

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

WHATEVER IS, THAT MAKES MANIFEST IS LIGHT.—Paul.

No. 1,300.—VOL. XXV. [Registered as] SATURDAY, DECEMBER 9, 1905. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	577	'The Shadow of a Child' .....	581
Variety in the Future Life .....	578	Nature and Origin of Living Matter .....	582
L. S. A. Notices .....	578	Scientific Apprehension of the Super-physical World. Address by Mr. W. L. Wilbur .....	583
A Visit to a Hindu Adept .....	579	An Italian Spiritualist Bishop .....	585
Pictures by Mr. James Archer, R.S.A. .....	579	Basis of Spiritualism .....	585
A Ghostly Reminder .....	580	Transition of Sir J. J. Coghill .....	585
The Rise of Man .....	580	'Abrinzian' Publishing Fund .....	586
Schopenhauer Manifests to an Admirer .....	581	'Spiritualism in the Bible' .....	586

## NOTES BY THE WAY.

It has for some time been remarked that the subjects discussed at the Alliance meetings have covered a wider area than that strictly defined as Spiritualism: and it may also be said of 'LIGHT,' that it takes note of many ideas and happenings that seem to belong only remotely to its great subject.

We maintain that this is as it ought to be, and for two reasons: first, because even these 'only remotely' connected ideas and happenings are significant; and second, because our Spiritualism needs to be constantly blended with other interests, to keep it balanced and practical. Why not frankly confess that Spiritualism has a tendency to become over-absorbing, and that, for thorough virility of soul and body, it is necessary to keep in mind its bearings upon the full circle of daily duty and the common life?

Besides, we hold that our Spiritualism has explanations and helps for life in every one of its spheres. It has to do with worship and the church, business and politics, pleasure and science, sociology and education. You cannot dissociate it from anything, and it is fatal to attempt to dissociate it from everything, and to make it the one topic and the one thing needful. But there are Spiritualists who *do* make it all in all. They are like the over-zealous amateur who played Othello, and who, before dressing for the part, blacked himself all over: when, really, it was only necessary to black his face and hands.

It is refreshing to find an Episcopal clergyman telling the Church to its face that it is old-fashioned, and out of harmony with the wicked world's knowledge. Such a clergyman is the Rev. Algernon S. Crapsey, of Rochester, N.Y., author of a book on 'Religion and Politics.' He flatly tells the Church that it is making itself ridiculous. He says:—

The scientific movement has within the last fifty years acquired a momentum that is irresistible. It has taken possession of every educational institution, from the kindergarten of the common school to the postgraduate course of the great universities. The theological seminaries are the only educational institutions which have not adopted the scientific method of investigation and reasoning. In resisting the scientific movement the churches are resisting the inevitable. For twenty-five hours in every week, our children are taught by trained instructors that the miracle has no place in nature, and then for twenty-five minutes in every week our children are taught, by untrained instructors, when they see fit to come to our Sunday-schools, that the universe is based upon miracle.

In our lecture-rooms, in our laboratories, in our factories, in our counting-rooms, we utterly discard the mode of reasoning which we use in our churches. The clergyman himself

discards his pulpit method when he comes to deal with the practical affairs of life or with the miracles of the Hindu, the Catholic, or the Christian Scientist.

That last line is 'the unkindest cut of all,' for it is precisely here that the Church does make itself ridiculous, in rationalising away the 'miracles' of Hindoos, Catholics, Christian Scientists, and, we may add, Spiritualists, while it clings to its own. The fact is that miracles are utterly discredited; but that does not exclude the wonders which have usually received that name: it only asserts that those wonders are in harmony with natural law, and are proper subjects for scientific investigation.

Mr. Elliot Stock publishes a second and revised edition of the Rev. W. Ker's book on 'Immortality, whence and for whom?' It is a plea for what is known as 'Conditional Immortality.' If the argument were, that only they could attain to immortality who, by personal quality, could reach it, or were naturally fit for it, we might respect it: but the argument is that only they reach immortality who believe in and trust Jesus Christ: and for that arbitrary and limited notion we have no respect, as it appears to us to be a perfectly gratuitous exhibition of officially narrow Christian arrogance. As if to make Mr. Ker's case bad beyond all cavil, he takes pains to assure us that 'all men shall rise again in a material form' at 'the resurrection when all' will be raised to stand before the judgment seat of Christ.' It only remains to add that Mr. Ker is a literal Bible-ist, and that his view of the Universe is, for him, determined by Scripture texts.

We have also received from Mr. Elliot Stock, a copy of Dr. Koelle's work on 'The Goal of the Universe: or the Travail of the World's Saviour.' A wonderful book,—wonderful that such notions as are in it ever came into any one's head; wonderful that any twentieth century man's head could entertain them; and wonderful that they should get into print, and probably be purchased. But we suppose there are still survivals who really believe that the Bible is in every word accurate, even as to its account of the Creation and Fall of Man, and that the story which it tells is the pivot of The Universe. It is wonderful!

'The Sermon' very neatly sums up the Hull-Jamieson debate on Spiritualism. It says:—

Its 412 pages are mighty interesting reading, but they could be reduced to less than a fourth of a page and yet contain the gist of the entire discussion or symposium. The kernel of the entire debate is about as follows:—

HULL: I know.

JAMIESON: I don't.

We have entered Advent Tide. It is well that church and world should bear it in mind: but it would be better if church and world kept it in mind and celebrated it with some reference to its central thought. We ought to approach with chastened hearts the memory of the manger, the houseless child-Christ, and the always homeless militant



reformer. But Christmas is chiefly made the season of revelry and pampering of self. It is a strange world and a curious church. But there are a few left who will have prepared hearts for the thought of old Angelus Silesius:—

Though Christ a thousand times  
In Bethlehem be born,  
If he's not born in thee  
Thy soul is still forlorn.  
The Cross on Golgotha  
Will never save thy soul;  
The Cross in thine own heart  
Alone can make thee whole.

Hold, there! Where runnest thou?  
Know Heaven is in thee!  
Seek'st thou for God elsewhere,  
His face thou'lt never see.  
Ah! would thy heart but be  
A manger for that birth,  
God would once more become  
A child upon this earth.

#### VARIETY IN THE FUTURE LIFE.

In 'Broad Views' for December Mr. Sinnett gives a presentment of 'The Variegated Life of the Future,' much of which, though couched in theosophical language, is spiritualistic in tone, in spite of the allusion to 'the humblest Spiritualist, content to regard the future life as a pale reflection of that through which he is now passing.' Why 'pale'? And why is the 'occultist' so greatly superior to the 'Spiritualist' that to him 'every problem relating to the future life towards which the thoughts of average mankind may be turned, is readily soluble'? Mr. Sinnett says:—

'There is no mystery at all about that which happens to the average mortal after he has passed through the experience which is the gateway of the new life. He awakes to consciousness in surroundings still definitely belonging to this earth, although invisible to the physical senses, surroundings described in the technical language of the occultist as the astral plane, and after a more or less protracted sojourn amidst these surroundings the disembodied entity passes on to a still more refined condition of existence, described by occultism as "Deva Khan," the Home of the Gods, the Devachan of modern theosophical exposition. . . . This has the advantage of not being a theory, but an actual state of facts susceptible of verification by those who can exercise already the faculties of perception which must hereafter be developed by the great majority of evolving mankind.'

Mr. Sinnett considers that 'the main characteristics, both of the astral and the devachanic realms, are established with as much certainty as the climatic conditions of the Antarctic continent.' But inquirers into occultism, says Mr. Sinnett, have an insatiable thirst for detail. They find it—to a bewildering extent—and realise

'that these variegated conditions do not merely relate to the infinitely varied moral condition of those who pass on, but are complicated and entangled with cross influences. Nor would anyone in a position to frame a hypothesis be arrogant enough to believe that he could reduce the whole bewildering confusion—as it seems at the first glance—to anything resembling a logical scheme of justice or a scientific reflection of invariable law. At best one can only throw into shape some reasonable expectations concerning the future life of persons endowed with attributes of such and such a kind.'

In explanation, Mr. Sinnett says that although the astral plane does seem to provide for reward and punishment, yet conditions there relate rather to motives than to actions, and the selfish evil-doer 'will find his upward progress impossible until the lesson of unselfishness shall have been learned.' High intellectual activities, 'unassociated with emotions more specifically spiritual,' may keep the spirit for a long time on the astral plane. Spiritual emotion does not mean mere religious feeling. 'It is only when the genuine love force is turned rather in the direction of a divine ideal than of another human being that the religious emotion can really be thought of as spiritual,' and the Ego reaches 'those exalted levels of spiritual consciousness which entirely transcend the interests of the astral plane.' Much of this is fairly good Spiritualism, under another name,

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 14TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TYSSUL-DAVIS, B.A.,

ON

'Nature's Thought Forms.' With Lantern Illustrations by Slides specially prepared for the occasion.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission 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.

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.

#### 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 Mr. J. J. Vango, on Tuesday next, December 12th, and on the 19th inst., 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class 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 Thursday next, December 14th. 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.—MRS. M. H. WALLIS will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, December 15th, 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 GREAT LYRIC POEM ON MAN' is the title given by the author to one hundred and nineteen verses, printed in pamphlet form, price sixpence, and published at 116, Bonner-road, Victoria Park, E. Regarding his production the author modestly says: 'Up to the present time this poem has no equal; it is consistent with the highest degree of our present stock of knowledge.' That being so nothing more need be said!



## A VISIT TO A HINDU ADEPT.

'The Occult Review,' for December, is mainly taken up by a long and interesting account of the personal experiences of Dr. Heinrich Hensoldt, 'Among the Adepts and Mystics of Hindustan.' The writer, though hinting that he set out from a materialistic standpoint, says that he has 'made a somewhat close study of Oriental life, history, and philosophy' during several years of travel in India, Tibet, Burma, and Ceylon, in the course of which he has had opportunities of witnessing marvellous feats while 'so near as almost to be in contact with the performer.' He distinguishes Fakeers, Yogis, Sadhus, and Sanyasis, but the phenomena attributed to these various grades are about equally wonderful, and consist in producing the most astonishing appearances without the possibility of employing apparatus of any kind. A large earthen dish, filled with water and held in a fakeer's hand, will, he says, 'diminish in size while you look on, growing smaller and smaller, so that at last it would require a magnifying glass to recognise it. Then it disappears completely. This will occupy about a minute and a half. Suddenly you see again a tiny brown object on the palm of the still motionless extended hand, not bigger than a sand-grain; this enlarges in the most inexplicable manner, till, at the end of another minute, the original dish, a foot in diameter, filled with water to the brim, and weighing at least fifteen pounds, is again before you.'

Among other feats, equally remarkable, and observed under equally good conditions, narrated by Dr. Hensoldt, are two variations of the 'mango trick.' In these, instead of a shoot being quickly pushed up from a seed buried in the ground, a hard unripe mango was buried, and very soon the observer 'was startled to see, in the air above the spot where the mango had been buried, the form of a large tree, at first indistinctly, presenting mere hazy outlines, but becoming visibly more distinct until at length there stood as natural a tree as ever I had seen in my life—a mango tree about fifty feet high and in full foliage, with mangoes on it.'

As the observer approached or receded from this 'illusory' tree, 'its outline became blurred and faded, until it completely vanished'; but as he returned to his original position the tree appeared again, 'growing more distinct until it resumed the same marvellous reality.' Other onlookers only saw the tree from the places on which they originally stood. Two English officers saw nothing, but they had not witnessed the performance from the commencement. This fact might seem to point to a sort of semi-hypnotic suggestion, but we learn that mysteriously produced mango-trees were seen five times by Dr. Hensoldt, and on one occasion he succeeded in approaching and touching, climbing, and even photographing the 'imaginary' tree! He thinks other marvellous appearances might have been photographed had the camera been ready. The 'rope trick' is described by Dr. Hensoldt, who saw it four times, 'and the mystery seemed only to deepen with every repetition.'

Dr. Hensoldt resolved to seek initiation into the mysteries of 'Yoga Vidya,' and spent nearly six months with a sage living in a ruined pagoda-monastery in Kashmir, from whom he learned, if not the supreme secrets of supernormal power, at least the bases of a more advanced conception of what constitutes existence.

The teacher's method was peculiar, if indeed there was either teaching or method. He proved to his would-be pupil that by clairvoyance he had been aware of his coming and of many of the details of his journey, and Dr. Hensoldt has no doubt that knowledge of passing events is frequently acquired and spread in this manner by seers in widely separated places. On one occasion the adept took the doctor into a perfectly dark room to show him some manuscripts, and on being reminded that nothing could be seen, 'Oh, I forgot,' said the adept calmly, and instantly the room was flooded with light which seemed to come from no assignable source, but to pervade the room without extending one inch through the open doorways. On another occasion, as they entered a cavern in an 'enchanted rock,' the adept converted the handle of his pupil's geological hammer into an impromptu torch, and when they reached daylight again through narrow and tortuous passages, the rock, which stood in a bare plain, was no longer

to be seen. Retracing his steps through the subterranean passage, the explorer found the rock visible and tangible as before. This magical disappearance and reappearance does not appear to have depended upon the adept's presence, for the phenomenon was 'repeated over twenty times during the course of the next three months—always with the same result.'

The true adept, says Dr. Hensoldt, 'can place himself in the clairvoyant state within a few seconds by mere will-power, whereas the common fakeer identifies the phenomenon with the crystal, the mirror, or the magic cup.' The adept could read the doctor's thoughts, and replied to them with readiness and precision; the taciturnity and seeming unsociability of adepts is explained by saying that 'while apparently mute, these men carried on an active conversation with each other, having risen above the necessity for speech.'

Dr. Hensoldt found that 'there is no such thing as a course of studies laid down by the esoterics; no amount of hard work in studious reading would materially assist the searcher for truth; the long years of probation and self-denial have no other purpose than to test the endurance and personal character of the Chela.' The master requires to assure himself, by almost incredible precautions, that the pupil seeks truth for its own sake and not for mere personal or selfish ends, and further, that he will prove a safe and worthy custodian of the traditional secrets. In a parting conversation the adept said:—

'What you have got to get rid of is the fundamental delusion of *matter*. There is no such thing as matter. The things you seem to behold are simply the products of your own mind. People forget that it is not the eye that sees, the hand that touches, and the ear that hears, but the mind—or let us say the brain, if you like that term better. The fact that you see an object does not prove its existence, but simply proves that something is going on in your mind. Where will you find two human beings who hold the same views even in regard to the most trivial of objects? *Your world is not my world*, and mine again differs from that of everybody else: why? No two *minds* are alike, and therefore no two worlds. This discovery was already made by the Rishis at the time when the Upanishads were compiled. In dreams the world is as real to you as in the waking condition; you can hear, see, and feel things which are equally devoid of existence. The phenomena of hypnotism have their explanation in the fact that if someone can alter your *mind* in a given direction, the "world," as a matter of course, will alter *with it*, and here we come back to the eternal truth that the so-called universe, after all, is *maya* or illusion.'

## PICTURES BY MR. JAMES ARCHER, R.S.A.

Mr. James Archer, R.S.A., who passed away last year, was for many years an ardent Spiritualist, an Associate of the London Spiritualist Alliance, and a regular reader of 'LIGHT.' In recording his decease the 'Daily News' said: 'Scotland loses one of her best artists and portrait painters; a man whose work was admired not only in Great Britain, but in the United States and in India.' Mr. Archer left a number of pictures, and as it has been thought that friends might like to purchase some as mementos, a number have been sent for exhibition to the office of 'LIGHT,' where they are now on view. Two of the largest have been purchased since they reached us a few days ago; the subjects of those which remain are, 'A dream of fair women'; 'And the Lord turned and looked on Peter'; 'Excalibur, that rose from out the bosom of the lake'; 'Sir Galahad finding his path illumined by the Holy Grail'; 'Sir Tristram riding through the woods' and 'The Riddle of the Universe.'

THE MEANING OF CHRISTMAS.—In a little sixpenny book, issued by the Power Book Company, Wimbledon, arranged for sending out as a Christmas greeting, entitled 'Jesus-mas or Christ-mas?' Mr. Samuel George explains the difference between the traditional Christmas—which, as it relates to outward matters only, he says ought to be called Jesus-mas—and the true Christmas of the soul; the rising in our minds of 'the Spirit which was in Jesus and called Christ, and which is the same Spirit in all who are awakened spiritually.' 'Christ is spiritual understanding, Jesus is practical demonstration.'



## LIFE AND MATTER.

Sir Oliver Lodge's new book on 'Life and Matter' is largely a reprint, with additions, of articles which have appeared in the 'Hibbert Journal,' and most of which have already been noticed in 'LIGHT.' It also includes a paper read to the Synthetic Society in 1903, and an article reprinted from the 'North American Review' for May, 1905. Besides being a reply to Haeckel's views as given in 'The Riddle of the Universe' and 'The Confession of Faith of a Man of Science,' this book aims at giving a more precise idea of what science teaches and what it does not teach. Particularly important to bear in mind is the explanation as to energy and its conservation, showing wherein life differs from energy, and indicating that life belongs to another category than those of matter and energy.

The author first discusses Monism, showing that it may be transcendental, idealistic, or materialistic, according as we conceive an unknown absolute reality, or mind-consciousness, or, thirdly, a fundamental 'substance,' to be the one sole basis of everything. He makes a vigorous attack on Haeckel's 'Law of Substance,' which is described as a kind of combination of the doctrines of the conservation of matter and the conservation of energy, and shows that in this respect, as in others, Haeckel's monism consists in the arbitrary lumping together of two distinct and separate conceptions. Not only is it unwarrantable, in Sir Oliver's view, to regard matter and energy as one thing instead of two, but the doctrines of the conservation of energy and of matter rest on different trains of reasoning. Of Haeckel's 'extravagant pretensions,' he says:—

'Thus we are led on, from what may be supposed to be a bare statement of two recent generalisations of science,—first of all to regard them as almost axiomatic or self-evident; next, to consider that they solve the main problem of the universe; and lastly, that they suffice to replace the Deity Himself.'

After explaining 'what these physical laws really assert,' Sir Oliver proceeds to speak of 'Mind and Matter,' bringing out very clearly the facts that the body is merely the organ of the soul, that the brain is the means whereby mind is made manifest, and that mind is not limited to its material manifestation. 'Mind may be incorporate or incarnate in matter, but it may also transcend it.' Similarly, life transcends energy; it is not energy any more than mind is matter; the presence or absence of 'life' makes no difference to the total sum of energies. The essential feature of life is not energy, but the power to guide energy. On this point Sir Oliver Lodge says:—

'Matter possesses energy, in the form of persistent motion, and it is propelled by force, but neither matter nor energy possesses the power of automatic guidance and control. Energy has no directing power, and inorganic matter is impelled solely by pressure from behind. An organism animated by mind is dominated by intangible influences. An intelligent animal which is being pushed is in an ignominious position, and resents it; when led, or when voluntarily obeying a call, it is in its rightful attitude. The essence of mind is design and purpose.'

Thus only by taking life and mind out of the physical category altogether, can we explain their powers of control and guidance. In the final chapter Sir Oliver gives a 'further speculation as to the origin and nature of life,' which is so remarkable and so closely reasoned that it is difficult to summarise. He refers to the influence of mere mass or size, and to researches which show that the water molecule is in all probability composed of many of the theoretical molecules of water loosely aggregated together, and thereby obtaining an enhanced power of solution and dissociation of other bodies. 'Such an unstable aggregate of matter may serve as the vehicle for influences wholly novel and unexpected.' In a word, in such complexes of molecules he finds the possible origin of the organic cell, and therefore of the most elevated terrestrial beings. But life has never been spontaneously generated. It may be 'not only ultra-terrestrial but imma-

terial, outside our present categories of matter and energy; as real as they are, but different, and utilising them for its own purpose.' Though there are some who 'try to think' that life is generated out of the 'material molecular aggregate,'

'there are others who recognise in this development a contact between this material frame of things and a universe higher and other than anything known to our senses; a universe not dominated by physics and chemistry, but utilising the interactions of matter for its own purposes; a universe where the human spirit is more at home than among these temporary collocations of atoms; a universe capable of infinite development, of noble contemplation, and of lofty joy, long after this planet—nay, the whole solar system—shall have fulfilled its present spire of destiny, and retired cold and lifeless upon its endless way.'

## A GHOSTLY REMINDER.

The Rev. Father Hubert, of the Order of Passionists, mentioned in one of his sermons recently that a deceased member of the Order visited and spoke to him in the monastery at Ardoyne, Belfast. He is reported to have said that:—

'One night after he had retired to rest in the monastery a knock came to his bedroom door. A similar knock was also heard by another Passionist father, who occupied the adjacent bedroom. Both opened their doors, and both saw the figure of a Passionist father parading the corridor, and finally disappear—"melting into thin air." Similar knocking was repeated on other occasions, on one of which Father Hubert accosted the apparition in the presence of other Passionist fathers. The apparition spoke and said that he (the preacher) had not fulfilled a promise made to him when in the flesh, to pray for him a certain number of times on certain occasions.

'Father Hubert then told the astonished congregation that he had made this promise to a Passionist father, since deceased, whose ghost the apparition was recognised to be by himself and two others of the fathers who had witnessed it. He had overlooked performing the promise, but since this extraordinary reminder from the other world he had said the prayers for the repose of the soul of the apparition, and the ghost had not appeared again in the monastery.'

'So far from the apparition being "startling" or "sensational," it was not the first, second, or even third visitant from the other world that had been seen in the monastery at Ardoyne. "In fact," said the rector, "there is not a religious Order such as the Passionist community that has not records in its annals of numbers of instances where ghosts or apparitions have appeared under somewhat similar circumstances. This is a spirit world, and the reason that more apparitions of the departed do not appear to their friends is on account of the fear and dread and nervousness of the living."'

Father Hubert further stated that he had 'seen, met and interviewed at least two other apparitions,' who were not clergymen in earth life.

## THE RISE OF MAN.

A couple of interesting pages are devoted by Sir Oliver Lodge in his new book, 'Life and Matter,' to the story of how man first acquired self-consciousness as a necessary part of his evolutionary process. He says that 'our ancestors invented legends to account for it—legends of apples and serpents and the like,' and continues:—

'The truth embedded in that old Genesis legend is deep; it is the legend of man's awakening from a merely animal life to consciousness of good and evil, no longer obeying his primal instincts in a state of thoughtlessness and innocence—a state in which deliberate vice was impossible and therefore higher and purposed goodness also impossible; it was the introduction of a new sense into the world, the sense of conscience, the power of deliberate choice; the power, also, of conscious guidance, the management of things and people external to himself, for preconceived ends. The reins were then being placed in his hands; he was allowed to begin to steer, to govern his own destiny and take over some part of the management of the world. The education of the human race is a long process; but the words of the old serpent were true enough; once open our eyes to the perception and discrimination of good and evil, once become conscious of freedom of choice, and sooner or later we must inevitably acquire some of the power and responsibility of gods. A fall it might seem, just as a vicious man sometimes seems degraded below the beasts, but in promise and potency a rise it really was.'

\*'Life and Matter: A Criticism of Professor Haeckel's "Riddle of the Universe."' By SIR OLIVER LODGE. London: Williams and Norgate, 14, Henrietta-street, W.C. Price 2s. 6d.



## SCHOPENHAUER MANIFESTS TO AN ADMIRER.

About fifteen years ago I was greatly fascinated by the study of Schopenhauer's philosophy, and every spare moment found me with one or other of the two volumes of 'Die Welt als Wille und Vorstellung' in my hand. I was longing for a solution to the enigma of life, which seemed 'little better than a dreary farce,' 'an antic, half sane and half frantic,' and the study of Schopenhauer's thought, far from having a depressing effect, filled me with the greatest joy, for he speaks with no uncertain voice of the intuitive conviction that the spirit of love, which prompts to self-sacrifice, can never perish. Physical being is not to him the alpha and omega of all being, for he says: 'Thou shalt strive to attain Nirvana, not as some have ignorantly supposed a condition of blank unconsciousness, but of far more intense and beneficent activity, for as we rise higher in the scale of Nature, our opportunities become greater, our work for others ever grander and more far-reaching, and infinite wisdom and infinite power mean only infinite capacity for service, because they are directed by infinite love.'

In March of last year, while living in Chicago, I was admitted to a circle all the other members of which possessed clairvoyant power, and it was at my first visit to this circle that I gained the conviction that Schopenhauer had known of the love and gratitude I had felt for him. Soon after taking our seats a lady inquired whether I read Greek or Latin, and said: 'I see a spirit standing beside you, with one hand laid on your shoulder and in the other hand he holds a book, upon the pages of which a very bright light is shining. The type is not English and the print is very black and distinct though the paper is very poor in quality and soiled with age.' She went on to say that it was without illustrations, and bound in a plain library binding. Not being able at the moment to recognise the book, I asked for a description of the spirit. She replied: 'He is a short, strongly built man, with a large head, forehead very high and broad, the eyes blue, deeply set and penetrating, large and prominent nose, and a very broad chin; the mouth is large, and has a pleasant expression about it. He is saying something, but I do not understand the language he is speaking, though he is speaking very clearly and distinctly.' As I listened to this description there came to me recognition of both man and book. Schopenhauer! I had held that book in my hands many scores of times, and Schopenhauer's picture had hung for many years on the wall of my room, so that I knew his features by heart. But, to further assure myself, I asked the seeress to endeavour to repeat what he was saying, for I should understand it if she but stammered it. Thus urged, she endeavoured to do so, but could not, and it was only after repeated urging that she stammered out, slowly and with effort, 'Ich—habe—gebust.' 'Ich habe gewusst!' I exclaimed ('I have known'), and then she stopped, unable to proceed. But that was enough to convey to me the idea that he 'had known' in those past years of the grateful affection I had felt for him, and had come to let me know that he had known, while, at the same time, giving me the most striking testimony I could have received of the survival of consciousness and personality. The words 'Auf Wiedersehn! mein Herr!' (au revoir, sir!) were all that she could give further, before the form disappeared. But those few words, with the description of the book and the spirit, had brought me the unshakable conviction that Schopenhauer had in very deed been standing at my side. My delight was unbounded, to the no little astonishment and amusement of the other members of the circle, no one of whom had ever read a line of Schopenhauer's works, none knew German, nor had the lady who saw and heard the spirit ever so much as heard of Schopenhauer, and I had but recently made the acquaintance of the members of the circle and they could by no possibility have known of what had taken place fifteen years before.

At the next meeting of the circle I took the very book I had so often had in my hands, and also the picture of Schopenhauer, and both were recognised by the seeress. I also related, what I had in the meantime recalled, that at the time when I was

devoted to the study of his thought, I could never think of him as 'dead,' but I often felt a strong sense as of his being present and aiding me to grasp his meaning. This occurred fully ten years before I knew anything of the possibility of spirit communication, at which indeed, like many another, I was inclined to scoff, before I had proved it true.

WALTER C. SMITH.

## 'THE SHADOW OF A CHILD.'\*

A charming little Christmas booklet, with a reprint of one of William Blake's allegorical conceptions as a frontispiece, has just appeared. It is called 'The Shadow of a Child,' by Michael Wood. It is a mystical imagination thrown into the form of a dream. The *Weltschmerz* is present to the writer, as it cannot but be very specially to many at the present time, when a member of the European family of nations is going through the throes of a great agony, and social problems in our own country are forcing themselves upon the attention of all.

The leading idea in the little dream-story is contained in the verse on the title page:

'Though Christ a thousand times  
In Bethlehem be born,  
And not within thyself,  
Thy soul will be forlorn.'

But there is something added also in the expansion of this idea, namely, the reminder that the Christ-germ, even before it has fully come to birth, lies latent in the being of the most undeveloped and even of the most criminal. The writer suggests that the consolation, the only consolation, for a soul oppressed by the sense of the sin and evil which presents itself to us in this stage of evolution, lies in the recognition that every better impulse of goodwill, in sinners as well as in saints, is the very breath of divine life, and that the individual thus inspired is an integral portion of the One Spirit who is holiness and wisdom. The story suggests further that the manifestation of the divine life in a new-born child, which is the theme of the Christmas festival, is to the world a perpetual reminder that only those who become as little children can enter the kingdom. Many years ago a sermon by Stopford Brooke appeared, bearing the title 'The Childhood of God.' It carried one back, further than two thousand years, into a region where years are not at all, but where a Being is forever consciously experiencing the ideal purity and loveliness of which every child is the unconscious and partial reflection, and of which the Child born in Bethlehem is the typical expression and symbol.

I should like also to recommend to those attracted by this kind of book, another by the same author (price 7d., post free, to be obtained from S. Mahal Workshop, Bushey), called 'The Secret of the Child.' It is a little poem, and the nature bits alone make it worth buying. But the little poem will be chiefly appreciated for the same idea as that in the other booklet, the mystical conception of the Eternal Child, 'who waxed and grew to the stature of a man' in One Ideal Son of Man, in order that every child of man might attain unto the measure of His stature. The following beautiful lines are taken from the opening 'Hymn to God the Father':—

'Come in the perfume of the earth,  
In the swift hour of spring's new birth,  
Thou mighty ever-patient King  
To Thee as Babe Thy servants sing.  
Come in our hearts and minds that we  
In saint and sinner Thee may see.

Come Thou in evil, Lord, that we  
May know its foulness and may flee.  
Thou, Thou alone, dost give the light  
That maketh Thy angels to seem bright.  
Wert Thou not with us, Lord, when we  
Do fail and sin, we could not see  
That ill were other than the right,  
For Thou alone dost give us light.'

H. A. DALLAS.

\*'The Shadow of a Child.' Published by Mr. Sidney Mayle, 70, High-street, Hampstead. Price 4½d. post free, or six copies for 2s. post free.



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

SATURDAY, DECEMBER 9th, 1905.

## Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

### THE NATURE AND ORIGIN OF LIVING MATTER.

Just at the right moment, Mr. T. Fisher Unwin has published Dr. H. C. Bastian's important work on 'The Nature and Origin of Living Matter.' It is a substantial work of over 340 pages, with 245 immensely interesting illustrations from photomicrographs. It is learnedly yet simply written, though, of course, the unlearned reader might be bothered with technical terms that would call for a good modern dictionary always at his elbow. Barring that, it could be read by anyone with ease and possible pleasure, especially with the help of the beautiful illustrations.

The subject is, at the present time, one of extraordinary interest, towards which experiments and inquiries from many directions are converging; and we should not be at all surprised if, within a few years, a revolutionary disclosure were to be made by Mother Nature in response to the questioning of her children. She must have been smiling for a long time at our engaging assurances, so precocious, so childlike, so assertively yet so limitedly knowing. Glorious old Mother Nature! how patient she is, how slow, how discreet in answering our prayer, 'Give us this day our daily bread'!—doling out to her little philosophers and scientists, to her discoverers and seers, precisely the food that each one, from age to age, can eat and digest!

To-day, because we have lately been 'good,' putting aside our masterful materialism, and listening to 'the still small voice' of the spirit, she is half-promising more than the 'daily bread'; and a substantial slice of cake is suggested: and it will be a substantial slice of cake indeed if she lets us into the secret of the origin of life. It is quite possible; and the disclosure would interest the thoughtful theologian as well as the anxious chemist,—the materialist, if there is one left, as well as the spiritualist.

Dr. Bastian, in this thoughtful work, ingeniously leads us on to his conclusion, that life is not a separate something 'existing of and by itself.' He is insistent upon the Correlation of the Vital and Physical Forces, and by numerous subtle routes tries to land us at the inference that certain molecules, treated in a certain way, 'undergo a rearrangement and combination whereby they are converted into living protoplasm,' this leading to the conclusion 'that there is a natural aptitude for the molecules of certain compounds to fall into the more complex modes of combination that exist in living matter.' And, of course, it must be borne in mind that by 'living matter' is meant living matter of an exceedingly minute and elementary kind: but that is all which is required. Dr. Bastian only asks for a thread bridge. Grant him the possibility of

'non-living' molecules thrilling themselves into a speck of protoplasm, and the trick is done.

In saying this, and in putting a high value upon this work, we are not saying that we side with him against Darwin, Weismann, and perhaps Herbert Spencer: we only say that Dr. Bastian is possibly on the winning side to-day and that he is to be reckoned with.

In a well thought-out conclusion, he shows the bearing of his doctrine upon various subjects of first-rate importance, and gives a glimpse of its revolutionary value. For instance, as to the age of the solid earth and of the existence of life upon it. The Darwinian doctrine requires the origin of species in limited areas, and then subsequent distribution; and this, Darwin admitted, involved cases of extreme difficulty: but he shrank from the 'miracle' of special creations, and preferred to let the difficulties stand in reserve. But Dr. Bastian shrewdly suggests that he requires no miracle, but that, in postulating multitudinous centres of origin as possible, he appeals to the uniformity of natural phenomena in space and in time.

His doctrine also entirely readjusts the time demanded for the origin and distribution of species:—

If, instead of believing with Darwin that 'all the living forms of life are the lineal descendants of those that lived long before the Cambrian epoch,' and that 'all the organic beings which have ever lived on this earth may be descended from some one primordial form,' it should be admitted that life originally started from multitudes of centres (as the uniformity of natural phenomena would demand); that, from the earliest stages of the earth's history up to the present time, new starting-points of simplest forms have been ever taking place all over the surface of the earth, we may see, not only how many of the facts concerning 'persistent types' may be explained, but also how the time needed for the whole evolution of life upon the globe may have been far less prolonged than biologists have hitherto supposed.

But we must not be tempted farther into exposition. There would be no end to it. But there is one grave subject which we cannot pass over. If we dismiss life as a separate communicable entity, and regard it simply as the result of a certain evolution of molecules under the treatment of natural law, it may be held that we put God farther away than ever. If it were so, we should have to admit it and make the best of it; but we incline to the contrary view. God was farthest off when He was imagined as a far-away Person seated in a distant Heaven, upon a great white throne. He was brought nearer when He was regarded as in some sense one with Nature. But He comes nearest of all when He is discerned as the secret soul of everything that exists—the 'Father of our spirits' and Lord of the atom's power. Creation is a perpetual process. It is a ceaseless emerging, and the emerging is the unveiling of a hidden Creative Power. Every atom is a forthcoming, into another plane, of some force which we can only call 'spiritual,'—not knowing what we say. It is the great secret of the Unseen and of God.

This, Dr. Bastian sees, and his wise and reverent concluding words reveal that:—

As I have endeavoured to show, there are good reasons for the conviction that the same Forces which are now in action within and around us, have been and are constantly operative throughout the whole Universe—everywhere producing the most uniform and complex results which combine in testifying to the existence of one supreme and all-pervading Power of which these results are the phenomenal manifestation.

SIR OLIVER LODGE ON RELIGION.—The lecture delivered by Sir Oliver Lodge at the City Temple on November 2nd, on 'Science and Religion,' has been reprinted from 'The Christian Commonwealth,' along with the report of the discussion which followed it, and may be had from the office of that paper, 73, Ludgate-hill, E.C., price 3d., post free. The lecture gives a brief outline of Sir Oliver Lodge's views, and forms a summary of his argument as presented in his book on 'Life and Matter,' which we review on p. 580.



# THE SCIENTIFIC APPREHENSION OF THE SUPER-PHYSICAL WORLD.

BY MR. W. L. WILMSHURST.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of November 30th, 1905; Mr. H. Withall, vice-president, in the chair.

(Continued from page 573.)

## CONSTRUCTIVE HYPOTHESIS.

We have reached a stage in our argument where it becomes possible to consider certain hypotheses in regard to the super-physical world: (1) its inorganic structure; (2) the nature of the life that inhabits it; and (3) interaction between it and the physical world.

1. As upon the physical plane investigation of material conditions has preceded the study of mental realities, so it will be convenient in dealing with the superphysical to follow the same order of inquiry. Now, physics, in first postulating the presence of an all-pervading medium and then resolving gross matter into that medium as its primal constituent, has opened up to us some of the most extraordinary mental pictures it has ever been the fortune of the human intellect to contemplate. It invites us, as Hegel once said of the study of philosophy, to stand on our heads. And our amazement gradually increases as we behold the abstruse technicalities of science to be invested with an undreamed-of moral value, and perceive that by the intellectual investigation, pushed to the limits of human understanding, of the remoter parts and more secret laws of Nature, we come to hear 'large, divine, and comfortable words' of truth, which not merely confirm our deepest intuitions, but tell us also of eternal principles, ruling in those ulterior planes and dimly discerned in this, obedience to which is, for our peace, as essential 'in earth as it is in heaven.'

We have not yet become habituated to the conception, so utterly subversive of all preconceptions based on the evidence of sense faculties, that we live and move not in a void but in a solid, not in a vacuum but in a *plenum*. Like the harmless, necessary phagocytes that swarm within our bodies, microscopic beings to which the confines of our blood-vessels constitute all their universe, so we human mites and all the stellar systems have been conceived as ranging about within the stupendous organism of some vast Being to whom, for whose well-being, we, too, are necessary. But separating for the moment in our thought the material from the mental constituent, we are constrained to view the Cosmos as a rigid solid, of which the invisible and, to us, apparently void portion is by far the greater, and, inferentially, must be by far the more important factor. Conceive to yourselves a large block of pure, flawless ice or glass, and imagine some strain, electric current, or other form of energy applied to it in such a way that certain particles of the block respond to the strain, so that the virgin block instantly becomes studded with innumerable fractures, nodules or groups of particles more closely concentrated than before. (This example is convenient but is, strictly, erroneous, for according to the vortex theory matter is not a concentration of, but a hole in, the ether; it appears to us as a concentration, but, again, appearance is in conflict with reality; to a superphysical being our material world would be relatively an unreality, and his a reality.) Imagine further the energy to be withdrawn or the current reversed, and the concentrated particles to be capable of flying back to their original state and position; the modulated block becomes virgin again, 'as clear as crystal.' This imaginary experiment illustrates very crudely the supposed process of creation of the earth and stellar worlds, for their constituent matter is now shown to be a discontinuous substance, 'a complex of energies which we find together in the same place.' At the fiat of some mighty energy working in the invisible they have become manifest; at the withdrawal of that fiat they would cease to be; a momen-

tary relaxation of the will which holds the objective universe together would cause it instantly to dematerialise\* and, as foretold by Shakespeare's prophetic intuition, 'like an insubstantial pageant faded, leave not a wrack behind' (a truth the significance of which cannot fail to be apparent to those who have witnessed the manifesting and dematerialising of forms by invisible intelligences better skilled in the laws of matter than we).

From this mental picture of the material Cosmos two consolatory certainties become clear to us. First it is a unity; whether finite or infinite in magnitude, despite its myriad modifications of form, a true *Unum-versum*, in which, save relatively to sense perceptions, there is no up or down, no near or far, no past or future, in which no part can be intrinsically greater or less than another, and the inherent energy and (or) material substance of which, however gross or rare for the time being, must be eternally conserved, as physical science indeed claims that they are. And secondly, if, by the displacement of the geocentric theory, and the consequent relegation of our earth to insignificance in relation to the All, our world be thought to have lost dignity, and humanity to be a negligible trifle amid the vast totality (and the thought has darkened many minds),† that seeming loss has been a thousandfold restored. That is a purblind philosophy which says, as Dr. Darwin despairingly said the other day,‡ that our world is 'a puny planet, circling round a star of inferior rank.' Relatively to other worlds of course it is; but it is one that is knit in common kinship of constitution and material with the rest: all are members one of another, not so much separated as unified by that invisible medium of which all things visible are but the temporary excrescences. While we? We are no exiles from the heart and providence of the Eternal Parent Who makes the entire Universe His dwelling-place, and Whose Mind must be at least conterminous with His vesture of Matter, but offspring, 'ray-children,' miniatures of Him, placed—demonstrably placed—within the very body of His Being. And what of high and good and beautiful our puny souls can thrill to, is, we may be assured, no less freely distributed, though perhaps infinitely more readily responded to, in the remotest star, and in those awful, seeming vacuities of space, which lose their dread for us when we realise that they also, and not alone the sidereal creation, are the very Temple of the immanent God.

The comparison here made of the material Cosmos to a block of glass within which we are encased is, I think, justified on grounds other than those which physical science suggests. I hope no apology is necessary for being eclectic and laying under contribution other sources of suggestion in support of the hypothesis I am endeavouring to substantiate, viz., that the supersensual substrate of the physical plane is the gross matter of the superphysical plane. In pre-scientific days, before ether, as such, was thought of, or any such conception of the material Cosmos upon reasoned lines as is now possible to us was practicable, this idea of a solid gelatinous universe, parts of which had not yet become precipitated into physical form, seems undoubtedly to have been present to many minds. Now, thought always precedes action; a man's deeds are his objectified thoughts; and, arguing from the microcosm to the macrocosm, we perceive the possibility of the phenomenal world having undergone a noumenal pre-existence. In the scriptures of all the great religions, and in the Platonic philosophy, this idea obtains. References to celestial designs and occurrences, to conflicts between organised spiritual forces of good and evil, to tragedies enacted upon spiritual planes 'from the foundation of the world,' and destined to subsequent re-enactment upon the physical plane (like the phantasmal *simulacra* which are often seen to precede actual events in human life), occur in the myths of forgotten faiths, and in the scriptures of

\* 'Theoretically an explosive wave of automatic disintegration might be started through all matter which would transmute the whole world and leave but a wrack of helium behind.'—WHETHAM, 'Recent Development of Physical Science,' p. 245.

† E.g., 'Le silence de ces espaces infinis m'effraie.'—PASCAL, 'Pensées.'

‡ British Association Presidential Address, Johannesburg, August, 1905.



creeds now current. The clairvoyant seer of the Apocalypse, speaking of the material of the superphysical world in the metaphor readiest to him, describes it repeatedly as a 'sea of glass like unto crystal . . . clear . . . transparent glass.' Shakespeare's unerring judgment, again, tells in a wonderfully perspicuous passage of the contemplation by superphysical beings of, not our material bodies, but 'man's glassy essence.\*' But I refer especially to the traditions of the existence of a pre-mundane humanity clothed in a body of supersensual materiality, an example of which is to be found in that most wonderful record of speculative inquiry and spirit-communing running through the second Book of Esdras in our Apocrypha. Here (chapter iii. 4-7, and chapter vi. 54 in particular), man, spoken of under the generic title Adam, is taken for granted as having peopled a primeval spirit world, 'paradise,' or Eden, 'before ever the (physical) earth came forward'; and these protagonists of ours, it is asserted, were, in consequence of moral transgression, 'appointed to death,' to a cessation of their then condition; were doomed, in other words, to imprisonment in grosser matter; to become temporarily materialised spirits upon a lower plane than they had hitherto occupied. As the Biblical writer expresses it, 'The Lord God made coats of skins and clothed them.' Here, then, is the origin of the ancient and much misunderstood doctrine of the Fall: a fall in which moral lapse, if such there was, resulted automatically in material degradation, and one from which restoration to the pristine exalted condition was possible only along the gradual predestined lines of evolution through which we recognise our world now to be passing.

This digression into a sphere of thought with which science has no present concern may be permitted for the sake of comparing the conclusions of modern thought with old-world ideas of the genesis of things. Perhaps such a comparison may be at some time not without use, for, indeed, there is upon record a remarkable precedent for the formulation of scientific truth from the homologies of transcendentalism. It is not so well known as it might be that gravitation, and the laws of force, resistance and orbicular motion, were the result of the diligent study of metaphysical resemblances; that the great inductions of the master-mind of science, Sir Isaac Newton, which led up to our present conception of the ether, were based on the intuitive perceptions of the tutor at whose feet he did not disdain to sit, the humble cobbler, but master-mystic, Jacob Behmen.†

To pass on. The postulation of the ether by science marks the commencement of a new and unparalleled era of human thought. It is the basis upon which must be formulated the laws governing psychical phenomena. A few years ago, according to the acid humour of the statesman-chemist, the late Lord Salisbury, 'nothing more was known of this all-pervading entity except that it can be made to undulate.' To-day we have advanced a step beyond that nescient stage, though, to any but an expert capable of thinking in abstruse mathematical equations, comprehension of the subject is not easy. To avoid technicalities it may be said in rough terms that it is itself matter, so highly attenuated as possibly not to be gravitational (though this seems uncertain), but still ponderable matter;‡ 'a fairly close conglomerate of minute grains in continual oscillation . . . its structure may be fibrous like that of a bundle of hay; . . . persistency of strain in time with mobility of space.'§ It is far more complex than at first appeared, and, upon mathematical analysis, its existence and properties can only be accounted for on the hypothesis of other ethers within it, just as ether itself exists within the

denser atmospheric air. Its atoms are possessed of the silence of infinite motion, the sleep of a spinning top, so that in the mass it is to be thought of as a rotational elastic solid—a combination of qualities requiring some effort of thought to grasp; but we are upon, if not within, the borders of the superphysical, the fourth-dimensional and paradoxical, where a new order of thought obtains. Paradox, 'an inversion of ideas with regard to the universe,' begins with the hypothesis formulated, with the boldness which characterises genius, by Lord Kelvin,\* that 'the scholastic axiom that two portions of matter cannot jointly occupy the same space,' must in this case, 'without contravening anything we know from observation of nature, be denied; for ether and matter can both occupy the same space since matter is ether, or rather a hole in the ether.' And it has been further suggested by some acute thinkers† that as the earth moves along upon its endless way, its atoms, which may be conceived of as pre-determined in form and combination by complicated grooves in the ether or matrix of physical matter, become condensed or rarefied, dilated or compressed, according as the ether grooves, through which they pass, close or widen; thus accounting for the phenomena of radio-activity and the transformation of so-called chemical elements, the crumbling of atoms and the creation of new combinations of matter.

These conclusions indicate the extremely intricate connection and interdependence of physical and superphysical matter. We have been wont to think of them as dual; there is no reason why henceforth we should not think of them as one; dual only in manifestation, as are steam and water. The mechanical laws of the ether are not yet known; something of its potentialities is obvious from the phenomena of light and of the waves of electro-magnetic force artificially generated for the purposes of wireless telegraphy, which travel at the same rate as light, but differ from light-waves in length and their ability to produce vision. But what of its potentialities of which we are ignorant? When its laws come to be understood and it becomes possible to link up the further knowledge thence derived with that of psycho-physics, there will doubtless be at our disposal an intelligible and demonstrable explanation of those complex interactions of mind and matter classified as telepathy, clairvoyance, clairaudience, and psychometry, which at present rest outside the pale of official science through the absence of any known principle co-ordinating them with other recognised phenomena, and resemble that detached flotsam upon the ocean which signified to Columbus the propinquity of a new world. I anticipate even that, in due time, humanity, having developed sufficient moral stability to be entrusted with such terrible potencies, will acquire—as a few individuals have acquired—the ability to employ them; to harness to our practical use those secret forces, the manifestation of which now appears abnormal and supernatural to a race still but emerging from infancy. The mechanical functions of this invisible substance, ether, must needs, even from the little we know of it, be simply boundless; and this, looked at merely from our point of view upon the physical plane, and without reference to what must be patent to higher orders of unseen life and its possibilities of manipulation by them, as evidenced by many of the phenomena familiar to students of the occult. Eternally self-contained and self-conserved it needs must conserve also the record of all that passes within it. To it, there can be no doubt, are due the phenomena of hauntings and telepathy. From it deflections can be made to the sensitised consciousness of the clairvoyant and psychometrist in accordance with a law which has been recently formulated that 'whatever has at any time happened at any point of an extended being is happening there still, and will always happen there.'‡ Like a camera obscura of infinite dimensions, it registers every scene that falls within the range of its ubiquitous eye, and treasures up every public or secret

\* 'Measure for Measure,' ii. 2. To a superphysical being the material body would be invisible; but the etheric, or 'glassy' body, being of the same nature as his own, would be an objective reality. Whoever has looked through a human body exposed to Röntgen rays will the better appreciate the translucency of the physical form.

† Wm. Law, (in the 'Spirit of Prayer,' 1749) wrote: 'The illustrious Sir Isaac ploughed with Jacob Behmen's heifer.' Newton's own words, in deducting planetary attraction from the fact of Love, were, 'Ideoque dici possit de uniformitate ea, quod et in corporibus animalium'.

‡ Sir O. Lodge asserts it is not matter, but substance. Professor Mendeleef has estimated its atomic weight, on the assumed validity of a Periodic Law formulated by him.

§ Whetham, 'Recent Development of Physical Science,' p. 279.

\* 'Baltimore Lectures on Molecular Dynamics.'

† See Professor Osborne-Reynolds 'On an Inversion of Ideas as to the Structure of the Universe' (Cambridge University Press), and C. H. Hinton's 'New Era of Thought' (Swan, Sonnenschein and Co.).

‡ By Dr. W. P. Montague, of Columbia University, New York, in 'Hibbert Journal,' 1903-4, p. 290, where the principle is elaborated.



thought that is projected into it, 'whether it be good or whether it be evil.' Not without good reason has it been termed the 'cosmic picture-gallery,'\* *Memoria Mundi*, the Judgment-books, the Recording Angel.

As it is both useful and of interest to make constant cross-reference from the progress of Western Science to the sagacious insight of the speculative philosophers of Greece and India, we may supplement the foregoing conception of the ether and its functions with the significant words of the Hindu *Isopanishad* (circa B.C. 500):—

'The Atma (the *Autos*, Self or Body of Deity) does not move; is one; is swifter than the mind; the senses reach it not, as it is the foremost in motion. It goes beyond the others in rapid motion while itself at rest; in it the Recorder preserves the actions. . . Whoso seeth all things in that Self, and Self in everything, from That he will no more hide.'

Concurrently with our advance into the *penetralia* of the Cosmos along the lines of physics, an auxiliary road of approach is being opened for us by mental science; by the ascertainment of the principles of our own consciousness. Given an Ego with an imperishable reality of its own, independent of the physical order, and functioning through the limitations of the mortal brain, what does it perceive and how far are its perceptions likely to be true or false to other fundamental realities?—that is the problem of psychology. The ordinary animal man, equipped for the material struggle for life, and unconscious of any but utilitarian ends, is as a rule satisfied with the world as it appears to him; the world is real to him since he lives in it; he knows and wants to know no more. But if he be constrained to take consciousness to pieces and examine its content he finds it adjusted merely to rudimentary, embryonic purposes, and that what he has regarded as real and objective is so only upon its own plane, but is from the higher plane, to which *ex hypothesi* he truly belongs, unreal and subjective. He experiences, to repeat Lord Kelvin, 'an inversion of ideas . . . without contravening anything that is known from observation of Nature,' and to him has come, as it came to the seeker for religious truth, as it has come for the seeker of physical truth, an echo of the voice of the Wisdom-teacher bidding him, Renounce: rid yourself of deceptive preconceptions if you would be born again and look with larger vision. As Kant once well put it: 'If the guilelessness of healthy ignorance needs only an organon to discover truth, the perverted intellect with its sham science must first have a cathartic.†

\* See the chapter under this title in Mr. Rāma Prasad's 'Nature's Finer Forces,' before cited.

† Letter to Mendelssohn (1766).

(To be continued.)

#### AN ITALIAN SPIRITUALIST BISHOP.

We learn from an esteemed correspondent at Rome that the Italian papers continue to discuss the strange phenomena at Ruvo and Bari, described on p. 557 of 'LIGHT,' and that a lively polemic is being carried on, in which 'an English Methodist joins hands with the Roman Church in asserting the diabolic agency of all such manifestations, and condemning all spiritualistic exercises.' To this view, however, there have been intelligent replies from Italian gentlemen of high position. We note especially the utterances of the Bishop of Ruvo, Monsignor Berardi, in an interview published by the 'Corriere delle Puglie' of November 25th. The Bishop stated that he had been several times appealed to by the parents of the boys, and having had Alfredo in his own house for some time, he was able to confirm the facts previously narrated, both as to their being transported from place to place, and as to the various phenomena produced through Alfredo, who obtained, by automatic writing, replies to the mental questions of those near him.

The Bishop narrates a curious incident at a séance at which three professors were present. On the table there was a piece of cardboard marked with the letters of the alphabet, and the spirit control, speaking through Alfredo, said that this should be made of wood. On being told that the investigators had no such board, the control replied that he had already

made one, which they would find in the kitchen. On searching, a triangle of wood, very carefully made, was found in a large saucepan; the control gave the name and address of the carpenter's shop at Bari in which he had made it. The Bishop had also had experiences of unaccountable movements of furniture in a house of his own, and it is interesting to find that this dignitary of the Roman Church, who was formerly an officer of Bersaglieri, has very pronounced views in favour of the possibility of spirit return. Here are some of his expressions at the interview in question:—

'The trouble is that we often take uncompromising exclusivism as our starting-point, whereas we ought to recognise a natural order of causes, operating in a natural manner.'

'I would have you reflect that there may be spirits at work, since spirits exist; we cannot see them, perhaps they do not see us, but the world of spirits may well act upon us, and, with God's permission, a spirit may exert its influence on a man. In the present case there are many phenomena which cannot be explained by the sub-conscious self.'

'The facts which occurred in my own house have led me to conclude that the world of spirits reveals itself in many manners; as the spirits take possession of a house, so they may take possession of a man; certainly the incident of the wooden triangle would make us believe that it was the work of a spirit, and a similar explanation is needed for the transportation of the bodies of the two young Pansini. I have read many books, and from these and mediumistic séances I consider that spirit influence cannot be denied. It has to be seen whether the spirit is good or bad. We must not separate faith and science.'

This prelate is described as a studious and liberal-minded man, who has outgrown certain antiquated modes of thought, and we hail with pleasure the signs of such modern enlightenment among the Italian clergy.

#### THE BASIS OF SPIRITUALISM.

In 'Reason,' published at Rochester, N.Y., U.S.A., the Rev. B. F. Austin, B.A., replying to a Congregational minister who asked: 'Do you base your belief in Spiritualism on the Bible?' says:—

'No. Spiritualism is not based on the Bible. It is much nearer correct to say that the Bible is based on Spiritualism.'

'Spiritualism is based on demonstration, reason, and life experiences. In its philosophy it embraces all demonstrated truth—all facts of science, history, and life. In its phenomena it embraces a demonstration of life's continuity and the unity of all life.'

'If asked for a reason for believing that our spirit friends have survived the shock of death and that we are in communication with them, the Spiritualist may answer: I have the same evidence that my spirit friends exist and speak to me, or write to me, or manifest to me, that I have that my friends in the body exist. I know that my mortal friends exist because I see them, hear them, touch them. It is the evidence of sense, of reason, of experience.'

'Again, I have the same evidence as that upon which historical Christianity is built up: the evidence of those who saw, heard, and touched the risen Jesus.'

'All the religions of the world are based on real or reported manifestations of the spirit realm.'

#### TRANSITION.

At his residence, Castletownsend, County Cork, Ireland, Sir John Joscelyn Coghill, Bart., J.P., D.L., passed to spirit life on November 29th, in the eightieth year of his age. He was a staunch Spiritualist, and had been many years a member of the London Spiritualist Alliance, and a regular subscriber, and occasional contributor, to 'LIGHT.' Sir Joscelyn Coghill was father of Lieutenant Coghill, who, with Lieutenant Melville, defended the colours at the cost of his life in the attack on the British camp at Isandula in the Zulu War. The late baronet is succeeded by his son, Mr. Egerton Coghill.

'THE ASTROLOGER'S ANNUAL for 1906' forms the monthly issue for December of 'Modern Astrology,' but it is complete in itself, and is intended to give 'a brief statement of astrological principles in the simplest and most attractive manner.' There are also some interesting stories and anecdotes which turn upon astrological readings and forecasts. A fancy sketch of an astrologer 'as he is supposed to be,' and a portrait of the Editor, 'Alan Leo,' are given as full-page illustrations.



### "AHRINZIMAN" PUBLISHING FUND.

We have received from Mr. F. Thurstan the following communication in reference to the suggestion which he made in 'LIGHT' of November 25th:—

PROPOSAL FOR ESTABLISHING A PERMANENT FUND TO HELP THE PUBLICATION OF PSYCHIC WORKS.

First List of Subscriptions (to December 1st).

	£	s.	d.
Mrs. Lloyd (first donation) ... ..	100	0	0
C. S. ... ..	5	0	0
G. M. C. ... ..	1	1	0
F. E. P. ... ..	1	1	0
Miss H. N. ... ..	1	1	0
Mr. J. E. Flower ... ..	0	10	6
	£108	13	6

Further subscriptions, however small, will be thankfully received. An edition of 2,000 costs £150 for printing and binding alone.

FREDERIC THURSTAN.

Riversfield, Old Windsor.

### LETTERS TO THE EDITOR.

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

#### 'Spiritualism in the Bible.'

SIR,—I have just read a little work under the above title, by E. W. and M. H. Wallis, and was much struck with the care and attention bestowed on the subject, to enable the connection between Biblical and Modern Spiritualism to be clearly discerned by those who care to study the question.

It seems to me, however, that the writers have considerably impaired the usefulness of their book by their representation of the teaching of Modern Spiritualism. There is much that is repugnant to an ordinary Christian in their method of dealing with the subject, and if Spiritualists have to rely on the belittling of the Saviour's powers to prove their case, they will surely repel many an aspirant after knowledge who, under other conditions, might have become an ardent believer in Spiritualism. I hope, therefore, you will open your columns to one who would like to say something from the other point of view.

In the first place, I think, there was no necessity to take up such a position; nor, in the second place, are there grounds for certain of the assumptions.

We are told that 'Bible readers are, as a rule, considerably surprised when their attention is drawn to the fact that the majority of the remarkable manifestations of spirit power recorded of Jesus, took place only under favourable conditions and in the absence of hostile observers, yet such is undoubtedly the case.'

If this amazing statement may be taken as meaning that the Lord Jesus practically had to secure the same 'favourable conditions' which modern Spiritualists are so anxious about, before He could give manifestations of His spirit power, then, as it cannot be substantiated by the Gospels, it is a great pity it was ever made.

If Spiritualism is anything it is a living truth which sprang out of Christ Himself, and was made manifest in Him all through His earthly life and after He departed from us.

Pure spiritualism was a natural attribute of Christ, and the records of His life show that He performed His mighty works without the faintest attempt at preparation, and with that wondrous facility and certainty which caused His disciples to cry out: 'Of a truth thou art the Son of God.'

He required no cabinets, no darkened rooms, none of those mysterious surroundings which modern Spiritualists seem to regard as essential conditions in their séances. His spiritualistic gifts were always to be had for the asking, and His miraculous healing powers were always exercised in the interests of those who came to Him in humility and faith.

By the way-side and on the sea, in the private house and public synagogue, on the mountain-side and in the valleys, and in the open sunshine or in the softened light of an inner chamber, were His manifestations of spirit power given at the moment, just as occasion demanded. Nothing was arranged beforehand, no preparations were made to ensure favourable conditions; there was a suffering one who needed help, and at once the Healing Spirit sprang forth to open the blind eyes, to straighten out the crooked limbs, or even to give back life to those who had been dead.

Many of His great works were performed on the spur of the moment, in the presence of hostile critics, and bitter, unrelenting foes; but little recked the Master of these. Healing the sick of the palsy before the Scribes, restoring whole the withered hand, casting out the unclean devil in the synagogue, and the public raising of Lazarus from the dead, are examples of how little the Lord Jesus cared for His audience when a merciful work had to be performed, and of His complete disregard of those surroundings that Spiritualists of to-day set so much store by.

The Gospels say: 'And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them.'

'And Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.'

We should not overlook the important fact that all the Lord's works of healing were *miracles*, inasmuch as the effect was either instantaneous, or the cure followed so closely the command to be well as to be equally miraculous.

'Believe ye that I am able to do this? They say unto Him, Yea, Lord . . . and their eyes were opened.'

'Go show yourselves to the priests. And it came to pass, that as they went, they were cleansed.'

'Go, wash in the pool of Siloam . . . He went his way therefore, and washed, and came seeing.'

There was, in short, only a slight variation in detail; the general principle of healing remained the same. It was unchanging, certain, infallible, the only condition being the belief of him who asked to be healed, the sincere and earnest belief that such things are possible.

Then, as now, belief formed the basis of action; it was the fulcrum upon which turned the issues of life, and without it nothing could be accomplished. Every great work ever performed in this world sprang from *belief*, and not from disbelief. Steam, telegraphy, and all the wonders of modern physical science, sprang into existence through belief, and without belief we should be but a poor, witless, lost race. In Christ Himself belief was an essential principle. He could not have been what He was without belief, and He knew that only to those who had belief could He be of service.

It is further cited as an instance of Christ's failure to give manifestations of spirit power except under favourable conditions, that

'He did not many mighty works there because of their unbelief.'

But this is an assumption that is hardly warrantable from the context of the Gospels. There are numerous examples to be found all through these narratives of the Lord's life which conclusively prove that He had power at all times, and under any conditions, of performing His miraculous work promptly and effectually, and without preparation. He did no mighty work in His own country, and among His own people, simply because they could not or would not believe. They knew Him to be the carpenter's son; He had been brought up with them from childhood, and they regarded Him as one of themselves; as a man of no special attainments. They were sceptical of His miraculous powers, and scouted the idea of His divine origin. They did not believe, nor were they prepared to believe, and the Master knew all this perfectly well. He knew that if He performed any of His mighty works among them He would but excite their curiosity and compel their wonder, but the Son of God came not on earth for the purpose of 'showing off' His supreme powers to sceptics and unbelievers.

'For this people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed, lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.'

But that we may better understand the Lord's motives in refraining from performing His marvellous works among His own people, let us draw a parallel from among our own experiences.

What man among us to-day having great spirit power would care to exercise it if he found that the members of his own family and his friends and acquaintances were sceptical and unbelieving, and were prepared to treat his manifestations with mild wonder or open derision? It is certain that such an environment would cause us to refrain from offering any manifestation of our psychical power; we should pity the unbelief of our friends, but we should abandon any attempt to illumine their souls with the light of spirit wisdom, and we should leave them to the darkness of their blind ignorance.

Christ was Divine, but all through His life He preferred to work with human means, and measure mankind with human standards. All things were possible to Him, yet He invariably



employed human methods in dealing with the people among whom His life was cast.

It would have been easy enough for Him to *compel* the belief of His brethren and the people of His own village by some stupendous spiritual manifestation, but He came not among us to display His God-like powers nor to *compel* belief.

Man was then, as he is now, a free agent, free to believe or disbelieve, free to commit evil or do good. God does not compel, and Christ would not. To believe under compulsion is not to believe, and Christ knew this better than we do, and so He compelled not their belief, and left them to their blindness and hardness of heart.

Then, again, Spiritualism does not depend upon the fact of whether Christ performed 'less than three dozen' miracles, as stated on p. 65 of 'Spiritualism in the Bible,' or three thousand; nor upon the fact that only one of the four Gospels records this event, or but three out of four mention the other. Nor will it be strengthened and more firmly established by casting doubt on the events in the life of the Redeemer as described in these Gospels, and speaking of them, as a whole or in part, as 'uncorroborated wonders.'

It is true that the Saviour's ministry extended over but a few brief years, but during that period He worked incessantly for the good of mankind. His life was one of toil, a strenuous, self-sacrificing life, in which His own great powers were often sorely taxed. In nothing did He spare Himself, and we may be sure that His days were fully filled and His labour unceasing. Under such conditions it is not difficult to conceive that His miracles probably exceeded thousands instead of being 'less than three dozen.' St. John was probably nearer the truth when he said: 'There are also many other things which Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain the books that should be written.'

We can readily understand that such a mission as was entrusted to the Christ Jesus was prosecuted with all the ardour that this divinely-chosen One was bound to show. He was sent to preach unto mankind the gospel of life, to give light to the souls of men where before all was darkness, to redeem the world from the power of sin, and to rob death of its sting and the grave of its victory.

Truly He found much to undo, much to alter and reform, much suffering and sorrow to mitigate, much to overcome and subdue, and it is conceivable that highly important events must have followed each other in rapid succession, and that in His widespread ministrations He must have performed many a work of healing which might well be regarded as miraculous, and which it would be well-nigh impossible to remember unless it had been carefully recorded at the time.

It is generally admitted that these narratives are imperfect and fragmentary, and that they were not written by able scholars or by experienced and accomplished historians. They were written at the time probably in loving remembrance, more than anything else, of the Master who had been cruelly done to death by the jealousy of the Jewish priesthood, just as any of us to-day might record in our diaries some of the reminiscences in the life of a dear friend who has been taken from us. A record of this nature would necessarily be brief and imperfect, and would be rather a passing tribute of our love than a monumental work of far-reaching importance.

It is conceivable, then, that these narratives may have been written in this sense, and if this is so it can be readily understood why they are so fragmentary.

But, quite irrespective of this, it would have been impossible to record in the few brief pages which comprise even the longest of these books, the whole of the wonderful works of Him who came to us as man, but who was the Son of God; and we should, therefore, refrain from indulging in hypercriticism if we find that the narratives of the Evangelists are less comprehensive and complete than the biographies of the present day.

We should also bear in mind that the writers of the four books of the Gospels did not go about with notebook and pencil in hand like our modern newspaper reporters, nor did they set out in life to become the biographers of the Lord Jesus. We should at the same time not overlook the fact that two, at least, of the four writers of the Evangelists, although disciples of Christ, were not of the twelve, nor were they in close attendance on the Master day by day. They were not eyewitnesses of some of His many wondrous works, and as there is abundant evidence that these works must have followed each other with almost bewildering rapidity, it is conceivable that, bearing in mind the circumstances under which the Evangelists wrote, these old chroniclers failed to record many of the occurrences which startled the people in those far-away days. But apart from every other consideration, it is surely foolish to kill the great High Priest of Spiritu-

alism, its Founder and its Prototype; fratricidal, indeed, to slay Him who might well be regarded by all Spiritualists as their Elder Brother.

Christ's Spiritualism was of the highest order, and drawn from the purest source, and should therefore be held up to us as the loftiest possible type. Rightly understood and wisely used, it would prove the most powerful weapon in the hands of modern psychists, and as there is so much to be lost and nothing gained by bringing the Great Master down to the level of the ordinary mediums of to-day, the wonder is that the attempt was ever made.

There is nothing antagonistic between Christianity and Spiritualism, and much harm will surely be done to the Cause by bringing them into conflict, a result which is certain to follow any attempt to disparage Christ or minimise the power, the might and majesty of His works and the greatness of His glory. If the apostles of psychism feel that they have to rely on so dubious a course, then the foundations upon which they build will be so doubtful as to frighten away many a wayfarer who would willingly take up his abode in a less shaky structure.

Take my own case for example. I am an ardent believer in Spiritualism, but at the same time I believe firmly in Christ's Divinity. To me, therefore, certain of the teachings in 'Spiritualism in the Bible' are necessarily repugnant; and if I were called upon to accept these views, I should at once refrain from taking any active interest in the propaganda; and I believe that mine is so far from being an isolated case as to fairly represent the views of the majority of people on this very important subject.

W. E. COOPER.

#### 'Bright's Disease.'

SIR,—In January of last year, when I called in our medical man to attend my wife, he informed me plainly that she was suffering from Bright's disease, and held out little hope of her recovery. Although she was well attended medically, and as regards nursing and dieting, by April she was so low and wasted that, as a last resource, I had her examined by an eminent specialist. His opinion was blunt and emphatic, for he said that the case was absolutely hopeless. As there was nothing left that human skill could do, I clung to hope and prayed to Providence for help. The miracle that alone could save her happened, and gradually, with continuous careful attendance, she recovered. In July she was able to have her first outing, and is now well and hearty.

The question arises, how was her cure effected? I am strongly inclined to think that the constant prayer of myself and our four children evoked spiritual assistance from 'the beyond,' which acted through both mind and body. I never breathed a word or showed a sign of despair, but always assured her of her recovery, and she was thus kept easy in mind, a condition essential to the gathering of strength. That we must have been watched over and helped by our spirit friends at that time we only learnt recently. After the specialist's dictum I mentioned my trouble to an acquaintance who gives lessons in hypnotism, and he offered to cure her by that method, but I postponed the trial. We then began to talk of Spiritualism, and he advised me to get 'LIGHT,' which I did, and it enabled me to connect certain strange occurrences in our house with spiritual phenomena. Since then, I am glad to say, we have had incontestable proofs in our family circle (for my wife and I and all our children have developed some degree of mediumship) that a number of relatives and friends on the 'other side' constantly visit us, and we have been greatly helped in our investigations by the advice of a gentleman friend, an old Belfast Spiritualist. If by this record of my wife's experience any of your readers are benefited, my heart will rejoice.

O. K.

Belfast.

#### Premonitory Dreams.

SIR,—Some time ago, when I was staying at a Llandudno hotel, the conversation turned on Spiritualism which, after about an hour, exhausted the capacity for inquiry and interest on the part of all except a young fellow who had, I noticed, taken a deep interest in all that was said, but who had not joined in the discussion. After the others had dispersed he came to me and said that he believed there was 'a great deal' in what I had been saying, and proceeded to tell me of three dreams he had had. Three nights together he dreamt that he saw a terrible railway accident; each time he saw the same scene—carriages smashed and lying about, and people struggling to get out of them. After the third dream he wisely decided not to take the train as usual. Imagine his feelings when he heard later in the day of the terrible Waterloo (Liverpool) accident; that was the train he would have travelled by but for his dreams!

Nottingham.

J. FRASER HEWES.



### Prevision: A Good Case.

SIR,—About two years ago, when I attended one of Mr. Vango's public séances, his control described a very much-longed-for change in my business surroundings, which change, however, I regarded as impossible, as I had been informed by the principals of the firm that I could not have the post that Mr. Vango's control saw me occupying. Notwithstanding everything that pointed to the contrary, the control still continued to describe the surroundings, the people, and the event with startling accuracy. The coveted position, I am happy to say, was given to me only last week, after many vicissitudes and disappointments; and the fact that the spirit saw this occurrence nearly two years beforehand speaks volumes for her cleverness.

INVESTIGATOR.

### An Appeal.

SIR,—Kindly allow me, on behalf of the committee and members of the South London Spiritualist Mission, of Chepstow Hall, 139, Peckham-road, S.E., to appeal to your readers and those interested in our movement for any books they may have to spare, to enable us to start a lending library, which we hope to do in January next, in connection with this mission. All gifts will be much appreciated and all books received will be duly acknowledged in 'LIGHT.'

40, Avondale-road,  
Peckham, S.E.

A. CLAIREAUX,  
Hon. Sec.

### 'To Help Poor Children.'

SIR,—Kindly permit me to acknowledge a gift of 5s. from an anonymous subscriber from Lewisham towards the poor children's treat to be given by the Tottenham Society, which was referred to in my letter in 'LIGHT' of November 18th last.

A. TURNER.

### 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.

NOTTING HILL.—141, LADBROKE-GROVE, W.—On Sunday, November 26th, a short address by Mrs. Symonds was followed by a spirited debate and clairvoyant descriptions. On Sunday next, Mr. Plummer, of Nottingham. Tea at 6 p.m.—M.L.R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Savage gave a good address and illustrations of psychometry. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Baxter. On Thursday investigators' circle.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle's address was much enjoyed, and a good after-meeting was held. On Sunday next Mr. W. Underwood will speak on 'Mediumship.' On the 17th inst., Mrs. Fairclough Smith.—J.P.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. Long addressed a good audience. In the evening Mr. Wynford Brierley's interesting address on 'The Attitude of Spiritualists to the Church' was much appreciated.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. T. B. Frost answered written questions from the audience. On Sunday next, at 7 p.m., Mr. E. W. Wallis will give an address on 'Our Message to the World.' On Wednesday next, at 8 p.m., Mr. Spencer will speak on 'The Japanese.'—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an interesting address on the various modes of 'Spirit Control.' On Sunday next, at 7 p.m., Mr. Ronald Brailey. After Sunday next there will be no service until January 7th, the school being closed for repairs.—N. RIST.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last our president, Mr. Herbert, gave a good address on 'Spiritual Gifts.' Mediums and speakers with open dates for 1906 are requested to correspond with the secretary, stating terms. Address Mr. S. H. Whately, 56, Northumberland-road, Southampton.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, Mr. Adams, president of the National Union of Spiritualists, gave excellent and highly appreciated addresses. On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Boddington, who will also hold a séance for psychometry, &c., on Monday next at 8 p.m. Silver collections,

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. Wm. Fitch Ruffle gave twenty-two psychometrical readings, of which twenty were acknowledged correct. On Sunday next, Councillor Frank Pearce, of Portsmouth.—S.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On December 1st Mr. Brooks conducted a healing séance and Mrs. Podmore gave clairvoyant descriptions. On Sunday last Mrs. Roberts gave an excellent address and good clairvoyant descriptions. On Sunday next, and on the 13th inst., Nurse Graham will conduct special services. December 17th, Mr. R. Boddington.—P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder, of Nottingham, ably and lucidly answered fourteen questions from a large and appreciative audience. Mr. George Spriggs presided and cordially thanked Mr. Leeder. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyant descriptions. Please come early to obtain seats; doors open at 6.30 p.m.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The social gathering on Saturday last was very enjoyable. On Sunday evening Miss Burton gave an impressive address on 'The Harvest of Love.' On Monday Mrs. Podmore gave excellent and convincing clairvoyant descriptions. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Miss Porter. Monday next, at 8 p.m., Nurse Graham, clairvoyante.—H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Macdonald Moore gave some 'Thoughts on Spiritualism' and, at the after-meeting, medical advice to many friends. On Monday last Mrs. Roberts, of Leicester, gave successful illustrations of psychometry and clairvoyance. Speaker on Sunday next, Mr. W. O. Drake. On the 17th inst. Nurse Graham (Mrs. Imison).—W. R. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday last convincing tests were given in the public circle, and on Sunday last Mr. G. Tayler Gwinn deeply impressed a large audience with his address on 'Spiritual Growth.' Solos were well rendered by Miss I. May and Mr. J. Dalton, and Mrs. A. Boddington presided. On Sunday next, at 11.15 a.m., circle; Lyceum at 11.30; at 7 p.m., Mr. Abbott. Thursday next, at 8.15 p.m., clairvoyance. Silver collection. H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last the circle was well attended, several mediums being present. In the evening, Mr. Imison presiding, Nurse Graham, after an interesting address, gave thirty clairvoyant descriptions, which were all recognised, with many names. A large after-circle was held. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss A. V. Earle. Circle for members only on the 13th; and on Sunday, December 17th, Mr. Tayler Gwinn.—VERAX.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, after an excellent address by Mrs. Ball, on 'Practical Spiritualism,' the following officers were elected for the ensuing year: President, Mr. W. Chaplin; vice-president, Mr. E. Burton; treasurer, Mrs. Goode; secretary, Mr. R. S. Hall, 43A Valetta-road, Acton, W., to whom all communications should be addressed. On Sunday next, at 7 p.m., Mr. R. Boddington. Monday, at 8 p.m., Mrs. Atkins, clairvoyant descriptions, Fee 6d. Thursday, at 8 p.m., circle.

WISBECH PUBLIC HALL.—On Sunday last Mr. D. Ward gave a good address on 'When my soul fainted within me I remembered the Lord.'—H. S.

FOREST HILL.—101, BOVILL-ROAD, HONOR OAK PARK.—On Sunday last Mr. Vaughan's splendid address on 'Mediumship: Its Blessings and its Dangers,' was followed by a circle.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning and evening last Mr. E. Marklew gave addresses 'Working out the Beast' and 'The Key of the Kingdom of Heaven,' in his usual brilliant style, to large attendances.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last, after an address on 'Prayer,' Mrs. Podmore gave convincing clairvoyant delineations of, and messages from, the spirit friends of people in the audience. Miss F. Stead sweetly rendered a solo. Mr. G. W. Lear presided.—S.

DUNDEE.—GREENLAW PLACE, CLEFINGTON ROAD.—Mr. E. S. G. Mayo and the veteran Mr. J. J. Morse have recently held six most successful meetings. The services of both speakers were highly appreciated and their next visits are eagerly anticipated.—J. M.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last the Union of London Spiritualists held their monthly conference here, at 3 p.m., when Mr. R. Boddington delivered a splendid address on 'Spiritualism: How it Affects Humanity,' and dealt ably with questions from the audience. At 7 p.m., Messrs. Long, Boddington, and Clegg occupied the platform, and their addresses were much appreciated.