

# 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.

The bicentennial anniversary of John Wesley's birth is naturally waking up vast numbers of people to inquire into the real causes of his singular influence. A lazy and superficial view is that he was simply an exciting revivalist, helped out by a severe creed. Revivalist he was, and the preacher of a very definite creed; but we believe that the secret of his power lay in his benign personality, and in the uplifting ideals and hopes that came like rain from heaven upon dry and thirsty ground. One of his worthiest critics in America speaks of 'his influence upon the religious, social and industrial life of the world,' and another tells us that he looks upon the advent of John Wesley as the commencement of that effort on behalf of labour which has 'stricken the shackles from the slave, and uplifted the whole plane of humanity to the light and life and hope of to-day.' He was pre-eminently a teacher and an inspirer of hope. His published writings cover wide and varied fields, dealing with subjects as far apart as slavery and science, dead languages and living experiences, biblical criticism and civil law. He not only woke up the Church from its lazy lethargy, but everywhere championed the oppressed and the needy. He taught the poor to hope and the rich to help. But Mr. J. A. Riis, in his bright book on 'How the other half lives,' points to the vital source of Wesley's power when he says: 'We are told that Methodism girdles the earth. It does infinitely more than that; it lies close to the heart of mankind; it has stirred hopes and longings there that reach clear over into the beyond, into the blessed hereafter, and which no ritual or printed prayer can ever satisfy.' Wesley brought home to the hungry hearts of neglected men and women the one thing needful—peace with God and the hope of everlasting life. That was the real source of his power.

'The Metaphysical Magazine' gives the place of honour to an Essay by Everitt C. Brainard, on 'Personal Immortality.' It is not an Essay that can be digested in a hurry; and we are not sure that its digestion would add to one's vitality and strength. It is more than a little bothering, and its last paragraph is positively startling. What do our readers think of this 'New Thought' verdict respecting 'Personal Immortality'?—

As science extends her reign, the ghosts and goblins that have haunted us through an intellectual night are fading away; and, though we may be less willing to part with a pleasing phantasy, still we may believe that in the clearer light of a later dawn, we shall awaken from the old dream of immortality as from the veriest night dream; and find it as grotesque and full of incongruities,

It surely needed no 'New Thought' to tell us that. But we think the writer does not mean all that he seems to say. He holds that behind all individual existence there is but one soul, just as behind all the new life of the new spring there is the one life of all growths and all springs. He says:—

It is no more logical to assert the plurality of life because it is manifested through countless organisms than it is to regard a traveller as having a different identity as often as he is transferred from one conveyance to another. The leaves that trees put forth in spring are not the manifestation of new life but new manifestations of the same life that was manifested by the leaves of previous years; and we may regard all the life that has existed on this earth as a greater tree, on which the various animal organisms are the leaves that, like those upon the literal tree, fade and wither and fall, and are succeeded by other leaves.

This may be, and probably is, quite true; but it is perfectly compatible with the separateness, and the continued separateness, of all new life. What if the highest achievement of the 'one soul' is to evolve other souls, separate, conscious, and yet, in essence and movement, the same?

A pamphlet by S. Charlesworth, on the question, 'Are our earthly memories immortal?' is chiefly interesting because of its apt quotation from the discourse preached by Mr. Martineau, in bidding farewell to his Liverpool congregation. 'It is human,' he said, 'to wish not to be forgot. Yet, believe me, to be lost from your memory, and die away by the dawn of what is higher, is my inmost desire. . . . The sooner and the further a greater and holier spirit snatches you away and leaves these years enshadowed and traceless in the past, the intenser will be my joy that my work has reached its end, and that I am poured out and lost on the offering of your faith, and that the sacrifice is accepted and complete.'

There is something in these words which will not satisfy the clinging disciple or the lover, but there is a truth of mingled pathos and beauty in them. How many a loving teacher has felt it! 'What has been has been: what has been done has been done: let the curtain fall: nothing more remains but memory!'—that best expresses the feeling of many who do service and pass on. Is it possible, as Mr. Charlesworth suggests, that the memory of the earth-life may vanish, and leave the spirit absolutely free for its new flights of service and of joy?

The brilliant editor of 'Freedom' gives us a truly intellectual and spiritual idea concerning the secret of enduring interest and comradeship in marriage:—

In my opinion the great trouble with marriage is in the fact that the pair—previously so active in the effort to attract each other—tacitly assume that their work is done, and begin to let go of themselves; they are ignorant of the compelling law of growth; ignorant of the fact that there is no standing still; that not to move forward is to slip backward, and that slipping backwards is a fatal thing to the emotion that led to marriage. Standing still—if such a thing were possible—would also be fatal, since in this case the married pair would soon reach the limit of one another's acquirements and capabilities and become weary of each other and long for change.



The longing for change is not to be condemned, in either husband or wife, since it is the very foundation spring of growth. Without it there would be no growth, in which case the person would better be dead and out of the way. We must move forward; and there is no way of doing this but by a constant acquisition of knowledge, and this involves thought, a never-ceasing effort of the brain.

It is the absence of this effort that stands in the way of perfect marriage. With this effort there would be that incessant change which a married couple demand of one another. Instead of being tanks which soon run dry, they would then become perpetual fountains of an ever-changing, ever-enlarging, ever-beautifying outflow. . . . A marriage like this would be an opening into Heaven.

There is a great deal of sense and truth (as well as a little exaggeration) in the following, taken from 'The Mental Advocate':—

I am really impatient with chronic cold-takers. Everyone who is a constant cold-taker is afraid of pure air. Everyone who suffers from colds is a house plant, ever watching in fear of an open door or raised window. Tell these persons that they need more air and they invariably reply that air gives them cold.

Such persons become actually morbid and hanker after foul air, sealed-up rooms and 'bad colds.'

I have rarely found a chronic cold-taker susceptible to reason. They are invariably committed to the foul air practice and impervious to reason on that particular subject.

It is the foul air that makes the cold. It is the pure air that makes colds impossible. But why write this down? It will not reach those who need it.

No sailor ever takes a cold; no person who camps in open air ever takes cold. Even though the sailor is drenched to the skin frequently, he never takes cold.

I once spent seventy-three days on board an ocean bark, crossing the equator and entering the colder zones of the southern hemisphere; yet in all those days of changes and numerous downpours of rain not a sailor had a cold. Why? Because they all slept and lived in pure air.

Campers never take cold. Animals rarely or never take cold. It's always the pent-up person who fears, seeks and gets the cold.

We think fear has a great deal to do with it; and we do know that an excellent cure for a cold is to wrap up comfortably and go bravely out for the whole day, or for as much of it as can be borne without over fatigue. Do cab drivers, postmen and omnibus men suffer much from colds?

For this Emerson Centenary we know of nothing better to print than his personal 'Ten Commandments,' written as 'Sealed Orders,' in 1832:—

Thou shalt not profess that which thou dost not believe.

Thou shalt not heed the voice of a man when it does not agree with the voice of God in thine own soul.

Thou shalt study and obey the laws of the universe and they shall be thy fellow servants.

Thou shalt speak the truth as thou seest it, without fear, in the spirit of kindness to all thy fellow creatures, dealing with the manifold interests of life, and the typical characters of history.

Nature shall be to thee a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence.

Let thine eyes be open and thine eyes will reveal to thee beauty everywhere.

Go forth with thy message among thy fellow creatures. Teach them that they must be guided by that inner light which dwells with the pure in heart, to whom it was promised of old that they should see God.

Teach that each generation begins the world afresh with perfect freedom; that the present is not the prisoner of the past, but that to-day holds in captivity all yesterdays, to compare, to judge, to accept, to reject their teachings, as these are shown by its own morning Sun.

To thy fellow countrymen thou shalt preach the gospel of the New World, that here, here in America is the home of man, that here is the promise of a new and more excellent social state than history has recorded.

Thy life shall be as thy teachings, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities.

## MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

### IV.—PLANES OF CONSCIOUSNESS.

It is beginning to be acknowledged that the researches of the 'animists' may throw light on the experiences of 'spiritists,' and soon, we hope, the converse will be granted. Hypnotists claim to have proved that the human consciousness can divide itself into certain more or less defined layers, having various ranges of sensibility and powers of communication among themselves, or with other individuals. The idea of manifold planes of consciousness is one that cannot be lightly brushed aside, although it is often stretched to an inordinate extent in the endeavour to make it cover genuine spirit phenomena. Without going to these extremes, we may yet recognise four well-defined planes of vital action in the incarnate personality, each of which we may suppose to be guided by a ruling intelligence within the individual, our consciousness being attached to one or more of these at a given time, as will be explained later.

First, there is an apparently intelligent control exercised over the *involuntary functions* of the body, regulating its growth, preserving it in health, and repairing accidental injuries. With this phase or plane of action our outer consciousness is not in regular connection; we take no concern for the digestion and assimilation of our food, the beating of our heart, the elimination of waste tissue, or the building up of new to replace it. These functions are ruled by the 'unconscious' or 'automatic' action of something that works by law and method, but only communicates with our conscious self by the signals which we call fatigue, pain, hunger, &c., when that conscious self is required to take action for the relief of abnormal conditions.

Nevertheless, modern research has assured itself that the conscious will has power to influence the automatic will, for by constant and reiterated expression of our volition in the form of suggestion, this presiding genius of our bodily functions, total stranger as he is to the conscious self, can be prevailed upon to conform his methods to the desires of that self, provided they be also in accordance with the laws within whose limits he works.

The functional control is present in plants, although to a much lower degree than in animals, and if plants can be said to have any form of consciousness, it is doubtless associated with this semi-intelligent control. It may therefore be called the vegetative, or growth-function.

The *voluntary action* of the body forms another domain of intelligence, and the one in which consciousness, as ordinarily understood, begins to be manifest. This second sphere of action, which controls our voluntary movements, first becomes prominent in animals, and may therefore be called the animal, or motor, function. The response in this case is not merely temporary, confined to the impulse of the moment, but is definitely recorded, and subsists as memory.

The third domain of intelligence is that of the *mind* as a reasoning, thinking faculty. Just as minerals show traces of growth by selective affinity, and certain vegetables may be stimulated into motion, so animals show a certain amount of intelligence, which has been traced even down to the lowest forms, as the necessary guiding principle of independent volition. But intelligence does not become a regular and consciously used factor of the personality, or attain the degree of abstract reason, until the human stage of development is reached. This third plane is, therefore, the mental, rational, or human one.

The fourth domain is that of *spirituality*, and here humanity may be said to be in the same emergent condition as are animals with regard to the mental plane. It is a dawning possibility which requires to be attained to by each individual for himself, according to his powers. Here reason itself gives place to concrete perception of what on the plane below is merely an abstraction.

We thus find that while minerals have a tendency towards the growth-plane, vegetables have growth as their distinctive



feature, and aspire to the plane of motion. Animals grow, but unconsciously, and move freely and consciously. Intelligence with them is a mere groping after a higher form of consciousness, and man, possessed of intelligence, extends his groping to the spiritual plane.

Two things have here to be noticed: First, that the individual may be conscious on more than one plane at once, and, secondly, that the degree of consciousness on each plane indicates the development of the individual. Man, for instance, is conscious on the two intermediate planes, but his consciousness may act more freely on the one or on the other. A man of low development may think with difficulty, that is, he does not act freely on the mental plane. An intellectual man, when immersed in thought, may go through some of the routine duties of life almost automatically, that is, his consciousness may be largely withdrawn from the motor and centred on the mental plane. Such a man will probably be led, either by his intuition or by the teaching he has received from those more advanced than himself, to strive to develop a range of functions that are as much higher than those he has hitherto possessed as the latter are above those of plants and animals. Again, when certain individuals have reached the spiritual plane, they often manifest this condition by losing the power of action on the motor plane, and are said to be 'unconscious' or entranced, and mental action itself may take place automatically, or even be suspended altogether at such periods.

We have hinted at the part played by impulses in the progressive awakening of consciousness. In the first place, it is by observing the character of the impulses to which a molecule or an entity is capable of responding, as well as the nature of the response, that we gauge its place in the scale of creation. Secondly, evolution in the domain of consciousness comes through response to progressively higher impulses, causing increased responsiveness on each plane, with extension to progressively higher planes, that is, a general raising of the range of responsiveness.

The stone, the plant, the animal, and now finally Man, are thus found to be groping, each in its several sphere, for the next higher form of consciousness, for the next higher order of vibration. To each this new consciousness comes as a 'revelation' of new powers and faculties, and each only recognises these new powers as he feels the prompting of his nature, which is a token of latent capacity to receive, and finally to consciously use, these successively higher forms of consciousness.

They appear as revelations because, although the tendency to progress is inherent, the actual stimulus always comes from without; that is, the organism first feels dimly the action of a new vibration, then, as it becomes more convinced of its reality, it directs its attention towards it, and finally feels and also produces it in full consciousness. For, necessarily, the conscious response to impression must precede the power to produce such impressions in order to evoke response in others.

And ever as we ascend the scale of creation, we find the entity or Ego constantly tending to divert its consciousness and volition from the lower functions to concentrate them on the higher ones. This is the Spiritual Evolution. This is the pressing towards the mark for the prize of our high calling—Universal Consciousness.

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AN EXPLANATION INVITED.—I should esteem it a favour if any of your readers could give me an opinion as to the following experience. A friend of mine dreamt, a few days ago, that she went to a town of which she knew the name, but to which she had never been in the flesh. On awaking she was able to describe the place most minutely, giving the names of sundry small shops, roads, &c., and its general appearance. As her description was absolutely correct in all particulars, I should like to know in what way the phenomenon is to be explained.—F. M.

NORWICH.—A correspondent resident in Norwich desires to increase the number of sitters in a private circle. Address 'Norwich,' care of Editor of 'LIGHT.'

MR. J. J. VANGO wishes to inform his many friends and clients that he will be out of town until August 29th, but all letters will be forwarded to him.

## REMARKABLE PHENOMENA IN AUSTRALIA.

FROM THE MELBOURNE 'HARBINGER OF LIGHT.'

(Continued from 'LIGHT' of July 25th, page 357.)

SECOND SITTING AT MY HOUSE, SYDNEY.

Thursday, March 19th; 8 p.m.

It was agreed between the control ('Dr. Whitcombe') and myself that, if possible, this séance should be one for the giving of some small souvenirs, chiefly to my lady friends. I suggested some simple jewels or old coins, and he said that he would speak to the Hindoos and try to arrange in accordance with my wishes.

The circle was a small one. The following unusual precautions were taken: Two hours before the sitting, the séance room (same room on the second landing beside my bedroom) was examined by Mr. R. and myself, and found free from any concealed article. There was no means of concealing anything except up the chimney, and we accordingly covered the whole grate closely over with mosquito netting, and sealed it all round. Indeed, this appeared quite an unnecessary precaution, as neither the sensitive nor anybody else had access to the séance room. I then locked the door in the presence of Mr. R., and gave the key to him. One of the sitters, Mr. K., having arrived when Mr. R. was leaving, I got him to seal the locked door with sealing-wax, and to impress it with his stamp. The medium (Mr. Bailey), on arrival at 7.45 p.m., was stripped of his clothes in my bedroom by two sitters (Mr. R. and Mr. D.) in presence of myself and two others, and, his body having been thoroughly searched by us, he was dressed in a new suit of mine which had just come parcelled from Mark Foy's, the parcel having been opened for the first time. The new clothes were searched. The coat was not put on him, the night was too warm. (I should have mentioned previously that at all other sittings, except the preliminary one, Mr. Bailey's own coat, having first been searched, was removed by the searchers and left off during the séance by direction of the control, as the nights were generally oppressive, and the covering afforded by the bag was more than sufficient.) My slippers were put on him. We, the men sitters, then searched one another thoroughly in the presence of the medium. The lady sitters were, at my suggestion, meanwhile searching one another in my study. During all this time, and until we went into the séance room, we never for an instant lost sight of the sensitive.

All having been ready, and satisfactory reports made as to the absence of any suspicious article in the possession of the medium or sitters, we broke the still intact seals on the door, and entered the séance room with the sensitive. The door was then locked, the key secured, and we took our seats.

'Abdul' took possession, and remarked, amongst other things, that a lady who sat next to me resembled his favourite wife in earth life. Her name, he said, was 'Zubidee.' The electric light was on at this time. He asked if we had faith in the influence of certain precious stones, saying that his countrymen believed that certain stones were peculiar to certain people. He told the lady at my left that her special stone was amethyst. Would she like a heart-shaped amethyst? Yes? Well, he would bring her one just now. Each other lady present was told her particular stone. Then, while the light was still up, the Hindu raised the little fan which I had left for his use on the small table before him (as I was in the habit of doing at each séance), and underneath it we saw a number of stones which proved to be as follows, viz., a heart-shaped amethyst, two uncut ruby-garnets, a cut ruby, an uncut crystal topaz, and some unnamed stone. These were distributed by the control to the ladies present. Two were given to one lady. My son, to whom 'Dr. Whitcombe' at a previous sitting had promised a small stone as a souvenir, said to the Hindu: 'You did not keep your word.' The Hindu answered to the effect that he made no promise, but that if 'Dr. Whitcombe' promised, he (the Hindu) made a mistake in giving the stones to the lady—that evidently one belonged to him, and that he should take it. My son refused. I told him he was breaking the harmonic conditions. 'Dr. Whitcombe' then



took control, and on explaining the mistake on the part of the Hindu, my son rather reluctantly took the stone, and the Hindu again controlled the sensitive. I asked if he could make the already sprouting mango grow further. He said the roots were broken (showing us the broken condition), but added that it did not matter; he would try later on to-night.

The light was extinguished. We soon heard the rattle of coins as if in the control's hand, and, on the light being whisked on, the Hindu produced and distributed a number of ancient coins, about which he said 'the Doctor-man' ('Dr. Whitcombe') would now come to tell us. 'Dr. Whitcombe,' on taking possession, explained that the coins were of ancient date—one of them of the reign of Ptolemy Soter, another an Antiochus coin, another of the celebrated Cleopatra's reign, another a Ptolemy and Berenice coin, &c.

The Hindu, on again taking possession, addressed once more the lady on my left, saying he had asked the other Hindoos to come and see how like his former wife, 'Zubidee,' she was. He paid her one or two compliments, whereupon my son, in a bantering way, remarked: 'Oh, you flatter, sahib; perhaps you want her to say nice things of you?' It was at once apparent that the control was displeased. I felt that the harmony was still further disturbed. Shortly afterwards the pot containing the mango shoot was flung down at my son's feet and broken to pieces.

After some reading of characters from hands on the part of the Hindu, who, by a certain bluntness, which indeed was hurtful to a too sensitive lady sitter, gave evidence that the disturbing effect was still working adversely, the séance broke up. I was, however, directed to remain, and when all the other sitters had left the room, the control, 'Dr. Whitcombe,' told me that because the Hindu was hurt at my son's remarks (though made unwittingly and in joke) he did not grow the mango; that these Orientals were not yet sufficiently acquainted with Western ideas; that, as a rule, they took things seriously and did not understand joking; that the Hindu regarded what my son said in a serious light, and this also explained why he was blunt and uncouth, but that the meaning attributed to him by the lady whom he had apparently hurt by his remarks was not quite correct, and that his imperfect manner of expressing himself in English should be taken into account.

#### TRANSLATION OF CUNEIFORM INSCRIPTIONS; DESCRIPTION OF TABLETS, COINS, &c.

Sittings for the above were given me in my house, generally in daylight, always in full light. I have written the translations as nearly as possible in the words of the control.

##### CLAY TABLETS.

No. 1. Flat, oval-shaped tablet,  $3\frac{3}{4}$  inches long, by  $3\frac{1}{4}$  inches wide, and five-eighths of an inch thick. This tablet, apparently of sun-dried clay, has on it two figures in low relief, with some strange lettering partially obliterated. The control, 'Dr. Whitcombe,' in the absence of 'Dr. Robinson,' said he understood it was a sun-baked specimen, and that it came from a mound on the site of the ancient city of Babylon.

'It represents,' he said, 'Bel Merodach casting out Tiamut, the evil spirit, and is of the reign of Essar Haddon, son of Senacherib; about 620 B.C.'

No. 2. Soap-shaped tablet (apparently sun-baked), 3 inches long,  $2\frac{1}{4}$  inches wide, three-quarters of an inch in depth at centre. 'Dr. Robinson,' who translated it and the remaining specimens, described this one as of the period of Antiochus, who reigned subsequent to the time that the Greeks took possession of Babylon under Alexander.

Translated Inscription: 'Antiochus, the great King, the King of multitudes, the preserver, decreeth in the month of Tamuz (June), Nebo (a God) commandeth, the great lords directing, the priests of Bel in the temple of E-Sagilli. I command—I, Antiochus, the great King, the mighty King, the King of multitudes.'

No. 3. Soap-shaped tablet. About the same size as one just described.

Translated Inscription.—'Nebuchadnezzar, the mighty King of Babilu ("meaning the gate of God; in English,

Babylon"), to the dwellers in Elam, that they pay tribute . . . and I delivered the King Maduk ("an Elamite King") for a great ransom of gold and of silver . . . impaled at the gates of the city.'

'Dr. Robinson' explained that this was a record of a king who was ransomed; that no doubt the full amount of the ransom was stated, but the writing was in these places obliterated.

No. 4. Soap-shaped tablet, described by the control as a copybook tablet; merely examples of writings in cuneiform characters—nothing in order, but simply like present-day copybooks.

No. 5. Soap-shaped tablet, stated by the control to be inscribed with the names of certain gods—viz., 'Ashur, San, Bel, Nebo, Istah or Ishtan (the Assyrian Venus), and Mylitta.'

No. 6. Soap-shaped tablet. 'Dr. Robinson' described this as simply a tablet of weights and measures.

No. 7. Flat, oval tablet, somewhat smaller than No. 1, and having on it a strange figure in low relief. The control describes it thus: 'A lion-headed, eagle-footed man bearing a sceptre in one hand, in the other a dagger. There was an inscription, but it is obliterated. This tablet is probably of the reign of Assur Bani Pal.' He further said that 'Layard, when excavating in Nineveh, found two colossal figures at the entrance of one of the temples. This is probably one of those figures in miniature.'

BABYLONIAN CYLINDER.—This is a seven-sided terra-cotta cylinder,  $5\frac{1}{2}$  inches long,  $2\frac{1}{2}$  inches wide, and weighing 1lb. 2oz. avoirdupois. Six of its facets are covered with inscriptions, described as of the cuneiform kind, and on the seventh are a number of seal impressions. When procured, the markings on its surface were partially obliterated with earthy deposit, and I had to carefully clean the specimen to make clear the writings and seals. I found the cylinder hollowed out.

'Dr. Robinson,' on looking over it, and before translating, as he did in the presence of Mr. R. and myself, remarked that thereon was a distinct allusion to the Jewish people in Babylonia. It was a record, he said, of certain warlike dealings with the Jews and certain other nations.

Translation.—'These are the acts of Essar Haddon, the great King, the mighty King, the builder and restorer of the temple of the Gods, the favoured of Ashur ("the chief Assyrian divinity"). The people called the Jews ("in Assyrian Yahud") have sent unto me ambassadors many, offerings not a few, and the people of Khita ("meaning in Assyrian the people of the Hittite nation") gold and silver, precious stones, and chariots. My favour would they regain. Subdued are they. Also the people of Elam. The great lord commandeth. In the temple of Merodach placed I the records ("cylinders and tablets") sealed by my hand. And the inhabitants of "Kirdush" (does not recognise this as the name of any town in ancient history, but remarks "no doubt the names of many towns are not found in present-day historical records") were conquered and subdued with the fleet horses and men of valour. These are the acts of . . . who dispenseth justice and exalteth his people. The great Gods, Assur, Bel, Nebo, command and I obey. Which shall be as a given sign and a witness ("here follows the line of seals, impressed possibly with the Royal signet. Then again"). The men of Erech came against me; their mighty men I slew, and impaled I their mighty men alive. Amati-Bel ("the name of some Assyrian") their towns burned with fire, and their women captive took. These are the acts of the great King.'

OLD COINS.—I have ten in my possession. The control described two of the larger ones as bronze coins of Ptolemy Philopater; about 226 B.C. One of the larger specimens, and three of the smaller ones, are covered with verdigris and much corroded. He said the corroded specimens were got in mounds in Egypt, the cleaner ones in mummy coffins, where, possibly, they were placed as toll-money (that no doubt I remembered that the Greeks and Romans sometimes put money into the mouths of the dead to pay Charon to ferry over the Styx). Three of the smaller ones he described as Roman coins of different reigns; that the Egyptians, during the Greek dynasties, had intercourse with the Romans. (I may mention that



the surface of two of these coins is so corroded that not a vestige of an image or lettering is left, but on the third specimen I can readily trace a man's figure garbed in Roman fashion, something like a sword or a sceptre being held in one hand.)

The four other small coins are of a metallic combination, which he said was known as electron, and is probably an alloy of silver, copper, and a little gold. On the reverse, he said, was the head of Zeus, the Greek deity; on the other side, the double eagle holding thunderbolts. He explained that the double-eagle coins belonged, generally, to the later Ptolemys, the single-eagle ones generally to the first members of that dynasty. Two of them, he said, were of the time of Ptolemy Euergetes 2nd (nicknamed Ptolemy Pot-belly), another was of the Ptolemy and Berenice reign; another of the Cleopatra reign; another of the reign of Ptolemy Soter. He pointed out (and all this description was given with closed eyes) that while all the other Egyptian coins before us had on them the head of Zeus, this Ptolemy Soter one had on it Ptolemy's own head.

**JEWELS.**—Questioned as to the morality of abstracting these articles, cut or uncut, from their rightful owners and bringing them into the circle for distribution, the control explained that no injustice was done, inasmuch as they, as well as the far more valuable ancient coins, were generally found, chiefly buried in the earth, and that the finder had a right to them, and could dispose of them as he wished; that when these and other articles were not found, they were taken by permission of psychics, chiefly Easterns, to whom they belonged, and who, at the request of the control, put them by for occult abstraction, this being sometimes in fact a voluntary practice amongst Easterns.

**SCARABÆUS.**—He described this as a sacred beetle of the time of Rameses the Great, found at Thebes; that it was nearly 4,000 years old. These scarabæi were, he said, placed in the right hand of deceased royal persons when the bodies had undergone the process of preservation. They were an emblem of resurrection, the Egyptians believing in the immortality of the soul and the ultimate return of the spirit and 'Ka' to the body. He pointed out the nature of the hieroglyph on the back of the Scarab—a cartouche in the centre, a flail at either side, and what was called a determinative underneath, somewhat the shape of a wide, shallow goblet. On the upper part of the cartouche was a representation of the sun's disc 'Rai'; in the centre was that of some Egyptian agricultural implement, and below was a well-carved diminutive beetle—the whole being translated Ra-me-ses (Son of the son)—that the top of the flail on one side was gone, therefore he could not be precise, but he believed it was Rameses the 2nd, that is R. the Great, called by the Greeks Sesostris. He said that nowadays in Egypt, and out of Egypt, were to be found any amount of imitation scarabæi, but I had only to compare the imitation with the true Scarab to see at once the difference (I have since done so; the difference is striking).

**HIEROGLYPH** Written by High-Priest Control.—This was described as a cartouche with sun disc on top, a harrow (I think) in centre, and running water below, under which was the determinative. The cartouche rested on a base, underneath which were represented a flail and other articles. The translation would run, he said, 'Ra Men Nefur, Priest of Osiris.'

**DESCRIPTION OF MUMMY.**—I have in my possession a mummy, of which the control promised to get a description through the High Priest. The following information was given to me:—

'This is from Thebes, and is 3,000 years old. It is the mummified body of Hoph Ra, son of Ta Menes, cup-bearer to Pharaoh Men Kaura, known as Sheshouk; about 22nd Dynasty. Tanite Kings they were called.'

A hieroglyph of the name Hoph Ra was also written by the control.

**Note.**—Translation of Portions of Newspaper in Arabic.—Writing to me from Melbourne after his return there, Mr. Bailey informed me that, as he hoped soon to pay another visit to Sydney, one of his controls has, he understands, promised to translate a column or two of this newspaper. As we expect

him here very shortly, I hope to get this translation, and to have it verified or otherwise, for I am acquainted with a gentleman who speaks and reads Arabic. I shall duly publish the result.

It is well to mention that the private sittings at which all the above descriptions, translations, &c., were obtained, were held in my house, sometimes between the medium and myself alone, sometimes Mr. R. or he and my son being also present.

(To be continued.)

## A DREAM FULFILLED.

The 'Daily Express' of Saturday, August 8th, contained a remarkable dream story which it is said was related by P.-c. Wheeler to a representative of that paper. The policeman is reported to have said:—

'After being on duty at the Crystal Palace during the whole of Monday, I returned home about midnight, and dreamed that I was standing on the bank.

'“In front of an upturned tree, which is very clearly impressed on my mind,” he said, “I saw an upturned boat, with a man clinging to it crying out for help.

'“I shouted out, ‘Hold on a minute, old man, and I will be with you,’ and just as I was rushing down to the water I awoke.

'“I have dreamed strange and remarkable things before, but none of them have ever affected me as this one did. I was strangely excited, and remarked to my wife at breakfast, when I told her of my dream, ‘Something is going to happen to-day.’

'“I made a rough sketch to show [her] where I saw the upturned boat. Compare that with another drawn on the actual spot after I recovered the body, and you can see how remarkable the dream was.”

'On the morning after his dream a constable came to his house, and told him he was to go to the Crystal Palace lake and drag for the body of a young man who was drowned there the previous afternoon.

'“I trembled like a leaf,” said Wheeler, “when I received the message, and said to my wife, ‘My dream has come true.’ About six o'clock in the evening I got a boat and took a drag with me. I was considerably startled to find the scene agreed precisely with my dream. There was the tree as plain as I saw it when asleep.” Within ten minutes the body was recovered.

'“I have recovered many bodies from the water.

'“Before I was in the force, I was employed at some tin works in Wales. I was working at a machine, and dreamed that it fell to pieces. Sure enough the next day the machine broke down, and nearly caused me serious injury.”'

## PRESENTATION TO MR. E. DAWSON ROGERS.

As Friday, the 7th inst., was the eightieth anniversary of the birth of Mr. E. Dawson Rogers, the honoured President of the London Spiritualist Alliance and Editor of 'LIGHT,' a few of his more intimate friends felt that the occasion was one which ought to be marked in some special manner. Believing that Mr. Rogers would object to any public proceedings, they privately prepared an Address and obtained the signatures of as many persons as could be reached in the time. This Address was beautifully illuminated, and bound by the Guild of Women Binders in a handsome morocco cover, with a specially prepared design, and upwards of eleven hundred signatures were appended by the friends of psychical science and Spiritualism in many parts of the world. It was privately handed to Mr. Rogers at his home on the 7th inst., and in the evening of that day, to a group of family friends and immediate associates, he expressed his surprise and gratification at receiving such an unexpected and kindly tribute of personal regard, and of appreciation of his work for spiritual truth. We propose to furnish for next week's issue of 'LIGHT' a copy of the Address and some further particulars of the proceedings on the occasion of the presentation.

H. WITHALL.

E. W. WALLIS.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

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### THE WORLD IS YOUNG.

One of the venerable faiths of the world is the expectation of a not distant ending of the great human story played out upon its surface. Christendom in particular has been prolific of prophecies, deliriums and dreams, having for their inspiration this strange old-world idea.

In a sense the expectation is not entirely without justification. Forth from chaos came the earth, and back to chaos it may possibly return:—and yet hardly 'chaos': there was never anything but law and order in the march towards the 'one far-off divine event': and it is possibly true that all the works of Nature and of man upon the earth will dissolve and 'leave not a wrack behind.'

But that far-off event is too far off, from the point of view of science, and too unlike in its nature, to bear any reasonable resemblance to the average expectations of the prophets of evil who look for sudden catastrophes and a speedy coming of the judgment day. In their eyes it is a played-out world, only rumbling on to its ruin. The trump of doom is ready, the fires are already hungry for their prey; presently they will work their will, and nothing living upon the earth will stand before them,—nothing except the magically raised bodies of its dead.

We do not believe it. The world is young. The human race is itself in its early youth. It is a standing delusion that man is a finished animal. He is not. He is not created: he is being created. He is, in truth, very young, very rudimentary, and very crude. Gerald Massey says:—

God hath been gradually forming Man  
In His own image since the world began,  
And is for ever working on the soul,  
Like sculptor on his statue, till the whole  
Expression of the upward life be wrought  
Into some semblance of the Eternal Thought.

If that is so, and if the process is to succeed, how plain it is that uncountable centuries must pass away before the end can be! The best we can say of the human race is that it is on its way to the Thought of God. Alas! what survivals of the ape and the tiger still sting and impel us! and by what slow stages we pass to better things!

Even as to the human body, it is highly probable that Man is passing on to something as much higher and finer than the present type as this present type is higher and finer than the type that first fought or felt its way from gorilla to man. But what of the inner faculties and forces? What a vast prospect opens up before us here! It will surely take thousands of years—perhaps millions—to put

the human race in full possession of even the few powers that the past thirty years have suggested.

The same outlooks apply to what we call our civilisation, concerning which the world is indeed young. One of the oddest delusions of modern life is that we are civilised. The fact is we are only just emerging from the jungle: and Society is worried and frightened with problems that are simply the result of this emerging. It hardly matters where we look: these problems stare us in the face. Our human relationships, as master and servant, capitalist and toiler, aristocrat and pauper, bishop and curate, buyer and seller, are, in the main, about as wrong as they can be, for people who dare to talk about civilisation.

So, too, with the resources of the earth. We have hardly commenced to open Nature's pantry doors: and, as for her cellars and laboratories, the past twenty years alone suffice to convince us that we have been living as beggars on crutches where we might live as angels with wings. There are indeed 'visions about,' but the dreamers are in the laboratories and the workshops of the world, and they are only waiting for the new heaven and the new earth which will come with the cessation of the brutalities of war, the selfishness of class rule, and the emancipation of the human mind from its bestial inheritance of cruelty and ignorance. Forces are waiting for us in earth and sea and air, and faculties are unfolding in Man, that may make an end of drudgery and poverty, and almost make an end of time and space.

The Science of the world is young. Science is the sum of our knowledge, for the moment, of Nature's laws; the present acquaintance with her treasures. It and it alone has revealed her laws and put us in possession of her secrets; and they who most loyally serve and who most patiently stand and wait best know how little they know and what vast revealings are to come. Ay! truly, the world is as good as new for Science.

The science of government, too, is young. It is, in truth, an infant only as yet. For tens of thousands of years the world has been governed, and, to-day, we have scarcely got a step beyond the selfish and masterful rule of the strong. The historian of the Evolution of Government has simply to trace the development of man's ruling of Mankind from the specimen men with the hardest knuckles or the thickest skulls. Some day, such an historian will trace it on to the rule of men and women with the wisest heads and kindest hearts:—but that is far, far away. The old idea of government was the rule of the strong for the exploiting of the weak. In, say, five thousand years, the ideal of government will be the rule of the strong for the comforting and shielding of the weak: and the world cannot be destroyed until the Ideal is reached. But then it will perhaps be a world too heavenly to be destroyed.

The sympathies of the world are young. Human sympathy is an enormous factor in the development and happiness of Mankind: and, at the higher stages, it will become of primary importance. In no merely sentimental sense, love is life; and increasingly so on the high intellectual and ethical planes. There are great depths in that mighty saying 'God is love.' That is the same as saying, The Creative Power is Love. What a suggestion as to human life! What a prospect it opens before us as we think of the youth and maturity of the world! This stage of human evolution has scarcely been reached. Selfishness and ferocity still rule the world far more than we are willing to admit,—far more even than we know: and our social, commercial, political and religious veneers barely hide the sinister fact. But we cannot believe this will last. And yet, how long it will take to work out our animalisms and our sins! Ah, yes! the world must be very young.

And what of Religion itself? When we think of it, and



of its multitudinous forms, beautiful and hideous, how grotesque is all our talk about 'revealed religion'! One of our greatest delusions is that Religion came to the race miraculously from without, and with a 'Standard.' Alas! even the interpretation of the Standard is ever changing. The very people who are preaching finality are drifting: and, at this very day, they vote declarations that their sworn-to creeds must be interpreted by the spirit. Building on icebergs, they are drifting into summer seas.

What is the inference? This;—that human history is beginning, not ending; that 'All before us lies the way'; that Eden is not behind us but ahead; that the world is young.

## PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

### VII.

#### Do They Tell Us Anything New?

One of the objections most frequently advanced against the spiritistic explanation of communications that purport to come from beyond, is that they do not contain statements of anything which is altogether new. It is urged that if a departed spirit is permitted to return to communicate with those on earth, it is reasonable to expect that it will reveal to us new truths, whereas these messages, at their best, do but enjoin upon us duties already known, and speak of God and of the spiritual world in terms already familiar; moreover, the spirits do not give us any very definite description of their present environment and mode of life. If they would describe the future life to us, or tell us some great truths hitherto undreamt of, or would instruct us how to remedy some of the great ills of life, then belief in the value of these communications would be justified.

This fairly represents the objection which is felt, not by beginners only, but by those who have for some time been inquirers into this subject.

The demand that communications from a higher sphere should necessarily contain new truths is, in my opinion, based on a fallacy. I am not now arguing that the communications do or do not contain new teaching; the point I desire to emphasise is that it is *not a necessary qualification* of a true and valuable revelation that it should impart altogether new facts.

Precisely the same objection has been brought against the Christian revelation. Christ's teaching, it has been said, contains nothing so new that it cannot be paralleled in the writings of other great teachers. His name for God is the name under which the Divine Spirit was worshipped by our Aryan forefathers thousands of years before His advent. 'Dyaus-Pitar,' or the Heaven Father, was adored and trusted by the writers of the Vedas long before Jesus Christ taught His disciples to say 'Our Father which art in Heaven.' Jesus could find no better or newer name than this by which to call the God He claimed to reveal. His great gospel, 'One is your Father: and all ye are brethren,' was not new in the sense that it had never been taught before. His 'new' commandment, 'That ye love one another,' had been enjoined by Buddha five hundred years before: 'Religion is nothing but the faculty of love'; 'Let goodwill without measure . . . prevail throughout the world.' Christ's sacraments were the appropriation and adaptation of customs already prevalent.

And yet those who have felt the force of the influence of the personality of Jesus Christ will be prepared to maintain that although He taught no new precept, and uttered no obviously novel truth, He has 'made all things new' by irradiating old truths with new light, by bringing a greater sense of contact with God, and by spiritualising our perceptions. He has instilled a new and deeper significance into the words Love, Fatherhood, Sonship, Brotherhood, Communion, not by saying new things about them, but by realising them in His own experience, and by revealing them in Himself.

If anyone regards this sort of effect as of lower value than the imparting of new facts, it is not worth while to argue the point. Spiritual values must be spiritually discerned; if the perceptive faculty is undeveloped no argument will supply the deficiency. It may be stated, however, without fear of contradiction, that the criterion by which the genuineness or value of a revelation should be estimated is not the question whether it does or does not introduce us to altogether novel ideas. If it can be shown that the teaching illuminates familiar conceptions so powerfully that they become alive with a new potency, and touch the souls of men with fuller and more earnest life; if it imparts a greater sense of worth to existence, and awakens a profounder consciousness of the dignity and responsibility of the human soul, and of the significance of its relation to God and to the universe; then we may fairly claim that it satisfies the requirements of a great revelation far better than if it merely announced some hitherto unheard-of fact. We have not yet half apprehended and assimilated the truths already imparted; what we chiefly need is 'more light—more light,' that we may possess ourselves of that which is already given.

I am not claiming for a moment to place the revelation of Spiritism on an equality with the revelation in the Christ, but I do claim that this development is a part of the whole process by which the hidden counsels of God are being revealed to mankind, and by which the human understanding is being educated to know and understand the truths in which from the beginning it has been rooted, but which we can only apprehend by the gradual unfolding and training of our spiritual faculties.

But some will assert that we might, at least, expect some definite information respecting the conditions of the future life from those who have passed into that state of existence. Those who have studied the messages carefully will admit that the hints concerning the conditions of that life which these messages contain are often very valuable and suggestive, and do, in a large degree, alter the aspect both of the life after death and of our present relation to the departed. A marked, but subtle and almost inexpressible, change comes over our outlook; the proportion of things is changed; our intercourse with our fellows, our relation to the material world, our present as well as our future, are transformed by the new light that dawns on the student of these messages. The sense of newness is quite incommunicable; it has to be experienced to be understood. He who has experienced it knows that never again can the world, and death, and the Beyond wear for him the aspect they once wore. And yet it is quite true that no very definite statements or details about the other life are imparted in the messages. But the same might be said of the Gospel of Christ. The risen Master, when He stood visibly among His disciples, revealed no *details* concerning the life beyond. The very fact that He stood in their midst full of the same sympathy, with the same knowledge of their needs, and the same urgent desire that they should be the agents of His Gospel to the world, promising them His constant presence—this of itself reveals much to a thoughtful student concerning the conditions of the spiritual life of those in the Unseen; but He gave us no details. And many of us become quite content to accept what is imparted and to wait for further details when they can be intelligibly received. It is probable that if they were now told to us they would be only misleading; the conditions of that life must necessarily be in many respects very different, and it would probably be at least as difficult to give us an adequate description of the spirit spheres as it would be to explain to a South Sea Islander the character of the occupations and interests of a European philosopher or scientist.

It is for this reason probably that so much use is made in spirit communications of symbolism. The passage in which Mr. Myers deals with the use of symbolism in automatic messages, in his work on 'Human Personality,'\* should be studied in this connection. He points out that there is 'no *a priori* ground for supposing that language will have the power to express all the thoughts and emotions of man.' And

\* Vol. I., pp. 99, 100.



if this is true of man in his present state how much more does it apply to man in another and more advanced state. With reference to automatic writings he says: 'There is a certain quality which reminds one of a *translation*, or of the composition of a person writing in a language in which he is not accustomed to talk.'

I quote these passages because they indicate more than one reason why it may be impossible to impart to us any very definite ideas of the character of the life beyond. The communicators are dealing with conditions for which human language, inadequate even to convey our present conceptions, is no fit channel, and they are communicating by a method which for them, in their present state, is abnormal and foreign; they are hampered by a difficulty akin to that felt by a man who should endeavour to translate his thoughts into an unfamiliar tongue. No doubt the latter difficulty can be largely overcome by practice, but the former cannot; therefore the communicators have recourse to symbolism to convey to our mind what words are inadequate to express. In using symbolism they appeal (as Mr. Myers points out) to the same faculty to which art appeals. That faculty is not, as we know, the intellectual faculty alone, but a blend of intellect with emotion, for which we have no exact definition; hence a larger part of our nature is invoked to interpret the language of symbols than is required to interpret the language of words.

With regard to the objection that communications from the Unseen might be expected to give us a panacea for the ills of life, a little careful reflection will convince us that God's method of education for man has always been adapted to stimulate his own efforts, not to supersede them; that discoveries, although doubtless often, perhaps always, inspired by the co-operating influence of discarnate intelligences, have always been the result of the output of the personal energy of the incarnate. We are being continually taught and influenced, and suggestions from the Unseen are constantly operating upon those in the seen world; and it is by this interaction, as Spiritists believe, that so many discoveries have been made, and so many ills have been remedied. Occasionally some personal assistance is afforded, some knowledge imparted which helps us materially. When this is so we may accept it gratefully, but if we would derive the fullest benefit from it we shall value it, not chiefly for its material effects, but as a token of an immaterial blessing, as an outward sign that 'the invisible world with us has sympathised,' that we are loved and watched by unseen guardians who help us to help ourselves and to help others. When material assistance is thus given and received as a pledge of the conservation of spiritual sympathies, it serves its highest end.

But any discovery from the spirit world which would be calculated to render our own efforts and our own strenuous search for truth unnecessary would be anything but a blessing to the race. The mystery of human solidarity is great. To S. Paul it was astounding to discover that the fellowship was so extensive that it embraced the whole world, and that spiritual interaction and co-operation was a racial fact, not a national one only. To us it is astounding to realise that the race includes the great unseen majority; that we are mutually progressing, mutually helping or hindering each other's development; that our oneness is so complete that they cannot work for us without our co-operation, that we cannot go forward without theirs. S. Paul probably realised this, but for the most part we have lost sight of it. When we grasp this fact of human homogeneity, we shall not expect some divine or angelic interposition to do for us what we, by the divine grace and with angelic co-operation, must learn to do for ourselves. 'The help that is done upon earth He doeth it Himself.' We are 'limbs of God,'\* we are members one of another. When God moves He moves through us and in us, not instead of us; and His messengers work as He works, with us, through us, not instead of us.

\* 'Each one of us is, as it were, a limb of God with the potentiality of perfection, and gradually, through the experiences of multiform error, to be developed into the full exercise of spontaneous and joyous activity.'  
—R. W. CORBET.

## SPIRIT versus INTELLECT.

By MRS. TIGHE HOPKINS.

'Spiritualism, indeed!' said a well-known man to me some years ago, his voice vibrating with scorn. 'Spiritualism may amuse women and fools, but you won't find that intellectual and educated men will ever be taken in by it.'

In this sentence lies the crux of the whole matter, and the explanation of the failure of Professor Ray Lankester, Mr. Frank Podmore, and many of the members of the Psychical Research Society, to obtain anything satisfactory from their investigations.

They have all approached the subject from an intellectual point of view, from the standpoint of the *human* mind and reason, ignoring the very simple and elementary fact that brain and spirit are on absolutely different planes, and controlled by opposite laws.

We might as well ask a fish to explain to us how a skylark flies and sings, as ask intellect to explain or interpret the life of the spirit.

Spirit and intellect run on separate lines that touch nowhere; and the stations along the lines may, roughly speaking, be stated thus:—

Spirit	The Human Mind
Nature	Art
Motives	Actions
Thought	Words
Inspiration	Intellect
Genius	Talent
Intuition	Education
Faith	Faction
The limitless Universe and Eternity.	Nothing! or at best Professor Crookes' 'brick wall' (and begin again over the same steps).

Man is a trinity and possesses three—so to speak—inner skins, or bodies; the physical, the mental, the spiritual; body, mind, and spirit. Each of these bodies has its own separate set of faculties, distinct from, and independent of, the other, and it is vain to imagine that the eyes of the body, or the faculties of the mind, can discern the things of the spirit.

We have been told on good authority that spiritual things *must* be 'spiritually discerned,' and this, being a spiritual truth, holds good for always.\* Truths put forward by the intellect, Sir William Crookes himself tells us, are apt to be true to-day and false to-morrow.

Throughout the centuries man has been prone to confuse the things of the spirit with the things of the mind; to try and make intellect do the work of inspiration, to value education above intuition. Countless millions amongst us rejoice in the full use of their *physical* senses. Millions upon millions also rejoice in the possession and cultivation of their *mental* faculties. The comparatively few are conscious of the existence of their *spiritual* senses; of the *literal* truth of Christ's remark: 'Ye have eyes and see not, ears have ye and hear not.'

'Knowledge is power,' says the copybook. Not the insecure, uncertain knowledge gained by the human mind through intellect, reason, education and words; but the real knowledge of the secrets of the universe, the eternal truths received from powers in space through the channels of thought, inspiration and intuition.

'Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.'

'Commune with your own heart upon your bed and be still.'

Inspired truths both. But how many of us admire only the polished shell, the musical words, and fail to recognise the full kernel of literal truth within?

\* I would ask my readers to take note that the word 'spiritual' is used *not* in connection with religious ceremonies, or doctrinal teaching of any creed; but in connection with the life of the spirit in the Universe, as apart from the life of the physical body, or the life of the human mind. Spirit descends into matter as a diver into the sea, for varied reasons, and it *must* from time to time return to its natural element outside matter; hence the absolute necessity of sleep.



We place mind and intellect at the head of creation and 'forget to remember' that it was the ass, and not his rider, who could see the spirit form which stood in his pathway.

Spiritualistic phenomena are but the ABC of Spiritualism. I have been through the whole gamut from end to end, in public and in private, in the dark and in the light. I have seen, and touched, and spoken to a fully materialised form at a sitting of six well-known and serious investigators, in a private house, under strict test conditions. I have seen a rose taken from my sister's dress and dematerialised under twelve curious and watchful eyes, and the same rose—or its double—fresh as if just plucked, dropped into my sister's hands from space an hour later, in a different room, brilliantly lighted; and many other happenings.

But all this is but a kind of Kindergarten devised to awaken the sleepers, to attract children of a larger growth to investigate further; as we allure little children by coloured beads to learn arithmetic. And the spirit teachers have in these days followed the example of all the greatest teachers that have gone before, and used the most homely and familiar articles wherewith to illustrate and enforce their teachings. And it cannot be denied that they have succeeded in convincing many—even one or two scientists and men of learning—that there is a power of *some* kind, apart from physical hands and feet, unexplained by science. This is one step gained.

The next step will be to convince them that this power—the greatest of all—is apart from their brain and mental machinery; apart from, and opposite to, matter in every particular and detail.

'Why hold a séance in the dark?' has been the query of many, 'why cannot things be done openly in the light?'

All spirit powers are from within. Spirit light is from within the spirit. Material light is outside the body.

The higher the spirit the greater the power of the illuminating light from within, until the Highest is reached, 'in whom is no darkness at all.' The lower the spirit the less the illuminating light, until the darkness of hell is felt.

Thus spirit light being from within, material light is not only unnecessary, but as baffling to spirit eyes as darkness would be to physical eyes. The rising of the physical sun draws a veil between spirit and matter. The tradition is that ghosts or spirits wander only at night, the truth being that, as a rule, such spirits as wander on earth have not sufficient illuminating power to be seen in daylight; they may be there, but not visible, like the stars.

'Why do not these spirits tell us something worth hearing?' is another oft-repeated question at séances.

In the physical world the law of force reigns.

In the spiritual world the law of attraction reigns.

We all get from the spirit spheres what we *attract* to ourselves.

Some investigators imagine you can 'call up' anyone you please, as you ring up a paid messenger boy. 'Why don't you make Shakespeare or Stevenson come?' I have heard asked, 'make' being the idea most familiar to humanity, but least effective with spirit.

Earnest seekers after truth, who are in *harmony*, will never seek vainly; but it occasionally happens, in a mixed sitting, that very undesirable powers have been attracted, and more often foolish and larkish ones, greatly to the discredit of Spiritualism.

In nature, which is permeated with spirit, everything progresses by orderly unfoldment from one state to another, and only in rare and exceptional cases does the fact of leaving one's body exalt one into a saint or a Solomon.

Outside one's physical body, as outside one's house, the range of view may be more extended, the horizon wider, and, like any other traveller, one may be able to tell those left behind some details of the journey and the new surroundings and impressions; but only the few may hope for more than that.

And that such intercourse is surrounded with danger to the unguarded and unwary cannot be denied. It is dangerous from the very fact that we are content to use our *outer* faculties, instead of making sure first that our *inner* senses are

open and alert. It is like talking through a telephone without first ascertaining who is at the other end; or it is like sending a blind and deaf child into a crowd without a guide or protector.

The angry, revengeful spirit that leaves its body prematurely remains angry and revengeful, and has far more extended powers and opportunities out of its body than in it. In this lies the terrible danger of capital punishment, by which we, in our blindness, imagine we safeguard society!

No wonder our great Teacher exclaimed so often, 'Ye fools and blind!' Yet in spite of His teaching—which was a truer philosophy than anything taught by the great philosophers our intellects so highly exalt—we still fill ourselves greedily with the husks of outer things. When our spiritual eyes and ears are unsealed, death will lose its sting, for we shall see and hear and know that our lost friends are no farther away than the next room, or, maybe, the next county. But *intellect* will never effect this. Intellectual knowledge is gained laboriously, too often at the cost of health. It is a process very like the old method of ramming a charge into a gun, and, if the charge is too strong, the gun bursts; or, after the process is completed, some one comes along and proves that the charge is worthless—the fact, painfully learned, not a fact. Spiritual knowledge, on the other hand, is absorbed as easily as our bodies absorb oxygen. At a moment when ye think not the thought is dropped; in the darkness of the night, in silence and solitude, the seed is sown, and if the ground be good it grows and expands insensibly until you realise that you have learnt an everlasting truth that has become as a solid rock beneath your foot which nothing can shake.

That is spirit education, asking no sacrificial victims, and offering the prize, not to one above his fellows, but to *all* equally.

Spirit conviction, like spirit light, is from within. No one can convince his friend. This has been another great difficulty to Spiritualists.

We may cane material facts or words into a memory, we may 'make' a child learn a language or write a copy; but spirit must learn of its own desire. Only the will to seek can open the inner senses. Only the asking for inner illuminating light will bring it. No outside power can effect this. Teachers may teach, but if the spirit senses are smothered by matter how are they to see and hear and understand?

And the doors and windows of the spirit *must* be opened by the master of the house himself; opened willingly, eagerly, from *within*. Spirit accepts no forced service, no paid interest. Volunteers only man the ranks of the spirit army.

'Push back the heavy iron bar  
That clasps and holds the golden gate!

Yes, push it back, for in your hands  
My strength lies waiting for your will.'

#### 'A SPIRIT MESSAGE VERIFIED.'

In accordance with the suggestion of 'F. L.' in 'LIGHT' of the 8th inst., I now forward names and particulars; and perhaps you, Mr. Editor, will kindly allow 'F. L.' and any other *bonâ fide* inquirers to see them. To my mind, this case alone, short and simple as it is, surely establishes the reality of spirit communication, because, firstly, I defy anyone, blindfolded, to spell out even a short sentence on the verrette unless entrancedly aided; secondly, the message purports to be given by the spirit of a dead sailor who was quite unknown to any of those at the séance, and it is absolutely certain that they had never heard or read of anything about him; thirdly, this message, as may now be seen, was verified in every particular.

I am glad to be able to gratify 'F. L.' by saying that, at any rate, some of us *did* pray that the sailor's darkness may be turned into God's marvellous light.

J.

#### TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer. Contributions of original poetry are respectfully declined. Several letters are necessarily held over for another issue.



## 'THE COMING SPIRITUAL DAY.'

Writing in the July issue of 'The Herald of the Golden Age,' the editor, Mr. Sidney H. Beard, who seems to have been reading 'the signs of the times' with his characteristic ability, says:—

'Evidences of the dawning of the coming spiritual day are everywhere apparent. Earnest inquiry concerning psychic phenomena and the metaphysical laws which underlie the same is becoming manifest amongst all classes of society, and such signs of the times indicate the fact that the long night of Materialism is drawing to the close. Even in "scientific" circles the suspicion is becoming widespread that the foundations of our materialistic philosophy are unsound; and the dogmatic assertions of the hierophants of this soul-blighting creed are beginning to be recognised as being the outcome of visual limitation and ignorance of spiritual facts.

'One by one the exponents of true scientific research—that research which does not rest content with groping amongst and tabulating the phenomena of *matter*, but which aspires to ascertain the causes of the same, and to find out something about the real *soul* of things—are adding their testimony to the affirmations of those who have declared that the realm of *spirit* is the realm of *reality*, and that the physical world is but a material and transient projection of the same.

'Following in the footsteps of Sir William Crookes we have such men as Alfred Russel Wallace, C. Flammarion, F. W. H. Myers, and Lord Kelvin laying the axe to the roots of the giant upas tree of Materialism, and delivering such weighty blows as must ere long bring it to the ground.

'And with its fall a new era will dawn for the world, and the day of emancipation and upliftment will rapidly draw nearer.

'The spirit of unrest and searching inquiry is manifest in every direction. Clairvoyants, mental scientists, seers and spirit mediums are beset with clients who are actuated by more than idle curiosity, and even in many cases by genuine hunger after truth.

'For the human soul cannot rest content with superficial or even intellectual knowledge of earthly things; dimly conscious of its spiritual heritage and destiny, it seeks to know something definite concerning its *spiritual* and true environments, and the *higher* laws of its being.

'And as the churches are unable or unwilling to satisfy this natural craving for experimental knowledge concerning spiritual fact and spiritual law, it is not at all surprising that multitudes should have become dissatisfied with mere dogma and tradition, with exoteric elementary teaching and spiritual nescience, and that they should wander from pasture fields which are more or less barren, in search of spiritual and mental food of a more sustaining sort.

'The development of the psychic or sixth sense—that faculty which enables its possessor to apprehend the inner side of men and things—is now becoming so common as to be fairly well-known and even understood. It is this faculty which enables the palmist, the crystal gazer, or the mind-reader of any sort or name, to mystify the uninitiated, and to exhibit a knowledge of them and their affairs which makes them gape with wonder and part with their half-crowns with cheerful alacrity.

'As this gift becomes more general—and there can be little doubt that in the coming years its possession is destined to be the rule rather than the exception—striking changes will be witnessed in the social world. For it will become, every day, more and more difficult for impostors and unworthy persons to delude and exploit their fellow-men. They will be recognised intuitively, even as they are *now* recognised by those who have already developed and trained the sixth sense, with the result that the conviction will become general that honesty is not only the *best* policy, but the *only* feasible one.

'Not only are the barriers being broken down which have hitherto prevented our understanding of the metaphysical realm, but the veil is being rent in twain which hides from our view the spiritual world—the realm of the discarnate.

'The continuity of the soul's existence, irrespective of any physical incarnation, is ceasing to be a matter of conjecture or speculation amongst the enlightened, and will, ere long, become generally recognised to be an established and demonstrable fact.

'A wave of illumination will soon break upon the world, accompanied by such spiritual manifestation as will sweep the last vestige of our materialistic philosophy to the winds.

'This great event is being preceded by significant events that are unmistakable harbingers of a new dispensation. And to all those faithful ones who are watching and hoping for the advent of that better time which is coming—the Spiritual Era

and the restored "Golden Age"—I would say: Be of good cheer, for the coming of Christ draweth nigh!

'I have seen, I have heard, I have experienced that which justifies me in making this affirmation; but concerning these matters I shall write more definitely and explicitly in subsequent issues of this journal.'

We shall be interested to learn what it is that Mr. Beard has seen, heard, and experienced which has enabled him to be so definite in his affirmations, and at the same time we cordially welcome him to the ranks of those who can 'speak what they do know and testify to that which they have seen.'

## SOME RECENT EXPERIENCES.

BY 'AN OLD CORRESPONDENT.'

### II.

Within the last few months one of the family, who is a sensitive, has been sitting at stated intervals with a lady palmist and clairvoyante, to whom she was, before the sésances began, an entire stranger. On her first visit to this psychic my instructions were to give the lady no information regarding anything connected with our family or surroundings, and these instructions, I believe, were obeyed to the letter. The sittings have throughout been very successful, and, *inter alia*, among other persons who have appeared to the clairvoyant vision of the lady psychic have been my lately departed relative, and my son F., both of whom gave undoubted evidence of identity and personality.

In view of the results reported to me, I also resolved on having a sésance with this medium, who was, it need hardly be said, an entire stranger to me; and accordingly I waited on her at her rooms in the west-end of the city in which I live and arranged a sitting. No name was given or asked, and at the appointed time the sésance was held. The lady began with a short but very correct general delineation of my personal characteristics and disposition, and then proceeded to 'read' my left hand. She had hardly begun doing so, however, when to my surprise she cried out, 'Do you know the —'s?' (naming my family) and before I could reply she interjected, 'Your — is here' (naming our relative who last passed over). 'You are Mr. — (my name), and the father of Miss — who comes to me.' On my replying in the affirmative she said, 'What a dreadful pain I have in my heart, and also a frightful pressure on my head combined with it.' This was to me very striking and convincing, as the deceased had long suffered from heart and cerebral trouble, which ultimately cut her off. She then said my son F. was present, giving me an accurate description of his hair and general appearance. Thereafter I received a message from my departed relative, of entirely similar import to one which was got by me about ten days previously through Mrs. Treadwell. As it related to family affairs it was all the more convincing as to the identity of the communicator.

After this episode the medium duly 'inspected' both hands, and gave me a graphic and entirely correct account of my 'earthly pilgrimage' until now; but was unable quite to come at my age. This, however, was correctly furnished from 'the other side' by my relative, who was described by the medium as being still with us, and who gave her my correct age. Details cannot be given of this part of the sésance beyond specifying three correct statements:—(1) An important event in my life history which occurred when I was forty-five years of age; (2) a condition of poor and uncertain health which occurred when I was between fifty and fifty-two years of age; and (3) a very bad fall I received about seven years ago, and the cause of it—viz., a slip on a bit of orange peel, and which, but for the help of my companion on that occasion, might have been even more disastrous than it was. But, as I have already said, the whole sitting was most instructive and convincing, and as it was my first visit to a palmist who was likewise a clairvoyante, it was gratifying to find that the oft-derided 'reading' of life and character by the 'hand' was, in my case at least, a complete success.



The name and address of this psychic have been furnished to the Editor of 'LIGHT.'

P.S.—It seems necessary to add, for the benefit of the sceptic, that there is not the slightest resemblance between the member of the family who had previously been sitting with this palmist and clairvoyante and myself, so that my identity was not got through that source, but as I believe from the other side.

#### 'PREMONITIONS OF DEATH.'

A correspondence in the 'Spectator' on 'Premonitions of Death' has drawn some curious letters from readers, recounting strange and uncanny experiences. A 'Prebendary,' for instance, writes as follows: 'My father was drowned on my thirteenth birthday. The night before, my mother was awakened from her sleep by a violent crash in the dining-room beneath her, which sounded to her as though the large table had been completely overturned with all that was on it. There was nothing whatever in that room or any other to account for the noise. In connection with this subject, on the night when my grandmother was dying, from the effects of an accident while driving, my eldest cousin, who was a lad of about eight years of age, was visited as usual by his mother before she went to bed, and finding him awake, she asked him if he was not afraid of being alone, and he at once said: "Oh! granny has been sitting by me for a long time." He had no idea that she was ill.'

A lady, whose family is descended from Spanish gipsies who settled in England in Elizabethan times, tells of equally strange happenings: 'Always on the death of a member of our family, and my father's also, extraordinary noises are heard beforehand. Before my own father's death, in 1890, my husband and myself were one night suddenly awakened from sound sleep, about two p.m., by hearing the window and shutters being opened in the room beneath. We listened, and finding that the noises still continued, concluded that someone had broken into the house. Taking a lighted candle, we both went downstairs. A gas-jet was immediately outside that room. My husband lit this (it was just round the corner) before unlocking and opening the door of the room. On opening the door a strong gust of wind met us, though it was a perfectly still night, and blew out the candle. On entering the room, however, the window and shutters were found fastened, and nothing had been disturbed. Much puzzled, we returned to bed. A day or two afterwards I was telegraphed for to my father's deathbed. Only then did I remember the old family habits, and remarked: "This explains our disturbance the other night." Another member of the family, in a different place, had been awakened by hearing what he thought was the dresser in the kitchen falling out, and went to see what destruction had taken place, but found nothing disturbed.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### SPECIAL NOTICES.

**DIAGNOSIS OF DISEASES.**—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

**AN INDIAN SPIRITUALIST.**—We learn from the 'Bengal Times' that Rai Kali Prasanna Ghosh, Bahadur, of Dacca, proprietor and editor of the Bengalese magazine, 'Bandhab,' spent a week in Calcutta lately, giving lectures by special invitations from the leading natives, on literature, philosophy and science. In some of his lectures the Rai Bahadur explained and advocated Spiritualism, to audiences numbering from one thousand to two thousand persons. Three receptions were held in honour of Rai Kali P. Ghosh in the magnificent palace of Maharajah Bahadur Sir Joteendro fohun Tagore, K.C.S.I., the autocrat of Bengalese society and learning. The subject of Spiritualism is new to the *élite* of Calcutta, but the seed sown by Mr. Ghosh will no doubt bear good fruit.

#### GOOD COUNSEL TO PALMISTS.

Ella Wheeler Wilcox shrewdly observes:—

'It is absolutely useless to advise people to keep away from palmists, astrologers, clairvoyants, and fortune-tellers.

'They will go, and we may as well save our vitality for better uses as exhaust it in a homily on the folly or wickedness of trying to know more of the future than each day gives us.

'No one who needs the advice will listen. Those who will listen do not need it.'

Under these circumstances Mrs. Wilcox concludes that it is best to give her advice to the palmists, astrologers, seers, and fortune-tellers themselves, as she thinks that a tremendous responsibility rests upon all those people who desire the patronage of curious humanity. She says:—

'I have received benefit in my life from a palmist who foresaw business complications of importance for me, which put me on my guard in a way wholly unforeseen by my own mind.

'Again early in life an astrologer who had told me many truths predicted a sorrow which never came, but which caused me much unnecessary pain and depression until the period of time mentioned by him had elapsed.

'To all these people engaged in these very uncertain and dangerous professions I would say—use your knowledge, skill, and gift to help and encourage the people who come to you, never to depress, discourage or frighten.

'Remember always that man is greater than his palm or his horoscope. He can change and modify both.

'Tell him so.

'If you see early death indicated do not tell him. Urge him instead to study proper diet, to breathe deep, to exercise every limb and muscle every day, and to assert health and long life. Tell him his health needs looking after, and that he can become robust if he tries. So surely as he sets himself to work industriously he can.

'If you see bankruptcy and poverty for him, do not tell him. Tell him only that he will not succeed without redoubled effort, industry, economy, and caution. Urge him to save a little money, if only five cents a day. So surely as he wills it, and works for it, he can avoid penury and pauperism.

'You may say to a man "You will outlive your wife," or to a wife "You will outlive your husband," but never say "You will be widowed within a year, or two, or five." It is blasphemy to set a time for death, and you have no right to put a great fear or a murderous hope into a human mind regarding the death of another.'

#### 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.*

##### Position in Sleeping.

SIR,—In 'Psychopathy' (by the Spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond), the *magnetic* person is described 'as generally of dark or bilious temperament, of full diathesis, having a great amount of vital heat, which vital heat is more or less refined according to the general psychic state.' 'The *electric* person is generally slender, sometimes angular, is usually pale and blonde, and instead of radiating heat gives emanations of a certain fine, almost imperceptible, atmosphere of cool particles that, when you come in contact with them, you feel as though a gentle breeze were blowing upon you, as though the life which you possess were in a measure either stimulated or retarded, according to your temperament.'

'No *electric* person should sleep with the head towards the north or magnetic pole, for the reason that the tendency of such persons is at all times of too much electric vibration towards the brain; they should either sleep at right angles, which would counteract the action of the electric current, or even reverse the polar position.

'*Magnetic* persons should always (unless in cases of disturbed action) sleep with their heads towards the north, as the action of the magnetic current is in that direction, and they require the brain stimulus that that position affords; all the electricity which accumulates in magnetic temperaments is required to sustain their vital force. By watching the personal tendency, and by moving the bed around in different positions, one will discover at what point the suitable magnetic pole of the body is to be found, with reference to sleep; and one will find, many times, that changing the position at different periods of life, or at different times of the year, will seriously affect the sleep, either inducing or driving it away.'

Seven Kings.

THOS. BROOKS.



## Literary Etiquette.

SIR,—I decidedly object to my signature being divorced from my person. For over sixty-two years we have lived in harmony, and, until now, no unhallowed hand has ventured to separate us; and I do not see why 'S. G.' should not follow the usual custom in high-class journals and employ the customary prefix.

I have to express my regret that, in my letter in 'LIGHT' of July 25th, I inadvertently wrote 'G. S.' instead of 'S. G.'

BASIL A. COCHRANE.

30, George-street, Manchester-square.

## West Kilburn.

SIR,—Will you kindly allow me to make an appeal to Spiritualists in West Kilburn in regard to the formation of a society in this neighbourhood? I believe there are many friends of the cause in West Kilburn, and I think much good may be done if we can but make a commencement. I should be pleased to meet any who would assist in this matter, and would like to talk the matter over. I am at home on every Wednesday evening, and shall be most happy to do all in my power to promote the above object. Perhaps our old friend Mr. Drake would help us.

FREDERICK VAUGHAN.

62A, Stafford-road,

West Kilburn,

London, N.W.

## 'Notes of my Life.' By Dr. Wyld.

SIR,—I beg to thank my reviewer for his kindly notice of my book, in which notice, however, he makes three little mistakes.

He says, no doubt because of want of minute details on my part, that owing to the defalcations of my solicitor I was never able to occupy the house I built at Wimbledon, the fact being that we lived there for seven years. He also credits me with founding a society for the simplification of legal proceedings; the fact being that I only suggested such a society. He also says, 'The committee appointed by the Society for Psychical Research to investigate my experiment as to the passage of matter through matter with Mr. Husk were, he believes, not altogether satisfied as to its genuineness.'

The minute details of this demonstration are given in my 'Christo-Theosophy,' pp. 214-226, rendering my demonstration perfect; and Sir William Crookes has personally told me that he does not deny my demonstration, and as it forms the foundation of my whole spiritualistic philosophy, as to spirit being the ultimate cause or foundation of matter, and thus a key to the whole mystery of creation of mind and matter, I hold to my demonstration with the tenacity of my life.

My reviewer asks if I ever had my nativity cast? I reply, once or twice, but by amateurs, who in generals were pretty accurate; but strange to say no astrologer or chiromancist or spirit ever had the kindness to warn me against the dishonesty of my legal adviser, which went on for some fifteen years and caused me the greatest trouble.

GEORGE WYLD, M.D. (Edin.).

Mount Ephraim, 79,  
Tunbridge Wells.

## National Union Fund of Benevolence.

SIR,—Kindly permit me to acknowledge on behalf of my committee the following subscriptions to the 'Fund of Benevolence' received during July, and to heartily thank all contributors. I am glad to hear from the secretary of the Yorkshire Union of Spiritualists that they intend to make periodical collections for the fund.

A number of friends, whom we thank for their efforts, have subscription books for our fund, and thus an opportunity is given for sympathisers with our work who can only contribute small sums to do so with little trouble to themselves, the sixpenny sections in the subscription books being receipts for corresponding amounts. All larger donations will be thankfully received by, and should be sent to,

Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

Station-road, Church End,

Finchley, London, N.

Amounts received: From 'A Sympathiser,' 5s.; Mr. A. Janes, 15s.; 'H. M. M.,' 3s.; 'N. H.,' 10s.; Yorkshire Union of Spiritualists, per Mr. R. Hy. Yates, 10s.; at Keighley Conference, from Mr. J. Pemberton, 2s.; Mr. T. H. Wright, 2s. 6d.; Rev. J. Page Hopps, 2s. 6d.; Mr. Macdonald, on account from subscription book, 10s.; Mrs. Wallis (aided by Mrs. Stair and Miss Burton), from subscription books, £1 2s. 6d.; total, £4 2s. 6d.

## SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, at 6.30 p.m., Mr. Horatio Hunt; at 8.15 p.m., Mrs. Forster.—P. G.

PORTSMOUTH.—LESSEE VICTORIA HALL.—On Sunday evening last our speaker addressed a good audience on 'Satan Analysed.'—E. R. O., Cor. Sec.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Mr. Prince spoke on 'Try the Spirits, Whether They be of God'—a subject from the audience.—P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Blamey's lecture on 'The Science, Philosophy, and Religion of Spiritualism' was attentively followed by a large audience. Excellent clairvoyance was given by Mrs. Evans.—E.

BATTERSEA PARK (OPEN-AIR WORK).—On Sunday afternoon Messrs. R. Boddington, H. Fielder, and Hough addressed interesting audiences. Many good questions were answered.—C.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mrs. J. Checketts gave an address of great interest on 'The Ladder of Life.' Mr. R. Boddington presided. Kindly allow me to acknowledge a further donation of 7s. 6d., received through Mrs. Boddington, for the children's summer outing, and for which I tender sincerest thanks.—J. MORRIS.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts delivered an inspiring address on 'Angel Fellowship,' and Mr. Roberts gave very good clairvoyance, all much appreciated by a large audience. On Sunday next Mr. G. T. Gwinn.—R. P.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday last Mr. Ronald Brailey gave an address on 'Spiritualism: What is It?' followed by successful clairvoyance and psychometry. On Sunday next, Mr. Adams, of Battersea.—E. BURTON.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last Mr. Tayler Gwinn's address on 'Life' was very much enjoyed. On Sunday next, at 11.15 a.m., Communion Service at Mayall-road; at 7 p.m., Raleigh College Hall, Mr. Macdonald.—J. P.

WISBECH PUBLIC HALL.—During the past month our speaker, Mr. D. Ward, has given very helpful and instructive addresses, and on Sunday last his discourse on 'The Charity that Never Faileth, and Thinketh no Evil,' was very much enjoyed.—H.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard's address on 'Friendship—Here and There' was much appreciated by a good audience. Meetings each Sunday at 7 p.m.; séance follows. Developing circle on Thursdays at 8 p.m.—P.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last a good morning circle was held. At the evening service the subject of 'Spirit Teachings' was resumed, and again forcibly dealt with by our Leader. On Sunday next at 11 a.m., public circle, and at 6.30 p.m. Mr. W. E. Long will give an address upon 'Christian Spiritualists' Communion.'

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Wednesday, August 5th, Madame Victor gave good clairvoyance; and at the open circle on the 7th inst. good tests were given by several mediums. On Sunday evening last, Miss Nicholl, of Gateshead, gave an edifying address on 'Life and Death,' and at the after-meeting she gave a number of clairvoyant tests.—H. S.

CHISWICK TOWN HALL.—On Wednesday, the 5th inst., at the society's room, Mr. Ronald Brailey gave successful demonstrations in psychometry. The society's annual outing will take place on the 22nd, to Hampton-on-Thames, and friends and members of other societies will be heartily welcomed. (See advt.) On Monday next, at the Town Hall, Miss Violet Burton. (See advt.)—J. B. I.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Fielder gave an address on 'Motherhood,' showing the relationship of humanity with the divine. On Sunday next, at 7 p.m., Mr. R. Boddington; on Thursday, at 8.15 p.m., Mrs. H. Boddington, psychometry. We shall be pleased to meet friends who would like to join our society's outing to Ewell, on Saturday, the 22nd inst. Tea tickets 1s.—B.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—A large audience assembled on Sunday last to greet Mr. A. V. Peters, who spoke on 'Buddhism,' in continuation of his series of addresses on 'The Ancient Religions of the World.' His clairvoyance at the close was clear and convincing; only two out of the many spirit friends described were not recognised at the time. Madame Nellie Cope kindly sang 'The Better Land,' and the service closed with answers to questions. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and psychometry.