

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—*Goethe*.

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

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## CONTENTS.

Notes by the Way .....	469	Automatic Message from Richard	
L. S. A. Notices .....	470	Harte, through the hand of	
The Servian Assassinations .....	471	Madame d'Espérance .....	475
Our Psychic Faculties and Latent		Not 'New' to Spiritualists .....	477
Talents. By Frederic Thurstan,		'The Dangers of Spiritism' .....	478
M.A. ....	472	German Psychical Journals .....	478
Moltke's Wraith .....	473	Can 'Reincarnation' be Proved? .....	479
The Power of Love .....	474	'The Abyssal Depths of Person-	
Rosamond Templeton (with Por-		ality' .....	479
trait Supplement) .....	475	'Colds and their Cause' .....	480

## NOTES BY THE WAY.

Many of our readers will be glad to be informed that Mr. J. Page Hopps has consented to take five Sunday evening services in or near London, in October and November. The meetings this month will be held in the Carlton Theatre, Greenwich, on 11th, 18th, and 25th, at seven. The first subject will be, 'The Destiny of Man, here and hereafter.'

The meetings in November will be on 22nd and 29th, at the Grand Theatre, Islington.

We shall miss an important part of our influence and work if we fail to see what is the bearing of our testimony upon modern religion and the churches. It is not too much to say that we can at least show the churches the key to all its now closed or closing doors: for, truth to tell, they have largely lost the meaning of their own Bible, their Christ, and their creeds. But the first thing to do is to make the Churches face facts. They need a programme to work by, not a creed to swear by. The late remarks of 'J. B.' in 'The Christian World' on this subject have life in them:—

Science has, just now, a lesson of supreme importance to teach theology. The Church, if it be wise, will also discover that its belief is given to it, not for incessant subscribing and chanting and repeating, but as a plan to work by. Its creed should be a programme. No article of it should be allowed that cannot be expressed in the form, not so much of words as of works and institutions. Is not this, after all, God's way of expressing Himself? He has a belief, we may be sure, but He is marvellously sparing of words. Time was when men held that He had shouted propositions from the clouds. To-day we are disposed to say with Thoreau, 'The perfect God in His revelation of Himself has never got to the length of one such proposition as you, His prophets, state.' He has said enough to us, but not in words.

When the Church has found this way of expressing itself, it will have no trouble with heretics. We put our creed into a word, and straightway our neighbour is ready with his counter word. The ring of our syllables irresistibly invites opposition. But, when we have put our belief into our character, into our deed of kindness, into our hero-sacrifice, there is no room for arguing. And what of our creed cannot be expressed in these ways, what of it remains as mere words, untranslatable into things, may well be left out.

The Church of the future will, there is little doubt, organise itself upon these lines. The coming creed will be a programme: it will be a statement of the laws of the spiritual forces and of their application to the regeneration of men.

For that Church—when it arrives—we shall unquestionably vote.

Mr. G. R. S. Mead's remarkable Book on 'Did Jesus live 100 B.C.?' (London and Benares: Theosophical

Publishing Society) is more than an experiment in guessing. It is a profoundly thoughtful and scholarly 'contribution to the study of Christian origins.' It may be asked, 'What does the date matter?' but, apart from one's interest in historical accuracy, many important closed paths are reopened or made available by the extension of time indicated by Mr. Mead's title. It brings us, for instance, right up to a highly significant fact which may make all the difference both to our conclusion as to the connection between Christianity and Judaism, and the true significance of the Gospels as history or symbol. This fact is that about 100 years B.C., Judaism, according to certain Jewish writers, gave birth to a great heretic or reformer whose protests and testimony they appear to connect with the Christians' Christ.

In following up this clue, Mr. Mead takes us, with infinite patience, over many out-of-the-way but exciting fields, and backs up his learned researches, to a certain extent, with the 'revelations' of clairvoyants who are 'unanimous in declaring that "Jeschu," the historical Jesus, lived a century before the traditional date':—our Gospels, &c., being, in relation to him, anything between 'tradition' and 'mystery teaching.' 'The main secret of Christian dogmatics,' says Mr. Mead, 'is almost entirely hidden in the mysteries of the inner experience.'

We must resist the temptation to extend our notice of this learned but fascinating book, and will only add the remark—for which, perhaps, Mr. Mead will not thank us—that books like this tend, in our opinion, to unsettle everything and settle nothing: and yet, for all that, they must be welcomed, especially by good Spiritualists.

They who question the value of Spiritualism, 'even if true,' have surely never reflected seriously upon the subject. Is it nothing to have 'proof positive' concerning a life beyond the incident—(then *seen* to be only the 'incident')—of death? But, to go no farther than the life that now is: what a tremendous thought it is that we are never alone, and that, not the external, but the internal surroundings are of supreme importance! For instance, is *this* true, as one has said?—

The spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world. Thus, right in the midst of material grandeur, culture and luxury there may be filthy hovels of undeveloped spirits, if the thoughts of those who inhabit that material magnificence are on a low spiritual plane. And right in the midst of humble surroundings a sphere of ineffable glory may be enshrined, inhabited by angels, if the inhabitants of that humble dwelling are spiritually enlightened.

A very shrewd writer lately said: 'We have taken our pictures of God out of manufacture or government. He is the Infinite Inventor, Engineer, Controller, Magistrate, Decoration-giver or Executioner. *That* is God!'

There is a strain of fierce truth as well as of satire in this: and the truth of it points to one of the missions of





*From a photograph by*

*[Histed & Co., Baker Street.*

**ROSAMOND TEMPLETON**

**(MRS. LAURENCE OLIPHANT).**



Spiritualism. To us and to the modern scientists the Church will have to look for the inmost meaning of the great saying, 'God is Spirit.' The human-personal God who could make, decorate and destroy, like a huge giant, will be dissipated; and, in its place, the real God will be felt,—infinitely unchangeable but infinitely pitiful, and pitiful because unchanging; working through spirit-powers, incapable of passion or of favouritism,—never arbitrary, angry, or surprised.

There is something odd in reserving the phrase 'divine service' for an hour and a half's æsthetic singing and talking in a pretty church about once a week; and, when one comes to think of it, the oddness of it becomes either monstrous or grotesque. An hour and a half about once a week, and the most of that mere enjoyment depending upon our liking the music and the minister: and we call that 'divine service'!

But surely this is all wrong. The only thing worth calling 'divine service' is the service of man. The master in the factory, shop or office, who is considerate and just, offers the truest divine service. The priest may perform truer divine service by the bedside of the sick than at the altar, and no minster or cathedral ever enshrined loftier divine service than that which consecrates even a cup of water offered for love and pity's sake. What the world needs most of all to-day is not increased regard for churches, but a deeper and keener consciousness of the divineness of the things now deemed 'secular' or even 'common and unclean.'

At a late funeral in connection with a company of choice spirits, Professor Frankenger read the following poem, which puts, into the mouth of one about to pass on, a noble song of welcome to the angel guide:—

Prepare the house, kind friends, drape it and deck it  
With leaves and blossoms fair;  
Throw open door and windows and call hither  
The sunshine and soft air.  
Let all the house, from floor to ceiling, look  
Its noblest and its best;  
For it may chance that soon may come to me  
A most imperial guest.  
A prouder visitor than ever yet  
Has crossed my threshold o'er,  
One wearing royal sceptre and a crown,  
Shall enter at my door;  
Shall deign, perchance, to sit at my board an hour,  
And break with me my bread;  
Suffer, perchance, this night my honoured roof  
Shelter his kingly head.  
And if, ere comes the sun again, he bid me  
Arise without delay,  
And follow him a journey to his kingdom  
Unknown and far away;  
And in the gray light of the dawning morn  
We pass from out my door,  
My guest, and I, silent, without farewell,  
And to return no more,—  
Weep not, kind friends, I pray; not with vain tears  
Let your glad eyes grow dim;  
Remember that my house was all prepared,  
And that I welcomed him.

#### TO CORRESPONDENTS.

MR. J. J. MORSE.—We have in type an interesting letter from Mr. Morse, but the pressure on our space prevents its appearance in this week's issue.

'SEEKER OF TRUTH.'—A considerable number of letters have come to hand in reply to 'Seeker of Truth,' and they have all been duly forwarded to him. It would be impossible for us to deal with such a mass of correspondence in the pages of 'LIGHT.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

#### PROGRAMME OF FORTNIGHTLY MEETINGS

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,  
SUFFOLK STREET, PAUL MALL, S.W.

(Near the National Gallery.)

1903.  
Oct. 23.—*Conversazione*; at 7 p.m. Short Addresses at 8, by MRS. ROSAMOND TEMPLETON (Mrs. Laurence Oliphant) and other friends.  
Nov. 6.—MADAME D'ESPÉRANCE, on 'What I know of Materialisations; from Personal Experience.' At 7 p.m. for 7.30.  
Nov. 20.—SIR WYKE BAYLISS, on 'Art, *contra* the World, the Flesh, and the Devil.' At 7 p.m. for 7.30.  
Dec. 4.—MR. G. R. S. MEAD, on 'The Higher Spiritualism in Earliest Christendom.' At 7 p.m. for 7.30.  
Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

Tickets of admission are sent by post to all Members and Associates.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, at 110, St. Martin's-lane, W.C., by Mr. Alfred Peters, on Tuesdays, October 6th and 13th, and by Miss MacCreadie on the 20th and 27th. These séances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every Friday, at 3 p.m., prompt, commencing on October 9th. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions upon matters connected with Spiritualism—or life here and hereafter—would do well to bring them already written.

PSYCHIC CULTURE.—Mr. Frederic Thurstan has kindly consented to conduct another series of classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The first of these classes will be held on Friday, October 9th, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription. The subsequent classes will be held on the afternoons of the usual fortnightly meetings.

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.



## THE SERVIAN ASSASSINATIONS.

The secretary of the Society for Psychical Research, Mr. Piddington, in his critique of the asserted prediction of the Servian tragedy, has shown, in conjunction with Sir Oliver Lodge's letter to Mr. Stead, what is the standard of evidence recognised by the Society as a collective organisation before any admission is made of the reality of such remarkable phenomena as previsions.

According to Sir Oliver, the president, 'the evidence for a prediction must be recorded in full detail beforehand,' and it is necessary 'for the details to be so numerous and precise that chance is out of the question.' These requirements have often been satisfied in my experience. I have had many examples of sensitives relating their visions to me which they could not discriminate at the time as to whether they were retro-cognitions, contemporaneous occurrences, or premonitions, and it is well to bear in mind this indefiniteness as to time in pursuing our investigations. Sometimes, however, they are absolutely certain that their visions are perceptions of the future, as in the example recorded by me in 'LIGHT,' of March 28th, 1903, of a prediction given by Mrs. William Paulet and, independently, by Mr. Robert King, of an explosion which they said was going to take place in connection with my eldest boy at his school, and an imperative warning was given to him by both of those excellent sensitives.

I wonder if Mr. Piddington is stating the result of his own experiences with sensitives when he affirms that 'when mediums discover that a scene they have described, or a statement they have made, has no significance, they often hedge by saying that the scene or statement will prove true in the future.' I have not been so unfortunate as to meet with mediums who thus 'hedge,' and I feel certain that Mr. Piddington, in writing thus, makes too sweeping a statement regarding those specially endowed folks who are usually more successful in their previsions or other supernormal functionings in proportion to the favourable psychic conditions existing around them—a fact often forgotten by researchers.

Mr. Piddington, writing further regarding mediums, seems to think that 'allowance must be made for their habit of describing and predicting horrors of all kinds.' Why so? That they more frequently sense such occurrences is only what one would expect, for may not such extraordinary events be coincident with greater commotion in that realm of potentiality with which sensitives are in some way brought into relation when their visions are in reality prophetic?

A. WALLACE, M.D.

A perusal of Mr. J. G. Piddington's critique of Mr. W. T. Stead's account of the prediction of the Servian assassinations is both interesting and instructive. It is interesting as showing at their best the two extremes—enthusiastic belief on the one hand, and cold scepticism on the other. It is instructive, for it shows the absolute necessity of preserving a calm and balanced attitude of mind in the investigation of psychic phenomena. Mr. Stead and Mr. Piddington represent two diametrically opposite standpoints; and at first sight it appears impossible to steer a middle course between them. On reflection, it will be found not only possible to steer this middle course, but also that the middle course is *the only one for the real scientific investigator to follow.*

Clairvoyant predictions have been more or less prevalent in every country and in every age. Some have come true, some have not. From a large and varied acquaintance with clairvoyance I should not hesitate to state that by far the greater number of predictions have been falsified by the event. We read often of the successful predictions; but what becomes of the unsuccessful ones? They quickly drop out of sight, unheeded and forgotten. Allowing for the unsuccessful ventures, still there is a sufficient percentage of predictions that have come true to warrant the conclusion that occasionally the mind has the power of lifting the veil of futurity, in an unmistakably direct manner, and not through intelligent anticipation or calculation of probabilities. I myself have repeatedly come across such instances. But, on the whole, the instances in

which the predictions have not been verified outnumber the others to such an extent, at all events, so far as my experience is concerned, that I should not attach much importance to the visions of prophets of future events, though I am convinced that it is perfectly possible to see pictures of the future before that future is actualised on the physical plane.

To come to Mr. Piddington's critical examination of the facts adduced by Mr. Stead. Perhaps the first thing that strikes the impartial reader is the determined attitude of the 'pettifogging attorney' taken up by the writer, who shows remarkable skill in his presentment of the case 'of the other party.' In fact, on this point, the secretary of the Psychical Research Society is to be distinctly congratulated. But so far as a scientific pronouncement on the merits of the original narrative is concerned, it is conspicuous by its absence. Adopting Mr. Piddington's attitude, one could triumphantly disprove anything, anywhere, and at any time. What the scientific mind—and by scientific I mean showing love of actual facts, and a desire for knowledge—really aims at is an impartial consideration of an object. Now, Mr. Piddington, at the start, displays a glaring want of this impartial consideration in making assumptions about 'a faculty unrecognised by science.' What does he mean by the term 'unrecognised by science'? There are various departments of science, and the value of the opinion of an expert in one branch is not necessarily worth having on another branch. And, besides, the bounds of science are continually enlarging. Evidently, by 'science' in this particular, Mr. Piddington implies a few kindred spirits of the Psychical Research Society. I am not quarrelling with Mr. Piddington on this point at all, for he has a perfect right to his opinion. What I want to lay stress upon is that criticism from this standpoint is practically valueless. It is so laboured and so ingenious that it defeats its object. The real point we want to know is, whether there was a mental picture of an event before it happened on the physical plane, given by a sensitive at such and such a time, and in such and such circumstances? Of that fact there is as much circumstantial evidence as is required by ordinary common-sense, on any ordinary event. That practically settles the question for the psychic investigator. But there are many other points of interest in the account presented by Mr. Stead, the chief one being the immense danger of arguing that because one, or two, or three, or more clairvoyant predictions come true, it is safe to rely upon predictions as a rule. This is an age already of quite sufficient hysteria, without adding 'clairvoyant predictions' as an element to be reckoned with. My opinion is that not more than twenty per cent., at the utmost, of present day 'clairvoyance' has the slightest claim to the term, the remainder being merely bungling guess work, the sitter or sitters contributing information involuntarily by look, gesture, or attitude.

The point I should like to emphasise in this letter is the necessity of steering clear between the 'pettifogging attorney' methods of the Society for Psychical Research, and the fiery enthusiasm which is so apt to degenerate into easy credulity.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

Now that Mr. Piddington's misdemeanours have been 'boiled down,' and his chief sin declared to be that of omission in neglecting to call upon the Servian Minister before instructing Miss Johnson to write to Mr. Stead, it is possible to notice this storm in a teacup with brevity. Mr. Piddington would, of course, have done well to call first upon the Servian Minister; but his interview with that gentleman could only confirm the opinion that this 'prediction' was a case of telepathic impression by an incarnate intelligence. It is often difficult to determine whence impressions come, but at least it is known that the Servian Minister was apprehensive of danger to the King. It is much more than probable that thoughts of assassination had entered his mind. He was not concerned about the Queen. How the picture of the child slipped in cannot be explained, but possibly that was a stray thought from one of the sitters.

I gather from Mr. Gilbert Elliot's letter that he repudiates the



idea of telepathy because 'the Servian Minister was not present at the café,' but surely Mr. Elliot knows that this was not necessary! Surely he has known mediums to reproduce precisely the mental emotions of the owner of an article psychometrised, although the owner was not present! Mr. Piddington has performed a useful but thankless task, in drawing attention to the 'over enthusiasm' which undoubtedly prevails among Spiritualists, as well as to their tendency to 'make the prediction fit the event'; a custom not rendered honourable by antiquity! It is significant that in this case the prediction improved with keeping. The truest friends of our cause are those who will most jealously guard it from error and indiscretion.

BIDSTON.

[Some other communications on the same subject are necessarily held over to another issue.—ED. 'LIGHT.']

## OUR PSYCHIC FACULTIES AND LATENT TALENTS.

INAUGURAL ADDRESS DELIVERED BY FREDERIC THURSTAN, M.A., BEFORE THE MANCHESTER PSYCHICAL RESEARCH SOCIETY, ON SEPTEMBER 16TH; MR. A. W. ORR, PRESIDENT, IN THE CHAIR.

(Continued from page 460.)

The next group of gifts come under the head of *cralled sensibility* and include psychometry, mind-reading, telepathy, active, ecstatic clairvoyance, intuition, and projection of consciousness to distant places.

By the cultivation of these gifts psychics can instantly sense the nature and history of things and persons they come in contact with, just as the psychic nature of Jesus Christ sensed that of the woman of Samaria and Nicodemus. This faculty undoubtedly exists. The contact with a fragment from Pompeii or Assyria, for instance, will bring up scenes of the past associated with those places. It is a most invaluable acquirement for obtaining knowledge without book learning, and for judging the characters of all we have dealings with. Not only does the past history of the world pass before the mental eyes like a diorama, but the inmost thoughts, moods, pleasures, sufferings, health and diseases of all fellow beings who contact us or who have handled any object that contacts us.

Finally, a long course of psychic training brings out a class of gifts that are still more wakeful and positive, which we may call *cralled activity*. Passive gifts are generally the first and easiest to cultivate, similar in this respect to the education of intellectual powers which begin with the passive impressionability of the infant and the child, before they expand to the active expression and creative power of the adult.

In this high class of psychic gifts come the powers by which adepts, after absorbing themselves away from earth into the oceans of cosmic and impersonal energy that lie open to all indrawn souls, then return to earth so charged with radiations of health and vitality, of happiness and joy, of wisdom and confidence, that their very presence amongst negative and depleted fellow beings infuses a new life, new health, new will-power, new light and sunshine. Such psychics are clothed with halos and are radiant centres of the divine immanence and energy in which we live, and move, and have our being.

You see then how elevating, how important, it is that psychic culture should be as systematically adopted as intellectual culture has been. The process is still in its infancy; there are many problems and points to be solved before the principles of right education can be definitely settled. We shall have first to decide amongst all the conflicting theories at present put forth as to the true nature of the psychic world, and the true ultimate source of psychic consciousness and psychic energy. This will constitute a useful sphere of work for the scientific experimenters of your Society.

Amongst the variety of theories and opinions now current, no definite conclusion has yet been put forward by any society. Even a society so long established as the London Society for Psychical Research is still groping in the mists. It may well be that more than one explanation is true. There may be

more than one cause at work producing similar effects. Theories seemingly contradictory or discordant may one and all have elements of truth, and seen from a still higher standpoint may be identical—the difference of the theories arising from the difference of the standpoint from which the subject is approached. It is not for me to decide but simply to call your attention to some of these leading suppositions.

Those who approach the subject from the standpoint of vibrating energy, and who have noticed that all mental consciousness is but a response to series of ascending vibrations, with great gaps of unconsciousness between the senses of touch, hearing, and sight, are inclined to explain the psychic sense as a new sense of finer atomic or etheric composition, responsive to a higher grade of vibration which starts another plane of consciousness, another island of existence lying outside the threshold of normal experience—another band in the spectrum of life.

Those whose study has been more given to the physiological organism of our body and who have noticed that consciousness is dependent on a certain current which runs from definite lobes in the brain down the spinal cord to certain plexuses, or batteries, explain the psychic state by possible reversals of the normal currents, so that the seat of consciousness shifts to the solar plexus, whence a current rises upwards to the cerebellum, or possibly to the pineal gland.

Others again who approach the question from studies in mesmerism or in Eastern teachings postulate that our physical body is composed of sheaths within sheaths of finer and finer bodies, each with its sensations and sense organs, and that psychic culture enables the detachment of one body from the other with 'exteriorisations of sensations and motricity,' the finer bodies being called etheric, fluidic, or astral bodies. And yet another theory, derived from hypnotic or mesmeric study, is that psychic states arise from changing the normal state of the attention—a state in which one listens, as it were, to a concert or harmony of vibrations coming from all the various exterior senses—to that of a concentration on one definite point. Such a concentration has the effect of tranquillising the mind, shutting off avenues of outer energies until the mind grows somnambule and entranced, and finally becomes aware of currents of vibrations flowing from within. It is noticed that in exact proportion to the depth of the trance and the closing of the outer senses, comes the reversal of the ordinary conceptions of objective and subjective life, the objective life becoming unreal and apparently subjective, and the subjective life more real and apparently objective. Possibly this will be the state of our mind when we pass through the portals of death and our psychic body becomes the permanent vehicle of consciousness.

Then as to those again who approach the subject from a religious point of view, who point to the founder of Christianity as the highest type of a psychical nature; and who consider that gifts and works exceeding even any shown by Him are open to acquisition by any of His followers, provided only they possess themselves of a quality which He termed 'faith'—taking also into consideration that these great powers are not yet common among Christians—they have concluded that this faith, the origin of psychic gifts, must be some quality whose properties are still unknown, and which people wishing to become real imitators of Christ should scientifically investigate. Further, these Christian and Mental Scientists aver that this faith consists in some identification of one's self and Ego with immanent divinity, and a denial that the sensuous consciousness is either the real self or at least the complete self.

Lastly, and not least, there is the Spiritist theory. Spiritists believe that the realms of this earth are frequented by hosts of beings whose bodies are of ethereal substances, the vibrations of which are beyond the range of our material senses, and that these invisible beings are for ever acting upon the minds of incarnated beings by processes similar to those of mesmerism and thought-projection, and have the power to interfuse, as it were, their mentality and will with ours, so that when we become passive, as a mesmeric subject does, we allow their mentality to express itself through our organisms. Hence it is that our entranced selves become filled with knowledge



exceeding that of our normal state, and can speak in unknown tongues, and exhibit clairvoyance through the eyes of beings who are in the psychic state. All these theories are for your consideration to test, and if possible, to reconcile in one.

I trust, then, I have shown you enough of the importance and the nature of the subject you are proposing to investigate. It only remains to give the benefit of experience as to some of the best methods to adopt for success, and some of the pitfalls and dangers to avoid. First of all as regards your investigations, do not content yourself with the facts that haphazard may throw in your way. Make a hot bed for your own home facts by encouraging the development of psychics in your midst. The talent of the psychic gift is like the talent of the musical gift. Systematic daily and directed practice improves everyone, but there are always persons more naturally gifted who will outstrip others. Such cannot be found without trial and practice. I have known persons develop most useful gifts who, to begin with, were unaware or unhelpful about such latent talents. Make, therefore, opportunities: start schools for your prophets; start classes for your own education in psychics, and keep an eye on your pupils that they do not go wrong through ignorance or through excess. Endeavour to establish practical methods of training, or rather discover them first, for we are all still groping the way as beginners. Be scientific in psychic matters, by psychic canons of your own, and do not let the opinions of scientific persons of other branches of science who are totally ignorant of psychics, dominate you or guide you. Do not think it necessary to whittle down your facts or your theories for fear they might be too strong for scientific wiseacres or prejudiced professional doctors.

And as to the terms you use, there is no harm in your inventing a new series for yourselves if you think the existing ones too shocking or too expressive of wrong theories. Terms, like species, have a struggle for existence and in the long run the best will come to the front.

Above all things do not ignore the fact that in psychic experiments there may be organised operators among invisible beings in your midst who can assist or mar your efforts as they may wish, and in whose absence your efforts may fail. Even on the plane of physical matter, you cannot always ring up busy men or important men on the telephone.

In your development circles and schools do not forget that there are active psychic gifts as well as passive ones and that both sides must be daily practised for perfect health's sake and for complete success. Similarly, do not let your psychics think that there is necessarily any antagonism between intellectual and psychic culture. Each in season, and cultivated for a due proportion of time, helps the perfection of the other.

For psychic culture the master words are regularity of practice, concentration of the attention on subjective worlds, mind control, passivity and absorption in the presence of superiors, but in the presence of inferiors activity and radiation only. Circles are not necessary though often helpful. Development comes from within. Each can give conditions for passivity if an hour or so of the day best adapted for quiet and seclusion be devoted to psychic education, when we have an earnest motive and desire for spiritual gifts, not for show but for improvement, and when we feel an irradiation of happiness and universal love; never in times of disturbed health or perturbed emotions.

Psychic culture, like the acquisition of all new powers, has its dangers. The first danger is excess. Too much psychic culture, like too much learning, may drive one mad. Too much passivity, like too much activity, exhausts the mind. Too much development of one part of our nature to the exclusion of the others causes ill-health and atrophy of the others: for too much physical culture weakens the mental and psychic; too much intellectual weakens the physical and psychic; too much psychic weakens the physical and mental. Thump the piano or pore over studies from morn to night, and you will soon lack bodily vigour and spontaneity of mind. Similarly, indulge in planchette or clairvoyance from morning to night, and you will lose your health and mental control.

The next danger is wrong motive. A law of psychics is that like attracts like. The lower your motive the lower is

your sphere, and the lower your unseen comrades. Frivolity attracts frivolity. Do not ignore the fact when you prepare to enter other worlds, that there are other beings there who may want to use you as an instrument of earth, for high or low purposes, as the case may be. Do not use the other world as an oracle, but as a friend. Do not think invisible beings are necessarily omniscient, and do not order them about as servants at your command, and do not ask them to relieve you of responsibility of decision.

The third danger is unseasonableness. As Solomon said, there is a time suitable for everything. Your mood properly cultivated will tell you when it is best to be physical, when mental, and when psychic. Be careful in seasons of despondency and ill-health. Be passive only when the unseen are your superiors or equals; irradiate and help them by your active gifts when they are despondent or seeking assistance. And, finally, do not think you can switch on your best psychic gifts at any moment or on any occasion. There are other factors besides yourself in that matter, some of which are not within your control. The wind bloweth as it listeth: you cannot command it.

I cannot conclude without asking you to accept from one who is devoting his time and energies to the spread of psychic education, my heartfelt wishes for the success and growth of the Society we are met to inaugurate to-day; and I am sure that my comrades and fellow-workers in London join with me in that wish. Your Society is wanted. It must flourish; it shall flourish! *Floreat! Florebit!*

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#### MOLTKE'S WRAITH.

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Princess Karadjia writes as follows in the September issue of 'XX:e Seklet':—

'When I was on a visit to Berlin a couple of years ago, the relatives of Field-Marshal von Moltke kindly communicated to me the following facts.

'The same night that Moltke died, two gentlemen were walking home from a reception. One of them was Count Groeben, whose acquaintance I made at the Court of the Hague, where he served as military attaché. As they passed the Field-Marshal's residence, they saw with surprise that he was just going out, wrapped in a long cloak, and observed that the sentry presented arms as his Excellency passed by.

'Count Groeben then let fall the jocular remark, "What is the old gentleman doing out here at this hour?"

'The following day, to his astonishment, he read in the newspaper that the Field-Marshal—whose condition had in no way been considered as giving occasion for uneasiness—had departed this life during the night. The death had occurred about an hour before the apparition was observed.

'Shortly afterwards Count Groeben informed the Field-Marshal's relatives of what he had seen. The sentry was interrogated, and it was found that he also had clearly and distinctly seen his Excellency pass by him at the time named.

'This occurrence has a very special interest from the fact that none of the three witnesses had any idea that the death had taken place. The vision, therefore, cannot possibly be explained by telepathy.'

The same issue contains an interesting account of Miss Lizzy Lind af Hageby's life-work in London in exposing the horrors of vivisection, having, with another young Swedish lady, entered as medical student in order to bear witness at first hand to the 'demonstrations' in vivisection carried on 'for purposes of instruction' in the medical schools. Her experiences are recorded in a book called 'The Shambles of Science,' which has aroused great attention in the intellectual world.

S.

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MRS. MANKS.—In reference to Mr. J. G. Piddington's letter in a recent issue of 'LIGHT,' Mrs. Manks writes to us to explain that she refrained from replying to Mr. Piddington's questions because she considered she had already sufficiently indicated her position, both at the interview with him and in her reply to his first letter; apart from which, as Mr. Piddington admits, she expressed her desire to take no part in the controversy concerning the validity, or otherwise, of the alleged predictions.



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## Light,

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### THE POWER OF LOVE.

On the spiritual plane, the supreme and vitally creative force is Love. In very truth, Love there is Life: and not without reason did the great spiritual apostle say 'God is Love.' He did not say 'God loves,' but went infinitely deeper, and traced God home to this mysterious, dominant, creative Power: and there is a sense in which it is as true of the unconscious elements as of conscious beings or of God, that Love is life. Their affinities, their profoundly subtle and mysterious interblendings and transformations, their strange behaviour in the hands of modern experimenters, all indicate that even what we call the unconscious things are sensitive and responsive, and make their way with fierce or, let us say, exultant eagerness, to manifestations that impressively suggest deep sympathies and anxious affinities that are very near akin to Love.

In our ordinary life, Love is too often talked about in a loose and foolish way, with, apparently, very little comprehension of what it actually is. But, in truth, what passes for Love is often scarcely Love at all. A great deal of it is sheer selfishness based on emotions little if any higher than those which make the dinner hour attractive and give zest to a glass of wine. Nine-tenths of our latter-day novels and more than half of our modern poetry present Love as a semi-delirious animalism which, if thwarted, speedily turns to cruelty. 'I loved her, and she rejected me: so I shot her' is often enough the language of the 'lover' in the novel, the poem, and the police-court. What blasphemy!

But, if the truth must be told, and if we dare analyse emotions so exquisitely fine, not a little of the Love on saner and sweeter planes is based on nothing deeper than delight in beauty or response to winsome kindness. Even the mother's Love may be not 'unmixed with baser matter,' and her petulant 'Mother will not love you if you are naughty' may not be merely an empty exaggeration. How much of her Love depends upon the pretty lips, the winsome cheeks and hair, the dainty little limbs, the laughing eyes! Ah, but the true test of Love is when all the beauty fades,—when folly and sin threaten to turn Love into loathing.

We are neither serious enough nor deeply enough rooted in this matter of spiritual Love. We talk foolishly about it, and associate it with seemingly foolish things. The boy over eight begins to be ashamed of loving his mother, or, at all events, of kissing her. The lover is

half ashamed of his calling, and is more chaffed than anything else by his friends; while a wedding is more often than not made the occasion for the grossest tomfoolery at the very door of the church: and husband and wife think it 'bad form' to show affection in that gilded wilderness called 'Society.' What is the meaning of it all?—simply this, that we have left the Heavenly Father's home, or have never really entered it. What is the remedy?—simply this, to become as little children in the Jesus sense, to accept thankfully all that has come from the Father, to make all life and all life's manifestations sacred, and to sacrifice all the base selfishnesses in living to give, and not merely to take. Is this too high an ideal? Is it, in any sense, impossible? Alas! if we think it so and act up to our infidelity, we shall be only wanderers in the desert, and never enter the Promised Land.

But now as to the *power* of Love. In its inmost essence, Love is service prompted by mercy, pity, sympathy. It longs to give. In the Bible, the love of God is called, perfectly, 'loving-kindness and tender mercy.' Here is the secret of the power of the ideal Jesus. His adorers say, 'He loved me and gave himself for me.' He is loved as 'the dying Saviour,' who loved the unlovely, who prayed for his murderers, who took the hand of the dying thief, to lead him on to Paradise. Bankrupt dogmas would have sunk the churches long ago but for this. It is not the creeds that keep them afloat, but this:—

When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

See from his head, his hands, his feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

Millions have sung this and meant it, and have lived in the spirit of it; and other millions have sung it, and only fancied they meant it, but even over these, the power of Love hovered all the time.

In the homeliest affairs of daily life, how plain is the power of Love! An old lady, telling the story of her life to some young people, said, 'When I was a girl, I was fond of old folks. I remember one day, in a busy London street, giving my arm to an old woman. She cried, "Bless your little heart, my dear; you'll be with Abraham and Isaac and Jacob!"' Quaint and odd! but who knows whether the old lady had not the right idea of it, even in competition with the Athanasian Creed? Even a rough navvy would feel ashamed of taking off his coat to a man who held out his hand. 'O, if that's what you mean,' said one, 'I don't want to fight.' And all the really great explorers in 'savage' lands, and the wise companions of 'savages,' have proved it true.

Deeper still. Love is the supreme revealer of the mighty hidden things, even of God. 'He that loveth knoweth God,' said the spiritual apostle. It is true. Only through that mystic gate can one pass to the Heavenly Vision. He whom we call God was in the beginning, and He is ever and everywhere in the world's life, the refiner's fire: and 'fire' because He loves us. He has put mercifulness at Nature's mighty heart, and is Himself the unchanging Lover, whose Love will, in the end, have power to subdue and win us all.



Here is our answer to those who insist upon an everlasting Hell. No, we say, that cannot be, for God is Love; and Love, which is mighty in all, is almighty in Him. So that we have a right to conclude—we are intellectually, morally and spiritually bound to conclude—that when all the weary round of earth's discipline is trodden—when all the hard lessons have been learnt—the Heavenly Father will come to His own, and Love will triumph because He will be 'all in all.'

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ROSAMOND TEMPLETON.

(MRS. LAURENCE OLIPHANT.)

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Twenty years ago the readers of 'LIGHT' were familiar with the name of Rosamond Dale Owen, whose portrait—under another name—is given as a supplement to this week's issue.

Since those days Miss Dale Owen has led an existence filled to overflowing with new experiences which, at a later date, she hopes to publish under the title, 'Steps, or the Story of Armageddon.'

'The Mediators,' a work issued to-day from the Office of 'LIGHT,' is a philosophy to which Mrs. Templeton has given thirty years of her life; and our readers will be interested in learning that the searching questions addressed by Spiritualists and Secularists to Miss Dale Owen, were a factor in leading her to devote long and strenuous years to the profounder religious questions—questions concerning the very foundations of belief.

Miss Owen was born on December 13th, 1846, in the little village of New Harmony, U.S.A., where the social experiment of her grandfather, Robert Owen, was tried. She is the daughter of Robert Dale Owen and of Mary Robinson Owen, a descendant of John Robinson, the Pilgrim Father. In this retired hamlet of New Harmony she was given a peculiar education. The experiment of Robert Owen had failed, for, as yet, many human beings are not unselfish enough to do their best in a community where the wealth is owned in common and is not personal. But a number of the remarkable men and women who had come to New Harmony remained after the community had been broken up, and formed a group of vigorous and independent thinkers.

A person who is born in an atmosphere of reverence for tradition and for established authority can scarcely realize the state of mind distinguishing an Owenite bred in New Harmony. A clean sweep had been made in this community, and a new mental world was constructed. To the credit of mankind be it said, the result was a village which is distinguished to this day for its morality. This, then, was the preparation for Miss Dale Owen's life work: morally, she was taught a profound respect for, and obedience to, cosmic law and order; mentally, she was trained to reject fearlessly, as her grandfather and father had done before her, everything which could not be proved.

She was twice married: to Laurence Oliphant and to James Murray Templeton, two men spiritually akin, for every morning each asked the same question: 'How can I best serve this day?'

After short periods of happy wedded comradeship, Mrs. Templeton was left alone, and she spent the years which followed principally on Mount Carmel, engaged in two duties—she worked at 'The Mediators,' which was finished at Jerusalem; and she followed to the end experiences connected with Armageddon (see Revelation, chapter XVI.), which is her property—experiences which will be recorded later, and which seemed to her to have some connection with the predicted last battle of the air, *i.e.*, the final moral battle.

We hope to print a review of 'The Mediators,' from the pen of our esteemed correspondent, 'C. C. M.,' in our next issue.

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SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.—The annual meeting of this society will be held at the Holborn Restaurant on Friday, October 16th, at 3.30 p.m. Amongst the speakers will be Mr. Atherly Jones, K.C., M.P., Colonel Barker, and Dr. Josiah Oldfield.

AUTOMATIC MESSAGE FROM RICHARD HARTE,

THROUGH THE HAND OF MADAME D'ESPÉRANCE.

The following communication from Mr. Richard Harte may be of interest to readers of 'LIGHT,' not only on account of the question with which it deals, but also because it is an instance of a long, connected, and pertinent message, written automatically, rapidly, and without a break, concerning persons, places, and matters of which I myself know little or nothing. For its better understanding I will briefly state the circumstances under which the message was given.

My acquaintance with Mr. Harte was very slight. He was introduced to me at one of the meetings of the Spiritualist International Congress held in London in 1898. I was told that he was a Theosophist. I asked him where I could meet Mrs. Besant, and he kindly offered to take me to her house next day. I accepted his offer; he accompanied me and was present at a short interview between Mrs. Besant and myself. He afterwards saw me into my cab, and said 'Good-bye.' *I never saw him again.*

On my return home, after the Congress, I learned that a young friend of mine, who had imbibed some very irrational ideas as to the value of asceticism in the development of spiritual qualities, had carried matters so far that his life was despaired of. The teachings of a Dr. Keightley seemed to be at the root of the evil, and on learning this I proposed to write and ask Dr. Keightley himself to remonstrate with my poor friend. I wrote the letter, but did not know the address of the doctor, so enclosed it, open, in another to Mr. Harte, asking him to read it and forward it to Dr. Keightley if he was to be found; if not, to ask some other 'leader' in authority to help in what I considered to be a desperate case.

Mr. Harte replied that he had delivered the letter to Dr. Keightley, who had received him very coolly, and who had said that he must consult with his wife before replying; his wife, however, was not in London. Mr. Harte added that he had read the letter, and advised that I should ask Mrs. Besant's help, as he feared there was not much hope of any from Dr. Keightley. As a postscript, however, to this letter he wrote that he had learned that Mrs. Besant had left the previous day for India.

Before anything came in the way of help my young friend fell a victim to his asceticism, having refused food till he was past help. I sent a postcard to Mr. Harte, informing him of the tragic finale, and with that ended our correspondence.

This summer several other friends fell victims to a somewhat similar epidemic brought on by the lectures and teachings of some theosophical advocates. These young friends informed me of their intention to sell all their worldly goods, and proceed to one of the Southern States of America, where a Theosophical Colony is to be formed, and whence they intended to *reform the world by their thoughts*. They informed me of their plans, and invited me to join them. I, remembering the disastrous result of my poor young friend's case, was naturally much concerned; but to all my arguments against the scheme, they answered with a calm superiority, and assured me they had received instructions from the 'Masters,' and had asked me to join them for old friendship's sake, and in the hope that I might be led into the right path, and to see the beauty of a life spent in the service of the 'Masters.'

Against this assumption of superior knowledge I felt myself powerless. I knew too little of theosophical teachings to be able to reason with my friends on their own ground, and I felt that by speaking disparagingly of their teachers, or doubtfully as to the existence of the 'Masters,' I might, by arousing a spirit of opposition, defeat my own purpose. At the same time, knowing the circumstances of my friends—their ignorance of any language but their own, and the difficulties they would find in accommodating themselves to such entirely foreign surroundings, climate, &c.—I had a sort of despairing feeling that unless some effort were made they would probably ruin themselves and their families by this rash and ill-advised undertaking.

On August 15th of this year I set to work to indite a letter, endeavouring to point out the mistakes they were making from



a worldly point of view, though I had no hope that *that* view would be considered by them. And it was while painfully cogitating over the best arguments to use that my hand began of its own accord to write—in a distinctly different style and diction from my own—and continued to write for over an hour, the appended communication being the result, signed ‘R. Harte.’

The writer, as will be seen, requests that this communication should be published, but I have hesitated some time, because, although I *disclaim all knowledge of the persons and circumstances* referred to, and am not responsible for the statements made by the writer, I know how difficult it is for the ordinary reader to dissociate the sentiments of the medium from those of the control. I now give the communication in full, with the single exception of a paragraph in which, referring to a certain individual, some remarks were made which I think should not be made public. For this, the only omission, I hope I shall have Mr. Harte’s forgiveness.

E. D’ESPÉRANCE.

#### Mr. Harte’s Message.

It is, I feel, very difficult for you to advise; you know too little yourself of the hold this suggestion has over its victims. With regard to your friends, their case is not a very uncommon one, although in this instance it seems to be very intense. I have known of several cases of a similar kind, and the difficulty in dealing with them is that the state of mind in which the person finds him (or her) self, is not the result of any knowledge of facts, or inference from facts, but is a clear and distinct case of hypnosis or suggestion. In fact, such cases seem to me to have many marks of ‘possession.’ The only thing that cures them is disillusion, through experience, and a knowledge of the facts of the case; but by the time the cure is effected, much mischief, physical, mental, and social, is generally done, as in the case of one of your young friends about whom, if you remember, you told me when we met in London some years back.

My own case was not exactly similar, but as it has some bearing on that of your young friends, I will tell it to you. I joined the Theosophical Society in 1878, before the ‘Founders’ left New York for India. But I was principally interested in *facts*, and the phenomena of ‘Occultism’ had more interest for me than theories of the Universe. I therefore ‘went in heavily’ for Spiritualism—viewed in its scientific, not in its religious, aspect—and it was not until 1883, when Mr. Judge revived the Theosophical Society in America, that I took an active interest in Theosophy.

I worked nine months with Mr. Judge in New York, in the office of the Society, and devoted my time to a study of Theosophy, which at that time was changing into the Indian system which it has since become. I found in it nothing that I had not known as the opinions of the ancient philosophers or the mediæval mystics; but the Hindu and Buddhist philosophy, then being introduced, was new and interesting, at least in respect to its Demonology or Angelology. I remained more or less in the movement while in America, being intimate all the time with Judge and other leaders, and a member of the Aryan branch; and during that time I knew the lady who afterwards became Mrs. Dr. Keightley.

My chief interest in Theosophy at that time was to find out what truth there was in the stories of the Mahatmas, then lately come upon the scene, *viz* John King, Sri, and other of Madame Blavatsky’s spirit friends. I had by that time fully made up my mind that the phenomena of Spiritualism were actualities. So when I returned to London in 1887 I called on Madame Blavatsky, and for about a year worked with her and the two Keightleys and the Countess Wachtmeister, being one of the small inner ring at Lansdowne-road. When Colonel Olcott came over he proposed to me to go back to India with him as his *locum tenens* at the headquarters while away on lecturing tours, and editor of the ‘Theosophist.’ I remained for two and a half years in India, and during that time visited . . . (word indecipherable) and Calcutta, and made the acquaintance of most of the provincial Indian Theosophists. But I utterly failed to learn anything reliable about ‘Mahatmas.’

I returned to London a few weeks before Madame Blavatsky’s death, and only saw her once; and as her death took away any interest I still retained in her Theosophy, I afterwards dropped completely out of the movement.

From this you will see that I do not speak of Theosophy and of the society without some knowledge thereof, although for the last ten or eleven years I had looked at it from the outside; nor was I intimate with many of the present ‘workers,’ even Mrs. Besant having joined the society after I had left for India.

The net result of my theosophical experiences was, in the first place, a loss of the friendship of sundry relations, which I cared very little about; and the loss of a considerable amount of money, indirectly, as a consequence of the loss aforesaid; in the second place, many years of my life wasted, so far as results in earth life were concerned; in the third place, the conclusion that Theosophy is simply a hash of all kinds of old systems, Western and Eastern, with something added to bind all the fragments together. That something I consider to be an extraneous spiritual, or rather *spirit* influence, acting through Madame Blavatsky, and which inspired or controlled her while she was painfully elaborating her ‘Secret Doctrine.’

She was not a visionary of the ecstatic kind, but she was, I believe, controlled by the influences that called themselves ‘Mahatmas,’ Masters, and so on; but no other person in the Theosophical Society that I ever met was similarly controlled, although several pretended to feel that influence; and as they invited control, and provided the conditions, I think that several have been and are controlled by *some* influences of a somewhat similar kind—but, in my opinion, utterly untrustworthy influences.

The chief characteristic of Western Theosophists is, I think, *Ignorance*; the leading feature of Eastern Theosophists, *Credulity*. The rank and file of Western Theosophists are honestly ignorant of philosophical speculation and thought; the leaders are dishonestly ignorant of it—that is to say, they shut it out of their minds by *inhibiting* it, choosing only what seems to support their theories. In the East, belief in their own Scriptures is regarded as the prime virtue, disbelief in all other writings the virtue second in degree. The credulity of educated and uneducated, Hindus and Buddhists alike, is colossal and amazing. English educated natives of India are invariably agnostics—the men at least—with the exception of a few native Scripture readers incapable of understanding anything but signs and wonders.

I have found, both in Eastern and Western Theosophists, that along with credulity (the readiness to be humbugged) there exists a strong dash of charlatanism (the readiness to humbug others). It seems to me that these two qualities are only two aspects of the same lack of scientific appreciation of fact and logical appreciation of inference, for they appear invariably to go together.

Madame Blavatsky was exceedingly credulous; Judge was both credulous and tricky; so are other members of the Theosophical Society whose names I will not mention. The temptation to humbug and trick is tremendous for a leader of any religious or quasi-religious movement, for he finds himself surrounded by a crowd of omnivorously credulous disciples or inquirers, as ignorant of the subject as they are greedy of ‘yarns’ and wonders.

I may also say that (in my opinion, at least), with hardly an exception, the sentiments which actuate the leaders of the theosophical movement are inordinate vanity and intense selfishness. Of course neither of these qualities is of the vulgar kind. Their Vanity is of the same kind as that of religious people who think that the Almighty has chosen them from among millions of millions of similar individuals to be His Mouthpiece or Messenger, and one can easily disguise this vanity, from self and others, in a mantle of humility and pious thankfulness. Their Selfishness consists in the all-absorbing desire for greatness and power, and for happiness of a kind so great as to be indescribable; but as the attaining of that happiness and greatness has for its condition the doing of service to others (or what they consider service), it is very easy to dismiss the idea of the reward (the motive force) to the back part of the mind, and persuade oneself and others that one is completely free from selfishness and ambition.

What we have got before us, or within our reach, are two things: a collection of psychic and psycho-physical facts on the one hand, and on the other hand a multitude of interpretations for those facts, most of them very old and very fanciful. The really interesting and important thing, I think, is to compare the facts with the interpretations, and to do this dispassionately and with all one’s faculties clear and active. This needs health of body and mind, but every religion endeavours to destroy dispassion by cultivating anticipation, enthusiasm, and faith, and to undermine health of body and mind by fasts and mortifications, and by the cultivation of fear and of abjectness and emptiness of mind. In both of these respects, Theosophy, while protesting against such a course, is a sinner against truth like the others. One cannot, in my opinion, be healthy or ‘whole’ in body and mind and be a ‘good Theosophist.’

So much for generalities. With regard to Mrs. Keightley’s proposed colony, I know nothing about it. She joined the Judge faction when he and Mrs. Besant parted company; afterwards she quarrelled with Mrs. Tingley, who became head of that faction when Judge died (a victim, so I believe, to his asceticism).



The Theosophical Society split into three camps—the Besantites, the Tingleyites, and the Keightleyites, and they all hated (or hate) each other like the early Christian sects, each declaring the others heretics.

What little knowledge any of them have of facts and theories, as distinguished from their own pure fancies, is, I believe, confined to the Besantites. The other factions go in for emotionalism of a rather hysterical kind.

The Keightleyites, after for some years regarding Mrs. Tingley as a Mahatma, now declare her to be a cheat and fraud; but those who for years allow themselves to back up and be taken in by a cheat and fraud, are not to be trusted very far, I think.

Again, returning to the proposed theosophical colony: An eleven years' sojourn in the United States, and some knowledge of Theosophists, make me absolutely certain that it will result in failure and misery to all concerned. If such a colony were established by the Besantites it might have a better chance, but Mrs. K., in my opinion, has none of the qualities of a leader or organiser.

Try to get your friends interested in the investigations, that have been going on so long in France and Germany, in Hypnotism and Mesmerism, and also to read more of the advanced books on Spiritualism. It is only by introducing a new idea that an old one can be pushed out of a person's head.

To me it is now certain that the career of a Theosophist is a clear case of suggestion. It is like a fever which lasts a certain time, about two or three years, after which time the patient either recovers or the disease becomes chronic—which is the case, almost exclusively, of those who become teachers and whose ideas, therefore, harden into a set form—and their mental development is arrested. Almost all of those whom I knew during Madame Blavatsky's life have dropped out of the movement or else have openly quarrelled with Theosophy (except the 'leaders,' who quarrel vigorously among themselves). If your young friends are really in pursuit of truth, not of emotion and sensation, and childish dreams of becoming magicians, they will also come back to the realities of life (which certainly are realities strongly affecting *this* plane of existence). The danger is that they will come back wounded and broken, and it is the duty and privilege of a friend to throw a clear light on the pitfalls into which unwary feet may stumble. It is to help you to do this that I have obtained your good friend Stafford's\* help, and permission to lay before you my experiences, which I should wish could be made public in the hope that someone may be benefited or prevented from making regrettable mistakes.

As to your friends' intention to try to influence the world for good by their thoughts, I have known of this being attempted in several instances by individuals, but the only result has been to render them *queer* and to make them ridiculous in the eyes even of their friends. Such action as that proposed is simply mental suggestion on a universal scale, and although mental suggestion may operate on individuals, even at a distance, there is nothing to prove that the suggestions mentally made by individuals can act on crowds. Even if they could, it would be a mesmeric influence, whereas any improvement or progress for mankind must come from the free mental growth of each individual by enlargement of the intellect and cultivation of the higher emotions. No doubt remains that suggestion is the great power which governs men in every department of life, but it is verbal suggestion, and suggestion by example, that do it, not mental suggestion, which is a very feeble affair indeed. It is like a soldier putting away his gun and sword, and trying to put the enemy to rout with a boiled carrot.

Then with regard to the question of progress through asceticism. Every real student of Occultism, from Buddha down, has declared this to be a fatal error, and Madame Blavatsky herself neither practised nor advocated it. It is true that (except for her own use) no meat was allowed at her table, but there was an abundance of excellent food, and she desired that every one should eat for health, not for the gratification of the palate. That was the amount of her asceticism, and she strongly discountenanced the practices of some of her less informed or more credulous disciples. Judge, while himself given to asceticism, was averse to it in anyone less advanced than he imagined himself to be. The same with Powell, who tried in India while I was there to emulate the fabled abstinence of their holy men, and who became weaker and weaker until he flickered out, a wreck in mind and body, but regarded by the Hindus as a saint. Surely, however, the miserable fate of the young man of whom you wrote to me a few years ago is an example of the danger of the ascetic fad.

Can you not call the attention of the young people now occupying your attention to his case?

Madame Blavatsky, who had a supreme contempt for faddists, used to say that no one could hope to be accepted even as a probationary Chela who was not healthy in mind and body; and this needs food in sufficient quantity to support all the little 'lives' of which the material structure is made up, and for whose nourishment and good health every individual is responsible. She used to say that there came a time in the development of a Chela when he ceased by degrees to have any desire for food, and then it is right and proper that he should not take more than he feels inclined to take, but before he reaches the point of being able to draw nourishment from the 'Akasa,' he is wrong and foolish to attempt to starve himself.

It is, however, manifestly absurd to quote Madame Blavatsky on this subject, but seeing that your friends place such faith in her teaching, then it is well that they should know what she really did teach.

On the whole, Theosophy as understood by Western people will only struggle on for a limited time; the knell has been struck or will be struck almost immediately, for it cannot survive the disclosure of facts from H'Lassa. Mahatmas are already swept off the stage. The secrets of the lives of the 15,000 to 20,000 monks occupying the cloisters or monasteries of the Thibetan Mountains, the sacrifices of infants to the horrible lust of the holy men, will soon become secrets no longer. The living Buddha—a young priest of about thirty years old—elected recently to fill the post of Dalai-Lama, in much the same fashion as the Christian Popes are elected to fill the chair of St. Peter, is the only and nearest approach to the Sempiternal Mahatma, the Dalai-Lama being, like the King, undying.

The fabled Sacred City is, or will soon be, a mystery no longer, and with its exposure many side lights will be thrown on the inventions of the author of 'The Secret Doctrine.' Theosophy—as understood by the mystery-loving followers of Madame Blavatsky—will not survive, but will probably either die out or be gathered into the bosom of Spiritualism pure and simple.

I scarcely expect that these words of mine will have any deterring effect on your friends' movements, but it will satisfy you to feel it in your power to warn them by telling of the experience of one who has been in the 'know' for many years, and who has had to pay dearly for his experience.

If it interests you to know of the forthcoming disclosure as to the Sacred City, I will endeavour to keep you *au fait*. I was fortunate enough to be able to join company with a party of missionaries crossing over into Thibet. Most of the party succumbed, but two escaped the cold, and reached the city. They were imprisoned immediately, but I, *owing to my present condition*, had the advantage of them, and find that I shall to some extent, although with difficulty, be able to satisfy myself of what I had for years suspected, namely, the frauds of Western Theosophy as taught by Madame Blavatsky and her colleagues.

R. HARTÉ.\*

#### NOT 'NEW' TO SPIRITUALISTS.

Mr. Charles Brodie Patterson, the 'New Thought' writer, has visited and lectured at the Spiritualists' Camp Meeting at Lily Dale, N.Y., this summer, and Mr. Lyman C. Howe, writing in 'The Progressive Thinker,' says:—

'Mr. Patterson was broadly fraternal, and voiced the sentiments of the higher Christianity. Nothing that any of these new lights bring into camp is new to Spiritualists. They often fancy they are going to startle us with some "new thought," because it is new to them. But when they get acquainted with Spiritualism they find that the "new thought" that so absorbs them is old, familiar, commonplace with Spiritualists; old straw that we threshed forty years ago. Mr. Patterson, I was told (in a lecture that I did not hear), acknowledged this fact, and said he had supposed he had new thought to give to the Spiritualists; but he had learned since he came among us that what he thought was new had been familiar to Spiritualists long before he had approached it. That is a just and manly confession. His lecture was full of good things, and if not new, the thoughts and facts need much repeating, and cannot be too deeply impressed on the consciousness of the world. Justice, fraternity, spiritual life and energy in the works of love, may be repeated daily with profit.'

\* One of the principal of Mrs. d'Espérance's spirit friends.—ED. 'LIGHT.'



## 'THE DANGERS OF SPIRITISM.'

For some time past I have felt impressed to write to you on the subject of the danger there is in Spiritism to those who ignore, or are unable to make use of, the chief safeguard that governs the results, viz., an impartial, critical judgment.

Although it is a matter that may appear too personal for public treatment, and may bring upon me the epithet of 'uncharitable,' I venture, in the interests of truth, to lay it before your readers, the more so as no one, to my knowledge, has ever referred to this side of the subject.

One of the foremost lessons that an investigation of Spiritism teaches to an open-minded student is that one attracts one's like; and the consequence of this is that communications from the other side of the veil are nearly always flattering to the recipient. Should the sitter with a trance medium, for instance, be self-centred, self-reliant, and apt to be conceited (a very common character, by the way), he will almost certainly be confirmed and strengthened in his previous ideas and inclinations. On the other hand, a modest, self-depreciatory character will at once be repelled by, and will shrink away from, what appears doubtful praise.

If someone, with the necessary leisure and opportunity, would experiment along this line I think the result would be very instructive. For example, if someone of the former temperament, confessedly living an immoral life, could be induced to pay a visit to a reliable trance medium, would he not in all cases be confirmed in and applauded for his conduct?

Let me give one or two examples of Spiritists from my own experience. I am acquainted with one of over fifty years' standing, who, being rather too fond of stimulants, has never, I believe, during all this period had a single word from what is usually supposed to be a higher and more advanced life, in opposition to the habit; on the contrary, on many occasions that I personally know of, he has, at materialisation sésances, been urged to keep plenty of whisky in the cupboard. Half a century of close inter-communication with the world of spirits, on an average about two sittings a week, with various mediums, through whom all sorts of near and dear ones, besides acquaintances, have professed to speak; and yet nothing! absolutely nothing! but a cheap sentimentality and a self-laudatory gossip have been the result: not a fault repaired nor any attempt at correction. The person in question has, quite lately, been induced to mend his ways to a large extent, but the reformation was started on this side, not on that.

This case has always seemed to me to be worthy of profound thought, especially by those who accept everything from the spirit world as ennobling truth.

Again, I know a medium of long standing—in fact she has been one all her life—a very simple, honest person, but entirely ignorant and uneducated, and no attempt has ever been made, successfully, at all events, to stimulate her mind to study of any kind. And this simple-minded, thoughtless individual claims, in absolute opposition to the great law of affinity, to have as her counterpart, awaiting her arrival in the spheres—whom does the reader imagine? Aristotle, of all men! He is one of her chief controls also, or is said to be (?).

Both these cases are very average mortals, full of faults of disposition, and yet if one spoke of them as ordinary human beings they would feel deeply insulted. They imagine themselves of much finer clay, and as quite prepared to enter at once, on leaving the body, into the highest spheres.

In short, do we not all know Spiritists who are living in fools' paradises of their own imagining, encouraged and abetted therein by their affinities in the other life?

I have carefully avoided the word 'Spiritualism'—the grandest word in the English language—because there can be no dangers whatever connected with it; Spiritualism meaning the unfolding of the higher powers and faculties of the Ego. Spiritualism is the cultivation of one's higher nature, primarily in the service of others; whereas Spiritism is the use of the powers of others, or of one's self, in a selfish consolation or entertainment. Apparently, and this seems the gist of the matter, a strong character is ennobled, a weak one weakened, by Spiritism.

TRUTHSEEKER.

## THE GERMAN PSYCHICAL JOURNALS.

The articles in the current number of 'Psychische Studien' are for the most part continuations of long essays on subjects connected with occultism, by regular contributors. Among the shorter are two by the Editor, Dr. Maier, one of which relates to the criticisms published by Dr. A. Moll on the medium Eusapia Paladino. Dr. Moll, it appears, wrote a paper—which is here reproduced in full from the 'German Medical Weekly Journal'—for the express purpose of proving that Eusapia is no medium but a common trickster, and expresses unbounded surprise that *savants* of repute should be taken in by such transparent trickery. It seems that Dr. Moll has long been interested in the subject of Spiritism, since he writes, 'Although I have occupied myself with Spiritism for some seventeen years and thereby have become more and more convinced that the performances of mediums are for the most part produced by intentional trickery, I was truly astonished at being told of the marvels occurring with Paladino, and at the names of the eminent *savants* who had become devout believers in this woman.' Having read Dr. Dessoir's account of the five sésances at which that gentleman had been present, and at which he professed to discover that the manifestations were fraudulent, Dr. Moll determined that he, too, would experiment with the presumed medium, and he did so. He was present at one sésance with her, to which he apparently went with the express purpose of discovering how she performed her tricks, and, according to his detailed account of this one sésance, he was fully gratified. After describing how, in the nearly complete darkness, he *saw* how she extricated her hands and feet, and performed the manifestations or tricks, he writes: 'As my sésance with her took place under fairly favourable conditions, only one thing excited my astonishment, and that is, how great men of science could ascribe such gross, transparent swindling to an occult force.'

The account given of this sésance by Dr. Moll may possibly in the main be true; but it is also possible that the entranced medium's hands were liberated and used to perform some of the manifestations without *conscious* operation on her own part. The very clumsiness and barefacedness of such attempts are almost a proof that she did not consciously perform them, for Eusapia is by no means a stupid woman. Dr. Moll may have spent seventeen years in the study of psychic phenomena and yet not have mastered the A B C of the complicated problems connected with mediumship. Among the mysteries connected with Spiritism, none is more puzzling than this, why *savants*, like Dr. Moll, should spend so much time over investigating the phenomena and should be so anxious to prove to their own satisfaction, that if—unfortunately—there be such a thing as spirits, discarnate spirits have never returned to earth to prove the fact of their continued existence. We look forward to a future life with joy and hope, and the prospects held out to us by our unseen friends are an incentive to us to lead better, purer, and more useful lives; but they evidently so dislike the idea of life beyond the grave that they strain every point to prove that no scientific proof of survival after death exists. Doubtless they have their reasons for this curious attitude of mind, but it is a mystery to us!

Dr. Maier discusses with much judicious criticism this account of Dr. Moll's sésance with Eusapia, and especially dwells on the fact that while the doctor was quite satisfied with his observations at a single sésance, the great *savants* he so despises, among whom he particularly notes Professor Lombroso, have held long series of sésances with this medium in their own rooms, under their own most stringent conditions, and have been perfectly convinced of the genuineness of the manifestations which took place at them.

Another paper by Dr. Maier reproduces the account—already published in 'LIGHT'—of Mr. Alfred Peters' sésances in Belgium and Germany. Although Dr. Maier does not seem to have a very high opinion of the critical scientific methods employed at Cologne by the Commission under whose auspices the sésances took place, he expresses no doubt whatever as to Mr. Peters' honesty and remarkable powers, and concludes with an expression of the hope that this medium will be able to



pay a more lengthened visit to Germany and afford further opportunities for testing his wonderful gifts. The paper is accompanied by an excellent likeness of Mr. Peters.

M. T.

### CAN 'REINCARNATION' BE PROVED?

The question of reincarnation has always been a controversial one and I suppose always will be. The great body of Spiritualists in this country are opposed to the theory. There appear to be two reasons for this. Firstly, they are guided by the trance utterances of our leading mediums, which are almost invariably opposed to the theory, although be it observed that the controls do not say that reincarnation is a myth but they are careful to say that they themselves know nothing of it.

Secondly, the ordinary mortal does not wish to believe in reincarnation. He says he finds the world a hard place to live in and, when once he is free from it, he does not wish to come back; and the wish becomes father to the thought.

Again, Spiritualists want proof of all they believe. They are not the dreamers and fools that sceptics think them, but on the contrary, they number amongst their body hard-thinking, level-headed, business men and women. They say, and justly so, that we have convincing proof of a life after death, and that our loved ones who have gone before can communicate with us, but we have not and cannot have any proof of reincarnation, and failing such proof they refuse to believe.

But is this so? I used to adopt this attitude and was as strongly opposed to the theory as anyone could be, and, as a trance medium, my controls have delivered addresses through me against reincarnation. But some three years ago a band of spirits came to our circle (a private one), and through me claimed that reincarnation is a fact and not merely a theory. I strongly objected when informed afterwards of what had been said. I argued that as I was opposed to the theory, it was unfair that I should be used for upholding it. But the same spirits came again and again, and we became interested. We said, 'If, as you say, reincarnation is a fact, and not merely a theory, can you prove it?' They replied that they not only could but would. But they said, 'Let us first prove ourselves and our powers in matters which you can easily test, and then when we have gained your confidence, we will proceed further.'

This seemed reasonable and we agreed. Time after time they gave us most convincing proofs of their identity and of their knowledge of things past and present, and in many cases also of the future.

Speaking generally, we found that they were thoroughly to be trusted. They guided us in earthly matters as well as in spiritual, and we all, to this day, feel deeply grateful to them.

But now to the proofs promised us. They said they would bring us into touch with people we had known in former incarnations, and would show us scenes in our past lives that we could recognise. One evening a lady was described, and I was told that I should shortly meet her. Ten days afterwards I went by appointment to a south coast watering place. It was my first visit there, and I knew nobody, all my arrangements having been made by letter. On my arrival I was informed by my hostess, whom I had never met before, that there was a lady staying in the house who was rather anxious to meet me. She had come there two days previously, a complete stranger, and had taken apartments. In the course of conversation she remarked that she was a vivid dreamer, and that she frequently saw people in her dreams whom she afterwards met in the flesh. 'For instance,' she said, 'I am waiting now for the fulfilment of a dream. I am going to meet a Mr. W. this week. I don't know where but I know I shall.' 'That is strange,' said the lady of the house; 'there is a Mr. W. coming here on Saturday to stay.' On my arrival I was duly introduced and instantly recognised the lady I had been told I was to meet. Under the circumstances there is nothing astonishing in the fact that we were soon engaged in an interesting conversation. We appeared to know each other, although we

had never before met in the flesh. She told me that she was led to the house (the one she had seen in her dream), and felt that it was here she should meet me.

Our spirit friends claim that they brought this meeting about, and that the reason for so-doing was that we had been friends in a former incarnation. Certainly from the first moment of introduction we were like old friends. I invited the lady to my home, and in our circle many scenes in our former life were shown to us which seemed perfectly familiar.

A still stronger proof was given to another member of our circle. She was introduced to a gentleman, and her memory instantly flew back to a former life when she had known him under other conditions. The recognition was mutual, for he smiled and said, 'Do you remember me?' She replied that she did. 'Then, as a test, let us write down the names by which we knew each other,' he said. This was agreed to. The names were written on slips of paper, and the papers were exchanged. The names on each were identical. If this is not proof, it is something which at least is difficult of explanation. But I prefer to accept the explanation given by our spirit friends, that this was a meeting of two people who had been friends in a former incarnation, and that they had brought about the meeting as a proof for us.

I could go on with other instances, but I think I have said enough. Although I know these instances which I have called *proofs* would not be accepted as such by many persons, still to us they have been convincing. And, again, it seems illogical to accept as truth from our spirit friends that which we can prove up to the hilt, and to reject as error the teachings of the same spirits when they tell us, what I sincerely believe, that reincarnation is no myth, no mere theory, but a faith, and, furthermore, a faith capable of proof.

W.

### 'THE ABYSMAL DEPTHS OF PERSONALITY.'

Now that the series of able articles on Consciousness, by Mr. J. B. Shipley, has been completed, the following extract from one of Mr. Wake Cook's recent contributions to 'Vanity Fair' may prove of interest to the readers of 'LIGHT':—

'Experimental psychology is showing us that our normal consciousness, which seems our all in all, only reveals a very small part of what Tennyson calls the abysmal depths of personality, or of our real selves. Consciousness is like a man living on the first floor of a three-storeyed house, with basements and skylights, who has not explored all the rooms of his own floor, and is utterly ignorant of what is above, below, and around him. Or, to vary the figure, consciousness is like a tethered bull's-eye lantern in a vast, darkened museum: it illumines brightly a few objects here and there, dimly shows strange, mysterious objects surrounding them, but reveals nothing of the vast treasures beyond the consciousness-illuminated patches. Just below the threshold of consciousness resides a master magician who practically knows more of physics than all the scientists put together. This master-worker is the body-builder and repairer, who, by a magic unknown to science, orders to its place every atom of matter that goes to form that moving miracle, the body, with its complex and delicate machinery, its chemical laboratories, its electrical "power stations," with their complexus of nerve currents, and a host of other wonders that space does not permit me even to catalogue. These are only the marvels of the basement, hidden from the dweller on the first floor. I can say little or nothing of the upper or mental storeys, or of the heaven-gazing skylights. Those who wish for an introduction to the wonders of the "Subliminal Self," which science is slowly revealing, should read Frederic Myers's epoch-making work, "Human Personality and its Survival of Bodily Death." He shows that we have latent faculties which, when they can come dimly within range of our consciousness, give us all the phenomena we call genius and the religious world calls inspiration. The nature of these submerged faculties is shown by the lightning calculators, the "arithmetical prodigies," who see the answer to the most complex problems almost as soon as they are propounded.

'Familiarity makes dullards of us all. We carry these marvels about with us all our lives, and never realise their existence or their significance. Our bodies are miracles of construction, of design, and contrivance; yet we never think of their wonders; we are like Topsy—"I just specs I growed!"'



## 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.*

## 'Remarkable Phenomena in Australia.'

SIR,—With reference to the phenomena reported in 'LIGHT' as having taken place in the presence of Mr. Bailey in Melbourne, one of the controls, 'Dr. Robinson,' of New York, claims to have taken the Gold Medal of the Royal Geographical Society of London in 1851.

This claim is nearly correct, for I find on reference to the 'Year Book and Record' of that Society, kindly sent me by the hon. secretary, that in 1842 Dr. E. Robinson, of New York, was awarded the Patron's Medal for his work entitled 'Biblical Researches in Palestine.'

The mistake about the date is, as you know, just the sort of error a control is liable to fall into.

LE M. TAYLOR.

## Harvest Festivals.

SIR,—You allude to the ridiculous aspect of Harvest Festivals, and speak of 'the playing with turnips and carrots.' This offering of vegetables and fruit, however, is not quite so ridiculous as might appear to an outsider. For when the service of thanksgiving is over, all the fruit, flowers, and vegetables are distributed amongst the sick and poor. Many a wan face on a sick bed have I seen light up with a smile at the sight of a few apples or a bunch of flowers from the Harvest Festival offerings. It is not so much the value of these little gifts that pleases, as the feeling that they have been remembered, and that while they have been unable to attend their favourite service, some token of it has been brought them.

In a neighbouring parish, where gifts of vegetables would be superfluous, the harvest offerings are sent to a London hospital, and the vegetable marrows, I know, are looked forward to each year for making jam.

H. M.

## Have Women Souls?

SIR,—In the excellent article on Thought-Transference, by Mrs. Templeton, in your issue of September 19th, she speaks of a Mohammedan, the officer commanding at St. Jean d'Acre, who 'believed that women had no souls.' There is nothing in the Qur'an to warrant such a belief, and it would be interesting to know how it originated.

BASIL A. COCHRANE.

30, George-street,  
Manchester-square.

## 'Colds and their Cause'—The Use of Salt.

SIR,—In reply to Dr. J. Stenson Hooker's courteous and obliging reply in 'LIGHT' of September 19th, I venture to state that, having been interested in chemical analysis for over forty years, I am not unacquainted with the *necessary* preparation of salt for table use. Still, take any sample of clean table salt, and it is, comparatively speaking, one of the most, if not the most, unadulterated articles the grocer sells. At all events, the two eminent analysts, Dr. Hassall and Dr. Letheby, had little fault to find with those samples of table salt submitted to them for analysis; whilst in the case of vinegar, of twenty-eight samples only seven were free from sulphuric acid, or oil of vitriol. Dr. Hooker says: 'It (*i.e.*, common table salt) need not necessarily be taken by us in the form of common table salt; in fact, it is much better that it should be consumed in its *vegetable and fruit form* than in the *crude mineral state*.'

If Dr. Hooker will kindly prove by exact chemical analysis that any vegetable (excepting sea-kale), or any fruit (excepting the coconut) contains sodium or chloride of sodium in its chemical composition, then Baron Dr. Justus von Liebig, Dr. Lyon Playfair, Dr. E. Lankester, Dr. Hassall, Dr. Letheby, and others, will be convicted of faulty analysis. Only plants grown, or growing, in the sea contain sodium, and only in plants grown inland, away from the sea, do we find potassium. Hence, the latter plants are summed up by the name of pot-plants (*plantes potagères*), and 'potash' itself received its name from the fact that wood which is used for boiling the pot leaves those ashes, *i.e.*, pot-ashes. To return to the use of common table salt: Nature is a very reliable guide, and the numerous salt-licks to be found on each continent prove a divine provision for the need for animals. *Sapienti sat.*

WILLIAM KRISCH,  
PHILOSOPHE ET PHILOLOGUE DR.

## SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. King.—P. G.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30, a fine address by Mrs. Preece on 'Have Faith in One Another' was followed by good clairvoyance.—J. H.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday last Mr. Macdonald spoke on 'In the World, but not of it.' Many strangers were present. Services as usual on Sunday next, and an address on 'Birth' will be given.—J. P.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last an earnest address on 'The Ethics of Spiritualism,' by Mr. D. J. Davis, was much appreciated by a large and attentive audience. Speaker on Sunday next, Mr. A. J. Faulding.—P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an eloquent address on 'Reasons why Spiritual Gifts should be Developed.' Mrs. Bliss-Godden kindly favoured us with her services, which were much appreciated.—R.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last, at very short notice, Mrs. Carter kindly delivered an earnest address on 'Jesus, the Healer,' to a large and appreciative audience; psychometry followed. On Sunday next, at 7 p.m., Mr. Alfred Peters will give an address and clairvoyance.

MANCHESTER PSYCHIC RESEARCH SOCIETY.—On Wednesday, September 23rd, Mr. E. S. G. Mayo delivered an able address on 'Mind and its Relationship to Organism.' This lecture was the first of a series of four intended to cover the whole ground-work of psychic research.—C.

NEWCASTLE-ON-TYNE TEMPERANCE INSTITUTE.—On Wednesday, September 23rd, Mr. Morrell gave good tests, and good phenomena were given by several mediums on Saturday, September 26th. On Sunday last an earnest and uplifting address was given by Mr. J. G. Grey, on 'I and my Father are One,' and at the after-meeting some good tests were given by local mediums.—H. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Despard delivered an interesting and instructive address upon 'Spiritual Alchemy.' Mrs. Boddington presided. Mr. Fielder made some stirring remarks upon 'Practical Spiritualism,' and also contributed a violin solo. The musical portion of the service was well rendered by the Institute orchestra. There will be a conversation on October 9th.—B. H. G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, September 23rd, Mrs. Roberts, of Leicester, gave successful psychometry. On Sunday last Miss Chapin, the blind medium, gave clairvoyance to a crowded audience. On Sunday next we commence our first anniversary celebrations, which are to be continued on the Monday and Wednesday following; for particulars see advertisement, front page.—W. T.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday evening last Mr. Ronald Brailey gave an instructive address to a large audience, and followed with interesting clairvoyance. We are arranging a series of open circles for Thursday evenings, and particulars may be had on application. On Sunday next Miss MacCreadie will pay her first visit to Gothic Hall, and she may be sure of a sympathetic welcome.—A. J. C., 33, Dongola-road, West Green, N.

BRIGHTON.—On Sunday last an address by Mr. Algernon Morgan, prize winner, 'Fowler' Institute, London, on 'Modern Celebrities in Literature, Science, and Art,' illustrated by a splendid series of portraits, was much appreciated. This society, having outgrown the accommodation of the room behind 32, Queen's-road, is removing to 36, Ship-street (side entrance), and will in future be known as the Brighton Progressive Society. For opening services, see advertisement. On Sunday next, Mr. Ronald Brailey.—A. C.

LEICESTER.—QUEEN-STREET.—On Sunday last Mr. Fielding gave addresses to good audiences, followed by excellent clairvoyant descriptions. Our bazaar will be held on October 27th and 28th, when Mr. A. Smedley, of Belper, will kindly conduct the opening ceremony. Mr. and Mrs. Bliss-Godden, of London, have also kindly promised to be present. Donations, or gifts of fancy or useful articles from friends willing to help will be thankfully received by Mr. Place-Veary, 2, Diseworth-street, or Mr. J. Snow, 48, Evington-road.—J. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last many friends were unable to obtain admittance, and as this has been the case on many occasions lately, it speaks volumes for the great interest which is being taken in our work. Mr. George Spriggs presided over the meeting, and Mr. A. V. Peters gave twenty-seven clairvoyant descriptions of spirit friends, twenty-six of whom were recognised; remarkable details being given in most cases, also helpful messages. On Sunday next, at 7 p.m., Mrs. Fairclough Smith will give clairvoyance (doors open at 6.30 p.m.).—S. W.