

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe

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

No. 1,274.—VOL. XXV. [Registered as] SATURDAY, JUNE 10, 1905. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Our friend Mr. James Robertson has just published a pamphlet entitled 'Mediums and the spiritual press—A protest.' Neither Mr. Robertson nor his publisher has favoured us with a copy, but another friend has kindly done so. The publisher is Mr. John Rutherford, of Glasgow, and the price is twopence. The 'spiritual press' is, we are sorry to say, 'LIGHT,' and 'LIGHT' is very seriously taken to task by Mr. Robertson. We have read, with natural carefulness, his 'Protest' and do not feel any the worse, though, having sadly misunderstood us, our friend has on many points grievously misrepresented us. We are just a little sorry, however, and chiefly on his own account, because he is grieved. It is perfectly obvious that we are bound to do our best to keep mediumship free from fraud. The process is bound to be unpleasant and provocative, and sometimes mistakes will be made, but we must be content to say with the writer of the Epistle to the Hebrews, 'All chastening seemeth for the present to be not joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteousness.'

Admiral Togo attributes his victory to the virtues of the Mikado and to the good offices of the spirit people. The 'virtues of the Mikado' we may translate into—the Mikado's good intentions and the justice of his cause; but the good offices of the spirit people can only be taken literally. The Admiral may be right or wrong: but what interests us is the fact that the Japanese appear to be Spiritualists to a man:—and they are by no means fools.

'The Pittsburgh Times' gives a long account of a young woman who is employed at a large Sanitarium to clairvoyantly discover lost articles and to find missing patients. The story goes minutely into particulars and records many remarkable cases, but the following extract, indicating in general her powers, must suffice, as sufficiently confirming the possession of a faculty which, for all we know, may, in time, become a valuable commercial asset:—

In a sanitarium up the Hudson there is a young woman employed to assist in diagnosis, to locate patients who escape from their attendants, to find lost or stolen property, and to do other work which her peculiar powers enable her to accomplish in an unusual way. This work she has been doing for about two years, and she receives a regular salary for it, says the New York 'Sun.'

It was during an illness that her unusual powers were discovered. She was attending a business college in the town when she fell ill, and as two of her sisters were employed at the sanitarium she was taken there. While she was being treated she frequently announced that she saw certain things occurring at a distance, and later it was found that her statements were correct.

In an institution where there are from seventy-five to one hundred patients, many of whom have slight twists in their mentality, there is more or less trouble over articles misplaced or removed without the permission of the owners. It was found that this girl could invariably locate these missing articles. In this way it came about that, when she had fully recovered, she was employed regularly in the sanitarium.

She does her unusual work in a matter-of-fact, simple way, seeming to think no more of it than she does of arranging the flowers about the house or putting a room in order.

Although she knows nothing of medicine, it is stated that she is able to be of great assistance in determining the ailments from which patients are suffering. When considering a case she usually says whether the person can be cured or helped, or whether nothing can be done for them, and it is stated that in but two or three instances has she made a mistake in this or in other matters.

This is the more remarkable when the variety of the subjects she considers is taken into account and the fact that there is scarcely a day that she is not called on to state the condition of patients at a distance who have been in the sanitarium and are still being looked after by the doctor. In speaking of this, he says that Anna gives him better data as to absent patients than he gets from letters from the patients themselves or their friends.

Miss M. E. Robinson contributes to 'The International Journal of Ethics' an original Paper on 'Originality.' She thinks we are living in a self-conscious world to-day, a world very largely of display, of fashion, of vulgarity, and therefore of stupid conventionalism; so that, with all our bustle, we are stagnant, and, with all our excitement, we are dull. We want more genial freedom, she thinks:—

We ought to be willing both to be ourselves and to let other people be themselves. We ought to go even so far as to countenance, both in our case and that of others, those thoughts and actions which on some grounds appear almost outrageous to us. Emerson goes so far as to say: 'I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the doorpost "WHIM." I hope it is somewhat better than whim at last, but we cannot spend the day in explanation.'

The concluding thought is, to use her own word, a refreshment:—

The spirit of truth would make all men brothers. It would make us all lovers of nature and all promoters of progress. Then there would be joy in mere living, and the inevitableness which is the charm of the works of genius would characterise our common acts. The legality of our social life would be the rhythm of music and not the regularity of machinery. Natural laws cannot harden into conventions, because they are new every morning and fresh every evening. We can never weary of doing that which answers the necessities of our nature, which are constantly arising. We need not look to little children and so-called innocent savages and far-off golden ages for refreshment, if we are only true to ourselves. The path of progress lies straight ahead of us. We have merely to be honest and we shall be true to the nature which civilisation has built up and which will enable us to climb the giddy heights of the future with the steady faith of a child. The task of this age is, therefore, the creation of a distinctly human atmosphere in every place where men live and work.

'Thought: an advocate of Psycho-Therapy,' is a new Monthly, published in Chicago by 'The Magnum Bonum Company.' The editor, in his first number, gives what he calls 'an outline of my working hypothesis.' From this we

extract the following, which specially relates to the powers of thought:—

Man, as Mind, is a differentiated point within a series of circles, forming an essential part of the Infinite Whole. He acquires a lasting specialised personality, constituting a noble, sentient cell in a larger organism, which, in turn, is itself a unit in a series of comprehensive organisms.

Thought is a mode of motion of the Infinite Life, and possesses unmeasured energy, manifesting, however, along definite lines and in accordance with unchanging laws.

Thought can be evoked by man at will, and his will has power to give it direction in the human sphere.

Physical function is amenable to the action of thought, being susceptible to direction and modification by it.

Curative thought can be communicated to a distant patient without appeal to the sensory means commonly employed, such communication constituting what has been termed 'telepathy.'

Man, as we know him, manifesting distinct traits, presents life phenomena on two planes, the conscious and the sub-conscious.

So-called sub-conscious action is far more elaborate and important than conscious action, and its power, under ordinary conditions, is dominant, there being action and interaction between the planes.

Volition when summoned to activity on the conscious plane is capable of profoundly modifying unconscious action, and hence, by such a procedure, sensory conditions can be changed, and comfort and health (which are harmonious functioning) established.

Will (concentration of mental rays) is the all-important factor in cure, and what we have come to know as 'faith' is essentially will of an absolute type, linked to imagination, which gives the RATIONALE of the results so commonly obtained.

America, we are glad to say, welcomes women as ministers; and we are still more glad to believe that they are spiritually and ethically acceptable,—less merely theological and more humanly practical than the average man. Here is a pleasant proof of it in a sermon by Ellen T. Leonard, delivered in All Souls' Church, Chicago. The texts were the two apparently contradictory ones in Galatians vi. 2 and 5: 'Bear ye one another's burdens and so fulfil the law of Christ.' 'For every man shall bear his own burden.'

The following is the preacher's clever and inspiring solution:—

Paul makes the first of these two sayings secondary to the last, or provisional. 'Bear one another's burdens *because* everyone must bear his own.' That is, since each must bear his own, help him all we can to do it. Help him by bearing our own as steadily as possible that we may not unnecessarily drop a part upon him; and help him by sharing his or allowing him to share ours if really necessary. Do not take his burden off his shoulders and bear it for him, nor allow him to take ours, but each help the other to adjust himself to its requirements while seeking to do the same one's own self. We do our neighbour an injury every time we carry his burden for him, unless it is briefly, till he can reassume it, but we can help him and ourselves by putting shoulder to shoulder and sharing burdens, or by exchanging them temporarily. If we narrowly and severely hold ourselves to our own and say 'we will be strong, take no help from our neighbour, nor allow his needs to divert our strength from our own duties,' we are teaching our strength to become our weakness and missing the half of our lives. If we lavishly and lightly disregard our own, spending ourselves in the unwise assuming of the burdens of others, we soon learn that we have begun at the wrong end, for it is not the one who overlooks his own burdens or shrinks from the mastery of them who is most capable of helping his neighbour. The further we look, the more deeply we live, we come to understand that *only* by bearing our own burdens are we made capable of helping others to bear theirs, and only by helping others are we enabled to bear our own. One cannot help his neighbour without receiving benefit himself. If he has done so in the right spirit, neither grudgingly nor condescendingly, it in some way gives him new light and strength.

'The Garment of God,' by Michael Wood (Bushey: The St. Mabel Workshop), is a Poem without rhyme, telling the story of a mystical redemption: a little difficult to follow but, like all Mr. Wood's allegories and parables, touched with a certain romantic grace that reminds one a little of Olive Schreiner.

THE PHILOSOPHY OF CLOTHES.

In a recent article on 'The Socialistic Ideal'* we considered the illusiveness of the ordinary conception of property or possessions. There are also many illusions in the popular mind connected with apparel. To awaken the recognition of some of these fallacies was obviously the motive of a novel ('The Storm of London') which has lately run through several editions in a few months. Another novel which has since appeared, 'The Canon in Residence,' was written for the purpose of exposing another fallacy connected with clothes. It hinges on an incident which compels a minister of religion to doff his clerical garb and mix with his fellow men in the costume of a layman. The result of this compulsory obliteration of the ministerial hall-mark, and the consequent loss of prestige, are a great gain to the parson himself, and a large increase of influence. He obtains truer knowledge of the men with whom he mixes, and becomes more capable, therefore, of dealing with them.

Although in other respects altogether dissimilar, these two novels alike emphasise the importance of recognising that the vestments which we spend so much time in procuring and putting on are liable to become disguises, to hide us, not externally merely, but mentally and spiritually, from ourselves and from each other. They may hinder the naked human soul from forming a true estimate of itself, and from discerning the real self in others. It would be well to ask ourselves sometimes what readjustment in our estimates would ensue if it were customary for every individual to be similarly attired, without adornment or distinction of any kind, and if, in addition, all titles were abolished by which rank and profession are denoted. We do not maintain that this is either possible or desirable; we merely suggest that it offers a salutary subject for reflection.

If, for instance, a minister of religion could *only* attest the dignity of his calling by conduct, and did not carry with him, by his costume and title, an external claim to be treated differently from other men, who can doubt that he would be confided in by his fellows with a freer sense of comradeship, and that his influence would be proportionately increased? And if every one of us were habitually clothed alike it would become necessary to form our first impression of others entirely by face, voice, and manner, and many a misleading estimate founded on less reliable indications would be avoided.

We must not, however, ignore the fact that distinctiveness of apparel is, to a certain extent, expressive of character. As character modifies the physical organism and expresses itself through it, so also it may and does to some extent find expression in the apparel worn, in the way it is put on, in the colours and style selected; but the tyranny of fashion is such that the possibilities of true self-expression through clothing are greatly limited. And other circumstances, financial and otherwise, limit them yet further.

That there might be a true philosophy of clothes, however, we do not dispute. If fashion were dethroned and each individual were free to choose the vestments with which he should be clothed, and if it were regarded more in the light of a duty to our neighbour that each one should contribute his or her share to the cheerfulness, grace, and beauty of the world, in outward appearance as well as in inward spirit, then clothing would cease to be illusory and misleading and would become a real factor in the development of the race.

The spiritual significance of raiment is beautifully suggested by Swedenborg. In his disquisition on the garments

* 'LIGHT,' March 18th.

of angels he says, 'Garments signify truths investing good.' And again, 'Their garments correspond to their intelligence, and therefore all in the heavens appear clothed according to their intelligence; one therefore has more excellent garments than another.' 'They said also that their garments are changed according to the changes of their state.'

In the real world, then, we expect it to be no longer possible to hide from each other our real state, for there is 'nothing hid that shall not be known.' It does not follow, as Swedenborg expressly states, that 'all the secrets of hearts will be manifest to everyone.' Not at all; to the All-knowing alone belongs this prerogative; but the general character of each individual will, if we may trust this seer's insight, be manifest at once to others. 'It is not allowable,' he says, 'in the spiritual world for anyone to think and will in one way and speak and act in another. There everyone must be the image of his own affections or his own love; and therefore such as he is in his interiors he must be in his exteriors.' 'From every spirit and angel there flows forth a sphere of his love, and thence a sphere of his truth or falsity, and this in every direction. Hence it is that all spirits, as respects their character, may be known from the spiritual sphere alone that goes out from them.' Even in this life, under the limitations of the flesh and the illusions of fashion, the truth of this statement can be verified in the experience of sensitive minds. It is a salutary consideration to remember that when death has stripped us of the sheath of flesh we shall appear in our true characters to ourselves and to our acquaintances, that we shall know ourselves as we are, and that it will be no longer possible to hide ourselves in borrowed coverings, which can be suitably denoted by the word 'apparel,' *i.e.*, that which *sets off* and makes a thing appear better than it would otherwise do; or by the word 'garment,' that which adorns; or 'clothing,' that which covers; but we shall be 'arrayed in raiment'; the primary sense of array being to make straight or right, and raiment being, as the very sound tells us, significant of that which emanates or radiates from a centre.

INVOLUNTARY PHENOMENA.

Signor V. Cavalli, in 'Luce e Ombra' for May, calls attention to some phenomena produced in direct opposition to the will of the medium, a non-professional one, who had given many proofs of good faith. This lady had a great dislike to the sound produced by the scratching of finger-nails on a table, which had a painful effect on her nerves, and she strongly protested when the experimenter made this sound in order to get the spirits to imitate it. 'But,' says Signor Cavalli, 'against her evident and decided will, the imitation was produced. Therefore, in my opinion, it could not be animism in this case, unless we suppose that the spirit of the medium, in order to please me, and at the same time to deceive me, amused itself by tormenting its own physical body.'

In answer to the objection that the psychic force might have been obeying the experimenter's will, Signor Cavalli points out that this theory demands passivity on the medium's part, whereas she was energetically opposing her will to the production of the sounds.

Another remarkable result was obtained when each member of the circle, in turn, produced rhythmic or other sounds, and these were imitated by the unseen agency. But when it came to the medium's turn, this agency absolutely refused to follow her lead, either on account of some previous disagreement, or in order to make it evident that the medium was not the causative agent, but only an instrument for supplying the power. Naturally the medium was angry and mortified, but in vain did she insist and implore—the reply, when not simply silence, being a flat 'No,' given by movement of the table, or by raps sounding inside the substance of the wood. 'This,' says the writer, 'appeared to me to be a convincing proof of the action of an agency apart from the medium, for it was opposed to the medium. Thus even these little signs and raps enable us to distinguish the action of an intelligent operator as the extraneous agent in spirit phenomena; while to bring in the medium's sub-consciousness as an explanation is a subterfuge scarcely to be called scientific.'

IMMORTALITY:

ITS NATURALNESS, ITS POSSIBILITIES AND PROOFS.

AN ADDRESS BY J. M. PEEBLES, M.D., A.M., Ph.D.,
To the Members and Associates of the London
Spiritualist Alliance.

(Continued from page 260.)

As 'God is Spirit,' pure, immutable, absolute, and omnipresent, so man, being made in the image of God, is necessarily a spiritual being. We are all His offspring, according to both Grecian poesy and Apostolic inspiration. And it is the spirit that is immortal, *and not the soul*. Mark well this point: *not the soul*. It is no more incorrect, astronomically, to speak of the 'sun rising in the morning' than it is, religiously, to speak of the 'immortality of the soul.' No such phrases as 'the immortal soul,' or 'the immortality of the soul,' occur in either the Old or New Testament. Philo Judæus, as did several Grecian and Roman writers of the first centuries of Christianity, differentiated 'soul' and 'spirit'; so also did Paul when speaking of 'the quick and powerful word of God,' that 'divided asunder soul and spirit.' And again, in writing to certain Thessalonians, he exclaimed: 'I pray God that your whole spirit and soul and body be preserved until the coming of Jesus Christ.'

This trine manifestation of expression relating to man in his essential wholeness is not especially peculiar to Biblical psychology, for several Greek philosophers are reported to have taught, though in different phraseology, the same rational truth. The Roman Marcus Aurelius, while urging that life was a unit—that the sensations were subjective—taught also that the 'soul (the soul-body) was a refined, corporeal organism.'

Alford, in his Greek Testament, declares that *Pneuma* is the highest and distinctive part of man, while the *Psuche*, the lower or animal soul, contains the desires and passions which we have in common with the brutes.

Auberlen, a Tübingen graduate and Basel professor of theology, states that 'the spirit is the spiritual nature of man as directed upward, and is capable of a living inter-communion with God, while the soul is the diffused, quickening power of the body, as in animals, and, pertaining to, is excitable through, the senses.'

Porter, on 'The Human Intellect,' declares that the word 'soul' differs from 'spirit' as the species from the genus; soul being limited to a spirit that either is or has been connected with a body or material organisation, while spirit may be applied to a being which has not at present, or is believed never to have had, such physical connection.

Professor Schubert, a follower of Schelling, states that 'the soul is the inferior part of every intellectual nature, the interior organism, while the spirit is that part of our nature which tends to the purely rational, the lofty and the divine.'

Delitzsch, in his 'Biblical Psychology,' assures us that the 'psychical functions of the soul are types of the spiritual functions, the broken rays of their colours. But the soul is no Ego. It is to be distinguished from the spirit. The inner self-consciousness, which forms the background of the spirit-copied functions, is that of the spirit, and is related to the Infinite Spirit from which it had its origin.'

Man, in his completeness, it must be remembered, is a trinity in unity, and this idea of the trinity runs like a continuous golden cord through all things, visible and invisible—Father, Logos, Holy Spirit—cause, means, effects—the root, the trunk, the fruitage—the self-conscious spirit, the parted soul-body, the physical human organism—Man!

How true the Biblical teaching: God breathed into man the spirit (*ruach*) of life, and he became a living human being. When the disciples saw Jesus walking upon the sea, they said, 'It is a spirit.' In this phrase they expressed the common belief of those times in the conscious presence of the spirits of the dead. Says the French Academician, Renan: 'The group that pressed around Jesus on the banks of the lake Tiberias, believed in apparitions and spirits. Great spiritual manifestations were

present. . . . All believed themselves to be inspired in different ways; some were prophets, some teachers, and others spake in tongues.' These wonderful works were wrought in the very face of agnostic Sadduceeism and sacerdotal Phariseeism. The cries of 'Beelzebub!' and of 'Magic!' were of no avail. 'Judge ye of yourselves,' were the fervid words of the Christ. Soul (Nephesh, in the Hebrew) has been a sort of verbal vehicle for many ambiguous ideas. In Biblical language, souls are born and souls die. 'The soul that sinneth, it shall die'; and the New Testament speaks of 'Him who was able to destroy both soul and body in hell'; but the destruction of the spirit, inbreathed by God, was never taught (if memory serves me) by any classical scholar or any of the early Christian writers.

The spirit is not an accumulation of aggregates—not a bundle of thoughts, emotions and warring attributes; but is non-composite, uncompounded and indestructible—an involitional influx from God, the One—the All—who alone hath undervived immortality.

The Apostolic writers considered men in their fleshly and soul-bodies as dominated by the spirit, and this analysis into the somatic, the psychic and the pneumatic is clearly maintained in their writings. Jesus, in soul-agony, cried out, 'Father, into Thy hands I commend my spirit.' God is not pronounced the Father of the bodies nor of the souls of men, but he is called the 'God of the spirits of all flesh.' When the first martyr, Stephen, fell beneath the stones of murderers, he exclaimed, 'Lord Jesus, receive my spirit'; and dying, he joined 'the spirits of just men made perfect.' 'There is a spirit (conscious force) in man,' exclaimed the prophet, 'and the inspiration of the Almighty giveth it understanding.' Just what the inherent essence of this spirit—this Ego—is, besides being conscious, finite, limited in power, and uncompounded, we may as well say, with the old Roman Ovid: '*Causa latet; vis est notissima (fontis)*,'—'The cause is hidden; the effect is visible to all.' And this 'visible effect' of the spirit is consciousness, purpose and will, manifesting through the soul, or rather the soul-body, and called by Paul the 'spiritual body,' by Theosophists the 'astral body,' by Psychic Researchers the 'etheric body,' and by cultured idealists the 'subjective body.'

This soul-body or subjective body, as believed by Spiritualists (I have here used the word 'Spiritualists' as the direct antithesis of 'materialists'), is a substantial, organised entity, an aggregate of sublimated elements, and the counterpart in form of the physical body. Every permanent form necessarily has a germinal attracting centre, and the germinal magnetic centre of the soul-body is the conscious, intelligent spirit, inbreathed from God at the beginning of this planet's cycle of human existence. Further, this soul-body, the intermediary between the physical body and the abiding spirit, is particled and constituted, in part at least, of the emanations from the infinitesimally minute atoms, electrons, unseen aromas, imponderable elements, and the subtle essences eliminated from the earthly body in its varied attitudes and activities. This particled, fluidic soul, or soul-body, is the vehicle, the etheric clothing of the immortal spirit. It is this body that is resurrected out of the physical, perishing body at death. The resurrection from mortality into immortality is perpetual. 'Now that the dead are raised,' said Jesus, 'Moses showed at the bush.'

There never was a more irrational, illogical theory put forward, or a greater mental failure exhibited relating to immortality, than that of a few necromancy practitioners who have attempted to account for the existence of spirit, or of spiritual beings, from the conjunction and molecular interaction of two unknowables, matter and force; both, so far as we know, non-conscious. Nothing is absolutely known of the ultimate nature of matter. Much is said and written of its properties and qualities; but these, known only in terms of mind, point to a primordial, unexplored substratum—nothing more. The primordial foundation of immortality, then, can be logically predicated and substantiated only of the two factors, self-conscious spirit and tenuous, invisible substance—the One in two expressions.

The structural plan of Nature, through intermediate, physical forms, each and all afire with the Divine purpose,

was undoubtedly from the animalcule up to man—man with his feet fast upon the earth, and his head, in inspiration and thought, among the blazing stars, symbolising his destiny.

Students of Nature, physiology, psychology, psychometry, and phrenology—especially the latter—in their varied experimental demonstrations, such as applying the galvanic current to certain brain areas in both men and animals, witnessed, through this stimulation, the production of muscular movement, and later determined the location of organ and function. They were at first almost amazed at the emotions and faculties aroused, evolved, and so located in particular cranial centres.

None acquainted with the investigations of Gall, Spurzheim, Combe, Fowler, the late Dr. John Elliotson (president of a medical society and professor at the University of London), Professor Hidge, of Baden, Dr. Hollander, Professor Ferrier, Dr. Alfred R. Wallace, naturalist and scientist, and others, can doubt that the brain is the home, the centre-station of the conscious spirit. Exciting definite portions of the cranial areas in monkeys, there were produced effects corresponding to the located organs claimed by phrenologists as manifesting certain aptitudes relating to the mental characteristics of mankind, the cerebellum relating to the physical nature and animal activities, the side-brain to the selfish nature, the front-brain to the intellect, and the top-brain, or coronal region, to hope, faith, conscience, reverence, and spirituality. And these, the highest organs of the head, are located directly over the great central seat of the self-conscious spirit. True, Dr. Carpenter contended that the back-head was the seat of the intellect, but the Doctor years ago was himself a conservative back-chapter in the revelations of psychological and phrenological research. It is admitted that the most of the experiments by Ferrier were with monkeys and other animals, but monkeys think, have intellects, and they reason upon their plane of instinctive development; and yet, unquestionably, they lack the top-brain parlours, the moral and spiritual nature. They never transmit their knowledge; never show remorse of conscience; never pray, nor 'chatter,' so far as we know, of the hope and joyousness of a fadeless immortality.

It must be evident, not only to psychologists, phrenologists and psycho-physicists, but to every studious and profound investigator of the brain, that while it is a congeries of organs, every organ implies a definite faculty, and every faculty implies a function, and every function indicates a present purpose being fulfilled, or a prophetic purpose to be actualised and fulfilled in a future state of existence.

It may be further stated that the cortex of the brain, the instrument of the spirit, develops from the interior outward, the lower, deeper stratum being the first to unfold; and that there are embryonic cells in the process of formation representing the higher nature, suggesting moral and spiritual possibilities not yet achieved—possibilities which demand a future realm of existence for their unfoldment and realisation.

Summarising the foregoing, as relating to immortality, we see that God is Spirit; and, human beings, being made in the image of God, are necessarily moral and spiritual beings, and spiritual beings (not originating in matter) naturally survive death.

The universality of the belief in immortality indicates that it has a natural basic foundation in the human constitution, the central force of which is spirit.

This life does not give sufficient time for the adjustment of errors and malicious wrongs in the social and moral channels of sowing and reaping. Remorse, with the lowest classes, often merges into a sort of personal Utopia. They smile while they murder; hence a disciplinary life hereafter is necessary to adjust the character-equilibriums between cause and effect, retribution and reformation, justice and mercy.

Human bodies, like trees in a forest, grow, attain their limits and fall, while the conscious spirit of the thinker, the idealist, the moralist, the philosopher, though reaching a ripening old age, has barely touched the life-limits of capacities and mighty possibilities. Therefore, the demand for a future life, with its superior opportunities and its attending heavenly helpers.

The deep, fervid desire for knowledge, progress and perfect felicity cannot, under any circumstances, be satisfied in this brief life; therefore the necessity for a future life, for the consummation of whatever is noblest and purest in this preliminary and chequered state of existence.

To-day's highest delights are found in the widening fields of knowledge, in solving the mysteries of Nature, in conquering intruding environments, in the projection of good thoughts, in the reaching upward for loftier ideals; but these ideals are never fully realised in this life; therefore the moral necessity for a future life where ideals are attained and faith ripens out into fruition.

The life-principle, centred in the simple cell of the amoeba, prophesied of higher forms; and these, in connection with the upward trend of things, from the less to the more complex, prophesied of man. The ordained and immutable law of unfoldment being interminable, rational man to-day, afire with hope, aspiration, possibility, and spiritually tethered to and affiliated with the Infinite Cause, prophesies of immortality, without which this life is a painful blunder—a meaningless failure—a tantalising dream, and morality madness itself.

Said the great Grecian, Plato: 'When, therefore, death approaches a man, the mortal part of him, as it appears, dies, but the immortal part departs, safe and uncorrupted, having withdrawn itself from death.'

Plutarch affirmed: 'As they who run a race are not crowned till they have conquered, so good men believe that the reward of virtue is not fully given till after death.'

Not by lamentations and mournful chants ought we to celebrate the funerals of the good, but by hymns; for in ceasing to be numbered with mortals, they enter upon a diviner life.'

'If my body be over-pressed,' said Heraclitus, 'it must descend to the destined place; nevertheless my spirit shall not descend, but, being a thing immortal, shall fly upward to high heaven.'

The venerated Socrates declared: 'A man ought to have confidence, then, about his spirit; if during this life he has made it beautiful with temperance, justice, fortitude, freedom and truth, he waits for his entrance into the world of spirits as one who is ready to depart when destiny calls. I shall not remain, I shall depart. Do not say then that *Socrates* is buried; say that you bury my *body*.'

Cicero said: 'The origin of spirits cannot be found upon earth, for there is nothing earthly in them. They have faculties which claim to be called divine, and which can never be shown to have come to man from any source but God. The nature in us which thinks, which knows, which lives, is celestial, and for that reason necessarily eternal. . . . It cannot be destroyed.' Further, Cicero represents the aged Cato as exclaiming, 'O happy day when I shall remove from this crowd of mortals, to go and join the divine assembly of the gods. Not only shall I meet again there the men who have lived godlike on earth; I shall find again my son, to whom these aged hands have performed the duties which in the order of nature he should have rendered to me. His spirit has never quitted me. Turning his eyes upon me and calling on me, he departed for that place where he knew I should soon come. If I have borne his loss with courage, it was not that my heart was unfeeling, but I consoled myself with the thought that our separation would not be for long.'

The foregoing thoughts, taken in connection with science and scientific demonstrations, such as wireless telegraphy, wireless telephony, radium radiations, optical instruments enabling one to see the lips of persons in conversation several miles distant; sympathetic suggestion, subjective intelligence, telepathy, permitting the transmission of thought-force through ethereal vibrations, connecting under supra-normal conditions the fleshed with the unfleshed, and psychic lucidity, of which the X-ray is a fine physical symbol—these, *all these*, reaching to the very verge of materialistic mortality, impinge upon, take hold of and prophesy of a future, never-ending existence.

The recorded phenomena of remotest antiquity, the revelations of the Oriental races, the historic records of Brahmins, Buddhists, Jews, Christians, as well as the oracles of Greece and Rome, all abound in abundant testimonies to a conscious existence beyond the silence of the tomb.

In a special and most marvellous manner, Jesus the Christ 'brought life and immortality to light' to the proud, ceremonial Pharisee and to the agnostic Sadducee. Long and often had the Judean Hebrew asked, 'If a man die, shall he live again?' Long had the Jewish people sat in the shadow of darkness. 'All our fathers were under the cloud,' wrote Paul to the Corinthians. Therefore when Jesus took the dead maid by the hand and said, '*Arise*,' her spirit came back to her again; and when they heard the commanding voice, '*Lazarus, come forth*,' they were not only startled but convinced that the dead live again.

After the resurrection of the Christ in his subjective or soul-body, he was seen of Cephas, then of the twelve, then of 'above five hundred brethren at once,' and then, exclaims Paul, 'Last of all, he was seen of me also.' And further, when on his way to Damascus, commissioned by the chief priests, Saul saw at midday (as did the others journeying with him) a light from heaven, above the brightness of the sun, shining about him, and out of the silence he heard a voice saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? And I said, Who art thou Lord?' He replied, 'I am Jesus whom thou persecutest. Rise, stand upon thy feet. I have appeared unto thee for the purpose of making thee a minister and a witness.'

Having been a witness of such astounding spiritual manifestations, the Apostle could well say: 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'

Again he says: 'Coming to visions and revelations,' he knew a man 'caught up to the third heaven,' into paradise, hearing there 'unspeakable words.' And while praying in the temple he declares that 'he was in a trance.'

(To be continued.)

'PERSONAL MAGNETISM, TELEPATHY AND HYPNOTISM.'

In 'Personal Magnetism, Telepathy, and Hypnotism,' Mr. George White has compiled a course of instruction dealing with psychological phenomena of great interest and value. The teaching is essentially practical, and aims at experimentally demonstrating the existence and powers of the sub-conscious mind. The author writes with confidence and assurance. 'You have only to make up your mind to succeed,' he says, 'and then steadily practise until you realise your wish.' While agreeing, in the main, with all that is said as to the possibility of subliminal development, we should like, nevertheless, to caution students against expecting too much. The phenomena associated with a systematic control of the will and breath, telepathy, clairvoyance, and the deeper stages of hypnotism, may be said to still lie on the borderland of psychology, and the conditions governing their manifestation are hardly known, much less understood. You cannot, for instance, project your will as you can a ray of light, nor can you telepathically transmit a thought with the same certainty that you can send a telegram, nor are the revelations of clairvoyance always as precise as those of the famous 'X' rays. In each case results are often fugitive and unreliable, or unexpectedly spontaneous and striking. It is a fascinating field, with an ever-varying horizon, and the only thing we can do is to experiment and patiently wait. Bearing this in mind, Mr. White's book may be consulted with advantage by all who desire to experimentally investigate for themselves the higher powers of the mind. It is written in three sections. The first treats of the will and its development, and the strengthening of personality; the second deals with mind-reading and telepathy, and the third gives practical instruction in hypnotism, a dozen different methods being described. The matter of all three sections is presented in the form of lessons—brief but suggestive—from the writer to the reader. It is intended for the use of women as well as men.

B.

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

SATURDAY, JUNE 10th, 1905.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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THE ASCENDED CHRIST.

We wonder what has been the influence in Christendom of the late keeping of the days in memory of the ascension of Christ. We have heard very little about it—the waft of a butterfly's wings in the air compared with the roar of excitement over the sinking of an armada. What does Christendom really think of 'The Ascension'? Does its celebration mean much more than the touching of the hat to an acquaintance across the street? To begin with, we have become dubious about the place to which Jesus could have ascended. Astronomy has largely altered our notions concerning up and down: and the locality of Heaven has become exceedingly vague. Then, still further, the resurrection of the body has receded even as 'a pious opinion.' If Christ's body arose, and if that body ascended, where did it go to? If we affirm the resurrection and ascension of the body we are only saved by our vague solemnity from the consciousness that we are talking nonsense; for what possible sense can there be in the assertion that a fleshly body mounted into the skies? We may try to believe it, or even fancy that we believe it; but it will not bear honest scrutiny.

What we can understand is that Jesus Christ persisted as a spiritual being after the death of the body; that by some occult but natural law he was able for a time to manifest himself to his disciples; and that, in the end, he withdrew himself entirely from material conditions and, in that sense, ascended. In this way he was able to prove to those who loved him that the cross could not kill him, that death, in fact, had 'no dominion over him,' and that in some condition of being he was still alive, the symbol and assurance of their own survival of so-called death. Thus understood, the resurrection of Christ becomes, not a miracle, not an exceptional event in the life of the race, but a revelation of the common destiny, and his ascension becomes only a specimen of ours.

But the real ascension of Christ was not so much a disappearance as a mounting to his true place in the spiritual history of man. 'Him hath God raised up,' said one apostle, 'to be a prince and a saviour.' It was not a removal: it was an enthroning, a spiritual exaltation. At the time the apostle uttered these daring words, there was nothing, apparently, to justify them: for Christ, then, was only a crucified malefactor, and his disciples were even then standing before the judges who might have consigned them to the fate of their ascended 'prince': and the young

Church was only just beginning to live in the hearts of a few despised and rejected poor. But he was right: and the world's history has in it nothing to match the wondrous exaltation of this crucified 'prince and saviour.' They nailed him to a cross until misery killed the suffering body, and they hid him away in a grave, and little enough of 'exaltation' seemed there. But that seems to be God's road to His great revealings; through sorrow and hiding, humiliation and dismay.

It is perfectly true that the name of Christ has been identified with deeds of darkness, with odious persecution and hateful tyranny. In his name, other Christs have been smitten on the mouth, and other saviours have been crucified. But let us be just to him. His teachings and his spirit have been often forgotten or outraged by his professed followers who have 'crucified him afresh, and put him to an open shame.' But, for all that, he has been and still is the leader and inspirer of the saving forces of the world. Other exaltations are built on the ruins of conquered cities and amid the cries of dying men, but his finds its home in men's loving hearts: and he is most exalted in service and surrender. He presides over the purest moral activity of the world, and is at the root of the deepest spiritual life of the race. We breathe still the atmosphere he seemed to bring from heaven, and millions to-day are good and merciful and loving because of him. He has a vaster empire, founded on a more enduring basis, than any other, for he rules over the human heart, and builds his empire on the will.

Other exaltations end in slow forgetfulness, but his knows no change. Other dominions end in broken sceptres and crumbling thrones, but he triumphs in defeats. Other rulers gather about them the mists and clouds of time, but he shines to-day with the added glory of well-nigh 1900 years. Time cannot touch him now, and no enemy can conquer him. 'He is the King of glory,' and it is now a likely dream that he may yet wear the crown of an undivided world.

But how? How will this King mount his world-throne and bear universal sway? Not necessarily by the universal adoption of the Christian name; not by the predominance of an organisation called 'The Church of Christ'—anything but that!—not by the triumph of so-called Christian nations over nations that refuse or know nothing of the name: but by the triumph of the Christ spirit, supplanting the survivals of the beast spirit in humankind; by the realisation of the Lord's Prayer in human conduct, and of the Sermon on the Mount in human faith; by the victory of the cross as the symbol of salvation by surrender; by the consecrating memory of the promised passing of Christ into Paradise, hand in hand with the repenting thief; by a reversing of much that has passed for Christian in public policy and private life, and the frank and honest recognition of the divine truth that he is highest who descends to the lowest, that he is king who loves most, and that he best rules who serves.

WESTCLIFFE-ON-SEA.—A lady and her daughter, both mediumistic, who have recently gone to live at Westcliffe-on-Sea, would be glad to hear of any Spiritualists or Psychical Society in that neighbourhood. Address 'Westcliffe,' care office of 'LIGHT.'

A SPIRITUALIST WEDDING.—The marriage of Mr. Imison and Nurse Graham was solemnised on Saturday afternoon, June 3rd, at Colvey Hall, Fernhurst-road, Fulham, Mr. George Tayler Gwynn, the president of the Fulham society, officiating, in the presence of a large number of friends, including representatives from the Battersea, Chiswick, and Fulham societies. The ceremony was of a beautifully symbolical character, and many congratulations were offered to the bride and bridegroom, who were each presented with a hymn book by the Fulham society. Tea was provided for about eighty friends, and Mr. and Mrs. Imison left for Brighton.

A REMARKABLE MATERIALISATION.

Mr. Hari Mohun Banerjee is an educated Bengalee gentleman, whose home is at 1, Panchanontola-lane, Calcutta. For some time past he has been living in Cossipore, in the suburbs of Calcutta, where he is employed as tutor to a son of a well-known wealthy gentleman, Kumar Sarat Chunder Singh. He is only occasionally able to visit his home. He had made an astrological calculation to the effect that his eldest son, Niranjana, was likely to die in or about April last. A prediction to the like effect existed in the horoscope of the boy made by a professional astrologer. Mr. Banerjee, therefore, had asked his wife to be specially careful about the boy, and, in particular, not to let him go out of town, for, according to the calculation, death was likely to take place in a strange place.

Early in April information came to Mr. Banerjee's house that his son-in-law was suffering from a severe illness in Mayurbhanj, a pretty long distance from Calcutta, and that somebody was wanted to go to him at once. Niranjana, a strong, healthy young man of about nineteen years of age, at once offered to go. His mother would on no account let him go. His sister was naturally anxious and impatient, the illness being her husband's, and she wanted to go herself if somebody would only accompany her. Niranjana insisted on going himself, and said it was not necessary for his sister to go. He laughed at the superstitious fears of his parents, and left for Mayurbhanj, accompanied by his cousin, Rash Behary Banerjee.

At Mayurbhanj he rendered every service to his ailing brother-in-law; but, in consequence of privations and other inconveniences, he was taken ill. He neglected himself and the disease developed into cholera. Neither treatment nor nursing of the proper sort was available, and the young man, after heroic work and suffering, died on April 13th, at 4 p.m., at Mayurbhanj.

Almost immediately afterwards, Niranjana was seen by his maternal aunt, a married lady, living at Jorasanko, Calcutta. He appeared in her house and said to her, 'Will you not come to our house? The Annapurna Puja is going on.' She said, 'Yes, I will go at once if a gharry (cab) is brought.' Niranjana answered, 'I will go and get a gharry,' and he then left the place. This conversation was held in the presence of a female servant and a boy of fourteen or fifteen years of age. The lady had no notion that Niranjana was dead, and was not even aware that he had left town. The news of his death was not broached to her till several days after the event.

A few minutes after the conversation a younger brother of Niranjana's came to the lady and wanted to take her to his house as the Puja was going on, and he offered to get a gharry. The lady answered, 'Niranjana has already come and has gone out to fetch a gharry.' His brother said that could not be, because Niranjana was out of town. The lady said she could not disbelieve her eyes, and her account was confirmed by the female servant and the boy previously referred to. The boy was positive about the very stories to which Niranjana had gone, and he accompanied Niranjana's brother there. Niranjana, of course, was not to be found. At 4 p.m. it is always daylight in this part of the world.

After Niranjana's death his cousin and companion, Rash Behary, left Mayurbhanj for Calcutta. When the day broke in the railway train, he was roused from sleep by Niranjana shaking him. He opened his eyes and saw Niranjana. 'How are you here? You are dead,' asked the bewildered youth. Niranjana answered, 'Will you not come out for a walk with me?' Rash Behary declined the pleasure. Niranjana repeated: 'Come, let us have a walk in the woods.' His cousin did not feel himself equal to the adventure, and positively refused. Niranjana was then no more to be seen.

I need hardly add that when Niranjana's brother went to his aunt the news of the death had not reached anybody in Calcutta. The entire account has been given by Mr. Hari Mohun Banerjee, who is satisfied, after careful inquiry, of its accuracy. It is not an affair he can lightly talk about.

The 'Indian Nation' Office,
Calcutta, May 11th, 1905.

N. N. GHOSH.

METAPSYCHICAL PHENOMENA.

In 'LIGHT' for January and February of last year we published a series of articles written by Mrs. J. Stannard, entitled 'A Notable Work on Psychic Phenomena,' which were a full and appreciative review of 'Phénomènes Psychiques,' by Dr. J. Maxwell, of Bordeaux. This work has now been translated into English by Mrs. L. I. Finch, and published by Messrs. Duckworth and Co., of 3, Henrietta-street, W.C., under the title of 'Metapsychical Phenomena.'

As the original edition was so fully reviewed last year, we will now only call attention to the complete and lucid manner in which physical phenomena, including automatic speaking and writing, are described, and the conditions laid down under which they may be favourably observed, namely, those in which no attempt is made to control or interfere with them, but in which the 'personification'—as Dr. Maxwell calls 'the entity, whatever it be, who claims to be manifesting'—is treated as being really what it professes to be—an independent, intelligent entity whose advice is not to be lightly disregarded. This is the nearest approach made by the author to an admission of the truth of the 'spiritistic belief.'

There are some interesting new features incorporated in the English translation of this book. These consist of an introduction by Sir Oliver Lodge, a new chapter containing a communication as to 'a complex case,' furnished by Professor Richet, and an account of 'some recently observed phenomena,' by the translator, Mrs. Finch.

Sir Oliver Lodge gives a useful caution against the too easy hypothesis of fraud—which is also fully dealt with by the author. Sir Oliver says:—

'Dr. Maxwell is convinced that such things can happen without anything that can, with any propriety whatever, be called fraud; sometimes under conditions so favourable for observation as to preclude the possibility of deception of any kind. Some of them, as we know well, do also frequently happen under fraudulent and semi-fraudulent conditions; those who take the easy line of assuming that hyper-ingenious fraud and extravagant self-deception are sufficient to account for the whole of the facts, will ultimately, I think, find themselves to have been deceived by their own *a priori* convictions.'

The 'complex case' communicated by Professor Richet is one in which a personality calling himself 'Tony,' and claiming to be a former friend of the Professor's, attached himself to the medium, Madame X., during her sojourn in the forest of Fontainebleau. Full accounts of these visitations were sent by her to the Professor, who was then at Carqueiranne. Many very precise details of the former friendly intercourse between 'Tony' and Professor Richet were contained in the medium's letters, and it is to be noted that her acquaintance with the Professor was at that time only slight and of recent date; he had never mentioned to her the name of his friend, Antoine B., but he recognised the greater part of the details given as being perfectly correct.

This is the more remarkable as the Professor, in going over the facts as he remembered them, made two or three serious errors, and on them invented a theory of sub-conscious mind-reading which might to some extent account for Madame X.'s vision. But a conversation with the widow of Antoine B. enabled him to discover his mistake, and, to use his own words, 'consequently the scaffolding I had erected in order to explain Madame X.'s vision entirely collapsed. The connection between Antoine and Fontainebleau—connection discovered by Madame X.—could not have been provoked by the souvenir of the reading of any newspaper,' or by 'any suggestion I might have given inadvertently, since I was ignorant of the fact.' In fourteen successively detailed points 'there is an admirable and most unlikely concordance between the reality and the indications given by Madame X.'

There is an epilogue to this case, even more striking. While dining with Madame X., Professor Richet received from her an intimation of some misfortune about to fall on the family of Antoine B. The same night, about seven or eight hours later, there was a railway accident in which a son of Antoine B. narrowly escaped death, and a son of his widow, who had re-married, was actually killed. This death

had been foretold by Madame X. eighteen months previously, for, on the decease of the former Madame B., Madame X. had written to Professor Richet: 'Someone tells me that one of the sons will soon die—before the end of two years. I think it is Jacques B., but they do not say so.' The first part—what 'someone' told her—was correct, but the medium applied it to the wrong person. Jacques B. was a brother of the young man who had escaped, whereas it was a half-brother who was killed.

The 'recent phenomena' described by Mrs. Finch, from the notes of Dr. Maxwell and another observer, were obtained with a medium who is called M. Meurice, and consisted of visions, raps, automatic writing, and movement of objects without contact. They are too long and complex to be analysed here, and our readers are referred to the work itself, which will amply repay perusal, if only on account of the care which has been taken to provide an authentic record of phenomena, and independently of the views which are taken with regard to their origin.

'OUR CHILDREN IN THE BEYOND.'

In 'LIGHT' of February 18th last we published an interesting article entitled 'Our Children in the Beyond,' written by Mrs. E. M. A lady, who wrote to Mrs. E. M., making certain inquiries, has favoured us with a copy of Mrs. E. M.'s reply, which she thinks may be interesting and helpful to other readers of 'LIGHT.' Mrs. E. M.'s letter is as follows:—

'DEAR MADAM,—I am sorry I could not reply earlier to your letter of March 4th, asking me for information concerning the spirit communications with my child, alluded to in my "LIGHT" article, "Our Children in the Beyond."

'First, let me offer you my deep sympathy for the greatest sorrow that earth can hold—the loss of one's child. My heart goes out to all bereaved mothers. My boy left me some years ago, but not a morning dawns that I do not wake crying for him. He tells me it is the sadness produced by the return of my spirit to my body, because during sleep I am with him, and always have been, and so I know must you be with your child, and it is a comforting thought, for it means that to them there is no separation.

'I have been greatly blessed, inasmuch as, for four years, I have, through the planchette, established perfect communication with my child—so perfect, full, and delightful that at last he would start moving the planchette almost as soon as our finger-tips touched it, with some joyful little exclamation such as "Good morning, mother, darling! What a pretty dress you've got on!" or "Oh, what lovely flowers!" and he would add, "Let me kiss them and show you my favourite," and then the planchette would actually raise itself on to its back wheels and move across the table with a joyful dancing movement and climb up amongst the flowers and stroke the one he liked best, and sometimes pull it out! Here let me add that I have never once been to a professional medium for communications with my child. All his messages have been given in my own home with one other dearly loved person, whose hands and mine alone touched the planchette. It is impossible in a letter to describe all that he has told us of his life and surroundings. He can write for half an hour *rapidly* without a pause, and often pays no attention to remarks and questions we put—sometimes merely writing "Don't interrupt, please, mother," and continuing at a rapid rate. That it is my boy I know as well as I knew his letters when he was in earth-life and I firmly believe that God sent him back to me like this in answer to one dark year of passionate prayer and almost despair. I was *dying* when he began to write. I am sure almost anyone could get similar results if they persevered as I did. I gave up nearly my whole life to it for *four years*. Then the person who sat with me lost her health and later on married, and to my intense grief, I was separated from her and am so still. It was like losing my darling again and I feared I would die of the grief. But it was God's hand. My child had for years entreated me to "sit alone with a pencil" so as to be independent of anyone else, and I never did, because the planchette talks were so perfect I desired nothing better. But when at last I lost my friend, I was driven to the pencil, and for weeks got *nothing* except a scrawl—illegible—and very tiring, and then gradually, to my joy, the writing improved, my hand was controlled in a manner unmistakable and indescribable, and now my little son is writing pages to me every morning—not so perfect yet as he did by means of the planchette, but improving rapidly daily.

'If I might advise you I would suggest that you begin at once with the pencil, sitting alone. Depend on *no one else*. I can never forget my anxiety and anguish if anything happened to cut me off from the friend with whom I sat. It is not wise to pin so much comfort to a human being. Take a pencil when you feel fresh and rested (my time is early morning) and when you can be sure of perfect quiet; hold it in just the ordinary way, and shut your eyes, praying to God to permit your child to control your hand. It does not, I fancy, matter whether your child could write or not. It is the spirit's will and thoughts that produce the power; and your hand is simply the instrument that takes down the telegram—the wireless message!

'Persevere! Sit for about fifteen minutes every day, never more, until you get results. At last your hand will move. For a time—perhaps for a long time—you will be worried to find that before your hand writes a sentence your brain knows what it is going to write, and you will naturally think you are composing it yourself. At the beginning it is hard to distinguish between your own thoughts and the thoughts your child is impressing upon your brain; but gradually this clears, and you know they are not your thoughts, because you will find replies coming to your questions, quite opposed to what you expect or even wish. Be prepared to find your child's communications just what a child's would be on this side. Children on the other side have not become angels, have not wings, have faults still, and talk just as children do here. The life is the same in all material respects for most children as ours here. They live in houses, go to school, play games, wear clothes, and my little boy is as full of mischief and roguish fun as ever. Unless this is understood beforehand, one is puzzled. Recollect also that earth-life is but a dream, and we only live in it in the daytime, and that at "death" earth memories become confused and tangled, especially at first. It is very unlikely my boy can give me news of your child, for their world is larger than ours and is divided into continents, countries, towns, &c., and only once has he met anyone we asked him for. I will, however, ask him and let you know if he can tell me anything.

'I think now I have explained all I can. Please let me know results, and may God's love send you back your child and comfort you as I have been comforted.

'Sincerely yours,

'E. M.'

MR. PETERS AT THE HAGUE.

A correspondent at The Hague sends us a long account of Mr. Peters' séances in that city, but space will only permit of our giving a few extracts. The clearness and precision of Mr. Peters' clairvoyant perception seem to have made a deep impression on his hearers. 'It is as I tell you; it must be so, for I see it,' he would say, when a description was not at once recognised, and often it was proved that he knew better than his visitor, for the writer of the account more than once received requests to tell Mr. Peters that on further consideration the truth of his statements was acknowledged.

As an instance of precision of minute detail, it is mentioned that at one séance an envelope containing a small vignette portrait was handed to Mr. Peters. After having told how the person represented by the portrait had lived and died far from his country, among savages, and after giving circumstances connected with his death, Mr. Peters added, as further evidence, that this person was tattooed on his left fore-arm, and indicated the exact place. This made a profound impression on the relatives, who had come to the meeting with the conviction that clairvoyance and psychometry were all fraud.

In one case a number of photographs were laid before Mr. Peters, and he chose one which the lady of the house said was that of a friend of hers. But the description he gave in no way tallied with the person in the lady's mind; her husband, however, who had been sceptical, listened with increasing interest, as the description seemed to apply to one of his own friends. On looking at the portrait, it proved to be really that of the person whose description had been given by Mr. Peters, and recognised by the gentleman. It would appear from this account that the photographs were laid out face downwards, so that the mistake might easily arise.

Mr. Peters is reported to have told people what they did before coming to the séance, and how, while quite alone, they

chose one object in preference to another to bring to the sitting, as being less likely to afford a clue to the medium.

The writer gives an instance of prevision regarding himself. Not remembering that he had any acquaintances in England, he was surprised when Mr. Peters told him that both he and his brother would soon have something to do with England. About a month later, a gentleman from England, whose acquaintance he had made nine years before, and who had business relations with the brother, went over to arrange a private matter, and the brother brought him to the writer of the account, as being able to help him. In this way the connection with England came about, as predicted.

To a lady who was not expecting a change in her circumstances for a year, Mr. Peters gave the assurance that this change would come about within two months; and in fact she received an intimation of it very soon after the séance.

THE EDUCATIONAL USES OF MEDIUMSHIP.

Since mediumship is indispensable for spirit intercourse, it is of necessity a subject of absorbing interest, and light upon the many problems associated with it is always welcomed by thoughtful Spiritualists. Mr. W. J. Colville, in an article on 'The Educational Uses of Mediumship,' specially written for, and published in, the 'Banner of Light,' says:—

'There is not necessarily any more infringement upon individual rights when one is employed willingly as a transmitter of tidings from the spirit world through mediumship than in any position where one acts as a messenger for another. Present human conditions are by no means ideal, and the gateways of communion between psychic and physical states are not very wide open; it therefore results that the best available means are now employed in the absence of better means ultimately employable. Collaboration is a word which very precisely conveys the relation between medium and guide when the two are in complete sympathy, and it will be found on close examination that all the best, because most truly elevated, mediumistic productions have been produced in that manner.

'Though it is generally claimed that people can only be educated at some seminary or by means of continued reading, the mediumistic temperament defies and denies all such limitation by proving that psychic experiences can often more than take the place of academic training. If the object in view be chiefly to acquire technical terms, and to employ classic language, routine methods of study may be desirable, but if knowledge is valued more than phraseology, this, though clad in homely garb, can very often prove itself a direct result of contact with unseen spiritual intelligences.

'The educational value of mediumistic experience cannot be tested altogether by the amount of actual information given through a medium. We must be prepared to seriously consider what the general mental and moral trend of the teaching conveyed practically amounts to, and it is just at this point that much discrimination is needed. The general influence upon character resulting from promiscuous mediumship may not be exalting, because lack of stability frequently results from holding one's self open to all sorts of influences regardless of their disposition, but no worse results follow from such unsatisfactory mediumship than from the very prevalent habit, by no means confined to mediums, of allowing one's self to be swayed by whatever fashion or opinion may be in the ascendant in one's immediate surroundings. To become educated psychically in any orderly manner requires very much the same concentration upon some special branches of study, as will be found necessary when we seek information through customary physical channels.

'Experience has abundantly shown that whenever great results are obtained through mediumship they are fundamentally congenial with the medium's desires and temperament, and as sensitive people absorb a great deal more knowledge by interior, than they obtain by exterior methods, their education is by no means neglected because they apparently receive no instruction. Two means of instruction are always open to the well-balanced sensitive: one is the result of psychic companionship with enlightened minds; the other is the fact that the very act of using a brain for giving out important knowledge tends to render that brain, if it be not overtaxed, more receptive to the approaches of knowledge on all sides. Nothing can be further from the truth than to declare that the honourable and orderly practice of mediumship is demoralising to character or destructive to health; at the same time we must not disguise the fact that a great deal of abnormal sensitiveness is frequently encouraged and leads to the same kind of detrimental result which is reached by all lack of individual self-assertion.

'Whatever may be said to the contrary, the principle remains firmly established in human consciousness that we have a right to encourage in our own lives whatever ennobles our character, sweetens our disposition and assists us in our honourable work, and to refuse to be guided or influenced by whatever produces contrary results, regardless of any claims which may be made in any direction. When this reasonable view is taken regarding mediumship, there will no longer be undue laudation on the one hand and hysterical condemnation on the other.'

'COLLECTIVE FEAR' OF SPIRITUALISM.

A report of the International Congress on Psychology, recently held at Rome, appears in the 'Revue Scientifique et Morale du Spiritisme.' The writer, Signor E. Carreras, says:—

'The majority of the members were partisans of pure physiological psychology, but this was no good reason for excluding those who were not in accord with their ideas. If they wished to do this, they should have held a congress on psychology from the purely physiological point of view, not on general psychology, which means study of the *psyche*. This cannot be limited to the study of external manifestations or the anatomy of the brain, but must include introspective and philosophical examination, and the facts of mediumship.

'At the Congress of Rome, one might have sworn that none of the two hundred scientists present had ever read a book on supernormal phenomena, not even that of Myers, or had ever heard of mediums. That is to say, officially, for in the lobbies it was altogether different. There one might hear half the members relating how they had been present at the most astounding phenomena, with the most celebrated mediums, and unrestrainedly discussing the highest problems of Spiritualism. This in itself constitutes a psychological fact worthy of attention, which we may frankly call *collective fear*: What else are we to call the conduct of certain men of science, who dare not publicly confess that they have proved the reality of these extraordinary phenomena, and seek every possible excuse for not speaking of them, and for preventing others from doing so? In obedience to the intimation given by Professor Sergi, all sorts of ruses were employed in order to prevent the few Spiritualists present, among whom were MM. Marzorati and Carreras, from reading their communications. The Spiritualists had long foreseen this antagonism, and therefore had not joined the Congress.'

The Editor of the 'Revue' adds, in a note:—

'We are not surprised at this ostracism, because at the close of the Congress of Psychology held at Paris in 1900, MM. Ribot, Pierre Janet and their adherents had announced their intention of proscribing, at future congresses, all communications bearing on psychic phenomena. This is why the French Spiritualists, knowing the systematic intolerance of the materialistic scientists, did not take part in the Italian Congress.'

It would seem, then, that psychology has fallen under the rule of those who do not admit the existence of a 'psyche.' We are glad to note, however, that Professor Lipps and some other German idealists have proclaimed the impossibility of explaining the spirit by studying the body.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Mr. David Duguid.

SIR,—I duly received your cheque for £13 5s. I thank you for your courtesy in receiving the contributions of the friends who subscribed to the testimonial, and I also wish to express my thanks to them for their thoughtful kindness in presenting me with a gift so unexpected.

For DAVID DUGUID.

34, South Portland-street, Glasgow.

C. D.

May 31st, 1905.

[Since receiving the above acknowledgment from Mr. Duguid a contribution of £1 has come to hand from 'M. Livingstone,' and 10s. from Mr. E. D. Girdlestone. These sums also have been forwarded to Mr. Duguid.—Ed. 'LIGHT.']

Angels and Ministering Spirits.

SIR,—Your correspondent 'Pax' does not seem to have read my address carefully, or he would have noticed that I especially stated that I had received communications of a high 'spiritual order'; but I refrained from giving them as they were not intended for the public ear. As to the

question of 'angelic' ministrations 'I did not say they were never enjoyed; I only said they could not, so far as I knew, be proven or tabulated. If your correspondent has proof of them I congratulate him. We must all speak for ourselves, and I can only say I have had no evidence.

With regard, however, to his somewhat slighting remark as to our 'unseen guardians' being regarded as 'slightly inferior agents to the telegraph and the telephone,' that is to say, 'material agents for material ends,' I beg to remind him that in the majority of instances in which even 'angels' are recorded as ministers in the Bible, they are represented as helping men in 'material matters': for example, see the angelic visitations in Genesis, the angelic visitations in Daniel, the angelic deliverance of Peter from prison, and many others too numerous to quote. *Material all of them:* and if there had been telegraphs and telephones in those days no doubt the angels would not have thought it beneath their dignity to act as agents of these also.

J. W. BOULDING.

'Adeptship and Saintship.'

SIR,—In Mr. H. E. Sampson's reply to my letter, in your issue of April 22nd, he says that if I can furnish him with 'any passage, either from the Old Testament or the New Testament, which directly or indirectly pronounces condemnation upon the use of animal food,' I shall have 'sufficient grounds' for having written what I have written.

While not admitting that the right or wrong of flesh-eating or of any other action can possibly depend upon what is, or is not, in the Bible, or upon what any person or persons, however exalted, may or may not have done, I do say that as the Divine principles of love and mercy and justice, which the Bible teaches, are not consistent with flesh-eating (which, be it remembered, is not necessary), the Bible does indirectly condemn flesh-eating; for flesh food is not and cannot be procured without a denial of these Divine Principles as regards the animals that are killed for food: and those who partake of flesh food cannot dissociate themselves from the cruelty and injustice that necessarily attends the procuring of such food. But the Bible goes further than this. The eating of flesh food is directly condemned in the prohibitions contained in the Bible against eating flesh with blood, and against eating blood; for, no matter how an animal may have been killed, flesh and blood being inseparable, flesh cannot be eaten without blood being eaten. Ezekiel ranked eating blood with murder and idolatry (ch. xxxiii., 25), and Isaiah went as far as to say that, 'He that killeth an ox is as if he slew a man.' Isaiah also, speaking in the name of the Lord, condemned 'slaying oxen and killing sheep, eating flesh, and drinking wine' as 'iniquity' (ch. xxi., 13-14). Having regard to these passages, it is clear that, according to the condition laid down by Mr. H. E. Sampson, I had 'sufficient grounds' for having written what I wrote.

That there are passages in the Bible which, if accepted in a literal and physical sense, do not condemn, or which support, actions that are inconsistent with the above-mentioned Divine principles of love and mercy and justice, I admit: but that only proves either that the Bible is not consistent, or that such apparently inconsistent passages are not to be taken literally. If the Bible is inconsistent, then I decline to cherish what is false therein because of what is true therein, and far less will I use that false to counteract that true. I believe that there are two opposed systems of teaching in the Bible, the system of the priest and the system of the prophet. The former I reject where it is inconsistent with the latter. The latter only do I accept as 'the Word of God.' I am not bound either to accept or to reject the Bible *in toto*, and I am not, therefore, in any such dilemma as Mr. H. E. Sampson suggests.

On the question of fact, did Jesus eat fish and flesh, or either? This question has been so ably answered in your columns, in the *negative*, by the late Dr. Anna Kingsford and Edward Maitland, that a repetition from me of their reply would be superfluous. Their reply is a complete answer to Mr. H. E. Sampson's contentions. It is to be found in 'LIGHT' of December 9th, 1882, and it has been recently reprinted in the 'Vegetarian' of November and December last. I should like, however, in further reply to this question, to add that no character can combine contradictory attributes or qualities; therefore, if the Divine qualities of love and mercy and justice are attributable to Jesus—as they must be if he was the full manifestation of the Divine in the flesh (as I believe he was)—it follows that Jesus could not knowingly and willingly have taken part in an act of such cruelty and injustice to his 'lesser brethren' as flesh-eating necessitates. A flesh-eating Jesus would indeed be an incongruity, unless the character of Jesus be lowered to the ecclesiastical standard of good and right; and, if this be done (which God forbid!),

Jesus will cease to be the perfect example that he has been and is to those who have learnt to 'put away blood' from among them. The question, Did Jesus eat flesh? can be answered by the 'Christ within.' If Jesus was Christ, he could not, as such, have eaten flesh. If it could be proved that Jesus ate flesh and approved of flesh-eating, he could not have been that full manifestation of the Father that I believe him to have been.

SAMUEL HOGGOOD HART.

Involution and Evolution.

SIR,—The subject of 'Involution and Evolution' referred to by 'E. C. W.' in 'LIGHT' of May 27th, is one of the secrets of the Ancient Wisdom, and, living in the mystic East as 'E.C.W.' does, should not prove a subject difficult to get a grip of, at any rate, as a workable theory.

That involution preceded evolution every thinker must realise, but the mode of the involution of the differentiated sparks of logic life is the point upon which we might disagree.

Let 'E. C. W.' study Theosophy and he will, I think, soon come into contact with an abundance of literature on the subject.

Ashville, Ripon.

JOHN MONGER.

SIR,—I am much interested by 'E. C. W.'s' inquiry in 'LIGHT' of May 27th, regarding 'Involution and Evolution.' That involution must have preceded evolution is not, however, a matter of such certainty to me as it is to 'E. C. W.' Of course, strictly speaking, 'a crystal and a cell' cannot be referred to as the order of evolution, which, truly, began only with the organic; but may it not be that the 'cell' is the result of a property which cannot be retained by the inorganic, and is given off by it, and that this essence (or spirit) infuses itself into substance which can retain it, which substance it moulds, and in so doing itself takes form? Spirit and matter, I think, both emanate from the same unknown source, but they are, and remain, distinct. Therefore matter does not return to spirit (which it never was). I regard the manifestation of spirit *through* matter, not as the involution of spirit, but as the consummation of its evolution, as far as this life goes; that is, I look upon the spirit (or soul) and the material body as being evolved together from the first form of life on this planet, the result being the individualisation of spirit, which persists after the dissolution of the material body (or husk).

E. P.

'Missing Friends.'

SIR,—Could you not afford space in 'LIGHT' for a 'Missing Friends' column? In the olden days, Mr. Morse used to get messages from unknown communicators whose names and addresses had to be found out and verified, and in many instances their messages were the source of great joy and relief to those they had left behind.

Names sometimes come through at private séances, and as they are not known to any of the sitters, they are dismissed, and no one knows anything of their attempts to communicate. It is almost like a friend telegraphing from the other side of the world, and his message being refused because the operating receiver here does not personally know either the sender of the message or the person for whom it is intended. What would be said if such a system obtained in our commercial telegraphic service?

I am aware of the numerous difficulties in consequence of the indefinite nature of the communications, but surely there must be some who could give names and other evidences of personality which could be offered for identification in your columns.

Richmond.

M.

Anti-Vivisection.

SIR,—In answer to 'E. P.' I beg to say that the 'Appeal' against Vivisection which appeared in 'LIGHT' of May 20th, has been started under the name of 'The Little League of Mercy,' by Mrs. Hope Huntly.

Personally, I hope the only way to prevent it would be by ostracising and boycotting all men who were known to be vivisectionists. It is a monstrous thing to know that Professor Richet, 'the most notorious and remorseless vivisectionist,' should be made President of the Psychical Research Society, and therefore upheld in his cruelty.

Dublin, at least, is in advance of all schools of medicine, as vivisection is absolutely forbidden in the hospitals.

The Queen of England has done much good by refusing to be present at pigeon-shooting matches.

J. M. L.

The Hindu Theosophical Movement.

SIR,—We were extremely sorry to see the misleading communication of Miss Ward to your journal, which compels us to crave a little space in order to correct the mistake she apparently labours under.

Your correspondent does not realise, perhaps, that the Theosophists in India are very small in number, and chiefly composed of simple, untrained English-learning men and college students, who are as ignorant of their own great religious books as they are of Sanskrit. Of what use are a few credulous boys in influence and sympathy, out of three hundred millions of people in India? Mrs. Besant has passed her time in giving English lectures, but such efforts would long since have been vain and useless had she preached on similar lines in the Hindustani or the Sanskrit languages. Certain ignorant sectarians among the orthodox have been attracted by the wearing of a Hindu female dress on her part, and following without need certain Hindu customs, such as taking meals after Brahmin fashion, marking her forehead, &c.

Such things, however, make the intellectual in our midst more sorry than glad, and the majority of our people are still quite ignorant as to what Theosophy really means. The untrained students who study the English language in the desire for some distraction, and to converse in English, attend the public lectures, and some are also attracted by the money which may be earned through writing pamphlets and working in the society, &c.; but the learned philosophic minds in our midst avoid Theosophy, and dislike its hybrid origin. Our ascetics—profound scholars—show no interest, as a rule, in English lectures nor in any English educational work when this deals with religious doctrines. We consider that much harm has accrued to our great national sacred teachings in the West from sectarian interpretations and unscholarly platform utterances by Theosophists. The time has now come when our Indian truth-seekers feel they must make an effort to stop further unauthorised so-called Hindu teachers from becoming general gossips in England and America, and in order to do this no stone will be left unturned over here.

Since Miss Ward does not live in India, through whom has she been instructed that our new Hindu movement is the work of a few fanatical Hindus? This is one of those inaccurate statements so dear to the self-deluding Theosophists, and typifies the way in which their information is obtained. Are not Mrs. Besant, Miss Ward, Colonel Olcott, and others, themselves fanatical when they choose rather to remain in ignorance before the public than correct their mistakes, and learn from those capable of teaching?

One most revered preceptor—Mahatma Agamya Guru Paramahansa—took the trouble when in England and America to examine the teachings given to the English and Indian members of the Theosophical Society, and it was owing to the great ignorance and superstition displayed by the majority of those who sympathised with the mischievous interpretations of the Theosophical leaders, that he decided that such great errors and harmful misconceptions must be stopped. On his return, therefore, our chief centres of learning from Lahore to Hardwar, Calcutta and Benares, were informed of these facts, and it was decided to challenge, by lectures and public questions, the pseudo-claims of Theosophy. To these important questions and challenges no answers or attempts at self-defence have been made, and so the theosophical silence is viewed by all reasonable men here as self-condemnatory.

Miss Ward must now realise that nearly all India will soon be numbered among the 'few fanatical Hindus' who are anti-theosophical in spirit. One would suppose from Miss Ward's hasty letter that theosophical teachers have no desire for the Truth, and possess no ability to satisfy the investigator, being simply followers of gregariousness and new-born curiosities! We welcome the opportunity this affords us to inform the English thinking people of how we wish to repudiate all approval of Theosophy, and earnestly desire to remove the stigma under which our Hindu philosophy rests in your learned centres, owing to the theosophical teachings, which are contrary to our Shastras and all our philosophical books.

We sincerely hope that lovers of our Indian teachings will not accept the theosophical explanations concerning our theory of reincarnation, for they have interpreted the same most wrongly, and they are also deeply ignorant upon those matters which have to do with our Holy Gurus and Mahatmas, their qualifications and powers, &c. Our Masters do continually teach our people, and we know nothing about such extraordinary beings as those of the Koot Hoomi type, who are fictions of English imagination. All our ascetics, and some few Yogins, are known to India's people, travelling here and there; but as few of them speak English and are not desirous of meeting foreigners, they know nothing of Theosophy. Mrs. Besant, therefore, not being accepted as a teacher by our great

men, has ignorantly charged the priesthood of India with faults they have never committed. This misunderstanding of India's vital principles has deeply affected orthodox Hindus, and most of all do the learned resent a statement she has made in saying that Theosophy is pre-Vedic and expounds the ancient wisdom-religion. Wherefrom, therefore, does she get such astounding teachings which must be older than our oldest historical record? Such an absurd and fanatical utterance would surely not be credited as possible by your learned societies, coming as it does from the mouth of a woman who is supposed to be thoughtful. Nevertheless, such ideas, with others equally wrong, Theosophists do not hesitate to accept; and we ask whether these people are not disloyal to India and our learning when, in the name of Hinduism, they thus discredit us in the West? As we have to satisfy reasonable English people when we make complaint against the injuries of their 'society-makers,' we have to state those points which most offend Philosophers and Sanskritists. Mrs. Besant claims supernatural powers as a Yogin, which is foolish in view of the fact that no Indian Master has declared himself her teacher. She has also said that she had been a Brahmin in previous birth. These and similar childish statements should not be made from public platforms, as they pander to the unscholarly, curiosity-seeking element, and are of no practical good. In Benares she desires it to be supposed that she is financially assisted by, and has the support of, the English Government; but this idea our movement has since exploded through lectures given in Benares to enlighten our ignorant people.

In conclusion we have to thank many good English friends for the cordiality with which they received the visit of our great Guru—Mahatma Agamya Paramahansa—when he went to England, and we are more than glad if as a result the English people will realise how we feel and think on certain important religious matters. Our Mahatmas are not hidden, neither are their pictures handed round among us in secrecy, and it is to the deep shame of Theosophists that when our greatest scholar and Yogin was in London, members of the Theosophical Society were quietly informed that he was not a real Mahatma—such actions merely serving to show how greatly they feared his strongly expressed disapproval of them in the English papers. Does not this prove their shallow position and the ignorance in which they keep their members?

I will not occupy any more of your valuable space as we shall be only too glad to communicate on any further points which your readers may desire to have cleared up.

BAFAT TRIMBAK DAMODAR,
Visitor to Vevji Camp.

May 4th, 1905.

Out of Door Gatherings.

SIR,—Now that the autumn and winter sessions of the Alliance are concluded, we are again met with the problem to solve—how to keep in touch with one another during the summer months. It has been proposed that members should gather periodically at 'LIGHT' offices, but, on bright, sunny days, indoor gatherings do not appeal to lovers of outdoor exercise.

The 'house-boat' parties arranged by Mr. Thurstan last year proved how welcome such functions are, and it is with much expectancy and joyous anticipation that we hope to resume them on Saturday, June 17th (D.V.).

May I be permitted to offer a still further idea? Many of our friends have country and suburban residences with grounds attached. Would they not, if approached, invite Members and Associates to garden parties, which might be organised with little trouble and expense? We have several young friends who enjoy helping with preparations, who would help to prevent trouble falling too heavily upon the hostess, and possibly a fund might be opened to defray expenses.

A small committee might be formed if necessary. Other centres, especially at the seaside and country resorts, might be visited, and short meetings held in addition to the usual musical programme.

I shall be glad to receive any suggestion on the subject, and communicate with other workers.

(MRS.) E. M. WALTER.

50, Wesley-road, Leyton, N.E.

'The Talk of the Hour.'

SIR,—While thanking you for your notice in regard to my book, 'The Talk of the Hour,' Vital Rays, may I in justice to myself explain that I never claimed to have 'discovered' the N rays? Before Abraham was, I was, and the rays have naturally existed always. My only claim is my personal discovery of them in myself.

FLORA NORTHESK WILSON,

10, Cheniston-gardens, W.

The Responsibility of Sensitives.

SIR,—In his lecture, recently delivered to the London Spiritualist Alliance, and reported in 'LIGHT' of May 27th, Dr. A. Colles introduced the subject of obsession, affirming his belief in the fact that spirits, sometimes, injuriously affect sensitives, and further, declaring his belief that obsession is more common outside the ranks of Spiritualists than within them. Perhaps that is the reason why 'revivals' are almost invariably followed by a large increase in the number of cases of religious mania. I was recently assured that the 'mad doctors,' so-called, were kept unusually busy during, and shortly after, the recent West End revivalist services, and this fact, it seems to me, indicates that there are many unbalanced people with a tendency to lunacy who are thrown off their balance when they get unduly agitated and interested in religion, or Spiritualism, or anything else; that, in all probability, they are not obsessed by spirit people at all, but are affected by their own dominant ideas—or passions. A writer in an American journal shrewdly observed, recently:—'for "obsession" say obsessing *passion*, and you will hit the nail on the head nine times out of ten.'

It seems to me that Spiritualists should be very chary about attributing obscure and imperfectly understood mental experiences to spirits, and making a scapegoat of 'obsessing demons,' in the same way as orthodox believers blame the devil for their own foolish or wicked thoughts and deeds. Hudson Tuttle recently protested against the 'dumping into the fair garden of Spiritualism,' under the label of 'obsession,' and without the least attempt at critical analysis, the results of the abandonment of self-control, the unsuppressed outbreaks of passion, and the wild escapades of the temporarily insane. If developing mediums 'so habitually yield themselves up to the influence of controls,' as Dr. Colles affirmed, 'that in normal life' they are 'unable to guide their own actions,' the responsibility for such folly rests with them, and they, being warned, must be prepared to face the consequences of their own acts.

This point needs to be emphasised. Ignorance is no excuse for wrong-doing in this realm any more than in others, and Hudson Tuttle points the moral when he says: 'Of all the subterfuges invented to extenuate guilt, and elicit sympathy for depravity, this plea of "obsession" is the most weakening and immoral!' And again, he truly says: 'The basic spiritual law that like attracts like, and opposites repel, assures us that no person will commit a crime under "control" which he would not commit on occasion, all restraint being removed.' Therefore, 'the plea of "obsession" does not shield anyone from the responsibility for his actions.' The sooner this truth is recognised, and enforced, the better it will be for mediums and Spiritualists and for mankind generally. R. F.

'With the Yorkshire Spiritualists.'

SIR,—Referring to the meeting held in St. George's Hall, on Sunday, May 28th, and alluded to by Mr. Lobb, in 'LIGHT,' of June 3rd, I should like to say that in one important matter the speaker failed to reach his audience. I have obtained the opinions of many who were there, and they all with one accord point out the weak place which forced itself upon my own notice. Mr. Lobb spoke for an hour and a half, telling what he had seen and heard at materialisation séances; but he gave no satisfactory assurance that conditions were such as to exclude fraud. It would have been a much more convincing address if, instead of giving a multitude of cases, without mention of conditions, he had confined himself to a few instances, detailing the conditions, and satisfying his hearers that he was not imposed upon. In short, Mr. Lobb gave no assurance that his investigations were conducted scientifically, and consequently his statements were quite powerless to convince an honest thinker.

Bradford.

TRUTH-SEEKER.

A Protest.

SIR,—Seeing in a recent issue of 'LIGHT' a correspondent's recommendation to 'anti-vivisectors' that they should concentrate their will power upon some vivisector known to them, may I enter an earnest protest against this terrible and growing practice? Of all the diabolical things being done in this world, there is none so cruel, so disastrous, as this. Does not our friend see that he is recommending the most cruel form of 'vivisection' as a cure for the evil?

Apart from this consideration, what right has any person to try to force his own desires upon another person's mind? I am an ardent anti-vivisector, but I believe in using sane methods in preference to insane ones. A FRIEND.

TO CORRESPONDENTS.

Several communications are left over for want of space; others are omitted because they are not accompanied by the names and addresses of the writers,

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.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—Meetings held only on first Sunday in July, August and September, at 7 p.m.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Simpson, late of South Africa, gave an instructive address on Egyptology. On Sunday next, at 7 p.m., address by Mr. Burton, vice-president.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an able and learned discourse on 'Magic, Black and White,' to an appreciative audience. On Sunday next, at 7 p.m., Mr. T. Everitt.—H.A.G.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. R. Boddington gave a very able address on 'What is Spiritualism?' On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. A. Savage. On Thursday, June 15th, Mr. Wrench.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday morning last Mr. Clarke held a circle, and in the evening gave a good address. On Sunday next, at 11.15 a.m., Miss Porter, clairvoyant descriptions; at 7 p.m., address. On June 18th, Mr. John Lobb. Hall open on Tuesdays, 3 to 5 p.m. for inquirers.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave an address on the words: 'The Truth will make you free.' Mr. G. Spriggs ably officiated as chairman. On Sunday next, at 7 p.m., Miss MacCreadie, clairvoyant descriptions. Doors open at 6.30; early attendance requested.—S. J. WATTS, Hon. Secretary.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, May 31st, Mr. Culham opened an interesting discussion on 'The Need for Reform.' On Sunday last Miss Porter gave an earnest address, followed by clairvoyant descriptions. On Sunday next, at 7 p.m., clairvoyant descriptions by Mrs. Atkins.—W. T.

PECKHAM.—CHESTOW HALL, 139, PECKHAM-ROAD.—On Wednesday, May 31st, the last concert of the season was given. On Sunday evening last Mr. Underwood spoke on 'Heaven and Earth.' Mrs. Barton presided at the piano. At the after-circle Mr. F. Cecil gave successful psychometrical delineations. Every Wednesday, at 8 p.m., public circle. On Sunday next, at 11.15 a.m., circle; at 7 p.m., experiences.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington answered questions in his usual bright and interesting manner. Selections by the band were much appreciated. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., evening service; at 8.45, public circle. On Thursday (Room 3), clairvoyance and psychometry by Mrs. A. Boddington.—H. Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last excellent attendance at circle. In the evening Miss Violet Burton gave a beautiful address on 'Guardian Angels and Spiritual Guidance.' On Monday Mr. A. Savage gave remarkable character delineations and clairvoyant descriptions. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. J. A. Butcher. Wednesday, at 8 p.m., instead of Monday.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday evening last Professor Thomas Timson, of London and Leicester, gave an uplifting address on 'Our Spiritual Gifts,' to a large and appreciative audience, and afterwards started his first practical and scientific class for the training of these gifts, which proved very helpful. On Sunday next, at 6.45 (for 7 p.m.), Mr. T. B. Frost, of Fulham, will address the meeting. On Sunday, June 18th, and on Monday, 19th, at 7 p.m., Professor Thomas Timson, F.B.P.S., &c., will give addresses. All invited; come early.—T.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, May 30th, Mr. E. Peckham gave an inspirational address, and answered questions.—J. P.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. J. W. Adams gave an address on 'Brotherhood,' which was much enjoyed.—J. P.

CARDIFF.—ODDFELLOWS' HALL.—On Sunday last Mr. E. S. G. Mayo spoke on 'A Tragic Faith,' and 'Science and Modern Spiritualism.'—H.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last Mr. G. Brewster-Gow delivered an uplifting address on 'Sowing and Reaping,' and afterwards answered questions.—W.H.S.