

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER I CAN MAKE MANIFEST IS LIGHT.'—Paul.

No. 1,292.—VOL. XXV. [Registered as] SATURDAY, OCTOBER 14, 1905. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

We congratulate the Members and Associates of the Alliance upon the presentation of so excellent a list of speakers and subjects for the coming season:—so varied, so seasonable, and, in some cases, so piquant:—something special for everybody, and the whole good enough for anybody. We anticipate a most successful season, and trust that the opening *Conversazione* on the 19th may worthily begin it.

'The Light of Truth' (Chicago) lately printed a rousing Article by Chas. McArthur in defence of mediums, with a hot reference to certain attacks upon them by some who are 'of the household of faith.' He thinks that 'we are suffering from a most dangerous epidemic—a devastation of character,' and says, 'It is most alarming, and, if not checked, will injure our cause. It is destructive, unspiritual, and it is our duty, as Spiritualists, to see that a few "fraud hunters" do not injure our cause by driving our best mediums out of the work.'

The following is not new but its reiteration may do good:—

Now, what is the moral? Simply this: take good, nay the very best, care of your mediums and surround them with the most harmonious conditions. Remember that 'thoughts are things,' and avoid any unfavourable criticism till the close of the séance. Enter the séance-room prepared to meet your angel visitors by being clean, both in mind and in body, and never, if you can prevent it, allow a 'fraud hunter' to sit in your circle, for the greatest fraud you will ever meet at a séance is this peripatetic fraud hunter.

These self-styled 'purists,' 'I am holier than thou,' and other notoriety seekers may call you 'credulous,' say that you favour fraud and what not, but when they do so they simply stamp themselves as imbeciles. For, if they had five grains of common sense, if they knew aught of the spiritual philosophy, they would be aware that 'like attracts like'; that harmony is indispensably necessary, and that the members of a circle are as responsible for the results, or even more so, than the medium himself.

All this may be reasonable and in season, and yet it does not in the slightest degree make it any less the duty of Spiritualists to stand on guard, to 'prove all things and hold fast (only) that which is good.'

At a late important gathering of 'Liberal Religious thinkers and workers' at Geneva, a Paper was read by Professor Benoyendra Nath Sen, M.A., of Calcutta, on 'The Problem of Religion in Modern India': but the important parts of the Paper discussed the Problem of Religion everywhere. The central thought of it is that Modern

Religion is 'the actual finding of God under the new conditions of the age we have to live in.' This is described as 'a glorious apocalypse leading one into the unsearchable, inexhaustible depths of the spiritual consciousness of humanity where man is felt more than ever to be a child of the Eternal.' In the kindling of the souls of the prophets of this faith, such as Emerson, Parker, Channing, Carlyle, Rammohun Roy, and Keshub Chunder Sen, 'we recognise a direct touch of the Divine, a throbbing and upheaving of the World-Spirit for this age of ours.'

It is a faith, not quite capable of definition. It is rather an inspiration. Still, three points stand out clearly as its marked characteristics:—

In the first place, it realises that the whole universe—the whole world of matter as well as the whole world of mind—rests ultimately upon a foundation of the Spirit—and that Spirit is the infinite God.

In the second place, man is a spirit; and the test of his life, of his achievements, as well as his joys and sorrows, must, in the last resort, be a *spiritual* test; and he has a spiritual destiny, which, not simply from the *extensive* point of view in respect of time, but still more from the *intensive* point of view, is best described as *eternal*.

In the third place, all mankind are bound up in a common life in the Spirit, whereof also the ultimate test is a spiritual one, and which also has an eternal spiritual destiny.

It is the working out of this faith in its manifold application to all the details of individual, national and cosmopolitan life that is the religious problem of the present age.

'The World's Advance-Thought' gives a vigorous answer to those who deny the existence and interblending of the spirit-world. It roundly asserts that these deniers are blind, bids them rely upon those who can see, and advises them to go to experts for knowledge on this subject as they do on other subjects, when they want to know. It says:—

There is absolutely no separation between the so-called 'dead' and the living. All are involved in life, but the lack of spiritual consciousness on the part of those in physical forms—the weakness and blindness of spiritual vision—prevents the realisation of the presence of discarnate spirits: that is perfectly plain to those whose spiritual eyes have been opened. The spiritual man sees, because of unfolded vision, what is a closed book to the spiritual embryo for lack of this unfoldment. Each one must realise this material world for himself, to know of its existence, and so he must the spirit world. If we are blind we do not deny that the physical world exists simply because we have that infirmity. We know there are those who can see it, and we have to depend upon them for our knowledge of it. So it is with the spiritual. Then why continually assert the opinions of blind leaders of the blind as to the non-existence of an ever-present spirit world and communion with discarnate spirits? We are intelligent enough when we desire knowledge of things in other directions, to go to experts in the particular branch of knowledge that we are ignorant of.

With all the study of physical life and scientific research be sure that you have also spiritual understanding.

Mr. Henry Frank offers, in 'Eltka,' an explanation of the practical value of an optimistic state of mind. 'A Pessimist is never a victor,' he says, 'an Optimist seldom fails. Why is it?' 'You may review the entire field of



human progress, you may scour the ranges of commercial, industrial, artistic, inventive and financial genius, and you will invariably find that it is the man who has faith in himself, who dares to trust his own judgment and intuition, that rises to the top.' 'Now I ask, Why is this so?' His answer is as follows:—

There must be a fundamental law underlying this indisputable experience of human kind, and it remains for the students of Modern Thought to discern it.

To me, the law is simple and easily discovered. It is the Psychological Law of Optimism and may be stated thus:—

Thought is a Psychic Force that acts as a Motor on the Nervous Organism. The Inertia of the nervous action is commensurate with the Momentum of the Psychic Energy. All nervous activity, therefore, is characterised by the Attitude of Mind we entertain. The Permanent Characterisation of the Nervous Activity will be determined by the nature of the permanent or most prevalent Attitude of Mind.

Translated into every-day language this law simply means that as we think, we become, and as we act one moment we are disposed to act the next.

The law of habit is merely an outward expression of nature's disposition to seek the line of least resistance. The mental force, that is our thoughts and emotions that play upon the nerves, cut, as it were, channels through them, making a path for the reception of similar thoughts and emotions when re-occurring. The more we think the same thoughts and feel the same emotions, the deeper is the channel cut, and the easier the path through which the psychic forces flow.

We know the law, we can mould the universe, as it were, to our wishes. It is literally true, that if we have sunlight in the soul the whole world will be full of light to us. If we have joy and hope in our hearts, every grass-blade at our feet and every passing breeze laughs with us and cheers us on to our desires.

A seriously written pamphlet on 'The Orthodox Devil' has reached us. It is by J. J. Howard, and is published by him at Post Office Place, Melbourne (Australia). The writer maintains that the Bible does not bear witness to a personal devil; that the Greek word 'diabolos' means a slanderer, an accuser; and that in most cases its use indicates a vicious state of man's mind, not an external devil; that the Hebrew word 'sathan' or 'satan' means an adversary, or an adverse state of mind; that the Greek word 'daimon' means a departed human spirit, and the word 'daimonion' a 'person who was supposed to be occupied by the demon.' There is much to say in favour of these opinions, and Mr. Howard handles the matter well, though his pamphlet would have profited by a little more experience in book work.

'Greatheart: Some talks with him,' by 'A Pilgrim,' is one of the latest of Messrs. Macmillan and Co.'s publications. The writer goes partly over 'The Pilgrim's Progress' ground, but not with the same Pilgrim, and certainly not with the same 'Greatheart.' The conversations are refined, very refined, too refined, and we are carried through a series of minute distinctions of thought and diction which, at times, it is difficult to follow. So different from John Bunyan's vigorous thinking and clear-cut style!

Towards the end of the book we come upon the strange notion that death may be our own fault,—that if we lived strenuously and ignored death, we might attain to immortality here. We think not, and we hope not.

'London Opinion and To-Day' is a rather smart and readable paper, but we are sorry to find it descending to a somewhat brazen form of catchpenny business. Its contents-board lately contained nothing but 'T. M. Rendle on Ghosts,' in big letters. So arresting an advertisement of course suggested something important, and we invested a penny. All we found was a pert little reference to the secret of Glamis Castle and an equally trivial little skit on the 'Cock Lane Ghost'; both exceedingly silly.

Of course, it is only a penny, but there is such a thing as principle; and even a comic paper might keep clear of the tricks of the gutter.

We are glad to see in 'The Daily Chronicle' a column of 'Studies in Credulity' by the Rev. Conrad Noel. His peculiar 'credulity' is 'Spiritism'; not that he thinks it all moonshine or trickery,—not that by any means:—but he thinks it wants a great amount of sifting. The opening sentence is amazing!—'Spiritism is a religion which puts the return of the dead in the first clause of its creed, and includes a whole body of doctrine supposed to be communicated by ghosts.' If Mr. Noel, who knows something about us, writes so inaccurately, no wonder the average newspaper man, who knows next to nothing, maunders.

Mr. Noel, by 'Spiritism' means pretty much what we mean by 'Spiritualism,' but, in so far as there is a difference, it is all against 'Spiritism' being 'a religion.' But neither Spiritism nor Spiritualism can be baldly called 'a religion,' and neither is tied to 'a whole body of doctrine' communicated by anyone, medium or ghost.

That wonderful American woman, Sojourner Truth, was as good at humour as at awakening speech, and was always ready with her 'testimony': but, on one occasion, in company with a group of self-complacent people, she was for once silent. Asked, afterwards, why she did not say something to them, she replied, 'I did not say anything, because I saw they had nowhere to put it.' It has several applications.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Our heavenly Father, we rejoice in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We remember before Thee all who have departed this life in Thy faith and love, and especially those most dear to us. We thank Thee for our present fellowship with them, for our common hope, and for the promise of future joy. Oh, let the cloud of witnesses, the innumerable company of those who have gone before and entered into rest, be to us for an example of godly living, and even now may we be refreshed with their joy. Amen.

#### MR. J. J. MORSE.

In 'LIGHT' of September 16th, Mr. H. Withall made a kindly suggestion that, in view of the unfortunate circumstances in which Mr. Morse finds himself, through no fault of his own, but as a result of his efforts to be of service to the cause of Spiritualism, his brothers and sisters in the faith should present him 'with a purse of £50, or so, not as a formal testimonial but as a friendly mark of appreciation and sympathy.'

In response to Mr. Withall's suggestion the following contributions have been received:—

| Amount acknowledged in     | 'LIGHT' of | £  | s. | d. |
|----------------------------|------------|----|----|----|
| October 7th                | ...        | 23 | 6  | 0  |
| Mr. A. M. Behrens          | ...        | 5  | 0  | 0  |
| 'S. E. C.'                 | ...        | 5  | 0  | 0  |
| 'E. W.'                    | ...        | 1  | 3  | 6  |
| Mr. and Mrs. W. P. Browne  | ...        | 1  | 1  | 0  |
| 'G. F. T.'                 | ...        | 1  | 1  | 0  |
| Mr. F. R. Johns            | ...        | 1  | 1  | 0  |
| Mr. and Mrs. J. T. Davis   | ...        | 1  | 0  | 0  |
| Mr. G. Wheelton            | ...        | 1  | 0  | 0  |
| Mr. E. D. Girdlestone      | ...        | 1  | 0  | 0  |
| 'B. C.'                    | ...        | 1  | 0  | 0  |
| Mr. G. E. Gunn             | ...        | 0  | 10 | 6  |
| Dr. J. H. Pugh             | ...        | 0  | 10 | 6  |
| Mrs. Charles Grant         | ...        | 0  | 10 | 0  |
| J. Anderson                | ...        | 0  | 10 | 0  |
| 'A. C. W.'                 | ...        | 0  | 10 | 0  |
| Madame Isabelle de Steiger | ...        | 0  | 5  | 0  |

Further subscriptions will be gladly received and should be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' 110, St. Martin's-Lane, W.C.



## LONDON SPIRITUALIST ALLIANCE, LTD.

## A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE THRONE ROOM OF THE

HOLBORN RESTAURANT, HIGH HOLBORN,  
(Entrance in Newton Street),

ON THURSDAY NEXT, OCTOBER 19TH, AT 7 P.M.

Short Addresses at 8 o'clock by MR. J. J. MORSE  
and others.

Music, Social Intercourse, and Refreshments during the Evening.

## SPECIAL NOTICE.

Owing to the fact that the Salon of the Society of British Artists could not be secured for this occasion, the Council of the Alliance have engaged the THRONE ROOM at the Holborn Restaurant for the approaching Conversazione. Members and Associates may have tickets for themselves and friends on payment of one shilling each. To other persons the charge for each ticket will be two shillings.

It is respectfully requested that Members and Associates, and others, will make application for tickets, accompanied by remittances, not later than October 17th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery):—

1905.

Nov. 2.—MR. HERBERT BURROWS, on 'The Kinship of Man with the Universe.' At 7 p.m. for 7.30.

Nov. 16.—THE REV. DR. COBB, on 'The Church of the Future—a Spiritual Forecast.' At 7 p.m. for 7.30.

Nov. 30.—MR. W. L. WILMSHURST, on 'The Scientific Apprehension of the Super-physical World.' At 7 p.m. for 7.30.

Dec. 14.—REV. J. TYSSUL-DAVIS, B.A., on 'Nature's Thought Forms.' At 7 p.m. for 7.30.

1906.

Jan. 11.—MR. E. WAKE COOK, on 'Christian Science in the Light of Modern Spiritualism.' At 7 p.m. for 7.30.

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, and REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with *Lantern Illustrations.* At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

To these addresses admission will be by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1906.

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

## ARCHDEACON COLLEY ON SPIRITUALISM.

The Venerable Archdeacon Colley, Rector of Stockton, Warwickshire, says the 'Westminster Gazette' of October 4th, 'was practically prohibited from delivering his much-talked-of paper on Spiritualism and its relation to the after-life' at the Church Congress, at Weymouth last week, but, determined that he would be heard, he engaged a hall in the town, and on Friday, October 6th, delivered a public address on 'Spiritualism' to a large audience. The Archdeacon related a number of remarkable manifestations of spirit presence and power which he witnessed nearly thirty years ago, and others of more recent occurrence; but as his address has been published in pamphlet form (and can be obtained from 'LIGHT' office, post free for 2½d.) we shall not attempt to summarise it. Indeed the phenomena attested by Archdeacon Colley are so numerous and of such a striking and unusual character that it would not be possible to do them justice without actually reproducing his own account of them. We can well understand, however, that after having witnessed the wonderful 'form manifestations' which he recorded in his diary at the time, and which he narrated in his address, the Archdeacon exclaimed: 'How then, I again ask, could I, with the evidence of my senses, and many opportunities in this way for their exercise, be other than a Spiritualist? Well, indeed, might the noble-hearted Bishop Colenso, when I first spoke of these things to him in Natal, exclaim, "I would, Archdeacon, readily give my right arm to see what you tell me you have seen."'

The following, from the pen of Mr. Raymond Blathwayt, appeared in last Saturday's 'Daily Mail':—

'Archdeacon Colley this (Friday) afternoon delivered his prohibited lecture on Spiritualism to a crowded audience, which included two Bishops and at least fifteen clergymen.

'It was not a discourse intended for the young person, and in certain passages he not only took the breath of his masculine hearers away, but he absolutely drove ladies from the room in dismay. Personally, I do not think he was in the least conscious of the impression his words conveyed. He was quite frank in his replies to subsequent questions put to him by clergymen, and afterwards in private by myself. One of these clergymen asked him what was the good of all these mysterious visitations from another world of which he had given us so lengthy and hazy an account.

"Can you help us," said the clergyman, "to realise existence after death?"

"Yes," replied the Archdeacon, "I can, for that is the beginning and end of Spiritualism. Spiritualism is not for those who are believers in the Christian faith, but for those who are unbelievers, and it proves to them that there is an after-life."

'In reply to a question from myself he said: "I consider that all clergymen ought to take up Spiritualism as part of their theological studies, and they should treat it in a scientific manner. Spiritualism is not for scoffers, for wondermongers, or for those who want a 'tip' for the Derby. It is a religion and a part of the great science of theology."

"I wanted the Church Congress to cross-examine me on the reality of my experiences," continued the Archdeacon, "for I am convinced that Spiritualism, as the scientific set-off against the Sadduceeism of materialism, is the ally and not the enemy of everything that is good and true in all religions. It brings added faculties to human nature, as any Bible reader or student of modern Oriental life knows well.

"Spiritualism comes as a godsend to millions who are incapable of believing the Christian faith without its aid. It teaches that death is the gate of life, hence that there is continuous and immediate and conscious being, with no sleeping in the grave, for, as our beautiful burial service says, the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity. But it is even more helpful to us in that it brings us into communication with our departed friends."

'Had the Archdeacon confined himself to the enunciation of these opinions, many of which he made privately to me, few would have taken any exception to his lecture, but as that lecture was actually delivered to his puzzled and dismayed audience this afternoon, one could but be thankful that it was not included in the regular subject list of the Church Congress.'

HASTINGS AND ST. LEONARDS.—Meetings are held at 18, Braybrook-terrace, on Sunday evenings at 7 p.m., at which addresses and clairvoyant descriptions are given.



## DIFFERING PLANES OF CONSCIOUSNESS.

By W. J. COLVILLE.

REPORT OF LECTURE DELIVERED IN MONTREAL,  
AUGUST 30TH, 1905.

(Continued from page 476.)

Human consciousness is so much larger than animal consciousness that it more than includes it; but the limited human consciousness of which we are commonly aware is a mere fraction of that immeasurably larger consciousness which so far transcends our present theory of identity that we may well declare that it has not yet taken possession of our intellects. The race consciousness must include the individual, and there are decided evidences that some sensitives are so psychometric or clairsentient that they enter consciously into the experiences of the race, and feel something of the pulsing of the racial life-tide. Out of such experience grows the feeling that we are conscious cells in a living organism, and that no one of us can live to self alone. Thus is selfishness transcended, and some glimpse of dawning universal consciousness breaks in upon us, putting to flight all unneighbourly ambitions and undermining all competitive desires. Co-operation does not mean losing sight of individual worth, but it does mean banishing 'the sordid view and selfish aim'; it does mean the broadening of our sympathies until they are world-embracing. The selfishness of petty personality is the root-cause of nearly all our grief. A sense of private loss and gain is always accompanied with anxiety and fretfulness, and it is the chief cause of envy, hatred, malice, and all uncharitableness.

To rise completely above all sense of personal limitation and comprehend the meaning of the famous phrase, *distinct but not separate*, involves a long spiritual ascent, but the result of the journey more than repays all the effort it can ever require to make the pilgrimage. Joy is never experienced till fear of loss is vanquished, and such fear never can be conquered so long as we persist in identifying our true individuality with any temporary vestment of ever-changing personality. The old saying 'Personalities are odious,' and the common feeling that 'personal' remarks signify ill breeding, all go to show that the idea conveyed by personal has usually been extremely superficial, and it is with superficiality as a widespread bane that all reformers need to wrestle. Were personal remarks invariably kindly there would not be so much need for protest against them, but even were such the case we should be very sadly at the mercy of tricksters did we judge only from externals, even though malice had never polluted our observations. It seems impossible that even the sweetest and kindest natures can be safe or truly happy until they have learned to look beyond appearances, and have grasped something of genuine reality. Religious sentiment always claims to trust in God and fear no evil tidings, but sentimental theology which lacks a basis in sound philosophy is too emotional and variable to stand the test of life's great tempests; consequently, in times of loss and sorrow, mere belief, which is immeasurably less than well-grounded faith, is always rudely shaken and often completely shattered. The calm philosophy of Epictetus compares very favourably with the sublimest Oriental teachings, and the language of that faithful sage is more readily comprehended in the Western world than is the terminology of Asia. Epictetus may well be called an optimistic Stoic, if one insists upon classing him; he was certainly a Theist, with unshakable confidence in divine overruling of all things for the best. Stoicism, apart from Theism, is often hard and loveless, and it must be so when it is founded on the barren idea that all a brave man can do is to submit heroically to a hard inevitable. Such doctrine may develop Spartans but it lacks in all that sweetness which softens rough experiences and inspires trust in Heaven though all earthly visions fade. There is much to be said both for and against the practice of meditating frequently on individual immortality, for such exercise of the mental faculties may tend either to glorify life amazingly or to induce a feeling of sadness and

impatience with the present world when thrown into glaring contrast with a far more beautiful 'hereafter.' Temperament has much to do with the special turn which such contemplation is apt to take in individual cases; it is therefore altogether unwise to either advocate or veto such a practice in any wholesale manner; but it is necessary always to insist that no view of a 'future life' be taken which casts any shadow of dissatisfaction over the path we are treading. A safe middle ground is reached when we affirm that the very experience we are now gaining is precisely what it is now essential for us to undergo. Such a view of our immediate surroundings can never be pessimistic nor can it ever lend countenance to lack of effort, because we must truly feel that every opportunity for advancement is a blessing we should count it a high privilege to embrace. As one plane of consciousness is succeeded by another, we find ourselves almost imperceptibly outgrowing many things we once regarded as highly important. Business and pleasure alike are seen in new proportions and while we neither neglect the one nor eschew the other, we are not anxious or eager as of yore in either direction. If we earn money by honest effort we know well how to spend it, and we are neither misers nor spendthrifts, but if wealth does not accumulate we get along quite comfortably on whatever means may be at our disposal.

The economic faculty develops with insight and the true economist is one who never wastes, never loiters, and never worries. Having learned the lesson of sublime indifference towards all transitory things, we find our horizon wonderfully broadening till normal psychic experiences become common occurrences with us. If friends sail across oceans or traverse continents we do not miss them as of old, not because our love has cooled or our interest in their welfare declined, but because our interior resources are so much greater than they were formerly, and we can now enjoy a delightful sense of spiritual nearness even though geographically we are at opposite ends of a world. Then death begins to lose its sting, and though no spirit friend materialises we grow into the realisation of spiritual communion in some sweet subtle way that more than compensates for lack of physical companionship. With the enlarging of our spiritual perception we begin to share transcendent views of life, views which seem strangely visionary to those whose five material senses constitute the sum total of their apprehensiveness. We must never allow our reasonable idealism to be affected by the ignorant realism of well-meaning but unenlightened people with whom we may be living on terms of even affectionate intimacy. A higher view must always comprehend a lower; a greater must always include a lesser. It is at this point that leaders along the spiritual pathway are compelled to appear stern and relentless while combating the fallacy frequently expressed in the complaint that people with whom we mingle do not understand us. If we have truly climbed to eminences which some others have not yet reached, this misunderstanding on their part may be inevitable. The truly ascending soul is not grieved by reason of it, any more than a professor of mathematics is hurt or angered because undergraduates have not yet learned to solve problems which he solves easily. The sun cannot complain because the several planets circling around it do not fully comprehend its life and magnitude. Solar consciousness must be greater than planetary, and that, in its turn, must be greater than lunar, which is again tributary. The consciousness of an entire universe must include that of all the souls which it includes; but the consciousness of a single sphere of souls, limited at present to some restricted environment, cannot compass the universal. Impatience is a foolish error; petulance and self-pity retard development wherever they are indulged; it is therefore a teacher's work to urge on all faltering disciples who vainly imagine that they ought to be understood by all around them, when it is for them to show their growth by understanding others. The weaker cannot measure the strength of the stronger, but the wiser can minister to the needs of the less instructed. As ministering unto all, as understanding all, but not as understood by all, does a true master appear among disciples. To the exact degree that we are becoming masterly are we evincing this



characterising attribute. When we are again tempted to complain because we are not understood, let us hush the weakling's groan and substitute the hero's song. If I can understand my neighbour's needs so that I minister to their uplifting, happy am I, for then, no matter whether understood or misunderstood, I measurably understand humanity, and that is the sign of my abiding victory. God is not understood by man, but God understands us perfectly. The day will come when all humanity will understand sufficiently to realise the good in all experiences, and with the advent of that blissful era will disappear all ill feeling and every vestige of complaint.

#### MR. SINNETT ON DREAMS.

The most interesting article in 'Broad Views' for October is one entitled 'A Theory of Dreams,' by Mr. A. P. Sinnett, the editor, in which, if he tells us little that is strikingly new, he sets forth the theory of super-physical perception with force and clearness. As might be expected from this writer, we are told a good deal about the complicated mechanism of the body, the outer form being regarded as 'the vehicle of consciousness appertaining exclusively to the physical plane of nature.' It is, according to Mr. Sinnett, interpenetrated by other vehicles of consciousness, and 'the true soul may function apart from the physical body in an organism consisting of matter belonging to the astral plane.' Its consciousness when in that vehicle is as complete as that of the waking state, and even more so, because, as the writer remarks, the lower vehicle may prove an impediment to the higher consciousness, besides which it is always ready at the slightest nervous shock to draw back the liberated higher vehicle. But in the case of less developed persons the astral body does not go far from the physical form, and is often 'almost as much asleep as the body it has quitted.'

But this is not the whole of the elaborate mechanism of interpenetrating bodies so dear to the theosophical mind. The physical organism, according to this view, is 'permeated by an ethereal duplicate of itself, the finer material of which constitutes a connecting link or bridge between the still finer material of the astral vehicle and the truly material portion of the organism.' It is this ethereal double which receives the impressions from the astral vehicle which is 'floating apart,' and it receives them 'with no more capacity for reasoning about them than a photographic plate.' But it is not conscious of these impressions until the true soul, in its astral vehicle, returns to the body, to gather up, as it were, the souvenirs of travel that it has sent home. These recollections may be found to be in inextricable confusion, and this is one reason why our dreams are often absurd jumbles of improbabilities.

Mr. Sinnett claims that his theory explains both the frequent nonsensical experiences and the occasional phenomenon of significant or important dreams:—

'We get the nonsense when the conditions making for confusion are prominent, as they generally are; we get the significant and important dream in those cases where it happens that the capacity of the complete being to retain in the waking state the recollection of what transpires in presence of the soul out of the body is fairly well developed, and when sound sleep as regards the body, and favourable conditions of tranquillity as regards the impressions of the ethereal double, have left the field tolerably clear for the record of more important experiences. It may be that on the astral plane the soul has been in true relations with some other entity of loftier knowledge than itself.'

Here we have an opening for theories of spirit influence, but Mr. Sinnett naturally avoids this point, and goes on to say that we may, with the enlarged vision of the astral plane, cognise the causes which are already operating to produce coming events, and perceive the end to which they are drifting; hence we may forecast the events which are to happen. Mr. Sinnett concludes by congratulating his readers on the fact that an increasing number of people are 'engaged with the realities of occult research, not with the lighter trivialities' discussed in newspapers.

#### 'CURIOSITIES OF COINCIDENCE.'

Contributors to the 'Daily Graphic' continue to furnish accounts of remarkable incidents, many of which, however, do not come under the heading of 'coincidence.'

Mr. E. F. Benson relates how he saw a doctor (who was attending a sick friend) coming towards him, looking very pleased. Instead of walking, the doctor jumped down some steps and, as he drew near to Mr. Benson, exclaimed, 'Well, we've found what we wanted'—and then there was nobody there!

Whether he had been dreaming or whether it was a waking vision Mr. Benson does not pretend to know, but his impression is that he was wide awake and saw and heard the doctor just as he sees tables and chairs and hears the sound of a piano or the wind. Ten minutes later the doctor came from the sick man's room with a very grave report. Two days afterwards an operation had to be performed upon the sufferer and Mr. Benson says:—

'I sat as usual in the garden, and waited. Soon the doctor came out from the French windows. He jumped down on to the gravel, rubbing his hands, and he said, "Well, we've found what we wanted."'

A contributor, whose initials ('J. R.') only are given, says that, shortly after their marriage, his wife was adjusting her bonnet ribbons, before her toilet glass, when she started back, exclaiming that she saw her sister's face in the glass instead of her own. The sister lived in Russia and although she had not been heard from for some time no anxiety was felt regarding her—but on the following day a telegram was received intimating her sudden death, which must have occurred about the time of her sister's strange vision.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Inglis, the Dundee clairvoyante, on Tuesday next, October 17th, and by Mrs. Fairclough Smith on the 24th and 31st, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, October 26th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday, October 26th, and November 2nd. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mr. E. W. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with his spirit control, on Friday next, October 20th, at 3 p.m., prompt. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter.* These meetings are free to *Members and Associates*, who may also introduce non-members on payment of 1s. each.

'THE SPIRITUALISTS' ANNUAL' for 1906, edited by J. Marsh and published by the Progressive Press, of 282, Gannow-lane and Old Bank House, Burnley, contains short stories and several anecdotes of mediumship, said to be authentic; also various spirit photographs and other illustrations, together with other information useful to workers in the cause. We notice some verses by Mrs. Kate Taylor Robinson, one of them said to be inspired by Mrs. Emma Hardinge Britten.



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

SATURDAY, OCTOBER 14th, 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.'

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'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

### 'DON'T LOOK!'

We receive a great many extracts from newspapers, good, bad, and indifferent: some serious, some silly, a few candid and reasonable. On the whole, the conclusion we have come to is that newspaper writers are fairly honest, though usually stupidly ignorant on the subject of Spiritualism, but that light is slowly dawning in upon minds that are uncomfortably waking up after an unduly prolonged sleep. As an illustration of this we select a leading article from 'The Nottingham Daily Guardian' which lately reached us; the upshot of which is the disturbed and rather cowardly counsel,—'Don't look!'

The opening sentence well prepares us for what follows; 'The serenity of the forthcoming Church Congress seems likely to be disturbed by a discussion on Spiritualism.' That is what is the matter. Someone wants to disturb serenity! Is it not dreadful? The Church wants to go to sleep, and 'The Nottingham Guardian' is sorry it is beginning to wake. Bother Archdeacon Colley! But, says 'The Guardian,' the Church Congress is not at all likely to accept the Archdeacon's invitation to look into the matter that interests him. What does 'The Guardian' guard? The bedroom door? Somehow, its lullaby reminds us of

Hush, my babe, lie still and slumber!

It seems to remember that there was once a Society which proposed to look into this subject of Spiritualism, and that it used to publish a paper, and it does not know whether the Society is still at work or whether the Paper still exists; all of which only proves that

Hush, my babe, lie still and slumber!

beautifully describes its own condition. 'There have always been Spiritualists,' says 'The Guardian.' Thank you! 'King Saul,' we are reminded, 'went down to Endor to consult a woman with a familiar spirit, who is supposed to have called back the spirit of Samuel to rebuke Saul, and this witch was but the forerunner of the charlatans and quacks who pretend to call back the spirits of the dead at the spiritualistic séances of to-day.'

The word 'witch' is hardly respectful as applied to a lady; but let that pass. Was this Endor medium a 'charlatan'? Did she 'pretend' to call up Samuel? She was 'supposed' to have done so, says 'The Guardian.' But the Bible says she did. We are quite willing to let our modern mediums stand or fall with that ancient medium, and with the multitude of other mediums mentioned in the Bible. 'The Guardian' says: 'There are also, we believe, people who follow Spiritualism as a kind of religion, and pretend—and possibly believe in

their professions—to be able to call back the spirits to the earth of men and women whose physical lives have long been ended. This, as we have already said, is only the Witch of Endor over again.'

Is that so? Are we as able as the medium of Endor to 'call back the spirits to the earth of men and women whose physical lives have long been ended'? It is a clumsy sentence, but the meaning is plain. The scene is recorded in 1 Samuel xxviii. Saul was troubled in the presence of the Philistine hosts, and instructed his servants to find out 'a woman that hath a familiar spirit' that he might consult her. They did so, notwithstanding Saul's own decree of banishment against mediums; and the woman, after obtaining a promise of secrecy from Saul, said, 'Whom shall I bring up unto thee?' and he said, 'Bring me up Samuel.' Then, clairvoyantly, the woman saw Samuel, and, at the same time, discovered Saul. 'And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?"' and then followed a long conversation with a tragic ending (as shocking to the medium as to Saul)—the scene closing with a touching exhibition of womanly tenderness and pity on the part of the medium towards the stricken king. The story is absolutely circumstantial in every possible way, and, if there is any truth in 'Holy Writ,' this is true, that the spirit of Samuel, through the medium of Endor, communicated with Saul, and announced his coming doom. And yet 'The Nottingham Guardian' only says it is 'supposed' that Samuel manifested to Saul, and suggests that the medium was a knave!

But, as we intimated at the beginning, 'The Guardian' is at least turning in its sleep. It says: 'No movement that is based entirely upon falsehood and imposture ever deceives any considerable number of people for long at a time. There must be a little truth underlying the fiction for the fiction to survive.' This grudging admission, that there is 'a little truth' underlying our 'fiction,' is the saving clause which is just now in fashion; and we are duly grateful for it, though we could quite well do without it. A little, however little, is enough. If one spirit person ever appeared upon the earth and communicated with a person still 'in the flesh,' that is sufficient. Everything that happens happens according to law and order, and therefore what happens once may happen again and again.

'The Nottingham Guardian,' still painfully drowsy, talking in fact in its sleep, says, 'Mr. Colley quite honestly thinks that he has discovered scientific proof of the existence of life after death. But the proof is not scientific. It will not bear scientific tests.' How does this guardian of the Congress couch know that? It advises people not to look, and it will not look itself. It knows nothing about the Archdeacon's proof. If it did, it would know that he relies purely on experiment, and where there is experiment there is science. It says that 'scientific investigation into such a subject is bound to come to nothing.' How does it know that? It dissuades from the only course which would determine that, and begs the Church Congress not to look, telling it, and telling us, that 'if it had been good for men to know everything about the future, they would have known it. The fact that the knowledge has been withheld is a sure sign that it is good that this should be so.' Was there ever greater nonsense? We are now able to calculate eclipses for centuries—possibly for any number of centuries ahead. Why? Because men faced the heavens and their problems, and wrested the secrets of the stars.



Possibly there was, ages ago, some sort of a 'Guardian' who reproved these rash and 'blasphemous' intruders into hidden things, and who told them that as the knowledge was 'withheld' it was wickedness to inquire.

But enough. We refer to all this drowsy nonsense only to point once more the moral;—See what there is for us to do!

### THE SPIRIT'S APPEAL TO THE UNSEEN.

To the Spiritualist, prayer is as natural as breathing. It is the uprising of the spirit in heartfelt desire. It is the inward self, yearning for light and liberty, for conscious communion with the Infinite Spirit. The world is full of evidences of God's providential supervision and care, but the bounties must be sought, the riches require effort. Whatever is worth having is worth asking for, and worth working for to win! 'Ask and ye shall receive,' is Nature's law; and so, too, is it the law of the spirit. We must seek if we would find, and aspire if we wish to receive responsive inspirations. We must lay ourselves open, and be receptive, if we are to consciously enter into fellowship of spirit with the All-Father.

We may go blindly on, struggling and stumbling and suffering, without hope or faith, but if we 'wait upon the Lord,' in the right spirit, peace and strength and light will flow in upon us! It is everlastingly true that those only can enter into possession of their spiritual birthright who have found the true key. The portals of the spiritual kingdom will be thrown open to those only who have realised the law of the spirit. The soul's 'hunger and thirst after righteousness' is the cry from within of the spirit that has become conscious of its need. Cold, it turns to God for warmth; weary, for rest; heart-sick, for comfort; sin-burdened, for relief and renewal; bereaved, for comfort; disappointed and stricken, for strength and inspiration. It is the spirit longing for deliverance from the enthralling conditions which hinder its union with the unseen.

Prayer is an attitude, a hunger, a cry, an appeal, a surrender, an uprising, a song, a life, a service, a love. It may find expression in a pean of praise or a heartrending cry; a joyous response, or a humble and a contrite thankfulness; a trembling return, or a happy home-coming.

Whatever may be the circumstances that touch us, or the causes that bring about our awakening, it is a change of relationship, a right-about-face, a turning towards the true light. It is the spirit's intuitive affirmation of security; its reliance upon the Absolute; its inward faith finding expression; its consciousness of its 'heredity from God' manifested in its confidence in the All-Father's Care and Love!

Whether on bended knees and with averted eyes, we hardly dare to draw nigh to the Ineffable Presence, or whether we happily, confidently, like children, turn our faces towards the light and sing our joy and thankfulness, we are truly praying, aspiring, worshipping, when we seek to live the spiritual life; to give expression to the strong desires that burn within us for closer communion with the Life and Love Divine, and for sweeter, purer, healthier and happier relations with our fellow-pilgrims to the unseen.

That reactive benefit accrues to one who maintains an aspirational attitude, whether his desires are expressed in set terms or only felt as vague longings of the soul, will hardly be denied by thoughtful minds. Certain it is that it is helpful to us to have ideals which we strive to reach; to look up, rather than down, and go forward. Daily prayer may become only a habit, a perfunctory performance of lip-service, but even that is better than indifference and carelessness; it at least indicates that we have a glimmering of the right attitude for an earnest, soul-ful man.

It is no argument against prayer to point to those who are insincere and mechanical, because such people do not pray. Neither should praying be condemned because some people, ignorantly or unwisely, expect to prevail upon the Almighty to grant them special favours, or to give them some personal

advantages. They only put a false construction upon an otherwise commendable, nay indispensable practice.

In his 'Herald Sermons,' the Rev. George H. Hepworth says:—

'The true prayer is a quiet talk with the Almighty behind closed doors. Or one can sit in solitude and commune with Him without uttering a word. An eager but unuttered thought will reach Heaven more readily than the most golden form of speech that lacks either faith or confidence. Many of the prayers that have called a multitude of ministering spirits from the skies, have had no other shape than that of a deep longing or a simple ejaculation.'

Prayer is a necessity to man—not to change God (who is always more ready to give than we are to receive), but to put himself into right relations with God. The object to be attained is not that a miracle may be wrought by the Infinite to prove His power, but that we, reactively, may realise that we are ever in the keeping of the All-Loving. For the most part we are not ready to place our hands in His and walk through life with Him; our eyes are holden so that we do not see Him; our senses are dulled so that we know Him not, and yet we are dissatisfied. We yearn for we know not what; we walk hither and thither and try to pierce the shadows, but know not what we seek or where to look. We dwell in the light and are encompassed about by love, yet we comprehend them not; but some day, somehow, the spirit within stirs and awakes, and lo! all is changed. We were unready before, and the Divine voice sounded in our ears in vain, or as a voice of thunder and of doom. We heard not the call of Love to the higher life, but now the spirit responds. The awakened God-consciousness of the spirit-self sends us out with seeing eyes and illumined understandings. Our intuitions and ideals grow radiant with beauty and bright with promise, and a new delight is given to service for the good of others. Not as a task, or a 'religious duty,' do we now 'call upon the living God,' but with a joyous consciousness that we are in Him and He in us, and we feel that 'underneath' and about us are 'the everlasting arms' of power and the unfailing, immanent Wisdom and Love, and, with the soul's sincere desire, we pray that we may become 'at one with Him in spirit and in truth.'

With this awakened insight of the spirit there comes to us a revelation of the companionship of unseen ministers of truth and good; that whether out of the body or in it we are all members of the one family, whose highest privilege and delight it is to be the servants of all; ministering spirits in word and deed, in sympathy and love. Our hearts go out in prayer for the sad and sorrowing ones in both worlds; for the selfishly-isolated ones who sit in darkness and shadow. We lift our thoughts to the wise and good spirits in affectionate desires for their helpful ministrations, and are glad to think and know that

'All the forces of the Universe'

are on our side; and that to bless us. What an inspiration it should be to us to go forward steadily and serenely, knowing that a whispered cry will bring to our support a goodly company of spirit people; those invisible beings who 'walk the earth both when we wake and when we sleep'! The realisation that we are never alone, that God and the Angels are ever ready to bless us when we are ready and fit to receive them, brightens our outlook and gives us an added sense of the beauty and dignity of life, and also of the incomputable value of prayer—the spirit's cry to the unseen.

B. G. E.

### LONDON SPIRITUALIST ALLIANCE CONVERSAZIONE.

Members and Associates of the London Spiritualist Alliance who desire to attend the Conversazione on Thursday next, the 19th inst., will facilitate the arrangements for their comfort by kindly applying for tickets not later than the 17th inst. They may have tickets for themselves and friends at one shilling each.

Spiritualists and inquirers who desire to become Members or Associates of the Alliance should do so now, as their subscriptions will be taken as for the remainder of the present year and the whole of 1906.



## MATTER, LIFE, SPIRIT, EVOLUTION.

## V.

## MAN, THE EVOLVING CHILD OF GOD.

If it be true, as Sir Oliver Lodge believes, that evolution is 'not a random process' but 'guided change,' and, as Dr. Peebles recently observed, that 'every organ implies a definite faculty, every faculty implies a function, and every function indicates a present purpose fulfilled,' then not only are we driven to recognise the method of the operations of Divine Life but the actual presence, the immanent, ever-operative, and directive presence and power of the Supreme Intelligence whom we call God. And further, we are assuredly entitled to infer that evolution implies involution; that man possesses, as an essential, inherent element of his being, the possibility of comprehending and conforming to Nature's perfect laws of Order, Beauty and Health, and therefore, that there must be enrolled (*involved*) in the Ego all that is deduced from it. It would be as unreasonable to suppose that man could manifest that which did not already exist in his nature (though dormant) as it would be to believe that something could be created from nothing.

Herbert Spencer affirms that the force manifested in the universe is the same force as that which wells up in ourselves in the form of consciousness. This being so, it is manifest that our inner (spirit) life, and the cosmic life of which we are a part, are identical, and that man is a centre of intelligence and power, derived from and related to the Infinite Intelligence and Power.

As the result of centuries of evolution man is passing now and here to a higher plane of psychic experience and expression: not only discovering evidences of a 'guided' process in Nature, but finding his own soul (or self) and realising that he is an immortal centre of Divine possibilities.

Many spiritual thinkers hold that cosmic life has been striving throughout the ages to perfect man as an agent by whom the Divine purpose may be achieved and revealed; that Spirit has been climbing upwards from the unconscious, through instinctive and intellectual life, to intuitive self-realisation and expression; that by means of physical embodiment Spirit attains individualised rational consciousness of, and power to conform to, universal principles; that Religion is the expression of man's natural desire to harmonise with Infinite Life and Love—the Immanent God—to whom each one bears relation; not alone that of part to the whole, but of child to parent—of Whom the child is an interpretive manifestation. Man is therefore a thought of God embodied and grown self-conscious. To the extent that he understands Nature, its laws and forces, he rethinks the thoughts of his Father, and to the extent that he wisely and lovingly conforms to those laws, and expresses those forces, he responds to the Voice, and executes the Will of the Infinite Wisdom and Love—the Father and Mother God.

Dr. Alfred Russel Wallace, in his 'Limits of Natural Selection as applied to Man,' says: 'If, therefore, we have traced one force, however minute, to its origin in our own will, while we have no knowledge of any other primary cause of force, it does not seem an improbable conclusion that all force may be will-force'; and, we may add, that man is 'an embodiment of a common universal mind, infinite and eternal, which rules and governs the ocean of life, directing the forces and elements towards the formation of organisms,' as Dr. Pirogoff, of St. Petersburg, has said he believes to be the case.

Man, by the powers of his mind, consciously employs other forms of force, and by the exercise of his imaginative and executive abilities exerts a creative energy by which he gives expression to his ideas and purposes; and, as he has not acquired complete self-knowledge and self-mastery, it does not yet fully appear what he is or what he will be, but, as all knowledge is a state of consciousness of which he is aware, we conclude that behind eye, ear, hand and brain is the Being,—conscious, intelligent, and capable—who looks, listens, learns, labours, and formulates ideals of still more complete modes of self-revelation and self-realisation.

Since physical scientists assure us that substance and force are indestructible, although they change their modes of manifestation, why should we fail to recognise that the same affirmation must apply to the *third* thing in the universe—Life? Why should we dream that the intelligent, understanding mind, which interprets the phenomena of matter, uses and directs force, and is itself the master force in Nature, can possibly die? Why should we imagine that this wonderful comprehending and self-expressing life should cease to exist? Why should we be misled by appearances—which we know are often deceptive in other realms—and regard death as destruction; the end of all conscious existence for man? Yet this is what many persons do.

Responding, recently, to the request of M. Frédéric de France, a literary man of Paris, that he would define his feelings regarding death, M. Brieux, the poet, said: 'Why should I regret to die? For so long as I am not dead I shall hope to live, and when I am dead—I shall not know that I am dead!' But if nothing is lost or destroyed in Nature, then surely the individual, who has become aware of his own existence, of the 'conservation of energy' and the 'reign of law,' will not be blotted out and all his knowledge, so painfully acquired, be wasted!

On the other hand, if Life *per se* is eternal and indestructible, then the affirmations of Spiritualists that individualised expressions of Life persist as individuals, and that consciousness, memory and identity are preserved after bodily death, are not unscientific, but, supplementing and confirming the intuitive affirmations of our consciousness, are in accord with the latest discoveries of the students of Nature.

In his work on 'Spiritualism v. Materialism,' Dr. J. M. Peebles forcibly asks:—

'If Divine Energy, evolution, has lifted us up through agonised ages from and through lower kingdoms; if it has pushed or pulled us, just as you please, thus far up on to the pinnacle of rational royal manhood, and endowed us with towering aspirations for further unfoldment, why should this benevolent law suddenly stop at death's door and drop us, consign us, to the terrible doom of an eternal and merciless non-consciousness? Trust in the uniformity of Nature and in the continuity of its processes leads not only to a different, but to a far more rational conclusion. . . . Annihilation is unthinkable. The universe knows and can know no absolute loss. The word annihilation gives place to transformation.'

Death is gloomy, forbidding and terrible, only to those who dread an unknown or, possibly, painful future; or who regard it as the last thing—the loss of that life to which so many tenaciously cling. But the Spiritualist, who knows the truth of human survival, realises that death is an aid to the evolving self, for by it the spirit, disenthralled from 'this muddy vesture of decay,' and in more suitable environments, enters upon a career of progressive attainment and self-fulfilment and, with Desire and Love, continues its evolutionary education and grows in grace, and power, and goodness.

The death-change is only an incident in an eternal career, and one could ask for no better fate than to be permitted to pass away, like Lord Tennyson, or like our friend Mr. Thos. Everitt, ripe, rounded, and ready, in response to the call of 'God's beautiful white angel, Death—twin sister to Sleep'—to 'come up higher!'

It is not possible to do more than surmise the ultimate effect of the broader, truer, and more spiritual thoughts which are finding such frequent expression on all sides; but it cannot be other than helpful to suffering, struggling humanity to realise that man is a spirit, now and always; at school here for experience and education as a preparation for a larger, fuller, diviner life beyond this present plane of existence. It cannot fail to be helpful for us to realise that our religious sentiments, emotions, and aspirations are natural, and arise within us from, and afford us evidence of, our innate spiritual powers. Surely our deepening and strengthening moral convictions and humane sympathies (our growing recognition and love of right, and of our duty to live righteously in harmony with the Law of Love), while demonstrating that we are evolving and are intuitively relying upon universal principles, also attest conclusively that we can trace our heredity—our sonship and heir-



ship—back beyond the monkey, the mud, and the protoplasmic slime, to God; and that we are slowly but surely reaching the plane of conscious, comprehending desire to be at-one with the Divine Intelligence, lovingly co-operating with, and becoming the executors of, the Will, Wisdom, and Love of our Father and Mother God. W.

### PREVISION.

'A well-known lady novelist,' says the 'Daily Graphic' of September 28th, 'sends us the following interesting case of prevision.' Briefly put her story is this: A lady friend, also a well-known writer, having become hopelessly ill, wrote to the 'Graphic' correspondent asking that she would finish a story which she (the invalid) was writing for a leading magazine. The invalid was taken to the seaside by her sister and nephew, where she somewhat improved in health. Having received reassuring news regarding the sufferer, the writer says:—

'As it lessened my anxiety, I naturally thought less constantly about my friend. One night I was alone in my bedroom. Suddenly I was conscious—I cannot say became conscious, because I at once saw a tall woman beside my table. I turned quickly, and recognised my friend. She looked at me and smiled. Even while I looked at her, the tall, grey-gowned form faded away.

'I had always dreaded any supernatural appearance, but I was not frightened then, only, as the vision faded, there came a strange feeling of awe, and the fear that my friend had really passed away.

'The next day's post brought a letter from her nephew. There were two sheets in the envelope. I read the first I took out, and smiled at my companions as I told them of my previous night's vision. "So much for presentiments," I said.

'The letter was full of gladness and hope. The writer said his aunt was so much better and brighter, it would do her good to see me.

'I took out the other sheet. There were only a few words. The dear aunt had been last night suddenly taken to her rest.'

### WITCHCRAFT.

Writing in the 'Hibbert Journal' for October, Professor A. H. Keane, LL.D., in an article on 'The Moral Argument against the Inspiration of the Old Testament,' after quoting the texts, 'Thou shalt not suffer a sorceress to live' (Exodus xxii. 18), and 'A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them' (Lev. xx., 27), says:—

'Measured by the extent of the harm they have caused, these two short texts must be regarded as the most baneful in the whole range of the "inspired writings." Here is the Divine sanction to which appeal has ever been made, especially by priestly fanatics, in justification of their action in compassing the death of multitudes of hapless victims for crimes which they not only did not commit but could not commit. . . The history of witchcraft in Europe and America is the blackest in the annals of Christendom, unless that of heresy and the Inquisition be blacker.'

MR. J. J. VANGO begs to inform his friends and clients that on and after Wednesday, the 18th inst., he will hold his week night sésances on Wednesdays, at 8 for 8.30, instead of Thursdays.

THE CLOWNE MATERIALISATIONS PHOTOGRAPHED.—In 'L'Echo du Merveilleux' for October 1st, M. H. de Rauville describes an interview with M. Charles Letort, with regard to the sittings for materialisations with Mr. Eldred, at Clowne, as related by Madame Letort in 'LIGHT' for September 2nd and 23rd. On this occasion M. Letort stated that the sittings were held in light that was almost too brilliant to allow of the forms being well seen, and he showed several photographs taken by himself under conditions which he regards as obviating the possibility of any known means of fraud, and says that he saw the form at the same time that the photograph was being taken. One plate, marked by M. Letort, was developed in his presence, but in this case he did not recognise the face shown. M. Letort gave M. de Rauville the impression of being a keen observer, who leaves nothing to chance and only believes in demonstrated facts.

## 'INQUIRERS AND INQUIRIES.'

### I.

As the season of the year is close at hand when inquirers, who are making the subject of Spiritualism one of serious study and investigation, are likely to commence private circles, or to attend public ones, it will perhaps be of benefit to many readers of 'LIGHT' if we take the opportunity to recommend them to read the useful little book, published by the London Spiritualist Alliance, entitled 'Objections to Spiritualism,' in which the author, Miss H. A. Dallas, replies to many objections and gives useful advice to investigators.

The following extracts from a series of valuable and suggestive articles, contributed to 'LIGHT' twenty years ago by 'M. A. (Oxon),' under the heading 'Inquirers and Inquiries,' will also, we think, be acceptable to our readers to-day. Having referred to the difficulty experienced by some inquirers to 'satisfy their own minds in their own way (and they can satisfy them in no other) of the reality of the objective phenomena of Spiritualism,' he says:—

'It is by no means true or even fair to say, as so many frequently say, that anyone who will take the pains can easily satisfy himself. It is not given to everybody to get to Corinth. I cannot tell why, but this I know, that the best intentions, the most earnest desire, the most painstaking care, do not always intromit the observer within the charmed circle of phenomena which are familiar to the Spiritualist. I do not know why; perhaps the "Intelligent Operator at the other end of the line" knows more. But so it is, and we must make the best of it.

'I am ready, therefore, to acknowledge that Spiritualism has no uses for some minds, and that it is inaccessible as a personal experience to others. "What is the use of a newborn baby?" said Franklin to a similar querist. It will grow and develop into a boon or a pest to society, according to the conditions of growth accorded to it. So will Spiritualism.

'It is very easy to propound questions to which either no answer is possible in our present state of existence, or which we have not adequate knowledge to reply to comprehensively, or the answer to which the querist himself has not the antecedent knowledge to understand. He may have, as Dr. W. B. Carpenter once put it, "no niche in his mind into which such things will fit." He has, perhaps, been bothered by injudicious friends, and so has set himself to "look into" these matters when he had no better thing to do, on a spare evening; but he does not really want the thing called Spiritualism with its information, its bizarre phenomena, and its inevitable upsetting of previous ideas. He regards it curiously, impatiently, perhaps irritably; but he would never voluntarily have meddled with it at all. It is injudicious proselytism, the ill-directed enthusiasm of some mind, that is so full of its new-found knowledge that it must needs try to force it on all the human race, prepared or unprepared, that has stimulated a spurious and short-lived inquiry, in itself a mere sham, and possessing no more than a butterfly vitality. The mental soil must have been previously prepared by a long course of tillage before the seeds can germinate, and even then the analogy respecting the few that come to fruitage holds good.'

The inquirer must, therefore, expect, and be prepared to meet, difficulties, not necessarily of his own making, nor necessarily insuperable:—

'Most people who honestly desire to do so, can, sooner or later, satisfy themselves of the action objectively on the plane of matter of some alien intelligence.'

'The difficulties vanish in face of a determined will, a persistent and unwearied desire for success; and they will yield to nothing less, save in those rare cases where no difficulties are felt, because they have been smoothed away by those unseen guardians who have need of the co-operation of a selected person, who is irresistibly impelled to action without conscious choice. Difficulties there are for most of us, but none insuperable, only they do not yield to a careless investigation on an idle evening when there is nothing better to do.'

Dealing with the motives which prompt inquirers, 'M. A. (Oxon)' says:—

'Some seek, out of mere curiosity, to know something by personal experience of that about which the world is talking. There are not many ways open, and the experiences of the average public circle are more or less satisfactory in proportion as the mind of the observer is more or less critical. It is very seldom, so far as I am able to judge by experience, that mere



curiosity achieves satisfaction. And this I believe to be owing to the fact, in accordance with a spiritual law, that such curiosity does not necessarily imply any preparedness on the part of the curious inquirer. We are dealing, not with some problems more or less solved or capable of solution by a nimble mind on the plane of our ordinary knowledge, but with spiritual things, spiritually discerned, and thus only. It seems to me to be of the last importance to insist on the action of this law. These phenomena, these masses of information, are not evolved from our plane, but are governed by laws with the making of which we have no concern, and with the action of which we are very imperfectly acquainted.

The scientific inquirer is of another type. He seeks out phenomena that have so frequently occurred as to be fairly subject to inquiry from his point of view. He demands, and most justly, reasonable conditions for investigation. He usually obtains them; and he has done more to purify the whole range of spiritualistic phenomena from illusion, delusion, and conscious fraud, than we can just now well estimate. It is only when he tries to act as master of the situation that he finds himself baffled. He cannot repeat an experiment as the chemist can, for he has to reckon with an Unseen and Unknown Agent whom he has no power of commanding. But short of that, the whole of the phenomena known in Spiritualism are amenable to rigid scientific investigation. And the more of it they get the better for the cause of truth.

There is a third class, a very comprehensive one, that is attracted to the subject by a purely human longing for reunion with a lost and loved friend or relation. The instinct, so universal, is in itself an evidence that the thing is possible. It is exact to say that every man has within him an instinct of self-preservation, whereby he preserves to its consummation his own earthly life; an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of immortality, which testifies to the potentiality within his race of future existence. To these must now be added the instinct which causes a man, once the gates are ajar, to seek communion with those who have gone before him. As often as not he argues from his own consciousness of immortality to their continued life, and he seeks communion with them. I believe that many, if not most, of the inquirers into Spiritualism are animated by desires and longings such as these.

That some succeed, for they alone are the judges, is manifest to all who read the records printed on the subject. How many others, far more exact and precise than any that see print, live only in the inner chambers of the heart to which a sacred and solemn experience has been granted, it is not for me to say. They are rarely referred to, and surely are never dragged out for analysis and vivisection.

#### WHAT MAN NEEDS.

The right understanding of what is really essential to a man's well-being would unquestionably form the basis of a rule of life and conduct that would do away with many of the anomalies, inconsistencies, and absurdities of modern life, and solve many problems that are now vexing the minds of thinking persons. A useful contribution to this understanding is furnished by Dr. W. Winslow Hall, in his book 'The Needs of Man,' published by Swan, Sonnenschein and Co., price 3s.6d. net.

In his preface Dr. Hall reminds us that men's real needs are few and attainable, and that 'the higher one's needs range, the fewer, the cheaper, the more satisfying, the more shareable, and the more universally accessible do they become.' The book is aptly described as 'a book of suggestions,' and the reforms suggested in it are mainly in the direction of distinguishing the real from the fancied needs, and thereby reducing the routine of life to greater simplicity and efficiency.

The first part of the work deals with the bodily needs of man, which are necessarily considered under a variety of heads, such as cleanliness, food, dress, land, work, and rest, while pain and death also come in for consideration. Mental needs are next considered, being classed as knowledge, beauty, society, and freedom; under moral needs, sin and love are dealt with, while the spiritual need is summed up in the one word, God.

As the author is a doctor of medicine, we may rightly expect that he will be a keen analyst of the factors of health. He complains of our close, stuffy houses, 'brick and mortar tombs' charged with poison from human exhalations. 'The wise Japanese,' we are told, 'burn their houses at stated

intervals. Our only practicable remedy seems to be the policy of the open window.' There is a great deal of open-window policy, mental, moral, and spiritual, as well as physical, running through this brightly and concisely written book. Simple clothing, simply-furnished houses, ample gardens, moderate work, sufficient rest, the acceptance of pain as a stimulus to regeneration, the reverent and educative preparation for death as an entrance upon a higher life of activity and upward progress, these are some of the needs of man which are eloquently and forcibly described by Dr. Hall, who prints, after each chapter, a graceful rondel or other form of verse in which the lesson is further driven home.

The mental needs of man are equally well considered—'the path of intellect whereby the soul can climb to God.' Mr. Myers' results are accepted as proving that human personality survives mere bodily death, and at various times his phraseology is made use of, with appropriate explanations. Freedom is regarded as relative, and sin as educative through the effort to resist it. Love is 'our secret but supreme evolver' and 'the supreme joy-giver,' leading to God, who is stated to be 'the one essential human need.' God is all; the highest conception, the highest ideal that the soul can form, the perfection towards which it naturally strives. 'He is personal to those who require a person; He is super-personal to those who can see beyond personality.'

In a concluding chapter the teaching of the book is applied specially to 'Woman, the love evolver, the recognised uplifter of the race'; and the difference between the male and female characters, and their interaction on each other, is studied with deep and discriminating consideration.

#### HOW SPIRITUALISM INFLUENCES MODERN THOUGHT.

Writing in the 'Daily Chronicle' of the 10th inst., Mr. A. Janes, of Camberwell, says:—

'May I, as a Spiritualist, call attention to the fact that when Spiritualism began, in 1848, the Christian Churches believed (1) in salvation by faith and (2) in everlasting torment for want of faith or for a wrong faith? Spiritualism began at once to teach (1) the Fatherhood of God, (2) the brotherhood of all mankind, (3) that the condition of the soul in entering upon the after-life was governed by the life on earth and not by the creed held, (4) that there was no angry God, no eternal hell, (5) that bad people would have further chances of amendment and progress after death. These ideas have ever since been permeating the Christian mind and the Christian pulpit. A few more years of the permeating work of Spiritualism, and the Protestant Churches will almost have returned to Christ.'

#### 'THE ENCIRCLING SPIRIT WORLD.'

'We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit-world  
Which, though-unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.'

—JAMES RUSSELL LOWELL.

'THE THEOSOPHIST.'—Colonel Olcott, in commencing the instalment of his 'Old Diary Leaves' in 'The Theosophist' for September, mentions as a coincidence that he received for review Dr. Maxwell's work on metapsychical phenomena (the worthy Colonel falls into the trap and writes 'metaphysical') just at the time when his narrative had brought him to the consideration of the sittings with Eusapia Paladino, at Choisy-Yvrac, in which Dr. Maxwell himself took a prominent part. The Colonel sums up the result of these sittings as reported by Colonel de Rochas, and says: 'It is a great pity that all intelligent persons who have read the Society for Psychical Research report on Eusapia's phenomena at Cambridge could not read this official report of séances at Choisy-Yvrac by one of the most respected scientific men of France. If any doubts had lingered in their minds as to the futility of the Cambridge observations, and of Mr. Hodgson's theory of Eusapia's frauds, they would surely be dispelled.' The same issue of 'The Theosophist' contains two articles setting forth the harmonies between religions, and their essential unity, also some remarks on the occult protection of Admiral Togo during the war, giving other instances of commanders having the 'charmed life' which has passed into a proverb.



## 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.*

Dr. Slade.

SIR,—Your account in 'LIGHT' of September 23rd of Dr. Slade's experiences in London interested me greatly, inasmuch as I had a most successful sitting with that excellent medium shortly after his arrival from America in 1876, a full report of which appeared in the 'Medium' and 'Echo' at the time.

I shall only refer to the slate writing at present, as the conditions under which the writing was produced were perfect.

I carried with me a new three-folding pocket slate; putting a bit of broken pencil between the leaves, I placed the slate upon the table and resting my right elbow on it, I put my left hand in Dr. Slade's, who was distant from me a full arm's length. The sun was shining brightly. In about thirty seconds I heard the sound of writing and then taps, signifying that the message was complete. Dr. Slade *never touched* the slate at any time.

The message was from a nephew who had been drowned while bathing a few weeks previously.

Llanely.

J. FOOT YOUNG.

'What is a Secondary Personality?'

SIR,—I should be more disposed to try to help Mr. Mould in his endeavour to place the notion of secondary personality in an intelligible light for acceptance or rejection, if he did not persistently misrepresent those who thus try to aid him. The 'twelve personalities' are not *mine* in any sense of the word, and furthermore I *did* try to set forth my conception of Professor Hyslop's position. It is quite possible to admit that only a portion of a whole may be seen at one time without implying that the whole is actually divided, that is, severed into distinct parts. A man may show one 'side' of his character in his home, another when in a mixed company, and a third at his business, and Professor Richet (see 'LIGHT,' p. 262) has made this the basis of an argument that 'control' phenomena are really exaggerated phases of the same tendency. I do not agree with or adopt this argument, but it must be remembered that the term 'secondary personality' is rather a name for a phenomenon than a theory.

A reference to Professor Hyslop's views on 'secondary personality' occurs on p. 307 of 'LIGHT,' quoted from p. 295 of his recent book on 'Science and a Future Life,' and on pp. 102-104 of that book he explains what 'secondary personality' really means in the scientific sense. It does not denote another person inhabiting the body or acting in conjunction with the normal personality. 'It is nothing more than unconscious mental action.' It is 'distinguished from the primary personality, or normal consciousness and self-consciousness, only by the fact that its action is not perceived or remembered by the normal consciousness. But it is a function of the same soul or subject. The normal consciousness is a "personality," not a person.' The secondary personality may, he says, be called 'subliminal consciousness' as long as we distinguish it by the absence of a direct memory link between it and the ordinary consciousness. 'It often behaves itself like another person, but this fact does not alter our conviction in regard to its real nature. Its capacities and limitations are the same as those of the primary consciousness or personality. Its activity depends upon the attainments of the normal self through its ordinary sensory action and reactions.'

One of Professor Hyslop's points is that while many trances utterances of mediums are due to this other side of their own selves, there are other phenomena for which this theory will not account, and it is important, though not always easy, to distinguish between the two forms of mediumship.

SEEKER.

SIR,—Mr. Mould, in the last issue of 'LIGHT,' says that my remark about the true meaning of the word 'person' in the Athanasian Creed is not an explanation, but a 'continuation of the old mystery'; and at the same time he remarks that the notion of three different aspects of one person, which I propounded, is universally intelligible and 'no mystery' at all. As these two observations neutralise each other, I pass on to another point.

He regrets that a letter of mine has given some countenance to the doctrine of a 'second personality.' That sounds odd to me whose intention was to show, *inter alia*, that there was no need nor use for that hypothesis at all. In fact, I hoped that I had explained away both these doctrines (a) that 1=3, and (b) that of the 'subliminal intelligence.'

My critic also objects to my speaking of a 'portion' of an *Ego* that is really indivisible. Well, the human mind is an indivisible substance (commonly thought to be so, at least) and yet we find psychologists, when they treat of it in the abstract, dividing it into Will, Intelligence, and Feeling; nor are they on that account called over the coals of criticism.

What, in either case, is the harm of such an analysis?

Sutton Coldfield.

E. D. GIRDLESTONE.

The Souls of Animals.

SIR,—In 'LIGHT,' of September 16th, 'E. P. L.' inquires if anyone can inform her if our pets return to us from the other world. As one who has had an exceptionally striking experience in this line, I think it desirable to reply by the most distinct affirmation of this fact, of which the supreme importance consists in its direct and absolute evidence that animals have souls, differing only from ours by the limited stage of development at which they have arrived at their actual transition period. The name 'animal' signifies a creature with a soul: *anima* signifying soul. It has of late become the fashion to attribute the innumerable instances of unmistakable mind-action observed by those who come in contact with animals to a species of inferior intelligence. But unreasoning controversialists overlook the palpable fact that *all* spontaneous intelligence is of one nature and one sole origin which all proceeds from the soul. Memory, calculation, affection, dislike, imitation, thought, all these are the produce of soul alone. As for denying it continued existence because it is limited, according to its degree of development and the capacities of its carnal organisation, one might as well deny a soul to a child or to an uneducated boor or savage.

All my pets have returned to me, amongst others two nightingales, who have sung as if on a tree; and all those who have shown themselves incapable of deserting their pets when they prove inconvenient and who treat them as children whom they are bound to cherish and care for as their own, may recall them, but not otherwise, for spirit memories are retentive.

HELEN B. WEBSTER.

Psychic or Spiritual?

SIR,—In thanking Madame de Steiger for her kindly reference to my short paper, may I point out that I did not make use of the word 'spiritual' in place of 'psychic,' as she supposes?

The word I used in contradistinction to physical was *etheric*, a very different matter, as I am sure Madame de Steiger will allow. The use of the words *spiritual* and *psychic* as interchangeable is a practice much to be deplored, and I could not have been guilty of it.

I agree entirely with what Madame de Steiger says in her opening paragraph as to the polarising of soul and spirit; but these points were not alluded to in my remarks. I wrote simply on the evolution of the *envelopes* of the inner man and not of the final mystical union between the inner man and the Divine Spirit. If Madame de Steiger means, by her last paragraph, that *physical bodies must always remain at their present stage of development*, this is surely assuming knowledge as to which none of us is in a position to dogmatise.

Bearing this in mind, I very carefully made my remarks tentative, and was writing more especially for those who accept and are perhaps to some extent, at present, limited by the Darwinian theory of Evolution. Quite apart from the regeneration or at-one-ment to which Madame de Steiger refers, and which many of us hold as devoutly as she does, modern developments certainly point to the gradual etherealising of the outer gross covering, through the action upon it of the indwelling spirit of man—the Divine Man.

Laurence Oliphant believed in this and taught it. John Pulsford believed in it. Mr. George Barlow believes in it, and many others who may not have spoken or written on the subject so openly as these men have done.

If the alchemists and mystics of old did *not* realise this possibility I cannot see that that fact invalidates it. It would be dead against the theory of Evolution to claim this! Nor do I think that any of us know with mathematical precision just how much the alchemists and mystics intended to screen behind their symbolic writings.

The point of union between the aspiring soul and the descending spirit is doubtless of far greater importance than the etherealising of our present physical bodies; that is to say, it would appear to be so to us; but in the eyes of Him with whom there is nothing common or unclean, even this judgment may be fallible or superficial. But this is beside the question. I only wish to point out that I was not speaking of the *spiritual*, nor did I use that word.



I have never been able to understand why the next stage, or 'Land of Dreams,' should be so abused and treated generally so scurvily by our theosophical friends. We are just as much in the land of dreams here, if we choose to limit our lives to externals. But we can live in the spirit here if we have spiritual discernment and have realised the great At-one-ment. The choice of one or other end of the 'Magnet of Life'—of the real world behind the manifestation—is given to us here and now. We may become entirely absorbed by the material world, or we may rise above it and live, now and here, in the spirit. In what way is the astral world so inferior to the material world which hems us all in at the present moment, Theosophists and others alike?

This belittling of the next sphere always seems illogical and rather materialistic, since it bounds spiritual life by time if not by space. If we are gaining useful lessons here, as I gather Madame de Steiger is willing to admit from her reference to the predestined work of the physical elements in building up fresh bodies, why should we not be able to learn valuable lessons in the astral world and yet realise, as many of us do here, that it also is 'no abiding city,' and that we still 'seek one to come,' even that Home of Reality, of the glory of which it has not entered into the heart of man to conceive?

E. KATHARINE BATES.

### Can the Spirit Temporarily Leave the Living Body?

SIR,—The thoughts of the writer have been exercised of late as to how far we can justify as dreams our flights into realms that cannot be described as of this earth. My personal experiences may be interesting as opening up a field of thought to which I think scant attention has been paid: I allude to the involuntary liberation of the spirit from its earthly casing. It has been my experience to feel that while my body has been in bed, my soul, or spirit, or other self, has been wandering in places absolutely unknown to me, places quite different from any I have ever seen in my travels. I have been conscious that space has no limit; that no obstruction has been any bar to my progress; conscious, too, of the presence of beings similar to myself, though seeing no one whom I could recognise. On one occasion I distinctly saw, from a distance, my body lying in bed, and have a most vivid remembrance of the difficulty of re-entrance. On other occasions, though I had the consciousness of being away, I do not remember seeing my body.

I am regarded as a fairly healthy and sane individual, and at these times, as far as I can judge, I went to bed in a normal condition of mind and body. I had not been reading any literature calculated to produce an effect of this kind upon my brain. These occurrences were most frequent some years back, and I dismissed them as simply dreams. The fact that a few weeks ago I had a similar experience, and that I am now interesting myself in psychical phenomena, has induced me to write to you, in the hope that the ideas, or better still, the experiences, of some of your readers may throw further light on this most interesting subject.

INTERESTED INQUIRER.

### Mr. George Spriggs.

SIR,—I think it only my duty, and certainly it is my pleasure, to write to you expressing the satisfaction I derived from my interview with Mr. George Spriggs, on the 6th of September last. Being only a recent convert, the accuracy with which my symptoms and health troubles generally were described served to confirm my belief in the possibility of spirit communion, as I had never seen Mr. Spriggs before. Several doubts and fears which had never been mentioned, even to my wife, were accurately described, and my fears allayed by a definite assurance upon each point; while the suggestions made as to diet and remedies have been carried out for a month with marked benefit. The peace of mind resulting from my interview, I need hardly say, has facilitated my return to health, mentally and bodily. My sincere thanks are tendered to Mr. Spriggs and to the friends on the 'other side' for the blessings received, and I would say to others who may be in bad health: 'Do not neglect the opportunities thrown in your way.'

GEORGE H. ELVIDGE.

Landaff, Glam.

### Mrs. E. Green's Departure to South Africa.

SIR,—Please permit me to thank those friends who were kind enough to contribute to the little gift to Mrs. Green, which was presented to her at the 'farewell' party given by the Manchester Central Spiritualist Association on the 27th ult. Mrs. Green greatly appreciated this evidence of kindly regard and esteem.

A. W. ORR.

## 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.

FOREST HILL.—99, DEVONSHIRE-ROAD.—All meetings will be suspended until further notice in consequence of the serious illness of Mr. Turnpenny.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Hough addressed a large gathering on 'The Brotherhood of Man.' On Sunday next, Mr. and Mrs. Smith. On Thursday next, investigators' circle.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Miss Porter gave excellent discourses, followed by good clairvoyant and psychometrical descriptions. On Sunday next Miss Maltby and Mrs. Curry will speak. The Hall is open on Thursdays, from 3 to 5 p.m., for inquirers.—A.C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Symonds delivered her first address to a crowded audience, giving her experiences in a forcible manner. Mrs. Atkins conducted the after-circle. On Sunday next Miss Porter will give an address. On Thursday, at 8 p.m. prompt, public circle. Nurse Wragg and Miss Hemmings will give clairvoyant descriptions.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last a good public circle was held. In the evening Mr. W. E. Long's splendid address on 'Who are the Dead?' was highly appreciated by a large number of visitors. On and after Sunday morning next the circle will commence at 11 a.m. instead of 11.15 a.m. On October 15th and 22nd Mr. Long on 'What and Where are the Dead?'—S. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last our president, Mr. W. T. Cooper, read a poem by Lizzie Doten entitled 'A Respectable Lie,' and gave an able address upon 'A few Thoughts on Spiritualism and the Bible.' Mr. George Spriggs presided, and conveyed the thanks of the audience to the lecturer. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give answers to written questions from the audience. Doors open at 6.30.—S. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—At the Thursday circle convincing tests of spirit return were given. On Sunday last Mrs. A. Boddington gave a splendid address on 'Is There a Spirit World?' to a numerous and attentive audience. Excellent proofs of spirit identity were given in the after-circle. On Sunday next, at 11.15 a.m., open circle; at 7 p.m. prompt, religious service. On Thursday, at 8.15 p.m. (Room 3), circle for psychometry and clairvoyance. Silver collection.—H. Y.

PECKHAM.—CHESTOW HALL, 139, PECKHAM-ROAD.—On Sunday last the morning and evening circles were well attended. In the evening Mr. W. Underwood presided, and Mr. J. Sloan, after an interesting address, gave successful psychometric readings to a crowded audience. Sunday next, at 11.15 a.m., Mr. W. Underwood; at 7 p.m., Mr. Taylor Gwinn. On the 22nd inst. Mrs. A. Webb will give clairvoyant descriptions, both morning and evening.—Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last good morning circle; in the evening Mr. Harris gave a splendid trance address on 'The Importance of Life.' By special request it will be continued on Sunday next. On Monday the special séance with Madame Bianca Unorna was a great success, all feeling greatly uplifted. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Harris. On Monday, at 8 p.m., Mr. Paul Preyss on 'Cranial Psychology,' with illustrations.—H. G. H.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a good trance address on 'Spiritualism: Seek its Reality.' Circle followed.—H. V. L.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On the 3rd inst., Miss Hett's controls gave irrefutable evidence of a prayer being answered, which deeply impressed all present.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD.—On Sunday last Mr. Vaughan gave some very good tests of spirit presence.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. Walker's trance address on the 'Teachings of Spiritualism' was well received. An after-circle was held at 8.15 p.m.—P.S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last an address by Mr. John Adams on 'How Spiritualism Speaks to Humanity' was much enjoyed. A good after-meeting was held.—J.P.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On the 4th inst. and on Sunday last, addresses were given on 'A Vision of Life,' 'The Voice of the Creator,' and 'A Call for Service,' followed by clairvoyant descriptions.