

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Dr. Peebles, 'bearing fruit in old age,' has just published a massive and beautifully produced book of 382 pages on 'The Demonism of the Ages, Spirit obsessions so common in Spiritism, Oriental and Occidental Occultism.' It is a terrific unveiling of the dark side of 'Spiritism,' accompanied by the writer's well-known vehement vocabulary. The advocates of the devil theory or devil explanation may and probably will find in this book weapons and ammunition in any quantity.

Reading on and on, through the Doctor's exciting descriptions of the horrors and dangers of the séance room and the hall, we again and again wonder whether he would utterly forbid the one and turn us out of the other, but, at page 321, very near the end, he throws us a plank, as a sort of bridge. 'Nevertheless,' he says, 'spirit phenomena, ever varying under diverse environment, require the closest, calmest study. Whatever the phases, to whatever height they may ascend, or depth descend, they are so inextricably interwoven into the web of human life and the destiny of men that they cannot be ignored by those who consider them unnecessary or unwise. Abuse must ever be distinguished from right use. Spiritism is on the earth to stay. It aids in exterminating materialism by provoking thought and research into those finer forces that tend upward, and take hold of immortality itself.'

The truth is that the Doctor's well-known distinction between Spiritism and Spiritualism largely influences him in discriminating between phenomena-hunting and spiritual communion: but the discrimination seems to us to be exaggerated, just as his distinction between the 'natural' and the 'supernatural' is exaggerated, though he saves himself by the judicious remark that 'the supernatural is the natural upon the spiritual plane of existence.'

The book, though on the whole an extremely painful one, thoroughly justifies its production. There is knowledge in it, and the fire of strong conviction and feeling. It is as thrilling as a sensational novel, and a thousand times more useful.

'The Theosophist' for August contains the first portion of a lecture by Mr. Leadbeater on 'Theosophy and Spiritualism.' The lecturer deprecates unnecessary division, advises the fullest recognition of personal needs, and specifies four vital points upon which we are agreed. He says:—

We both hold strenuously to the great central idea of man as an immortal and ever-progressive being; we both know that as is his life now, so shall it be after he has cast aside this body, which is his only that he may learn through it; we both hold

the Fatherhood of God and the Brotherhood of Man as fundamental tenets; we both know that the gains and rewards of this world are but as dross compared with the glorious certainties of the higher life beyond the grave. Let us stand side by side on this common platform, and let us postpone the consideration of our points of difference until we have converted the rest of the world to belief in these points upon which we agree. Surely that is the wise policy—surely that is plain common-sense, for these are the points of importance, and if the life is lived in accordance with these all the rest will follow.

We cordially agree; but, speaking for 'LIGHT,' we do not agree with Mr. Leadbeater's statement that while Spiritualists 'continue (quite rightly) to insist upon the phenomena and the facts, they do not usually attempt to harmonise them with science.' We thought we were always doing it.

We have received from the publishers (Kegan Paul, Trench and Co.) a series of three books by Emil Sutro on 'The Basic Law of vocal utterance,' 'Duality of voice and speech,' and 'Duality of thought and language.' Mr. Emil Sutro is manifestly immensely in earnest. He believes that a great secret of voice production has been 'entrusted' to him, and that he is the first man to whom this secret has been revealed. His books are largely technical, and any summary of them would be useless. They are of interest only to voice specialists and musicians; and yet there is a spiritual note running through the whole which gives a unique character and value to the books, especially the last volume, on 'Duality of thought and language.' Perhaps the following short paragraph will indicate the inner *motif* of Mr. Sutro's studies:—

Speech, or vocal utterance in whatever form, is an outcome of our dual nature; the sounds of the voice being the physical, the underlying thought the spiritual, factor of this duality. Speech is of our innermost nature. It is actuated by the same secret forces which actuate our soul life. It is thought translated into the sound of words. The secret process by which this is done cannot be reached by modern science, which deals with things only as they appear on the surface. Our entire being is involved in vocal utterance—all our spiritual and physical forces.

'The Sunflower' prints a thoughtful paper by Daniel W. Hull on the quaint subject of 'Theogony,' chiefly instructive for its wholesome thoughts concerning prayer. Very quietly he dismisses the notion of influencing God by prayer, and finds its usefulness in its influence upon the offerer of prayer. Prayer, he suggests, may alter our relation to God, not His relation to us. He says:—

We may, by prayer, change the vibrations going out from us, and thus affect ourselves as when we listen to a piece of music, or someone speaks to us in a kindly or in an offensive manner, and the vibrations thus changed may affect pleasantly or adversely our health. It may lift us higher into life or God; it may change our relations to the whole universe, and we may pray ourselves into health when we are ill, but the fact is entirely personal—the relation of the universe is not changed to us in the least. We are only changed in our relation to God and the eternal forces about us.

On the same principle, we may do a kind act to a neighbour, and by so doing come to love him more, not because the neighbour has grown any better, but because we have by this



placed ourselves in a condition where we can more blend our natures with him. Probably the neighbour will change toward us, but that does not make the difference with us that our change toward him does. It is useful to pray when one realises that it is himself that is to be changed, and in order that that change may be effectual he should have faith that it will be done, and decide for himself that it is done. Thus we force change in our vibrations and our vibrations rule us.

'Now' is responsible for the following piquant conversation:—

Sunday-school Teacher: I hope all the little girls in my class love God?

Eva Brown: I do.

Sunday-school Teacher: That's right, Eva. Now tell us why you love Him?

Eva Brown: Got to.

Poor Eva is not the only one who has been terrorised into what is called 'loving' God. The majority of those who are said to love Him probably do not love Him at all, but are simply hypnotised, by vague fears, into a sense of pious awe.

#### 'A TELEPATHIC PROBLEM.'

The 'Diamond Fields Advertiser,' Kimberley, South Africa, devoted a leading article on August 15th to the consideration of Mr. Rider Haggard's dream, under the heading 'A Telepathic Problem,' and after quoting the 'Spectator's' suggestion that Mr. Haggard's spirit travelled in sleep and really saw the facts he reported, without any communication from the dog, it goes on to say:—

'Belief in "omens, dreams, and such like fooleries" is as a rule discountenanced by the Churches. Yet Joseph, a Biblical saint, was a dreamer of dreams, and an interpreter of the dreams of others; and, after all, many curious and duly attested stories of dreams whose warnings, attended to, have saved life are matters of common knowledge. For instance, a relative of Mr. Hope Scott, of Abbotsford, dreamt that her nephew, a student at Edinburgh, was drowned with two friends on the Firth of Forth. So vivid was the dream that she sent for the nephew, who, being hard pressed, gave up his engagement. His two friends went alone, the boat capsized, and both were drowned. A Kimberley resident remembers his mother coming down to breakfast and declaring that one of her boys who was away from home was dying, and that she would leave instantly in order to see him once more. No reasoning could delay or influence her. She stated that, whilst dressing, she saw in the mirror—not her own reflection—but a vision of the absent child, who was in bed, looking as if at the point of death. She left home without delay, but reached her son only to find he had been accidentally poisoned.'

After saying that Mr. Rider Haggard's experience 'would have delighted Mr. Frederic Myers,' the 'Diamond Fields Advertiser' comes to the lame and impotent conclusion 'that it is better for the average man and woman to leave all such questions severely alone, since the world we live in affords ample scope for the employment of all our best faculties, and those who contemplate too fixedly "the night-side of nature" may end by exclaiming with Schiller:—

"Delusion is the life we live,  
And knowledge death; oh, wherefore, then  
To sight the coming terror give,  
Lifting the veil of Fate for men?"

Such being the view of the 'Diamond Fields Advertiser,' why did it draw attention to the subject at all?

IS SHE CLAIRVOYANT?—The Brussels correspondent of the 'Russie' reports a remarkable performance at the theatre 'La Monnaie,' where Mlle. Nylda, a young woman of about twenty-two years of age, a pianist, demonstrated that she is able to read music, whether printed or not, with eyes closed, no matter how difficult it may be. She was taken to a musical director, M. Dupuis, who gave her a piece of his own composition which had never been published, and to the astonishment of those present, after holding the paper in her hand for a minute, she sat down and played it perfectly.

#### 'THE LYING SPIRIT.'

A SERMON BY VICTOR L. WHITECHURCH, VICAR OF BLEWURY, BERKS.

'I saw the Lord sitting on His throne, and all the host of heaven standing by Him, on His right hand and on His left. And the Lord said, "Who will persuade Ahab, that he may go up and fall at Ramoth Gilead?" And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said: "I will persuade him." And the Lord said unto him, "Where-with?" And he said, "I will go forth, and I will be a lying spirit in the mouth of all his prophets." And He said, "Thou shalt persuade him and prevail also: go forth and do so."—1 Kings, xxii. 19-22.

God is in a Minority. Out of all the beings in the Universe endued with life, spiritual or otherwise, angels, devils, human beings, animals, the maybe inhabitants of other planets, God stands alone—in majestic Minority.

We are apt in these semi-democratic days to place our trust in majorities, inclining towards the very superficial theory that truth must of necessity be in the hands or upon the lips of the greatest numbers; that what the world says with the loudest voice, or votes for with the biggest show of hands, must be correct; and much too often we sink the individuality and originality which God has given us and go with the swirl of the crowd. It is far less trouble to do so.

And yet, all the time, this Universe of God's is not ruled by majorities; it is ruled by God—and He is a Vast Minority. He takes no votes of angels or men to determine His course of action. His laws, both natural and moral, were appointed by Himself alone. Were the whole life, spiritual and physical, of the Universe arrayed in conflict with God, it is He that would prevail, for in Him is Truth in its very essence, and Power in its very essence.

As this world is, as I believe, a reflection of God's greater Universe, so we find in the history of the world the same great principle that it is the Minority, and not the Majority, from which springs Truth. Glance over the pages of history and you will always find that it was the Minority which first brought to light the greatest truths we possess, in all branches of knowledge. Such truths were afterwards accepted by clamouring majorities; but in the first instance it was the Minority against the world. Here are some instances: Elijah *versus* the prophets of Baal; the little Jewish nation forcing forward the truth of Monotheism against the polytheistic religions of the world; Socrates, the seer of truth, condemned by the majority; Galileo, the astronomer, with the world arrayed against him, the same world that now willingly accepts the truths he taught; Harvey, the discoverer of the circulation of the blood—a truth known now to every child, but in his day stormed at by the medical men of the times; Darwin, who has yet to be acknowledged by the majority as a teller of truth; and, central figure in the world's history, the crucified Christ, the God-sent Teacher of Truth, the Divine Son of the Supreme God, who claimed to be the Truth Himself. See Him in His awful Minority—One against the world, His very followers having forsaken Him. See Him—fresh from Pilate's scornful question, 'What is truth?'—condemned by an overwhelming Majority as a gigantic fraud—ranked with thieves and murderers. And yet, at that very hour when the Majority tried to stamp Him out, there went up a cry to Him that has found its echo in millions of human hearts since: 'Lord, remember me when Thou comest into Thy Kingdom!' And the truth which the majority tried to crush went on prevailing, and prevails still, and shall prevail—developing more and more in richness and breadth; for that awful, out-voted Minority was a Divine Minority, and the Divine Minority always conquers. Think of Christ, One against the world, whenever you are inclined to be swayed by the majority in *any* question, religious, social, or political; think how He would stand before the world to-day in such a question, and if you see the world would be against Him now, as then, why, be strong in your originality and go over to the Divine Minority.

This is the lesson that the strange old history of Ahab's projected attack upon Ramoth Gilead puts before us. Take



the story in its moral sense. There was the lying majority of four hundred false prophets—most probably prophets attached to the calf worship established by Jeroboam; and the truthful minority of Micaiah, the prophet of Jehovah. The four hundred prophets were a cringing set of fellows. They cringed before Ahab. They knew he wanted to go out to battle, and they told him to go. There is a subtle truth in this. Majorities have generally the cringing element in them. In the political world they cringe before a shibboleth or party cry; in the world of society they cringe before that mysterious idol of conventionality which we call the 'Thing.' 'It is the Thing,' cries the Society Majority, 'to be a bit risky in our conversation nowadays.' 'It is the Thing to gamble at bridge; so of course we are bound to do it!' In the English religious world the majority cringes before the smug idol of respectability. All majorities cringe really, though they seldom admit it. Micaiah came out of prison, where they put him because he was honest enough to speak the truth, and unconventional enough to side with God—the Minority. The messenger who was sent to fetch him gave him a word or two of worldly advice. He was a good enough sort of fellow, this messenger, and it is a relief to find one man out of that crowd who was friendly to the prophet, but, though he meant well, he was a type of the weakling. We find him to-day often. He is the man who puts expediency before truth. He agrees that such or such a thing is right, but he is weakly cautious, saying, in the language of the world, 'It would be hardly wise to do this or that; it wouldn't do just now. We must be expedient.' My friends, we are often *too* expedient. We cannot imagine Christ saying: 'I would like to tell the Pharisees they are hypocrites, but it wouldn't do!' He was blunt and He was truthful. He knew the Pharisees were hypocrites, and He told them so. Let us beware, *greatly* beware, lest we ever act as did that messenger who went to bring Micaiah, and try to dissuade others from speaking or doing the truth in Christ from that mistaken conception of expediency.

So Micaiah came and found four hundred men, at least, against him, and the King glowering at him. He was a sarcastic man, this Micaiah, and a quick reader of men's thoughts. He saw what the King wanted, and he knew very well he would do what he wanted, so he told him, mockingly, that he had better go up to Ramoth Gilead and win the city. But, although he used exactly the same words as the other prophets, the King knew by his tone of voice that he was speaking ironically, and adjured him to say the truth. Then followed the prophecy of the defeat and death of Ahab, and the telling of Micaiah's vision, in which he stated that the four hundred prophets who were in the majority were inspired by a lying spirit.

This passage, without doubt, is a very difficult one to understand, and I am sure that when we heard it read this morning it puzzled us. The difficulty is the sending of the lying spirit by God. I fear it is out of my power to attempt a full explanation of this hard piece of Scripture, but it may help us in our understanding of it if we consider two points.

First, Micaiah saw it all in a vision. 'Visions of the invisible world,' says a writer, 'can only be a sort of parables; revelations, not of the truth as it actually is, but of so much of the truth as can be shown by such a medium. The details of a vision, therefore, cannot safely be pressed, any more than the details of a parable.' If we study our Bibles carefully we shall find, I think, that the visions of the Old Testament served the same purpose as our Lord's parables in the New, that is to say, they were methods of revealing abstract truths. The prophet was called the *seer*. The meaning of what he *saw*, in contemplation, trance, or vision, it was impossible to put into terse human language. Therefore he described the Vision, and left it to work the same effect upon others that it had worked upon him. The poet often does this. For example, Tennyson, in his poem of 'The Lotus Eaters,' has as his object, not the mere depicting of an Egyptian scene, but deep truths with regard to the false life of dreamy indolence and carelessness of the welfare of others by those whose aim is selfish ease.

So, the vision of the Prophet Micaiah meant nothing more nor less than the truth that God had allowed the four hundred cringing prophets to be inspired by a lying spirit.

Secondly, why did He allow this? Here we are brought face to face with the tremendous problem of the existence of evil. With this problem we cannot deal this morning, with the exception of deducing from it two very plain facts: first, that the existence of good necessarily implies the possibility of the existence of evil, and secondly, that, however we may reason about it, God allows this possibility to be a fact. Both in the natural and in the spiritual world God permits the conflict of good and evil, truth and error. I always think myself that Longfellow hit upon a very deep truth when he said in the end of the 'Golden Legend,' in speaking of Satan:—

'Since God suffers him to be,  
He, too, is God's instrument,  
And labours for some good,  
By us not understood.'

I am not making any apologies for 'Satan,' but only stating the simple truth that God *permits* the conflict. And as He permits it, we believe that the conflict must ultimately result in the triumph of the good. Triumphs that come after hard fighting are the best.

Here, then, is perhaps a solution of the meaning of Micaiah's vision. A lying spirit, under the dominion of God, as are all spirits, was permitted to inspire the four hundred prophets. And how very natural this was. We could not expect that it would be otherwise. Ahab was an abnormally wicked man. The four hundred prophets cringed to Ahab and wanted to please him; so, *of course*, they laid themselves open to the approach of the lying spirit. We do exactly the same thing ourselves. Directly we acquiesce in anything that is wrong, a lying spirit of more or less power takes advantage of us, and we begin to see things in a false light. If you think about it, you will see that you have put this to the test over and over again in your own lives. But the fault has been yours, not God's. I do not suppose for a moment that these four hundred prophets *thought* they were inspired by a lying spirit. So long as they cringed to Ahab and acquiesced by so doing in his evil ways, it would naturally never occur to them. Their perception of truth had become blunted, so blunted that one of them, Zedekiah, boxed Micaiah's ears for what he evidently considered his gross impertinence. That is always the great danger of allowing ourselves to be over-influenced by majorities. We become blinded in our perceptions of those truths which come from the Great Minority—God. Listen to the echo of that awful cry to which the crowd, swayed first by cringing to the Sanhedrin, and then, consequently, by the incoming of the lying spirit, gave vent before Pilate's judgment-seat: 'Away with Him! Crucify Him! crucify Him!' Out upon the Truth! And yet not one of them but judged at the time that he was right! Remember Saul of Tarsus, swayed by the world's majority, persecuting the Church of God, zealous in thinking that all the time he was doing God service, until he was won over to the Divine Minority, and the inrush of pure truth blinded him for a season with its dazzle.

Here are two lessons for us from the story of Ahab's prophets and Micaiah. First, the conflict between good and evil, between truth and error, is going on all around us, in the spiritual world, in the material, human world. God suffers it to be. We cannot get away from this fact. Are we going through life merely as one of the crowd, one of the majority, cringing to shibboleths, living on the easy, but destructive, principle of taking things as they are instead of trying to make them as God wants them to be? If so, we are holding out the signal for the lying spirit to come and take possession of us. God has given to each one of us just our own *self*, our own individuality, our own powers, small or great, of originality. For God's sake let us try to keep ourselves individuals, and not swamp ourselves in the stream of easy-going acquiescence with all that the world holds as conventional or expedient. Beware of the lying spirit on all sides of you. Seek, in all things, the bold, uncompromising Spirit of Truth, the Spirit of Christ. It is He and the indwelling of His Spirit that will enable you to take your stand in the world, as Micaiah



did before the wicked, worldly King and his troop of cowardly prophets—the majority.

Secondly. The conflict between good and evil, truth and error, is going on within us. It ought to go on to the end of the chapter of this earth life. There is something wrong, depend upon it, with the man who feels within himself at rest. He is either one who has become hardened in sin, stifling the voice of conscience, or he is in the perhaps worse state of being satisfied with his own righteousness. In either case he has allowed a lying spirit to take possession of him.

No, to the end of the chapter it is good for us to realise the truth of St. Paul's words, and he knew human nature: 'I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord!'

That is the secret of victory. Cultivate Christ within. He alone can cast out the lying spirit and help us to see the truth. With His Spirit linked to ours we need fear no Majority—of men or devils.

### 'THE PERSONALITY OF THE PHYSICIAN.'\*

The object of this book is to direct attention to unconscious therapeutics as a factor in the treatment and cure of disease, and to teach the physician to realise that he has a value—a beneficial and far-reaching influence—quite apart from his drugs. Personality means much to a medical man. It is an old observation that if a patient does not like his doctor he will derive but little benefit from his prescriptions. The medical man who creates a favourable impression has already done much towards effecting a cure. Strangely enough, this side of medical practice has never been seriously considered by the profession generally, much less made a feature in medical training. The author maintains that the chief agency in all cures is unconscious mind action, and that the action of drugs is a secondary or suggestive one. The doctor himself with his illegible prescription, his fee (the higher the better), his room, and his instruments are all valuable therapeutic agents which indirectly act upon the patient. The body is naturally endowed with a recuperative power which it should be the aim of the physician to arouse and stimulate. This power is readily amenable to suggestion, conscious or unconscious. In illness this susceptibility is often very pronounced and everything connected with the doctor is noticed and responded to. The choice of the family doctor often falls to the women of the household, and here again an attentive and engaging manner often determines the selection. Self-confidence and self-reliance are great aids to a medical man. He should cultivate also a command of facial expression, and when interviewing a patient he should be able to listen to such statements as 'my liver stopped at half-past four this morning,' or 'I am suffering from haricot veins,' with sympathetic gravity and kindly interest. With other patients physical examination is everything, though it may not be absolutely necessary. It is a positive source of satisfaction to such to be subjected to a course of pommelling, and the more thoroughly it is carried out the more deeply are they impressed.

An interesting feature of the book is a chapter written by a patient who cleverly describes and criticises doctors from the sick person's standpoint. It is a telling study, and shows to what a great extent the sick are influenced by the manner and environment of their medical advisers. The secret of success in medical practice is largely one of personality rather than of attainments. The doctor who is cheerful and optimistic will get on better than one who is reserved and cold, and hints at 'complications.' Hope is such a powerful factor in a cure that it should be encouraged as much as possible. The physician is perhaps even justified in not always being perfectly candid

with a consultant. It is his duty to do all he can to help his patient, and while telling no lies, he is perfectly consistent in only telling him as much of the truth as it is good for him to know, and of this, rightly or wrongly, he must be allowed to be the judge. Patients should be taught to overcome their fads or fancies when such are likely to hinder their recovery; an appeal to the will should be frequently and earnestly made, and any effort at self-help should receive a speedy recognition. In this connection the author tells how, on one occasion, he took his young niece, who was troubled with an obstinate hacking cough, to the Crystal Palace, and found that no effort of hers, even when assisted by his vigorous scoldings, would check it. Coming home, however, the novel plan of offering her one penny for each railway station she reached without coughing was entirely successful throughout the journey.

In the tenth chapter there will be found an interesting *exposé* of the fraud and quackery that are sometimes based upon, or associated with, mental therapeutics. Christian Science and the various schools of healing are searchingly examined, and such cures as they have made are shown to be the outcome of auto-suggestion. A lengthy list of patent medicines, with their approximate ingredients, is also given, and here, again, we are told to look to subconscious mind action for an explanation of their popularity, the prominent advertising and the striking testimonials forming powerful suggestive influences. That quackery is often successful where the doctor fails cannot be denied; there is a magic in a shilling and three-halfpenny bottle of patent medicine which often evokes wonders where ordinary medical treatment can only make a tardy cure—and run up a long bill. The explanation lies in the strength of the suggestion made to the unconscious mind.

The book concludes with an outline scheme of study for the better understanding of the psychic relationships that are associated with conditions of bodily health and disease. These relationships, it is contended, should be sought in every phase of being, and not, as hitherto, limited to investigations of the underlying causes of hysteria and other nervous disorders.

'The Personality of the Physician' is an extremely interesting book—a book that should appeal to the layman quite as much as the professional man. It is well and ably written, and deals with a subject which must figure largely in the medical practice of the future.

B.

### WHAT IS THE EXPLANATION?

About the first week in April I was returning from Dublin by the train which leaves Armiens-street Station at 5.50 p.m. for the North. I was standing on the platform, before getting into the carriage, when my attention was attracted by a man who passed me, looking at me very earnestly. I recognised an old friend whom I had not seen for some time. I was talking to someone at the time, so did not speak to him, but afterwards I followed him and looked through the train but I could not see him again. The very next morning I received a letter from this man from South Africa, telling me that he had been left a large sum of money, and that he had sent a power of attorney to the solicitors of the executors appointing me to receive the money for him. I had thought that he was living in this country, but he had been in South Africa for two years when I thought I saw him. I might have put it down to a chance resemblance, but for the way in which my friend looked at me as if he recognised me, and my wife who was with me also noticed it at the time.

JOHN M. BOLTON.

Donaghmoyné,  
Carrickmacross.

HEREFORD.—'G. M.,' 15, Stanhope-street, Ryelands, Hereford, will be pleased to correspond with Spiritualists, or inquirers, residing in Hereford with a view to forming a circle.

MR. J. J. MORSE is expected to arrive at Liverpool on Thursday, the 22nd inst., and on the following evening the Bootle and Liverpool societies will give him a public 'welcome home.' Mr. Morse will speak at Bootle on Sunday, the 25th.

\*'The Personality of the Physician.' By A. T. SCHOFIELD. Published by J. and A. Churchill, London, W. Price 5s.



### 'WHAT IS MATTER?'

Mr. B. F. Underwood, writing in the 'Progressive Thinker,' contributes a thoughtful and original article on the question, 'What is Matter?' He says:—

"The majority of people think they know a great deal about matter. They name its so-called properties and qualities, never doubting that they are describing an external substance as it exists *per se*, instead of the different ways in which their consciousness is affected by a reality of whose ultimate nature they know nothing. They imagine that outward things are directly mirrored by the senses, and that they are exactly what they seem to be. Tell them that to us matter is a congeries of qualities—weight, resistance, extension, &c.; that these words imply and describe our own conscious states, and the effects on us of an external reality rather than the reality itself—and they are utterly unable to comprehend what you mean.

"It is none the less true that mind and matter form a synthesis, and neither can be conceived without the other. We are compelled to think of mind in terms of matter, and matter in terms of mind. The hardness and softness (resistance), for example, which we ascribe to matter are sensations; the substantial form in which we are compelled to represent mind is necessarily material.

"Every perception, every sensation, implies a sensitive organism and an external reality acting upon the organism; in other words, two factors, without either of which sensation is inconceivable. This is what Aristotle meant when he described sensation as "the common act of the feeling and the felt."

"Without the living organism, what are sound, colour, fragrance, hardness, softness, light, and darkness, or any of the so-called secondary, not to speak here of the so-called primary, qualities of matter?

"Can there be sound without an ear to collect and transmit the aerial vibrations to the acoustic nerve where, to use a materialistic terminology, they can be assimilated and transformed by some mysterious process into sensation, or where they can be so modified that the motion in its subjective aspect becomes the sensation we call sound? Without an eye can there be luminous effect?

"There must be both vibrations of the air and an acoustic nerve to have sound; undulations of ether, and retinal sensibility to have light; emanations of particles, and an olfactory nerve to have fragrance; and external objects and nervous sensibility to have hardness or softness. Vibrations of the air, undulations of ether, emanations of particles, and external objects may all exist in the absence of a living organism; but what are sound and luminousness, fragrance and hardness, but sensations? And, of the external factors mentioned, what do we know, except in conjunction with the subjective factor? We need not pursue these reflections far, to become convinced of the truth of Tyndall's remark, that "matter is essentially transcendental in its nature." By psychological analysis, our conceptions of matter are reducible to sensation, "the common act of the feeling and the felt"; and this is what Fenelon meant when he said of matter, "It is a *je ne sais quoi*, which melts within my hands as soon as I press it."

"Let no one imagine that these facts give any support to the theory that there is no objective reality, and that everything resolves itself into the various states of the conscious subject. The doctrine of the relativity of knowledge, as Kant and Spencer have shown, leads logically to the conclusion, in accord with the universal reason and common-sense of mankind, that there is something beyond consciousness that, in co-operation with the organism, produces the sensations of which we are conscious.

"What is the externality? What can be affirmed of it? We turn to the great philosopher Kant, and he tells us that knowledge of the object unmodified by the subject can never be known, since subject and object co-operate in every act of cognition; and that, "though the existence of an external world is a necessary postulate, its existence is only logically affirmed."

"As well might the bird, when feeling the resistance of

the air, wish that it were in vacuo, thinking that then it might fly with the greatest ease." And Spencer says, "The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object unite." Mr. Fiske declares that we cannot identify it with mind, "since what we know as Mind is a series of phenomenal manifestations," nor with matter, "since what we know as Matter is a series of phenomenal manifestations. Thus is Materialism included in the same condemnation with Idealism." What is the Ultimate Reality that produces in us co-existent or sequent states of consciousness, that appears to us under the forms and appearances of space, matter, force, time, and motion? Who shall tell? It certainly is the basis of all phenomena, mental and physical, and constitutes the enduring part of man.'

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### CARDINAL AND FRANCIS W. NEWMAN.

By JAS. ROBERTSON.

No person was ever more deeply imbued with the religious spirit than Francis Wm. Newman, the brother of Cardinal Newman. His religious writings breathe the richest piety that could be conceived. His inner soul seems to have been acted upon by the exalted minds of the higher life. Brought up in ecclesiastical dogmas, they were to him, for a season, the All of God; but his majestic reason was not sacrificed before authority; he exercised it for pure purposes, and followed the truth as it was revealed to him till, one by one, he cast aside the old traditions, and became mentally free. While his brother, the Cardinal, clung closer to the dead past, and felt that reason must be sacrificed to tradition, which he misnamed truth, Francis William walked further away each day from creeds and dogmas. He did not hide his thought, but gave it forth, helping to remove the scales from the eyes of others and to bear away the pillars of error and delusion. Escaping from the letter, he caught more of the spirit, and so his faith in God became a living power. He discarded all that the Church had called 'supernatural,' for he had no insight by which he could relate such events to law; and yet, amidst all this wrestling, he still retained intensely spiritual feelings of trust in God and a strong belief concerning the future life. His 'Phases of Faith' is a work which has been a help to many. Its calm assurance and rational religious sentiments have given to many a doubting mind the feeling that wisdom and love were undoubtedly at the heart of things. His intellect was of the largest pattern, so that he dislodged many rocks and boulders from the path of those who were losing their faith and finding nothing to replace it. Along with his fine intellectual power there was that deep piety which is stronger than intellect. 'The Soul: Its Sorrows and Aspirations' might be classed with the writings of Thomas à Kempis, Fenelon, Madame Guyon, or some of the mystics, for there is borne in upon the reader the sense of the Infinite, the sense of personal relation to God. It is a chronicle of inner spiritual experiences, so rich and genuine that no one can read them without feeling that such deep convictions must stand for all time, that no circumstances could wither or weaken them. But there came a season in his richly-endowed spiritual life when his previously expressed thoughts appeared to him as mere fancies which he had mistaken for facts. The science which was rearing its head at that time had no place for man's inner soul life, and thus there gradually grew upon him the thought that the ideas he had expressed were nothing more than subjective whims, not based on what he saw around him. Truly he needed the new science of the spirits to give him back the believing heart: needed that the spirits should remove the stone from the sepulchre wherein his faith lay buried. Could he have listened to the actual experiences of those who had passed through death he would doubtless have identified the life of spirit with the life of mortal, the hereafter with the here, and been saved, like Dr. Alfred Russel Wallace, Robert Chambers, Robert Owen, and so many others, from the mental sickness and blindness that made the night seem darker than it was.



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### A CALL TO INDIA.

To Spiritualists, India can never cease to be keenly interesting, as the ancient home of much which the Western world is only beginning to prepare for digestion. Many of our marvels are its venerable commonplaces, and much of its morality still finds us at school. Politically, we are its owners and masters, but spiritually we are, in some important respects, its pupils and inferiors, as many thoughtful and observant Indians are finding out. So much so that, for the past few years, the missionary tide has slightly turned, and flowed our way, while our Christian attempts at conversion have been repaid in kind; and we should not be at all surprised if native India, in its noticeable development of a national consciousness, developed also a revival of interest and regard for a national religion. Many indications of this have appeared lately, and it is greatly to be regretted that in England so little attention is paid to these signs of the times—or, indeed, to anything relating to India. For that inattention, we shall probably have to pay heavily some day.

That modest little monthly, 'Prabuddha Bharata,' published in India, in the neighbourhood of the Himalayas, and, in London, by Mr. E. Hammond (18, Tothill-street, Westminster), keeps the subject alive. A late Article briefly but incisively looked over the whole field both from the point of view of the patriot and of the spiritual thinker. 'The point of view of the patriot' is somewhat of a novelty in Indian affairs, but it has arrived and has to be reckoned with. The writer of the Article before us attributes the conquest of India, by the 'worldly civilisation of the West,' to the concentration of Indian thought upon occult things and 'the other world.' 'If there was a conflict of interests between this world and the next, whether real or fanciful, we know what had to go to the wall.' In consequence of the absence of organisation in 'this-worldly' concerns, India fell a prey to the highly organised and highly worldly West.

According to 'Prabuddha Bharata' the lesson is being learnt. 'The impact of the world-conquering, worldly civilisation of the West has brought the extent and meaning of this inferiority of organisation vividly and poignantly home to the hearts of all thoughtful Indians.' So much so, that the pendulum is said to be swinging to the other extreme. 'Indeed, with a consider-

able section of our educated countrymen "this-worldly" concerns bid fair to be what the other-worldly concerns were to their ancient forefathers.'

The question raised by this writer is,—'What place shall religion or spirituality have in this national awakening for a national adjustment?' 'The model after which our present national sentiment is seeking to mould itself is distinctly Western; and we know the Western national ideal is not spiritual.' In the West there has been developed 'a standard of utilitarian morality, which has nothing to do with religion or spirituality.' This it is which the 'Prabuddha Bharata' writer deprecates. Philosophising with true Indian refinement, he finds in a 'utilitarian morality' sordid self-interest, and in sordid self-interest he finds the seeds of failure. There can be no endurance, he says, without spiritual adjustment; and spiritual adjustment means the sense and the recognition of Unity. 'Spirituality is the consciousness of the fundamental basic Unity. The more spiritual anything is, the less is its identification with the promptings of its lower nature, with its inferior particularised self-interest.' The following passage has wide and deep significance:—

A nation or a race of men is a part of the organic whole mankind. A part, however efficient for the time being, which lives at the expense of the whole, which is out of adjustment with the whole, which is inimical to the best interests of the whole, is sure to go to pieces by the recoil when sooner or later the whole asserts its organic integrity. We are taught that the whole of nature is the diverse expression of an underlying Unity: an organic unity is evident in each of the great divisions of nature, man, brute, bird, tree, &c. Does it require much insight to perceive that if a part of an organism is out of harmony with the rest, it is in a diseased condition and by an inherent necessity, the organism will rid itself of the part for the good of the whole?

The ideal here suggested is a lofty one—perhaps an impossible one—but it is well that it should be held aloft to an awakening India. Japan has chosen to mould itself in the Western matrix, and we see the result. Contrast it with the ideal set forth by this Indian counsellor:—

The less there is of flesh, of sense-fever, of sordid self-seeking in a constitution, the more stable it is bound to be. Untouched by the mad whirl of fleeting passions, ephemeral sense-cravings and unstable self-interests, spirituality is the only enduring state and gives endurance to all things which can adjust themselves to its constitution. The interests of spirituality are always broad and comprehensive as those of its opposite are narrow and cramping. Being the reverse of selfish it is the soul of harmony, therefore it is the really good and the truly noble.

True to his nationality, this writer falls back upon the hidden springs for his 'water of life,' and, by so much as he does it, he lays himself open to the reproach of being unpractical and a dreamer; but no one will care to deny that it would be a happier, a better, and a saner world if his ideal could be made the real.

The mission of the spiritual civilisation, he says, is the bringing about a state of things by which every individual is enabled to realise his Self, to unfold his highest and best. Its motive power would be the desire to help every section of humanity to what it lacks, as an integral part of its own organism. It is a splendid dream, and is worth telling. May India cherish it, and live up to it! Then once again the light of the world might come from the East.

BELFAST.—A gentleman would be pleased to hear from those interested in Spiritualism in Belfast, with a view to commencing a small select private circle. Replies addressed to 'Belfast,' care of Editor of 'LIGHT,' will be forwarded to our correspondent.



## GARDEN CITIES.

We read with pleasure, in a recent number of 'Revue Spirite,' a notice of a French book on Garden Cities. The writer refers to several of the fine cities of the world, and to other places which more or less deserve to be called 'Garden Cities,' including, of course, the typical instance at Bournville, and allusion is also made to the new venture at Letchworth in Hertfordshire. We hail with satisfaction the fact that our French neighbours are interesting themselves in this subject, and we venture to predict that, if this clever and artistic nation is once fired with enthusiasm for the Garden City scheme, they will carry it out with ability and artistic skill which will more than rival British enterprise in this direction. For dogged perseverance against great odds the Anglo-Saxon temperament has not been surpassed, but in intuitional perception, intellectual acuteness, and artistic sensibility the Celtic race on the other side of the Channel takes precedence.

We were also particularly glad to find this book reviewed by the psychic press. The time for partitioning off the interests and life of mankind into water-tight compartments is past. At one time it was considered almost a breach of good taste to mix up sacred and secular interests. All that concerns man as a spirit, anything connected with a future life, were held to belong to a certain section of man, called the soul; the business and pleasures of the present life were supposed to appertain to quite another and distinct compartment of his being. His duties as a patriot, his trade and social relations, might receive, without inappropriateness, an occasional dole of benediction out of the treasury of the soul, but to lose sight of the definite line of separation between sacred and secular would formerly have been thought profane. This has all passed. A great change, indeed, has come over the complexion of thought in this respect both outside and inside the churches. Outside the churches a quickened consciousness of the solidarity of the race, of the reality of the one Life flowing through all the members, has made itself felt. And it is at bottom an essentially religious feeling, for out of it spring aspirations and ideals which ultimate in God-consciousness. And inside the churches there has sprung up an almost passionate desire to verify religious beliefs by their effects upon life, by their power to renovate social life as well as individual life. The test of truth is recognised to be in living experience. The flagrant contrast between the ideal, as exhibited in the life and teachings of Christ, and the social conditions of this, so-called, Christian country, especially in big cities, presses on the Christian conscience sorely, and the burden would be well-nigh insufferable, but for the fact that it is recognised that the pain which the burden causes itself affords evidence of the vitality of the Christ Spirit in the souls of men, and proves that this Spirit is energising for the re-creation of Humanity.

It is because the wall of partition between sacred and secular, between spirit and matter, has now been rent asunder that the subject of Garden Cities can appropriately be noticed in journals devoted more particularly to spiritistic matters. If the charge were true which is sometimes brought against Spiritualism, that it tends to withdraw men's interest from questions which affect the present condition of the race, there would be justifiable ground for discouraging it. Spiritualism may be misapplied, of course, but if truly applied it ought to enhance our sense of the value of the individual, and of the importance of doing all in our power to make it possible for everyone to recognise the worth and dignity of his life as a spiritual entity. Since the conditions of existence in the slums of our crowded cities render the recognition of this well-nigh impossible, it becomes a duty, supremely claiming the attention of those

who believe in the spiritual and immortal nature of every man, to interest themselves in altering these conditions.

The formation of the 'First Garden City Company, Limited,' is an event that may have far-reaching results. From this seed we hope and believe a great harvest may spring, and ere the century closes the great-city problem of England and other countries may be well on its way towards solution. It is, perhaps, unwise to indulge in prophetic dreams at this early stage of the venture; it might seem better to nurse our hope in silence; but we feel that we cannot do this; we are constrained to share the cheering prospect and to say to our fellows, 'See the great opportunity which lies before you. See the beginning of the end of so much that has sickened the heart and shamed the conscience. Do not lose your chance of taking some small part in the great work which is now beginning.'

The total amount of capital already subscribed in the 'First Garden City Company' is nearly £100,000; but, in order that it may proceed with its work unhampered, it still requires much further capital for the immediate development of its scheme. There are many who, if they realised its practical value and workableness, could, and would, further its ends by becoming shareholders. It is not to these alone, however, that we wish to appeal; those who cannot co-operate financially can at least take an intelligent interest in its progress, and public interest counts for something, perhaps for much, in these matters. Those who care to understand the scheme should send for a plan, which may be obtained from the secretary, 344, Birkbeck Bank-chambers, Holborn, W.C. This plan shows how it is intended to distribute the public and private buildings, the open spaces, recreation grounds, factories, &c., of this new city where healthy citizenship will be realisable, and into which it is hoped some of the surplus population of our crowded cities will be drafted. 'After inspecting the property' (which has been already purchased at a reasonable price), writes Mr. Rider Haggard, 'I had the advantage of seeing the trial plans which have been made for the laying out of the future township, and I was exceedingly struck with them. I think they are excellent and admirable and entirely new, and that if they can be carried out—as I hope they will be—they will be a model to the city builders of the future.'

We had the pleasure of being present at a meeting held a short time ago on the estate, and as we scrutinised the faces of the group of social reformers, who met on that occasion to consider the line to be adopted by the directors of the company with regard to the sale of alcoholic liquor, we felt an assurance that these were not the sort of people to be daunted by difficulties—that they had plenty of that British perseverance to which we have already referred. They looked like men and women strong in the assurance that 'one and God make a majority.' If their purpose is in line with the will of God (and it looks like that), it *will* be carried out, and there will be no turning back for those who have put their hand to it. But it would be a great pity if any who have now the chance to help a great undertaking for the social salvation of England should one day have to reflect that a great work has been done in which they might have been privileged to share, and that they stood aside and had neither part nor lot in it.

One of the speakers at that gathering pointed out that man's life is said to have begun in a garden, but that the vision of human consummation is not a garden, but a Garden City. The suggestion is a happy one, and reminds us of the wonderful economy of the Creator. In the goal of Evolution it shall be found that 'nothing has been lost'; the joyousness of rural life and the strenuousness of city life must be gathered up in the great synthesis which the future has in store.



## HUDSON'S 'LAW OF PSYCHIC PHENOMENA.'\*

BY H. A. DALLAS.

## I.

It seems an ungracious task to adversely criticise a book of this description, written with an earnest purpose and intended not only for the furtherance of truth but for the confirmation of faith in the spiritual nature of man; nevertheless the task I have set myself is this ungracious one. The interesting and valuable passages in the work need no emphasizing, and as the book has been widely read and much commended it is unnecessary to treat it as I should do if my object were to introduce it to the notice of readers. My object is rather to point why, in my opinion, it has been much over-estimated, and wherein the argument seems to me defective.

The book has, I know, been favourably regarded by those for whose judgment I have very great respect; I feel, therefore, as if I were hardly warranted in holding and expressing an opinion so contrary to theirs. But to me the work seems a weak one; and its weakness I trace mainly to three defects. The author's mode of treatment is unscientific; his knowledge of his subject is far from being exhaustive; and he is too anxious to fit all psychic facts into the ingenious theory which he believes ought to explain them. This is, I know, a heavy indictment: I will try to show upon what it is based.

But first, I wish to make it clear that I do not propose to suggest any other theory that will supply the place of Mr. Hudson's by accounting for all facts of psychic experience. I believe that the hypothesis which will co-ordinate all the facts is yet to be discovered. When, and if, it is discovered it is likely that the interpretations at present suggested will be found to be each more or less true. The spiritistic hypothesis, the telepathic theory, the subliminal consciousness will not, I believe, be superseded but included in the at present unknown  $x$  towards the apprehension of which our studies are tending.† I intend to confine myself in this article and a subsequent one merely to showing, if I can, the inadequacy of the arguments and testimony adduced by Mr. Hudson to prove that his theory is the key to the whole problem; and I do this because it seems to me a serious hindrance in the way of discovering the true explanation to suffer ourselves to believe that we have already found it. Such a notion may act as a soporific and tend to check the mental activities which should be engaged in patiently unravelling the skein of facts. Man is a composite of contrary tendencies. Whilst something within him responds eagerly to problems which tax his patience and courage, something yields only too readily to anything which suggests that strenuous search is superfluous and that he may accept, at second hand, a plausible solution of the difficulties which present themselves.

Let, however, it should be supposed that I do not recognise at all the merits of the volume, I must preface my adverse remarks by saying that this is not the case. I recognise that some of the chapters contain suggestions of value. I have not been able to trace in these anything very original, but undoubtedly they enforce aspects of the problem which are often ignored, and in other ways they are helpful. For instance, in Chapter XVII., Mr. Hudson insists on the necessity for recognising the innate capacities of that hidden stratum of personality, called by him the subjective mind, and by Mr. Myers the subliminal consciousness. Undoubtedly, by overlooking these innate capacities, Spiritualists frequently attribute to some external agency alone what may be due to an exercise of their own inherent powers. It is equally true that they often attribute to discarnate minds thoughts which are telepathically received from incarnate minds; it is therefore desirable that students of the subject should carefully consider such instances of telepathic and subliminal action as he cites in this chapter, and should not be afraid to face them. We shall not lose anything by courageously facing all facts. It was not

shortsightedness or refusal to give full weight to facts of this sort which led men like Mr. F. W. H. Myers, or Dr. Hodgson, or Professor Hyslop to the conviction that in order to account for all the phenomena of psychism it is necessary to include telepathy from the departed in our theory. How much more we may have to include we cannot say; but this much is absolutely necessary in the opinion of those who have made the most exhaustive study of the subject. Spiritualists must learn to bear the element of uncertainty as to the origin of many 'messages' which the acknowledgment of the reality of telepathy from the living, and the extraordinary powers of the (so-called) subjective mind, seem to force upon us. Mr. Myers once wrote to me that it is the most patient who will win the greatest success in this difficult but most important field of discovery. Let us at least determine that we will not forfeit that guerdon by over-hasty generalisations.

The first complaint I have to make against Mr. Hudson's method is that it is very deficient in scientific exactness. He deals in generalities in a way which seems to me inadmissible in a work purporting to be a scientific presentment of a new theory, and when he cites cases in support of his propositions they are such cases as no good judge of evidence could accept as sufficient to substantiate his thesis.

I will give an instance of what I mean. In Chapter IV. he quotes a very few cases, weak cases I should call them, from the evidential standpoint, to illustrate a proposition (the truth of which I, for one, am not minded to dispute), viz., that the memory of the subjective mind is perfect. He then proceeds to add: 'Thousands of similar phenomena have been recorded by the most trustworthy observers. . . In this light the wonderful feats of trance speakers are easily explicable.' The reader is expected, apparently, to regard this as conclusively proving his point; but if the testimonies Mr. Hudson relies on when he refers to 'thousands of similar cases' are on a par with those he cites in this chapter, all one can say is that they would not go far to establish the fact he wishes to prove.

At the risk of being wearisome, I will examine these cases in detail. They are important in determining our judgment as to the value of Mr. Hudson's book as a guide for students. For if we find, at the outset of his work, that the testimony which he accepts as sufficient seems to us quite insufficient to establish his conclusions, we are compelled, of course, to modify our estimate of what follows by the recognition of this difference between his standard and our standard of evidential values.

In Chapter IV. he cites three authorities as witnesses to the fact that the memory of the subjective mind is perfect. The first is Sir William Hamilton, who, in his 'Lectures on Metaphysics,' states that there is 'evidence to show that the mind frequently contains whole systems of knowledge.' There is no reason to question the correctness of this opinion, but it does not, of course, in itself constitute evidence for the facts. Later, however, Sir William quotes a Dr. Rush, who had written about several (anonymous) cases in which abnormal capacity had been exhibited by the insane. Neither, however, can these cases be claimed as evidence of perfect memory, as there is nothing to show that they involved memory at all or that they were not cases of the spontaneous development of faculties hitherto unrecognised by the persons possessing them. Dr. Rush's concluding paragraph approaches more nearly to the kind of testimony required, but it is too indefinite to be of much value. It reads as follows:—

'Sometimes we observe in mad people an unexpected resuscitation of knowledge; hence we hear them describe past events and speak in ancient or modern languages, or repeat long and interesting passages from books, none of which, we are sure, they were capable of recollecting in their natural and healthy state of mind.'

Finally, however, we reach one fairly evidential bit of testimony. It is a passage in which Sir William relates his own experience during a fever:—

'At the same time that I was unable to recognise my friends, I was informed that my memory was more than ordinarily exact and retentive, and that I repeated whole passages in the different languages which I knew, with entire accuracy. I

\* 'The Law of Psychic Phenomena.' By THOMSON J. HUDSON. London: G. P. Putnam's Sons.

† This is doubtless a widely held opinion. A very eminent scientific man and psychical researcher expressed a very similar view to me recently.



recited, without losing or misplacing a word, a passage of poetry which I could not so repeat after I recovered my health.'

'Even this is but second-hand evidence, for Sir William has to preface it by saying, 'I was informed.' In order to establish the correctness of his report we ought to have the corroboration of those who heard him. We know very well how apt are statements of this kind to be unintentionally exaggerated.

The next authority cited deals also with an instance of a forgotten language being used in delirium. It is not even a second-hand report. The recorder, Lord Monboddo, received it from a Mr. Hans Stanley, who had it from the lady, the Comtesse de Laval, who had the experience. She, of course, could not testify to it on her own authority, but was informed by her servant that, in delirium, she had used the Breton language, which she had not heard since her infancy. The fact may be correct, but the weakness of this case, evidentially, needs no comment.

The third case cited is even more defective from this point of view. It is the well-known story related by Coleridge, of the servant who, in delirium, is said to have uttered coherent and intelligible sentences in Hebrew, sentences which were afterwards discovered in the books of a pastor in whose service she had formerly been. This case need not detain us. It is sufficient to point out that Coleridge mentions no names in connection with the story. He merely says that it had happened a year or two before his arrival at Göttingen, 'in a Roman Catholic town in Germany.' To whom it happened, or who investigated the case, or who related the circumstances to him, he does not tell us. His statement that eminent physiologists and psychologists visited the town and cross-examined the case on the spot, and that it was much talked about, gives us the extent of the evidence produceable for this often-quoted story.

The effect of treating a subject in the loose and unscientific manner in which it is treated in this chapter is very misleading, for this reason—it leaves on the mind of a reader who is not accustomed to sift evidence, a general vague impression that a strong case has been made out, when really no substantial evidence has been produced at all. It is exactly the same in the paragraph dealing with dual personality (p. 265). Mr. Hudson suggests a plausible explanation of dual personality and adroitly shows how it *might* be accounted for by suggestion. Nine persons out of ten who read this will probably have a general notion that 'dual personality' has been successfully shown to be due to this same all-sufficient cause. The tenth, however, will take notice of the fact that Mr. Hudson does not give one iota of evidence to prove that these states of secondary personality have *actually* been found traceable to some verified previous suggestion. And here, as elsewhere, one is almost compelled to believe that Mr. Hudson's knowledge of the subject is very limited. He refers to but one case: many others might have been cited. If they were known to him, the reason why he makes no reference to them is presumably because they afford no corroboration of his hypothesis. And indeed, as far as my memory tells me, they do not. But, if so, what becomes of the evidence for his theory?

On p. 269 he concludes his paragraph on 'Dual Personality' with the following remarks: He first tells us that the 'specific character of the mental operations of persons in whom the secondary personality is abnormally developed, has *not been recorded*' (the italics are my own), and then he adds, 'It will be found, however, *when observations are made* in that direction, that they have practically no capacity for reasoning by the inductive process when under the control of the second personality. . . . It is hoped the future observers will direct attention to this question,' &c.

What is Mr. Hudson's warrant for telling us so dogmatically what *will* be the result of observation? Psychical researchers have observed several cases of dual personality already. If Mr. Hudson's assurance as to what will be the result of future observation is based on the result of past observation, either of his own or others, why does he not say so? We are tempted to suspect that his unqualified assertion of what will be found to occur rests on his conviction of what *ought* to occur if his hypothesis is correct. He is fitting his facts to his theory, rather than his theory to his facts.

Again and again we are confronted by statements which betray the incompleteness of his acquaintance with actual facts of psychic experience. The reader can verify this by referring to the following passages among others: On p. 227 he makes the very erroneous statement that, 'all the teachings of Spiritists' are that 'all truth stands revealed to the perception of the disembodied soul.' This remark shows entire misapprehension of what Spiritists believe, and it is surprising that anyone who has studied the literature of the subject at all could have allowed such a sentence to be printed. Moreover, in the passage from which it is taken, referring to the difficulty sometimes experienced in obtaining a name, he simply ignores altogether the explanation so frequently given by the communicating intelligences, viz., that the act of communicating tends to confuse and to obliterate temporarily from the mind much that is clearly known at other times. This is an explanation which is frequently alleged, particularly in the communications coming through Mrs. Piper. Mr. Hudson does not even allude to it, whilst he points out the absurdity of the only explanation he seems to suppose can be produced. Perhaps he never studied the experiences relating to Mrs. Piper at all. As there is no reference made to this very important medium or to the big volumes in which the phenomena occurring with her have been discussed, one can only suppose that he had not read them.

On p. 293 Mr. Hudson states, with respect to 'phantasms of the dead,' that

1. The alleged phenomena are all produced under the same conditions (which anyone who has made a fairly comprehensive study of the subject will be ready to deny).
2. That the one essential condition is that of the partial or total suspension of objective consciousness.
3. That the more complete the extinction of the objective consciousness the more pronounced the success of the experiment; that is, the more tangible to the objective senses of others do the creations become.

Experience, however, shows, as all advanced students of Spiritism will admit, that these last propositions are not invariably correct. The well-authenticated phenomena which occurred with Madame d'Espérance whilst she retained her objective consciousness are apparently unknown to this writer. Possibly he would assert that her objective consciousness *must have* been to some extent in abeyance whilst the phenomena were being produced. This is just the sort of argument which is so objectionable in this work. It ought so to be, for the theory requires it, therefore we must assume that so it was. But even if we were to admit that her objective consciousness may not have been in its normal condition, still it would be totally incorrect to state that the success of the experiments is in inverse ratio to the extinction of objective consciousness. Madame d'Espérance tells us that she usually retained her normal consciousness, but the tangibility of the 'phantasms' that appeared with her, and their objectivity to sense perceptions, were *more* obvious than is often the case with trance mediums.

These are only two instances of mis-statements which betray the writer's lack of knowledge of the subject with which he has attempted to deal. I shall have to refer later on to Chapters XIX. and XXI., in which the superficiality of his knowledge is particularly obvious.

Mr. Hudson frankly admits that he has never seen a genuine materialisation; this may be his misfortune, not his fault. But that he should venture to theorise with such assurance on these complex phenomena without having had any personal experience of them, is astonishing, or would be astonishing, if we did not all remember how readily theories suggested themselves to us when our own knowledge of this science was quite elementary, and how plausible they seemed when applied to a limited range of experiences. It is only by extended study that we can learn to suspend our judgments, and to resist the temptation to deduce from 'too few factors our formula for the Sum of Things.'

[As I think all who attempt to deal with this intricate subject owe it to their readers that they should do their best to verify carefully, as far as possible, every definite statement which



they venture to make, I wrote to Madame d'Espérance whilst preparing this article for publication, and asked her to kindly tell me whether the phenomena were fuller or stronger when she was less conscious, or whether she was fully conscious during some of the best manifestations; at the same time I asked permission to quote from her reply. She writes as follows:—

'I can only say that I have *never* been unconscious during any manifestations. On the contrary, my senses were, as a rule, abnormally keen and active, so much so that at times they were a torture to me. Sounds from a distance, beyond normal hearing, were perfectly audible to me during a séance. The slightest vibration of the air, such as that caused by a movement of a person, caused me inconvenience. A fly alighting on my hand or arm caused a pain like neuralgia.

'When I have spoken of being dazed, it has not meant that I was in any way unconscious, but rather that I experienced a physical weariness and weakness which would now and again prevent the effort to follow intelligently the development of the phenomena, and reduce me to the position of a listless observer rather than that of an eager, interested student, striving with all my might to grasp and piece together the observations made by the senses. This condition is, I believe, not general among mediums; but it was my own choice; and the bargain I made with the spirit workers from the beginning of my inquiry was that under no circumstances were they to use me, or my powers, except I was perfectly conscious of all that was being done. Very probably this made their work more difficult and increased my sufferings greatly; but I have not, and never shall, regret it. The knowledge I have gained is to me personally beyond question, and it is more than possible that without it I should never have been what I am—a Spiritualist. I have a rather limited capacity for faith; I must always know things before I can accept them.'

I am greatly indebted to Madame d'Espérance for her kindness in writing me so full a reply to my inquiry, and I am sure it will be of great interest to others.—H. A. D.]

(To be continued.)

## MAN AND HIS GARMENTS.

The 'Banner of Light' of September 3rd has an interesting and suggestive article entitled 'How many suits do I wear?' The 'I' referred to is the conscious immortal spirit which possesses the power of self-expression and has two, or possibly three, suits, each of the several garments being fitted for the work required of it.

The first of these suits is:—

'The physical wardrobe with its suits of skin, tissues, nerves, and bones, surmounted by the interesting cap we call the skull, in which is housed the most wonderful telegraphic installation the world has ever known. This suit relates to our out-of-door life, is our outer garment and suitable to the climates of the poles or any variation between those extremes. While it is in good shape, unpatched by the doctor, or without undue strain by the wearer, it meets every reasonable demand made upon it, and many seemingly unreasonable ones also. Without doubt no more marvellous suit of clothes could be found if we searched the world over. This is suit number one, but a suit is made up of single garments, and each has a relation to the other, and all combine to be of service to the wearer.'

The 'I,' affirms the 'Banner of Light,' not only wears the suit but lives 'in its most important portion—inside that cap, the skull—and actually within that pulpy mass we call the brain':—

'It is pure spirit individualised, but it depends upon the body, its parts and passions, for the expression of its inherent powers, and on this plane the body provides the machinery for the spirit to express itself through, and to enable it to come into relation with its present external conditionings. Consciousness, will and intelligence are the possessions of the spirit; these flow through the organism outwardly from the brain and thence through the nerve system and finally to the great organs of the body, and the faculties and functions ultimate the expression of the spirit's activities. These co-operate with, or are antagonised by, the activities of the body and the reactive effects thereof within the thought sphere. Hence arises the perpetual conflict between what is called good and evil, the effort of the soul to rise above the body as it is often misalled; but which is really the endeavour of the spirit to co-ordinate the body to its own purposes. Here it will be noticed that the material so-called,

and the spiritual so-called, blend and intersphere with each other in either direction. But is the relationship direct between the enveloping material suit and the interior wearer? It does not appear likely, the connections would be too crude. Consequently we must seek another suit of clothes.

'Admitting that personality continues after death we must also admit it must depend upon an organism to ensure that result. Further, that organism must perpetuate the records of the previous career, that is those records which are necessary to the purposes of the spirit upon its new plane of operations. What more reasonable than to suppose that nature is still continuing her evolutions after she made a physical man? and that within the man himself—we are referring to the bodily organism, of course—she is evolving another personality *pari passu* during the life of the outer body? and, if so, we may find a second body within the first so to say, a psychical body, commonly called the soul body, and doubtless that inner body has its faculties, organs and capabilities as has the outer one! While, also, being more refined—spiritual (?)—it is in closer union with the inner spirit and constitutes really its innermost garment. Two suits of clothes we can thus clearly trace, each suit made up of its several garments, each garment related to its fellows, each suit to the other, and all to the inner spirit whose clothing it all is.

'The phenomena of our expression are made manifest first by the activity of our interior being, which is transmitted to the psychic brain and its dependencies, which in turn transfer it to the external cerebral and neural organisations, which carry it outwardly to the appropriate avenue of external manifestation. . . .

'We wear then, at least, two suits of clothes, our matter body and our soul body. Each suit comprises many garments. Let us keep them in good order, rightly using them, and when we lay aside our present outer suit may it be, fair wear and tear excepted, as the lawyers say, in good order, and show that we have worn it wisely and also serviceably.'

## THE 'POLTERGEIST.'

I have had two experiences of what may be termed the vagaries of the 'Poltergeist' in a West End flat. The first occurred after a small séance in another flat in the same building, a short distance away. It consisted of knockings on the walls of both sitting-rooms, following me into each. These knockings lasted three-quarters of an hour, and were silenced by conjurations to cease in the Holy Name. The second set of disturbances, also in the same flat, frightened a visitor and her maid, not myself. They consisted, besides rappings on the door, of footsteps up and down the drawing-room, and the banging of books on a centre table. At these latter manifestations I was not present, as they happened always after 11 p.m., but I was conscious afterwards of a sense of evil. They were silenced by me in the same manner as the former; at least, neither my friend nor her maid heard any more noises after I used the form of exorcism. I often hear rappings on my door in various places, and am generally given their history at the time by my 'guides.' Few, I gather, come from mere mischief, and most of them are, I believe, simply caused by the thoughts of the incarnate and discarnate centred round an old habitation.

'Pax.'

'RIGID TESTS OF THE OCCULT.'—'The record of the remarkable experiences through the mediumship of Mr. C. Bailey, with a critical examination into the origin of the phenomena,' written by 'X.' (of Sydney, N.S.W.), and published in the 'Harbinger of Light,' extracts from which have already appeared in this journal, has been reprinted in pamphlet form in Melbourne by J. C. Stephens, of 146, Elizabeth-street. It makes a work of 140 pages, including a number of illustrations of *apports* and a portrait of the medium, and is one of the most complete and carefully compiled accounts of psychic phenomena ever produced. The test conditions instituted by 'X.' and his friends were apparently thorough, and they were cheerfully acquiesced in by the medium and his 'guides.' The results, many of which are already familiar to our readers, were of a startling character, and in the preface 'X.' states that he commenced his investigations through Mr. Bailey 'steeped in varied theories of the non-spiritistic though occult origin of such manifestations,' but he says that long before that investigation was at an end he was 'forced by the logic of the facts and the light of reason and common-sense into a firm conviction of life beyond the grave.' We have received a copy of this pamphlet from Mr. T. W. Stanford, and also one from the 'Harbinger of Light,' but unfortunately its price is not stated and we do not know where it can be obtained in London.



## MADAME BIANCA UNORNA.

The subscription on behalf of Madame Bianca Unorna, started by Mr. Gilbert Elliot, may now be considered closed, the object contemplated having been satisfactorily accomplished. As soon as it was known that contributions would be invited towards a fund for the payment of the fine of £25 imposed on Madame Unorna, Mr. Clement Harding, with the view of obtaining her release without delay, kindly advanced the necessary amount at once, in the confident anticipation that he would be recouped in a few days from the subscriptions of sympathetic friends. He forwarded accordingly £25 to the prison authorities on September 5th, and Madame was released the same day. The contributions received at this office—including £2 from Mr. Clement Harding—have realised £46 3s. 6d., as shown by the subjoined list. Out of this amount the £25 advanced by Mr. Clement Harding has been returned to him, leaving a balance in hand of £21 3s. 6d. The anonymous friend who remitted to us the handsome donation of £30 specially requested that if it was not all required to secure Madame Unorna's release the balance should be handed over to her for her personal use, and other friends having also made a similar suggestion, their generous proposal has been complied with.

Contributions received: Gilbert Elliot, £1; M. Phillips, 10s. 6d.; 'Grateful Spiritualist,' 5s.; J. Williams, 5s.; J. M. C. Steinbelt, £1; A. Cuthbert, £1; J. B. Aitken, £1 1s.; Mrs. S. B. Gadsby, 5s.; Madame I. de Steiger, 10s. 6d.; 'Barber-Surgeon,' £1 1s.; Mr. and Mrs. Longmore, 5s.; M. B. J., 5s.; W. Francis, 3s.; E. G., 7s. 6d.; Mrs. M. Skilton, 5s.; R. A. D., £1 1s.; H. L., 5s.; E. J. Robinson, 1s.; Mrs. T. M. Povey, 10s.; A. Engler (Bohemia), 15s.; E. C., £1; Mrs. M. Gillies, 3s.; H. P. D., 2s. 6d.; Mrs. Hardy, 5s.; M. W., 2s. 6d.; Mrs. C. W. Swanston, £1; Maud F. L., 5s.; R. Padgham, 10s.; Clement Harding, £2; 'A Spiritualist,' £30; total, £46 3s. 6d. Repaid to Mr. Harding, £25; balance paid to Madame Unorna, £21 3s. 6d.

JAMES ARCHER, R.S.A.

I think I ought to supplement your brief *resumé* of the works of the late James Archer, R.S.A. When a youth he was commissioned by De Quincy to paint his portrait. He even saw him use the phial! This portrait is the only one extant of De Quincy. He also painted a portrait of Louis Stevenson when a child; Lord Jeffreys, of Edinburgh; and Lord and Lady Dufferin, whose friendship he enjoyed. He was a noble specimen of a type now exceedingly rare. His fellow artists all knew that he was an ardent Spiritualist, for he hid his light from none; so that there can be no excuse for the newspapers ignoring the fact in which he gloried. Permit me to add that it was both pleasing to me, and remarkable, that my letter entitled 'Arise, Shine' should appear in the same issue of 'LIGHT' as the notice of the transition of one of my dearest and most honoured friends.

JAMES L. MACBETH BAIN.

## 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.*

## 'Sinned,' or 'Has Sinned.'

SIR,—Your correspondent, Mr. E. D. Girdlestone, 'feels certain' that the translation 'sinned,' in John ix. 2, is a mis-translation, and adds, 'the Greek word here rendered "sinned" equally may mean "has sinned,"' and with this correction he ingeniously suggests a prolepsis. But unfortunately for the correction, 'sinned' (or 'did sin') and 'has sinned' would not be expressed by the same tense in Greek, but the former by the Aorist, the latter by the Perfect. The Greek word here is ἥμαρτον, the Aorist of ἁμαρτάνω, not the Perfect (ἥμαρτηκεν).

C. C. M.

## 'The Necessity for Reincarnation.'

SIR,—Please permit me, even if you cannot spare the space which would be required were I to reply to the assumption of Mr. B. Stevens, that belief in the begetting and perfecting of mental personalities cannot rationally co-exist with belief that

the infant dead of this plane are evolved into mental personalities in the beyond, and to his assertion that the statements in John i. 21 and Luke i. 17 about John the Baptist have no authority whatever, to point out that the last two sentences of the letter of Mr. Stevens altogether misrepresent what I said about pre-existence. I expressly stated that I was referring only to *Judea*; and what I said, even as regards *Judea*, was not that none of its inhabitants in the days of Jesus believed in metempsychosis, but that some of its inhabitants believed in pre-existence without believing in metempsychosis. In my mind's eye were both the fact that some of the Essenes are supposed to have believed in metempsychosis, and also the fact that Philo, a contemporary of Jesus, and the Pharisee, supposed by the author of 'Lux Orientalis' and by 'C. C. M.' to have written the 'Book of Wisdom,' expressly stated that he believed, not in human reincarnation, but in the pre-existence of human souls in a pure state (see 'Leg. Alleg.' i. 30), a belief doubtless shared by many inhabitants of *Judea*.

J. DENHAM PARSONS.

[This correspondence is now closed.—ED. 'LIGHT.']

## Palmistry and the Press.

SIR,—The 'Daily Mail' has lately published a series of articles against palmistry, with the result that 'Keiro' and others have been prosecuted. That is the 'Daily Mail' down to the ground, and just like its ignorant and aggressive Philistinism. How I detest that trait! When will these stupid and materialistic editors learn that palmistry is a *true* science?

The general attitude of the modern daily Press towards occult phenomena is simply pitiable in the extreme, and shows the grossest ignorance of the subject. I *know* palmistry, by *experience*, to be *true*. Quacks and impostors hang on the skirts of every profession and science, but that fact does *not* invalidate them.

Alas! for the credulity of incredulity, and the readiness of multitudes to believe in—*nothing save themselves!*

Karsfield, Torquay.

F. B. DOVETON.

## The Church and Spiritualism.

SIR,—In response to the query, 'What right has a clergyman to ignore such claims as Spiritualism makes?' although only a layman, I would suggest that the Church of Christ concerns itself chiefly with the doctrine of Christ, and sets forth His teachings and His life, which are superior to, and vastly more important than, the teachings of Spiritualism that the soul survives bodily death, which fact is not ignored by the Christian Church.

However interesting the fact may be, that we are able to materialise after death and prove the continuation of life, yet it is not essential to the soul's welfare that manifestation of the departed soul be materially demonstrated.

I am only a theoretical believer in Spiritualism, having had no experience of any moment. I have learned much that has been useful to me, lifting me into a higher plane of thought, a grander conception of God and the soul, by a study in occult matters, *i.e.*, psychological and spiritual knowledge.

The fact that many Spiritualists do not believe in the divinity of our Lord Jesus Christ is sufficient in itself to deter the clergy from participating as a body in a movement that is to them unchristian. The creed of 'Imperator' in 'Spirit Teachings' has no doubt caused many to hold the belief that Christ was not God. But spirits, I take it, are no more infallible than we are in regard to what is truth. In fact, they do, I understand, contradict each other.

Bristol.

LAYMAN.

## Clairvoyance.

SIR,—People who cavil at everything connected with clairvoyance are fond of saying that there is no practical use in it. The opposite has been my experience, for, having consulted a clairvoyant when in difficulties, I found him perfectly accurate in all details, and perfectly correct in his forecast of my troubles. He arrived at his conclusions, not only by the aid of the crystal, but by putting letters to his forehead, which enabled him to tell me of the moral qualifications of the writers.

S. S.

## 'Ohne Hast, ohne Rast.'

SIR,—Will the author of the article in 'LIGHT,' entitled 'There shall be Time no Longer,' kindly give the English translation of the above quotation? If it is in any way a help to true dignity and noble progress, I, for one, should like to understand it; not being in English, I cannot.

A WORKING WOMAN.



## Christian Spiritualism.

SIR,—I am comparatively a recent investigator into the truth of Spiritualism and would like to relate my experience for the benefit of others, because my attitude towards the subject was one that is doubtless common with a large number of people.

My first feeling was one of doubt and scepticism. Then, when I became convinced that there was something in it, I concluded that it was probably the result of a kind of self-hypnotism. Closer contact and study, of course, established me as a firm believer in all that is claimed for Spiritualism by its most enthusiastic adherents. To-day I stand convinced by personal experience that there are in it immense possibilities for good in the way of spiritual upliftment; that its higher phases are in perfect harmony with Divine revelation as set forth in the Old and in the New Testament; and that it is open to every earnest seeker whose aspirations are towards Christ to obtain most precious counsel from high and pure spirit sources.

All my spirit communications have been obtained through the 'telesphere'—and for the benefit of those who may not have heard of it I may say that the 'telesphere' is a recent invention for obtaining messages, in the form of a light folding table for two or more sitters. The top has a sunk dial with the letters of the alphabet round it; a pointer in the centre is arranged so that a backward and forward movement of the top of the table causes it to move round the dial to the letters required to spell out the message. For more than a year my wife and daughter and I have had regular sittings on Sundays and Wednesdays. My wife and daughter sit at the table and I write down the communications as spelt out. We sit from an hour and a-half to two hours as a rule, and get most helpful messages of from five hundred to seven hundred words each time. We have four spirit friends who come regularly and call it their privilege to aid us in Christ's work. One is a spirit doctor who on Wednesdays has given us most valuable advice as to the treatment of ailments of members of our family and of our friends, and which has never failed to do them good. On Sundays our sittings are more of a religious nature, and what we get are gems of little sermons which others would have to hear to appreciate. For instance, on Sunday, July 10th, my wife and I attended service at St. Paul's Cathedral, and in the evening at our usual sitting some very beautiful comments on the Cathedral service were given to us, with much spiritual counsel, encouragement and advice.

I do not know how this may appeal to my spiritualistic brethren, but it has afforded me so much help and guidance that I am constrained to make my experiences known, in the hope that others may be equally blest.

HENRY GRAHAM.

62, Perry Vale, Forest Hill, S.E.

## Corrections.

SIR,—Having always admired so much the way in which 'LIGHT' is edited and printed, my surprise is the greater at finding four mistakes in my letter, 'Man the Master of his Destiny,' in your issue of August 6th.

In the tenth line, 'alternative is *incorrect*' should be '*irreverent*'; in the ninth line from bottom, 'substitute for the time of warfare' should be '*tonic of warfare*.' In the third line of the second column, 'for the legs and mind' should be '*legs and wind*'; and in the twenty-fourth line, 'from five generations' should be '*for*.' The first is the more inexcusable as it occurs in a quotation from your own pages, and the same sentence is repeated twice in this same letter, each time printed correctly (see pars. 6 and 8).

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

A. K. VENNING.

[We greatly regret the errors to which our esteemed correspondent calls attention. It looks as though, in some unaccountable way, the letter escaped the eye of the printer's reader altogether.—ED. 'LIGHT.']

HOW CHARACTER IS FORMED.—'All great actions, characters and events are prepared for in silence and obscurity by innumerable little seemingly unimportant actions, refusals, acceptances, dispositions. The roots of a great character spread out like the roots of a great tree, ten thousand filaments drawing their virtue from the dark earths and secret springs and yielding each its proper increment to that great strength with which the tree or character flings its branches and defies the storm. Men and women are best known as they are most surely fashioned by such little seemingly petty actions as the breaking of bread or the making of it or the tasks necessary for the honest earning of it, because the whole character rushes into expression in every part, because every part reports the soundness or unsoundness of the whole to which it has contributed its due proportion of those elements which make up a human life.'—JOHN WHITE CHADWICK.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. H. Fielder gave an earnest and impressive address. Speaker on Sunday next, Miss Rosa Green, of the Salvation Army. We hope to greet her with a good audience.—N. B.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last, both morning and evening, eloquent addresses were given in a very charming, earnest, and sincere manner by Mrs. J. Checketts. On Sunday next Mr. G. Spriggs, of London, will again occupy our platform.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On the 7th inst. Mrs. Roberts, of Leicester, gave successful psychometry. On Sunday last Mr. T. B. Frost, president, replied to written questions, and an after-circle was conducted by Mr. Webb. Speaker on Sunday next, at 7 p.m., Mr. John Adams.—W. T.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. Ronald Brailey gave an inspirational address on 'Angel Visitors' and clairvoyant descriptions of a convincing character, which were all recognised. On Sunday next, at 7 p.m., Mr. D. J. Davis and Mrs. Weedemeyer. On Sunday, the 25th inst., Mr. John Lobb; subject, 'The Departed.'—H. A. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On the 8th inst. Mrs. Roberts, of Leicester, gave clairvoyant descriptions very successfully, and on Sunday last Mrs. Atkins gave clairvoyant descriptions, to a good audience, which were nearly all recognised, and conducted the after-circle. Speaker on Sunday next, at 7 p.m., Mr. Edward Burton; subject, 'Spiritualism.' Public circle every Thursday, at 8 p.m.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. H. Priddle conducted the circle successfully. In the afternoon Mr. Ray continued his very useful open-air work on Peckham Rye. In the evening Miss Bixby gave a brilliant address, which was followed by good clairvoyant descriptions, ten of which were recognised. On Sunday next, at 11 a.m., public circle; at 3 p.m., meeting on Peckham Rye; at 7 p.m., Mr. Cecil will give clairvoyant descriptions.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Gerands and Mr. and Mrs. Boddington spoke earnestly on 'The Aims and Objects of Spiritualism' and 'The Duties of Spiritualists.' The instrumental music, including a violin solo by Mr. Dean, was much appreciated. On Thursday next, at 8.15 p.m., public circle. On Sunday next, at 7 p.m., Mr. Fielder. On Saturday, September 24th, at 8 p.m., social and dance. Refreshments included, 1s.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie received a warm welcome after her visit to the Highlands. Prior to giving clairvoyant descriptions 'Sunshine' made a few helpful remarks, and of the twenty spirit friends described fourteen were recognised. Mr. H. Hawkins ably presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'Does Spiritualism Spiritualise?' On September 30th a social gathering will be held to welcome home Mr. J. J. Morse.—S. J. WATTS.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last, after a short address by our president, 'Experiences' were related by Mr. Freebold and a lady, and some interesting and instructive accounts of phenomena, drawn from the society's records of developing circles, were read and explained. On Monday evening last Miss Bixby gave clairvoyant descriptions. On Sunday next, at 11 a.m., open circle; at 3 p.m., Lyceum anniversary and tea; at 7 p.m., Mr. J. A. Butcher, trance address. On Monday, at 8 p.m., clairvoyant descriptions by Miss Lynn.—J. K.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. Young, president, delivered two able scientific lectures, which were much appreciated.—M.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last, after a reading from the 'Light of Reason' by Mr. G. W. Lear, a very earnest address was delivered by Mr. J. Connolly on 'Man's Search for the Fundamental Principles of Truth.'—W. H. S.

LEICESTER.—LECTURE HALL, LIBERAL CLUB.—A Lyceum is about to be formed in connection with our society, but, as we have no accommodation at the Liberal Club, we have taken the Central Hall in Silver-street for the purpose. The opening sessions will be held on October 2nd, at 10.30 a.m. and 2.30 p.m. All friends will be welcome.—H. W.