

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The somewhat shallow outcry concerning the increase of lunacy will, we hope, be to some extent abated by Dr. Rhodes' report as to lunacy in Lancashire. He tells us that while the total number of lunatics in Lancashire asylums have risen from 8,600 to 9,635, the number of lunatics in Lancashire workhouses have fallen from 2,778 to 2,676. This apparent increase on the whole, however, is to be taken in connection with Dr. Rhodes' statement on another subject, that nothing is more dangerous than statistics. He ventured to say that he did not believe there was an increase in the number of those who became insane. Nor do we. The standard is different now: there is far less dread of asylums than there used to be (and for good reasons): hence, and on various grounds, people are less inclined to endure the company and care of the insane. Very easily might the statistics of lunatics under treatment be swollen while the number of persons becoming insane might decrease. Then there is always to be taken into account the increase and shifting of the population.

Concerning communion with and inspiration by 'the higher spirits,' 'The Harbinger of Light' contributes a speculation which may throw light on many puzzling patches of shade. How is it that 'the higher spirits' leave us so much at the mercy of the lower? How is it that, even if they reach us, they soon appear to desert us? 'The Harbinger of Light' says:—

The trouble is, that the majority of modern investigators as soon as they have satisfied themselves of the fact of spirit communion, want and expect to place themselves *en rapport* with advanced and thoroughly reliable intelligences. The desire is a laudable one, but is it reasonable to expect intelligences, corresponding to our conceptions of angelic beings, transcending in wisdom and purity the most advanced of earth's children, to leave their higher duties at the request of one or two mortals and devote their time and talents to their individual education? . . . A wise man in the body will not use either a human or mechanical instrument which his judgment tells him is not competent to accomplish the object he has in view, and it is not reasonable to suppose that a wise man out of the physical body will do otherwise. They may see a human instrument that *could* be brought up to the standard of their requirements, and devote some time to the tuning of the same, but, if they find a lack of co-operation, or the will in opposition, they withdraw, and very often lower influences take their place. In these instances it were sometimes better that the subjects had never entered the path. It is not necessary for everyone to be taught direct from the spirit world; the teaching from the wisdom spheres is usually conveyed to humanity through an intermediate spirit, or an exalted mortal, be he

poet, writer, or artist. All these that are worthy of the name are mediums, whether they realise it or not.

James Allen's little book, 'As a Man Thinketh' (London: The Savoy Publishing Company), is a pleasant setting forth of now well-known truths, especially the truth that 'mind is the master-weaver, both of the inner garment of character and the outer garment of circumstance,' and that, as we may have hitherto 'woven in ignorance and pain,' we may now 'weave in enlightenment and happiness.' There is nothing new in the book (why should there be, for its purpose?), but all is winsomely presented. The subjects glanced at are: 'Thought and Character,' 'Effect of Thought on Circumstances,' 'Effect of Thought on Health and the Body,' 'Thought and Purpose,' 'The Thought-factor in Achievement,' 'Visions and Ideals,' 'Serenity.'

We are continually being invited to walk through small valleys of humiliation on being reminded how much more charitable and broad-minded some of the 'heathen' can be than some of the Christians.

Here, for instance, is a quotation that has lately been sent us, from an interview with a Mohammedan:—

When asked what would become of unbelievers, he said that the reply of the imams (priests) would be that they would go to hell; but amongst laymen, such as himself, opinions were very various, according to constitution, education, and disposition. For himself, he had seen too much good in the holders of other faiths to condemn them.

For instance, he said, it would be absurd to say that the Revs. Dr. Morrison and Milne went to hell because they did not believe in Mohammed; but the priesthood and women will not agree to my sentiments, nor dare I press them amongst my co-religionists. They are fenced about by a boundary of ignorance which I have passed through. This they say has undermined my faith; yet you know I adhere to it, only with conditions of greater humanity, greater perception of the great goodness of the Almighty Creator of heaven and earth, and all creatures and all things. I thus the more appreciate His all-seeing love and benevolent justice. If we look into the garden we see the rose, the lily, the daisy, the primrose, the violet, and other flowers, all with their various shades, colours, forms, and aromas; then why should the rose say that the lily and other plants went to hell because they differed from it, when really it is their very variety that makes this earth a paradise, and enables man to rejoice in it? God made this variety, so He rejoices in all.

'The priesthood and women'! 'Christian England' may well weep over the 'heathen darkness' of other people: and the heathen who are enlightened may well envy us—the happy followers of priests and women who never condemn anyone for a difference of opinion—never!

Ursula N. Gestefeld, in 'The Exodus,' very brightly expounds the Biblical thought concerning passing from death unto life. The Bible writer finds the central proof of it in love of the brethren; but Ursula's expansion of the idea is quite in harmony with that, though broader:—

He is passed from death unto life who sees himself now as spiritual, not material, the expression of the one Spirit that is

God, as living now, as never dying. He is the expression of the Eternal Life that is God, having health and wholeness now, his birthright from God, and there is nothing in the phenomenal world that can take it away from him. It is entering into the Kingdom while still using the flesh. It is living in the Kingdom of God instead of on the plane of evil and error and materiality. It is growing to feel the peace that comes with wisdom instead of feeling the unrest that goes with lack of perception. It is an inner change rather than an outer change.

As that inner change increases and strengthens in us it will show itself outwardly. It will be the healing of all manner of disease, the casting out of unclean spirits, for that accompanies the raising of the dead, the resurrection of that which has been slumbering within every one of us—the power to rule in life instead of being the servant of everything and everyone. It is God-bestowed, but it is dead so far as all practical results are concerned until we recognise it, use it, and put it to the proof. When we do that, results shall follow, for regeneration is the purpose of life. The divine is to be generated in us, the divine in the human. The master shall supplant the servant.

SPIRITUAL PRAYERS

(From many shrines).

Oh Thou who didst breathe into life this vast universe and all living beings, do Thou breathe into my innermost soul, that I may live in Thee always with ease and without effort. May religion be no longer a task for me, but may it be as natural and involuntary as breath. Be thou henceforward unto me not creed nor doctrine, not devotion nor enthusiasm only, but Life. All my thoughts and feelings and words and deeds shall thus be the inbreathing of Thy holy spirit and the pouring in of Thy words. Life of my life, Breath of my breath, how sweet it is to be thus perpetually sustained and sanctified and cheered by Thine inspiration! Blessed be the Holy Spirit! Amen.

A SEANCE IN MOSCOW.

The August number of 'Luce e Ombra' gives an account of a séance held in Moscow on February 6th last, with two mediums, Bitroff and Speranska. The usual precautions having been taken, a chain was formed round a table, the mediums being kept apart. After a while the table was gently agitated and crystal drops of the chandelier above them fell 'one by one' upon the sitters. There was sufficient light to see this strange phenomenon. Next a bronze box, weighing half-a-pound, fell into the hands of Bitroff. This box had been standing on the table in an adjoining room. An empty bottle also appeared before him which shortly before had been seen in the kitchen. Two notes were sounded on the piano which was locked and covered. The controls then desired the mediums to be seated on the sofa, while the chain was still kept round the table. The silence in the room was disturbed by the laboured breathing of Bitroff, who had fallen into a trance, and who then rose and, taking the hand of Speranska, walked towards a picture of Chopin, which was hanging on the wall over the piano. From the picture came suddenly a strange glow which somewhat resembled electric light. It lasted a few minutes and then disappeared. Then the medium requested a lady to touch the piano, and he placed one of Speranska's hands on her head while he held his other, and with his free hand touched the picture of Chopin, thus making a 'current' between Chopin and the piano.

The instrument after a few uncertain notes played with great animation a 'Scherzo' of Chopin's, while the light shone out again from the picture, moving up and down. When the piece was finished the medium took down the picture and carried it to the other end of the room, always followed by the light. Finally, he returned to the sofa, where he again fell into a trance while numerous lights played about him. The accuracy of the report of this séance is attested by the witnesses present.

O. S. B.

MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

VII.—THE PERCEPTIONS OF THE HIGHER SELF.

We have already insisted on the distinction that must be made between the organs of bodily sense and the true senses of the Self-Consciousness. The physical senses are no more the true senses than the microscope or telescope is the eye of the observer. In each case the material structure, natural or artificial, serves but to convey the impulse to the real senses, which are functions of the Self-Consciousness. Hence it is incorrect to regard the Self-Consciousness as dependent on the bodily senses for the whole of its impressions, and equally incorrect to speak of the psychic and spiritual senses as sixth and seventh senses, as though they referred to the growth or development of new sensitive portions of the surface of the body. Those who analyse psychic impressions most keenly can only describe them as an 'awareness' which gives the same result on the consciousness, or sensorium of the Self, that light, sound, &c., do when acting through the physical agencies of the sense-organs and the brain. Hence the mind has difficulty in distinguishing the one kind of impression from the other, and is liable to refer both to the same familiar channel of the physical senses.

That the mental activity of the rational Self does not depend upon the material brain, is proved, as far as convinced Spiritualists are concerned, by the manifestly intellectual character of the better samples of communications obtained, while every form of religion postulates the existence of spirits of various degrees of good and evil, each one capable of intelligent action, without the need for a physical brain.

The brain, then, is the instrument for expressing the result of mental activity and volition on the plane of physical life. It is also the means or instrument for gathering, classifying, and analysing the impressions received from the external world, as a foundation for such mental and volitional action. It is in fact the instrument of mental perception and action, used and controlled by the Self as the means and evidence of its consciousness on the world-plane, just as the sense-organs and the muscles are made use of by the brain as its organs of impression and expression respectively.

On the sense-plane, the Consciousness, the Self, may be regarded as seated in its office, the brain, shut in by thick walls. The messages coming from the outer world through the telegraph and telephone wires, represented by the sensory nerves, are the only apparent means it has of deciding what messages it shall send out through the motor nerves in response. The process of combining the fragments of information which reach the Self through the senses is known as ratiocination, or the reasoning process. The Self thus utilises the physical brain much as the editor of a newspaper uses his office, with all its appliances, to gather in the news from his correspondents all over the world, and marshal them on his pages in connected form. No more than the telephones and typewriters can run the newspaper without the mind of the editor to bring them into effective use, can the cells and fibres of the material brain control the organism without the intelligent Self to bring their latent activities into purposeful play.

But this is only a type of the action of the Consciousness on the plane of sense-life. When we get into the region of pure thought guided by intuition, the Consciousness does something more than remain shut up in its study, with its books of memory; it rises to a higher stage, a chamber above the office, from which it can obtain a partial view of what is passing without; can perceive whether the skies are bathed in sunshine or swept by storm, and can distinguish faint murmurings from other spheres of intelligence. At rare intervals it is able to mount to a still higher look-out, on the topmost pinnacle of its abode, and from thence it can take a full and complete view of things far and near, and can call to other Selves and get replies from them. But these replies are in a sphere of expression that is almost impossible to render in terms of the vocabulary it employs in daily life and work, and are regarded as unusual even by the reasoning portion, the Mind. All that the Con-

consciousness can do on the mental plane is to allow its thoughts and actions to be influenced to some extent by the memory of the message it received while on its watch-tower, but of which it can barely inscribe a brief and imperfect abstract on the memory-tablets of the mind-plane.

But there is another way in which this comparison can be used. Just as the editor's office, with its labour-saving devices, is only his mechanical apparatus for externalising the work which is in reality performed in his own brain, so the Self appears to have its own organisation, distinct from the material one, through which it performs its profounder operations of introspective perception, and recognition of impulses from other conscious entities. The Mind, as a methodically-acting organism, might almost be said to be the brain-portion of the vehicle of the Self on the mental plane.

Having thus illustrated the nature of the ideas intended to be brought forward, let us state them in more orderly fashion. The brain is not the active principle in the process of reasoning, but rather the machinery by which such information as comes to it through the senses is pieced together into logical sequence by the normal mentality as prime agent. The Self, working on the mental plane, has to use mental action (ratiocination) as a means of conforming its volition (in external action) to the circumstances of its environment. The Self working on the spiritual plane has wider sources of information, a wider range of consciousness, which annihilates space as telegraphy has well-nigh annihilated distance on our planet.

Some curious experiences recorded in Mr. Myers' book on *Human Personality* would seem to indicate that the higher Consciousness, or more advanced portion of the Self, influences the lower planes of action as though from without, that is, much as a disembodied entity might do. (It is a favourite expression with some writers that the real Spirit or Higher Self floats above the incarnate personality and influences it much as a magnet outside a compass-box will influence the needle within.) One of these instances is on page 417, Vol. II., where the entity previously describing itself as 'Clelia' is asked, 'Do I answer myself?' and replies 'Yes.' Again, pages 426-431, in the Rev. P. H. Newnham's experiments with his wife as a writing medium and percipient of transferred thought, the writing control persistently describes itself by the word 'wife,' that is, the medium herself.

The Higher Consciousness here gives strong evidence of extended, though by no means complete or universal, perceptive powers. We cannot help suggesting that in many cases where the control of discarnate entities appears less direct, the Higher Consciousness may itself be the link of communication between them and the brain which moves the bodily organs of speech and writing. In other words, that a medium's Higher Self may in certain cases be the immediate 'Control.'

It is conceivable that on the higher planes there is but one sense, working irrespective of distance, which may be called simply *perception*, which needs neither to see, nor to hear, nor to feel, nor to combine those sensations by means of thought, but just *knows*, without more effort than is required for us to hear a word spoken in the ear.

And we believe that there is within us, either active or latent, a power of perception on all these planes; that we have powers within ourselves that we know not of, and that do not develop simply because we have persuaded ourselves that we live on a five-sense plane, and that what cannot be ascertained by these senses cannot be known. If we could once fully convince ourselves that each of us has a sphere of spiritual consciousness perched up aloft, like the man at the mast-head of a ship, and a mental one on the captain's bridge, while our sense-consciousness toils down in the engine-room; and that these higher grades of consciousness are all the time sending messages down to the lower ones, which we do not heed because we do not believe that any real message can come in this manner, calling them hallucinations because they do not come through the five senses;—if we could thus change our point of view, and act on the altered idea, giving our best attention to the reception and interpretation of these messages, we should find our range of consciousness vastly increased, new powers developed within us,—in short, our consciousness would be gradually raised to a higher plane of normal and effective action.

(To be continued.)

LETTERS FROM MR. J. J. MORSE.

X.

In the closing paragraph of my previous letter the promise was made that my readers should be told of my final experiences during my late visit to Australasia. Let me then first address myself to that end.

My Visit to Sydney.

Accompanied by Mrs. Morse, I reached Sydney, the capital of the State of New South Wales, on Friday, June 12th, our friend, Miss A. J. Mallet Renouf, meeting us on our arrival. At one time it seemed improbable that I should lecture in the above-named city, for, though the possibility was several times considered by the local societies, no satisfactory arrangement could be made, either with Mr. Terry, or myself. Miss Renouf, however, interested herself in the matter, and communicated with the Rev. George Walters, pastor of the Australian Church, and the result was that that gentleman generously placed his church at my disposal for the Sunday, and organised a reception to us, which was held in the Queen's Hall on the evening of our arrival, and was attended by a large and enthusiastic company, including members of the church, the various Spiritualist societies, and other liberal bodies. Mr. Walters presided, and his speech, and those of other friends, were more than generous in tone, and made us feel we were indeed among friends. I met quite a number of our people who knew and heard me lecture in England upwards of twenty-five years ago, in the Midlands, Lancashire, Yorkshire, and other counties. Among those was Mr. J. N. Greenwell, at one time hon. secretary to the meetings held in the old Goswell Hall, London. He is well, and successful in business, and was more than delighted to meet us both.

The Rev. Mr. Walters' church meets in the handsome and capacious hall of the Oddfellows' Temple, located in the centre of the city. He is a Unitarian Spiritualist, and has an excellent society and congregation. He occupies a prominent position alike as a preacher, orator, and poet, and is the author of, at least, two remarkable dramas. Able, fearless, and eloquent, it is small wonder that he attracts a particularly intelligent company every Sunday to listen to him. My meetings were held in the morning and the evening. The first was attended by nearly four hundred people, while at night the large hall was literally packed, many being denied admission for lack of room to accommodate them. If hearty applause, and unstinted congratulations from the friends, are a criterion, then it can be truly said the meetings were a conspicuous success. Indeed, universal regrets were expressed at my inability to remain for at least a month, and the hope was freely manifested that at some future time it would be possible for me to return. A pleasing feature was that the local Spiritualist societies closed their evening meetings so as to support me; and the Unitarian church did the same with their regular morning service, evidences of fraternal fellowship which we all fully appreciated.

Farewell to Australia.

The following day, Monday, we said goodbye to Australia, as at 1.20 p.m., the ss. 'Sonoma' bore us away to New Zealand, thus commencing our homeward journeyings. A large number of friends came down to wish us 'bon voyage,' and amid congratulations on the success of my visit, and regrets at its brevity, we parted with the friends, whose faces were soon dimmed in the distance. The sail down the wonderful bay of Sydney is a sight to be remembered, for the Sydneyites are justly proud of their beautiful and picturesque harbour, with its innumerable enchanting coves and verdure-clad coast lines. Britain's power was symbolised by sundry grim men-of-war, and the commerce of the world was represented by numerous flags of all nations. Gradually these were left behind, and, presently, emerging from the silent majesty of the rocky Heads, we took deep water and were afloat on the bosom of the Pacific Ocean, with Auckland, our objective, twelve hundred miles before us. The Australian coast line gradually sank lower and lower, and finally vanished from our sight. My actual stay in Australia embraced the period between September 4th, 1902, and June 15th, 1903, virtually nine months

and a half, though some four months of the time were devoted to New Zealand. We made many friends, received much kindness, the work done was thoroughly appreciated, and, though the conditions of the cause were not altogether satisfactory, the assurance was expressed on all sides that my labours had done an immense amount of good. On that point I am old-fashioned enough to ascribe the merits to 'Tien' and his able coadjutors, who, as ever, laboured nobly and devotedly. I am not too proud, nor am I ashamed, to acknowledge the help and work of the unseen in all my public missions.

My Second Visit to New Zealand.

Four days after leaving Sydney we entered the spacious harbour of Auckland, after a smooth and rapid passage. At that time there were four or five cases of small-pox at Dunedin, some seven hundred miles away, on the South Island, but so scared were the port medical authorities that we were subject to a rigid and tiresome medical examination before the steamer was permitted to 'tie up' at the wharf; while, as Sydney was an 'infected' port, owing to recent cases of bubonic plague, that was a further reason for the careful scrutiny of the passengers, officers and crew. As we were declared clear of disease a clean bill of health was accorded us. The only casualty we had was the death of a child from intestinal consumption, the grief of the mother being most distressing. The little body was buried at sea after the steamer sailed.

Prominent upon the wharf we saw Miss Florence Morse awaiting us, for she had been lecturing on the islands for over three months, and had almost completed her labours in Auckland. With her was her host, Mr. Robb, and it was our united good fortune to be entertained by him and Mrs. Robb during our short, but happy, stay in the port. Mr. Robb holds the position of the Ferry Master of the important Northcote Ferry Company, and was consequently able to render us valuable assistance in landing our baggage, and passing it through the Customs, each a proverbially tiresome affair. In the evening a large number of the members of the Spiritual Church came to the home of our host, and we received a charming informal welcome which gladdened us all three. Indeed the friends had treated Miss Morse in the most kindly fashion, for they not only esteemed her highly, but a positive affection was felt and manifested towards her. Her meetings had been crowded to the doors, and her lectures and clairvoyance had greatly astonished all.

Lectures at an Oldtime Mining Centre.

The search for gold is an absorbing passion with the Australasians. Scientific mining, dredging, and deep lode exploration have displaced surface, placer, and pan-and-cradle methods. Mining companies abound; mining exchanges gamble in stocks and shares, and it is to be feared that many an investor has reason to regret ever dabbling in mine shares. At one time the town of Thames, forty odd miles from Auckland, at the head of the Hauraki Gulf, was a flourishing mining centre. Now, owing to the easily accessible 'levels' being exhausted, it is somewhat under a cloud commercially, large numbers of the miners having left for other fields. Experimental deep borings are being made, and it is confidently anticipated that gold will again be found, and the prosperity of the town re-established. Three meetings were held in the Oddfellows' Hall; the attendances, while not large, were satisfactory, and the daily paper reported the lectures satisfactorily. Miss Morse also held two meetings, which afforded great pleasure to the local friends. We were the guests of Mr. T. E. Hansen, as mentioned in my previous letter, and as his home is some three hundred feet up the mountain side, and the view simply beautiful, we thoroughly enjoyed our brief visit to our hospitable entertainers.

A Volcanic Wonderland.

Undoubtedly the North and South islands of New Zealand were originally joined, and, with Steward Island, constituted one land. The latter, and smaller island, is in the south, and but a few miles from the mainland. But the two main divisions are separated by Cook Strait, a channel some thirty miles across at the narrowest part. The coastal contour of the North island

especially discloses plain evidence of volcanic action in the long ago, and occasional 'tremblers' show that the subterranean forces have not yet entirely spent their energies. Indeed a seventy seconds' 'quake,' while I was in Wellington, left no doubt in my mind on that point! However, it is in the middle of the North island that the real evidences of volcanic action are to be found. The locality is some hundred and seventy miles south of Auckland, and covers an area of about fifty square miles. The principal portion is the township of Rotorua, and the region includes the famous volcano Tarawera, which erupted so disastrously some seventeen years ago, destroying the famous formation known as the 'pink' and 'white' 'terraces,' overwhelming Maori villages, and killing large numbers of the Maoris, who were smothered under floods of lava and boiling mud.

The township mentioned is now a Government sanatorium, with natural sulphur, mud, and hot mineral water baths. The waters rise from the earth, from springs and geysers, of which latter several are constantly spouting in the public grounds of the establishment. To watch the steam and water shooting up into the air is a sight to be remembered. As we were told we should not leave the country without visiting the 'Wonderland of New Zealand,' acting on this advice we made the trip, and were well repaid for so doing. Staying for two nights, we had one clear day to see just a few of the wonders of the town itself, the native Pa, or village, and a trip to Whakarewarewa. The native Pa is called Ohinemutu; it consists of a fairly numerous collection of wharves and houses, the most of which were dirty-looking shanties. There is a mission church, and a remarkable native monument erected to commemorate the Jubilee of Queen Victoria, whose bust adorns the interior of the curious structure. The decoration is purely Maori, as is the carved work, while the colouring is crude in form and weird in effect. At every few feet steam, and sulphur fumes, rose from cracks in the earth, while occasionally one had to step aside from small hot springs, in which dinners, enclosed in 'kits,' were being cooked! The male population was evidently away at work, for women, children, dogs, and cats made up the visible inhabitants. A short distance away from the Pa is a series of small hot lakes, the water being too hot to hold a finger in for more than a second at a time. Pathways around these lakes have been made, but one steps gingerly, for signs are posted warning visitors not to leave the paths, for to do so is to run the risk of sinking through the thin crust of volcanic soil, which would mean being boiled to death! Three miles by coach and Whakarewarewa is reached. In this township there are condensed about as much hair-raising sensations as is desirable for one day, at least; spouting geysers which throw boiling water from fifty to three hundred feet up into the air; bottomless holes in which mud of varying colours and consistencies bubbles and boils amid sickening noises—in one case like nothing so much as the grunting of pigs; sulphur fumes emitted through rifts in the rocks and encrusting the formation with a brilliant yellow deposit; caves and mounds made ages ago when the crater was active, and everywhere a haunting sense of insecurity owing to the trembling of the crust as we wended our way round under the careful guidance of 'Maggie,' the renowned Maori guide who piloted the Duke and Duchess of York on the occasion of their visit. Through the 'reserve,' for the district is under Government control, a picturesque stream winds its way, the water being quite cold, and abounding in trout. At one place, right at the side, with barely fifteen inches between it and the river, is a small pool of boiling water. The natives catch the fish with one hand from the stream, and then, with the other, drop it into the pool, where it is soon beautifully cooked! We returned to our hotel beside the lovely lake, and the island of Mokoia, tired with much sight-seeing, and the next morning started for Auckland, the 'express' (?) occupying some seven and three-quarter hours for the 170 miles. I reserve the account of my final labours in, and departure from, Australasia until my next communication, merely adding, as the closing item, that we all arrived in this city in safety on Monday, July 27th, glad to be that much nearer home.

San Francisco, Cal., U.S.,

August 7th, 1903.

'THE SPIRIT OF MAN.'

Mr. Marsh, of Pietermaritzburg, appears to think that Spiritualism, as a religion, ought to explain to its adherents, as other religions do, the psychology of man. Surely, however, Spiritualism is not a 'Religion,' but simply a 'Science,' which investigates and organises a certain class of facts, as well as an 'Art,' by which these facts are capable of being turned to practical account.

That the religious position of any student of this science and art is likely to be modified as a consequence of his study, is unquestionable; but such a result accruing from the study does not constitute it a religion, any more than the theory of evolution is a religion, because it modifies people's religious opinions.

For all that, Spiritualism, as a science, does, I think, throw much light upon human psychology, and in particular upon New Testament psychology, which divides man into (a) Spirit (pneuma); (b) Soul (psychè); and (c) Body.

By 'body' the New Testament writers and Spiritualists mean the same thing; but 'soul' is used, I think, by these two classes in different senses. In the New Testament 'soul' means that 'mind' with which every child is born; whereas 'spirit' there, when, as often is the case, it is distinguished from 'soul,' seems to stand for the higher influence which is superadded when the new birth comes, and through which it can have relations with the spirit world.

A Spiritualist, *per contra*, applies the term 'spirit' to any and every human mind, whether 'once born' or 'twice born,' thus making it cover (1) Feeling; (2) Intelligence; and (3) Will. Further, he teaches that during earthly life a 'spirit' is invested with a double envelope, viz., an outer one known as the material body; and an inner one which he calls the 'soul,' and which becomes the outside and visible vestment when the spirit becomes incarnate and enters the spirit world. This fact might be memorised through the conundrum: 'When is a soul not a soul?' Answer: 'When it becomes a body.'

Further, any Spiritualist who believed in a creating God would hold, I suppose, that each human spirit was a spark, so to speak, of the Creator Himself.

Such, if I am not mistaken, is, in its most simple form, the psychology of Spiritualism. A nut forms a good analogue, husk, shell, and kernel corresponding respectively with body, soul, and spirit.

The further question which Mr. Marsh raises—'How comes it that one man is a genius and another a fool?'—is a very interesting one, though I am not aware that Spiritualism enables us to decide the point. In some cases the power of expression enjoyed by the Control seems to be limited by the abilities and acquirements of his medium; while in other cases that seems not to be the fact. In answering a question about the destiny of lunatics in the other world, one Control, I recollect, said that it depended partly upon whether the cause of the insanity lay in the body or in the mind, both alternatives being possible. Some better-informed correspondent, however, may be able to throw much more light upon this subject than is at my disposal.

Then as to 'Conscience,' Mr. Marsh would like to know how a Spiritualist would define it. I do not myself regard it as a special faculty, but rather as being the normal action of the mind when applied to moral subjects. When, for example, a man's reason tells him that course A. is a right one, and course B. a wrong one, we call that the voice of his 'conscience' or of his moral sense. When, again, our feelings are affected by the recollection of some past deed of ours, as being either right or wrong, we attribute the peace or pain that we experience to an approving or a disapproving 'conscience.' So, too, when an appeal—a categorically imperative one—is made to our will, and we are definitely told by a still small voice to do this and not to do that, we ascribe the order to our 'conscience'; and yet in this case, more than in the others, the voice seems to come to us from some source other than ourselves. Someone else, at such a moment, seems to be appealing definitely to us.

Such is the account I should be disposed, quite apart from

Spiritualism, to give of 'Conscience.' Spiritualism, however, suggests one modification, namely, that not merely the practical suggestions impressed on us, but also many of our Feelings and Thoughts, are probably ascribable to the direct influence of denizens of the spirit world.

E. D. GIRDLESTONE.

Sutton Coldfield.

DREAM-INTERVIEWS WITH DEPARTED FRIENDS.

I should be glad if some Spiritualist friend would give an opinion on the following experiences. I had lost a friend in an extremely painful manner, she having been killed by an express train. The circumstance dwelt in my mind, and I was tortured by constantly going over the terrible details. This went on for some time, and one night I had a very vivid dream, fully remembered on waking. I thought I met my friend, looking much younger and brighter than when I last saw her. I put my arms around her eagerly, crying out, 'But I thought you were dead. I heard of it, and I have been so unhappy.'

She reassured me with great composure and sweetness, not denying it, but repeating, 'It was nothing, nothing at all, and I am all right now!'

I awoke feeling inexpressibly comforted, and the haunting thoughts of the cruel manner of the death had quite gone.

Was this a real spirit-dream? Did she know how I was worrying about her, and endeavour to come to me? I ought to add that though a friend, she was not an extremely intimate one; we did not often meet, as our homes were far apart, and it was more the shocking mode of her removal than anything else which caused my anguish of mind.

It is an almost invariable experience of mine to have a dream-interview with any friend who has 'passed over,' and I now expect it with some confidence within a short time of the death.

Here is another experience:—

I had fallen asleep after a very tiring day, having much to see after, in spite of very bad health, and I was depressed and downhearted, ready to faint under my burden. I thought I passed through a somewhat narrow doorway, and found myself received into the arms of a person who was standing waiting for me. Very gently the arms closed around me; slim, cool fingers stroked my hot forehead, and a tender voice asked me what I had been doing that day.

I made some hesitating answer to the effect that it was just the usual routine of duties, of this and that common-place task performed. Then the voice said, 'The Master knows and appreciates; rest now,' and with the words a sense of exquisite peace and comfort stole over me. I felt myself sinking into infinite repose, when the door of my bedroom opened and the maid entered. 'Oh! Mary,' I said, 'you have wakened me out of such a lovely dream.' While I was saying this, I *really* awoke, the first being a 'dream within a dream.' But the memory has helped me in many an hour of depression and exhaustion since.

'JOYCE.'

TO THE NIGHT!

Mysterious Night! When our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! Creation widened to man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can so deceive, wherefore not Life?

JOSEPH BLANCO WHITE.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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A PHILOSOPHER IN DOUBT.

Professor Muirhead's 'Contemporary Review' Article on Mr. Myers' book takes us a little way on, but not far; and, to tell the truth, it is rather trying. These philosophers are so very hard of hearing! It is, however, cheering to find that they are fully conscious of an altered centre of gravity. A quarter of a century ago, says Professor Muirhead, psychologists, if asked concerning the nature of mind, would have said something like this;—

Mind is a procession of more or less clearly outlined sensations and ideas succeeding one another in response to sensory stimulus acting from without, or suggestion according to the laws of association from within. Where the series is not so explicable, as in certain apparently spontaneous suggestions, the explanation is to be looked for in cerebral processes which do not enter into consciousness. Mind, in a word, is impression and idea, and what is not mind in this sense is brain.

All that is altered now, says Professor Muirhead;—

The notion of mind as thus a flickering light on the surface of our physical life—an epiphenomenon, as it was the fashion to call it—has in these days been superseded by another in many respects its diametrical opposite. According to the newer view, the conscious feelings and ideas which were previously thought to constitute the soul or mind are only transient upspringings from a complex and enduring base of psychical life, extending as far below them as the depths of a mountain lake extend below the sunlight on its surface.

The theory of 'subconscious personality,' we are told, may be said to be the common property of modern philosophy, but 'recent research has added enormously to the evidence on which it rests'; and in F. W. H. Myers' book we have 'a first vintage of its results.'

This book, says Professor Muirhead, 'has been attacked by several critics as obscure and chaotic. I do not find it so. The facts that it tries to co-ordinate are a veritable jungle, and jungle-work must always to the outsider appear confused. Mr. Myers works under the guidance of an idea, and personally I feel indebted to him for many a pathway through what before seemed impenetrable mystery; and—even where I have been unable to follow him—for the cheery ring of his pioneering axe.'

The 'student of general philosophy' is presented to us as one who will probably have but little difficulty in finding in Mr. Myers' 'facts' a forcible illustration of how, to use Mr. Myers' own words, 'the shaping forces which have made our bodies and our minds what they are may always have been partly psychical forces, from

the first living slime-speck to the complex intelligences of to-day': and, as to the ultimate nature of this creative force, the 'student of general philosophy' will, we are told, probably deem it safer to interpret it in terms of what is most real in our own life, viz., our intelligent will and purpose—than in terms of what is most shadowy and elusive. Let the spiritual Theist take note of that.

So far good. Professor Muirhead, with an assuring look back to Plato, Leibnitz and Hegel (who, by the way, as the Professor says, welcomed the testimony in favour of the genuineness of spiritualistic phenomena), goes nearly all the way with Mr. Myers in the matter of 'subconscious personality,' but there he hesitates. He, of course, selects Mr. Myers' inference concerning the reality and continuous existence of spirit as the spot where criticism will concentrate itself and press its attack. It is here that the forces will meet in battle: and what is at stake is nothing less than this,—that instead of 'the mouldering records of a bygone uncritical age' and 'the mumblings of metaphysical philosophy,' we shall have an 'ever-accumulating mass of experimental evidence for an encompassing spirit world.'

But it is at this point we despair of Professor Muirhead. Admitting that if reasonably supported the operation of discarnate spirits might offer an explanation of many phenomena at present imperfectly accounted for, and so acquire additional probability, he suddenly cools off with the remark that 'we cannot help being struck with the extreme narrowness of the basis on which so much is made to rest.' This 'basis' he says is, in the main, 'the two instances of alleged possession of which we have anything like a continuous record, those of Mr. Stainton Moses and Mrs. Piper.' Even as regards Mr. Myers' book this is not accurate. The value of the evidence collected in that book is specially its cumulative and corroborative nature. Mr. Myers in no sense based his conclusions on the cases of Mr. Stainton Moses and Mrs. Piper. He had no need to do that. His facts, similar and confirmatory, came from all parts of the world and from all kinds of people: and the facts beat him,—or, let us say, satisfied him. But, beyond his book, the 'basis' stretches far and wide. Spiritualism, both experimental and philosophical, was firmly based long before Mr. Myers turned his attention to it: and, though its adherents were, for the most part, people without influence and titles, they had robust common-sense, and, in experience, had the best of all reasons for holding by the faith that was in them. And yet Professor Muirhead does not flinch from saying that 'the case of Mrs. Piper is the main source of the evidence of which we are in search.' What nonsense!

Mr. Podmore must look to his festive laurels. Another Daniel has come to judgment. Professor Muirhead takes a critical case;—

In full expectation of death, Mr. B. arranges with his sister to conceal a part of a brick symbolically broken in her presence, in a place which he alone should know. Several months after his death the message arrives to his sister by means of table-tilting that it is concealed in a certain shell in a cupboard, where it is immediately discovered. The facts were carefully investigated by Dr. Hodgson, and leave no doubt in the reader's mind as to their genuineness and complete accuracy. *Prima facie* they suggest communication from the dead, and prominence is given to the case *pour encourager les autres* in devising similar experiments.

And then follows the lovely 'explanation.' It is somewhat confused, but, if we understand it aright, the suggestion is that, although the deceased alone knew where he had put the bit of brick, there was a 'leakage'

of thought, so that the knowledge of the place slipped out, and got lodged in some other mind! Then, if this is not enough, we are invited to believe in 'retarded telepathy,' so that the 'leakage' may not manifest itself till long after: the table-tilting being probably 'one of the best authenticated methods of tapping the subconscious area of mind.' Let the reader follow out in thought this wild muddle of arbitrary suppositions, and then keep from laughing if he can when he notes that the Professor ends by saying: 'Combining these causes (*causes!*) a sufficient explanation of the present instance seems ready to hand (*ready to hand!*) without recourse to spirit intervention.'

The Article concludes with a clever and noticeable reference to spirit messages of the silly sort, and with a shrewd glance at the 'materialistic suggestions' of Spiritualism. Of the former the Professor says that the imperfect instrument theory is not sufficient.

It is sufficient, we might admit, to render comprehensible the rare and broken character of the messages, but it is difficult to see how it could be held accountable for their essential triviality. An untuned instrument may turn a sonata into an unmeaning jangle, it can hardly transform it into a nursery rhyme.

Of the latter he says:—

It is doubtful whether the very language which Mr. Myers uses steers clear of materialistic suggestions. He appeals throughout to the phenomena of the subliminal self in proof of the existence of a 'metetherial' world, which seems to be conceived of as standing in the same relation to the ether as ether stands to terrestrial matter. But no one, I suppose, argues that ether is not matter, and however we may thin it down (and matter, as Hegel said, is getting very thin of late), so long as we conceive of it on the analogy of the ether, as of parts outside parts, it is matter still. If on other grounds materialism be proved an impossible creed, it is open to us perhaps to believe in a form of psychic life apart from the body. Without such grounds it is difficult to see how the phenomena of *post mortem* appearances can establish it.

Professor Muirhead evidently starts with the well-known but the ill-comprehended shrinking from spirit-life. His bias is to discredit everything; and, when almost driven to admit the fact of spirit-existence beyond what we call 'death,' he only shakes his head mournfully and says, 'What is actually established in the great number of cases (granting it is established) suggests, I confess, to me, the prolongation of death rather than of life.' It is very sad. He cannot give even to God and to man's loftiest ideal the benefit of the doubt.

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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.

RESIST NOT EVIL.—It is better to endure injustice in silence than to lower one's self to the level of the attacking party by attempting to strike back. 'Suffer wrong rather than do wrong,' is a divine precept that should be obeyed by all. Malice and revenge are the weapons used by little minds in an attempt to 'get even' with their fellows because of some real or fancied wrongs. If real, then one wrong never justifies another; if fancied, then the sin of falsehood is added to the sin of hatred.—'Banner of Light.'

PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

IX.

Causes of Confusion.

Before embarking upon the subject of this paper, I wish to guard myself from possible misunderstanding. I am aware that there are many communications, both by automatic writing and through trance utterances, which may be free from the confusion to which I am about to refer. Some minds are clearer channels, and offer more passive conditions than others, and even minds which are not habitually passive mediums have their moments of calm lucidity, and at these moments messages may be passed through them almost or quite without confusion. Causes of confusion may be overcome, moreover, by communicators as they gain experience, and learn how to transmit their messages. There are many, therefore, who may feel that the suggestions in this paper are not applicable to their own experience: it is, nevertheless, desirable that all who seek communication through mediumistic channels should recognise the existence of these causes of confusion, and should bear in mind that they are liable at any time to interfere with the messages they may receive.

The subject to be dealt with in this paper is one of greater complexity than any that has already been discussed in this series of articles. Any suggestions I may make in connection with it can, at the best, be only partially correct, and I can only hope that they may afford inquirers some little assistance in confronting obscure and complex facts. That they cannot do more than this I am well aware.

Mr. F. W. H. Myers has given students this wise counsel, to '*follow fearlessly wherever truth may lead, and beware of pre-constructing, from too few factors, their formula for the Sum of Things.*' This principle should be applied to lesser formulæ as well as to greater. In making tentative suggestions towards the interpretation of facts, we must be on our guard against permitting ourselves to entertain too readily an assurance that our own interpretation is correct, and we must resist the temptation to ignore those facts which do not fit into the hypothesis which commends itself most strongly to us, since these facts may be essential factors in the problem, and they must on no account be overlooked. Those who impose upon themselves this 'self-denying ordinance,' and try to face *all* the facts with fairness and sincerity, will find that the path they are compelled to take is often a steep one, and requires some courage. They may sometimes lay themselves open to adverse criticism from many with whom they would fain be in agreement; they will be liable to be misunderstood by other Spiritualists; they may be regarded as mere theorists who have lost their way in abstruse speculations. A theory of some sort, however, everyone must have; the simplest explanation of facts is a theory, and those who most deprecate the spinning of theories do nevertheless adopt some theory of their own. It may be that the difference between an elaborate theory, such as that by which Mr. Myers tried to interpret and co-ordinate the facts, and the theory of the simplest minds, is mainly due to the wider range of knowledge possessed by Mr. Myers, who has dealt with factors of which less experienced persons are either totally unaware or quite overlook. Whether his theory of the subliminal consciousness be correct or not, it at least has the merit that it is based upon a candid recognition of all the facts that modern research has shown to be involved in the psychic problem, or at least all that were substantiated to Mr. Myers' satisfaction. He has not refused to consider any of these; he has *endeavoured* to find an interpretation which is adequate for them all. In view of the wide knowledge he possessed of the factors to be dealt with, and in view of the scrupulous honesty with which he set himself to deal with them, it becomes a profoundly significant fact that, in order to deal with them fairly, he found it absolutely necessary to include the spiritistic hypothesis in his interpretation. The conversion of Mr. Myers to the spiritistic hypothesis has been of more

than ordinary importance just because he possessed pre-eminently these two qualifications of extended knowledge and judicial candour in dealing with that knowledge. I do not wish to deny that theorising may be carried too far, or that acute theorists may sometimes 'darken counsel by words without knowledge,' but I wish to remind those who throw aside impatiently theories which they do not need that a more extended acquaintance with the problems requiring elucidation might entirely alter their point of view, and cause them to recognise thankfully that the truths which they have grasped without the aid of these theories are established the more securely by means of these very arguments which they were inclined to discard or condemn.

The spirit hypothesis must rest upon a base broad enough to sustain other facts besides the fact of communication from the departed, otherwise by building on too narrow a foundation we render the stability of our faith in the hypothesis itself insecure. In his work on 'Human Personality' Mr. Myers has founded his belief in the facts of survival and communication with the departed on a very broad basis, and he therefore, necessarily, exhibits the foundations of many other strange happenings also. It is this which makes his contribution to the subject unique of its kind, and gives the work an influence probably unrivalled in extent by any other book on the subject of Spiritism.

I wish to touch, in a very elementary way, upon a few of these other facts: for it is these which mainly perplex inquirers at the outset of experimental contact with psychism.

In one of his communications through Mrs. Piper, 'George Pelham' denotes the discarnate mind as a *tabula rasa*. The passage runs thus:—

'After the Ego (which goes to make up the material organism) leaves the material organism, it goes on existing just the same as in the material, only is much more free, and can express itself in a much clearer sense than when in the material. Man's mind or soul is a *tabula rasa* here for a register of thought.' ('Proceedings,' Part XXXIII., p. 431.)

This term is, to some extent, applicable to incarnate minds also, *i.e.*, the incarnate mind (more particularly in the case of those whose mediumistic faculties are developed) functions also as a register for thoughts not self-originated. It is because it has this capacity that messages can be transmitted from discarnate intelligences. Obviously, however, this fact opens up the possibility of telepathy from the other *incarnate* minds also, and hence arises one of the chief preliminary difficulties of investigators—the difficulty of ascertaining the real source of the communications received through mediums.

There is, moreover, another complication, which is due to the fact that whilst the human mind may be described in certain conditions, and to a certain extent, as a *tabula rasa*, this is not a strictly accurate account of it; the passivity of the medium who receives these impressions is by no means always undisturbed. The medium's mind even in trance is not an inanimate mirror upon which other personalities can easily cast the impression of their thoughts; it may rather be compared to a sea moved often by internal currents and ruffled by external winds. Except in the *deepest* trance state the activities of the medium's own mind are liable to form a very disturbing element and must always be taken into account by the receiver of messages. We may understand this better by reference to our experiences in the sleep state.* It should be understood, of course, that I am not maintaining that the state of trance is identical with the state of sleep, but only that they are so far akin that from the latter we may learn better to understand the former. We know that in sleep people are occasionally made aware that they must have been in contact with other minds, and that they have derived from that contact knowledge of facts normally unknown to them, but this true impression is often blended with ideas which they recognise as originating in their own imagination or memory. It seems as if in sleep a split occurs in the personality; and

dreams sometimes appear to be like the reflection, on a lower surface of the consciousness, of matters experienced on the upper surface. This would account for a curious quality which is found in some dreams. These dreams embody true and valuable ideas in symbolic or dramatic forms, sometimes in grotesque forms, sometimes in unusual language. The character of these dreams is that of a translation—a translation of ideas into some more concrete shape. In the passive state of mediumistic receptivity we find the same characteristic. If we recognise that the message (usually at least) is not dictated by the communicating intelligence, but that, as received, it has gone through a process of translation in the mind of the medium, and has been translated from ideas into phrases—the ideas originating in the mind of the communicator and the phrases in the mind of the medium—then we are prepared to allow for errors of translation, and for phraseology, which would be inappropriate as coming from the person purporting to communicate. Sometimes the translation will be more accurate, sometimes less so.

In Mrs. Piper's case the controls allege that the above-mentioned sources of confusion are largely eliminated. Dr. Hodgson thus describes the stages of trance into which she passes. Of the earlier stage he writes:—

'In this stage she is apparently dreamily conscious of the sitter and dreamily conscious of "spirits." She seems to be partly conscious, as it were, of two worlds. This stage, as she passes into it, is usually very brief and changing.'

Some mediums, probably, do not habitually get beyond this stage.

'In the next stage it is as though her own personality held much the same relation to her organism as "Phinuit" or other "spirit" controllers of the voice. . . . She seems then to possess, not the dreamy consciousness of the previous stage, partly aware of two worlds, and in a dream-like relation to both, but a fuller and clearer consciousness—we may call it her subliminal consciousness—which is in direct relation, however, not so much with our ordinary physical world, as with another world.'

In this stage I conceive that the personality of the medium's own mind would be still liable to project its own images on the lower stratum of consciousness.*

'In the next stage this consciousness also disappears; it seems to be withdrawn from any direct governance of the body, the upper part of which becomes inert and lifeless . . . the body seems to be no longer under the control of any consciousness. The upper part of her body tends to fall forward, and I support her head upon cushions on a table. About this time, or shortly afterwards, there arises a very slight disturbance in the upper part of the body, which becomes less inert, and which appears to have come to some extent under the "control" of some consciousness, and at the same time, or frequently earlier, sometimes before Mrs. Piper's consciousness has completely disappeared, sometimes before even her supraliminal consciousness has disappeared, the right hand and arm manifest a control by what seems to be another consciousness, and begin to make movements suggesting writing.'

This paragraph in Dr. Hodgson's report ('Proceedings,' Part XXXIII.) is very suggestive and instructive. It shows that it is the profundity of the state of trance into which Mrs. Piper passes which makes her mediumship so remarkable and so valuable a contribution to the study of the whole spiritistic question. We have in her case an example of communications which cannot be classed as coming by a process of telepathy merely. In some instances there seems to be a substitution of one personality for another, and not merely the operation of one personality through another. Between this 'substitution' and the telepathic mode of communication there are many differing degrees of condition, in which 'control' in the sense of substitution is blended with 'control' in the sense of mental suggestion, and in which the causes of confusion due to the medium's personal involuntary interference are more or less present. On this point Mr. Myers says:—

'In the case of Mr. Moses the control of the mind or body by discarnate spirits seemed to vary in degree at different

* Dr. Van Eeden says: 'All will readily agree when I maintain that the trance world of a medium and the world of dreams are not far apart.' (See report of sittings with Mrs. Thompson. 'Proceedings' of the Society for Psychical Research, Part XLIV., p. 86.)

* Sir Oliver Lodge pointed out in a recent address to the Society for Psychical Research that the term 'supraliminal' is not altogether an appropriate one by which to denote this more ordinary stratum of consciousness, inasmuch as it is not 'supra' in the sense of being superior in quality to the subliminal, but quite the reverse.

times, and the medium's own pre-conceptions seemed to form an important factor in the communications he received, and it is obvious that in Mrs. Piper's case also the control must be limited by the idiosyncrasies of the medium. But we must continually bear in mind the impossibility of distinguishing the different elements that may enter into so complex a phenomenon. . . It seems probable that when a spirit can control a sensitive's organism, the sensitive's own subliminal self may be able to do the same.* The transparency which renders the one possession possible facilitates also the other. This may be one reason for the admixture seen in most trance utterances—of elements that come from the sensitive's own mind with elements inspired from without. To this source of confusion must be added the influence of the sensitive's supraliminal self also, whose habit of thought and turns of speech must needs appear whenever use is made of the brain centres which that supraliminal self habitually controls. . . The sensitive's own previous ideas may go on developing themselves during the trance, which may thus be incomplete. The result may be a kind of mixed telepathy between the sitter, the sensitive's spirit, and the extraneous spirit. I believe that sometimes during one and the same access of trance all these elements are in turn apparent.' (Vol. II., p. 250, 'Human Personality.')

Even in cases of deep trance the communication may, therefore, be more or less confused. Also the capacity of the communicator to concentrate thought and to control the brain of the organism he is using will be a very considerable factor in determining the result. We know how far from easy it is when we are normally using our own organism to concentrate the mind, and order and control thought; how much harder, then, must it be when the organism is not our own. Any agitation, moreover, on the part of the spirit communicating would increase the difficulty. Sometimes it happens that the spirit desiring to communicate is quite unable to overcome the difficulties, and has to send his message through an intermediary. In that case the message is liable to further possibilities of miscarriage, as it may be misunderstood by the intermediary.

If the thoughts of several communicators reach the medium's mind simultaneously, they will mutually obstruct one another. This occurs sometimes, and the communicators seem to be unaware of the confusion they are causing. It is very desirable that some strong and experienced spirit should take chief control of the medium, and should prevent this combination of influences on the other side from invading the psychic's conditions. In the case of Mrs. Piper this preventive control has been established, to the great advantage of all concerned. If mediums realised the importance of this, they might themselves do something to further it; they might use their own wills and urge upon the communicators the desirability of finding some capable and experienced guide on the other side. They might not always succeed in obtaining this; but, on the other hand, they might succeed sometimes at least. And it should be borne in mind that this mode of communication across the gulf is an experiment on both sides, an experiment of which we see the conditions at one end and they at the other, and in which, therefore, we must co-operate by suggesting improvements of method the need for which is apparent to us, as they suggest improvements of the method for which the need is apparent to them.

[The length of this article necessitates a division: the latter half will be printed in the next number of 'LIGHT.']

(To be continued.)

* See quotation from Allan Kardec, 'Livres des Mediums,' appended to this article.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

Communications from Madame de Christmas, 'W.' (Ilfracombe), 'Mancy,' J. F. Darley, G. H. Locke, 'M. H.,' and others are unavoidably held over for another issue.

REMARKABLE MANIFESTATIONS AT A HOME CIRCLE.

A recent issue of 'The Progressive Thinker,' of Chicago, contained the following report of some remarkable manifestations which have lately been observed at a home circle at Fort Dodge, Iowa. During the first six months not even a 'rap' was heard to reward the patience and perseverance of the sitters, but ultimately phenomena occurred of a very convincing nature, if we may judge by the report, which seems to have been very carefully written, and which will, therefore, we think, be of interest to the readers of 'LIGHT':—

'In the modest little city of Fort Dodge, Iowa, during the last ten years, the occult forces have been giving a series of demonstrations equal in character to anything in the far-famed Orient.

'In this city there live, among her most wealthy, honoured and respected citizens, Silas Corey and his wife, Mrs. Louisa Corey, and Mr. H. A. Rayne. These, with a few of their friends, some ten years ago became earnest investigators of the occult, and determined to prove for themselves what there was in Spiritualism. Mr. Corey was just building for himself an elegant new home at 205, S. 12th-street. He set apart, and dedicated one room exclusively for séance purposes. They began regular sittings in March, 1895. After a few months all dropped out but Mr. and Mrs. Corey and Mr. Rayne, as the results were not very encouraging. Not even a rap was heard for six months. Then came the first manifestations by the moving of a slate under the hands of the sitters. Questions were answered by the movements of the slate. This was followed shortly by raps and table-tipping; quite weak at first, but growing quite strong before the end of the first year. A mandoline was then ordered and placed upon the table, but it was not moved for a long time. After the lapse of five months more questions were answered by twanging on the strings of the mandoline.

'After two and a-half years began a new series of manifestations. Articles of different kinds were brought and placed upon the table, such as pencils, coins, petrifications, bones of friends, pieces of their coffin, &c. Mr. Corey, having about this time started to dig a well on a farm six miles from town, expressed a desire, one evening in séance, to know if the spirit friends could tell him if there was any gypsum to be found where he was sinking the shaft. In half a minute after he had spoken there was gently dropped upon the table a wet piece of gypsum fresh from its earth bed, weighing about one pound. The guides explained that this piece was taken from the earth about fifty feet below where they had sunk the shaft, at which point plenty of gypsum could be found. This statement was afterwards verified. Many other things were also brought.

'After three years there came a faint voice which was encouraged by the members of the circle; and after three-quarters of an hour the word "grandpa" was distinctly heard. At the next sitting the voice came much stronger, gave his full name—Cyril Corey, grandson of Mr. Corey, who had passed over some four years before at the age of five. He told how glad he was to be able to say that there was no death, &c. Then came Mr. Corey's daughter, Lily, thirty years on the spirit side, with love's greetings, and talked for several minutes in a distinct whisper.

'About this time the spirit friends began to take up the mandoline and pass it all around the room, playing upon its strings.

'One evening a desire was expressed for some article from a distance. The guides asked what was wanted. A piece of coral from the Pacific coast was requested, but it was not brought for a long time. One of the guides at last said: "I am going to try to get that coral to-night," requesting the sitters to remain quiet with their hands on a pair of slates under the table. In four minutes came a piece of coral, weighing about two ounces, wet with salt sea water; the slates were slightly opened and the coral placed between them. They explained that they obtained it from a reef twenty feet below the surface of the water on the Pacific coast. Later, other pieces of coral were brought; also specimens of lava from different volcanoes, specimens of gold-bearing quartz from mines in Colorado, and of other minerals; also flowers of all kinds, sometimes rich in abundance, were placed on the table.

'One night "Cyril" expressed a desire for some candy, saying he wanted to take it to a poor child living in Webster City. At the next séance Mr. Corey brought the candy, and after giving each of the circle one piece, the rest was taken away. From that time to this the candy is always taken to the séance, and it invariably disappears. Once a poor little girl was known to have found some candy suddenly placed before her, and "Cyril" said he had given it to her.

'After five years of sitting, they requested the guides to write for them. Mr. Corey was instructed to take four sheets of paper, fold them and place them one in each of four separate pockets. In a half-hour three of these sheets were filled with very comforting and convincing messages, signed by different spirit friends. Many similar messages followed at each sitting. Then came slate writings. Mr. Rayne would hold the slates under the table and receive abundant communications. Messages on slates and paper have become a common experience at these sittings.

'One night there came a curious phenomenon. Mr. Corey has a pug weighing thirty pounds. The dog followed a party away from the house, and returned after the séance was begun. He was making much noise at the door, and one of the guides instructed Mr. Corey to go down and let him in. The dog was admitted, and was left in a large rocking chair which he usually occupies; the sitting-room door was closed, shutting the dog in the room, and Mr. Corey returned to the séance room, closing that door also. He had no sooner resumed his seat at the table than they all heard a faint sound from the dog in the room below, and instantly the dog lay on the table before them all. He lay there for a few moments in a sort of dazed condition, when one of the guides called his name in a loud voice, and he apparently woke up and jumped down from the table. Two or three times since, the same thing has been done with this dog. Being asked for an explanation of such phenomena, the guides replied that they could not explain them so as to be understood. But some time, they said, science would have advanced among mortals to where an explanation would be comprehended.

'Asked how they brought up coral and minerals from the earth and sea and transported them hundreds or thousands of miles almost instantly, they replied that it was done by "suspending the law of gravitation and increasing the law of attraction." But how these natural laws were made subservient to their will there seems to be no language as yet adequate to explain. We suppose our Oriental adepts would explain such phenomena by the adequate control of Akasa, or astral spirit, which inheres in all matter, by means of which many of the well-known properties of matter are set at naught, or rendered inoperative—made to yield to a higher potency. One law yields to a greater law. This we see every day.

'Frequently hands had been placed upon the heads or shoulders of the members of the circle; and now requests were made for full-formed materialisations. Instructions were given to turn the light low, and for Mr. Rayne to enter the cabinet. One minute afterwards Mr. Corey's brother, Oliver, stood before him, easily recognised, saying he had come to prove beyond all question that man is immortal. Twice he dematerialised down to the floor, and rose again, saying that faith in this case must be converted into positive knowledge. Then came the daughter Lily, every feature of whom was as distinct as anyone in life could appear. She spoke at some length. At another time this same daughter materialised and walked arm in arm with her father out of the séance room and around through the hall, looking out upon the moonlight on the trees, and laughing and talking of Nature's beauties and the joys of home and loved ones. Many others have since come in materialised form, relatives and hosts of others, including men and women of historical note.

'Scarcely a sitting passes without materialisations. Neither of the members of the circle is ever entranced or controlled so as to be unconscious of what is going on. The materialised forms have warm hands and appear quite life-like in all respects. And the spirits talk most of the time in a strong voice, only new-comers in whispers. No trumpet or other instrument is ever used. Frequently in his place of business at any time during the day independent voices will speak right out in the presence of Mr. Rayne, to the great astonishment of those who may be present. . . . I have now been two weeks in Mr. Corey's home, and I have seen enough of these manifestations to know that the above statements are true, and that the phenomena are genuine. Almost every phase of mediumship has been exhibited in this little circle of three persons. No pay is ever received from visitors. The séances are conducted solely for the knowledge and the joy of communicating with the spirit world. The results are surely building a mighty monument for Spiritualism in this part of the country. Many things are incredible to those who have never seen them; but the future will certainly make such things a matter of more common experience. But to reach them, there must be the same desire for truth, and patient search for it, which these friends have exhibited. The reward of the faithful is abundant.

'JULIAN P. JOHNSON.

'We declare the above statements to be true in all respects,

and we may state further that these are only a few of the great many good things which we are receiving from our spirit friends.

'Signed :

'H. A. RAYNE,
'SILAS COREY,
'LOUISA COREY.'

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.

'Needless Cruelty.'

SIR,—Referring to the sad experience of the friend of 'A. S. H.' in having to put an end to her dog's life by the administration of poison, in order to end his sufferings, and to the anguish of mind caused thereby; having gone through the same experience some years ago, may I say that the lady in question may be helped by reading what Mrs. Besant has taught regarding the subject of animal suffering, in a chapter on 'Group Souls,' I forget in what book. This makes the tragedy of this kind of death less intense to bear. Even as a suggestion, a way is perceived by which even animal suffering may be turned to advantage, always bearing in mind that it is 'Woe to him' who causes purposely, or for any selfish reason, pain and agony to the animal creation, such as is done through vivisection, or cruel sport and trapping, &c. To inflict a speedy death on a suffering animal for its own benefit and release may be looked upon as a human prerogative, the acceptance of a responsibility towards a canine friend, the motive of which no one would dispute. Executed in a spirit of reverence towards the Divine Creator, and of mercy and benevolence towards a loved friend and fellow creature, once accomplished there should be no regrets nor doubts of the Divine benevolence.—Yours, &c.,

A. M. L.

SIR,—Perhaps I may be able to offer some explanation in regard to the difficulties of 'A. S. H.'

In my view, no cruelty is 'unnecessary,' inasmuch as it is needful for every Ego to undergo every kind of experience. Experience is the key-note of life, and, to be worth anything, must be obtained first-hand.

As a free-thinking Theosophist, I believe that, by suffering now, the Ego that lately manifested in the dog obviates to a great extent the necessity for later suffering. The Ego is progressive, and the more evolved is the physical form in which it manifests, the greater, of course, the suffering capacity. Therefore, taking a broad theosophical view, it may really be an act of mercy to let the dog suffer.

Especially may it be said of the *physical* plane that 'things are not what they seem.' The physical plane is merely the mask of the astral. This, I take it, is the true meaning of *Mâyâ*, illusion.

It seems to me, in connection with this latter point, that a plane becomes, for us, illusion as soon as we have got beyond it. Thus, from the *mental* plane, the *astral* is illusion, and from the *astral* plane the *physical* is illusion, and so on, indefinitely, in either direction. We see but a few rungs of the ladder.

Another point is that the dog may have been working out some of its Karma. The very fact of having reached the stage at which a physical form is necessary, implies responsibility. And responsibility is the parent of Karma.

I enclose my address, and would be glad to correspond privately on psychic subjects.

JUVENIS.

Hove, Sussex.

SIR,—With your kind acquiescence, I would like, in all humility and kindness, to suggest to 'A. S. H.,' whose letter appeared in your issue for August 22nd, the following considerations in reference to the case of her friend and her friend's dog. The lady says: 'Could not the powers so far above me end the animal's pain?' My reply is, Yes. They *did*, by her agency. And she could have done it sooner had she so decided. God works by and through agencies and means, and not by the needless suspension of the workings of the laws which, in His infinite wisdom and goodness, He has established. He has made a great number of creatures, and it is good for them, and necessary for their future perfection and happiness, that they should be *employed*, and that all their powers and sympathies should be called forth and exercised. From where, or whom, did the lady get the sympathy which has urged her appeal? From God.

But perhaps she will say, Why was the dog allowed to suffer!

Time and space do not allow of my going fully into that point now, but the lady will yet learn that all pain and sorrow and suffering are *blessings*, and needful for our evolution and perfecting. And I believe that applies to the lower creatures also. The lady should read Mrs. Besant's 'The Meaning and Use of Pain.' But all this does not mean that we are to be unsympathetic, nor that we are not to prevent and relieve pain all we can. And those who inflict pain unnecessarily will have to learn, by the experience of pain at *some* time in their future existence, the wrong and evil of such infliction, and, for their own good, suffer until they have become really and truly sympathetic and pitiful.

I may seem to speak paradoxically and inconsistently, but truth is many-sided, and apparent contradictions and opposites are sometimes equally true. It is true that it is our bounden duty, and to our highest interest, to do all that we can to prevent and remove evil at all times; but it is equally true that 'all is well,' and that nothing is happening, has happened, or will or can happen, that it would have been better should not happen or have happened. Let the lady not despair, but believe that God will bring all out right in the end, and show her that all has been for the best. God not only *is*, but is working in *her* to will and to do of His good pleasure, and to lead her on to Him. She has been helped just a little on the way by the stimulus and exercise given to her sympathy with, and love for, others by the case of her dog. We shall be perfect and happy when we are 'one with God'; and the more unselfish and considerate of others we become, the more God-like. I know I might deal with this matter in a higher way, but this way seems to me to be the best in this particular case, inconsistent and faulty as my statement may seem to some.

T. D. J.

SIR,—Your correspondent, 'A. S. H.,' asks if any reader can suggest some intelligent comfort to her friend, whose faith in a loving God has been shaken by watching the sufferings of a pet dog. Of course this question goes to the root of the ever-recurring problem—insoluble on this side the veil—how to reconcile a benevolent and all-powerful Creator with the existence of a pain-stricken universe. But profound though the enigma may be, the following line of thought brings satisfaction and rest to my own mind.

We must choose between a God of law and a God who intervenes arbitrarily. Suppose we could choose the latter, a little reflection shows what a chaos, physical, mental, and moral, this world would be; if effect did not inexorably follow cause, the foundations of rational, organised living would be destroyed. Granted that pain is an essential element in the education and development of all sentient beings (and if that be not granted, argument is futile), then surely the conditions around us would be infinitely more harassing if we were obliged to regard pain as something outside the area of causation, something imposed in each individual case by a separate fiat of the Almighty. If God had, in response to the lady's prayer, shortened by one moment the death agonies of her dog, *i.e.*, interfered with the normal course of nature, then we should have to reckon with a Power who might indeed fairly be accused of cruelty, for, being able to end unmerited suffering in this particular case, were He just and compassionate He would in like manner answer every similar request, and such a supposition manifestly leads on to entirely altered conceptions of the Divine scheme.

Is it not more logical, more reverent, to assume that Deity will *not* break the laws which make His creation a cosmos? for the premise of a lawless universe paralyses all thought and action. Within the sphere of order God does entrust to His rational creatures means by which pain can be mitigated or ended, and in this instance I submit that the prussic acid might have been administered earlier, as clearly the duty of human beings towards animals is to hasten death when sufferings are prolonged; and the charge of cruelty here need hardly be made against the 'powers so far above'. But the gist of my contention is that before condemning the Divine order of things, ought we not to consider whether possibly a choice between two contradictory alternatives may, for the Creator Himself, be an inevitable limitation to omnipotence?

B. F.

SIR,—If your correspondent 'A. S. H.' will advise her friend to read 'Fallen Angels,' published by Gay and Bird, 2s. 9d., I feel quite sure she will derive more than comfort from its perusal. I have several copies, which are always on loan. I have lent them (among many others) to clergy of every denomination, and in every case I have received genuine thanks for bringing the book to their notice. After that I would strongly recommend a course of George MacDonald, especially 'There and Back,' 'Curdie and the Goblins,' 'Curdie and the Princess.' He says, 'Whatever befall us is either deserved

(earned) or required.' I would recommend 'Fallen Angels' also; and last, but not least, that most beautiful of all the newer books, 'The Soul of a People.'

M.

SIR,—In new phrases your correspondent 'A. S. H.' pathetically asks the old and unanswerable question, 'Why should the innocent suffer?' Will her friend accept from me a few words of what I trust may be 'intelligent comfort' to her?

Let us consider. Are children taken into the entire confidence of their earthly parents? Are they accepted as equals in intellect and experience, or consulted as to the proper treatment of their aches and pains?

We, poor mortals, are such babes in knowledge, so ignorant of the mysterious laws by which the universe is governed, that the very existence of animals is an enigma. Who can say whether they do or do not *deserve* to suffer? What human being can determine their past, present, or future? I also am a lover of animals, and possess a dear faithful dog who has been my companion for over twelve years; my earnest desire that he should now die a natural death almost amounts to a prayer, yet if that prayer is not granted, I shall not repine, and for the following reason. I know a good and true woman who has lived a long and apparently exemplary life, one of entire devotion and self-sacrifice as wife and mother; she is now slowly dying of one of the most terrible of maladies; her physical sufferings are excruciating beyond all description; yet never does she utter one word of rebellion against her state; she *endures*—feeling that pain and suffering are part of the great scheme of life—believing that in the hereafter ample compensation will be made for patient suffering, and that the why and the wherefore will all be made clear in 'God's own good time.' This patient endurance of the human, loving, thinking, and reasoning soul has done more to strengthen my trust in the Great Power that governs the universe than all my own puny reasonings. If the sufferer can trust, surely we, the lookers-on, can do no less.

H. C.

71, Church-street, Camberwell, S.E.

'War.'

SIR,—The subject of warfare in relation to spirituality has for long been an interesting matter of thought to me. It is a very difficult and puzzling question, and at the same time one on which a shallow sentimentality is very apt to lead one astray.

'H. J. J.,' for instance, in your issue of July 25th, talks of war in the abstract as a crime, and as if all war were undertaken solely out of lust of gain, revenge or robbery.

Taking the wars waged for conquest and robbery, which only cover a small portion of the ground, and allowing that the promoters of such wars are infamous, surely the warfare waged against those promoters must be noble and good. Indeed, the more infamous the attack the more noble and righteous the defence.

If the wars of conquest of Napoleon were blameable, were not those who opposed and eventually overthrew him, laudable? And the same may be said of the West Saxons, under Alfred, who drove out the Danes, and the Greeks who turned back the Persian invasion. And again, were the Anglo-Saxons who fought at Hastings guilty of a crime?

These few examples show that to class all warfare as crime is illogical. Of course a highly developed state of spirituality and warfare are antagonistic terms, as wide apart as the poles. True spirituality enforces an attitude of non-resistance and the acceptance of all outward conditions as the will of God, or Spirit Universal, as Jesus showed us; but the mistake lies in supposing that the world to-day has reached this condition, whereas the truth is that not one in a thousand (shall we not rather say ten or a hundred thousand?) is anywhere near it.

I believe, myself, that warfare is absolutely essential to the progress of mankind as existing at present, and that John Ruskin was correct when he said: 'So that, when I tell you that war is the foundation of all the arts, I mean also, that it is the foundation of all the high virtues and faculties of men. It was very strange to me to discover this—and very dreadful—but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourished together, I found to be wholly untenable. Peace and the vices of civil life only flourish together. . . . I found, in brief, that all great nations learned the truth of word, and the strength of thought, in war; that they were nourished in war, and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace; in a word, that they were born in war and expired in peace.'

The whole lecture, the third in 'Crown of Wild Olive,' should be read by those interested in the subject; it is most interesting.

Reading 'H. J. J.,' one would imagine that the world and all the affairs of man were at the mercy and under the control of a devil—something like Milton's. Believing, as I do, that there is no such being as a devil in this sense, and that all things are under the Divine ordinance, it must necessarily follow that warfare, like all things else, is right in its proper place.

'H. J. J.' has placed himself in a 'false and impossible position,' because he has failed to get to the bottom of the matter. What would be a crime in a Spiritualist is not one in a worldling. Try to educate and raise the worldling and make of him a good Spiritualist, but do not confuse actions on two different planes of being. Make war disreputable by all manner of means, but that can only be accomplished by spiritualising people, which is a very slow process, and is proceeding, I believe, as fast as is practicable.

A. K. VENNING.

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

'Colds and their Cause.'

SIR,—'LIGHT' of August 15th quoted, from 'The Mental Advocate,' a passage which—according to Mr. J. F. Darley in his letter to 'LIGHT' of August 22nd—'is most beautifully useful, as it recognises a truth too often overlooked by Mental Scientists, that it is better to endeavour to retain or regain health by obedience to the physical laws of our being, than to endeavour to shirk its penalties by the mere exercise of our will power.'

This is perfectly true, and suits the quotation from 'The Mental Advocate' admirably. But, Mr. Darley says: 'I have found that, although the principal cause is undoubtedly breathing a vitiated atmosphere, the tendency to head colds is much increased by the partaking of minerals which are readily absorbed by the blood, such as common salt, but which, being inorganic, cannot be assimilated or used in the repair or building up of the system, as it is too generally supposed.' Thus, Mr. Darley forgets, most unfortunately, one of the principal laws which physiology teaches—physiology, the science that makes known to us 'the physical laws of our being.' The law referred to is: Life, which is maintained by continual consumption and combustion, requires continuous replenishing of the store-houses of the human system with all those things of which the human body consists.

Common salt, or chloride of sodium, has been singled out because, perhaps, it is the only mineral taken in its natural form, all others being supplied by our drinking water, by vegetables, and by fruits.

There are three drachms of salt in every gallon of human blood and—though salt is not wanted for the muscles, the nerves, the bones, or the tissues—it is badly wanted for the membranes of the stomach. Pure water would pass through as through a sieve. Salt also facilitates the absorption of the much-needed water into the system. Salt supplies to the human system a certain quantity of chlorine which is indispensable for several vital processes. The gastric juice, thrown out from the stomach during digestion, contains free hydrochloric acid, the chlorine of which compound can only be supplied by the salt consumed with our food. The importance of salt in the blood is manifested by a special provision which maintains—of course within certain limits—the quantity of salt required, any excess of it being thrown off. Long-continued abstinence from salt in food will lead to a diminution of salt in the blood, to its deterioration and to disease.

Will Mr. Darley kindly forgive the writer of this, who merely wishes to guard the reader of Mr. Darley's letter, which is misleading only on this point?

Perhaps Mr. Darley thought chiefly of the peculiar lowering effect which some mineral waters (such as potash, soda, &c.) have on the system, and thereby most decidedly make the drinker of them liable to catch colds.

WILLIAM KRISCH.

To Spiritualists in Bournemouth.

SIR,—I have had unmistakable evidence that I possess a mediumistic tendency, and have, after a strict self-examination, determined to endeavour to develop such powers as I possess, in order to, at least, thoroughly convince myself on one or two points. Unfortunately the sitters in a newly-formed circle of which I am a member are, with one or two exceptions, rather frivolous, but they are the only people within thirty miles of this town, that I know, who would countenance such a pursuit. Now can any of your readers give me either the name of a spiritualistic centre near here, or names of individuals who would be likely to start such a centre? If there are such, say in Bournemouth, I should esteem it a great favour if they would allow me to meet with them occasionally,

C. A.

'Good Counsel to Palmists.'

SIR,—In your issue of August 15th, under the heading of 'Good Counsel to Palmists,' I read that 'Man is greater than his palm or his horoscope. He can change and modify both.'

Outside of insignificant details I have yet to meet the man or woman who can, to any great degree, alter his or her horoscope. I am quite willing to accept facts when I meet them. I have heard many boast of what they would do if necessity came their way. Their faith was so great they almost believed miracles were within their power. In due course opportunity came for them to put their boasted powers to the test, when behold they were as other men. The whole article seems to point out that we, as practitioners, should charitably deceive (more or less). To all astrologers and palmists I would, on the other hand, say, 'Do not; as in doing so you will only bring degradation on your beloved sciences, and dissatisfaction to your clients, for sooner or later they must find you out, and it is such practices as these that have harmed both astrology and palmistry in the past.' It were better if those who fear the truth kept away, and allowed the astrologer and palmist to remain honest and truthful.

REGULUS.

Spiritualists' National Union Fund of Benevolence.

SIR,—Kindly allow me, on behalf of my committee, to acknowledge the following contributions received during August. I am especially pleased to note a subscription from Huddersfield (Brook-street) Lyceum and also one from our good friends in Australia. Mr. and Mrs. Venables, who are well-known for their kindly hospitality, have collected £1 by means of a subscription book, principally through Sunday tea-table collections, visitors and members of the household uniting in the effort, and Mrs. K. T. Robinson still continues her cordial and practical interest in the support of our fund. With hearty thanks to all contributors,

Yours faithfully,

'Morveen,'

Station-road, Church End,
Finchley, N.

(MRS.) M. H. WALLIS,
Hon. Secretary.

Amounts received: Mr. G. O. Merrills (per 'Two Worlds'), 3s. 8d.; Huddersfield (Brook-street) Lyceum, 5s.; Mr. J. Bowring Sloman (Australia), £1; Mrs. K. Taylor Robinson (from subscription book), £1; Miss E. B. Stone, 2s. 6d.; Mr. and Mrs. Venables (Walsall, from subscription book), £1; Mr. Thomas Stone (on account from subscription book), 10s.; 'N. H.', 5s.—Total, £4 6s. 2d.

SOCIETY WORK.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Walker gave a beautiful discourse on 'The Example of Jesus,' and at the close he gave well-recognised clairvoyance to a large audience. Our hall having been re-decorated and furnished, we anticipate increased success in our work during the coming winter. On Sunday next Mrs. Podmore.—R.P.

MERTHYR TYDFIL DISTRICT SPIRITUALISTS' SOCIETY.—On Sunday last good meetings were held with Mrs. Place-Veary, of Leicester, and all her clairvoyant descriptions were fully recognised, several splendid tests being given. The afternoon and evening addresses were much appreciated. The audiences and collections were larger than usual.—F. S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mr. Walter Howell, of Birmingham, delivered an address on 'The Battle of Life,' which was characterised by scholarly insight, deep sympathy, and glowing eloquence. In the evening a good audience were charmed with an able presentation of the spiritualistic philosophy in an address on 'The Wages of Sin.'—G. Y.

CHISWICK TOWN HALL.—On Monday, August 24th, Mr. J. C. Kenworthy gave a masterly address on 'Psychic Development.' A new series of séances for members will be commenced immediately and intending members are requested to communicate with the secretary at 118, High-road. On Monday next, Mr. Ronald Brailey, psychometry. (See advertisement.)—J. B. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last a large and appreciative audience had the pleasure of listening to a splendid address given by the inspirers of Mrs. M. H. Wallis, on 'Life and some of its Meanings.' This subject was treated in a masterly manner which claimed the close attention of all listeners, inquirers and Spiritualists alike. Mr. Fred Spriggs ably officiated as chairman. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give clairvoyance for the first time at these rooms, and it is hoped that members and friends will give him a hearty welcome.—S. J. WATTS.