

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Prabuddha Bharata' discusses wisely the progress of humankind through the development of a wider consciousness, or enlarged sympathy, and it appears to cherish the belief that it is India's destiny to demonstrate this. It says:—

Our Rishis and Yogis tell us of a stage of meditation in which we develop a cosmic sense, and feel ourselves to be present in the moon, the sun and the stars. Far below this meditative experience, however, we must train ourselves and our children to another, which will assuredly help to fit us for it—a world-sense. Through this consciousness, we must develop the power to suffer with the pain, and hope with the hope, of all men. The tragedy of the Congo negro, the South African Kaffir, the Chinese coolie, of Korea, of Thibet, of Egypt, of Poland—all these are *our* sorrows, personally and collectively. Let us educate ourselves to feel them so, and then, in the moment of power it may be, we shall give birth to a morality which shall include them all.

In some such way has every advance in morality been made. First the trained sympathy, secondly the cultivated intellect, and third and last, the moral impulse, ending in a new institution, that cuts a step higher than humanity had heretofore reached in the icy face of the mountain peaks.

'Prabuddha Bharata' applies this doctrine to the question of the education of women, now so marvellously to the front in India. It asks: 'What is our motive in desiring education for our sisters and daughters? Is it that they may be decked out in the faded finery of European accomplishments, and so take a better place in the matrimonial market? If so, the education that we are likely to give them is little calculated to help them over life's rough places. It is, in fact, merely an extension of privilege, it is no enfranchisement, and perhaps those who receive it were better without it.' Very justly it affirms that 'the only ground on which woman can claim, or man assist her to obtain, anything worthy of the name of education, is that of the common humanity in both, which makes the one as fit to be trusted and revered as the other, makes the one as worthy of honour and responsibility as the other, and, finally, makes the whole question of sex a subordinate consideration, like that of a blue or a green garment. For Humanity is primarily soul and mind, and only in a very secondary sense body.'

Mr. Stead, in 'The Review of Reviews,' is discriminating and kind in regard to Dr. Funk and his book, 'The Psychic Riddle.' He does not blame him for his halting caution, and commends his impartiality, but thinks he has had bad luck with his mediums. The following has value beyond the immediate reference to Dr. Funk:—

He seems to have been rather unfortunate in his experiences with mediums, seeing that he has never yet found two

of them professedly under the control of the same spirit give the same account of themselves. This surely is very exceptional. The contrary is so often the case as to lead to the suspicion of telepathy from the mind of the sitter. He has been equally unfortunate in his efforts to bring harmony out of the personal experiences of dwellers beyond the border. Here, again, Dr. Funk appears to have more than average ill-luck. No wonder that while he admits the reality of communications from intelligences residing beyond our five senses, he sees no sufficient reason for believing that we can identify these intelligences as those who once lived in the flesh. Dr. Funk has got so far and no farther. When he has been more fortunate in his investigations he will modify his verdict. For he is a thoroughly honest man with an open mind.

One of Mr. R. J. Campbell's pregnant sayings, in his famous book, is, 'For my own part I would not even take the trouble to try to turn a Roman Catholic into a Protestant. Let every man stay in the Church whose spiritual atmosphere and modes of worship best accord with his temperament, but let him recognise the deeper unity that lies below the formal creeds.'

This saying has large applications. In reality, creeds and rituals are very secondary. The main thing, after all, must be life. Even the profession of faith in Christ has little value in it unless it breeds the Christly life. Surely a good Jew is to be preferred to a bad Christian. Thus we find little to admire in the struggles of certain zealots to what is called 'propagate the Gospel amongst the Jews'; and we sympathise a good deal with Rabbi F. de Sola Mendes, who repelled a New York Christian raid of that kind in the following spirited manner. Replying to the chief mover in the matter, he said:—

He forgets that the remedy he proposes, the promulgation of Christian teachings and of Christian examples, to judge from the happenings of the day as our newspapers delight to tell of them, is being shown as totally inadequate to secure the moral improvement that he undoubtedly so earnestly desires. Divorces at home and in foreign capitals; separations, it is said, in high social life and even legislative circles; assassinations at public resorts, and all the unsavoury proceedings which sensational journalism loves to publish, all flourish among those who are of the Christian profession.

Only we are generous enough to admit that they flourish, not because of that Christian profession, but in spite of it. Bank-wrecking and insurance-plunderings, defalcations of all kinds and degrees, have not demonstrated that inoculation with the teachings of Dr. Huntington's religion is in any way a dependable preservative.

It certainly will not do to carry on Christian raids into Jewish camps on the plea that we wish to do honour to the Ten Commandments.

A London worker lately said that London is 'amusement mad.' It is a noticeable coincidence that a Chicago worker was saying, about the same time, that Chicago is 'pleasure mad.' Nay, he said it of 'the whole world.' Here is the piquant little story from 'Unity':—

The resignation of Rev. T. A. Snively, for fifteen years rector of St. Chrysostom's Episcopal Church, Chicago, occurred last week and was a significant event. Mr. Snively is gifted with an attractive personality that has made him a social success. He has had undoubted religious enthusiasm

and has laboured patiently, with no slight success. He resigns, not because his people object to his theology or his preaching, but because the members of the church belong to fashionable society, and are not able to resist the 'appalling drain on the attendance caused by the social fads of the hour—automobiling, golfing and country outings generally.' . . . 'It seems that the whole world is becoming pleasure mad,' says Mr. Snively, and the statement surely is worth the consideration of Churchmen everywhere.

Reading between the lines, we gather that the 'appalling drain' of so-called 'pleasure' unfits the people for worship. It is certainly true of London. The rush is all away from quiet and sober thought. The one 'unpardonable sin' is to be 'slow,' the one thing to dread is to be 'dull,' even when 'slow' means thoughtful, and when 'dull' means left for an hour alone. It is becoming almost tragic.

'An Indian F. T. S.,' writing in 'The Modern Review' (Allahabad), resents the entrance of Mrs. Besant into Indian politics, and all the more because she depreciates the desire of Indians for representative government. The 'F. T. S.' regards her as, politically, the echo of Voltaire and Rousseau, and quotes a passage from Lecky (History of England, Vol. VI.) which greatly concerns India to-day:—

In general, however, Voltaire was quite indifferent to representative government, provided the Sovereign regulated his conduct by fixed law, gave religious and intellectual liberty to his people, and favoured administrative reform. Democratic government was equally repugnant to his judgment and to his tastes. All his leanings were towards rank and culture and refinement; and while sincerely desiring to improve the material condition of the masses of mankind, he had very little genuine sympathy with them, and utter disbelief in their capacities. He could not forgive Shakespeare for his close contact and sympathy with common types of life and character, and for his complete disregard of the conventional elegancies and stateliness of the French stage; and his ignoble sneers at the humble origin of the Maid of Orleans, and at the poor relations of Rousseau, disclose a feeling which was expressed in innumerable passages in his confidential letters. 'We have never,' he once wrote, 'pretended to enlighten shoe-makers and servants.' 'The true public is always a minority. The rest is the vulgar. Work for the little public.' 'What the populace requires is guidance and not instruction—it is not worthy of the latter.' 'It is not the day-labourer, but the good bourgeois, who needs instruction.'

'The Nautilus' prints a bustling but wise little 'Meditation for house-cleaning time' by Florence M. Kingsley, to the tune of the text, 'Search me and see if there be any evil way in me.' Here it is:—

I open all the doors and windows of my being to the cleansing and refreshing of the Divine Breath.

I search for and cast out all outworn prejudices, all musty accumulations of false ideas, all uncharitableness, together with jealousies, great and small, hatefulness, strife, evil ambitions, covetousness and the carping, critical spirit which loves to speak evil of my neighbour.

I invite the blazing rays of the Sun of Righteousness to penetrate all dark corners, all hidden recesses, all unplummeted depths within me. I beat out and dissipate to the winds of heaven all dust of falsehood and error, both that which I see and that which lurks beneath the surface of things.

I wash and feel myself to be cleansed in the abundant water of life. I am refreshed, purified, made whole and beautiful. I dwell at peace in a clean house, 'thoroughly furnished to all good works.'

'The Sunflower' persists in 'thots' for 'thoughts.' America is a free country, just as England is, and there are no taxes on spelling: but it is too bad to saddle Stainton Moses with its ridiculous spelling whim. Giving what purports to be a message from that scholar, 'The Sunflower' makes him responsible for the following, 'He thot your way of investigation was not scientific.' 'Thot' has nothing to recommend or even to justify it. It is simply silly: and, persistently in a Spiritualist paper, it makes Spiritualism look silly.

PEACE.

How strange an aspect this world of ours would present if, by a flight of imagination, we could picture it from a more exalted standpoint than that which we have at present attained. No doubt the result of such imaginings would, for the most part, differ from the reality, but it need not, on that account, be entirely valueless. We imagine that it would present an appearance which would be the complete antithesis of what we understand by Peace.

Here and there, an intelligence which could penetrate below the surface would detect something of that great beatitude, but the blossom of peace is scarce indeed. It is, perhaps, the culmination and crown of all graces, only to be reached through much self-mastery, much spiritual struggle, much soul growth. This higher intelligence would doubtless recognise that in spite of all our ignorance, our meannesses, and crimes, there is much nobility in this world of men—splendid courage and endurance, diligence and patience, self-sacrifice, and the germs of heavenly love—but in the hearts of the workers and the sufferers how rarely would he find full and abiding peace!

To possess that peace which is something more than patience, or endurance, or passivity, a man must have gained deep assurance—an assurance only to be attained, perhaps, by the soul that has looked into the great abyss of doubt and darkness; has faced the worst possibilities of pain and sorrow, and can still say: 'I know in whom I have believed. Father, into Thy hands I commend my spirit.' The lighthearted cannot drink so deep a draught of eternal peace; they may have gladness, and much good may be their portion; but only by the soul who has experienced the greatest sorrow can the greatest and fullest measure of peace be experienced. A lesser measure, however, is within the reach of all who desire it, or rather, all who *seek* it. The Hebrew poet was right when he urged that men should 'seek peace and pursue it,' for it is not sufficient to merely desire it, considerable persistency in its pursuit is the only condition of attainment, and certain conditions of soul must be diligently cultivated by those who would possess it.

For instance, all *amour propre* and over-sensitiveness as to one's 'rights' must be subdued, for nothing can be more deleterious to inward peace than the fret of wounded pride and egotism. Peace and self-centredness are incompatible.

Again, from the lack of a right judgment many persons have a tendency to exaggerate evils, whether wrongs done to themselves or wrongs done to others, and by losing all sense of proportion they lose also peace.

God supplies sufficient grace to enable us to meet the real stress of life, but the exaggerated stress caused by our own avoidable errors of judgment and insight is apt to become intolerable and to break us down. It is, therefore, a positive duty to cultivate a balanced judgment. All sensitive persons are liable to exaggeration; the sins and the sorrows of the world loom large on their horizon and threaten to rob them of sanity, and it would be well if they forced themselves to realise at such moments that their soul's vision is becoming warped; that they are losing the proportion of truth; that the evils, by their immediate pressure, are shutting out a vast horizon—an horizon of light and beauty and glory. It is hard to do this; but to persistently remind ourselves that 'God's in His heaven, all's right with the world,' even when things seem most to contradict it, is a counsel which, if heeded, will preserve sanity and lead to peace.

There are other directions in which the lack of the sense of proportion militates against peace. How much worry individuals cause one another by small defects and by an exaggerated reactive sensitiveness to these defects! Our friends annoy us by their inadvertencies, their inconsiderateness, or their moods, and we produce a similar effect upon them by our irritation and asperity of manner, or by showing that we are hurt or offended; whereas if we could keep, in relation to these petty annoyances, a just sense of proportion, the mental conditions would be maintained in which peace could subsist.

We are apt to exaggerate each other's faults, and sometimes also our own, encouraging a critical frame of mind, and stifling that beautiful quality of appreciation which is so favourable to the growth of faith, and hope, and love.

To appreciate is not to flatter; the man who spurns flattery will welcome appreciation. Nothing tends more to foster a loving spirit in home life than a constant spirit of appreciation. The readiness to value little courtesies and small efforts and quite trifling acts of considerateness will greatly assist to promote their cultivation. Love thrives where there is mutual appreciation; and the home, or larger circle, where each one values each—where there is quick appreciation of every good quality, every true thought, word, and deed—will most certainly be an abode of peace.

But let no one suppose that in order to become possessors of the Spirit of Peace it is necessary to retire to where there are no jarring elements in our environment. This is not so. Peace is something more than quietude; it is not a negative condition such as may be found where there is nothing to jar the soul; it is rather the most positive of all conditions, a condition which is the result of great spiritual achievements. It is 'he who *overcometh*,' not he who has nought to overcome, who shall know Divine peace such as the world can neither give nor take away.

Therefore, we should be ashamed to shirk the struggle—rather, should we 'welcome each rebuff that turns earth's smoothness rough.' It was because Wordsworth recognised that peace is only to be won through experience of conflict, that spiritual equilibrium can only be gained by contact with that which tends to destroy it, that he wrote:—

'How strange that all
The terrors, pains and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind,—should e'er have borne a part,
(And that a needful part) in making up
The calm existence which is mine,—when I
Am worthy of myself.'

H. A. D.

TELEPATHY IN THE FAMILY.

'Psychische Studien' quotes a letter written last year by a high Government official to a Vienna newspaper with reference to an article on telepathy which had appeared in that paper. He says:—

'Even in my own family several cases of telepathy have occurred. At one time I had sent my wife and children to a summer resort about thirty hours' journey by rail from where we then lived. After I had been alone for a week I fell ill with gastric fever, and although I saw my wife sitting up in bed every day as though I was well, she saw me in a dream lying ill in bed; she left the children with her mother and hastened back to me, just in time to restore me to health by careful nursing, for I had been getting worse and worse.

'Last year I left my wife in a sanatorium at Vienna and went with my children, who were recovering from illness, to a summer resort distant about three hours' journey. While there, I dreamed one night that I saw my wife sitting up in bed, and covering her face with both hands, in great pain. The emotion awoke me, and I found it was 2 a.m. The next day I went back to my wife, and learned that about that time she had been very unwell and had suffered from a spasm of the heart.'

The writer of this letter concludes by asking whether it is more wonderful that two equally attuned and closely interconnected minds can communicate with each other at great distances, than that we can send messages by wireless telegraphy.

SOME correspondents have sent us copies of a Leeds newspaper containing an account of a recent exposure of the so-called medium Chambers. We can only repeat, as we intimated after a certain occurrence at Newcastle, that if sitters will be so foolish as to 'induce' such a man, 'by means of a substantial fee,' to give 'sittings,' at which the medium himself appears dressed up—or rather undressed—with a chest-protector on his head for a cap, they have no reason to complain of what they get in return for their money. It is the earnest Spiritualists who have the right to complain of those who encourage such performances.

HUMAN RADIATIONS AND THOUGHT PHOTOGRAPHY.

The researches of Commandant Louis Darget, of Tours, as to the possibility of photographing magnetic or other radiations from living bodies, and thought-images, are described in a recent number of 'Psychische Studien.' Commandant Darget claims to have anticipated Blondlot's discovery of N-rays, and has sent several communications to the Paris Academy of Sciences, of which no notice has been taken; nevertheless, he has continued his researches with indomitable perseverance and energy. These researches relate mainly to (1) photography of vital-magnetic radiations from the bodies of men and animals, corresponding to the 'fluid' of Mesmer and to the N-rays of Blondlot; (2) transference of thought directly from one brain to another; (3) photography of thought-images of concrete objects.

With regard to the first class, his priority is acknowledged by Dr. Baraduc, who also claims precedence over Blondlot; but as these three investigators have succeeded in rendering human radiations perceptible by three different methods, we think it invidious to enter into any question of priority. A photograph, reproduced in 'Psychische Studien' for May, shows two sets of radiations, one streaming from a nebulous mass surrounding the marks of three finger-tips, the other from a similar cloudy appearance in another part of the plate, representing the position of the other hand, which was in contact only with the fluid in which the plate was immersed, but not with the plate itself. This action of the two hands on the plate and fluid was kept up for fifteen minutes.

Another curious photographic experiment was the following, as narrated by Commandant Darget:—

'A good physical medium and powerful magnetiser came to see me one day, with his family, in June, 1901. I asked him if he would magnetise his two daughters, standing about a yard from them, so that I could try to obtain a photograph of the fluid emanating from his fingers. I obtained what I expected, white cloudy streaks passing from his fingers towards the girls; this took place in my garden, and I brought the negative from my developing room and showed it. Then I asked the magnetiser to repeat the experiment, and on developing the second plate I was surprised, instead of the fluidic streaks, to find a double image of the girls. I explain this by assuming that the girls had been rendered drowsy or put into a semi-trance by the first magnetising, and that the second had liberated their astral bodies from the material ones. Neither the camera nor the girls had moved during the taking of the photograph.'

A case of apparently genuine thought-transference between a so-called 'professor' and his subject was observed by Commandant Darget at Tours. He asked whether the transference could take place through closed doors, and went into the next room with the 'professor.' Having secured the door, he showed the 'professor' a written word, 'Fleurance,' bidding him not to speak or move. The subject said at first that the word was 'France,' and on being told it was not that, she gave it correctly. Then, while in the same room with the subject, Commandant Darget asked if she could read a figure in his mind. After a while, and with some apparent exertion, she gave the number (4) correctly at the first trial. The hesitation, difficulty, and final success, he considered, were a proof of the reality of the phenomenon.

With regard to thought-photography, 'Psychische Studien' gives a photograph which shows, on a mottled cloudy background, a walking stick at which the experimenter had been looking for some time, and an image of a bottle was obtained in a similar manner. These photographs were taken in the photographer's dark room, the object looked at being illuminated by a red light. Other photographs show a picture of the experimenter's brain, produced by holding the plate for some time to his forehead; and a sleeping person's dream, showing an eagle, also produced by holding the plate to the forehead of the person concerned. The experiment of obtaining the photograph of a bottle was afterwards repeated in the presence of five friends, who signed a report of the occurrence.

TO CORRESPONDENTS.—Several communications intended for this issue are unavoidably held over until next week.

TWO BOOKS ON CONSCIOUSNESS.*

The problem of consciousness in its various forms of manifestation is one that fascinates the imagination and presses for a solution, for it is a fundamental one in regard to questions relating to spiritual and transcendental experiences, and therefore concerns both psychology and religion. Two books recently received treat the subject from these stand-points respectively, though to some extent they cover the same ground.

Mr. Orage's work consists of lectures delivered before theosophical gatherings, and divides consciousness into three main forms: those of animals, man, and 'superman.' Although we cannot know anything of other forms of consciousness than our own, the author thinks that we can gain an idea of these three forms by considering that we have first the consciousness of our sense-perceptions; if these are deadened we have inner or mental senses; and the experiences of mystics point to a third set of perceptions, when the mind itself is stilled by concentration:—

'Not only are there records of men who have extricated themselves from the meshes of sense, and have found themselves in a new and positive mode of consciousness, but, as I believe, we all have glimpses, previsions, and temporary upliftings which aid the assurance. If we but observe ourselves at those strange and rare moments when, as by magic, the world of sense grows suddenly small and insignificant, and the feeling of the power of the self and all its magnificence and universality becomes overwhelmingly great, in such moments, I believe, we are lifted out of the ordinary world into another world. Thought, as we know it, ceases; feeling, as we know it, ceases; time and space suffer a marvellous change. And it is by the observation and recollection of such rare moments that our dim faith in the reality of the world beyond the senses is changed into dim knowledge.'

Mr. Orage compares animal consciousness to a mere surface, as of a sheet of paper; human consciousness to that surface folded so that each part reflects the other; and 'superman' consciousness to a third folding which reflects the reflections. Another comparison, suggested by the author's exposition, would be to say that the animal is conscious only of its body and of the effects of certain influences upon it; in man the source of these influences has developed into a self, to which the body belongs as a means of partial expression; when that self is liberated from the limitations of the body and of mental conceptions, such as those of time and space, it enjoys the transcendental faculties of the 'superman.'

In 'The Religion of Consciousness' Mr. Statham develops the view that the Supreme Consciousness has been leading forward the human consciousness, individual and collective, and that from time to time during this development 'a new factor is introduced, the existence of which seems to have no relation to anything that has gone before it.' These successive revelations are thought to be typified in the various mythologies by the names of heroes of semi-divine origin; and the author thinks that these events point to the supposition 'that, in order to give a new impulse to moral or intellectual progress, the Supreme Consciousness has, at some times more than at others, more or less directly intervened.' This idea appears to us to be but one stage removed from that of arbitrary interference with the laws of development; the birth of a new intellectual or moral principle may appear sudden, just as the flowering of the aloe when it has not bloomed for many years, but in reality it is only the outcome of a long period of preparation.

Like the Rev. R. J. Campbell, Mr. Statham repudiates the idea of the necessity for the sacrifice on Calvary, and of its benefit to the race, as such; he says:—

'The moment the Law of Righteousness took the simple positive, and sublime shape of the Law of Love the theory of original sin, with all its sacrificial consequences, shrivelled up and disappeared. The need for restraint and atonement was

gone. Mankind, in the following of the message delivered in the life of Jesus of Nazareth, stepped out into that "glorious liberty of the children of God" in which they were free to perform all those works of light "against which there is no law," and against which there never has been any law, human or divine.'

The author thus appears to recognise that such 'salvation' as Christ brought into the world was not by death, but by showing the possibility of a life of exalted consciousness, the change in the idea of selfhood from the material and mental to the spiritual; from the particular to the universal; the raising of our consciousness from the limited to the Supreme; and this conception needs to be re-stated in language corresponding with the thought of the age. The perfect man is he who has realised and ranged himself with the purpose of the Supreme Consciousness.

CAMILLE FLAMMARION'S NEW BOOK.*

The new work by the celebrated astronomer and psychical investigator, M. Camille Flammarion, on 'The Unknown Forces of Nature,' proves to be a highly interesting *résumé* of nearly all that has been done up to now in the way of exact observation of psychical phenomena, but it leads only to the conclusion, already set forth by scientific men, that there is much in Nature which we cannot yet explain. In fact, what strikes us most forcibly on perusing this work is that from the scientific point of view there is little to be added to conclusions which were arrived at fifty years ago.

M. Flammarion devotes chapters to the experiments of Count Agenor de Gasparin and of Professor Thury, of Geneva, published in 1854 and 1855 respectively, and shows that both these investigators obtained proofs of the reality of the phenomena, and attributed them to a fluid emanating from the body, and under the control of the will. Professor Thury called this fluid *psychode*, and regarded it as the substance which united body and soul; he admitted that there might also be control by other wills, not those of the medium and sitters, or of living persons. This reminds us forcibly of Sir William Crookes' statement, over thirty years ago, that the phenomena demonstrated the presence and action of intelligence 'other than that of the medium and sitters,' and it is about as far as our scientists have got to-day, if indeed the attempt to explain all intelligent action by powers arbitrarily attributed to the subliminal self be not a step backward rather than one in advance. Even in regard to the attitude of academies, and other institutions representing science in its official aspect, not much progress has been made from the state of mind satirised by M. de Gasparin, when 'the Academy of Medicine buried the report of M. Husson' on animal magnetism, and 'twice within a month the Institute threw into the waste paper-basket communications on table-turning.' It is becoming fashionable among scientific men to study psychic phenomena individually or in small groups, but the subject is still practically excluded from the precincts of the great scientific societies.

M. Flammarion gives long extracts from the published researches of Sir William Crookes, Dr. A. R. Wallace, Dr. J. Maxwell, of Bordeaux, and others, as well as the results of his own earlier researches, and of the supplementary investigations which he has recently undertaken, special attention being given to Eusapia Paladino's phenomena. Everything goes to prove the reality of psychic phenomena, and the fact that some intelligence, which has the appearance of being extraneous, directs the raps, movements of objects, and materialisations. Several times he hints that the notion of such an external intelligence, a real spiritual entity, is at least a natural and reasonable explanation of the phenomena; but he then hastens to assure us that such intervention is not proved. He does not say that it is proved *not* to exist, but only that it is not demonstrated to be the necessary and valid explanation of the phenomena. We all have in us, he says, either latent or

* 'Consciousness: Animal, Human, and Superhuman.' By A. R. ORAGE. London: The Theosophical Publishing Society. Price 2s. *net*.

'The Religion of Consciousness: A Suggestion for To-day.' By F. REGINALD STATHAM. London: Kegan Paul, Trench, Trübner, & Co., Ltd. Price 2s. 6d. *net*.

* 'Les Forces Naturelles Inconnues.' By CAMILLE FLAMMARION, Paris: Ernest Flammarion, 26, rue Racine. Price 4 francs.

manifest, a force which can act at a distance on matter, dead or living, or on the brain and mind of another person. This force may even be greater than our muscular strength. Because it acts as though directed by an intelligence, it is called 'psychic force.' Speaking of the actions performed at séances as though by semi-materialised hands, he asks whether they can be explained by any faculties latent in the human organism, and replies that we have no right to say either yes or no. Summing up, he says :—

'The first certain conclusion is that the human body has within itself a fluidic and psychic force, of a nature still unknown, capable of acting at a distance on matter, and moving it. This force is at once physical and psychical. In some phenomena it is the expression of our desires, in others there is a feature of unexpectedness, of a volition differing from our conscious will.

'What is the intelligent force which directs the fluidic body and causes it to act in such or such a manner? Either it is the mind of the medium, or it is another mind which uses the same fluid.

'The directing intelligence is not always the personal, normal intelligence of the experimenters. If we ask the entity who it is, it gives a name which is not that of any one of us, it answers our questions, and usually claims to be a discarnate soul, the spirit of a deceased person. But if we press the matter further, this entity does not give sufficient proofs of identity. We therefore gain the impression that it is only the reflection of our own minds. At other times this personality is wilful, capricious, exigent, and acts contrary to our own thoughts. It says absurd and senseless things, it astonishes and mystifies us. What is this being?'

In reference to the spirit hypothesis, M. Flammarion thinks that it is 'far from being demonstrated'; in fact, during his forty years' experience, 'everything has proved the contrary; no satisfactory identification has been obtained.' We can only reply to this extraordinary statement by saying that he must have been very unfortunate in his mediums or in his spirits manifesting; yet it is one of the disadvantages of study conducted for the purpose of obtaining verifiable phenomena, especially physical ones, that the many little personal touches which are so valuable in proving identity are almost wholly wanting in these formal scientific séances. The literature of private mediumship teems with evidences of personal identity, and where privacy and scientific acumen are combined, as in the sittings with Mrs. Piper, reported by Professor Hyslop, the proofs of identity have been all that can be desired.

M. Flammarion is careful to say that he believes in the survival of the soul after bodily death; he thinks that certain actions on the part of animals indicate that they sometimes perceive the presence of beings invisible to us; but he thinks that we must exhaust all natural and known hypotheses before having recourse to others. He says :—

'In the present state of our knowledge, it is impossible to give a complete, absolute, and final explanation of the phenomena observed. The spirit hypothesis should not be eliminated. Although we can admit the survival of the soul without thereby admitting a physical communication between the dead and the living, yet all observed facts tending to confirm the idea of communication deserve the most serious attention of the philosopher.

'The reality of the soul as a spiritual entity distinct from the body is shown by arguments and proofs which, while affording evidence of the action of psychic forces, do not furnish the material evidence required for solving the great problem.

'The observations herein set forth prove that the conscious will, or desire, on the one hand, and the subliminal consciousness on the other, exert an action beyond the limits of the body. The nature of the human soul is still very mysterious to science and philosophy. There exists in nature a *psychic element*, variable in activity, and of which the essential character is still hidden from us.'

We shall be delighted if M. Flammarion can, in a future volume, study from a wider point of view, on the basis of the results obtained by such mediums as the Rev. W. Stainton Moses and Mrs. Piper, the Unseen Intelligences of the Universe. His study of mediumistic phenomena, considered merely as manifestations of force, leaves little to be desired; it is thorough, lucid, and convincing.

RECOGNISED MANIFESTATIONS WITH MILLER.

The 'Messenger,' of Liège, for June 1st, publishes a summary of the lecture delivered by Dr. Dusart, at the recent Spiritualist Congress held at Antwerp, to which we briefly alluded on p. 262 of 'LIGHT.' Among the experiences at sittings with Mr. Miller, narrated by Dr. Dusart, were several personal ones, relating to six different spirit friends of his own, who made known their presence and identity. Dr. Dusart's account is, briefly, as follows :—

'I was quite unknown to the medium, and sat in the second row; there was nothing that could attract attention to me. Several phantoms appeared, completely formed; they gave their names, spoke, and moved their arms under their white drapery. Miller had been undressed before each séance, and reclothed entirely in black; he had not a thread of white on him. One of the forms gave the name of Henri Dusart, my father; his voice was clear and normal. I told him how happy I was to see him, and he raised his arms, saying: "What happiness!" and disappeared.

'The next phantom gave the name of Adèle Dusart, my mother. I asked her to come to me, and she tried to do so, but faded away. (At a later sitting a similar circumstance occurred, and was plainly witnessed by the other sitters.) Several of those present declared that quite a small form was with her, which was hidden from me by those in front. I then remembered that my second wife had had a still-born child. When I said this, the same sitters exclaimed, "Look at that child, how it runs!" I then looked down and saw a little being, quite naked, who came towards me and vanished before reaching me.

"Betsy's" voice then said to me from the cabinet: "There is a spirit here named Antoine; he was a soldier, and was killed by a bullet." I then remembered that sixty years ago my grandmother had told me that one of her brothers had been killed at Marengo. I said this aloud, and three affirmative raps were heard. "Betsy" said again: "There is a friend of yours here who holds a watch in his hand, and says that you know what that means." I replied that a year ago I had lost a friend of my childhood, whose watch I was then wearing; and three raps indicated that it was he.

'I may remark that no one in the audience, nor at Paris, knew the Christian names of my parents, and that I was the only living person who had any recollection of Antoine; that the circumstance of the watch was equally unknown to the others, and that I had never thought of the still-born child as having really lived.

'I learnt from the papers that on a subsequent evening, after a brief appearance of a form giving my mother's name, there came another who gave the name of Jean Thomas; no one recognised it, and it disappeared. Now, Jean Thomas was one of my intimate friends, who died in my arms after forty years of uninterrupted relations. At a later sitting, at which I was present, this spirit came again and spoke some friendly words to me, manifesting joy at the meeting.'

Dr. Dusart's testimony is valuable, and we wonder how our friends who believe that the 'trance personality' (or the medium's subliminal self) is the author of all the phenomena, can explain the above-mentioned occurrences by their favourite theory. It seems much more logical and consistent to recognise that the results were due to spirit agency—either direct or by the aid of medium spirits.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

SOCIAL GATHERING

at 110, St. Martin's-lane, on the afternoon of TUESDAY NEXT, June 18th, from 3 to 5 o'clock. A short Address will be given by

MR. W. J. COLVILLE.

Tea will be provided. No tickets necessary.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

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THE 'NEW THEOLOGY' AND ITS CRITICS.

The one thing that all along occurred to us, in reading Mr. R. J. Campbell's fighting book, 'The New Theology,' was that it is a supremely spiritual book: and by 'spiritual' we do not mean what is usually meant by that word. Too often, that is called 'spiritual' which is only sentimental, or even lackadaisical, loose in thought and flabby in grip. What we indicate by 'spiritual' is that which belongs to the region of eternal things above the evanescent things of sense and flesh and time.

We specially felt this in all the references of the book to the life beyond the life of the body, both here and hereafter: that is to say, as to ethics now and 'salvation' then. We have always held that ethics has strict relation, not only to conduct, but to motive, affection and will; and that salvation is entirely concerned with a personal spiritual condition, and scarcely at all with ceremonial and belief: and this is what we consistently found in Mr. Campbell's book.

That book, however, has encountered a counterblast in the form of a volume of Discourses by no less than fourteen warriors on the other side ('The Old Faith and the New Theology.' London: Sampson Low and Co.), who, between them, cover nearly the whole ground. Our concern, however, is only with the special subject we have named, a subject which very largely enters into our domain, and which we discuss only in so far as it relates to human destiny 'on the other side.'

The two preachers whose discourses bear upon that subject are the Revs. C. Silvester Horne and Dr. R. Vaughan Pryce. Mr. Horne is simply 'evangelical' and edifying. His Discourse is pulpit work, and is chiefly noticeable for its useful admission right at the outset, that 'no matter in what attractive philosophical terms the Christian faith may be presented to the intellectuals, unless it will make bad men good, and not only reform the sinner but cleanse the polluted springs of conduct, so that sin and the love of it are destroyed, it is not, in the sense in which Paul uses it, the Gospel of Jesus Christ. I repeat, the test of the Gospel of Jesus Christ is its power to reform individuals and institutions.' That is admirable: and it hardly matters what follows it. Spiritual results are what we stand for: and it is to spiritual results that Mr. Silvester Horne appeals.

Dr. Pryce's Discourse on 'Our Lord's redemptive work' also appeals to spiritual results, but the preacher finds it necessary to bring in and set up again the old metaphysical speculations that we have so long known as the survivals of still older Jewish Ritualism, though the word 'Atonement' is given up at the start as 'ambiguous, unsatisfactory and misleading,'—a notable admission! Notable also is the stream of denunciation of the old 'evangelical' exposition of the Atonement. In truth, we might almost say that this preacher, who was called in to curse, remains to bless.

Here is a summary of this denunciation, almost entirely in his own words:—The views that have prevailed among Protestant Churches, and that have proved an offence to so many reflecting minds, are a departure from the simplicity of the Bible; unwarranted misinterpretations of the truth rather than allowable expositions of it. The Reformers are greatly to blame: Luther in particular. He taught the external imputation to the sinner of Christ's righteousness, the infliction upon him of the punishment due to the sinner, and the 'revolting doctrine' of the descent of Christ into Hell, to suffer 'the actual torment of the damned,' all so offensive to any unsophisticated conscience.

All this, so far from being a reply to Mr. Campbell's teaching, is an echo of it. But that is not the whole of it. As we have said, the good man thinks it necessary and desirable to set up again the old unspiritual Christo-Jewish notions concerning sacrifice, and the result is tragic. We are told that we are redeemed 'by precious blood,' and, in the crudest way, it is affirmed that 'the blood of Christ is to be taken; that is, the life which He poured out unto death is to be infused into us.' He does not say how or why: in fact, he confesses he does not know why, and is only sure that it is and must be so. Over and over again, he tries to get at it, by affirming some 'mystical' union with Christ,—not a personal spiritual union of affection and will, but an actual human race sponsorship, or, deeper still, an actual infusion of blood-life,—all very puzzling, and really very artificial, and only attempted because of these Christo-Jewish survivals, and, worse still, of the old unpleasant idea that God must somehow be made placable before He will receive us. Thus the preacher plainly says: 'His death was necessary in order to the ratification of the covenant, and it is in virtue of the covenant so ratified by Christ, as our Sponsor, that we are taken into favour.'

But what ground is there for all this? What ground is there for imagining that God is a sort of offended Czar who needs appeasing, or who insists on some circuitous rectification of His dishonoured law before He will pity or pardon or save? It is of the highest importance that 'we who are spiritual' should do all we can to dehumanise the ideal God—the God who is the force of all Law, the origin and sustainer of all Harmony, and the unchangeable spiritual Power that brings all life under the control of evolution. Such a God knows nothing of the moods or exactions of personal human rule, and is concerned only about spiritual causes and their inevitable results.

Dr. Pryce in a highly lucid moment said, of certain views of the death of Christ which laid 'chief stress on the effect of that death on God,' 'On this point I conceive that we know less than we think.' We say *Amen* to that: and we advise all these fourteen warriors to take that naïve admission to heart.

'SPIRITUALISM has always been "respectable," because the Truth is never anything else, but those who know nothing about it, as long as they cling to error, do not see its spiritual respectability, for they do not live its soul-elevating principles.'—L. A. M.

'THE PSYCHOLOGY OF MEDIUMSHIP.'

BY MRS. LAURA I. FINCH.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, May 16th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

(Continued from page 274.)

There does not seem to be any law as to the frequency of séances. With certain mediums things happen as though, when they are in a state of repose, they accumulate an amount of force which they discharge during the séance, after which they require another period of repose, more or less long; while with other mediums, when they are in good form, the experiments can be consecutive, and the period of rest is not necessary. It is sometimes unwise, therefore, to allow an interval of several days to intervene between the séances when strong phenomena are being obtained, for a period of inactivity and loss of power may quickly replace a period of activity and power; hence advantage should be taken of the moments during which the medium is capable of giving phenomena, otherwise the favourable time may be lost. It is a question of tact and experience. I have seen this characteristic of periodicity demonstrated in every genuine medium whom I have been able to study for a sufficient length of time to follow the ebb and flow of the energy, and it is precisely the fact that periods of activity follow periods of inactivity (during which latter time some process of accumulation of energy apparently takes place) which should debar mediums for physical effects from operating publicly.

Accompanying the feature of periodicity is another equally pronounced, that of spontaneity. Even in periods of rich subliminal activity the phenomena are uncertain and capricious; they are not at the command of experimenters, and appear to be independent of the medium's conscious will; they are *catastrophic*. In this, as well as in many other respects, they differ from scientific phenomena; the latter can be called forth experimentally, they come not fortuitously, whereas it is precisely this fortuitous character which distinguishes the manifestations of mediumship; and, in spite of myself and the fact that we should not condemn until we have truly assured ourselves of imposture, I cannot help feeling strong distrust when I hear of a medium—professional or private—whose mediumship is so very 'strong' that he never fails to produce phenomena at request. If there be any practical knowledge gained by the serious experimentation of the past, it is surely this, that mediumship, such as we know it at present, is a fluctuating quantity; that the phenomena are uncertain; that new elements in a circle frequently stop all manifestation, and that no amount of good-will on the medium's part or enthusiasm on the experimenters' part, will ensure the production of phenomena at any given moment, much less at regular, fixed hours for several consecutive months, even extending over years; these facts all go to indicate as spurious the regular exhibitions of public mediumship. This may not apply to all mediums, but I have the personal misfortune of not yet having come across an exception.

Though every medium whom I have had the privilege of observing has presented the features of periodicity and spontaneity in his effects, I will only illustrate this point to-night by again alluding to Miss B. After a previous period of two months' experimentation in 1905, during which time the phenomena were by no means to be depended on and, more often than not, were conspicuous by their absence, the medium experienced a gradual decline in her power, and, finally, a complete cessation of phenomena, which lasted for nearly one year. When we recommenced experimenting in September, 1906, the trance personality begged us to hold sittings every day, saying: 'I have gathered up much fluid since you left —; but I cannot hold it back any longer; I must use it while I have it. You must take advantage of the

present and not wait, or you may receive nothing.' That period of activity lasted for two months, during which we received materialisation phenomena of an unusual order, and under exceptionally good conditions of control and observation; then there came a long interval of nearly ten weeks, during which absolutely no phenomena, save on two occasions, were forthcoming. This long period of apparent inaction was followed by another productive period, which lasted for six weeks. For the time being our experiments are suspended, chiefly because, not only have the phenomena again ceased, but the trance personality announced a complete cessation of all phenomena and the necessity of a longer period than usual for repose and recuperation.

After each period of activity, and notably after the last in February-March, Miss B. complained of persistent sleepiness and, as a matter of fact, slept a great deal. Accesses of sleep would come on at any hour during morning or afternoon, and I have often seen her fall asleep suddenly whilst quietly sewing, conversing, or reading. These sleeps were normal and in no way like trance.

In myself, the characteristic of periodicity is marked to an extreme degree so far as certain phenomena are concerned. Clairvoyance, it is true, seems to be more amenable to control and development than phenomena of a physical order. I present, however, at extremely rare intervals, a faculty of writing in languages unknown to me, a faculty which is scarcely clairvoyance, and is certainly not of a physical nature. Messages in foreign or unknown languages have also been received through me by means of *raps* without contact, at equally rare intervals. Professor Richet has given to this phenomenon the title of *Xenoglossy*, and has made familiar to you much of what I have received in this way. An interval of two years marked one of these periods of inaction in *Xenoglossy*; on another occasion, the interval lasted for seven months and this was followed by two efforts, separated from each other by a few days, when, I believe, something like one thousand Greek characters were written—a language I am totally unacquainted with. Each productive period has been accompanied by a sensation of heat and strain in my head, and was preceded by days when I experienced a kind of persistent but very feeble clairaudience and clairvoyance when I seemed constantly to hear rapid whisperings in languages unknown to me and see visions of characters and hieroglyphics, which passed all too quickly for me to be able to write them down. Then this all seemed to crystallise and, except on two or three occasions, when the writing was done in a state of trance, or the message was given by means of 'raps,' the phenomenon of vision, after these preliminary, fugitive stages, assumed a steadiness which enabled me to copy down the characters held up, as it were, before my eyes.

During the last two years I have frequently experienced the sensation of whispered conversations, or vague, fleeting visions of written characters in Greek, or maybe other tongues equally unknown to me; but these have not attained sufficient intensity for practical demonstration. Beyond a word or two I have been unable to repeat the sound or write down the sign; and I draw the conclusion, judging from the past, that a fresh period of activity in *Xenoglossy* is probably in course of preparation somewhere in my general consciousness, but it has not yet reached a degree of intensity and precision sufficient for clear precipitation on to the normal or even interior vision.

Whilst, on the one hand, the faculty of clairvoyance seems to be at my command and can be exercised in a comparatively normal manner, which permits of self-observation and study of the faculty, on the other hand, the production of *Xenoglossy* and of 'raps' appears to be entirely out of my conscious control, at least, up to the present, and I am incapable of producing either one or other entirely at will. I am obliged to await some tidal wave, as it were.

And now the last point: The question which here presents itself is to know just to what point the medium is conscious of the phenomena produced through him, whether they be psychical or physical phenomena. I will not refer again to the complex consciousness of the waking state, for frequently, if

not always, the medium appears to have forgotten the phenomena which he has produced during trance, so much so that there is, more or less, amnesia for a time; but during the trance itself, does he know what is happening? For my part, I believe that he is always conscious of what is occurring, and that the material phenomena, strange as they may appear, complicated as they are in certain cases, are never completely outside his knowledge. Even with the phenomenon of 'raps' the medium who produces them is perfectly aware, during the trance, of the vibrations which are produced in the table and in the wood, and these raps are known to him better than to any of the experimenters present who are not mediums; hence, mediumistic phenomena, though they may appear to be produced far away from the medium and independently of his will, are not produced unknown to him; they are always perceived by, at least, a sort of vague consciousness. In other words, the medium, during the state of trance, is in a state of monoideism, but is at the same time perfectly aware of what is going on around him, maintaining intact his faculties of observation, yet nevertheless pursuing resolutely his thought. When he is in a state of complete trance no exterior gesture, no movement of the muscles, of the physiognomy, translates what is going on within him; but the sentiments which animate him are monoideistic, that is to say, he has adopted the new personality which he is supposed to represent.*

On this point subjective impressions present a certain value, and, in conclusion, I will ask your permission to read the notes I took of one of the séances held this winter with Miss B., when it would appear as though I had largely replaced Miss B., and acted as medium:—

Extracts from notes taken by L. I. Finch, concerning experiments with Miss B., February-March, 1907.

'Friday, March 1st—eighty-third séance.—After the séance, and after the medium was undressed and searched as usual, and while D. was dressing her again, the trance personality told D. not to let her forget that she had something important to tell me. . . .

'Saturday, March 2nd.—I did not see B. until breakfast at 11.30, when she informed me that she was indisposed. Knowing that not only has she never been able to give phenomena in that condition, but that it is dangerous for her to try, the effort bringing on prolonged and persistent hæmorrhage, I told her that the séance arranged for this evening must not take place, that I would send a telegram to Professor Richet and Dr. Ochorowicz, begging them not to come. But B. insisted to such an extent that I decided to consult the trance personality. I received through automatic writing: "Bonjour, —!"

'(L.I.F.: "Bonjour, . . . you told D. that you had something to say to me.")

'TRANCE PERS.: "Oui, précisément, c'était à propos de B. Mais je me suis arrangée tel que tout va très bien . . . cette indisposition . . . oui . . . mais . . . je puis aller à l'avant. O, ne crains rien, je sais ce que je fais. . . ."

'Consequently, the projected séance was held.

'That morning I had awoke feeling very tired. . . . All day long my head, though not exactly aching, felt very dull and heavy. Towards 7 p.m., an unusual feeling of sea-sickness seized me which became so pronounced that I could take no dinner; at eight o'clock, I was obliged to take a few drops of brandy. . . . I was also abnormally irritable and felt that I could not endure a word of ordinary conversation. . . . B. passed into the trance state more quickly than usual, but before the trance was very deep she took me by the hands and made several passes over me, saying: "P. is going to come, and both of us must help her to our utmost."

' . . . I continued to feel very irritable; . . . my head became heavier and heavier, and the sea-sick feeling more and more pronounced. . . . The trance personality called me into the cabinet; she made me sit on the medium's knees, saying: "Come here, —, I have need of you." The entranced medium passed her hands along my spine, keeping one on the nape of my neck. In about a quarter of an hour she told me I could resume my seat. Almost at once I felt an access of

magnetic slumber; I retained my full consciousness, but I could not open my eyes, neither could I pay any attention to anyone or to anything. I felt a cold perspiration ooze, as it seemed to me, from all the pores of my body, an icy-cold breeze seemed to blow steadily from my left side, and I felt M. Richet rub my hands and say to M. Ochorowicz: "She is icy cold" (*Elle est glacée*). I experienced a very disagreeable dragging or drawing-out sensation in my stomach, or to be more correct, in the epigastrium, accompanied by a trembling of the body which I was absolutely incapable of arresting. Very soon moans issued from me, and, though I felt ashamed of these moans and groans, I could not stop myself from groaning; . . . at the same time my head began to ache intensely and intermittently.

'In a little while I heard and felt the curtains of the cabinet open; but I could not look. I felt that somehow I was working at something, and that if I tried to force myself to open my eyes and look at the phenomena, I would interrupt, and maybe, put a stop to the work in process; at the same time, I was possessed by a feeling of great indifference for the effects produced; the phenomena interested me no longer, only the fabrication, so to speak, interested me and not the final result of the labour,—the cause, or rather the law of causation, and not the expression, seemed suddenly to have become the real thing.

'Though Professor Richet and Dr. Ochorowicz told me that the phenomena received on this occasion were of unusual intensity, of particular interest and importance, I shall not stop to describe these facts, inasmuch as I was not an observer, and am able to deal in the present instance with my subjective sensations only.

'During the whole time that the materialised form remained in view of the sitters I felt as though I were being literally torn to pieces; I felt as though life itself was ebbing out through the epigastrium. I also felt that the less number of respirations I could take, the longer I could send out my breath and refrain from drawing in a breath, the longer the apparition could remain in view. Instinctively my feet left the ground, and I felt a curious shrinking-up sensation, and I felt that very speedily my body might become rigid and like a ball, head and feet together, if the curious strain about the epigastrium did not relax, or if the apparition remained much longer in view. I was also conscious of extreme nervous tension, and remarkable hypersensitiveness to sound—features, however, which characterise also my efforts for psychic perception such as seeing or hearing at a distance. The slightest sound, such as the shuffling of the feet, a cough, a pin-fall, was like a thunder-clap; but I could not hear greater noises such as the singing and the playing of the musical-box. I was also extraordinarily nervous and afraid of the unexpected, and I felt a curious fear whenever M. Richet reached forward to open the curtains of the cabinet, or when he asked for phenomena, for the form to come out again, to remain longer in view, &c. I felt afraid, also, when he moved his hands along my hands, especially when he touched my left hand. It was as though a knife were grazing all the nerves of my body whenever he moved. I tried to tell him not to touch me, but could not articulate the words.

'Though the apparition at no time remained more than seven seconds in view, it seemed to me more like so many hours. I was perfectly aware of all that was going on in my body; and, as though it were something which did not belong to me, I myself seemed to look on with indifference. I felt bereft of body, so to speak. While the phenomena were in activity I felt it was possible that I might die; but I was strongly convinced that it did not matter whether I lived or died; my body, it seemed to me, had been made solely for that particular moment, and to ensure the highest degree of intensity some part of myself was willing to drain the life-principle to the dregs. Nevertheless, I was equally aware that it was a personality, a part of my own individuality, and not an extraneous influence, not a foreign entity, not a "spirit," which was operating in this curious manner on my body; I observed the awakening, the rising-up of that intelligence, or, more correctly speaking, that personality, whilst I, the normal self, retired and stood aloof, but watchful and determined, ready for any necessity, even, as I felt, for death. It was clearly the subliminal consciousness which was now functioning, it was part of, and is part of, my individuality.

'At the close of the séance, I was again seized by a feeling of intense irritability and also by extreme fatigue, both physical and mental. I could feel my body take back its force, "drink in," so to speak, some invisible fluid; and that personality which was active within me this evening became very impatient when M. Richet appeared not to see the necessity for remaining quiet for a few minutes after the cessation of the phenomena.

* Again I beg my readers not to forget that, throughout this particular paper, I am dealing with my subject almost exclusively from the point of view of the observer, that is, from the objective, and not from the subjective, point of view.—L. I. F.

† 'Yes, just so, it was about Miss B. But I have arranged so that all is going on well. This indisposition . . . yes . . . but . . . I can go forward. Oh, fear nothing, I know what I am doing.'

And whilst this personality within me, with unwarrantable *sans-gêne*, it is true, scolded M. Richet, I felt my normal self standing by, watching over everything, and silently waiting for this sort of sub-conscious stratum to finish its work and reinstate itself in the subterraneous region of my general consciousness. The real self seemed to be quite indifferent to the irritability and the, in a way, moral inferiority of the subliminal momentarily in activity.

'After the usual verification of the sewing and seals, the undressing of the medium, examination of her clothes and body (when everything was found in order), B. was handed over to D., who helped her to dress. . . . While dressing, the trance personality (B. generally remained in trance for about half an hour after the séance) said to D. that it was she who had given me the sea-sick feeling, headache, &c., and that, because of the indisposition of the medium, she was obliged to draw the "fluid for her body" out of my body, . . . and that it was I who had furnished her with the material for her body that evening; . . . all she had been able to use B. for was as a vessel through which she passed the fluid as she drew it out of my body.

'During the night I could not sleep, though I felt very sleepy and tired and exhausted; the tired feeling lasted until the next day, and was still hanging about me on Monday morning, that is, thirty-six hours after the séance. B., on the contrary, slept well, and appeared fresh and rested the next day.'

As I read these notes again and think of the spiritistic interpretation of these strange phenomena, I seem to hear the reply of Laplace to Napoleon: '*Sire, je n'avais pas besoin de cette hypothèse.*'

But as for theories, let us keep them in their fit and proper field of secondary importance. For the sake of truth and progress, let us not bind the phenomena of mediumship to any theory, at least at the present stage of the study. A philosophy which searches out the truth for its own sake will seek for and find its nourishment upon the soil of experience and fact; all our knowledge grows up from this soil, and all the wealth of the human mind is but an accumulation of the treasures so obtained.

Man's pride in his self-consciousness tends to hide the truth from him. Let us pursue the research with the mind pure and free from bias, with the mental attitude with which the scientist enters his laboratory. It is all one to the chemist if such or such a combination produce such or such a gas, prove such or such a law. He seeks the truth and nothing but the truth. Neither he nor we may dogmatise on theory when in presence of the UNKNOWN.

At the close of her interesting Address, Mrs. Finch was accorded a unanimous vote of thanks. Dr. Abraham Wallace then referred to the continued illness of the President, Mr. E. Dawson Rogers, and suggested that everyone should send out to him their kind and sympathetic thoughts with the hope that when the meetings are resumed in the autumn he will again be able to preside. On the motion of Dr. Wallace, a hearty vote of thanks was passed to Mr. Henry Withall for his able services as chairman.

In a recent letter Mr. J. Foot-Young, of Llanelly, says: 'I am pleased to find your journal has such an extensive circulation, as I have had applications for my book on "The Divining Rod" from New Zealand, Australia, South Africa, Germany, France, and North and South America.'

THE DIMENSIONS OF SPACE.—Mr. C. Howard Hinton, well known for his labours in elucidating the conception of a fourth dimension of space, has just published a book entitled 'An Episode of Flatland: or how a plane folk discovered the Third Dimension' (Swan, Sonnenschein and Co., price 3s. 6d.). It is in the form of a story, and as such it is quite readable, for the people of 'Flatland,' or two-dimensional space, are very like ourselves; matters have come to such a crisis that the safety of their world depends on collective action by the whole population on the assumption that a third dimension of space (known to us but not to them) really exists. The third dimension becomes a religious question akin to our 'New Theology,' for, like religion, it appeals to supersensuous perceptions and a belief in that for which the senses give no direct evidence. In like manner, to us, the notion of a fourth dimension has a spiritual as well as a theoretical significance, and though to our present senses it is an abstraction, we may develop a consciousness of its reality.

RELIGION ILLUMINED BY SPIRITUALISM.

Mr. George T. Brown, writing in the 'Yarmouth Mercury' recently, replied to some strictures on Spiritualism in a sermon delivered by the Rev. Cornwall Jones, and pointed out that, by the preacher's own admission, 'men had been brought back from materialism to a belief in a spirit life.' He concluded by saying:—

'The teachings of Spiritualism may be briefly summed up as a belief in the Fatherhood of God, the Brotherhood of Man, a reward for a good life, a punishment for a bad one, but eternal progress for every living soul.

'The preacher speaks of it as hopeless, as dim twilight. I would point out to him that scientific thought is not the only thought which has been illumined by the facts of Spiritualism; theological and religious thought has also been changed, and instead of the harsh and cruel dogmas of my boyhood, which made religion repulsive to others besides scientists, there is dawning a brighter, a more hopeful, a nobler faith, and I contend that before long the Church will wake up to the fact. The truths of Modern Spiritualism have a force and a power which will do something to bring back to a knowledge of God and goodness the vast multitude of men and women whom the churches have not been able to touch, and to whom at present they are unable to appeal successfully.'

LECTURE ON 'SPIRITISM' APPROVED BY THE POPE.

The 'New York Times' recently reported a lecture delivered by Mr. J. Godfrey Raupert at Delmonico's on 'Spiritism.' The audience of some two hundred persons was made up mostly of priests, Catholic scientists and students, and it is said that the lecturer declared that 'it was the request of Pope Pius X. that he should fully acquaint the Catholic clergy of the United States with the results of his studies of the occult.' After saying that it would take many lectures for him to tell all he had learned in his study of the spirit world and communication therewith, he related experiments in spirit writing, which he classified as 'direct' and 'indirect,' and told of an experiment in which:—

'A sheet of white paper, apparently illumined, had left a table, floated in the air and had dropped to the table again with many scratches and dots upon it. When the experimenters found that they were unable to decipher the message and expressed their disappointment, he said, another try was made, and a message came, "Use a magnifying glass." This was done, and the original message was read clearly.

'Referring to "spirit voices," he gave as his own experience his séance with St. Ignatius. The lecturer, it seems, is a convert from the Anglican to the Roman Church. He was a Protestant, he said, when St. Ignatius appeared to him. He first "became cognisant of a predominating intellectual presence," and then the saint appeared. He wondered and voiced his wonderment at the appearance of the saint to a Protestant, and then St. Ignatius told him it was easy to get in communication with him, as he had been reading his work every day, and had drawn the spirit of the saint to him.

'The final stage of the lecture concerned the complete materialisation of a spirit to the lecturer. His instance of his own experience concerned the appearance of the spirit of a boy who had lived near him, just outside London. Mr. Raupert said he had known the family of the lad well. The boy got into trouble and went away. His mother became anxious about him, and one morning he called on her, to find that she had received a cablegram reading, "Dead; will send letters." He remained with the mother all the morning and then went home to his study. He was sitting at his table when the head of the boy appeared above the table top, then the shoulders, and then the full form. It disappeared, but reappeared in the same way. Then the astral body spoke and said it had been standing behind the chair of the doctor when he was speaking to the mother, but had been unable to get into communication. The spirit informed him that other spirit influences had told him that it was easy to get in communication with him (the lecturer) and that the spirit had come to him in his study to tell him that in life he had destroyed himself. The boy, it was found afterward, had committed suicide.

'In closing Mr. Raupert advised Catholics to keep away from the study of the spirit world because it involved great injury to the medium.

'A picture was shown of the lecturer standing with an astral form beside him. Mr. Raupert explained that he felt the

presence of the spirit, but could not be sure of it, and he had asked it to move over to the other side of him. The next picture showed the spirit form on the other side. The form was that of a young woman in white, holding a rose. The picture showed the lecturer endeavouring to reach out and take the rose from the shadowy hand.

'One Catholic, after leaving the lecture last night, declared that this spirit lecture before the clergy and select laity of the Catholic Church was the most radical and remarkable thing that had ever occurred in the history of the Church in this country, and that if Mr. Raupert was lecturing at the request and with the acquiescence of Pope Pius the whole Roman Catholic people of America would be amazed.'

We do not wonder that the members of the audience were bewildered and dazed. It is all very well for Mr. Raupert to say, 'Do not have anything to do with it'; if he goes about telling his hearers such things as are reported above they will want to see and hear and know for themselves—and we should not blame them. Mr. Raupert tries to curse, but is obliged to bless.

JOTTINGS.

Mr. James Robertson, of Glasgow, desires to tender his sincere thanks to the many friends who have sent kind and sympathetic letters to his daughter, Mrs. Crowther, and himself. He hopes that those friends to whom he is unable to write will kindly accept this expression of appreciation of their condolences.

A correspondent who resides at Pwllheli, North Wales, says: 'As Pwllheli is a seaside resort no doubt many English Spiritualist friends visit this place. If you or any readers of "LIGHT" know of any such, a few Spiritualist friends in Pwllheli would be glad to make their acquaintance.' Letters may be addressed to 'R. G. E.,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

Mrs. May Pepper, if we may credit a report which appears in the 'Daily Mail,' has been married to Mr. Edward Ward Vanderbilt, a wealthy timber merchant, and did not come to England recently, as we were informed she did. It is further said that she is about to retire from her work as a medium—at any rate for a time. It remains to be seen which of the various reports about Mrs. Pepper is correct.

The 'Pretoria News,' for May 9th, gives a fair report of Miss Florence Morse's first address in Pretoria, and says: 'Miss Morse speaks in a clear, refined voice, has an earnest manner, and makes a most pleasing impression.' She said that it was incomprehensible to those in the spirit world that Spiritualism should be regarded as a forbidden subject, for nothing could be more important to man than his future state and condition. Spiritualism did not destroy any religious beliefs, but only the fear of death. All that was good in other religions remained, and added to that was the glorious proof of immortality. Miss Morse's clairvoyant descriptions were recognised, though in some cases rather tardily. She also rendered a solo, which was enthusiastically received.

We are informed that 'the Montreal Church of Spiritualists have moved to new quarters, No. 154, Drummond-street, a locality central to the leading hotels, and also one of the most fashionable places in the city. Strangers visiting Montreal are always welcome. The meetings are held every Sunday evening at 7 p.m., sharp. Rev. Dr. B. F. Austin delivered a series of four splendid lectures before the society in April, and was greeted by appreciative audiences. Mrs. Russegue, a fine speaker and medium from Hartford, Conn., U.S.A., has also delivered a series of eloquent addresses recently. The office-bearers are alive to the interests of the society, and Montreal will soon be in the front rank among the Spiritualist associations of the American continent. All communications should be addressed to the secretary, Mr. Alexander Fleming, 8, Mackay-street, Montreal.'

A correspondent sent us, a few days since, a copy of an extract from an Italian journal, 'Annali dello Spiritismo,' which had been translated and printed in 'The Banner of Light' of March 26th, 1892. It purported to be a quotation from a letter written by Mr. Maskelyne admitting his belief in apparitions. Before using it we deemed it necessary to consult Mr. Maskelyne and ascertain whether it was authentic, and in his replies to our inquiries Mr. Maskelyne says that it is *not a correct extract* from any letter of his, and is calculated to

convey an erroneous impression of anything he had ever written, or stated, on the subject. He also says: 'Incidents have occurred to myself and relations which point to the possibility of persons receiving impressions of circumstances happening at a distance under intense excitement, great danger, and at the time of death. I have always been as ready to acknowledge truth where I have found it as I have been to denounce and expose imposture where I have proved it to exist.' Mr. Maskelyne evidently supports telepathy—and we can only regret that he has not been successful in obtaining proofs of spirit presence and power.

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 which may elicit discussion.

The Pathan Soldier.

SIR,—The writer of the paragraph in 'Notes by the Way' in 'LIGHT,' of June 8th, on the Pathan soldier asks whether 'this sort of fighting man is an entirely creditable or justifiable person to lean upon in order to establish and consolidate British rule?' I emphatically say 'Yes!' What kind of man does the writer think a soldier should be? It is the high-spirited, well-plucked man who faces the enemy's bullets, while other men stay at home and try to discredit the soldier under the plea of Christianity, and, I very much regret to see, Spiritualism! The Pathan, in spite of all his natural proclivities for plunder and rapine, as a *disciplined soldier* commits none of these crimes, so his being enlisted in the Indian army is of immense benefit to himself and also to those with whom he comes in contact. That is excellent proof of what military discipline can do for a wild, lawless savage—it humanises him!

I would ask the writer of the paragraph in question if rape, murder, hooliganism, &c., are unknown in England. Are not these detestable and deplorable crimes committed by Englishmen? Are not British soldiers Englishmen also? Are they not 'used to establish and consolidate British rule'? Why, therefore, single out the Pathan while like crimes are common to the Englishman?

In Italy the vendetta is an acknowledged way of 'avenging a fancied insult,' or blood feud, and the Italian army has men in its ranks to whom the vendetta is as obligatory as it is to the Pathan.

I exceedingly regret that 'LIGHT' should have given admission to its pages to the paragraph in question, casting, as it does, a most unjustifiable reflection on excellent soldiers, as the Pathans are, and on the authorities who enlist them.—Yours, &c.,

F. R. BEGBIE, Colonel,
Late H.M.'s Indian Army.

United Forces Club,
117, Piccadilly, W.

Characteristics of Mediums.

SIR,—Mediums, according to Mrs. Finch, are apparently a queer lot. I have tried to discover their characteristics from her Address, and, briefly, I find that they are hypersensitive, distrustful, susceptible to the influence of others, impulsive, irritable, discontented, jealous, afraid of anything new, that they have large self-love or self-esteem, are easily placated or put out, essentially suggestible, feign unconsciousness, are indifferent, are ardent Spiritists, are semi-sincere, and that the development of their powers seems to lead, in many or most cases, 'to stagnation in moral development,' or worse. True, they are not the only people who are jealous and irritable, &c., but apparently they are especially so! They are credited with 'a perspicacity truly remarkable,' but only to indicate that they are keen observers, and catch up and retain what they see and hear—nothing escapes them—they, subliminally, construct romances, and afterwards 'either feign an ignorance which is true, or only half true, or absolutely lack the power to recall sufficiently vividly what they have lived and acted but a little time before.' But Mrs. Finch does not believe in their 'absolute loss of memory.'

Surely, although Mrs. Finch is a medium and apparently speaks from experience, this cannot be a true portrait of mediums as a class! One swallow does not make a summer, and the experiences of one or two should not be regarded as covering those of all. I hope (indeed I may say, in justice to mediums whom I have known, that I am sure) that the description is not one that applies all round.—Yours, &c.,
X.

'Do Animals Survive Death?'

SIR,—I think with Mr. T. May that the children and weak ones should be helped first with our love and sympathy, but may it not be possible that the animals seen by clairvoyants are thought forms? I had an experience which may, perhaps, throw some light on this subject. A dear old gentleman passed on who knew nothing of the after-life as we do, and I felt great sympathy with him. I saw him plainly when he was out of the body, but he did not recognise me as I was in another condition. However, as soon as I thought of the dress and the place he had seen me in, he saw me, and was delighted to remember me. Being a nurse, he knew me in my uniform, but did not recognise me out of it.

People ask how it is that spirits are described wearing certain garments; it is really that they are clothed with thought-garments for the purpose of recognition. I am inclined to the opinion that the animals which appear at séances are the thought forms projected by the people to whom they belonged, or else by friends on the other side, as I feel sure that animals have not the intelligence to materialise themselves.—Yours, &c.,

H. B. ROMSAY.

SIR,—In 'LIGHT' for 1890 and 1891, I find two interesting incidents illustrative of the theory, started by Mrs. Bathe, that the lower animals survive, retaining their identity. They are as follows:—

From 'LIGHT,' No. 500:—

'An intimate friend of my informant's, who resides in a cathedral town in the West of England, had the misfortune to lose a favourite dog by death.

'As soon as she could she replaced it by another pet dog, and one day, as she and the new dog were alone in her sitting-room, she glanced up from her work and saw the spectre of the old dog, at which the new one barked violently until it disappeared. He then scratched at the door as if insisting to be let out. Accordingly Mrs. — opened it, whereupon the animal ran straight to the grave of the old dog.'

[Our correspondent, in forwarding the above, vouches for the perfect accuracy of the story.]

'M.A. (Oxon.)' reprinted in 'LIGHT,' No. 538, the following account, written by Mrs. Cabell, of two pet dogs of hers:—

'The oldest dog in the district, whose age is a matter of record, died yesterday. The dog was a carriage dog, known by the name of Secretary Stanton, and was nineteen years old. Mrs. C. also owned Fannie, a celebrated little black-and-tan, to which was awarded the first premium at the First National Fair of this district for being the smallest and finest dog on exhibition. Fannie took the first prize also at the Bench Show here in 1883. Fannie was ten years and eleven months old, and at no time of her life weighed over two pounds. Fannie and Secretary Stanton lived together in amity. Yesterday Fannie died, within a few hours of the death of her big companion. Both dogs died of old age.

'Two years ago (four years after the loss of our pets) my husband and myself spent the summer at Onset Bay, Mass., camp meeting. Immediately upon my arrival I betook myself to the cottage occupied by Dr. Stansbury, of California, for the purpose of having a séance for slate-writing. While waiting in the ante-room for my turn to come, I stepped out upon the piazza. I there saw a lady—a stranger to me—seated, intently reading. She suddenly laid her book aside, and, turning quickly to me, said, "Please excuse me, madam, are you not very fond of pets?" I answered, "Yes, I am." She replied, "I thought so, for I see a little wee bit of a dog jumping around you." Then, "Oh, what is this I see worked in flowers around its collar?" She spelled to me the name "Fannie." I turned to the lady and asked, "To whom have I the honour of speaking?" She replied, "I am Mrs. J. J. Whitney, of California, the medium."

'I had noticed as I entered the cottage a card in the window, "Spirit photographs by Dr. Stansbury." Immediately I got an impression to stand for a picture, and perhaps—. So, turning to the lady, I said, "Madam, as you have been so kind as to describe my little pet and give me its name, may I now ask the additional favour to accompany me to the photo gallery, and perhaps I might get its photograph." She assured me that it would afford her much pleasure to do so. And together we ascended the miniature art-gallery just above, and called Dr. Stansbury. Mrs. Whitney was immediately controlled by her Indian guide, who described little Fannie as jumping up in my lap. The

following morning I called, and was shown the negative. The strangest part of the story remains to be told. Imagine my surprise at seeing my little pet cuddled up under my arm. And my surprise I cannot express at seeing the old coach-dog, Stanton, also. He occupied the most prominent position, and had almost crowded out of sight his little friend in his eagerness to get there himself, and with a look plainly impressed on his honest face, as if to say, "You did not see me, or even speak of me, but I am here just the same." The dogs' pictures have been recognised by hundreds of people who knew them when in life. Both have been fully identified also by children in the neighbourhood, who exclaimed, "How did you get their pictures, we thought they were dead?" It was four years after their death, or passing away, when this photograph was taken, which I prize beyond all price.'

—Yours, &c.,
Sutton Coldfield.

E. D. GIRDLESTONE.

'Bath Occult Reprints.'

SIR,—Thinking the following truly Christian letter may interest some of your readers, if it does not influence them to follow suit (as it may do), I send you an exact copy, suppressing, for obvious reasons, the writer's name and address:—

'DEAR MR. FRYAR,—We have only met twice in our earthly career, once you called on me in a mean little street in Bristol, and many years after I ventured to call on you in Bath.

'I am getting older and find the struggle for physical existence keener every year. Still I am happy with my few friends, mostly as poor, if not poorer, than myself, and those dear ones on the other shore with whom I have never lost touch during all these years. I am sorry to read that circumstances are just now not as favourable as you could wish them; let us hope that this period of stress will soon pass away and that things will take a more favourable turn.

'To give a practical turn to my sympathy I have enclosed a postal order for 1s. Being a teetotaler I save whatever I should have spent in alcohol, and hope I do some good with it.

'Please do not acknowledge it, I want no thanks, I simply want to do all the good I can, and that at most is but little.

'With kind regards to your wife, yourself and family.—I remain, faithfully yours,

'J. C.'

I will add, as postscript, that the smallest contributions are most gratefully received—'Many a little makes a mickle.'—Yours, &c.,

ROBT. H. FRYAR.

2, Prospect-terrace, Bath.

The Lyceum Movement.

SIR,—I have lately been much interested in the Lyceum movement, and I think that the 'Manual' with which the children work is a very fine compilation, and contains some of the best moral and truly religious teaching ever produced.

How many 'grown-ups' in the movement, I wonder, know anything of this book, or have ever read it! It might be a good thing if every Spiritualist church or society had the children take part in the Sunday evening service once a month, for if the Spiritualist movement is ever to be organised on a religious basis and become a power in the land for good, it must develop and encourage the Lyceum movement among the adults, and it would be an excellent thing to make the 'Manual' a text-book of Spiritualism, and have a copy on the table at all meetings. The future of Spiritualism is with the children, and it is God's little people who will confound the foolishness of the grown-up wiseacres, and reform and reorganise the movement.—Yours, &c.,

T. MAY.

Salem House, Tottenham.

'Help for a Worthy Couple.'

SIR,—Kindly allow me to acknowledge with many thanks the following contributions received by me since May 1st for the fund for Mr. and Mrs. Emms:—

From—'G. F. T.,' 5s.; 'C. G. R.,' 2s. 6d.; 'N. H.,' 10s.; and 7s. 6d. per Mr. A. W. Jones, being amount collected for Mr. and Mrs. Emms at a Sunday evening meeting of the North London Spiritualists' Society, 19, Stroud Green-road.—Yours, &c.,

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, N.

Mrs. Place-Veary in South Africa.

SIR,—Mrs. Place-Veary having left Durban for Cape ports, it will be interesting to her many friends to know the result of her three months' work. Her trance addresses have been well received, and in giving clairvoyant descriptions (by her determination to get ample details from the manifesting spirit to ensure recognition) she has been very successful, as is effectively shown by the large increase in the membership of the Durban Society. This testifies strongly to the need of good phenomena as the best method of making progress. Convince the people of our facts, and the philosophy will follow as a matter of course. Mrs. Veary has visited Pinetown and Pietermaritzburg, and in both places received pressing invitations to return. Her reputation as an earnest, honest, and capable clairvoyante has, if anything, been greatly enhanced by her visit to Durban, and she has made many true friends here by her sympathy for those in trouble, and her exceeding willingness to serve others. If there is any truth in the saying 'It is more blessed to give than to receive,' then, indeed, Mrs. Veary must be greatly blessed, for she has given much.—Yours, &c.,

WALTER KNOX,
President Durban Spiritualist Society.

P.O. Box 755, Durban, Natal.
May 18th, 1907.

Reincarnation and Karma.

SIR,—Mr. Dawbarn, as quoted by Mrs. Bright in your reprint (June 1st) from the 'Harbinger of Light,' appears to think that the doctrine that we are now suffering the results of the misdeeds of a former life saps the foundations of morality and negatives effort towards social reform by inculcating passive resistance. This, and other conclusions of a similar nature, appear to me to spring from an incomplete conception of the subject. As I read it, the law of Karma says: 'You are reaping what you have sown.' Did it end there, Mr. Dawbarn would have me with him; but it does not. It goes on: 'And whatsoever a man soweth now, that (not something else on another plane) shall he reap hereafter here.' Whether the doctrine of rebirth be true or not, it appears to me to offer a very reasonable hypothetical explanation of human differences in circumstance, and a very strong incentive to effort to rise above present circumstances so as to prove worthy of better in a future life. There cannot be clear thought on this important subject unless the past tense of Karma is linked on to the future tense. Lack of apprehension of the latter is at the root of the physical disasters mentioned by Mrs. Bright, as well as of the moral obliquities of persons who assent in theory to better ways of living, but excuse themselves from practice on the plea that it is their Karma to remain as they are.—Yours, &c.,

JAMES H. COUSINS.

'A Reader's Difficulty.'

SIR,—Referring to the letter of Mr. F. S. Snell, in 'LIGHT' of May 25th, on the contradictory character of statements made by spirits with reference to reincarnation, the difficulty, I think, disappears in the inner light of spirit insight. As partakers of the Divine spirit one may know that there is no break, place nor state, found in the whole human life-circle of Divine order where reincarnation can come in.

The expression of the spirit principle in human form takes place on earth, at the lowest point in the arc of the circle from above, and from thence the rudimentary life-principle outputs itself into (and is clothed upon with) a flesh and blood body, which cannot enter into the kingdom of spirit-man, as it is in its own heaven. For its purpose of differentiation in personal form of experience, it epitomises a body from out of the whole of the cosmos essences to form a base for the ladder by which to ascend with the angels of God-life order. That way of intercommunication, to circulate all truth to all and through all, is opened, once for all, by influx, and it entirely obviates all necessity for the reincarnation theories of men or of spirits.

Thus, when the purpose of a rudimentary flesh-body is served, it is no more needed; for to go back from a spirit-body state of superior conditions of progression (through all states of the angelic human life circle up to the God-man state at the crown) would not be rational, nor possible to the Divine order. To reincarnate from the middle, or from any intermediate disembodied spirit state, would be a retrogression and not progression. In order to progress, everyone must leave the rudimentary form of spirit-man in the flesh, in order to develop a superior organism in the spirit-body state, and thence up into the higher organic functions into the celestial. That being so, it is all a matter of organic unfoldment in man.

Mr. Vincent N. Turvey, of Bournemouth, in a letter which appeared in the 'Daily Mail,' said: 'I used to "remember" having been, 8,000 years ago, a Persian magician, 5,000 years ago an Egyptian seer, and one hundred years back a Delaware Indian; but when I became a clairvoyant I saw them to be, not my remembrances, but my spirit guides. I say I know, because eight other clairvoyants have testified to their presence with me.'

As an experiment I once transfused my thought into the self-conscious thought of a man at a séance, and he became *sure* that he wrote a scroll entirely of himself, when in point of fact I had willed his hand to move exactly as he did it. What I could do in that case, spirits can do, so that the medium knows none other than that the spirit's memories are his own. Mr. Snell would do well to read Swedenborg's explanation in 'Heaven and Hell.'—Yours, &c.,

WM. YEATES.

83, Bromley Common,
Bromley, Kent.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed *twenty-five words* must be inserted in our advertising columns.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Webster gave excellent psychometrical delineations from articles handed to her by the audience. On Sunday next Mr. and Mrs. Roberts.—W. H. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey gave an address on 'Ministering Angels,' also successful clairvoyant descriptions and drawings. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'How Spiritualism Helps Humanity.' Soloist, Madame Leslie Dale, A.R.A.M.—N. R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Miss J. Morris gave a fine address on 'Ideals and Opportunities' to an appreciative audience, and answered questions. On Sunday next members and friends will relate 'Experiences.' Sunday, June 23rd, Mrs. Roberts, of Leicester. Monday, 24th, Mrs. Roberts, psychometry.—W. R. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington and Mr. Sinclair gave addresses of a scientific character to a large and appreciative audience. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions. Thursday, circle, at 17, Ashmere-grove, Acre-lane, Brixton. Tickets 1s.—H. Y.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held; in the evening Mr. Fletcher gave an instructive address on 'What Happens at Death.' On Sunday next, at 11.15 a.m., public circle; at 7 p.m., local mediums. Monday, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance by Mrs. Curry.—A.C.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith gave a powerful address, and Mr. F. Godley admirably rendered two solos, his fine voice being heard to much advantage. Sunday next, at 7 p.m., Mr. W. J. Colville will speak on 'The Esoteric Meaning of the Christ Life and Spirit,' and will give an impromptu poem on a subject chosen by the audience.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last, morning and evening, the president gave fine addresses to large congregations on 'Boundless Love' and 'Raising the Veil,' and Mrs. Inglis gave convincing clairvoyant descriptions. Solos were sweetly rendered by Lyceum children. Sunday, June 23rd, Lyceum flower service. Picnic to Barnhill 29th instead of 23rd.—J. M. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Everth's address upon 'Priests and Prophets' was discussed, and Mrs. Morley gave excellent clairvoyant descriptions. In the evening Mr. G. Morley spoke on 'The Light of the New Era' and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave twelve excellent clairvoyant descriptions, mostly recognised, with helpful and loving messages. Mr. Moss finely rendered a violin solo. Mr. T. Spriggs, vice-president, officiated as chairman. Sunday next, at 7 p.m., Mr. E. W. Wallis, trance address on 'Prayer in the Light of Spiritualism.' Next members' séance, June 19th. Particulars from A. J. Watts, Hon. Secretary, 18, Endsleigh-gardens, N.W.