

# Light:

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

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1,281.—VOL. XXV. [Registered as]

SATURDAY, JULY 29, 1905.

[a Newspaper.]

PRICE TWOPENCE.

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## NOTES BY THE WAY.

In anything but a morbid mood, we sat the other day by the side of a pleasant and shaded river, whose waters, like Falstaff, gently 'babbled of green fields,' and whose banks shone with emerald and gold; and we thought of life. In a few months, these shading leaves will lie, wrinkled and browning, on the dank soil or be carried away by the stream; the colours will go, and the stream will be left to the mud, the mists, the winds and the rats. And then we thought of life. And then we thought of next Spring and Summer, and the wider spreading boughs of sheltering, and the old song of the green fields, and the fresh emerald and gold. And the thought of life was very sweet, for we remembered how all things fade for larger and richer renewings: and we read again what had really started these thoughts,—the beautiful words of Bishop Heber:—

Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel, through the playful murmurings of the little brook, and the winding of the grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and in manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we cannot be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.

Spiritualists can not only afford to be just to those who appear to be on the other side: it is their privilege and duty to see agreements wherever these can be discovered, and to minimise the distances between opponents and themselves. This is, of course, easier to do when we think of the departed, when the provocations of personal feelings are no more, and when reputations have cleared with time.

Thomas Paine is a case in point. During his life time, and especially soon after his decease, he was the special target for every irate 'believer,' and his name, scornfully reduced to 'Tom,' was the symbol of everything that was detestable. But time has wrought a great change with regard to this thoughtful, honest, and truth-loving man. A sober estimate of his character and of his beliefs has ranked him with spiritual theists of a high order.

His religion was the religion of Nature. He said:—

The Bible of the creation is inexhaustible in text. Every part of science, whether connected with the geometry of the universe, with the systems of animal or vegetable life, or with the properties of inanimate matter, is a text as well for devotion as for philosophy—for gratitude as for human improvements. It will, perhaps, be said that if such a revolution in the system of religion takes place, every preacher ought to be a philosopher. Most certainly, and every house of devotion a school of science.

His confession of faith was very clear and very simple:—

I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow creatures happy.

It has even been said, and with much to bear it out, that he was in some sense a Spiritualist. 'All through his illustrious career,' said one of his fellow-countrymen, 'Thomas Paine felt the quickening, impelling forces of a power beyond his mortal vision, and was conscious of being under the inspiration of great reformers who had once dwelled on mother earth.' Be that as it may, this much vilified and misunderstood man we are glad to welcome to the ranks of those who have done good work for the world.

We are sorry to see the continued acceptance of the modern policy of herding together the victims of misery, disease and sin, in huge workhouses, hospitals, asylums and prisons. Do the advocates of that policy know,—have they any idea of,—what this means? It means the creation of a subtle atmosphere of misery, disease and sin, in the midst of which the inmates of the workhouses, hospitals, asylums and prisons live and move and have their being. This vicious and vitiating atmosphere is as real as that which haunts the gin palace and the flaring music-hall with their harbooured vice. Misery wants taking out of itself, disease needs isolation, and sin needs separate treatment: but the present policy of herding tends to aggravate the evil conditions, and, by suggestion, to deepen and confirm them.

'Inspiration,' 'Revelation,' 'The word of God'! What a perpetual clatter frets all about us still over all these words! And still the little churches and sects hug to their bosoms their favourite texts, and pray and scream, or boast and excommunicate, over their cherished communications from the Eternal! And millions really believe that the whole finished Revelation from Him can be and actually is bound up in a book!

But away there, on the Mount of Vision, the Spiritualist sees the broader outlook, and can say with Lowell:—

God is not dumb, that He should speak no more;

If thou hast wanderings in the wilderness

And find'st not Sinai, 'tis thy soul is poor;

There towers the mountain of the Voice no less,

Which whoso seeks shall find; but he who bends

Intent on manna still, and mortal ends,

Sees it not, neither hears its thundered lore.



Slowly the Bible of the race is writ,  
And not on paper leaves, nor leaves of stone;  
Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan.  
While swings the sea, while mists the mountains shroud,  
While thunder's surges burst on cliffs of cloud,  
Still at the prophets' feet the nations sit.

Revelation is universal and unceasing, and, from the great heart of Nature, all prophets, psalmists, saviours caught their inspiration. Said the wise Emerson:—

Out from the heart of nature rolled  
The burdens of the Bible old;  
The litanies of nations came,  
Like the volcano's tongue of flame,  
Up from the burning core below,—  
The canticles of love and woe.

The word unto the prophet spoken  
Was writ on tables yet unbroken;  
The word by seers and sibyls told,  
In groves of oak or fanes of gold,  
Still floats upon the morning wind,  
Still whispers to the willing mind.  
One accent of the Holy Ghost  
The heedless world hath never lost.

The human heart, as 'God's mariner,' whose business it is to shake out the sails and steer the human vessel for Him, is a noble fancy. The following spirited little poem by a notable American, D. A. Wasson, puts it well:—

The winds that o'er my ocean run  
Reach through all worlds beyond the sun;  
Through life and death, through fate, through time,  
Grand breaths of God they sweep sublime.

Eternal trades, they cannot veer,  
And, blowing, teach us how to steer;  
And well for him whose joy, whose care,  
Is but to keep before them fair.

O thou, God's mariner, heart of mine!  
Spread canvas to the airs divine!  
Spread sail! and let thy Fortune be  
Forgotten in thy Destiny.

#### SPIRITUAL PRAYERS.

(From many shrines.)

From all pride of ignorance, or of knowledge, and from the tyranny of the unlearned or the worldly; from darkening counsel with words, and from remembering our differences with men, till we forget our God; from all anarchy and tyranny, and from confusion of mind, family, and state, enlighten and deliver us, Lord. From the loss of wise counsellors in Church and State, and from growing weary of Thy holy word and will; from all bereavement, sorrow, and desertion; from all things that separate us from each other and from our God; from all evils we have prayed against, and from all we have not thought of, deliver, O Lord, Thy servants, whose hope is in Thy goodness for ever. Amen.

THE NEW THOUGHT.—'Mind' is full of enlightening articles presenting a great number of different phases of the problems which are forcing themselves upon public attention at the present day. General John Charles Thompson gives a general presentation of the 'New Thought,' reminding us of the promise of Jesus that he would send the Spirit of Truth, which is now once more leading mankind to a knowledge of the laws and principles underlying man's relation to the Universe. 'The grand anthem of New Thought, as well as of true Christianity, is the Fatherhood of God, the brotherhood of man, and that immortality is here and now to every self-conscious soul.' Other articles deal with 'Universal Motherhood,' 'The Wisdom of India,' 'The Religions of the East,' 'Soul and Body Structure,' inculcating the conservation of vital energies; an instructive summary of 'The Wisdom Religion'; a study of involution under the title 'Centres of Force'; and 'The Dawn of Perennial Youth,' a plea for right living in every form. 'Perpetual youth means perpetual effort—an inexhaustible fund of faith, of hope, and of love.'

#### A JAPANESE BOY PSYCHIC.

The 'Pittsburg Times' of July 1st published some interesting particulars regarding the psychic powers of a Japanese youth named Ehima Kasakura, aged sixteen, living at Yakka-ichi. From this narrative it is clear that the youth is a good psychometrist and clairvoyant.

Since early boyhood, say his neighbours in Yakka-ichi, this Jap 'man,' as he calls himself already, has been able to do strange things. He could pick up pieces of paper, blank and unsoiled, and read things from them. He could find a piece of glass on the shores of Mie Bay, where he played with other boys, and weave around that piece of glass strange and weird stories of where it came from, what it was, what manner of man owned it. He could pick up a coin, gaze at it a few minutes, and then spin off a story of that coin from the time it was bright and new from the mint, through the hands of man after man, what it did, what it bought, what crimes were committed for it, what bribes it paid.

A soldier returned from the war, wounded but boastful, and told a wonderful story of his daring deeds. He exhibited a metal flask, dented, and said: 'I carried this with me on the charge. It saved my life.' Ehima took the flask, gazed at it a minute, then, 'drawing himself up indignantly, he threw it to the soldier, and said, "Liar and coward! You were afraid. You hid in a ditch and you were shot while running away down hill."' He declared that the flask told him. The next day the soldier killed himself, saying he could not live because he was a coward.

Mr. A. M. Robinson, 'a well-known traveller,' visited the boy and tells an interesting story regarding his interview. Mr. Robinson says: 'I found an ordinary, bright-looking Japanese boy, who spoke some English, because his father was in the curio trade and he had heard the tourists talk. I spoke with him in Japanese. I was prepared to admit that he might possess something of occultistic insight. But I was totally unprepared for what I found. He told me that he did not know at all how he knew things.

"How do you tell?" I asked. "I look at a thing, and pictures come before me," he said. "I see the things and then I tell them." "Do you hear anything?" "No, I see the words spoken. I hear nothing. I see a man. His lips move. I know what he says, but I do not hear. Once I heard music, but that time I was just waking from a dream."

"Do you dream much?" "Yes, I dream things, but the dreams are not always true. What I see is always true." "Did anyone ever tell you anything about men who had second sight?" "No. What is that? Is it like me?"

Having satisfied himself that the boy had not been coached by anyone, Mr. Robinson handed him a silver piece which he always carried about him. It was dug up by his grandfather years ago and there was no clue to its origin except that it was believed to be one of a dozen medals given by President James Madison to the Miami Indians. The boy did not know what American Indians were like, but after holding the medal in his hand for a while, Mr. Robinson says that, in reply to the question 'What do you see?' he replied slowly:—

"I see a big white building in a big city. There is a crowd of white men and one, two, seven, nine red men. The red man—the big red man with the feathers in his hair—promises he will be the friend of the white mikado. The white mikado shakes hands with the red men and gives them silver pieces like this."

"Astonished, I simply sat and stared at the boy. He was still looking at the coin and was greatly interested. "Did you see all that in the picture?" I asked.

"I see some more," he answered. "The red man is dead. They have killed his horse, his little spotted horse. They have put him on a platform above the ground. All his people weep. His bow and arrow and his gun and pipe are at his side. The medal is around his neck."

"I was dumbfounded. I suddenly remembered that, when a boy, my grandfather told me that Yellow Horse, a chieftain, had died near our town in Ohio and had been buried on a platform. I remembered distinctly that he described the killing of



the horse—a Pinto, of which the chief was proud. I remembered that he told me there was trouble between the whites and the Indians because the chief's body was disturbed and some of his belongings taken. I had forgotten all about the story until that Japanese boy told it to me again.

'I have since learned through friends who, at my request, investigated Government records at Washington that Yellow Horse was at the head of a delegation of Indians who visited Washington during Madison's term, and that twelve special medals were struck in honour of the visit and presented to the chief and his followers.'

## AN INTERESTING CASE OF SPIRIT RETURN.

By JAMES COATES, AUTHOR OF 'HUMAN MAGNETISM.'

In the summer of 1891 I became acquainted with two young men in Rothesay, a Mr. R. and a Mr. D., of Liverpool, two healthy young men of the happy, breezy English temperament, who had found their way to this beautiful spot (the Madeira of Scotland) to spend their holidays. They stayed a fortnight with us, and then went away promising to come back to Rothesay again. Ten years passed and Mr. R., who had met with an accident, and was then in convalescence, returned to Rothesay to recruit. I called upon him where he was located and had a talk about many things. I asked him how his friend D. was getting on, and learned with regret that he had passed on. When talking about him I thought that R. was keeping something back, for several times his manner changed and there was an unusual bit of 'absent-mindedness' about him. After telling me about his companion's long illness and death from consumption, and other particulars, he soon recovered his liveliness and agreed to call upon us.

Before dealing in a summary way with what took place at that visit, I think it only right to state that Mr. R. and his friend D. had been close companions; both were of the robust type, full of fun, and warmly attached to each other; neither of them was sentimentally nor religiously inclined when I first knew them, and as to psychical research and Spiritualism, they were woefully ignorant and wholly indifferent, except when these subjects furnished them a pleasant theme for wit—and this continued to be the case till after the death of Mr. D.

When Mr. R. called upon us, after general conversation we reverted to Mr. D. again, and this is the summary of the story which Mr. R. told to Mrs. Coates, her son, and myself, that evening. It seems that shortly after these two young men left Rothesay, they decided one evening to insure their lives for a hundred pounds each, and eventually this was done. Later on the chums agreed that whoever died first should leave the other a ring, a suit of mourning, and a silk hat, or money to buy the same for the funeral, and then, as an after-thought, more in joke than anything else, it was agreed that the one who died first should appear to the other, if that were possible. The compact was not referred to again until D., when bidding R. good-bye in Liverpool (the doctor having ordered him to go to the Canary Islands), said that if he died he would try and show himself to R.

A few months afterwards D. died in Las Palmas, and was buried there. No mention was made by his relatives of the ring, suit of clothes, and hat, which R. expected, and he had too much delicacy to refer to his friend's expressed intentions. The depression caused by the loss of his friend soon passed away in the activities of business and pleasure, and even the promise to return was lightly dismissed as 'one of the impossibilities of life.' About five weeks after the funeral, however, Mr. R. had an experience which suddenly changed the tenor of his thoughts. He had retired as usual, little grieved for anything in the past, and not caring for much in the future, except to rise in time and attend to his duties as a shipping clerk at the C. Dock.

He awoke about two o'clock in the morning with a curious feeling of chill, but he was not cold, and seemed to be unusually awake, with an ill-defined feeling of uneasiness. Looking towards the foot of the bed, he distinctly saw the bedroom

door open and his friend D. enter, or glide in, dressed in a new suit, with new hat in hand, and much better looking than he had been. He advanced smilingly towards the bed where R. was lying. This was too much for R., who looked for a moment or two to be sure that it was not an illusion, and realising that D. was really standing there, he smothered a cry and, in a somewhat unmanly manner, shrank down in bed and covered his head with the blankets. When he peeped out again, the apparition was gone.

Mr. R. was ashamed to confess this weakness, but he adhered to it that he distinctly saw D. as in life—only somewhat brighter and different, and dressed in the way spoken of—as much as to say, 'I have kept my promise in coming back.' Mr. R. said:—

'For a week or so I tried to persuade myself that it must have been a dream and that I had been thinking of the old compact and wondering why I did not get what Jack said he would leave me, and then I knew right well I could not be dreaming, for I was fully awake, was partially sitting up in bed, and in the peep of light (always in my room at night) I saw D., and there was no error about it. It is said that you should speak first, and then the ghost will speak to you, but if I had got a mansion for it, I could not speak, and I did not think of speaking. For many a day I was afraid of telling anyone for fear of ridicule, and those at home and other friends were wondering for a little what was the matter with me.'

The scare wore off in a short time and, just as he was getting into what he called 'good spirits' again, about a fortnight later, he had another experience which made a lasting impression on him. He now believes that, under some law or other, the dead do come back, and that whatever their state, there is an after-life. The experience occurred in the early morning. He awoke suddenly again. His friend D. came into the room, smiling at him in a friendly way as before, and with him came R.'s own brother who had died twelve years before. Both were as real as in life and remained long enough to realise that they were recognised. Mr. R. assured us:—

'There was no mistake. There they were, and I made up my mind to speak, but what to say I could not think, and make the effort to speak I could not! I am sure they were there for over ten minutes, and then they seemed to fade away, and the strange thing is that they never came back again. I often wished for it, but they have never returned.'

Seeing that he was ready to hear something about Spiritualism, we had many talks; but since he left Rothesay in the spring of 1901, I have not seen or heard from him. I do not know whether he has had any more experiences, but I believe that he told the truth about these apparitions. He was undoubtedly sincere; all the more so as he seemed ashamed to tell what he had seen and how he had acted. He was one of the very last men in the world that I should have chosen as having a bias towards the psychical, and, as I have said, up to these revelations of the life after death, he was pretty much inclined to live in the present, as thousands do, without giving much thought to the future, or to either religious or psychical subjects.

THE RESURRECTION.—'Children of the Resurrection,' by Thomas Allen (London: Philip Wellby), a sixpenny volume of eighty-eight pages, is one of those books which command our sympathy with its spirit and the effect of its teaching, even if we do not agree with every point advanced by the author, such as the nature of Christ's resurrection body. Mr. Allen begins by rebuking the theologians and the churches for leading men's thoughts 'to scan the distant horizon of a dim futurity with as much practical interest as they might be expected to evince in the geographical configuration of the mountains of the moon,' and speaks of 'the deplorable doctrine of remote contingency as regards the fortunes and experiences awaiting mankind in the beyond world.' The real significance of the subject, he says, 'is to be found in an absolute recognition of a Divine energy actively working through the ages, in this stage of life and the stages succeeding death.' The author is very clear on the subject of 'spirit bodies,' saying that their existence is 'both positively and inferentially taught in the Scriptures. The visitations of heavenly ministrants in bodily form were accepted incidents in the experience of every generation under the Theocracy. No surprise was felt at their arrival, no doubt existed as to their actuality.'



## SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

In the month of June last I lost an old friend of forty years' standing, a man of most genial and loving disposition, who had led a placid and uneventful life of fourscore years, and, though latterly somewhat feeble, enjoyed very good health till a sudden paralytic seizure removed him after four days' illness. He was a very orthodox Christian man, and on one occasion I lent him Florence Marryat's book, 'There is no Death,' for perusal. His wife was then on her death bed, and I imagined he would have been impressed by some of the statements made in that book. I might have saved myself the trouble, however, for he returned it to me with the single remark that it contained only the ravings of a very hysterical woman, and so there my attempts at consolation and enlightenment ended. The last time I saw this friend was in the end of May, and having for the following month been living at my house in the country, though coming to town daily for business, I had no time to call, although I was informed of his increasing frailty by a mutual friend. On Saturday, June 24th, I attended at the funeral of my departed friend, and was one of the pall bearers. The hour was 2 p.m., and by previous arrangement I had fixed to have a sitting with Mrs. Treadwell at a friend's house at 2.30 the same afternoon, in a street about a quarter of a mile from the cemetery, and I accordingly left the cemetery about that hour, and reached my friend's house about 2.45 p.m. I may here state, however, that my engagement with Mrs. Treadwell was made before the date fixed for the funeral; otherwise I would not have kept it, as I wished much to have some conversation with a mutual friend of the deceased and myself who had come seventy miles that morning to attend the obsequies, and which conversation had necessarily to be postponed till another opportunity.

Before going into trance on this occasion, and while we were sitting conversing in the séance room, Mrs. Treadwell said to me, 'I see an old gentleman behind your right shoulder who is much older than he looks, and his four front teeth seem as if they had been pushed back out of sight.' Accustomed as I am to spirit return, this was a great surprise, for I cried out, 'David! old chap, are you here already?' Mrs. Treadwell said, 'Yes, he says it is he.' I here note that Mrs. Treadwell's description of my friend's looks was quite accurate, as though eighty he did not look more than sixty in the face. She then said, 'On a chair by your side I see another old gentleman who gives me the name of R.' This gentleman, I may here say, always comes to me at these séances, as he was a very close companion of mine for many years. Mrs. Treadwell then said to my friend (David), 'We are about to sing a hymn; will you sit down?' and she then informed me that he had taken his seat on a couch close to us. I then said to the medium, 'Tell Mr. R. that our old friend D. W. is sitting opposite.' She did so, and at once informed me that they shook hands across the table, and after some conversation disappeared together. Now these two persons came into the city in the same tramcar almost every morning; lived a couple of streets from one another, and met again, as I have said, for the first time after transition at a spiritualist séance, to renew their earthly acquaintanceship. To me the noteworthy points about the whole demonstration were (1) The sudden appearance of D. W. at a séance within half an hour after his mortal remains were interred in a cemetery about a quarter of a mile away. (2) The absence of the four front teeth was a splendid test of identity, because on the last occasion on which I visited D. W., he could hardly speak to me, owing to his four front teeth, which were false, having been removed by the dentist for an alteration of the plate, and I am informed this was never put right before he passed on.

As regards the rest of the séance, I only note (1) That my late wife came and gave me an hour of her society while the medium was in deep trance. The details of course cannot be given. (2) 'Sophy,' in answer to my inquiries, said she saw my friend D. W. follow me from the cemetery to the séance;

also informing me that he had just recently emerged from a twenty-four hours' sleep on transition, and had not got his full bearings yet in the other world; adding, that as he was a good man he would soon do so. (3) My friend R. came, after my wife ceased controlling the medium, to say briefly that he had taken away D. W. as my wife was about to control, and he did not wish to be present, but promised he would look after D. W. and in process of time bring him back to me. (4) Before my wife ceased controlling the medium, she asked me to arrange for another séance, at which my two sons and clairvoyant daughter would be present; this I accordingly did. The details of this, and a later séance with the same medium will be given in a succeeding article.

I have only to add that as regards D. W. and Mr. R. when in earth life Mrs. Treadwell had no knowledge whatever, and that the matters discussed between my late wife and myself entirely related to our family and affairs and were necessarily known only to ourselves.

(To be concluded.)

## THE MAORIS AND SPIRITUALISM.

In your issue of June 17th I am called to account by Piripi Parata, an educated Maori, for classing his people with Bushmen, Africans, Pacific Islanders, and other semi-barbarous tribes. It certainly was not my purpose to be unjust or unfair. Visiting his island country several times, traversing it from Auckland to Dunedin, I had taken great pleasure in lauding New Zealand, its climate, its scenery, its industries, its Government, its woman's suffrage and its Maoris in Parliament, with one, I think, in the Ministry. But one or two erudite Maoris no more make a superior race than one or several swallows make a summer.

If 'ignorant of my ignorance,' as charged by Parata, there is room for improvement, and I purpose to make the most of every opportunity, ever striving towards a higher moral altitude.

Though visiting New Zealand several times (since over thirty years ago) I took great pains to study those native tribes, their rude industries, their taro fields, their coarse implements of cultivation, their canoes and paddles, their chimneyless homes, their squatting around fires, their laws of Tapu, their tattooed bodies, daubed with red ochre, and a chief wearing (so I was informed) a necklace of human teeth, and others telling of their cannibal feasts during old tribal wars. One very old weazen-faced and much-tattooed Maori told me in poor English, in Dunedin, that he helped in his early days to eat eight human beings—all of which seemed to me, at least, to savour of semi-barbarism.

Doubtless the Maori people during past decades have made rapid strides in the line of progress. This, mingling with Englishmen, to a certain extent, could not well be otherwise, for wherever Britons lift their flag and settle, there you soon find law, order, good roads, the schoolhouse, and the college.

But just how it helps Mr. Parata's case to state that when 'looking out of his London window he sees many men and women pouring down beer, reeling, shouting bad language,' &c., I do not understand, and will merely say that men usually find what they hunt for.

What most interests me in this matter is the statement that 'Maoris held communion with spirits long before the white man came among us.' This is not doubted. And now will brother Parata (we are brothers all) kindly specify in 'LIGHT' the form and nature of some of these spiritual manifestations? Such a description of the phenomena, I am sure, would interest the thoughtful readers of 'LIGHT.'

J. M. PEEBLES, M.D.

Battle Creek, Michigan, U.S.A.

## TO CORRESPONDENTS.

Several communications, including letters on 'Spiritualism and Vivisection,' are necessarily held over for a future issue.



## PSYCHIC INVESTIGATION AND SPIRITUALITY.

Individual minds are in such different stages of evolution, that it is extremely difficult, if not impossible, for anyone to comprehend thoroughly the general outlook of another. There are so many varieties of shades of thought, and we are all in such a hurry to give vent to the ideas that surge within, that little time is allowed to pause and reflect where we stand, and what relation we hold to other thinkers. And yet, we should unquestionably attain the goal for which we are striving much sooner, if we cultivated the habit of deep reflection, rather than encourage the frothy effervescence so prevalent to-day.

No matter what view we take of life, we have to start from, and end with, our own individuality. Emerson, I believe, said that the Spirit does not save souls in bundles, but says to each, 'How is it with thee individually?'

In the long run, therefore, it may be said that we are each and all climbing the mountain of spiritual development. Every individual has to climb each step by himself or herself. All that anybody else can do is to show the next step forward, and perhaps give occasionally a helping hand. But each individual spirit has to learn the lesson of self-evolution sooner or later. The path for one is the path for all. The only difference is that some have advanced higher up the mountain than others.

Bearing in mind the fact that the mountain has to be climbed individually, the next point is to remember that one can go straight up and on, or go round and round in a vicious circle which leads nowhere. This vicious circle is the eternal evil, the serpent which has to be trodden under foot by the individual St. George. The problem of spiritual development is identical, no matter how diverse time or space may be. Thus, West and East join hands in trying to solve the same problem. In 'LIGHT,' of July 8th, there was a very interesting article, entitled 'A Japanese Practical Mystic,' giving an account of the practical mysticism of modern Japan. The lines are so familiar to me that I should feel perfectly at home in a 'Zen' monastery. Why? Because the spirit is one—an undivided whole. What matter a few thousand miles of land and sea? How insignificant the earth is to the eye of spiritual perception! Ascend still nearer to the Universal Spirit, and solar systems, with their immense spaces, are as bubbles before the eye. The religious systems of the world are nothing but methods, more or less successful, of getting nearer to Spirit.

How futile, then, to change from one form to another, and how absurd to claim for this or that spot a predominance of the Spirit which is everywhere and nowhere! The Kingdom of the Spirit is within. How are we to get nearer to Spirit? All thinkers have laid down as the essential requisite, a state of mental and bodily Calm and Peace, and a 'drawing inwards,' instead of rushing out. The ideal state is to 'draw inwards' and to 'work out,' according to individual capacity and temperament. Of Oriental nations the Japanese seem to be the only ones who have realised the necessity of conjoining what I have elsewhere denominated subjective and objective concentration, in a harmonious manner. This due balancing of the two has an immense practical effect on actual life, and increases the individual's working capacity. In this state, which is the only one that has the right to be called 'spiritual,' there is the peace which passeth understanding even in the midst of the wear and tear of daily life. This is the real meaning of the saying of Jesus Christ, 'Seek ye first the Kingdom of God, and all these things shall be added to you.' The same idea is expressed in the third book of Patanjali's 'Yoga Aphorisms.'

Psychic investigation, without the development of spirituality, is altogether different, and its effects are altogether different. So far from bringing Calm and Peace of Mind, it has a disruptive tendency on the individual, making him or her restless, violently emotional, irritable, and with an arrogance which practically amounts to insanity. The more sensitive the individual the greater the danger. The explanation lies in the great drain on nerve-energy caused by the continual mental strain.

ARTHUR LOVELL.

## SPIRITUAL 'FELLOWSHIP.'

The Rev. Benjamin Fay Mills, who is one of America's most advanced thinkers and teachers, has inaugurated at Los Angeles a 'Fellowship' movement which is likely to accomplish a good work. On March 6th last over eight hundred names had been inscribed as charter members of the new organisation, which has for its object 'the recognition and cultivation of fellowship with the Unseen Author and Preserver of our being; with our fellow-men; with every living creature, as well as with the great inanimate Mother Nature who is trying to speak to us in myriad ways.' It is spoken of as 'The Fellowship'—not a fellowship—and as 'a practical expression of the desire to live with all men in the recognition of the fact that all the children of men are the children of God and brothers and sisters one of another,' and to establish 'a league for earnest, loving, philanthropic, and practical endeavour with every high-minded man and woman . . . of all creeds and of no creed.' . . . 'Religion by opinion has had its day,' says Mr. Mills, and he considers that Professor Dolbear's statement—'I believe in goodness and will so order my life'—is 'creed' enough. The object of 'The Fellowship' is 'the promotion of goodness without test of membership other than that of the unity of spirit and purpose. The applicant shall understand our principles of trustfulness and unselfishness, and agree to endeavour to practise them and to encourage others in the same endeavour.' A simple badge, for recognition purposes, will be adopted, but Mr. Mills hopes that all members will wear 'the red badge of courage, the white badge of purity, the blue badge of devotion and loyalty to principle, and the golden badge of unselfishness, kindness, and loving service'! Anyone who signs the roll of membership, or authorises the secretary to sign the roll for him, and makes a contribution to the current expenses proportionate to his interest and ability, immediately becomes a member. No man is too rich or too poor if he understands the principles and joins on equal terms. Those who like the ideas embodied in 'The Fellowship' are welcome to become members. Sunday and week-night meetings are being held in four places in Los Angeles, and a variety of philanthropic, educational, and practical enterprises are being carried on with much success.

Mr. Mills says he would not be interested in 'The Fellowship' if he did not think it is 'an association of people for the purpose of helping one another to help others,' and that they mean to take as a real motto one that is sacred to many a heart, viz.: 'Not to be ministered unto, but to minister'! While making no claim concerning the future of 'The Fellowship,' Mr. Mills says: 'No one could realise more than do Mrs. Mills and I that we are only instruments, or channels, for the outflowing of the holy spirit of our time,' and he believes that 'Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain,' and, speaking in the name of the great spirit of freedom, of progress, of truth, and of love, he says: 'The Great Spirit sends to you his love, and he asks your sympathy for every living creature, and calls upon you to manifest the invincible courage of a sublime trust and the constructive irresistible power of unlimited love.'

THEOSOPHY FOR YOUNG PEOPLE.—'First Steps in Theosophy,' by Ethel M. Mallet, is published at the office of 'The Lotus Journal,' 8, Inverness-place, W., and consists of a series of articles which first appeared in that journal, which is intended for children and young people. The author's idea is to express theosophical teaching 'in a simple manner,' without 'the wealth of detail' with which older readers sometimes have to confess themselves confused when endeavouring to thread the intricacies of the 'more serious literature.' This object, we must say, is well carried out; the course of the human Ego is traced, according to theosophical doctrine, from its ultimate source, through the chain of evolution; then a careful and lucid description is given of the various 'bodies,' commencing with the 'etheric double,' which is not to be confused with the 'astral body,' nor this again with the mental and causal bodies. The appearance of some of these bodies, and the manner in which they are affected by feelings and emotions, are well shown by means of five coloured illustrations taken from Mr. Leadbeater's work, 'Man Visible and Invisible.' Finally we have a description of the various after-death states.



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

SATURDAY, JULY 29th, 1905.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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### A SUMMER SIGH.

On these beautiful summer days one is apt to think of Walt Whitman and Thoreau, Burroughs and Emerson, the gipsy and the tramp. All these were or are open-air-ists, semi or utter loafers, wanderers in the woods, shirkers of business, lovers of trees and weeds, moors and lanes, squirrels and rustics, rabbits and birds. Emerson was the most 'respectable' of the tribe, but his poems reveal the hidden incorrigible loafer. 'Don't notice me, or don't blame me,' he seems to say:—

Think me not unkind and rude  
That I walk alone in grove and glen;  
I go to the god of the wood  
To fetch his word to men.

Tax not my sloth that I  
Fold my arms beside the brook;  
Each cloud that floated in the sky  
Writes a letter in my book.

Chide me not, laborious band,  
For the idle flowers I brought;  
Every aster in my hand  
Goes home loaded with a thought.

That is all very well, Emerson; but you need not make excuses, and give reasons: Thoreau did not. He was frankly a deserter, a wastrel, a loafer. He also could say:—

And when I am stretched beneath the pines,  
Where the evening star so holy shines,  
I laugh at the lore and the pride of man,  
At the sophist schools and the learned clan;  
For what are they all, in their high conceit,  
When man in the bush with God may meet?

Thoreau, frankly 'stretched beneath the pines' because he liked pines and stretching, simply told the men of business that they were wasting their time. He despised business. Half of it, he thought, was sheer insanity: and a good part of the other half was unnecessary. In the little book, lately published in 'The Simple Life Series,' on 'Life without Principle,' he takes off the gloves, so to speak, before 'Business,' and most briskly goes for it. 'Let us consider the way in which we spend our lives,' he says:—

This world is a place of business. What an infinite bustle! I am awaked almost every night by the panting of the locomotive. . . It is nothing but work, work, work. I cannot easily buy a blank book to write thoughts in: they are commonly ruled for dollars and cents. An Irishman, seeing me making a minute in a field, took it for granted that I was calculating wages. If a man was tossed out of a window when an infant, and so made a cripple for life, or scared out of his wits by Indians, it is regretted chiefly because he was thus incapacitated for—business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy, ay, to life itself, than this incessant business.

This may be an exaggeration, but all these tramps at heart have a way of exaggerating, especially when they talked of their mother—Nature! Listen to Walt Whitman!—

Afoot and light-hearted I take to the open road,  
Healthy, free, the world before me,  
The long brown path before me, leading wherever I choose.  
Henceforth I ask not good-fortune—I myself am good-fortune;  
Henceforth I whimper no more, postpone no more, need nothing;  
Strong and content, I travel the open road.

A song of the good green grass,  
A song no more of the city streets;  
A song of farms—a song of the soil of fields,  
A song with the smell of sun-dried hay, where the nimble  
pitchers handle the pitchfork;  
A song tasting of new wheat, and of fresh-husked maize.

But Ruskin was almost as bad. The making of the railway along the Derbyshire dales half maddened him, and he was never happier than when he was escaping from our 'great business centres'—or denouncing them. Said Thoreau:—

If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods, and making earth bald before her time, he is esteemed an industrious and enterprising citizen. As if a town had no interest in its forests but to cut them down!

All this, we have already said, may be exaggeration: but is there no exaggeration the other way? Spiritually regarded, what can we honestly say of the vast majority of lives, with their incessant anxiety and drudgery,—and, in a vast number of cases, when the need has long ceased? There are hundreds of thousands of rich men whose minds and bodies are being daily offered up as living sacrifices to 'the claims of business': 'the claims of business' being simply the imaginary necessity for going on wrestling with competitors, following up ambitions, and piling up money. The infatuation amounts to a kind of insanity in numberless instances where, if there be any such thing as obsession, these victims of 'Business' are manifestly obsessed.

Multitudes there are, alas! for whom there is no choice, no escape. Caught in the swirls of 'modern civilisation,' and being without freedom of action, as really as though they were legally enslaved, there is nothing for it but keeping close to the grinding wheels, sentenced to hard labour for life; the only hope being that labour may last out life. What of these? What consolations have we to offer? They are very simple and very few. If prolonged and close intercourse with dear Mother Nature be denied, let us make the most and best of her within such limits as are ours. Then let us be sure of the divineness of work, of the right kind,—work that helps on the joy and peace of the world. Let us accept it as a gift, as something sacramental, as blessed for its own sake as well as because it is necessary and useful for earning our daily bread. And, last of all, let us aim at the simple and contented life,—necessities few, tastes pure, loves sweet and innocent, and 'the communion of saints' a reality—which the world can neither give nor take away.

SLEEPER, AWAKE!—'Mr. Punch' seems to be trying to play Rip van Winkle. He says, 'Mrs. Besant declares that she can now converse with the dead. Hitherto, no one has got nearer than chatting with the members of one of our most exclusive clubs.' Dear old Pontius, there you go with the shell on your head. You are only half awake. If you had studied your Myers, you would know that persons coming out of sound slumber are subject to 'hypnopompic hallucinations.' Some of us have for years been conversing with 'dead' people who are a good deal more 'alive' than some of our living fossils. We recommend, in your case, that you should call in our friend Mr. Wake Cook, who has been operating so successfully on the Theosophical Society.



## PATIENCE.

It seems sometimes as though there was nothing in all this life so hard as to have patience. We have—or think we have—so many things to be impatient with! Why is this? Mainly because we fail to take a deep and spiritual view of life. We place the past, the present, and the future in wrong relations one to another, and we put the stress or the accent in the wrong place. Some of us are always thinking over the past—either mourning over old griefs or regretting joys that are no longer ours. Let us put the past where it belongs—in the museum or picture-gallery of our lives, where we may look at it and learn from it, but not carry it perpetually about with us, so that we sink under its weight and have no strength for action in the present.

Others are living entirely in the future, so much so that they neglect the passing moment while fixing their attention on some pleasure that may never be theirs, or on some feared calamity that may never overtake them. The dread of future unhappiness is more paralyzing than the memory of past misfortunes: we know the worst when our troubles are over, but future ones we are inclined to magnify. 'I have had many troubles, most of which have never happened,' an American business man is said to have remarked, as a warning against going half-way to meet calamity.

It may be said, too, that it is not right to live entirely for the present. This means, of course, for present and momentary pleasures, without care for the future. What, then, is the true rule of life? Live in the present, by the light of the past, for the realisation of the future. And this is where patience comes in.

It is hard, of course, to feel that we must work now, and perhaps for some time to come, without seeing any speedy result to reward our toil. But here we learn the force of the idea already hinted at, that patience involves the establishment of a right relation between past, present, and future. When we come to think of it, we are living every moment on the fruits of patience in the past. The bread we eat is made from grain that was sown several months ago; the water we drink was caught up into the air and again poured down on the land some weeks before it was led into our houses, or even many days before it gushed out of the mountain side to refresh a thirsty country. Most of our pleasures have been worked for, waited for, thought out and planned in advance, and although we do not think of it at the time, all the previous effort adds to the keenness and reality of the enjoyment.

In the same way, not a thing can come to us in the future that does not arise from some cause which is even now operating, secretly perhaps, and out of our sight, but none the less surely, just as the roots of the tree, groping their way under the earth, draw up the moisture which, when elaborated into sap, will form the juices of the fruit which we shall eat in its maturity.

If we could see, taking place under our eyes, all the processes which go to make up our own future, what a lesson it would be for us! We should see our next year's food being grown in hundreds of localities, some in distant lands, and under the care of thousands of persons; the same may be said of our clothing, our household goods, the books we read, and all the articles that minister to our comfort or are used in our occupations. We should find that whether we are at work or not, others are working for us, and that, though much of what they are doing at the moment may seem of small account, yet in reality each hour's work or waiting has its influence on the total result.

So, then, we may apply the lesson to ourselves. To be patient means that we recognise that all things have to

work together according to the laws of their nature, and that when things seem to be going slowly they may be waiting for other events to mature. It means that we realise that we are all cogs or levers in the stupendous machine of the universe, which works ceaselessly and surely, and in which we are all called upon to do our part, if only by preparing for future activity. Now the virtue of patience is that it enables us to take our share in this work without grumbling because we cannot immediately see the result; impatience, on the other hand, leads us to neglect our opportunities, or to do our work imperfectly, hastily, incompletely, so that we lose the good result that we might have attained from the same work patiently and conscientiously carried out.

Those who are able to look even a little way behind the scenes by spiritual insight will find that it is often just at the time when we are tempted to lose patience that there is the greatest need to work on steadily and patiently; for it often happens that success is nearest when it seems least in view, and that the end we seek is attained just after we had been tempted to think it unattainable. How often do our spirit friends tell us to persevere, and though they are not infallible, it usually turns out that they have had a clearer vision than our own of the causes that are working behind the curtain of Time.

## SOME SIGNIFICANT FACTS.

We have received a circular headed 'Bogus Mediums' Tricks,' issued by a firm in California, which declares that 'bogus mediums are making fortunes' and that the publisher of the circular has 'procured at a considerable expense a number of their best tricks,' which tricks he is prepared to sell at 25 cents (1s. 0½d.) each! No. 1 is 'Reading Sealed Messages'; No. 2, 'Fire Can't Burn You'; No. 3, 'Spirit Slate Writing'; No. 4, 'Producing Spirit Pictures'; No. 6, 'Book and Slate Mystery,' &c. Then in a typewritten 'postscript' an offer is made to supply for one dollar, 'typewritten instructions how to become a genuine spirit medium' for 'slate-writing, materialisations and other phases.'

As a corollary to the above we may mention that the 'Progressive Thinker,' of July 8th, says: 'There are at least one hundred or more materialising mediums in the United States. During the last eighteen months a dozen or more of them, one after another, have been exposed, and all had on artificial toggery!'

This is the sort of thing that makes it hard for genuine mediums to carry on their work, and at the same time renders it imperative that they should not only dissociate themselves from pretenders, but should afford every possible assistance to sincere truth-seekers in their efforts to satisfy themselves of the spirit origin of the phenomena they witness.

PSYCHOLOGY IN ANECDOTE.—We have received from the publishers, Messrs. A. Owen and Co., of High Holborn, a work on 'Psychology,' which is also said to be 'an account of the principal mental phenomena, with numerous examples.' These examples of the working of the human mind consist of historical anecdotes and scientific facts illustrative of such mental phenomena as sensation, perception, memory, imagination, judgment, reason, volition, and emotion, leading up to the consideration of destiny and origin. The point of view taken is that 'the mind of each of us has as its organ a brain,' and that the rest of the body is merely a device for 'dragging the brain and nervous system through time and space,' and thus obtaining that 'specific knowledge of things' for which we 'got ourselves born.' A curious idea is thrown out, that 'such affections as envy, jealousy, and the like,' are to be accounted for somewhat as are the extinct monsters of bygone ages. 'May it not be that envy, jealousy, revenge, contempt, anger, and hatred are monsters of human feeling which certain conditions have developed but which, with these conditions ceasing, are destined to extinction?' Future ages will attach less importance to the characterisation of Othello than the Elizabethans did, when jealousy has ceased along with the conditions which produced it.



## VISIBLE THOUGHT.

Another beautifully illustrated exposition of the results of the 'higher clairvoyance' has just been issued by the Theosophical Publishing Society. This is 'Thought-Forms,' by Annie Besant and C. W. Leadbeater, which may be said to form a continuation of Mr. Leadbeater's striking book on 'Man, Visible and Invisible.' In that work, it will be remembered, the aura or emotional body of man was shown encompassing him as an egg-shaped cloud, capable of taking on the most diverse colours according to the emotions prevailing at the time. Thoughts may be said to be born of emotions, and this appears to the clairvoyant as a very literal truth, for, according to the authors of 'Thought-Forms':—

'Every thought gives rise to a set of correlated vibrations in the matter of this [the mental] body, accompanied with a marvellous play of colour, like that in the spray of a waterfall as the sunlight strikes it, raised to the *n*th degree of colour and vivid delicacy. The body under this impulse throws off a vibrating portion of itself, shaped by the nature of the vibrations—as figures are made by sand on a disc vibrating to a musical note—and this gathers from the surrounding atmosphere matter like itself in fineness from the elemental essence of the mental world. We have then a thought-form pure and simple, and it is a living entity of intense activity animated by the one idea that generated it.'

The thought-form is thus a portion of the mental body detached and projected to a distance under the influence of the vibration of emotion which agitates the mental body at the time. How vibrations can produce forms is shown by referring to the analogy of sound-forms produced by sand on a glass plate, or voice-figures by fine powder on a stretched membrane (as described in Mrs. Page Hopps' lecture, see 'LIGHT' for March 25th), and to the vibration figures drawn by means of pendulums; and it is also shown that these forms, produced in physical matter, have sometimes a very striking likeness to the thought-forms observed by the authors.

When the thought-form is detached, it either floats about, sending off vibrations similar to those which produced it, and perhaps becoming absorbed by a responsive person; or, if it be aimed at a certain person, 'it moves towards that person and discharges itself upon his astral and mental bodies.' But:—

'If the man's thought is about himself, or is based upon a personal feeling, as the vast majority of thoughts are, it hovers around its creator, and is always ready to react upon him whenever he is for a moment in a passive condition. . . . He may perceive this and cry out that he is being tempted by the devil; yet the truth is that the temptation is from without only in appearance, since it is nothing but the natural reaction upon him of his own thought-forms. Each man travels through space, enclosed within a cage of his own building, surrounded by a mass of the forms created by his habitual thoughts. Through this medium he looks out upon the world, and naturally he sees everything tinged with its predominant colours. Thus until the man learns complete control of thought and feeling, he sees nothing as it really is, since all his observations must be made through this medium, which distorts and colours everything like badly-made glass.'

As the thought-forms are detached fragments of the mental body, it follows that the symbolism of the colouring is the same as that described in Mr. Leadbeater's earlier work. Thus, blue denotes religious feeling; yellow, intellect; green, sympathy; red, anger; and the more clouded these colours are, the more selfish are the feelings that give rise to them. A vague feeling produces a shapeless cloud, while a vivid thought chisels the form to a keen and polished shaft.

The shapes assumed by the thought-forms are strangely symbolical, and some of them describe very graphically the feeling that gave rise to them. Greed, avarice, and ambition produce hooked forms, as though to grasp and hold the desired object. A question produces a bent or spiral line, and feelings directed towards another person or object, such as anger, devotion, affection, give rise to forms resembling projectiles. Like a streak of lurid lightning is the blood-red bolt of anger, so terrible in appearance that we are not surprised when the authors tell us that, urged by a strong and well-trained will, such a thought-form would slay. Fear, on the other hand, causes a sputtering of grayish fragments, like splashes of mud.

Remarkable effects are shown as arising from accidents; in some minds they create a panic of impotent fear, while in others they give rise to a keenly-shaped idea of how to remedy the disaster, in which are blended anger at the occurrence, sympathy for the sufferers, and intellect to aid them.

Perhaps the most wonderful, and to many the most interesting, part of this book is the closing chapter on 'Forms Built by Music.' Three illustrations are given showing a wonderful balloon-shaped cloud overhanging a church where music has just been played on the organ; one figure represents this cloud as filled with the delicate filigree-work of Mendelssohn's 'Lieder ohne Worte'; the next shows the effect of a ringing chorus by Gounod, with broad splotches of colour corresponding to crashing chords; and the third represents a wonderful bit of scenery due to Wagner's music—mountain peaks with billowy masses of cloud rolling in between the crags, and founded on broad bands of blue and rose and green, with the rippling arpeggio accompaniment shown as scintillating lines of white and gold. There is in this a general agreement with the effect of organ music as described by Mrs. Page Hopps, in her lecture above referred to. Even if we allow something for imagination, we may yet learn from Mrs. Besant's book the importance of keeping a strict and constant watch, not only on our actions, but also on our inmost thoughts.

## REMARKABLE MEDICAL CLAIRVOYANCE AND PREDICTION.

The following details are very interesting as an example of the higher powers of mediumship, and of the assistance that even the most distinguished members of the medical profession may obtain from clairvoyance.

A young gentleman of my acquaintance in the North was suffering for several months from pain in the region of the liver and stomach, and had consulted two of the most distinguished medical men in Scotland and also a titled medical authority in London. The case was not considered by any of them as at all serious, but in spite of treatment the symptoms rapidly increased in severity. The patient then came under the observation of a medical gentleman in London who in cases of difficulty calls in the assistance of clairvoyant vision. The patient could not be taken to a clairvoyant but a well-known medium, Mrs. Paulet, of 24, South Molton-street, was consulted, and, by psychometry, she gave a description of a tumour pressing on the liver. She said that it was very serious but that the gentleman was not going to die just at once, as she saw him going away for a fairly long journey, but she predicted that in a short time afterwards he would pass away. About ten days thereafter he was taken in an invalid carriage over 400 miles to the North, and he passed away three weeks after his return. The diseased condition was found to be, as stated by Mrs. Paulet, a cancerous tumour pressing on the liver and gall-bladder.

If such powers were known and appreciated many would sign, as I have now the honour to do,

A CONVERT TO SPIRITUALISM.

EASTERN IDEALS OF LIFE.—Writing in 'Public Opinion' (New York) for June 17th, Baba Bharati, an Indian writer and delegate to the Peace Congress held at Boston last year, declares that 'to be healthy in consciousness, the West has to adopt the East's ideals of life' as an antidote to materialism and commercialism. The ideals are, 'first and foremost, the attainment of harmony in the mind's forces by the daily concentration upon the basic principle of love, love itself, or upon one of its radiant human expressions. But this concentration cannot be induced without the conviction that life has sprung from love. To do this, investigation is necessary, not through the erroneous process of modern science, but by studying the main principles of the Eastern religions as interpreted by the Eastern sages of the past, and as shown in their life and conduct. If the modern Christian Church had done this, it would have made Christianity a living religion, like the religions of the East. If modern science had done this, it would have gleaned truths and suggestions from them to push its operations into the mental and even spiritual planes, and thereby helped the Church with demonstrated facts to prove the value and benefit of Christianity.'



## SOME INSTRUCTIVE PHENOMENA.

Signor Enrico Carreras, whose experiences, recorded in 'Luce e Ombra,' we have several times mentioned, sends to the July number of that review an account of a sitting, under adequate test conditions, with the medium Randone.

The medium was bound on a chair in such a way that any movement must have been discovered. A trumpet was sounded under such conditions that it could not have been done by any person present; hands were felt touching the sitters, and various entities spoke through the medium. One of them said he would give a test of independent identity, and immediately brilliant lights were seen moving very rapidly about the medium and sitters, and in different parts of the room. Some of them traced crosses in the air, and also the letter 'R,' the initial of the name given by the spirit who was manifesting. Soon afterwards some words of greeting were written on a sheet of paper, signed with the same name. Then another voice exclaimed: 'I, too, want to give you a greeting,' and more words, signed with a different name, were written on another sheet of paper. Another control, known as the 'Scientist,' spoke and also wrote two words and three letters of a name, on a smoked plate; after this had been carefully put aside to avoid injury, the medium suddenly sprang to his feet, completely freed from the numerous bindings which a moment before had been seen to be still intact. 'This phenomenon,' says Signor Carreras, 'which has been obtained several times with Randone, always under excellent test conditions, is one that, in my humble opinion, could not have been produced except by the intervention of an intelligent supranormal force, because it can only be explained in two ways, either by a momentary disaggregation (or dematerialisation) of the bonds and fastenings, or by a similar dematerialisation of the medium.'

Signor Carreras also insists that 'the personalities operating in these cases are very different from those aroused by hypnotism, and, when thoroughly studied, show clearly the incorrectness of the hypothesis of division of personality which Richet, Janet, and Ribot are so fond of using to explain mediumistic phenomena.'

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'IS SPIRITUALISM DIABOLICAL?'

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In a pamphlet written by Mr. Charles Noakes, of Northampton, entitled 'Is Spiritualism Diabolical?' the author rehashes a number of stock passages, attributed to old-time Spiritualists, which have been made to do duty by anti-Spiritualists hundreds of times, but the authenticity of which we surmise Mr. Noakes would find it impossible to establish. He apparently thinks any stick good enough with which to beat a Spiritualist! He makes much of the falsely-reported 'confession' of Mrs. Piper, utterly ignoring the fact that Mrs. Piper denied having made any 'confession,' and that the Editor of *LIGHT*—on the authority of Mrs. Piper—said in *LIGHT* of November 30th, 1901, p. 566, that the words attributed to her by the 'New York Herald' reporter (and quoted by Mr. Noakes), 'were never uttered by her, nor did she say anything that could reasonably be so understood' and that they were 'pure imagination.' . . . 'She made no such statement.'

Mr. Noakes admits that spirits manifest, but assumes that they are all personating demons, and he asserts that 'all attempts to prove that they are our departed friends have broken down!' That, however, is only his assertion, and it is controverted by the experience and testimony of thousands of Spiritualists—who, almost without exception, are Spiritualists just because they have had satisfactory evidences of the presence and identity of their departed friends!

The following choice description of Spiritualism will sufficiently indicate the spirit and temper in which Mr. Noakes approaches this subject:—

'I mean by the help of God's Holy Spirit to strip off the gaudy, tawdry trappings and dressings; to scrub off the varnish; to get behind that which appears to be harmless, and show you that Spiritualism is a withered old hag, with fetid breath, festering sores, dirty slimy looks like the coils of a venomous reptile, eyes gleaming with hellish hatred, and a tongue full of deceit, lying, and trickery.'

It seems to us that Mr. Noakes would be more usefully employed in cultivating the spirit of charity and goodwill, and, above all, the spirit of modesty and humility.

## RUDIMENTARY LIFE IN CRYSTALS.

A writer in 'La Nature,' M. C. A. Guillaume, contends that the real division of matter into different states is not that of solid, liquid, and gaseous, with the addition of ultra-gaseous forms; because these are not separated by any well-defined line, but shade into one another, as when a half-melted solid becomes viscous or pasty. He contends that the two clearly distinguishable states of matter are the amorphous, or structureless, and the crystalline, or regular. The latter is the only really stable condition of solid matter, for it only changes its form when compelled to do so by heat, pressure, or other external influence. Moreover, the tendency of matter is to assume the crystalline state, as may be seen in the gradual crystallisation of metals, by which they tend to become brittle.

The process by which crystals form on cooling from a state of fusion is very curious. Some bodies, such as sulphur, if quickly cooled, become amorphous and plastic, and take some time to resume the crystalline form. This tendency of an already solid substance to crystallise is remarkable as showing that what we call solids are really in 'perpetual movement towards a state of equilibrium which they sometimes reach, and from which they never recede unless the surrounding conditions are changed.' The formation of crystals has also a great similarity to elementary biological processes, for a 'germ' or centre of crystallisation must first be formed. Another investigator, Professor von Schrenk, of Naples, has found that the crystal develops in a 'petrioplasm,' representing the 'protoplasm' of biology, and forms 'petrocells' which, like the cells of more highly organised life, have their methods of growth and multiplication.

M. Guillaume concludes that the mutability of solid matter constitutes 'a kind of inferior life that has been unsuspected hitherto, but that can no longer be neglected by the attentive observer.' Professor Dastre, of the Sorbonne, has, in fact, arrived at a systematisation of the phenomena of life in all degrees of Nature by a comparison of biological processes in the various departments. The pronouncements of Professor Bose, of Calcutta, were received with much incredulity, but the response of metals to stimuli, and the deadening effect of narcotics, or poisons, on these metals, are phenomena which come well into line with the results of these later researches.

From the most ancient philosophers to modern Spiritualists, occult science has always taught that the atom is an organised entity, and that it is because of this that atoms are capable of combining or being built up to form more highly structured organisms. Of course, in speaking of the 'life' of an atom or of a crystal we mean something very different from the self-conscious, individualised life of a human being; but then we are already familiar with unmistakably vital processes in the case of the vegetable world, and of the cell-life that is only revealed to us by the microscope, such as the yeast-ferment or the amoeba. Science is rapidly nearing the grand conclusion that, just as there is no death, so there is no dead matter; all is life, all is spirit, in various grades of action and manifestation.

PHILOS.

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MENTAL SCIENCE.—'The Edinburgh Lectures on Mental Science,' published by Stead, Danby, and Co., London, were delivered in the Queen-street Hall, Edinburgh, by Mr. T. Troward, late Divisional Judge in the Punjab. They aim at setting forth the principles on which mental science and healing rest, and deal largely with the nature and powers of the subjective mind. We are told that it is a peculiarity of the subjective mind that its action is entirely deductive; it will accept any suggestion impressed upon it by the objective mind, and work out every such suggestion to its final consequences. It is the artificer of the body, and therefore this suggestibility is the important factor in mental healing. 'Whatever personality the objective mind impresses upon it, that personality it assumes and acts up to; and it will build up a body in correspondence with the personality thus impressed upon it.' Of course most of the suggestions ordinarily given are unconscious, or proceed from our surroundings, our real or fancied limitations, and the object of mental science is to teach us to give our own suggestions to the subjective mind, and cause it to build up our bodies in accordance with our highest ideals.



## THE 'FEELINGS' OF SPIRITS.

In a recent issue of the 'Banner of Light,' attention was drawn to an aspect of Spiritualism which inquirers and researchers would do well to consider. The 'Banner of Light' says:—

'The scientific inquirer may not unlikely cause the spirits to feel some resentment at being treated as of no importance—treated merely as "forces"—and their humanity utterly ignored. Picture to yourself the feelings of say Professor Lodge, or Minot J. Savage, or A. J. Balfour, or Professor Charles Richet—to take a few names at random—if, when dead, they came to a circle of the people they mixed with in life and were subjected to the supercilious criticisms they expended upon spirits when they investigated spirit return while on earth! With the pride of education, birth and position which these and such like men manifest towards mediums and Spiritualists to-day still clinging to them—as very human elements in their natures—one can easily imagine their resentment and disgust, and their wonder, that their words were not accepted without question! It is well enough to be careful in pursuing investigations, wise to take proper precautions, but it is neither well nor wise to assume that mediums are frauds, and that there are no spirits to be reckoned with.'

## 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.*

## Spiritualism and Vivisection.

SIR,—I wish to endorse as strongly as possible the letter signed 'E. D. Girdlestone.' In order to avoid being misunderstood, I will say that I am among those who subscribe to the Anti-Vivisection Society of England, hoping that, if its supporters will act with circumspection and moderation, they will succeed in proving the justice of their cause. But I am convinced that much harm is done to that cause by hurling accusations of cruelty against a body of men whose lives are often spent in one long effort to alleviate human suffering. Such a method of proceeding is neither just nor reasonable.

Those who would further the cause of justice and humanity must themselves be just and humane. I hold that the virulent language used in Mr. Hudson Tuttle's article is an injury to the cause he desires to serve, and an act of injustice and inhumanity. If animals have a claim upon us for just and kind treatment, how much more have our brother men? What right has anyone to place the moral character of Professor Richet (a man respected and highly esteemed by those to whom he is personally known) or other professional man, on his 'dissecting table,' and to proclaim that in their motives and thoughts there is only cruelty?

Against such extravagant language I wish to enter a most serious protest, and I feel sure that I am only giving expression to the thoughts of the great majority of the readers of 'LIGHT' in so doing.

H. A. DALLAS.

[We quite agree with Miss Dallas that no good cause is helped by the use of intemperate language. It never occurred to us that in the contribution of Mr. Hudson Tuttle, as it appeared in last week's 'LIGHT,' there was any suggestion that Professor Richet's devotion to vivisection was prompted by unworthy motives. Certainly, all who are personally acquainted with the Professor would repudiate such a thought as altogether inadmissible.—Ed. 'LIGHT.']

## 'Our Children in the Beyond.'

SIR,—In your issue of February 18th, I have just read an article signed 'E. M.,' entitled 'Our Children in the Beyond,' in which the writer says that she would be glad to hear if any other parents have had similar communications. I, too, have lost a son, aged twenty-three. He passed away nearly a year ago from the results of an accident he met with when playing football. My grief was great, as he was my only child; but fortunately for me (and for him too, as I believe that when we grieve deeply for those who have gone, we cause them to suffer also) I was both clairvoyant and clairaudient, and have been able, ever since, to communicate with him at different times. Through another medium, on the day of his funeral, I received a message from him in which he said, 'Mother, I shall never be happy while you are grieving.' I felt that for his sake I must dry my tears, and not give way to sorrow; and I have found in spirit communion my greatest comfort and happiness

in life—for not only can I hear from my son about his life in the 'beyond,' but I have dear friends there also whom I never met in this life, who take an affectionate interest in my welfare. I don't know whether race has anything to do with my mediumship, but I may mention that I am of Highland descent, although born in New Zealand. My mother was a McKay, my father's mother was a McDonald, and Celtic people often have psychic gifts.

Greymouth, New Zealand.

J. T.

## Madame Montague in Montreal.

SIR,—You may be pleased to learn that during the past winter Madame Montague has held classes in this city which I attended and, like many other investigators, derived great benefit therefrom. These classes have been followed by public meetings (just closed) and both have stirred a lively interest in the higher philosophy of life. The impression made upon Montreal people is most excellent, even among the creed-bound and bigoted, and Madame Montague has made a host of friends who appreciate her and her noble work, and who will endeavour to bring her back next winter. This is so hard a city into which to introduce anything like modern thought or spiritual methods, that no one has hitherto appealed to the better classes so successfully as Madame Montague. Several very important predictions of hers having been fulfilled, she has gained the confidence of the people as a psychic, as well as a lecturer and teacher. She has also cured stuttering of long standing, and one of my own employés who is thus afflicted, and who is under her tuition at present, has made wonderful progress.

I am sure that her friends in England will be glad to hear of the good work of this truly inspired woman, who seems to carry a blessing as she goes.

With congratulations on your success in establishing such a clear, clear and instructive publication as 'LIGHT.'

Montreal.

ROBBIE.

## The Welsh Revival.

SIR,—The 'Review of Reviews' for this month contains an account of the Lights which continue to be manifested, more remarkably than ever, in the part of Wales where the Revival commenced.

From the time when these Lights were first seen, the descriptions given of them have appeared to me to prove that they are produced by spiritual beings who doubtless sympathise with the Revival, and are able to manifest themselves in consequence of many of the Revivalists being mediumistic. It is equally clear that the spectators only wonder or fear, and are practically unacquainted with spiritual phenomena.

I believe that the authors of the Lights are, very probably, anxious to communicate something of importance to mankind, and would do so if addressed verbally and asked to signal somewhat in the way which is adopted at séances where raps are heard. For instance, the Lights might move once when spelling words from a printed alphabet. Two moves might mean 'no,' and three 'yes,' when answering questions.

Is it not, therefore, highly desirable that someone who is well experienced in conducting séances should proceed to Wales and endeavour to establish a method of corresponding with these spiritual beings?

Budleigh Salterton.

J. J. MEYRICK.

## 'There is no Religion Higher than Truth.'

SIR,—I quite fail to see where the 'boasting' comes in in the case of Mrs. Besant, as suggested by 'L. W.' She simply stated a fact, which I know to be a possibility. But—I should like to see it.

In one of the theosophical manuals it is stated that 'by a process well-known to every student of the occult, rays of light can be bent so as to make a body invisible.' (Mr. Leadbeater wrote that.) I say again—I should like to see it. But, my teachers have told me that no one in the mortal body possesses that power.

'There is no religion higher than Truth.'

H. W. THATCHER.

## The 'Appeal' for Mrs. Ayres.

SIR,—I shall feel greatly obliged if you will kindly permit me, through 'LIGHT,' to acknowledge the following contributions for Mrs. Ayres's fund: Mrs. Cross, £3 3s.; Mrs. Wortley, 10s.; Mr. G. F. Tilby, 5s.; Edith L. B. Stone, 3s.; A Sympathiser, 2s. 6d. I thank the friends who have so kindly responded to my appeal and will gladly acknowledge any further donations.

J. J. VANGO.

61, Blenheim-crescent, Notting Hill, W.



## Natal.—The Durban Spiritualist Society.

SIR,—I give you below a brief report of our second annual picnic, and I sincerely hope that you will be able to find space for it in your excellent paper.

We held the picnic at Amanzimtoti, a very nice spot, about fifteen miles from Durban, down the coast, on Whit Monday last. The weather was all that could be desired, and our party consisted of fifty adults and about twenty children. We left Durban Central Station in a special carriage which had been reserved for us, and which the railway people had labelled 'Durban Spiritualists.' These labels on the carriage caused some amusement among passengers alighting from other trains coming in to town, and gave us a good advertisement, creating much interest at the different stations en route to our destination. After leaving the train, we embarked in boats, and rowed up the river for about two and a-half miles, amid amusing episodes, caused by competition among the different boats to reach the picnic ground first. On reaching the ground, after a few games, lunch was served, and all seemed to have obtained wonderfully keen appetites, and did full justice to the fare provided, amid plenty of humour. Games and races followed, and thus the time passed all too quickly.

A group photograph of the party was taken by the Scottish Photographic Company, who belong to the society, and after tea we returned to town, having spent a most enjoyable day, and everybody seemed well pleased.

WM. T. UTTON,  
Hon. Secretary.

## \* Missing Friends.

SIR,—In a recent issue of 'LIGHT' (to which I cannot now refer, as I pass my copies on) there was a letter suggesting a kind of 'bureau' for information, &c., respecting names and statements said to be given by spirits communicating at séances, and by writing, &c. My experience with automatic writing is much like that of many others; at times I have had continuously communications from a personality signed, or prefaced, by a name which never varies, and whose communications seem usually acceptable, i.e., worthy of credence, even when simple or trite. But very often there is a deal mixed up with it that seems foolish, or at least confused, and puerile. This has been the case lately.

A friend joined me in a sitting, at a small table. We had movements at once, but difficulty in obtaining any coherence. At last a name was spelled out, and one or two statements were given. They were afterwards confirmed and amplified through automatic writing, and my object in troubling you now is to ask whether these names 'Roger Ransom,' 'Large,' and 'Louisa' can be mentioned in 'LIGHT' for possible confirmation. I have noted down all the particulars as to dates, places, &c., given me by the communicator, 'Roger Ransom,' but these I will, of course, not give here; but will forward to you if needful. I should be really glad if I could arrive at some definite conclusion respecting such recurring experiences, common, I think, to many who sit for writing, &c.

Odiham, Hants.

E. ANNIE WILLIAMS.

SIR,—As the writer of the letter entitled 'Missing Friends,' which appeared in 'LIGHT' of June 10th, and which has appealed so forcibly to Mrs. Effie Bathe, and has also enlisted your sympathy and kind co-operation in offering to open the columns of 'LIGHT' to suitable communications, I would ask your permission to make a few comments and suggestions for the guidance of those who are willing to help.

Everything depends on the intelligent and painstaking attitude of Spiritualists at large, and here we must take human nature, as we know it, largely into consideration.

Those holding circles are mainly concerned in getting messages from their own friends, but I think that this is due to thoughtlessness, and also to the fact that, up to the present, no source has been available for the identification of strangers, and consequently their communications are regarded coldly, as being practically without interest. Let it be once understood by all Spiritualists that their solemn duty is not only to themselves and their friends and relatives who have passed over, but to their brothers and sisters at large, incarnate and disincarnate, and I think more interest would be taken in these wanderers from the other side.

Infinite patience should be exercised, and notes should be taken, dated, and initialled by the sitters at the time. And, if the early communications are fragmentary and non-evidential, gentle and kind encouragement should be given to the communicator to continue his efforts at the same circle, together with a promise that, so soon as identity is established, systematic endeavours will be made through the Press to find his friends and give his message.

Clairaudients should also listen to these strangers, and treat them with similar kindness. To those gifted with the faculty of automatic writing I would also appeal. And the same gentle encouragement should be given, and all manuscripts should be dated and preserved, until evidential matter comes through, when they could be all forwarded to Mrs. Bathe.

From a scientific point of view this might be of great use as showing the progress made from time to time, and should the handwriting bear a marked resemblance to that of the departed friend, which is not impossible, it would be of greatly increased interest.

I fear my letter is long, but I am hoping that by extending our work in this way, comfort and joy may be brought to many here who are mourning for those on the other side, and a corresponding joy to those who are there, and also a relief to many a wandering and distressed spirit who can, at present, get no one to listen, or extend to him sympathy and help.

In addition we may accumulate more and more proof of the survival of personal identity, which, as Mrs. Bathe well says, is the basis of Modern Spiritualism.

Let all Spiritualists therefore work together, now that you, sir, have kindly consented to open the columns of 'LIGHT' to record their work, and do their best to assist in giving proof upon proof of what they assert and believe.

Richmond.

'M.'

## Mrs. Stannard and her New Creed.

SIR,—When we heard of Mrs. Stannard coming to India we thought that India would be benefited by her advocacy of Spiritualism, and that India would have the opportunity of listening to her discourses upon that subject. But we learn that she has changed her ground. She has embraced a creed which she calls 'Vedantism.' She has perhaps forgotten that Spiritualism in its highest sense is the 'ism' of all 'isms.' Had she read some sacred books of the East she would have found that Spiritualism (not *spiritism*) embraces both Theosophy and Vedantism.

Her poor knowledge about Vedantism which she displayed in her letter in 'LIGHT' of June 3rd, astonished us most. Has she not heard of *Koshas* (sheaths) of the self and the experiences which can be gathered in each *Kosha*? Had she studied the first principles of Vedanta she would have known that there are invisible *lokas* (planes) and invisible beings. She has written: 'Psychic phenomena and faculties are never to be confounded with Yogic experiences.' Has she received this teaching from her new creed? Are not psychic experiences part of Yogic experiences? If Mrs. Stannard had studied Vedanta deeply she would have known that the object of Yoga is to expand consciousness, so that our human consciousness may be merged into the Divine consciousness. When one's consciousness is expanded, he or she experiences many phenomena; when they are of lower planes they are called *psychic*, when they are of higher planes they are called *occult*. But both are Yogic phenomena. Had Mrs. Stannard consulted some esoteric Hindu sastras, e.g., Puranas, Tantras, &c., she might have known that Hinduism is still alive owing to the presence and guidance of these 'invisible men,' called *Rishis, Munis, Kumaras, &c.*

I have one question to ask Mrs. Stannard. Has she heard the name of that notorious Lat Swamy, of Upper India? Let her inquire and she will learn more of Agamya Guru and his creed. We read in the papers that Agamya astonished the Western world by stopping his heart beats. The Western world is not aware that the stopping of heart beats is a common practice among the Indian jugglers and the half-naked fakirs of the East.

Mrs. Stannard is now studying Vedantism. The chief qualification for a beginner to study Vedantism is to possess the six-fold qualifications, called *satsampatti*. Catholicity in various doctrines is the prominent qualification for a beginner. But she is still lacking in this quality. She has blackened Theosophy and falsely interpreted Hinduism in its new garb of the so-called 'Vedantism.' It would have been better if she had preached Spiritualism, of which she does possess some insight.

Calcutta.

A. T. DEB.

## 'Theosophy and Mahatmas.'

SIR,—As one of those who met and conversed with the Hindu, Agamya Paramahansa, when he was in England, will you kindly allow me the privilege of stating my views? I should like to say, however, that I hold no brief for Miss Ward or the Theosophical Society to which she belongs, nor do I uphold the pretensions which the self-styled Mahatma and his followers make. My effort in this is for a cause, and that cause Theosophy. There does not seem to have been any stand taken



upon a fair and unbiassed foundation during this controversy ; on the one hand, we have Miss Ward's vehement attack upon the Anti-Theosophical Society in India, based, apparently, upon the idea that something which she and her colleagues have is being assailed : and on the other we have the counter-attacks by the Hindu gentlemen upon Theosophy, taking, of course, Mrs. Besant's and Miss Ward's views as being representative. I must commence from this point, for many have been misled by this very misconception of Theosophy.

Theosophy, above everything, is the Wisdom Religion—the Science of Spirit, which directs its true votaries to the greater life, wherein the True Man, the Soul, finds expression. Its symbols in man are gentleness, tolerance, and compassion. How, then, shall one who vilifies her neighbour, and imputes to him motives of which she may or may not have knowledge, how shall such a one truly express the nature of Theosophy ? And yet it is on such expression that our Hindu brothers have judged Theosophy : it is the spirit of this misconception which inspires their very militant Anti-Theosophical Society.

One of our Hindu correspondents refers to the present movement in India against Theosophy as being based upon wrong teachings emanating from theosophical leaders, presumably Mrs. Besant, Colonel Olcott, and others. May I ask what right our Hindu friends have to their 'righteous indignation' ? The teachings referred to may be wrong in two ways. On the one hand, they may be erroneous in differing from the real theosophical teachings, which is quite possible and very probable ; in this case our Hindu brothers would have no righteous cause for indignation, unless indeed they ally themselves with Theosophy. And on the other hand, the teachings emanating from certain theosophical leaders may be wrong from the point of view of Hindu philosophy, in which case still the 'sufficient cause' is wanting, for Theosophy has never claimed to be a representation of Hindu philosophy. The claim which it does make is that it demonstrates the truth underlying all philosophies and great religions, and thus provides a philosophical and an ethical platform whereon men of all creeds and adherents of all forms of philosophy may meet in a common cause, the cause of Truth, which is the cause of Universal Brotherhood. Our Hindu friends can convince themselves of this if they will but go into the matter.

I would also like to add a few words regarding Mahatmas in general, and this self-styled one in particular. Of course, Agamya Paramahansa has every right to style himself whatever he may wish, but there is one thing which should be pointed out : our Hindu friend has one idea of what a Mahatma is, and most students of Theosophy have a conception which is very different, one indeed which does not include such as Agamya Paramahansa. The Mahatmas to which many students of Theosophy attach their belief are beings who have reached a state of consciousness far beyond the ordinary consciousness of man, who have reached this state by a long series of lives spent in purely altruistic work, in labour for humanity. Their every effort has been, for ages, to give unceasingly, to elevate the race. They have lost the very knowledge of self, and stand now as living embodiments of *constructive*, benefic power ; the only right they claim is the right to serve the Law of Compassion. Contrast this conception with the status of Agamya Paramahansa ; does he stand as a living embodiment of constructive power, when all his energy has been from the first, and is now, directed to the destruction of some other body or community ? Does his persistently vindictive attitude towards certain people savour of the love of a Great Soul, of one to whom compassion is the only law ? His power is typical of the malefic or destructive forces of Nature rather than of the other.

As mentioned earlier in this letter, I met and talked with this man, and have no hesitation in saying that he revealed enough of his nature to convince me that he had no more claim to the title of Mahatma, in the sense of being any whit nearer the ideal of Universal Brotherhood or of expressing a greater love towards mankind without distinction, than the average Roman Catholic priest, if as much.

EDWARD H. WOOF.

Newcastle-on-Tyne.

**REASONABLE RELIGION.**—Writing in 'The Open Court' for June, Mr. W. H. Carruth, referring to Schiller's religious views, says that, while Schiller distrusted religious organisations of all kinds, fearing their tendency to fetter the human spirit, he found the very life of the spirit to consist in the liberty to discover and assimilate the will of God. Religion was for Schiller, says Mr. Carruth, 'the longing and striving for harmony with the spirit and tendency of the universe' ; and 'this essence of all religion he embraced with a fervour and a deep reverence not exceeded by the most pronounced devotees of any sect.'

## 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.

**STRATFORD.**—**IDMISTON-ROAD, FOREST-LANE, E.**—On Sunday last Mr. Smith's interesting address was followed with questions. Sunday next, at 11 a.m., discussion ; at 7 p.m., flower services. Thursday next, meeting for investigators.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday last Mr. J. W. Boulding's uplifting and helpful address on 'Thoughts from the Sea,' was much appreciated. Mr. W. T. Cooper occupied the chair. On Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyant descriptions.—S. J. W.

**HACKNEY.**—**SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.**—On Sunday last Mrs. Roberts gave a splendid address on 'The Soul's Progression and Peace,' followed by convincing clairvoyant descriptions by Mr. Roberts. On Sunday next, at 7 p.m., Mr. D. J. Davis, address ; Mrs. Weedemeyer, clairvoyance.—H. A. G.

**SHEPHERD'S BUSH.**—**73, BECKLOW-ROAD, ASKEW-ROAD, W.**—On Sunday last Mr. Moses gave some interesting readings on 'Materialisation,' and successful psychometric experiments. On Sunday next, Miss V. Burton, address ; Mr. Moses, psychometry. On Thursday, August 3rd, at 8 p.m., Mr. Moses, psychometry.—W. C.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On the 20th inst. Mrs. A. Boddington held a very successful circle. On Sunday last Mr. H. Boddington spoke eloquently on 'Topical Events,' and answered questions. Two solos were finely sung by Mrs. Murrell. On Sunday next, at 11.15 a.m., public circle ; at 7 p.m., service. On Thursday, at 8.15 p.m. (Room 3), psychometry and clairvoyance. Silver collection.—H. Y.

**CHISWICK.**—**AVENUE HALL, 300, HIGH-ROAD.**—On Sunday morning last several visitors received medical advice from the spirit friends. In the evening Mr. Tayler Gwinn's address aroused enthusiasm. On Monday Mrs. Clowes gave excellent clairvoyant descriptions and many helpful messages. On Sunday next, at 11 a.m., circle ; at 3 p.m., Lyceum ; at 7 p.m., Mr. Conolly ; at 8.30 p.m., after-circle. On Monday next, at 8 p.m., Mr. Savage.—H. G. H.

**PECKHAM.**—**CHEPSTOW HALL, 139, PECKHAM-ROAD.**—Good attendance at Wednesday circle. On Sunday morning, successful circle, and in the evening Mr. W. Underwood gave an inspiring address ; Miss F. Woodrow pleased the audience with a solo ; at the after-circle clairvoyant descriptions were well recognised. On Sunday, at 11.15 a.m., public circle ; at 6.30 p.m., Nurse Graham, clairvoyant descriptions. On Wednesday, at 8 p.m., Mrs. Powell-Williams, of Manchester, will give test readings. Doors will close at 8.15 sharp.—VERAX.

**BRIGHTON.**—**COMPTON HALL, 17, COMPTON-AVENUE.**—On Sunday morning last Mrs. M. H. Wallis gave spirit names to two children, and in the evening her inspirational address upon 'God' (the subject being supplied from the audience), was perfect. On Sunday next, at 11.15 a.m., instruction in Psycho-Therapeutics by Mr. Spriggs (also one evening next week). At 7 p.m. Mr. R. D. Stocker on 'Clairvoyance.' On Saturday, August 5th, and each evening of following week, select séances will be conducted by Mrs. Ellen Green. For particulars, terms, permission to attend, &c., apply to Mr. A. Cape, 11, Round Hill-crescent, Brighton.—A. C.

**FOREST HILL.**—**THE OLD SOCIETY, 101, BOVILL-ROAD.**—On Sunday last 'Psychic Development' was discussed.—F. P.

**NOTTING HILL.**—**61, BLENHEIM-CRESCENT.**—On July 18th Miss Venning gave a beautiful address, followed by clairvoyant descriptions, which were all recognised.—H. H.

**TOTTENHAM.**—**193, HIGH-ROAD.**—On Sunday morning last Mr. S. Samson again dealt with 'Reincarnation.' In the evening Mr. T. Clark, of Stockwell, spoke on 'Spiritualism.'

**CARDIFF.**—**87, SEVERN-ROAD, CANTON.**—On Sunday last Mr. Dan Morgan dealt in a scientific and able manner with 'Errors of Orthodoxy.' Mrs. Bewick followed with good clairvoyant descriptions.—J. H.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—On Sunday morning last a pleasant circle was held. In the evening Mr. W. E. Long gave an interesting address on 'The Ear to Hear.'—S. R.

**BALHAM.**—**19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).**—On the 19th inst. an address was given on 'The True Basis of Fraternity.' On Sunday last, morning and evening, addresses were given on 'Spiritual Involution' and 'Spiritual Rationalism.' Questions and clairvoyant descriptions at all meetings. Crowded meeting at night.