

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

One test of the good Spiritualist is spiritual self-control. It is this that distinguishes him from the mere Spiritist. The mere Spiritist, though the recipient of convincing spirit communications, may be spiritually weak and drifting, greatly needing self-control. He may even lose self-control *because* of those communications. This ought to be not only admitted but insisted upon.

The real Spiritualist is one who is consciously and deliberately engaged in spiritual development, and who sees to it that all spirit intercourse, even intercourse with low intelligences when this occurs, ministers to his instruction, discipline, and self-guiding. He carefully avoids what Marcus Aurelius called wronging the soul: and this fine thinker specified five ways in which a man could do this:—first, by making the soul 'an excrescence on the world,' meaning by this—making the soul unable or unwilling to act as a part of the whole; 'secondly, it falls under the same misfortune when it hates any person, or crosses him, with an intention of mischief, which is the case of the angry and revengeful: thirdly, it lessens and wrongs itself when it is overcome by pleasure or pain: fourthly, when it makes use of art, tricking, and falsehood, in word or action; fifthly, when it does not know what it would be at in a business, but runs on without design, whereas even the least undertaking ought to be aimed at some end. Now the end of rational beings is to be governed by the law of nature and the interest of the universe.' All of which is very wise: but when was the great Roman ever anything but wise?

One of the hymns in George Dawson's virile hymn-book has for its heading 'Spiritual ups and downs.' Homely, but how suggestive and true! In one of his always bright human sermons he said:—

It is given to man to have nothing that is not liable to eclipses, clouds and sunshine. There are times when man's mind expands to the belief in immortality, and it is very clear that the unknown country is there, though he cannot map it: and there are days when all this goes back into fog and mist. One comes to me and asks, Are you certain about the life eternal? and I say, No, not to-day; call to-morrow! He comes again to-morrow—I say, O yes, perfectly! When a man is at his best his belief in immortality is fullest and strongest; and a man's heart is at its best when he is most set on truth, righteousness, and charity. We are all curious about that unknown country. Who would not, if he could, listen to Lazarus, or raise a ghost or call back a spirit? Well, God has made our desires so vast that threescore and ten years cannot

satisfy them; so, finally, the more I think about the Good God the more confident I get about immortality.

Even the experienced Spiritualist may have his moments of doubt and depression, when the light dwindles and the evening star is clouded, and 'the daughters of music are brought low.' Nor is this always a sign of deterioration. Standards of evidence vary, in rationality, elevation and spiritual charm, and what satisfied once may no longer quite suffice. Or there may be shadowings, disappointments, disillusionings. We need patience and the grace of stability, to hold us fast and carry us through.

The old 'Design argument' has merged itself into the deeper and finer thought of an immanent Life which discloses itself at the heart of every created thing. It is no longer a question of design in the making, but of the presence of the Maker. Nature is not a finished article, turned out from a divine workshop: it is the home of a creative spirit, the scene of the operations of an indwelling mind. Dr. Martineau, who perhaps of all men in modern times penetrated deepest to this thought, put it well when he said:—

Unless it takes more mental faculty to construe a universe than to cause it, to read the book of Nature than to write it, we must more than ever look upon its solemn face as the living appeal of thought to thought, the medium through which the eye of the Infinite Reason gazes into ours, and wakes it to meet him on the way. The Cosmos-tracks all have the same termini; and whoever moves upon them passes from mind to mind; God, thinking out His eternal thoughts on lines that descend to us, from cause to law, from law to fact, from fact to sense; and we counting our way back with labouring steps, from what we feel to what we see, and from what is to what must be, till we meet Him in the eternal fields, where all minds live on the same aliment of the ever true and ever good.

A very popular and (supposedly) orthodox London preacher said the other day that the old anthropomorphic imaging of God has done no harm,—that, in fact, it was necessary to enable man to get hold of Him at all. This is profoundly true. Man, certainly at the earlier stages of his spiritual development, could only think of God in human terms. The humanised God of the Old Testament was quite inevitable. The later truth, 'God is Spirit,' could not possibly have satisfied the early gropings of primitive man. The visible and the tangible were necessary: and the god needed was one that could be located in a Temple or carried about in an Ark.

Even now, it is dangerous to dehumanise God too much. Even now, London is very doubtfully ready for the sublime generalisation of Christ, that 'God is Spirit.' Poor human nature! how is it entangled in the coils of the flesh! how led by the sight of the eyes! how little ready for the divine bidding, 'Would'st thou find God, and hear Him speak to thee? Retire upon thyself, and look within!'

We commend the following to the survivors of the lovers of 'The Good Old Times':—

The bill of indictment preferred against John Bunyan ran thus: 'John Bunyan hath devilishly and perniciously abstained from coming to church to hear divine service and is a common upholder of several unlawful meetings and conventicles, to the disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king.'

He was convicted and imprisoned twelve years and six months.

#### SPIRITUAL PRAYERS

(From many shrines.)

Grant, Lord, that my eyes may be opened to behold through faith the things that are invisible; to see Thy hand in all I meet with; Thy chastisements in all my sufferings; Thy goodness in all my joys; and, above all, Thy mercy in the saving of my soul. In prosperity or adversity, in joy or in sorrow, in life or in death, grant, O merciful Lord, that Thy Holy Spirit may never leave me, so that, under its gracious guidance, being steadfast in faith, joyful in hope, and rooted in charity, I may so pass over the waves of this troublesome world as finally to come to the land of everlasting life. Amen.

#### PHYSICAL EDUCATION AND IMPROVEMENT.

A recent number of 'LIGHT' contained an instructive article by 'H. A. D.' on physical deterioration, in which the writer mentioned an approaching meeting at the Mansion House for the purpose of inaugurating a National League for Physical Education and Improvement. That meeting has since taken place. The audience was large and very much in earnest. After the Bishop of Ripon, the Lord Chief Justice, Sir W. Broadbent, and others had spoken, Mrs. Bramwell Booth rose, and, as a writer in the 'Daily News' says, 'her outspoken and impassioned plea for higher standards of marriage and motherhood was something to be remembered.' A few extracts from her speech may make a fitting sequel to the article in 'LIGHT' above alluded to. Mrs. Booth said:—

'This question is really one of good mothers. It has been said that the way to become good is to be born good, and it seems to me that it will be a work of the very highest benefit to the community at large and to our country if we can set before our people what it means to be a true mother, and if we can so influence them and instruct their minds, and especially their feelings, that the mighty force which, just as the tide creeps into every nook and cranny of the coast, pervades society as a whole—public opinion—shall be in favour of a pure, a sheltered, an instructed, and a free motherhood. I would like to allude to one or two of the leading principles which must lie at the base of such an ideal, and I hope it will be found possible for this society to impress them upon our people.

'First of all, how necessary it is to exalt the idea of marriage; to take it altogether on to a new plane; to raise it alike from the sordid contract of social convenience or financial advantage, from the hasty union of passion, and from the ill-conditioned assortment of the ignorant lad and the undeveloped girl. We can never have hope for the motherhood for which we plead, and for which the nation pleads, without a marriage based on the pure, respecting love of one man for one woman. Such a marriage will prove a union under the sanction of God's providence. It may not be a sacrament, but it will be, whether we recognise it as such or not, a sacred thing. Then, let us formally declare that such a wife must be free in the disposal of her own person, as regards her own thoughts and affections in the very highest sense of the word. When this is achieved we shall have travelled far towards a motherhood which realises the greatness of its vocation, and honours its part in continuing and ennobling our race, and which will welcome to its arms without a shadow of regret every new life entrusted to it.'

From a spiritualistic point of view this subject is especially important, for we are taught that the spirit needs the most perfect physical body for its fullest expression and development.

W.

#### 'METAPSYCHICAL PHENOMENA.'

In the new chapter added to the English edition of this work, a very interesting case of what Dr. Maxwell calls 'personification,' is brought before us in detail and carefully examined. The vision seen by the clairvoyant is one of a friend of Dr. Maxwell's whom he calls 'H. B.' The tests by which 'H. B.' was identified were numerous, and Dr. Maxwell is evidently impressed by them. He concludes his account, however, as follows: 'To sum up, the case of "H. B." has an appearance which is, frankly speaking, spiritistic; but it is not possible to consider as certain, or even as probable, the pretensions manifested by this interesting personification.'

I venture, with all due respect for the author, to take exception to the wording of this paragraph. In spite of his habitually impartial attitude and of the fact that in one passage he says, 'all is possible,' he here appears to assert that it is not possible to consider even as *probable* the claims made by the assumed personality—'H. B.' (the italics are my own). Just because his usual attitude must win the admiration of his readers, there is the more reason to regret the phrasing of this sentence. The cautious pronouncements of investigators afford no one just grounds of complaint, but those who accept the spirit hypothesis have a right to claim—and to claim with insistence—that this theory should now be treated as one that is neither impossible nor unreasonable.

The evidence for it is of such a serious kind, the names of those who have been convinced by it stand so high among those of intelligent students of Nature, that it can no longer justly be disregarded or lightly put aside. Certainly many impartial readers will find it not only '*possible*' to consider that 'H. B.' is *probably* what Dr. Maxwell admits that he claims to be, viz., an intelligent entity, a friend of the doctor's, but will find it very difficult to come to any other conclusion.

For how do the facts stand? On p. 306 Dr. Maxwell tabulates sixteen separate details given by 'H. B.' apparently with a view to identification. Out of these sixteen he tells us that twelve are accurate, two doubtful, and two inexact. With reference to the correct details he says: 'It would be most unjust to refuse to recognise, in these, indications at least of an appearance of volition and intelligence. The character of volition has been decidedly indicated. . . . The character of intelligence has not been less marked than the character of volition. The personification gives the impression of having deliberately chosen the signs by which he desired to prove his identity!'

But the inaccuracies seem to Dr. Maxwell as serious objections to the acceptance of the spirit explanation as the true solution of the facts in this case. The 'simultaneous blending of true and false details,' he says, 'is little made to bring about a conviction of the intervention of active intelligence other than that of the medium.'

After reading this sentence I turned back to the list of details concerning the personification and carefully considered the four inexact ones, which are numbered 7, 11, 14, and 15. I wish to examine these somewhat closely, in order to see whether they justify the conclusion that it is impossible to treat the spirit hypothesis as a probable interpretation in view of their inaccuracy, in spite of the exactness of the twelve other details.

#### 7. 'The eyes were not well described.'

It is often difficult in ordinary life to describe correctly this feature of a face. A blue eye sometimes looks grey, and *vice versa*; hazel eyes appear to vary in different lights. A very brown or black eye in a good light is perhaps unmistakable. We are not told what sort of eyes Dr. Maxwell's friend really had, but if the medium received

the impression of 'H.B.' as a picture, then it is fair to suppose that he might have the same difficulty in accurately seeing and describing the eyes of the appearance as he would have in ordinary life.

11. 'The manner in which he passed the last six months of his life in an armchair.' This chair was well known to Dr. Maxwell, but he could not recognise it as described by the medium.

'H.B.' (assuming for the sake of argument that it was he) failed to convey to the medium the impression of the chair in which Dr. Maxwell had been wont to see him. The agent who transmits telepathic impressions endeavours to visualise the image he is seeking to transmit; it is probable that the same effort may be necessary in the case of transmission from a discarnate mind. If 'H.B.' failed to achieve this, *i.e.*, to clearly conjure up in himself the aspect of his chair, it would be quite natural that the medium should fail to 'see' it, and failing to see it his own imagination would instinctively operate to complete the picture. Nature abhors a vacuum; this is true in the realm of mind as well as matter. If the medium saw a man sitting but could not get an impression of the object on which he sat, Nature would act according to her wont and fill the vacuum out of the imagination of the medium; and the latter would be unaware of the source whence this detail was derived. This accounts for many confusions, probably, in visions and automatic utterances.

14. 'His allusion to his brother "L." and to his death.' 'H.B.'s' brother 'C.' had recently died; he referred to a death in his family, but spoke of 'L.' instead of 'C.' as the last member to pass away.

'L.' whose name was substituted for 'C.' was the favourite brother of 'H.B.' It was correct that the last member of the family had just died. But this last member was 'C.' not 'L.' Is it not highly probable that the name of 'L.' being more deeply embedded in the mind of 'H.B.' came out inadvertently? Such things happen often in this life. Is it quite reasonable to be so 'extreme to mark what is done amiss'? We should surely allow for natural slips of memory in dealing with human personalities.

15. 'A gold chain and pendants which he never possessed; followed, however, by the rectification of the error.'

The explanation, or possible explanation, of this inaccuracy is suggested by a footnote. The medium knew that Dr. Maxwell had given a watch to 'H.B.' And as Dr. Maxwell wore a gold chain and pendants it is very likely that a preconception in the mind of the medium may have suggested this detail, and either supplemented the description already given by 'H.B.' or have actually prevented his being able to transmit the further detail. Preconceptions act as blocks. Sometimes the impression received by a medium is forcible enough to obliterate the preconception, but if that is tenacious it blocks out the delicate psychic impression received through clairvoyance.

On one occasion, when a relative of my own was in a state of trance, the control said that it was difficult to speak, because the medium had a 'G' in her mind. When she returned to her normal consciousness we inquired with some interest whether she could explain this. For a moment she was at a loss how to do so, but after a moment's reflection she told us that the word 'Gehenna' had been in her mind rather persistently through the day, and that she had been wondering what the word meant.

This blend between preconceptions and supernormally-received impressions is a bewildering condition of mediumship, and it is a condition which has to be taken into full consideration in estimating the value of the utterances of psychics; also it is only due to them to remember that it

is often quite impossible that they should themselves distinguish between the two.

I think these few suggestions may be worth weighing before dismissing as improbable the conclusion to which the twelve accurate details, given with apparent volition and intelligence, seem to point.

That this conclusion is *uncertain* may be freely admitted, but that it is improbable cannot, it seems to me, be fairly maintained merely on a review of the evidence before us.

H. A. D.

## THEOSOPHICAL MOVEMENT IN INDIA.

THE THEOSOPHICAL SOCIETY V. SIDDHANTA.

Now that replies have been received from India which have completely refuted the attack made by Miss Ward in your paper on a famous Indian sage or Mahatma, will you allow me, as representative of the Mahatma Agamya Guru, to offer a few remarks, which I will preface with the statement that as Miss Ward has been most grossly misinformed, I am authorised to ask her the name of her correspondent? This I feel sure she will give in order not to identify herself any longer with false statements.

The question under discussion resolves itself under three headings: (1) What is a Mahatma? (2) Why has Miss Ward attacked one? (3) What is the meaning of the anti-Theosophical movement?

A real Mahatma, a Paramahansa, is an ascetic of the highest order, a man endowed with the knowledge concerning the soul, and everything which is beyond the soul; one who takes his stand on the Veda (the Vedas are the text-books treating of eternal knowledge, and the highest object of man's existence). He is one who is capable of removing difficulties from the mind of his pupil, and of bringing the true knowledge of spirit vividly into his mental conception.

Such a Mahatma is the Mahatma Agamya Guru, who visited, as an honoured guest, in 1900, the late Professor Max Müller, by whom he was described as 'a genuine Mahatma or Yogin, who had mastered all that was to be gained by the ascetic discipline of the East, and whose position as a Teacher and Holy Man was a high one in India.' Such an one is India's foremost scholar and Yogin, whom Miss Ward so carelessly attacked. Now, why did she do so?

When the Mahatma Agamya visited this country in 1903, and denounced the misrepresentations of the ancient Brahma Vidya (the true Eastern science) by the Theosophical Society, after an examination of their teachings, the Theosophists remained as silent as the grave. Why was this? The reason was that there was something to suppress, something to conceal, namely, their total ignorance of what a Mahatma really was, and because the whole existence of the supposed Mahatmas of the Theosophical Society was threatened with extinction in the presence of reality. The fictitious Mahatmas of the Theosophical Society who were supposed to be hidden away in the Himalaya mountains could be bolstered up no longer in the presence of a real Mahatma who came from the Himalayas. Hence their silence, and hence it was that when the anti-Theosophical movement had commenced in India as a protest against the uses to which the sacred name of Mahatma had been put, Miss Ward stepped into the arena and sought to save the face of the society in this country. How hasty she has been the recent correspondence has shown.

With regard to the anti-Theosophical movement, it is a movement commenced in India by the lovers of truth, and backed up by India's learned scholars, in support of the ancient Siddhanta *versus* the travesty of it known by the name of Modern Theosophy. Commenced in the East, it will be continued in the West by the lovers of universal truth.

There are two well-known roads known to students of truth, widely opposed and divergent—the one known as False Knowledge, the other as Knowledge (Hindu Upanishad). We hold from their teachings that the Theosophical Society have entered the path of the untrue, and teach as true that which is untrue.

On this ground we oppose them, and on this the Siddhanta Society takes its stand.

Real Mahatmas manifest truth and impart true knowledge to their pupils, knowledge that is real, not imitation—eternal, not manufactured. It is one of these men the Theosophical Society have treated with contempt, and whom Miss Ward has held up to scorn.

Newcastle-upon-Tyne.

J. H. DUFFELL.

I crave some space in your columns to correct the statements which Mr. Bapat Trimbak Damodar has circulated through your columns about Theosophy in India.

Your correspondent has remarked that 'The Theosophists are very small in number, and chiefly composed of simple, untrained, English-learning men and college students.' This is a misstatement, whether intentional or not, of facts. If your correspondent looks at the general report of the last (twenty-ninth) anniversary and convention of the Theosophical Society he will find to what an extent the theosophical movement has spread in India. Up to the end of last year 815 charters for branches had been issued. In India alone there were last year 385 branches. Thousands of educated men have joined the society, and the hold which the theosophical ideas have on the thoughtful world outside will show that the Theosophical Society has not in vain lived and worked in India, where materialism is still rampant.

The president-founder of the society has remarked in the report that, 'What a wonderful extension the movement has already got is, to my mind, illustrated in the two facts that a theosophical book was published this year in Iceland, and that we have an active branch at Invercargill, New Zealand, the most southerly town in the world; moreover, on the grave-stone of a poor woman belonging to our Auckland branch, who died on a small island out in the Pacific, has been cut the seal of our society, and thus, as Mr. Davidson says, "it stands as a silent witness of faith and devotion; as a pioneer of Theosophy; an outpost in the great wilderness of islands, that are the remnants of an ancient Pacific continent."'

Your correspondent has stated that the Theosophists in India are 'ignorant' and 'credulous boys.' This is as untrue as it can be. Let me quote here only one example, viz., that of Calcutta. Most of the members of the branch situated here are graduates of the Calcutta University. Some of them are Prichand and Roychand scholars (the highest distinction which an Indian University can bestow); some of them are Munsiffs and Deputy Magistrates; some of them are holding high posts under the Government of Bengal, and some of them are enlightened Zamindars of the Province. I challenge your correspondent to deny my statement. If your correspondent glances over the list of the members of the Theosophical Society, Indian Section, he will find that Judges of the High Courts of India, Deputy Magistrates, Munsiffs, Zamindars and other persons of high distinction swell the list.

Your correspondent has written that 'all our ascetics and some few Yogins are known to India's people,' but I am sorry to say that nobody in India ever knew Agamya Guru before he went to England. When he returned to Calcutta, some of the educated and orthodox Hindus went to see him. But they were disappointed to find him a vain and self-conceited fellow, who knew very little of Sanskrit and who was very busy in showing to the public the cuttings of the English Press concerning his achievements in the East. Such Agamya Guru type of Mahatmas are to be found in the streets of Calcutta.

I shall be glad to let your readers know what Theosophy has done for India, and especially for the Hindus.

Calcutta.

A. T. DEB, M.A.

'L. W.' asks how we are to reconcile my statement to a 'Daily Express' interviewer that no Theosophist would boast of occult powers, and Mrs. Besant's answer to a 'Daily Mirror' representative, with the motto of the Theosophical Society, 'There is no religion higher than Truth.' Very simply indeed. Mrs. Besant made no boast but gave a straightforward answer to a direct question. Had she returned an equivocal answer, or a negative, 'L. W.' might have justifiably complained that it was inconsistent with a conviction that 'There is no Religion higher than Truth.'

EDITH WARD.

Pray give me space for a few words, deprecatory, I must say, of the sharp questioning of a letter signed 'L. W.', published on p. 335 of your issue of the 15th inst. Now as to the Theosophical Society: its foremost object is to establish Universal Brotherhood, and who will say nay to that endeavour? Is the commonwealth here, anywhere, any the

better for sectarianism, characteristic of a time when what is called Christianity is really a bitterness of opposition, always contemptible except when it culminates to the murder of war? But it may be said that the Theosophical Society itself is a sect; and so it may become, and no doubt often tends that way when enthusiasm, prone to misunderstanding, disfigures its cause by party feeling never more rife than it is in this country to-day. I quote. 'Miss Ward states that no Theosophist who possessed occult powers would ever boast of them.' The young lady should know that no one of the East, the cradle of Theosophy, would so misapprehend a study of it as to belittle his ideal by calling himself a Theosophist. So also it may be said of hard workers here who devote their life to acquire some speciality of knowledge. These men do not call themselves scientists. That appellation comes to them in the way of the slang of the day. No doubt a rose would smell as sweet if called by any other name. But that can hardly apply in case of the self-dubbed Spiritualist not having the spirituality which should distinguish him. Surely, sir, people who concern themselves with the study of serious subjects ought to keep within the four corners of their square. And can there be doubt that if Mrs. Besant should feel herself constrained to do so she could be explicit enough, concerning the occult power she may have, to satisfy fair inquiry, that boasting is a habit of mind as incompatible with her work as it would be for a student of Theosophy, who is not even a disciple, to claim the knowledge of the Divine Wisdom, which the word Theosophist connotes. Sir, please let me protest that I, for one, am not an 'ist.'

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

Still the fulminations of the enemies of the Theosophical Society come. Let us see how, according to Manu, the pupil of the Guru should conduct himself, and judge of the Guru in question accordingly:—

'Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; this is the eternal law' (Manu iv. 138).

'Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this perishable body.'

'Against an angry man let him not in return show anger, let him bless when he is cursed' (vi. 47, 48).

These quotations might be multiplied; not only is this the teaching of one Great Master, but the teaching of all, whether Brahman, Buddhist, or Christian.

If the Theosophical Society is so radically wrong why not, in the spirit of charity, point out their errors and by loving and helping thoughts try to lead the society and its individual members into the way of truth?

In quest of truth I was led to become a student of Theosophy, and to such teachers as Mrs. Besant and Mr. Leadbeater I owe all that I know of true Theosophy—Divine Wisdom; if there are other teachers at whose feet I can learn, I shall be only too delighted to try.

Evidently slurs and jibes at Theosophy and Theosophists must be palatable to some of your readers. Someone hiding his identity under the initials 'L. W.' makes a statement which may be partly true, but is only partly so. I cannot say what Miss Ward may have written (or have been said to have written) in the 'Daily Express' of May 15th, but I did see the report of an interview supposed to have been granted to one of the 'Daily Mirror' staff, in which the interviewer says that Mrs. Besant said she could project her astral spirit (whatever that may be) at will.

By any theosophical student this statement, of course, would be understood to mean that Mrs. Besant could function consciously in her astral body, which is a very different thing. As to the boasting insinuated by 'L. W.', the 'Daily Mirror' interviewer evidently asked Mrs. Besant the question, and there were three methods open to Mrs. Besant—to have rudely refused to answer, to have told a deliberate lie, or to have acknowledged the truth, that it was quite correct that she could use her astral body consciously; and 'L. W.' omits to tell us that she also said this power was latent in all. But 'L. W.' being bent upon slighting Mrs. Besant and the Theosophical Society, quoted just enough to suit his purpose, truth evidently not being the strong feature in his case, but abuse.

Ripon.

JNO. MONGER.

TRANSITION.—Dr. Edwin Dwight Babbitt, best known in this country by his valuable work, 'The Principles of Light and Colour,' passed away at Rochester, N.Y., U.S.A., on June 28th, aged seventy-seven years. He was an earnest and avowed Spiritualist and a medium, a writer of numerous books, and a frequent contributor to the American Spiritualist Press.

## PROFESSOR CHARLES RICHEL AND PSYCHICAL RESEARCH.

By HUDSON TUTTLE,

*Editor-at-Large for the National Spiritualists' Association of America,*

The 'Annals of Psychical Science' recently published an interesting article—from a scientific view-point—in which Professor Richet attempted to prove that the personality manifesting through the trance medium is not of independent spiritual origin, as is sometimes claimed, but a part of the medium's own consciousness, which is not normally exercised, but is by some unknown means brought into activity.

His theory is a reflection of the assertive, all-explaining 'sub-conscious self.' It is supposed that beneath the conscious is the unfathomable deep of the unconscious, where not only the most illusive thoughts are stored, but also those of all ancestors. Out of this infinite store nobody knows what will come. As its limits are indefinable, and its existence and qualities a guess, all things may be attributed to it. It is the universal solvent, and any obscure problem is easily passed by, by its ready-to-hand solution. As all mysteries which the scientist meets are referred by the theologian to God, so all psychical mysteries are referred to this 'sub-conscious self,' which is imagined for the purpose of explanation.

But trance is not what Professor Richet understands it to be. There are almost as many forms of trance as there are persons subjected to it. When a subject becomes unconscious by organic failure, and by the almost cessation of the circulation puts on the appearance of death, it is called a 'dead trance.' Really there is no more trance than normal wakefulness.

The mind may be more or less active—that is, not perfectly unconscious—and the thoughts vague and often grotesque, but usually following on the lines of the training and belief of the subject. When consciousness is restored these thoughts take an objective form. Thus it is that the subject having religious convictions, on restoration, claims to have visited Heaven or hell, seen Jesus and approached the Great White Throne. They always see according to their belief. In other words, what they think they see is only a reflection, or partial revival of memory of their own thoughts.

This is one extreme. The other is the passing of the spirit so far beyond the limitations of the body as to become subject to the laws and conditions of discarnate spirit. It will from this be clearly seen that the use of the word trance as meaning a special spiritual state, yet covering all this diverse field, vitiates the conclusions reached, and makes them valueless.

Again, trance may be a state of intense exaltation of the spirit, in which it has the capabilities of the spiritual senses freed from the limitations of the physical body, and in this it may also be intensely sensitive to the thoughts of spiritual beings.

It is thus an inextricable blending of the thoughts of the recipient, as independent and having nearly all the endowments of the freed spirit and spiritual beings *en rapport*.

The voluminous reports of the Psychical Research Society contain numerous instances of true trance and clairvoyance, which, having the sanction of his co-labourers, Professor Richet should receive with favour, and these are sufficient to show that his theory is untenable.

To these I will add the Seeress of Prevorst and Swedenborg.

If the 'sub-conscious self' will meet the requirements by explaining all the facts, and not become befogged with generalities, then it may take the place of the spiritual theory.

It would not be just to dismiss the case of Professor Richet's views without saying something about Professor Richet himself. It would not be just to the creatures which have suffered at his hands and have no voice to reveal the hideous tortures they have been subjected to. He stands to-day as President of the Psychical Society. It would have been presumed that a man elected to this high office by a body devoted to purely spiritual research would have a record for fitness and sympathy for spiritual investigation.

But who is he? One of the practitioners of vivisection, the horrible cruelty of which has called into existence the anti-vivisection societies that are attempting to restrain this cruelty by law.

If all the tortures of the Inquisition were multiplied a thousand-fold, they would not compare with that inflicted in the laboratories of these 'scientists' on helpless, dumb creatures. And for what purpose?

The most eminent physicians and biologists have repeatedly declared that the results were not only useless, but misleading and harmful. The vivisectionists bind the dog, horse, or other domestic animals—even importing apes and monkeys to have creatures as nearly approaching the human as possible—to the iron racks on their dissecting tables, and cut them fibre from fibre. They lay bare the nerves and brain, and turn on electric currents. They inject infectious matter, solutions of disease germs, putrid blood, and toxins, and watch the progress of the agonising diseases engendered. To study the effect of pain, they open the abdominal cavity, and pour in boiling water or molten metal; they break the bones, dislocate the joints, and irritate with poison. They place live dogs and cats in heated ovens, roasting them to a crisp to observe the effects of heat. All these things they do in the name of Science, but they have neither scientific aim nor method.

And of these men it is said that Professor Richet is an acknowledged leader. Has he made any discovery in the secrets of life? Has he added one idea to Science? Not one. He is simply one of those whose cruelty towards helpless, dumb creatures would make an Apache blush for shame. Such is the man who is at the head of the Psychical Research Society, which has for its object the investigation of the most subtle laws of spirit!

Spiritualists have been repeatedly told that when men of science deigned to investigate for them, the matter which mystified them would be solved. At last the scientific man has come, much of whose life has been spent in exhibiting his writhing victims before gaping classes. He has come as a spiritual teacher! What can we expect?

### Spiritualism and Vivisection.

SIR,—Why, one wonders, is a dead set being made in your columns against vivisection? Is there supposed to be a close connection between that and Spiritualism? I cannot myself see any, unless at least it be one suggested by Mr. Lovell's letter, namely, that through Spiritualism we may some day, perhaps, so increase our powers of diagnosis and healing by psychical means as to be able to dispense with the aid of vivisection. Let that practice be proved needless and it will become unjustifiable.

Even Mr. Lovell however, in his admirable letter speaks of 'stamping out' vivisection as if it were something as bad as Asiatic cholera.

Is he, I wonder, unaware that some vivisectioners are only induced to inflict upon brutes the pain which that practice involves by the philanthropy which in them is so strong as to overcome a reluctance almost as strong? One such man was Pasteur—the object of Anna Kingsford's imprecations. There was another well-known Cambridge vivisectioner of whom an intimate friend averred that, in all his wide circle of acquaintances, there was not one who by his disposition was better fitted to be President of the Royal Society for the Prevention of Cruelty to Animals.

As to the many who throw stones at vivisectioners, some of them would seem to forget that their own walls and roofs are made of very thin glass—the lady, *e.g.*, who, when she read in the papers that Bishop Magee was ill, (he had once spoken in defence of restricted vivisection), wrote to him to express her delight that at last he in his own person was experiencing pain; while a clergyman trusted that what the Bishop then suffered was but a foretaste of the hell to which he was doomed; and a second member of the 'gentler sex' anonymously wrote that she daily prayed that some terrible judgment would overtake both vivisectioners themselves and all their defenders.

Love is supposed to sum up the moral teaching of Spiritualism; and, in proportion as it rules us, it ought surely to make us take the best and most hopeful view of the motives of those whose judgment differs from our own in any question of conduct.

E. D. GIRDLESTONE.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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## Light,

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### THE UNSEEN PEOPLE AS PSYCHICAL RESEARCHERS.

In the second volume of Mr. Myers' 'Human Personality' there are two sections, concluding Chapter IX., which ought to be read at the beginning and borne in mind all through. They commence with the significant words, 'We have reached at last a position very remote from that from which we started.' When starting on a voyage, it is just as well to know the port of arrival; and, though this was perhaps hidden from Mr. Myers, his readers ought now to be warned or notified. This is why we recommend them in future to begin with pages 274-7 of Volume 2.

What is the 'position' so remote from that from which he started? Put into simple language it is this;—that there are in man faculties and operations beyond the range of what we know as the material world, and that these imply a spiritual environment in which man now acts. 'So soon as man is steadily conceived as dwelling in this wider range of powers, his survival of death becomes an almost inevitable corollary.' Why? Because, first of all, his experiences in relation to this spiritual environment demonstrate its existence, and second, because it is also demonstrated that he has powers which connect him with it and strongly suggest his eventual evolution into it.

But something else follows. Evolution into the spiritual environment also suggests an enlargement of power, first, by emancipation from bodily hindrances to spiritual faculties, and second, by full admission to the sphere of causes. Mr. Myers does not put it exactly like this. He says: 'If we once admit discarnate spirits as actors in human affairs, we must expect them to act in some ways with greater scope and freedom than is possible to the incarnate spirits which we already know.' He then adds the highly significant statement: 'We cannot simply admit the existence of discarnate spirits as inert or subsidiary phenomena; we must expect to have to deal with them as agents on their own account—agents in unexpected ways, and with novel capacities. If they are concerned with us at all, the part which they will play is not likely to be a subordinate one.'

This is a great and critical step onward. The spirit people have not lost power: they have gained it; and they are able to do things that we are not able to do, and that we cannot comprehend when they are done. They have minds of their own as well as powers of their

own, and must be dealt with, not as vague spectres, but as very real persons who may, in truth, take us in hand and use us to further their own plans. We talk about 'calling up the spirits.' What if they are calling us up, and moving us about like the pieces on a chess-board?

Mr. Myers very clearly took this view, and expressed the opinion that we are standing 'at a crisis of enormous importance in the history of life on earth.' 'The spiritual world,' he said, 'is just beginning to act systematically upon the material world.' We doubt that. It has always been acting upon the material world: but perhaps Mr. Myers intended to emphasise the word 'systematically.' He said: 'Action of the spiritual world upon our own there must always have been . . . but a change seems to be impending, and the kind of action which now seems likely to be transmitted from the one world to the other is of a type which in the natural course of historic evolution has scarcely been likely to show itself until now. For it depends, as I conceive, on the attainment of a certain scientific level by spirits incarnate and ex-carnate alike.'

There may be something in that, but what seems more likely is that the unseen people are planning for a fresh and more direct and demonstrable proof of their existence and activity. Mr. Myers put this in his own poetic way: 'The dwellers on this earth, themselves spirits, are an object of love and care to spirits higher than they,' who are trying to prove to them that their existence is a cosmic and not merely planetary one, spiritual and not only corporeal. Hence our modern experiences. Hence Psychical Research which Mr. Myers seemed anxious to connect with angelic initiation. 'It is not we who are in reality the discoverers here,' he says. 'The experiments which are being made are not the work of earthly skill. . . . They are made from the other side of the gulf, by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. We should not be going beyond the truth if we described our sensitives as merely the instruments, our researchers as merely the registrars, of a movement which we neither initiated nor can in any degree comprehend.'

That is perfectly true, and all we would suggest is that the view should be extended to all the operations of the spirit people, in ages past and in places hitherto despised. They never waited for scholarship and science and skilled researchers. They always came and went as they pleased, and as earthly conditions admitted, and if to-day they seem farther off than ever, it is only because we are grossly content with material things and shut up the avenues by which alone they could come.

Mr. Myers pathetically referred, in conclusion, to their difficulties. They come—

Faint as a climate-changing bird that flies  
All night across the darkness, and at dawn  
Falls on the threshold of her native land,  
And can no more.

They commune with us, like Persephone, willing and eager, but 'dazed and dumb with passing through at once from state to state.' They cannot satisfy themselves with their trammelled utterance; they complain of the strange brain, the alien voice.

But they will persevere if we do, for they are as anxious as we are to find the open way.

'If we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order? And if so, may we not be aided, inspired, guided by a cloud of witnesses—not witnesses only, but helpers, agents like ourselves of the immanent God?—SIR OLIVER LODGE.

## DR. ROBERT CHAMBERS AND SPIRITUALISM.

A FRAGMENT OF HISTORY.

(Continued from page 333.)

May 5th (1858).

Last night I was at Mrs. Howitt's, and met there a large company, all of whom are believers in Spiritualism, and some of them mediums. There were Mr. J. M. Wilkinson and his wife, Professor and Mrs. Nenner (1), Dr. Dogherty (2), Mr. and Mrs. Enfield, a Mr. Gilbert, from Australia, and a Mr. Rich (3), author of a volume on the occult sciences, published in Griffin's 'Encyclopædia Metropolitana,' besides the worthy host's family. I had a great deal of conversation with these good people about their various experiments and experiences, and my general impression is that I never was amongst any people who seemed more sincere and in earnest in their convictions or showed more pure-heartedness in their conversation. A fine, unworldly, religious tone pervades their minds, united with cheerfulness and geniality. Mrs. Wilkinson brought her book of drawings, with one or two recent additions of great beauty. It is a great pity that these things cannot be published, the expense being too great to justify such a step. The recent drawings are in colours and gold, all done with the finest manipulation, and yet without any conscious effort of the natural intellect on her part. There were also some beautiful drawings of the same kind, and much like them in style, but perhaps even more exquisitely manipulated, by Mr. Gilbert, who is a seeing medium of a high class (he is a hearty-looking, handsome man of about forty, wearing a moustache; has lived many years in Australia, and had his visions there). Mr. Howitt showed me the completed drawing of which I saw the beginning on Tuesday week. It is a mass like a high swelling hill, composed of a framework of curving lines, filled up with fainter *hatching* (if I may use the term) mingled with several spirals, while one strong spiral stands out in connection at the base. It has been interpreted as hell, while the spiral standing out in connection at the base is the pure soul, &c.

Professor Nenner and his wife are now having rappings, &c. Mr. Howitt mentioned a curious circumstance not strictly connected with the leading subject of the evening. A few years ago, a boy at Hackney killed his grandfather, and was tried for murder. It was shown that he was a highly scrofulous subject, and that his mind seemed to have been injured thereby, particularly the moral feelings, which appeared *nil*. The judge, professing to hold in distrust all the ideas of lunacy doctors, condemned the boy to death; but a reprieve was obtained for him, and he was taken under treatment at an asylum. The result was that his physical health was partially restored and that, as the scrofulous symptoms abated, he began to show some feeling about the death of his grandfather, and in time appeared to have moral feelings much like other people.

When Mrs. Crosland's (4) book came out in summer 1857, I was struck by the resemblance of one of the spiritual figures

(1) The Rev. Maurice Nenner was President of the New College at Hampstead from 1851 until his death in 1874. A pupil of Gesenius, the celebrated Orientalist, he was a man of great capacity and learning and was held in the highest esteem by all the staff at the New College, and the Rev. R. Vaughan Pryce, M.A., LL.B., D.D., the present Principal of that institution, was one of his students.

(2) Dr. Hugh Doherty, who died in 1886 at the age of eighty-two, devoted his time and means some sixty years ago to conducting the 'Phalanx,' established to popularise the sociological views of Charles Fourier. In this work he was assisted by the Rev. J. E. Smith, Editor of the 'Spiritual Herald' and the first Editor of the 'Family Herald.' Dr. Doherty was one of a high order of thinkers, eminent as a writer on Sociology and Organology, an earnest Spiritualist, and a frequent contributor to the 'Spiritual Magazine.'

(3) Mr. Elihu Rich, a highly intelligent Swedenborgian, was the author of a work entitled 'Glimpses of the Supernatural,' and he edited and published, in a separate volume, under the title of 'The Occult Science,' a series of articles contributed to the 'Encyclopædia Metropolitana' by himself and by the Rev. G. Smedley, W. Cooke Taylor, and the Rev. H. Thompson. He also published a work on the spiritual significance of colours.

(4) Mrs. Newton Crosland, who passed to spirit life in her eighty-third year, in 1895, made a literary reputation under her maiden name as Camilla Toulmin, and contributed largely to 'Chambers's' and the 'People's Journal,' and for some years edited the 'Ladies' Companion and Monthly Magazine.' She was also the author of several stories, poetical pieces, and part songs. In 1857 she published her experiences in Spiritualism in a small volume entitled 'Light in the Valley,' which was illustrated with a number of coloured plates, reproducing some symbolical automatic drawings. Her husband, Mr. Newton Crosland, who died at the ripe age of eighty, was a London merchant with literary tastes. He contributed to various periodicals and published an essay

given there to the spectacles and broken sceptre which figure on so many of the sculptured stones of Scotland (believed to be Celtic in their origin and of the tenth century). These figures are of a mystic appearance, as if emblematising something, and there have been many vain conjectures as to their meaning. It struck me, after seeing the drawing in Mrs. Crosland's book, that they were, perhaps, of spiritual origin—a thing seen in a vision by some early Christian anchorite, and which had made a great impression at the time, so as to acquire a holy value. I sent a sketch of the sculptured figures to Mrs. Crosland, who showed it to Miss Andrews, and by her the spectacles part of it was visionarily pronounced to be emblematical of the balance-power of God, while the sceptre laid across it was broken through man's self-will and disobedience.

At the death of Mrs. Barker's mother in the West Indies, some years back, her daughter, now Mrs. Austen, heard rappings going on all over the house, but particularly near the bed of the dying lady, but without thinking they were ultra-natural. They ceased with the life of the lady. Very lately, when Mrs. Austen heard the spirit rappings produced professedly by her mother's spirit (called 'Fruition'), under the mediumship or influence of Miss Andrews, she pronounced that they were exactly the same sounds which she had heard at her mother's death in Jamaica.

In summer last, Mrs. Barker had her first vision when residing at Woolwich. She was sitting in the evening, looking out at an open window, when she beheld between her and the trees on the other side of the road, a beautiful being, invested in light, at first with an averted countenance, but who slowly turned his face towards her, and looked steadily for some time. She was cool enough to observe that this figure intercepted the view of the trees beyond. She felt very much awed by this vision, which slowly faded away before her eyes.

In November, when living in an old-fashioned country house at Ramhurst, in Kent, Colonel B. being by this time away to India, but a brother of his, named Hopeton, being an inmate, the family used to be awakened during the night by loud outcries, as of someone in distress. Mr. Hopeton Barker would come up to his sister-in-law's bedroom door with pistols in his hand, at three in the morning, asking if she had given that dreadful alarm, and asking what was the matter. No natural cause could ever be found. One evening, when dinner was just ready, and Mr. Hopeton Barker was in the parlour ready to sit down, and very impatient to begin (being hungry), Mrs. Barker had to go to her bedroom for some keys. Snatching them up hastily from a toilet-table, she turned to proceed to the parlour, when she found a figure standing in the doorway. It was that of a middle-aged lady, in an old-fashioned dress, with high-heeled shoes, and showing a painful and melancholy style of countenance. Mrs. Barker at the same [time] saw visionarily in light, on the front of a sideboard in the passage beyond, 'My name is Mrs. Children.' There was no time for hesitation, and she at that moment heard her brother-in-law's voice calling out to her to come away. She therefore brushed through the figure, and made her way to the dining-room, in which she arrived rather pale. Miss Andrews, who was an inmate of the house, also saw this spirit, and the servants gave out that they often heard noises as of a person rustling along in silk, when no person was visibly present. They afterwards learned that the house had once belonged to a family named *Children*, which became extinct upwards of a century ago.

May 6th (1858).

Two evenings ago Mr. Westmacott, sculptor (5), and his wife, two neighbours of Mrs. Barker, came to spend an hour with her and Miss Andrews. Mr. W. was unacquainted with Spiritualism, and incredulous; but he was brought to a different frame of mind before his departure. The spirit of a little girl whom this couple lost a few years ago presented itself, and was described by Miss Andrews as invested in a robe of dew-drops cut into sparks, each spark illuminated with intense light and the girdle fastened with a circular bunch of forget-me-nots. It gave its name as 'Tenderness.' Mrs. W. stated that she possessed a miniature portrait of the child in which she wore exactly such a bunch of forget-me-nots. A message came from the child to her parents: 'Welcome, dearest mamma and papa. My little brothers and sisters are my care, and through them I will develop you, so that we shall be no longer divided.

on 'Apparitions.' In a letter, published in the Dialectical Society's 'Report on Spiritualism,' he said, 'Being too early in the field in my advocacy of Spiritualism, I lost £600 per annum.'

(5) Mr. R. Westmacott, R.A., F.R.S., son of Sir Richard Westmacott, was born in 1799 and died in 1872. He was a successful sculptor and excelled in religious compositions. He exhibited eighty-six works and wrote a 'Handbook on the Schools of Sculpture,' besides many essays, and contributions to leading journals on art subjects.

One sister in heaven to help on through a rugged path, the earthly—'

The message was here broken off in consequence of Miss Andrews becoming ill.

May 12th (1858).

One remarkable peculiarity of Miss Andrews is the sweet odour that is often diffused from her person, particularly from her hands. The smell is most frequently that of roses; occasionally it is like that of the briar. One cannot sit near her without becoming sensible of these odours, and sometimes the scent fills the whole room. Mrs. Barker states that one day a drink which Miss Andrews had put to her lips was afterwards quite spoilt by the rose taste she had thereby imparted to it.

Spent last evening at the house of Professor Nenner, in Adelaide-road. Dr. Dougherty the only other visitor. Mrs. Nenner, a woman of about thirty, with two or three young children, has all her life been accustomed to see visions and dream dreams, and now the same gift is partially developed in her husband, a modest, learned German, aged, apparently, between forty and fifty. They are evidently amiable, truthful people, and so far from having any wish to excite wonder amongst their friends, they shrink from all demonstrations regarding their spiritual gifts, excepting with the few who share in their convictions.

We had a sitting at a small table in an upper room, and quickly were favoured with responses by raps, though not to any important purpose. One, the first, was, 'He must be told your dream'—meaning R. C. must be told of a dream which Mrs. Nenner had had the night before, in which she was much concerned. This dream was quite out of Mrs. N.'s head, but now she remembered something of it, and she had only to sit down, and abstract her mind a little, in order to remember the details. These involved a temple, where there were three steps of black marble; above these, three steps of white marble; above these again, three steps of silver, over that a step of gold, and one of lead—all of which had a reference to stages of unbelief and of belief through which I was to pass before being a complete Spiritualist. Professor Nenner was able to see a good deal of the explanations necessary, and so helped his wife in making out the matter. It appeared that my name was *Marono*, as implying that my writings hitherto were exclusively of the kind which depend on the intellect. Some confused analogy between that and bitterness was partly at the foundation of this appellation. While we sat at the little round table, and afterwards, at supper, Mrs. Nenner saw a female of elderly appearance and old-fashioned dress standing beside me, and laying her hand on my shoulder. She had a black gown with a short waist, and a white cambric handkerchief round her neck and covering her bosom, with a small old-fashioned brooch in the middle—answering a good deal to the description of my mother.

During the sitting at the table Mrs. Nenner was pulled away by spiritual agency in her chair, and drawn by short slides across the room until she got near the wall, when the chair was turned and brought back again to the table. She herself sat quietly in the chair, with her heels on the ground, while this little journey took place. It seemed a mere freak of the spirits, for nothing followed. Rappings did not appear to be the favourite mode of demonstration with Mr. and Mrs. Nenner's spirits. They were more disposed to tilt the table and make it rock violently.

Mrs. Nenner mentioned a curious vision she had had of a Mr. Morell (cousin to Dr. Morell of Bowdon), representing him as in very shabby and disordered clothes, so that she felt some hesitation about noticing him in the street. That same afternoon he was seen with the same appearance by Dr. (6) and Mrs. Wilkinson separately, and by Mr. Howitt in Paternoster-row. Mrs. Nenner being at Dr. Wilkinson's that afternoon, the visions of the three first parties were mentioned, and little doubt was entertained that something unfortunate had befallen Mr. Morell. They inquired as to his fate through a boy of Dr. Wilkinson's, who is regarded as a seeing medium, and it was impressed on him that Mr. Morell had been drowned in a pond at Hampstead. In reality, however, nothing unusual

had happened to Mr. Morell. The interpretation put upon the matter since is, that the drowning was typical of Mr. Morell's becoming converted to Romanism, a revolution of opinion which took place about that time.

On one occasion, when Mrs. Nenner was suffering extremely from toothache, Professor N. was engaged at a table in spiritual writing, for the purpose of inducing the spirits to mesmerise her and to assuage the pain. Suddenly the hand holding the pencil was drawn up, and he obliged to follow it, until it was brought close to his wife's face, when instantly the ailment ceased. On his subsequently inquiring of the spirits how it happened that his hand was drawn towards Mrs. Nenner in that way, the answer given was: 'We went to mesmerise her, and forgot to let your hand go.'

Professor Nenner, who was totally unacquainted with drawing, was led spiritually to make sketches with the pencil, and the results were not less remarkable than those in the case of Mrs. Wilkinson. He showed me his drawings. Some are portraits in crayons or charcoal, the size of life, representing, one of them St. Paul, another Mr. Nenner's own father (long dead), &c. One of his sketches is an elaborate picture in pencil, representing Christ before Pilate, with Roman guards. I think artists would allow it to be a good composition, and correct in point of drawing. Another class of the Professor's drawings are mystic scroll figures and flowers, incorporating such objects as hearts, and all interpretable through spiritual means.

May 13th (1858).

At Mrs. Crosland's, after lunch, Miss Andrews being present, rappings were, as usual, heard on the table. Miss Andrews said she saw a spirit standing beside her, apparently very anxious to communicate with me, and sorry that he could not. On my asking his appearance, she said he was a bulky man, also might have been called of heavy aspect but for the intellect impressed on his countenance. I professed myself unable to recognise who it was from this description. Miss Andrews then said she saw him move away with a limp; he seemed wishful to indicate that he had been lame, that I might be thereby enabled to recognise him. Still, I could not imagine who it was. I remembered that I had not been particularly connected in life with any lame people. We then resorted to the alphabet for a communication from this spirit, when the following came out, chiefly by the alphabet, but occasionally with a word or clause, seen by Miss Andrews:—

'I have realised the spiritual condition and am now most anxious to assure you, and above all my spiritual half, whom you knew when I was in the temple of flesh as my wife, that I can communicate with each and all when love's messenger is a little recovered.'

We were still ignorant who the spirit was, and a request was accordingly put for his name, both in the spirit world and in the earthly life. The answer was (by alphabet):—

'In the spirit land I am known as "Investigator." You will recognise me better as William Gregory.' (7)

Till the word Gregory came I had still no notion who it was. On thus learning that the spirit was that of my late lamented friend, Professor Gregory, I felt much thrilled and awe-struck. Miss Andrews, who never saw him in her life, had been equally unprepared for his presenting himself. She said she saw him in a gorgeous robe, spangled with gems of red and white colour, and carrying a wand composed of crystals which seemed to consist of compressed air, and wearing a starry crown. I asked, 'Will you be able to communicate with me in Edinburgh?'

'Yes' (by three raps).

'Would you wish Mrs. Gregory to be present?'

'Yes.'

'Will you be able to communicate with her otherwise?'

(By alphabet) 'Not readily at present.'

'Will you be able to show yourself to Mrs. Crosland?'

(This question put by Miss Andrews.)

(6) Dr. James John Garth Wilkinson passed on in 1899, in his eighty-eighth year. A notice published in 'LIGHT' said that he was the most noticeable Swedenborgian of his time, a successful homoeopathic physician, and a convinced Spiritualist. One of his books, issued in 1851, entitled 'The Human Body—and its Connection with Man,' attracted a good deal of attention from the peculiar significance of its title, and did much to awaken the thinking world to the realisation of the fact that the body, though connected with man, is not really the man himself. As a Spiritualist, Dr. Wilkinson was never ashamed to avow his convictions; he had many sittings with D. D. Home and honourably testified through the Press his profound belief in Mr. Home's wonderful mediumship.

(7) The late Dr. William Gregory was born in 1803 and died in 1858. He was a Fellow of the Royal Society of Edinburgh, and during a large portion of his life occupied the chair of Professor of Chemistry at Edinburgh University. He wrote a very able work entitled 'Animal Magnetism; or, Mesmerism and its Phenomena,' and translated and edited, at the express desire of the author, the 'Researches' of Baron von Reichenbach, on 'Magnetism, Electricity, &c., in their Relation to Vital Force.' His works on chemistry, especially the organic branch of the subject, were valuable text-books to students of that science. Mrs. Gregory was the daughter of John Scott the younger, of Gala, the son of Sir George Makkdougall and Ann Makkdougall, daughter and heiress of the ancient family of Makerston. Mrs. Makkdougall Gregory was an ardent Spiritualist, and for many years after the decease of her husband her home was a centre for all the foremost people interested in the subject. Shortly after her death she manifested, and spoke in the direct voice, at Mrs. Everitt's sittings, and has continued to do so at intervals up to the present time.

'She will not see me, because she will never give up the world sufficiently to be a medium.'

[Mrs. C. has resolved to devote herself in future more exclusively to her worldly duties.]

(By R. C.) 'Has the spirit any message to Mrs. Gregory?'

(Answer seen by Miss Andrews.)

'Tell her that love, like starlight, can only be clouded, not eclipsed.'

Afterwards this was added—also seen by Miss A.—'I will baptize her so that we will not be separated (what follows, by alphabet) but become truly one.' Then the following was seen by Miss Andrews: 'Not lost, but gone before.'

May 17th (1858).

Called yesterday for Mrs. Milner Gibson, and learned from her that she goes on with her experiments, along with one of her daughters, using the same little round table at which Pianori's spirit appeared. They always begin with prayer. She has a middle-aged French nurse or *bonne*, who has been thrown into great grief lately by the loss of a grown-up daughter. The poor woman has been made almost useless by the painful agitation and depression of spirits with which she has been afflicted. Within the last few days, happening to come into the room when experiments were going on, she was asked by Mrs. Milner Gibson to sit down near the table. There was immediately a change in the style of the demonstrations, implying that a new spirit had come forward. Then using the alphabet, they got the letters *j e s*—which Mrs. M. G. at first supposed to portend something about Jesuits. However, they soon found the words *Je suis*, followed by some others, which informed them that it was the spirit of the poor woman's lost daughter. Some consolatory expressions were addressed to her by the spirit, and she was bidden to take comfort from the consideration that her child was still near her. The spirit also recommended that, for her health, she should be allowed a longer time at night for repose—not by going sooner to bed, but by being allowed to rest till nine, instead of rising at an earlier hour—and this arrangement has actually been carried out by her kind mistress.

On that occasion, or some other, about the same time, in the midst of the experiments, the infant of six months was allowed to put her hands on the table, and while she pawed it as such a child might be expected to do, the words came by tiltings—'God said, Let little children also come unto me.'

Mr. John Barker informs me that his sister-in-law, Mrs. Brigadier Barker, has lately seen her mother. It was one day when she was in her nursery looking after her little girl, whose health is delicate. The spirit came in and walked up to the child's bedside, which she surveyed with what Mrs. Barker thought a concerned expression. Mrs. Barker was disposed to regard this as an indication of the critical condition of the child; but she had soon after a communication from her mother's shade, bidding her be of good cheer, and she has now accordingly dismissed fear from her mind.

Mr. John Barker speaks strongly of the happy and peaceful feeling which has been introduced into his own mind by the spiritual communications. He seems now to feel that he has an assured religion to hold by, with such a view of human destiny as he can put trust in.

May 21st (1858).

Mr. Cox is *en rapport* with a female medium who was once in his house as laundry-maid, and is now in service at Shooter's Hill. About twice every week she sees his spirit, which, we may presume, can only leave his body in his sleep; or otherwise he would be found by other people in the state of trance. There might be many interesting manifestations through this girl, if formalities of society would permit.

Mr. Rymer experimented with Mr. Hume [Home] in regard to the mysterious death of a lady at —, about two years ago. Her husband, a medical man, was tried for the murder, but acquitted. One day a black man's spirit entered the room and made Mr. Hume [Home] very uncomfortable. To account for a great gash on his forehead, this spirit told Mr. Hume [Home] that he had been murdered by —, in India (mentioning the surgeon referred to)—a matter of which the company was entirely ignorant. Mrs. Wilkinson, calling that day upon a lady of her acquaintance from India, mentioned the surgeon, when the lady immediately said, 'Is it — so and so?' Mrs. Rymer answered in the affirmative. 'That man,' said the lady, 'was believed to [have been] the murderer of a native in India; but as it could not be brought home to him, he was let off.'

One day, when Hume [Home] was giving Mr. Cox a sitting at the hotel, and was in the trance, a grey spirit entered the room, and took possession of the medium. It spoke violently through him for some time, to the great distress of the party assembled; and when it was tired, it departed, leaving him in his usual state.

Mr. Cox, while admitting 'the extraordinary gifts of Mr. Hume [Home]' deems him a man of very ordinary natural powers—deficient in manly and elevated sentiment—a quite a boy in his phrase.'

The manuscript here finishes.

Just two years after recording the above experiences (1860) Dr. Robert Chambers visited the United States, and amongst other things was desirous of testing the power of Miss Kate Fox, one of the sisters who, then little girls, were, in March, 1848, the means of bringing Modern Spiritualism to our knowledge, and were the first recognised examples of that important class now known as mediums. She would be about twenty-one years of age when Dr. Chambers saw her. Dr. A. R. Wallace, in his 'Miracles and Modern Spiritualism,' says:—

'When Dr. Robert Chambers visited America, he suggested to his friend Robert Dale Owen, the use of a balance to test the lifting power. They accordingly, without pre-arrangement with the medium, took with them a powerful steel-yard, and suspended from it a dining-table weighing 121lb. Then under a bright gaslight, the feet of the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over, but not touching the table, it was made lighter or heavier at request, so as to weigh at one time only 60lb., at another 134lb. This experiment, be it remembered, was identical with one proposed by Faraday himself as being conclusive.'

In this connection it may be interesting to mention that Dr. Wallace, in his book, also refers to the case of haunting described by Dr. Chambers, as having occurred at the Ramhurst Manor House, near Leigh, in Kent. Mr. Robert Dale Owen, formerly American Minister to Naples, thoroughly examined the matter in December, 1858, and gives an exhaustive account of it, extending over many pages, in his very valuable work, 'Footfalls on the Boundary of Another World' (see p. 309 of the new and cheap edition which, as our readers are aware, has been recently issued, and may be had at the office of 'LIGHT').

## A TEST OF IDENTITY.

So many and so persistent have been the attacks on those who seek the phenomena of materialisation that I feel it right to send you an account of a test of identity which I obtained recently through the kindness of a lady who for some years has been in daily communication with her husband in the next state of existence. In the interests of truth she has permitted me to use her name.

When attending séances in private rooms where Mr. Cecil Husk has been the medium, I have sometimes seen the face of a lady who passed away over thirty years ago, and who was well known to me in my childhood. I first identified it by a strong telepathic impression. As long as I sat to the right of Mr. Husk the face was closely muffled up. On my moving to the left of the medium, when complete privacy is insured owing to the position of the slate, a larger portion of the face was uncovered. In the position which I occupied, any materialisation showing itself to me would only be seen by my friend Mrs. Alleyne, who sat next to the medium. The husband of Mrs. Alleyne usually presented himself about the same time as my friend.

After this materialisation had appeared twice to Mrs. Alleyne as well as to myself, I asked Mrs. Alleyne to be so good as to take home with her a packet of twelve photographs; and to request her husband (who, I argued, must have met my friend on the astral plane when attending these séances) to pick out my friend's portrait, which was taken not long before her death. A week later Mrs. Alleyne returned me the packet and handed out the portrait in question. She informed me that she had laid the photographs out in a line on a Ouija board; that her husband had first indicated 'take the third from the right,' and had then pushed the required portrait out of the row exposed to view. I should add that:—

(1) The medium had never known nor heard of the lady whose spirit appeared; he had not seen the photographs and did not know I wanted a test.

(2) Neither Mrs. Alleyne nor her husband, it is almost needless to say, had known my old friend in earth life.

(3) The only person in London who knew the spirit or her photograph (which was taken thirty-two years ago) was myself; and I was three miles away when the selection was made.

Personation undoubtedly figures largely in presentations from the other side, as it does here in the drama; but we must not allow ourselves to be carried to the lengths which Mr. Raupert has permitted himself to go in his last two books, and attribute the whole of the phenomena of materialisation to this cause. Such a conspiracy of evil is far more difficult to believe in, than the simple hypothesis of spirit return, which most of us are convinced is allowed for certain intelligible and beneficent purposes.

In this instance we see telepathy between mortal minds, the influence of the subliminal self, and unconscious suggestion by the recipient, cut out of the argument. It is true that I have been made aware, through the agency of various public and private psychics, of the identity of the spirit who has honoured me with these occasional visits; but it will be apparent to your readers that this knowledge could not assist either the medium, Mrs. Alleyne, or her husband in the process of identification.

Let us beware of the Roman Catholic doctrine of 'universal personation by spirits for evil intent.' We can, by the exercise of watchful care, checkmate the deceit of wandering and friendless entities; and, by using independent methods, assure ourselves of the identity of those who visit us from the next state of existence.

The acquisition of knowledge can never be evil in itself. It may involve some danger, but none that level-headed men and women cannot avoid if they approach the investigation in the proper attitude.

W. USBORNE MOORE  
(Rear-Admiral).

#### SOCIAL GATHERINGS.

On July 12th, favoured by perfect weather, a large party of Members and Associates of the London Spiritualist Alliance gathered at the residence of Miss Clapp, at Norwood. It was one of the meetings designed by an energetic worker to keep up the comradeship and exchange of ideas amongst the members during the summer recess. After tea two circles were extemporised, one indoors and one in the grounds, to give any unseen comrades a chance of declaring their presence.

The next of these gatherings, to which any Member or Associate of the Alliance is cordially invited, will take place at the residence of Mr. Thurstan, Riverfield, Old Windsor, on Saturday, August 5th.

A char-a-banc leaves Castle Hill, Windsor, at 11 a.m. and also at 1.35 p.m. Members joining the party should arrive by Great Western Railway (*via* Paddington and Ealing), or by London and South Western Railway (*via* Waterloo, Clapham Junction or Richmond) in time for the above vehicles, asking for a day-return ticket to Windsor, 2s. 6d. For lunch and tea the contribution will be 1s. each person. Return can be made by vehicle to reach Windsor at 7 p.m. or 9.30 p.m., or by walk to Wraybury station, one and a-quarter mile. Notification of intention to join should be sent previously to Mr. Thurstan, Old Windsor, or Mrs. Walter, 50, Wesley-road, Leyton, E.

'THE OCCULT REVIEW.'—We have received the first volume (January to June, 1905) of the 'Occult Review,' edited by Mr. Ralph Shirley, and published by William Rider and Son, Limited, 164, Aldersgate-street, E.C., and by Philip Wellby, Henrietta-street, W.C. As the main contents of this volume have already been noted in 'LIGHT,' we need only now remind our readers that the 'Occult Review' gives a broad, comprehensive presentment of a sane and intellectual occultism without being either exclusively one-sided or elaborately technical and scientific. The articles are all readable, especially some interesting examples of psychic experiences, among others Mr. Beriah Evans' careful and circumstantial account of the 'Merionethshire Mysteries.' An important feature of the volume is Mr. W. L. Wilmshurst's lucid and earnest discussion of 'The present aspect of the conflict between scientific and religious thought.'

#### SPIRITUALISM IN THE PULPIT.

Archdeacon Colley, the rector of Stockton, Rugby, is an outspoken exponent of Spiritualism, and claims the Bible as a text-book for its enunciation. Hence, on Sunday, the 2nd inst., preaching from the first evening Lesson, Judges iv., on the subject of the angel who appeared unto Gideon, he said: The angel whom Gideon saw and made preparation to entertain, with by no means heavenly food, was a materialised spirit form such as I and others have often seen; a spirit invested for a while with the integuments of humanity. In the course of my more than thirty years' acquaintance with Spiritualism in many lands, I have myself never yet (not being a seer—1 Samuel ix. 9), as far as I know, seen a spirit in my waking hours. We cannot tell what we may have seen in sleep; for 'who knows how the soul may wander when the body rests in sleep?' Hence says the Scripture (Job xxxiii. 14): 'God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men in slumberings upon the bed; then He openeth the ears of men and sealeth their instruction.' But as far as I know, I have never yet in my waking hours seen a spirit, any more than the apostles saw one when, on that memorable first day of the week, at eventide, they were gathered together, perturbed, perplexed, 'terrified and affrighted, and supposed that they had seen a spirit,' because suddenly—the doors being shut—Jesus came and stood in the midst of them saying, 'Behold my hands and my feet that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have.' But I have, with others, often seen manifestations of spirit-power over material substance somewhat of the same tremendous sort (I speak reverentially) as this manifestation of the psychic energy displayed at the resurrection of the Christ, recorded by St. Luke. And doubtless the Angel of the Lord whom Gideon saw was of this same nature—a materialised spirit-form, perfectly human for the time being. No wings were seen, or anything of the nature of the prophet Ezekiel's vision of the six-winged Seraphim. The angel-man who said, 'The Lord is with thee, thou mighty man of valour,' was a real man, albeit abnormal—though normal to the perception of Gideon, who made haste to prepare food for his mysterious guest—even as psychic-material guests have eaten at my hands as the normal-abnormal risen Master took with his disciples a piece of a broiled fish and of a honeycomb, and did eat before them. Being therefore to all appearance an ordinary man, the valour of Gideon was not shaken in his natural companionship with the materialised angel as were the nerves of the disciples when they supposed they had seen a spirit. Indeed we Spiritualists are never afraid of ghosts. With those who say they don't believe in ghosts and yet in the Creed affirm that they believe in the Holy Ghost, there often is a pitiful fear lest they may have committed the 'sin against the Holy Ghost,' which Christ says may not be forgiven. What that sin may be we can possibly guess when we remember how the evil-minded Jews said of Jesus, 'This fellow doth not cast out devils but by Beelzebub the prince of the devils.' Let this, therefore, give pause to bigoted religionists and Christian Sadducees, who say that Spiritualism is of the devil. For O! the horror, when a sainted mother tries to come for a moment from the life beyond the grave to give her sorrowing child the assurance of her continued existence and spiritual presence, and finds that she is regarded as an evil spirit from the legion which Beelzebub commands! We are, indeed, to 'try the spirits whether they are of God.' My son (who never knew his mother) recently had an interview with her, who died ere he knew his right hand from his left; and she greets him now by name through an utter stranger\* as her own boy, and sends messages to me by him, as through a telephone exchange, saying, 'Tell the Archdeacon' so-and-so and so-and-so, the nature of which communication, relating to events that transpired when he was an infant some six-and-twenty years ago, he naturally cannot

\* Mrs. Fairclough Smith, at 166, Marylebone-road, as he was coming through London quite casually and hurriedly from Germany. The lady had never before seen him, nor he the lady, who allowed him to withhold his name—a very unusual one—until after the interview.

in any wise understand or make sense of, since no one living on earth, save his father, knows the import of it, its significance and deep meaning. And to my great indignation, the Pharisees and Sadducees of to-day have the impertinence to tell him that it has been a lying spirit of the devil which has been playing upon the credulity of a father and son, and profaning the holiest feelings of our hearts! Family matters of a private nature close my lips from saying more. But when I have gone into that world from which his mother and his *fiancée's* mother came to him at a most important moment of his life, to arrange their children's marriage\* (seemingly settled upon by these sister spirits), my ever-loving son (from thrice-sealed documents, still intact, put up some six-and-twenty years ago) will then learn all about the messages and allusions, true in every detail, the whole of which even a most affectionate father may not yet tell—even as St. Paul, caught up into the third heaven, heard things he might not tell; even also as Christ said to His disciples: 'I have many things to say unto you, but ye cannot bear them now.' Suffice it for me from this pulpit to declare the possibility of spirit return and angel visits, alas! too few and far between in consequence of our unpreparedness. But if we are of faith and valour like Gideon, and engaged like him in doing our simple duty in this world, whether threshing wheat or quarrying stone, the angel of the Lord may be permitted to visit us. For, says 'Hymns Ancient and Modern' for St. Michael and All Angels' Day:—

'They come, God's messengers of Love;  
They come from realms of peace and love;

They come to watch around us here,  
To soothe our sorrow, calm our fear.  
Ye heavenly guides, speed not away,  
God willeth you with us to stay.'

Mors janua vitæ—Death is the gate of life; hence continuous, and immediate, and conscious being, and no sleeping in the grave. For, says the Burial Service of the Church of England: 'The souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity.'

#### THEOSOPHICAL SOCIETY: EUROPEAN CONGRESS.

The branches of the Theosophical Society scattered throughout Europe have just held an International Congress in London, which was closed on the evening of Monday, July 10th, after a four days' session, presided over by Mrs. Annie Besant, who had travelled from India in order to be present. The term 'Theosophy' is used to cover a large number of varied activities and interests; but among others the study of the super-physical realms and their phenomena holds a leading position. Accordingly, in the long and elaborate programme of the Theosophical Congress we find ample space allotted to Spiritualism and cognate lines of research. Indeed, one of the notable features of the Congress was the delivery of addresses by members of kindred societies and movements; and in this department 'The Philosophy of Spiritualism' was presented to the assembled Theosophists by Mr. E. Wake Cook. With an audience already sympathetic and not requiring to be converted to a belief in the reality of the phenomena associated with Spiritualism, Mr. Cook was enabled to make the most of the opportunity to present the philosophy in its most effective aspect; and we have little doubt that his address would afford his audience interesting material wherewith to supplement their own theories respecting the happenings in which both Theosophists and Spiritualists are alike interested.

In the programme of the definitely theosophical departments was one allotted to 'Science, including "Borderland" Science,' in which a paper was contributed in French by Dr. Th. Pascal, of Paris, on 'The Mechanism of Astral Clairvoyance in Man and in Animals'; and another by Professor Desaint (also in French) on 'Space, Hyperspace, and its Cognition'; while in the same department Miss Florence M. M. Russell contributed a paper on 'The Rationale of Spiritualism.'

In the department devoted to 'Occultism,' Mrs. Besant contributed the only item set down—namely a lecture on 'The

Conditions of Occult Research.' In the course of an eloquent address she insisted upon the fact that the same qualities that make for successful research on the physical plane are demanded of the clairvoyant who would investigate the equally objective phenomena of the 'astral' plane. The task facing the latter, however, is infinitely more difficult than that which confronts the investigator on the lower plane—for the clairvoyant is surrounded by the distorting cloud-material of his own aura, which modifies in many ways his vision of surrounding astral objects. Only prolonged training, and persistent checking of observations by clairvoyants working together, can eliminate the factor of unconscious self-deception; and the fact that investigators disagree largely in respect of details, while confirming one another's observations on the large scale of essentials, is good evidence of their *bona fides*.

#### FREE THOUGHT AND MORALITY.

Mr. W. T. Stead has done good service in the 'Review of Reviews' for July, in calling attention to the too frequent tendency of religious teachers to impute all kinds of immorality to those who differ from them in regard to what constitutes religion. Most of those who have been through the crisis of finding religion for themselves will agree that the first step towards this has been a feeling of dissatisfaction with all conventional religion, and that the act of breaking away from this does not imply a laxity of moral feeling, but rather a conviction that true morals and true religion must be matters of inward personal conviction, not of a code imposed from without. Hence the man who is dissatisfied with all outward forms of religion may have truer moral instincts than the man who is content to conform to conventional rules of morality simply because they represent the social and moral feeling of the age.

In the case dealt with by Mr. Stead, Dr. Torrey appears to have cited Paine and Ingersoll as two flagrant examples of the supposed degrading moral effect of taking a line of thought irrespective of the teaching of the Churches. But Mr. Stead, aided by Mr. G. W. Foote, editor of the 'Freethinker,' turns the tables on Dr. Torrey, and shows him to have himself violated the principles of true religion by recklessly aspersing the memory of the departed. The two chief accusations of immorality against these freethinkers are shown by Mr. Stead to have been conclusively refuted in courts of law, and to have originated in prejudiced misrepresentation.

This question concerns Spiritualists, because we have not escaped condemnation, and in turning a deaf ear to the lamentations of those who bewail our 'credulity,' or our 'unholy' practices, we are in reality standing up for freedom of thought, which is also freedom of conscience. But to the sectarian, 'freedom of thought' means 'freethought,' and freethought means agnosticism, atheism, and everything that is horrible. Those, however, who assume that a person whose thoughts are free from traditional or educational bias will necessarily turn away from religion, show that they have little faith in the compelling truth of the religious idea, for as a rule, the revolt is against the arbitrary limitations of sectarians, and not from the essential basic principles of religion itself.

'THE HIBBERT JOURNAL.'—In an article entitled 'Is the Age of Faith Returning?' the Rev. John Hutton alludes to the Christian Science propaganda and the revival of the 'occult' as showing that 'the general mind to-day is steadily inclining towards a certain considerateness and attitude of attention with regard to the spiritual view of man and the world.' There has also arisen a new view of personality, leading to 'a new sense of human responsibility.' The faith to which he believes we are about to return is 'a newly-recovered confidence in life, that we are dealing with reality,' at least with a reality relative to our present position. A short article by the Rev. C. R. Shaw Stuart, on the Resurrection, puts two of our contentions very pithily: 'The antithesis of natural and supernatural is surely out of date. The artificial and the unreal are the true antitheses to the natural.' Again with regard to the use of the word 'objective'—'Are physical things that are physically discerned more real than spiritual things that are spiritually discerned? Is spiritual truth not "objective" to spiritual vision?' The objective reality of the spiritual, he says, is 'sure and trustworthy to those in whom spiritual faculties are evolved.'

\* The marriage took place on Tuesday last, at Clonmel.

## 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.*

## Schools of Healing for Scotland.

SIR,—The Scottish mind is undoubtedly at last awaking under the desire for the pure spiritual doctrine. Nothing could testify more truly to this than the earnestness with which all my addresses have been listened to during the past few weeks by large and intelligent audiences in Edinburgh, Glasgow, &c. Here indeed a great harvest of good spiritual fruit is ready, if only the reapers are ready, and I believe that they too of necessity must be; and ready for their work.

Last Sunday evening I made a general appeal before the Spiritualist Society in Bath-street, Glasgow, to all members of the large spiritual family, by whatsoever name they choose to name themselves, to unite their forces on one common ground, viz, the great work of spiritual or drugless healing. I had made the same appeal in Edinburgh at a specially convoked meeting a week ago (as also at Greenock), with the result that it was there and then unanimously voted by that large meeting that a school or centre of healing should be initiated somewhat on the lines of the Psycho-Therapeutic Society in London.

Though it was not in order to make any such proposal on Sunday evening in Glasgow, the chairman cordially supported the appeal, and said that it should come in due time before the executive. I felt satisfied that the whole mind of that large and highly intelligent audience was with the proposed movement. And now here comes in what to me is the finest touch of all.

At the close of the meeting, as I stood before David Duguid, the floor at his feet was sprayed with a shower of a sweet-smelling, yet strong essence, and while he was pointing this out to me and I was holding his hand, my hand was drenched and perfumed with this same healing essence. I took this as a sure and beautiful sign from the spirit-world that 'the power' would be with us in Glasgow if only we would give ourselves in all love to the blessed work of healing, and thus truly manifest the fruit of the spirit as a power to bless the neighbour. 'What a waste of precious essence,' our worldly mind might say, 'to be thus richly shed on the floor.' But such are the lavish ways of the spirit,—prodigal often to our way of thinking.

But is it not recorded that the Master approved of the action of the woman who poured on Him the precious contents of the box of ointment when the purse-holder considered it as so great a waste? The ways of the spirit are not the ways of the worldly mind, and they must remain utterly unintelligible to the man who can only think in the terms of the worldly mind.

I have written you all this because I know it will be welcome news to you, as also that David Duguid is now remarkably well. This you will be glad to hear.

JAMES L. MACBETH BAIN.

Gourock, N.B.

## National Union Fund of Benevolence.

SIR,—Kindly allow me the use of your hospitable columns to plead once more the cause of those in want in our movement. Owing to the organisation of some local funds the National is lacking considerable support which it needs as urgently as ever. Will all old subscribers kindly note our need and do their best to assist the *suffering needy ones*?

On behalf of the committee, I am, Sir, yours ever sincerely,

22, Bellott-street,  
Cheetham-hill, Manchester.

WILL PHILLIPS,  
Hon. Secretary.

Amounts received for June:—Mrs. Venables' Sunday tea table collections, 10s.; Mrs. H. M. Mackesy, 4s. 6d.; Mrs. Ada F. Atkinson, £2 2s.; Mr. W. Moore, balance of receipts at Mr. Moss's farewell, £1 6s. 2d. Total, £4 2s. 8d.

TRANSITION.—The 'Barrow Herald,' of July 15th, reported the decease, on the 11th inst., of Mr. Job Walsmsley, the senior school attendance officer of that town for nearly thirty years. Mr. Walsmsley was one of the oldest Spiritualists in Barrow, and was widely known and highly respected as a painstaking and conscientious man. The interment took place on the 14th inst., the service being conducted by Mr. Walter Howell. We extend our sincere sympathy to Mrs. and Miss Walsmsley in their bereavement.

## 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.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last an excellent address by Miss Malthy was followed by good clairvoyant descriptions by Mrs. Curry. On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis. Hall open Tuesdays, from 3 p.m., to 5 p.m., for inquirers, &c.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 12th inst. Mr. G. H. Bibbings gave a splendid address and named the infant daughter of Madame Zaidia. On Sunday last Mr. Picton, the president, gave an earnest address. On Sunday next, at 7 p.m., clairvoyant descriptions by Nurse Graham. On Wednesday, the 26th, at 8 p.m., answers to questions by members.—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Fletcher gave an interesting and well-studied address on 'The Spiritual Outlook,' his earnest remarks being received with general appreciation. Mrs. Webb followed with clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts. On Wednesday, 26th inst., at 8 p.m., at 39, Mildenhall-road, Lower Clapton, special séance, Mrs. Webb.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On the 13th inst. Mr. Moses related his experiences during his journey from Sydney to San Francisco. On Sunday evening last he gave some short readings. On Thursday next, at 7 p.m., Mr. Moses will continue his readings, and will show a direct slate message written in three or four colours. On Thursday, the 27th, at 8 p.m., Nurse Graham will give illustrations of clairvoyance. Admission 3d.—W. C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last, good morning circle. In the afternoon a number of the members joined the Union of London Spiritualists' annual camp meeting at Chingford, Mr. Imison and Mr. Percy Smyth being two of the speakers. On Monday Mrs. Atkins' clairvoyant descriptions were all recognised. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Taylor Gwinn. After-circle at 8.30. Monday, 8 p.m., Mrs. Clowes.—H. G. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis dealt very ably with the subject: 'Two Gospels, Fear and Cheer.' The spiritual and educational value of the address was highly appreciated. Mr. Arthur Wallis, son of the speaker, charmed the audience with his fine rendering of a poem entitled 'The Volunteer Organist.' Mr. H. Hawkins, vice-president, in the chair. On Sunday next, Mr. J. W. Boulding, address. Doors open at 6.30 p.m., for 7 p.m. sharp.—S. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 13th inst., a successful public circle was held. On Sunday last Mrs. A. Boddington's eloquent and inspiring address on 'Fact, Faith, and Fancy,' was much appreciated by a large audience. Miss Gardner sang two solos with fine expression. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. On Thursday, at 8.15 p.m. (Room 3), public circle for psychometry. Silver collection.—H. Y.

BRADFORD SPIRITUALIST ALLIANCE.—WESTGATE NEW HALL.—On Sunday last, morning and evening, Mr. Geo. Young, of Glasgow, gave good scientific addresses on 'Spirit Influence: What has it done for Humanity?' and 'The Physical Evolutions of Spirit Action.' Good after-circle. On Sunday next, Mr. E. W. Wallis will give addresses; subjects, morning, 'The Spiritual Life'; evening, 'The Religious Value of Spiritualism.'—W. G.

LEICESTER.—ALBION-STREET.—On Sunday last the opening services in the Spiritualists' Hall, Albion-street, were highly successful. The hall had been cleaned and renovated, and was very prettily decorated with flowers, &c. The speakers, Messrs. H. Clark, J. Chaplin, and T. Timson (all local friends), gave encouraging addresses. They referred to the great opposition that had been overcome by the pioneers, and spoke very hopefully of the future. Mr. A. V. Peters, of London, gave convincing clairvoyant descriptions. Solos were ably rendered by the Misses Wait, Mrs. Rogers, and Miss Hopkinson. There were about three hundred present in the morning, and four hundred in the evening. The Lyceum had record attendances at each session. The committee were congratulated on having secured such a suitable hall. Sunday next, services at 11 a.m. and 7 p.m.—W.