Now the scientific question is: Whence did this impression proceed? Was it direct telepathy between the two persons concerned? Was it a clairvoyant reading of the letter that was *en route* during the night? Who can decide? The special point here is that these most vivid and intense experiences are largely, if not entirely, encountered unconsciously. They suddenly—come. One asks for them—and they do not come? Now how are we to pluck out the heart of the mystery?'

ELLA WHEELER WILCOX ON SPIRITUALISM.

Writing in the 'Chicago American,' Ella Wheeler Wilcox, with her usual shrewd, sound sense, while expressing her own conviction that 'the spirits of our dear ones do at times return to us, to comfort, guide and cheer,' forcibly condemns the folly of those who haunt séance rooms and encourage unscrupulous tricksters by their credulity. This is how she explains her attitude towards Spiritualism:—

'I believe hundreds of well authenticated instances exist where these spirit forms have been seen—not in darkened rooms, under linen sheets, but in broad light, and in their own likeness.

'I believe thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

'Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return.

'The Bible is full of such occurrences, and God's universe is the same to-day as it was in those historic times.

'Meantime I feel that since the spirit life is the more advanced life, we should not intrude upon its higher usefulness by continual attempts to bring our friends back to earth. Let them make the advances.

'It is easily understood how one in great bereavement haunts the mediums and clairvoyants, hoping for a message from a dear one to break the awful silence of the grave.

'That such messages have been received I have no doubt.

'That I myself have received them I am confident, but such occurrences have been rare, while my investigations have been frequent.

'Many messages given are clearly the result of mental telepathy—the mind of the medium receiving the intense desire of the visitor, and giving it back as a communication from the spirit world.

'There is no questioning the fact that some people are endowed with what might be termed a spiritual telephone, just as others have mechanical, musical, or mathematical genius.

'But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

'It is foolish, dangerous, and wrong to appeal to our friends who have passed into another world for advice and counsel upon every earthly subject. Nothing but harm can result from a constant effort to bring back disembodied spirits. They have their own work to do, and we are here to work out our own destinies, to decide our own problems and to live our own lives. No one in this world or the next can do these things for us.

'We are scholars in school, and we must not appeal to the graduates to come back from the busy world to give us the answers to all life's problems.

'The moment those endowed with the power to communicate with spirit realms use those powers as a means of earning money they become unreliable for obvious reasons. We have only to observe the most invariable mental and physical degeneration of the professional medium to realise that the Creator never intended such gifts to be used for material gain.

'I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

'They are God's messengers, sent to cheer and help struggling humanity.

'Call upon them—believe in them, but keep away from the materialising séance and let your visits to the professional medium be rare.

'Believe in your own divine self and in the God of Love, and all will be well with you.'

The passage in regard to professional mediums is, we think, somewhat too sweeping. If it applies to those who have no love for their work and who are 'in Spiritualism for the money there is in it,' then every word is applicable and justified, but there are many public mediums who are not tainted by this poisonous 'commercialism,' and who honestly devote their time and talents to the good of their 'clients,' and are compelled therefore to ask a fee for services rendered and expenses incurred. We see no harm in this any more than in receiving payment for writing for the public Press, or for preaching sermons. The test is in the *spirit* or intention of the worker.

MR. BOURSNELL'S PHOTOGRAPHS.

I notice a paragraph in 'Notes by the Way' (July 26th), in regard to Mr. Bournsell, of Shepherd's Bush, London.

Kindly permit me to say that I am a stranger to Mr. Bournsell's friends, and almost a stranger to Mr. Bournsell himself, having been in his company only two hours in my life. I have, however, received evidence that Mr. Bournsell is genuine, and all statements to the contrary would not create any doubt in my mind. Some time ago I was visiting London on business, along with my partner, and one night, feeling I should like to go somewhere, rather than sit alone, owing to depression, I examined the advertising columns of 'LIGHT,' and saw that a circle would be held at a private house in Shepherd's Bush. I went, my friend accompanying me, and the leader of the circle produced some photographs of the medium who was about to preside at the meeting, and what purported to be some of the medium's spirit friends. I was naturally sceptical, but as the gentleman gave me Mr. Bournsell's address, I and my friend, who is an expert photographer, by the way, and understood what tricks are sometimes practised on the ignorant, waited upon Mr. Bournsell, and, to my surprise, he was expecting me (a stranger) along with my friend, and informed us from whom he got his knowledge, the description being that of an old and valued friend, John Thompson Sawyers, and Mr. Bournsell described the works which we were erecting correctly in every particular. While sitting talking to Mr. Bournsell I noticed a three-fold screen behind me, a part of which began to swing to and fro. I drew Mr. Bournsell's attention to it, and he said it was a signal that we had to retire to the photographic room. All this time my friend was on the alert, he being by disposition, in ordinary circumstances, a suspicious man. Mr. Bournsell allowed me to go to the dark room and choose the plates from a fresh packet, which I marked, my friend giving his best attention to the camera. After the plates had been exposed my friend and I retired with the medium to the dark room and watched the development. One was an excellent likeness of a spirit friend, who has been known to my family for years; two others are not so plain. Just a month before coming to London I had seen the same spirit form materialise through the mediumship of Mrs. Mellon, and the spirit photograph is the exact counterpart of the materialised form in every detail. When materialised he gave his full name, and addressed me by my full Christian name, and then gave me a message relating to my private affairs, in the direct voice. All this is, of course, only *testimony* to the Editor, but to me it is *evidence*.

J. T. SHADFORTH.

Walker-on-Tyne.

DECEASE OF M. TISSOT.

The well-known artist, M. James Joseph Jacques Tissot, painter of the 'Life of Christ,' and who spent ten years of his life amongst art circles in England, passed away on Saturday last in the Abbey Bouillon, near Besançon, at the age of sixty-five. The 'Life of Christ' was the enterprise of a conscientious labourer who had already passed his fiftieth year. To accomplish that realistic panorama of over three hundred water-colour drawings, besides designs and sketches, tracing the history of the Redemption from the beginning to the end, in the personal mission of Christ, Tissot took long and fatiguing journeys in the Holy Land, studying on the spot every detail of the Divine Tragedy, and actually becoming in the process as much an archaeologist as a painter. The effort was an enormous popular success, visitors from all parts of the world flocking to the Paris Salon to see the wonderful Tissot Room. The pictures were also exhibited in London, and attracted crowds of visitors. How great the success was may be gathered from the fact that a French firm bought the series of water-colour drawings of the 'Life of Christ' for 1,100,000 francs. An English house had offered £60,000 for them, but had withdrawn the proposal on the ground that the drawings were too realistic. Spiritualists, however, will remember M. Tissot best for his exquisite picture entitled 'Apparition Medianique,' representing two spirit forms which showed themselves through the mediumship of Mr. Eglinton, one of them that of Mr. Eglinton's spirit friend 'Ernest,' and the other that of M. Tissot's departed *fiancée*.

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A 'NEW CHURCH' STUDY.

We have received seven Lectures, by the Rev. Thomas Child, on 'Fundamental New Church Truths.' They cover a great deal of ground pertaining to the theological pasture—or desert. They are keenly thoughtful and decidedly clever; but they both interest and irritate;—so sensible and yet so fanciful; so positive and yet, may we without offence say, so puerile? As to this last, take, for instance, the Lectures on 'The Nature of Revelation' and 'How to understand the Bible.' Persistently we are told that the Bible is a 'Revelation,' 'a universal Revelation.' A Revelation, we are told, must concern itself with 'eternal truth.' But the Bible is 'a story of one particular people' and 'one particular Divine Man.' The problem was how to give such a Revelation and yet to make it universal. 'God solved the problem,' we are told, 'He wrote a story.' What can we call that but 'puerile'?

But this is by no means all. We are told that the Bible has three planes or degrees,—a plane of natural story, a plane of spiritual thought, and a plane of Divine knowledge, just as Nature has. And yet, the Bible is alone taken and cited as 'Revelation,' and Revelation is said to be 'the unfolding by God to man of the things which man needs to know, yet which he has no power to originate or discover for himself.' But how can we possibly tell what man has discovered or can discover for himself? and how can we tell when he is by himself? The Bible, we are assured, has God in it. But then so has Nature: and so, we may be sure, has Human Nature. But this is admitted by Mr. Child. 'God,' he says, 'is in all history. There is no race on the earth in which God is not: there is no people's thought in which God's thought is not, and about which in turn God does not think. God, therefore, is in all thought, in all feeling, and in all life': but man, we are told, can know history and write it, and therefore 'Revelation cannot be history.' Why not? If God is in all races, and in all thoughts, feelings and experiences of all races, God is all the time revealing Himself, communicating Himself. He is guide, suggester, inspirer. How can we help drawing that conclusion? And yet we are asked to call the Bible alone 'Revelation,' and to think the matter settled when we arrive at the conclusion that God did all that was wanted when 'He wrote a story'!

Other Lectures deal with the great subjects, 'The Divine Humanity,' 'The Origin of Evil,' 'Salvation: how given and how received,' and 'The Future Life.' We are sorely tempted to linger with all these, chiefly with the Lecture, the chaotic Lecture, on 'The Divine Humanity,' but we pass on to the last, as most edifying and most our own.

We have always appreciated the important services of Swedenborg and 'The New Church' in relation to this vital matter of a Future Life: and it is not too much to say that the whole of Christendom is following on in the path marked out by them, through the old jungle. Arbitrary and fantastic in his treatment of the Bible and of Jesus Christ, Swedenborg was, from the beginning, rational and scientific in dealing with the problem of life beyond 'death.' His vast scientific attainments, in so many fields, and his personal experiences as a medium, of course immensely helped him here, and he was entitled to discourse on this subject as of 'things seen and heard.' So we are not at all surprised to find Mr. Child, in his lecture on this subject, at once emerging from abstract imaginings into concrete rationalities, and becoming perfectly simple.

The following paragraph tells us, as Spiritualists, nothing new, but it very well crystallises a good deal of incoherent thought:—

There is within this external material atmosphere a greater and more powerful sphere than itself, animating it, giving it all of vitality it possesses, infilling all things here with its presence and power, and making of them what they are. We cannot see that invisible sphere, yet all science takes it for granted. The grounds of that assumption amount to a rational proof. Just so it is with the spiritual sphere, which is to the natural as the soul is to the body—the sphere *within* that intangible one assumed by science, and very real and living, because the inmost soul of all.

As to that spiritual sphere, Mr. Child, while ready enough to have his conventional fling at 'dabbings with spirits,' says, plainly enough, that 'we all have an instinct of such a world, a feeling that it exists. We know, many of us, occurrences which could not have happened without it. We know that there is, as a matter of fact to-day, communication between that world and this in hundreds of ways.' Even our thoughts are not our own. 'They only come in: they are not there all the time.' He says:—

The New Church comes with this great truth, that there is within this natural sphere a spiritual sphere which is the source of our life, the cause of all sensation, from which all impulses come, good and bad alike. It is from that sphere we are animated, and without which not a single feeling or thought could be ours; without which, indeed, we should be as dead men.

If these things are so, it is superfluous to talk about our 'dabbings with spirits': it is spirits who dabble with us: and, if so, is it not desirable that we should know something about them, and what they are up to?

Mr. Child has a clean strong grip of the truth that it is the real man who passes out and on, at what we call 'death.' The real resurrection is not the resurrection of the body but the resurrection *out of* the body. It is the spirit-self that is the man: and the supreme fact of spirit-life is self-revealing, self-possession. He will have what he is: and what he is will manifest itself and go to its own place. The spirit-state is a state of self-sifting, and, according to Mr. Child, of self-settlement in the man's spiritual state. He is rather hard here, and leaves but little if any room for our cherished doctrine of the possible progress and emancipation of 'lost' souls.

He is simply superb, on the other hand, when he pictures the destiny and activity of the 'saved.' He laughs to scorn the old 'orthodox' heaven of selfish joy, of nothing to do except to 'languish on green banks and suck fruits, or to be in churches praying and praising to eternity.' 'Are they not all ministering spirits, sent forth to minister?' We should like to quote the whole of page 11 of this Lecture, with its fine buoyant eloquence as it describes the work given to happy spirits asking for service,—some to wait at the portals of earth-life and to help the souls that pass on: some to 'go down into hell,' to assuage, to alleviate or to punish; some to prompt and inspire the minds and hearts of strugglers upon the earth.

We have just quoted the phrase 'into hell': but the New Church hell, according to Mr. Child, is as natural, as just and as merciful as heaven. 'Hell is only congregated evils.' Its fire is the fire of evil lust that delights to hurt. All are dealt with according to their states. Each one goes to his own place. There are no accidents on the other side: there are no arbitrary sentences: God sends no one into hell: and that which is inevitable is best.

THE BLACK ART IN SCOTLAND.

The Crystal.

In those parts of Scotland where the dour blight of Calvinism has never settled, and where men's hearts are not entirely estranged from the subtler traditions of the past, we may still find those who cling to the old order, and who, if they are not actually in league with the powers of wind, of water, and of flame, yet retain a little of the ancient wisdom that has become the inheritance of the few and the scorn of the many.

I heard of such a one, quite by accident, now more than a year ago, and after many inquiries and a long search, at last found myself sitting before his cottage fire one wintry evening in November.

At first he was very reticent and unwilling to give me any information, but when I at last point-blank accused him of being a magician, and gave ample proof that I was not utterly ignorant of the things I desired him to speak about, he expressed his willingness to discuss the Black Art, and to tell whatsoever I desired, if I on my part would give him some information in return.

'I am not,' he said, 'a fortune teller; nor do I ever use my power for the sake of gain. All my knowledge I have from my father; and he had it from my grandfather, who was the owner of a great book bound with black leather and clasped with clasps of brass. That book is now mine. I am unwilling to show it to you, although it lies in that little cupboard below the plate-shelf.'

I expressed disappointment at not being permitted a glimpse of the book, and he said: 'Lest you should think I am deceiving you in any way, I will, if you wish, show you a magical ceremony at this moment.'

I said that nothing would please me better, at which he ordered me to put away my pipe and blow the candles out. Then removing the cloth from the table, he produced from an oaken press the following articles: A box of many compartments, a copper dish, and a large glass ball standing on a tripod. The latter article he placed at one end of the table and desired me to sit before it. At the other end of the table he busied himself with mixing together in the copper dish various gums and powders, chosen with much apparent thought from the box of many compartments. He then poured over the mixture what I supposed to be spirits of some description, and set it on fire. A long yellow flame leapt up, giving his face a ghastly, cadaverous appearance, and filling the room with wavering shadows. As soon as the mixture was properly alight, the flame gave off dense clouds of a pungent, aromatic smoke, not unlike that of incense, but which made my eyes tingle and the blood throb in my temples. The smoke became thicker and thicker, until I could hardly breathe, and then I heard the wizard muttering an evocation in some strange tongue, which I took to be Gaelic on account of its deep guttural rhythm.

Presently he spoke in English: 'Look into the crystal.' My eyes watered with the smoke, but I looked into the glass before me as well as I might, only seeing, however, the reflections of the room, of my own face, and of the wavering flame with its gathering clouds of vapour. 'I can see nothing,' I said, 'and all this smoke is giving me a headache.' 'Don't take your eyes from the crystal,' answered the wizard, and began his mutterings afresh.

I was fast becoming tired of the whole affair, and was about to rise in anger, when the reflections in the crystal suddenly disappeared, and I seemed to be looking into a vast space filled with a whirling multitude of dark forms spinning round and round like a swarm of flies. They became larger as I looked, and I could at last distinguish faces, some with dead eyes and white lips; others with pale, passionate faces and

red lips; and I saw waving arms, and seemed to hear a continual noise like the murmur of many whispering voices.

The figures swarmed and gathered, and seemed to rush about me and enfold me in their midst; until at last, terrified lest my imagination should be swept away into such a world of shadows, I started up with a scream. As I screamed the multitude faded away, and I saw the white face of the wizard gazing at me across the dying flame. 'Are you satisfied?' he asked.

As I was about to make some foolish, half-dazed reply, the door opened, and a woman, with anger in her unattractive face, entered the room. 'You are up to your old tricks again, are you?' she screamed to the wizard. Catching sight of a stranger, she left the room, shutting the door with a vicious crash. I heard her retreat up the stairs, muttering angrily. 'That is my wife,' said the magician.

A Seeress.

There is a young Highland girl of my acquaintance who possesses the faculty of the visionary to an extraordinary degree. She continually sees the figures of two people, a man and a woman, walking within the border of a wood behind the house she lives in. She is not a neurotic subject; her visions are the quite healthy manifestations of some inner ecstasy. When questioned concerning the vision of the two lovers, she says their faces are pale and solemn, and that they walk without sound, always vanishing in some patch of moonlight, as though the moon had power to suck them up like the dew. It is only on moonlight nights that she sees this vision.

It struck me that she would be a very fitting subject for some experiments I have wished to try, since reading a recent article on the evocation of vision by symbols.* I therefore gave her a little silver pentagram, and made her promise to hold it in her hand, or at least to wear it when she next saw the ghostly lovers. She hung it round her neck with a little silk cord, and on the first moonlight night walked through the wood in hope of seeing the man and the woman, of whom, by the way, she was not in the least afraid.

She returned home nearly insane with terror, saying that innumerable evil shadows had gathered about her footsteps; that she had seen the two lovers; and that each had suddenly changed to a nightmare shape, with a goat's head. As for the silver pentagram, she refused to wear it any more, and took it from round her neck. The very look of it, she said, now gave her a strange, unaccountable feeling of terror. I noticed that she had worn the symbol in a reversed position, and vainly tried to persuade her to wear it a little longer, right side up.

Some days afterwards I came across the following passages concerning the pentagram in Eliphas Lévi's 'Doctrine and Ritual of Magic':—

'It is the star of the Magi; it is the sign of the Word made Flesh; and, according to the direction of its points, this absolute magical symbol represents order or confusion, the divine lamb of Ormuz and St. John, or the accursed goat of Mendes. It is initiation or profanation; it is Lucifer or Vesper, the star of the morning or the evening. It is Mary or Lilith, victory or death, day or night. The pentagram with two points in the ascendant represents Satan as the goat of the Sabbath; when one point is in the ascendant it is the sign of the Saviour. The pentagram is the figure of the human body, having the four limbs and a single point representing the head. A human figure, head downwards, naturally represents a demon; that is, intellectual subversion, disorder, or madness. Now, if magic be a reality, if occult science be really the true law of the three worlds, this absolute sign, this sign ancient as history and more ancient, should and does actually exercise an incalculable influence upon spirits set free from their material envelope.'

As it is far from likely that this girl will consent to undergo any further trials, I should be glad if any initiated reader who has had experience of symbolic evocation would write and tell me the probable effect of the symbol of the Macrocosmic Star upon the subjective mind of a visionary. I refer, of course, to the symbol representing *Quod Superius sicut quod Inferius*. In my next article I hope to write of some cases of bewitchment and attempted injury I have met with.

F. P. STURM.

* See article by Mr. Yeats in Vol. IV. of 'Monthly Review.'

'INSANITY ON THE SPIRIT PLANE.'

The article in 'LIGHT,' of July 12th, 1902, with quotations from the 'Progressive Thinker' on the question 'Are all Spirits Insane?' has touched on an all-important subject.

The writer seems to find that Mr. Hudson has 'fallen into a pit,' and points to the fact triumphantly. But I would contend that even the apparent adversaries of Spiritualism never do the subject harm if they are working to discover truth in any shape. The truths of Spiritualism cannot be undermined by the proving of truths that are equally entitled to the name.

Mr. Hudson's statements, as summed up by this writer, have apparently left Spiritualism in an unfortunate attitude; but there is not the slightest necessity for it to remain there. Mr. Hudson was not concerned with the result of his statements as affecting this subject, but contented himself with proving his own point logically. He may or may not have wished to confound Spiritualism. We are all necessarily biased by our own experiences. If one Spiritualist receives communications all pointing to a state of 'radiant happiness' and glorified increase of capacities, and he is supported by the hearing of other such testimony, he is inclined to vote in favour of that conception of 'conditions' as the true one, and to look more dubiously at reverse statements.

In the light of certain communications received automatically from a friend on the spirit plane, commencing two years ago,* I was forced to consider Mr. Hudson's proposition, and that without ever having read a single work of his. I am not in the least biased by appreciation of Mr. Hudson as an author, and my experiences have led me to believe in the existence of the spirit world, yet I can see that he does thinking service in realising this question of the division of the 'subjective' from the 'objective mind.'

Some of us may be a little too optimistic in concluding that it is all going to be right for us in a happy-go-lucky way, and fail to make any due preparation for meeting the change called 'death.' To meet any change of existence successfully must entirely depend upon our own powers of adaptation to that change.

That there could exist what may be termed a collapse of mentality for some who pass into the spirit world, was a possibility quite unfounded by my own 'expectations.' But many statements made by the friend to whom I have alluded showed him to be in a condition certainly resembling 'insanity,' and further, that he was variably conscious of it.

On May 10th, 1902, 'LIGHT' published a most interesting account of a communication received by the spirit of an Icelandic.

His experiences, in certain detailed statements, were singularly like those made by my friend at an early date in the writing: 1. 'Darkness.' 2. 'Unceasing noises.' 3. 'Seeing monsters.' 4. 'Come to a lunatic asylum.'

In a work by Dr. Paul Gieber, 'Psychism,' he describes an experiment with a young man, a psychic, who relates his experiences in trance state as follows:—

'It seemed, having lost control of myself, and being no longer master of my mind, I was carried here and there, wherever thought directed me. I had not yet learned how to rule it, and before I could direct it, it would disperse me, so to speak.'

The state of the hypnotic subject is probably not so identical with that of the spirit free from the physical body as to allow us to form exact conclusions. The psychic was, in some degree, still attached to the physical register of his brain, and was consequently able to refer to it when in normal state, and describe his experiences. He was still related to his physical self, although his spirit faculties of perception were bewilderingly 'free' and sensible of altered conditions. We will conclude that he was sufficiently

'detached' to know what would have to be encountered when quite free of his physical body. It reads very much like the loss of the 'objective mind.'

Such encounter could only be met by the will. Neither Mr. Hudson nor any other scientific thinker would place the seat of the will in the 'objective mind.' 'I will' is the central point of consciousness. For the spirit, when free from its 'objective mind,' to be able to receive its impressions with certainty, in other words, to be 'sane,' that inner point of consciousness must be in compact working order. Where will-power and concentration are lacking we may assume that the spirit will very much miss that prop of the 'objective mind' which is supplied continually by 'objective' surroundings. That old apparatus does educate us to store perceptions and equally strengthens consciousness itself by so doing.

As far as I have been able to follow the intricacies of my friend's statements, he appears to have missed the functioning through the physical sense-perceptions, and to have had a long time of perplexity, because the spiritual, or inner, faculties of perception were not able to help him out. The tendency to 'drift in thought,' the difficulty of contending with the 'involuntary thought' suggested by others, as stated by himself; strengthened by the strange jumble of earth memories shown to be existing, but of which he appeared unconscious, contain strong evidence of a condition of mentality 'uncontrolled by the suggestion of his own objective mind.' That 'objective mind' has its distinct value in the present order of things, as an acquired power for dealing collectively with all objective perceptions and focussing them for the reason. But by its very constituency it proves itself to be a conditional and transitory means, and not an end. The end, as far as the spirit is concerned, is to acquire for the 'subjective' by means of the 'objective' mind.

If the physical eyesight is missing the blind man is unrelated to a whole range of experiences enjoyed by others in that respect. If, on the other hand, in addition to the physical senses, there exists an extended faculty of perception—the psychical—the man is related to a larger sphere of experiences. He is already related to the spirit-plane by possessing a spirit-consciousness that possibly will be the functioning apparatus by-and-by.

Is not the question of 'sanity' or 'insanity' one practically of the being 'related to surroundings,' or the being *not* related? If a man is in recognised relation to his physical surroundings by means of his physical senses, he is regarded by his fellow-men as 'sane,' or sufficiently so for this plane at all events. But as all the world's experience has taught us that this is *not* a place man remains in, after an average number of years, is it 'sane' to remain in no respect related to what may befall him elsewhere?

Nowadays, when scientific investigation is placing before us, inch by inch, the knowledge of our spiritual nature, those who restrict their 'sanity' to application to earthly affairs only, may be hopelessly at fault when shorn of their objective surroundings and their 'objective minds.' In that respect the man is 'insane' or not balanced, as representing his dual nature. He has, perhaps, not recognised his spirit-nature further than by rather hazy theoretic principle, and so failed to establish any precise footing with himself for the change called 'death.'

No one, not the most 'over-balanced' Spiritualist, would hold that Spiritualists, as a body, are the saved elect who possess their souls—or their subjective minds—in safety for the after life, to the exclusion of the numbers of mankind who do not agree with them in distinctive particulars. For it is of infinitely more consequence to character-building to practise Spiritualism in essence than to exalt the claims of those who label themselves Spiritualists. All good, disinterested work done in the world, every kindly action, all true affections, testify to the dual nature, and by exerting that telepathic function towards others now and here, there is founded a working capacity for the future.

For those who can combine an intelligent, scientific perception of the *fact* of the psychic nature, with that genuine 'kindliness of action' to others that puts their faith in that fact into real life, the 'passing over' may be indeed freedom—perfect 'sanity,' and of a progressive order.

* Quoted in 'LIGHT' of July 28th and August 25th, 1900.

† See also statement of my friend's reported in 'LIGHT,' of July 28th, 1900: 'I am getting excited over this, and you do not know what that means to anyone crippled as I am. You are sound [in mind?] and can get out of the way of evil in the way you look at things. [Distraction by objective surroundings?] But I cannot in one sense: it clouds round me, when I crush the thoughts down by sheer force of will, and then they cannot rise between me and you.'

Mr. Hudson may be perfectly correct in his showing that the loss of the 'objective mind' to the spirit in the physical body produces 'insanity.' He may be justified in assuming 'insanity' to exist as a fact for those passed into the spirit-plane—under certain circumstances. But the conditions of 'insanity,' or non-relation to surroundings, would be variable in proportion as the spirit had co-related his 'objective' with his 'subjective mind.' As far as communications have taught me, this is a condition of 'temporary insanity,' on the very ground that these spirits *are aware* of their condition. That 'awareness' is the Ego, functioning as the 'I am,' recognising that he is not in harmony with his state.

To feel incompetent in any state is trying; and statements are given of being 'helpless, crippled, blind, deaf, dumb, confused'; together with ideas of 'pain' and 'mind-trouble,' with 'doubts of sanity' and of 'having arrived at an asylum.'

We can find an analogy in a severe physical illness—which term is the glove to the hand of the real psychic illness—very frequently. To get well we succeed best if patient, and allow 'Nature' to re-adjust matters. The doctor can only prevent the physical results from reacting.

Is it rational to assume that that magnificent law of self-adjustment, a Divine power, will fail on any plane? The period of 'illness' incompetency, may rest largely with ourselves.

That automatic faculty of externalising the efforts of the interior life, the true meaning of physical form, may, on the spirit plane, be perfectly capable of constructing a proportionately 'objective mind' for the spirit; a 'mind' as 'objective' in character, and as much in order with the new conditions, as the brain-machine was to the old ones.

The Will that made a man, 'that man,' a 'person,' is the one point of the telepathic law as related to life. He has to will, to act, to throw out, to get into communication with others, and so construct a true relation of himself to conditions outside himself. By this means he can become related to his surroundings—'sane.' The perception of, and association with, others constructs 'objective' surroundings; he is no longer 'alone and lost, with his own reflections for company'; he has escaped from the delirium of self, he is related to surroundings, and possibly so constructs by degrees a new 'objective mind.'

'MINIMUM.'

'POWER OF WILL.*'

In his compact and extremely valuable work entitled, 'Power of Will through Direct Mental Culture,' Frank C. Haddock has produced one of the most thoroughly practical, scientific, and illuminative expositions that we have yet seen of the principles, thoughts, and methods involved in the study of mental faculties, and the cultivation of will power, by personal application and training. The book is avowedly written 'for students, professional workers, and all who desire self-culture in the mastery of life,' and is based upon the affirmation that 'the will is the man.' Divided into five parts devoted severally to Theory and Life; Physical Régime; Mental Régime; Destruction of Habit; and Contact with other People, it is not only explanatory but instructive, as a number of 'exercises' are given by means of which the student may become the practitioner. It thus covers the ground of 'the theory and practice of a growing will,' and teaches how to obtain 'direct control of the mental faculties, and success in the conduct of affairs,' and also gives 'an analysis of the symmetrical existence.' Provided that the reader will *think* and *act* upon the advice which the author has so clearly set down, the claim which he makes for his book—that it will be prophetic 'of a higher and more successful living'—is likely to be fully realised; but he frankly tells the reader that success depends upon whether 'you will persistently and intelligently follow its requirements, for this will make yourself a completer manual for the perfected will . . . your life, your character, your destiny, are in your own hands: *All now rests with you!*' Many appropriate, illustrative, and helpful quotations of the sayings and doings of leading men in all

fields, brighten these pages and add the *personal* interest and charm which are so necessary to prevent works of this nature becoming flat, dull and uninspiring.

The author can hardly be regarded as a Spiritualist in our sense of the word, since he not only favours the theory of 'conscious and sub-conscious minds' but affirms that 'all the phenomena attending the supposed return of spirits can be accounted for,' in his opinion, by the explanation of 'mental energy conveyed by means of an invisible material medium—impressing not only minds, but inanimate objects as well.' He admits that 'this does not disprove "Spiritualism," but simply makes its demonstration impossible to science, however true it may nevertheless be,' which statement is, we think, an unfortunate one, for it is hardly wise, now-a-days, to affirm that anything is 'impossible.' His 'explanation' is more ponderously difficult, and will require considerably more demonstration than that which he seeks to evade—but the 'credulity of the incredulous' is proverbial. This, however, is by the way, and does not seriously detract from the great merits of the book, which evidences wide research, deep thought, and a definite purpose. The author is a clear thinker, a shrewd judge, a keen observer of human nature, with a large fund of knowledge and a saving sense of humour, and we cordially recommend the work to the readers of 'LIGHT,' especially to those who are interested in the so-called New-Thought Mental Science movement.

'COMPELLED TO CHOOSE.'

In your issue of August 2nd, 'Westerner' informs us that 'the physical laws of Nature are neither moral nor immoral—they are unmoral.' Surely no one ever imagined that physical laws could be either moral or immoral, for it is self-evident that the responsibility for a law falls on its maker and enforcer. 'Westerner' quotes with approval Mr. Lyman C. Howe's opinion that 'we are not free to choose. *We are compelled to choose.*' I confess that I do not quite understand how Mr. Howe arrives at that all-embracing determinism, which seems to me nothing less than an uncompromising Fatalism. I do not think, in any case, that paradox is a very reliable basis for philosophy, and what the following summing up by Mr. Howe of his ideas is, if it be not a magnificent specimen of paradox, I cannot imagine: 'In proportion as we are conceded to be free, we are irresponsible; and in the ratio that we are held by fixed causes "fast in fate," are we responsible to those causes.' What on earth 'responsibility to a cause' can be, I confess myself so stupid as to be unable to conceive, especially when that cause leaves me absolutely no choice in the matter, and yet 'compels me to choose'—this, I believe, is what is facetiously called 'Hobson's choice.'

Applying Mr. Howe's theory to my supposititious illustration, we must believe that the wife had *no choice* but to make the false step that precipitated her into the water; and that the husband had *no choice* but to neglect to learn to swim, nor any choice but to be actuated by such 'ignorance and folly as,' under the circumstances, to try to save his wife's life; for everything that happens is the effect of a chain of causes and effects that runs away back to the very beginning of things. But, what then? It is just there—at the very beginning of things—that the Western idea of God comes in. For that idea is that God, in His infinite goodness, wisdom, and power, has set all this long chain of causation going, and keeps it functioning, well knowing, since He is omniscient, what the results must necessarily be—that, for instance, this poor woman would fall into the water, and that her silly husband would jump in to try to save her life, and that both of them would be drowned. To deliberately arrange things beforehand so that someone will come to grief, is what is called setting a trap for him; and it is because the Western theory makes out that God 'in the beginning' set an elaborate trap for men, into which they cannot but fall, and looks on without moving an all-powerful and all-benevolent finger to help them out of that trap when they fall into it, that I have called assertions of that theory stupid blasphemies. Of course, thinking people are now ashamed of that theory, the original invention of frightened, ignorant savages; and such elaborate paradoxes as that of Mr. Howe seem to me to be simply desperate and futile attempts to wriggle out of a childish illogical position.

LUX.

* 'Power of Will through Direct Mental Culture.' By FRANK C. HADDOCK. Cloth, 431 pages, price 9s. 4d., post free, of G. Osmond, American Book Agency, Devonport, Devon.

A HOPEFUL PROPOSAL.

The following letter has been received by the Council of the London Spiritualist Alliance, and handed to us with a request for its publication. It is certainly a letter which merits special attention. It contains a proposal of precisely the right kind, inasmuch as it asks for a carefully planned and patiently conducted series of experiments. We value as highly as any the purely spiritual and ethical side of Spiritualism, but, after all, the rock on which we build, or up which we climb, is experiment, demonstration. We must have facts. Hence we welcome the following letter, and shall be glad to co-operate in any possible way:—

To the President of the London Spiritualist Alliance.

DEAR SIR,—I have read with attention the special appeal which you have issued, and am glad to know that the Alliance needs more room, because expansion means energy, and energy means life. Whether on this plane or the next, 'life' is interesting in all its manifestations.

It has occurred to me that there may be, say, thirty Members or Associates who would be willing to join in a real and organised attempt to solve the fundamental laws underlying the phenomena and philosophy of Spiritualism, and so assist in the expansion movement which you have in contemplation.

If twenty-nine other persons will contribute £10 each, I will do the same. This will give a fund of £300.

Of this sum I propose that £100 should be handed to the Alliance in exchange for accommodation for investigation on an organised basis; and £200 should be held in hand for the purpose of conducting experiments.

So far as I am aware, no really philosophic and scientific scrutiny has been given to the subject. Everything appears to be empirical, accidental, personal, and without an impersonal and scientific basis.

I desire—and I feel that I speak for many others—to see this mighty truth unrolled in all its native majesty and beauty, devoid of petty personalities, petty aims, or sordid environment, the continuity and upward progress of human life made manifest from the visible to the invisible realms of actual, human personal existence. It may be an ambitious programme, but if spiritualism means anything at all, it means that.

When the human mind first began to investigate the natural invisible forces of wind, steam and electricity, they were beset with many difficulties, suffered many disasters and disappointments, made countless sacrifices of time, life and cash, but have to a large extent solved the potent, invisible, inviolable yet constant laws which regulate these wonderful energies, and have chained these energies to subserve the purposes of human physical needs. The supreme and master factor in this case is the HUMAN WILL. So, properly controlled, directed and assisted by those gifted with the psychic and mediumistic nature, may the active, intellectual and deep-thinking mind direct the potent forces of combined Human Will upon the elucidation of this more important mystery, until the free and constant communication of bodied and disembodied human entities is a daily fact of our daily lives, and even the visible, organised appearance, life-like and living—not merely a simulacrum—of our so-called departed friends may comfort the believer and astonish the incredulous.

I do not propose to enter upon any details at this moment, but if you can get twenty-nine other earnest and thorough students to join, you may count upon the faithful and constant adherence of

Yours truly,
EDWIN LUCAS.

Park Lodge,
Whitton Park, Middlesex.

TO CORRESPONDENTS.

'MADAME ZAIDIA.'—A correspondent would like to have your present address. Will you be kind enough to send it to us?

'WINDSOR.'—A letter, the envelope of which bears the postmark 'Windsor,' asks for certain information, but we are unable to reply to the writer as he has omitted either to sign his name or to give his address.

'R. F. W.'—We will publish if you will kindly give us your name and address. We cannot print communications without knowing who our correspondents are.

Several communications are necessarily held over for another issue.

EXPERIENCES OF A BLIND CLAIRVOYANTE.

AS RELATED BY HERSELF.

(Continued from page 365.)

Having been from early childhood both clairvoyant and clairaudient, the consciousness of a systematic development of these gifts was not vouchsafed me, until during the summer succeeding my twelfth birthday. At this time I first became aware of the presence of a wise kind spirit, who remained for many years my faithful companion and teacher. By her aid I gained intimate acquaintance with many things through the medium of spiritual sight, which otherwise could never have been mine. One of the first lessons taught me was the distinguishing of colours. I had always known them by name, but further than this they mean to me simply nothing. I soon found that certain colours, spiritually sensed, conveyed to me each its own peculiar sensation; for instance, when bright red was presented to me the feeling produced was that of distinct unrest, while dark blue and green had a precisely opposite effect. I learned also to connect certain sounds with certain colours, more especially the tones of the human voice. As evidence of this I found it often possible to describe accurately the hue of a person's complexion, and also the colour of hair and eyes.

One of my very earliest recollections is a passionate love for Germany, its people and language, coupled with a most intense desire to learn the use of the tongue, which to me was sweetest music. My faithful spirit teacher being herself a German, gave me my first lessons in the language of the Fatherland, and if what the Germans say of me be true, namely, that I speak their tongue fluently and grammatically, it is equally certain that I owe this accomplishment almost entirely to my spirit teachers, even my guides, who are now with me, being nearly all Germans.

And so I grew to girlhood and young womanhood, my parents and teachers knowing nothing of those other instructors who taught me in their own wonderful way, and so came, in due course, my graduation from the Institute for the Blind, South Boston, and six years later from the New Haven Conservatory of Music. Then came quiet years, during which I supported myself by teaching sighted people the art of singing, followed by a time when the physician's verdict was, that if I would save my own voice I must give up teaching altogether. Forced to obey his mandate, my life seemed valueless.

It was at about this period that I became actually subject to trance conditions—a state of things which annoyed my parents exceedingly. Well do I remember my own astonishment and my mother's anger when it one day transpired that while in trance I had arranged the fuel and lighted a fire in the kitchen stove. This was all the more remarkable as I had always evinced the most intense fear of fire in any form, and as to lighting a match nothing even now would induce me to try it. I found my trials only beginning; my guides using my organism in any way they pleased. At one time I was shown a row of jelly glasses, filled with freshly-made jelly, which, as only I had been in the room for several hours, must have been the work of my hands. When my parents did at last realise the existence of some force for which they could not at all account, my father's decision was stern and implacable. It came in these words: 'I am a Christian man; I refuse to have the devil in my house, even in the person of my own daughter. If you can and do stop these performances, well and good, if not my home shall no longer shelter you.'

In my next communication I shall endeavour to tell my readers how, impelled by something stronger than myself, I left my parents' home and went out into the world.

ANNA J. CHAPIN.

31, Upper Baker-street, N.W.

STERN duties need not speak sternly. He who stood firm before the thunder worshipped the 'still, small voice.'
-- DOBELL.

THE UNCONSCIOUS MIND.

Dr. A. T. Schofield, of Harley-street, contributes to the 'Spectator' the following interesting and ingenious speculations in regard to the much-debated question of the 'unconscious mind.' He says:—

'The unconscious mind and its scope, especially with reference to spiritual matters, has occupied me for some years. The whole mind of man is essentially one; a smaller portion being to a varying extent illumined by consciousness, while above and below stretches the larger part, in contact on one side with the highest spiritual influences, while on the other it controls the action of the smallest body cells. Conscience, character, the Spirit of God, the "new man," and all the deepest religious experiences have their home in the unconscious mind. In all spiritual and religious exercises, whether anciently among monks and other ascetics, or in the present day, the greatest results are obtained as consciousness is wholly or partly in abeyance. "The 'mysteriousness of our being' is not confined to subtle physiological processes which we have in common with all animal life. There are higher and more capacious powers wrapped up in our human personality than are expressed even by what we know of consciousness, will, or reason. There are supernormal and transcendental powers of which, at present, we only catch occasional glimpses; and behind and beyond the supernormal there are fathomless abysses, the 'Divine ground' of the soul, the 'ultimate reality' of which our consciousness is but the reflection or faint representation." In religious services for the "deepening of the spiritual life" it is to be noted how prominent a place is given to the "cessation of effort," to the "casting out of self," to "lying passive," and "yielding up our powers, &c." The larger and more potent part of our spiritual, as of our physical life, is behind the veil of our normal consciousness, and beyond our highest intellectual capacity. Kingsley says: "It leads to the mistaking conscious emotions for the workings of the spirit, which must be above consciousness." A well-known Christian teacher, the Rev. Dr. Andrew Murray, writes: "Deeper down than where the soul with its consciousness can enter there is spirit matter linking man with God; and deeper down than the mind and feelings or will—in the unseen depths of the hidden life—there dwells the Spirit of God." Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultra-red rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye, and are only recognised by their potent effects. Indeed, as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the sub-conscious, that lies below or at the red end, but the supra-conscious mind that lies beyond at the other end—all those regions of higher soul and spirit life of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities on the one side, as surely as the sub-conscious mind links us to the body on the other. The mind, indeed, reaches all the way, and while on one hand it is inspired by the Almighty, on the other it energises the body, all whose purposive life it originates. We may call the supra-conscious mind the sphere of the spirit life, the sub-conscious the sphere of the body life, and the conscious mind the middle region where both meet.'

THE DAY AFTER DEATH.

The 'Southland Times,' New Zealand, gives a report of an address delivered in that city by Dr. J. M. Peebles, entitled 'The Day after Death.' The following extract may prove of interest to our readers:—

'Infants enter the spiritual world as infants, and are there received by mothers, or maternally angels, to be educated. They there attain to spiritual manhood and womanhood. There are no absolute idiots. Blind Tom, the great American pianist, was called an idiot; but his music was masterful. Those called idiots have the divine spark within, but owing to some nervo-malformation, the spirit is not able to manifest. Death removes these obstructions, and these feeble-minded unfold and become beautiful characters.

'Suicides enter, at death, into the lower Tartarian spheres, because of cowardly acts, such as taking what they cannot give. Each should live to a ripe old age, and ripen gradually as do the harvest fields. In those lower spheres of densest darkness the suicide suffers bitter, biting pains of

remorse and anguish of spirit, but divine punishments are disciplinary. The door of mercy is never shut. "His mercy endureth for ever," sang the Psalmist. God is infinitely more loving and better than any human father. Jesus preached to the "spirits in prison," which preaching implies the power to progress and to spiritually unfold. The wicked, at death, enter the lower spheres of mental suffering and keenest regret; and who among us are saints? If none enter heaven but the perfect in this world it will be a lonely habitation. The worst have their good traits. The wisest have their failings. It is conduct, character, and the Christ-like spirit of love and wisdom that save, and not creeds, nor old, mossy Church dogmas. The good, in the process of dying, lose consciousness but for barely a moment. It may be compared to a dream, waking speedily into the better land of immortality. The spasms of the dying are but the efforts of the soul, the spiritual body, to burst away from its earthly bonds. The dying never weep, but often smile as they catch glimpses of the loved who have gone before. They meet their friends and know them. Our memories and our purest friendships reach beyond the grave.

'The spiritual world is a world of life, of activity and progress towards perfection. It is a real world—a constructive world, a retributive world with all possible means for progress, explorations, and increasing happiness. "It doth not yet appear," said the apostle, "what we shall be." This is a brief summary of the spiritual philosophy, with its accompanying signs, wonders, healing gifts, gift of tongues, and, as Paul taught, the "discerning of spirits." The apostles of Christ were spiritual mediums. Paul and Peter had trances, and John, on Patmos, clairaudiently heard music in heaven. Our modern churches, because of their narrow sectarianism and their worldliness, have lost the gifts that Christ said should "follow them that believe." They have fallen into apostasy. We pray that they may repent and become more Christly. True Christianity and the true, higher Spiritualism are in perfect accord. The most brilliant savants on earth to-day are Spiritualists. They have investigated and given in adhesion to its divine teachings. Spiritualism gives fruition for hope and knowledge for faith, inasmuch as it demonstrates a future conscious and progressive existence.'

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.

Roman Catholic Relics.

SIR,—I was very glad indeed to read your 'Notes by the Way,' in 'LIGHT' of August 2nd, upon Colonel Olcott's article. I think that no one who has paid any attention whatever to psychometry can doubt that the Roman Catholic Church has a great deal more to say for itself in regard to the attention which it pays to relics and the like, than has hitherto been admitted by Protestants. I think that no one who has paid much attention to the subject will deny that even a spurious relic can acquire the potency of a genuine article by the influence of the thought of the faithful who visit it.

Further, I think it will be found that relics are infectious, that is to say, that a piece of metal, we will say, forged yesterday, will take on to itself the qualities of a martyr's fetter if it is placed close to the latter for any length of time.

W. T. STEAD.

SIR,—With reference to the experiment by Colonel Olcott mentioned in 'LIGHT' of August 2nd, may I give the true explanation of his so-called 'proof of the reality of Prāṇa-pratishthā'? The experiment is an old one, and can be repeated at any time, especially when the medium is a good psychometrist. It is nothing but the old 'thought-reading' game under a new name. I do not doubt that the Colonel could work many wonders with his idols of brass or wood; so could anyone with a knowledge of suggestion and telepathy. Such experiments are too often brought forward in support of both Spiritualism and Theosophy by those who ought to know better.

By-the-bye, may I inquire why we do not hear more about spirit photography? If true, it would be the best possible demonstration of Spiritualism; if not true it should be exposed.

'YOGA.'

['Yoga' must have overlooked 'An Old Correspondent's' experiences in psychic photography recorded in 'LIGHT' of June 28th, July 5th, July 12th, July 19th, and July 26th; letters on the subject in 'LIGHT' of July 12th, 19th, and 26th; and some editorial remarks in 'Notes by the Way' in 'LIGHT' of July 26th.—ED. 'LIGHT'.]

Spiritualism in Natal.

SIR,—It may interest you to know that the 'cause' is beginning to take root here in Natal. A small band of workers have been labouring incessantly for the past year to disseminate a knowledge of its principles. Ninety-five per cent. of the people here did not even know what the word 'Spiritualism' meant. At different times we have waged war with ignorance and scepticism in the various newspapers of the colony; and great interest has now been excited on the subject. A good platform test medium or lecturer on Spiritualism would have an excellent opening here, and would do a world of good.

F. W. FITZSIMONS.

Pietermaritzburg.
July 10th.

The Mediumship of 'Clairibelle.'

SIR,—I should feel much indebted to you if you will permit me, through your valuable paper, to state how much practical advice I have received from 'Sunbeam,' one of 'Clairibelle's' guides, inasmuch as she has followed and advised me from time to time during the last four months, while I have been studying human anatomy, massage, medical electricity, &c., for all of which I now hold doctor's certificates.

All Spiritualist mediums know how they are biased when asking their own guides on matters relating to themselves, and they, therefore, naturally like confirmation at least from an unprejudiced person. Now I knew nothing of 'Clairibelle' till she was introduced to me at one of those happy meetings in St. James's Hall; so she knew nothing more about me than is shown by my advertisement in 'LIGHT.'

I feel others may be interested to learn that she is able to give good useful help, and I hope you will find space for this letter, for in not *one* instance did she give me any advice but what was good.

MIRIAM GODFREY.

5, Formosa-street, Maida-vale.

An Old and True Medium still at Work.

SIR,—It not only gives me much pleasure, but I feel it to be my duty as an act of gratitude, to add to the testimony to Madame Greck's mediumship published at different times in your pages. I have known Mrs. Greck for twenty-two years, when she was still Mrs. Olive, and have during that time derived great benefits, not only from the medical advice and treatment of her old doctor, purporting to have been Sir John Forbes in earth life, but also from her other guides. I have met this lady several times since her return from Russia. She even lived for some weeks as my guest under my roof in Hamburg, in 1897, when she was occupied in the treatment of a gentleman who had lost one eye and was in danger of losing the other. At that time her medical control was successful in giving great relief and strength to that patient.

May I add a word respecting the identity of the 'Forbes' control? For obvious reasons, as a foreigner who has had only the opportunity of visiting London from time to time, I was not enabled to gather sufficient proof to answer that question, although in my opinion this control really is what it purports to be, and so must leave the interesting task to others who are in a more favoured position than I am myself. The only thing I have heard mentioned about the question is that the late Dr. Park Allen, a personal friend and colleague of Sir John in earth life, is said to have tested the identity of the control in the presence of a gentleman who, I am told, is still living in London. Should not some competent person be induced to seek for further information?

As for the splendid character delineations her guides are able to give, and the communications about the higher aspects of Spiritualism, I must leave to visitors to judge for themselves, wishing only that the short space of time Mrs. Greck will perhaps have to live in our midst may be a blessing for Spiritualism as well as for herself and her friends.

C. W. SELLIN (PROF.).

Berlin.

Mr. John C. Kenworthy.

SIR,—I desire to acknowledge receipt of 5s. 3d., sent to me anonymously in answer to my appeal in 'LIGHT,' on behalf of the 'Kenworthy Fund.'

ARTHUR ST. JOHN.

26, Clarendon-street, Cambridge.

WE never learn to know people when they come to us. We must go to them to find out how things stand with them.
—GOETHE.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard gave a trance address on 'Special Adornments.' Meetings at 7 p.m. prompt. Séance follows.—W. K.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last we had a very pleasant evening, when Mrs. Holgate spoke eloquently and answered questions. Sunday next, at 7 p.m., Mrs. Holgate or Mr. Smith; Thursday, at 8 p.m., circle.—S. OSBURN.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last the vice-president, Mr. H. A. Gatter, gave a trance address on 'Faith, Hope, and Charity,' followed by clairvoyance. On Sunday next, at 7 p.m., Mr. Ronald Brailey, trance address and clairvoyance.—N. RIST.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—An intellectual address was given by Madame St. Clair on Sunday last on 'Responsibility,' to an appreciative audience. Questions were also ably answered. A large after-circle was held, assisted by Madame St. Clair, Miss Sullivan, and Mr. Howe. Next Sunday, speaker, Miss Porter: at 11 a.m. and 3 p.m., Lyceum: public circle at the close.—CORRESPONDING SECRETARY.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday morning last an excellent and well-attended public circle. The address of the evening upon 'The Spiritualists' Inquisition,' called forth the interest and sympathy of a large audience, the substance of the discourse being an eloquent and logical protest against restriction of speech from the spiritualistic platform. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., an address by Mr. W. E. Long, upon 'Progress and Punishment.'—J. C.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—An excellent address was given by Mr. Claireaux on Sunday evening last, on 'Immortality.' He referred to the interview of Saul with the woman of Endor, and claimed that if such an incident could happen in the past it could happen to-day; and only by communion with the so-called dead could immortality be demonstrated. Mr. Imison presided. On Sunday next the church will be closed for the annual outing to Epping Forest. Tuesday, at 7 p.m., Band of Hope. Thursday, at 8.30 p.m., public séance.—YULE.

CULVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Alfred Peters occupied the platform at the above rooms on Sunday last, giving clairvoyant tests to a large and attentive audience. Twenty-four spirit friends were described, of whom twenty were readily recognised. Prior to the clairvoyance Mr. Peters gave a short address on 'Spiritualism versus Creeds,' which was well received. Mr. George Spriggs, vice-president of the Marylebone Society, very ably fulfilled the duties of chairman. On Sunday next Dr. Peebles is expected to give an address.—S. J. WATTS, Hon. Sec., 26, Osnaburgh-street London, N.W.

EAST LONDON SPIRITUALISTS' ASSOCIATION, STRATFORD CENTRE, WORKMAN'S HALL, WEST HAM-LANE, E.—We had a very harmonious meeting on Sunday. A beautiful invocation by the president, Mr. G. Tayler Gwinn, followed by a well-thought out address by Mr. D. J. Davis, who chose for his subject, 'The Knowledge of Self.' There was no difficulty, he said, in getting men to attend a meeting of any kind that related to their external lives, but if they were confronted with the three important questions, 'Who am I?' 'Whence came I?' and 'Whither am I going?' they hadn't five minutes to spare.—W. H. SUCH, Secretary.

SOUTH TOTTENHAM.—SPIRITUAL PROGRESSIVE CHURCH, 193, HIGH-ROAD.—Mr. R. Bullen, speaking on Sunday last under the control of a spirit who introduced himself as 'Alfred,' gave a fine address on the certainty of ultimate salvation for all, and outlined something of the possibilities to which the race is destined to attain. At the close of the service Miss Prout—one of our members—gave about six clairvoyant descriptions with names, most of which were recognised. This was the first appearance of Miss Prout in a public capacity, and it was much appreciated by the audience, who tendered her their thanks. Altogether we had a most inspiring evening.—W. F. S.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, CHEPSTOW HALL, 139, PECKHAM-ROAD.—Morning circle very successful and refined in character. Our evening service included a well-studied and carefully-prepared discourse which was very instructive and spiritual. Our hall was full, and we were treated to a beautiful solo, ably rendered by Miss May Hawthorne. The after-circle, attended by over sixty sitters, was decidedly successful. Clear and well-recognised clairvoyance was freely given, much to the amazement of stranger visitors, and a grand and solemn trance address and prayer were given by a medium unknown to the mission. On Sunday next, at 11 and 8 p.m., public circle; at 6.15 p.m., service, with address by Miss A. V. Earle; Mr. J. Payn in the chair. 'LIGHT' on sale.—VERAX.