

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT ! MORE LIGHT !'—*Goethe.*

'WHATEVER IS, MAKES MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

The strange doings at Sunderland and Monkwearmouth appear to be a great puzzle to London editors. These 'doings' are very nearly a replica of what happened in Wales under the influence of Evan Roberts. To a Spiritualist there is no mystery in it. Latent in most of us there are emotions which only need to be sufficiently excited in order to result in anything between ecstacy and insanity, or between the excitement of intoxication and the spirit-communion of a séance room. What has happened in the North is simply this,—that excitement has induced a state of receptivity to ill-regulated spirit influences. When that state of abnormal receptivity dies down, the victims, or, let us say, the subjects of it, may be in a similar condition to that of a man on the morning after a night of unusual drinking and revelry. But, for the time, the spiritual debauch is very real.

'The Church Times' prints a review of Miss Bates' book, 'Seen and Unseen,' which will surely make many of its old-world readers wonder what is happening. A very short time ago 'The Church Times,' in common with all other 'self-respecting' and 'proper' papers, would either have ignored it, insulted it, or ridiculed it: now it treats it with respect, but accounts for all its wonders in a quite natural way, and with the help of the latest psychical research vocabulary.

It is strong in 'thought transference' and 'the psychic area or atmosphere' from which information can be 'tapped.' It falls daintily back on 'sub-conscious cerebration,' and personality which is 'a multiple,' resulting in 'mental intercommunication.' It accepts 'automatic writers and psychometrists,' and believes in a kind of mental clearing-house where brains or thoughts meet and exchange remittances.

It is all very wonderful, more wonderful, in fact, than our simple explanation that a world of spirit people can, under conditions, operate, and tell us they operate, on our plane, as all the ages and all religions testify.

What puzzles us is—the anxiety of a 'Church Times' to shut out the spirit explanation. What is it afraid of? and why should it be biased against an explanation which gives such immense support to its fundamental belief in the doctrine of a future life and the immortality of the soul?

Mr. E. P. Powell contributes to 'Unity' a pathetic reference to an Agnostic orator's assault upon 'the God of orthodoxy.' 'Of what possible value to us can a God be,' he said, 'who undertook to create a world and a man—as

we are told—and the man was such a miserable being that he defied his maker, who in turn doomed him to eternal misery? A curious affair, is it not, to have all time and all eternity hang on a job of that sort? Could not a successful God make a decent sort of man, a being sure to be faithful and truthful?'

Mr. Powell admits that the man made out his case, that the conventional theology gives us a Deity who failed in His purpose, 'unless in that purpose was included rebellion, wreckage and an eternal hell.' But oh, the pity of it—that a man should be goaded to vilifying even an invented God! 'We were compelled to turn away with grief,' says Mr. Powell, but affirming in his heart, in spite of this or that theology, that the real God is an Eternal Success. 'It was with lighter feet that we trod the pavement,' he says, 'when we felt the calming power of this thesis':—

God, the Life and the Light of the universe, is also the Hope and Trust of the universe. In him the soul can have love and peace. There is healing in the doctrine. It shows how we can be saved by faith. How much of this did Luther feel when he stood in the sunlight of 'justification by faith'? To trust God is to abolish all the rubbish of a disrupted and thwarted purpose. It then follows that, in all the complexity of evolution, we can believe that goodness is, and inherently must be, triumphant. To look up is to meet eternal love; hate is nowhere.

It seems to us that what we most need in these days is this sort of trust in a God that appeals to our reason as well as our heart. We do not stand in need of salvation by blood—that doctrine is the relic of a barbaric whim, at best. We do not stand in need of a golden paved heaven for the few that are rescued from the Great Failure. Such a retreat at best must breed selfishness. What we do need is the confiding friendship of unfailing goodness. We need to go ahead without a wavering doubt of His success, in whom we live and have our being. Evolution looks upward and not downward; and it looks forward into realms of diviner living and diviner doing. This world is in the hands of One who can and will make the true, the beautiful and the good absolutely triumphant. No other faith than this can satisfy the human soul. The soul was made for this sort of trust, and was not made for a religion of despair.

A page from a late number of 'Prabuddha Bharata' grapples with a profound truth which is seldom even touched. Two students or disciples of Swami Vivekananda and Swami Ramakrishna give recollections of their Masters' teachings. The first related to the horrors of Kali-worship, one side of which Vivekananda called 'devil-worship': but he did not shrink from the aspect of terror in Nature, and did not believe in the 'watering down' of the ever-brooding fact of evil, sorrow and destruction:—

'Fools!' he exclaimed once—as he dwelt in quiet talk on 'the worship of the Terrible, on becoming one with the Terrible'—'Fools! they put a garland of flowers round Thy neck, and then start back in terror, and call Thee "the Merciful"!'

And as he spoke, the underlying egoism of worship that is devoted to the kind God, to Providence, the consoling Divinity, without a heart for God in the earthquake, or God in the volcano, overwhelmed the listener. One saw that such worship was at bottom, as the Hindu calls it, merely 'shop-

keeping,' and one realised the infinitely greater boldness and truth of the teaching that God manifests through evil as well as through good.

The second is a recollection of the teachings of the other Master, very much on the same subject:—

'Man,' he said, 'is a born fighter against Nature. Wherever he turns, Nature stands against him, thwarting him, harassing him, and often worsting him. He wants to know all, to see all, to hear all, to enjoy all, but there is ever an impenetrable, impassable wall circumscribing his desire. Still, Man struggles on and hopes that the day will come when Nature will fall at his feet and acknowledge him her supreme master. The world is a huge battlefield, not a vast drawing-room, and the struggle for mastery between Man and Nature has been going on since time immemorial. This struggle is what is called civilisation; and that nation which struggles with the greatest success is the most civilised.'

There is a profound truth in both of these utterances. It is true that a great deal of 'shop-keeping' is going on in the name of Religion; and that, partly out of fear, there is always a tendency to identify God only with life and loveliness. And yet, all the time, the stern truth stares us in the face. The solution of the problem is never entirely possible, but the doctrine of Evolution and the glorious hope of an after-life in connection with it go far to enable us to end the really cowardly exclusion of God from evil, sorrow and destruction. These are not the last things. They are only by the way: and they help.

'In the Fire of the Heart' is the fanciful title of a new book by Ralph Waldo Trine (London: George Bell and Sons). Its sub-title is the more sober and precise one of 'The Great Modern "People's Movement" in Government.' The book, in reality, is a politico-economical one, dealing with the problems of modern life in the broad field of national control of its economic, social, commercial and ruling forces. It is frankly a trenchant plea for the labourer, and as trenchant an arraignment of mastership and money.

It is a thoroughly practical book, and is written in lively fashion, ending with a chapter which reads like a lay sermon. It is entitled 'The Life of the Higher Beauty and Power,' which, put into plain English, means the Life of what we call 'God' working through Man as Love, the basis of all right human relationships and the only hope of the race for the future. It is, in fact, nothing more than one more plea for the supremacy of 'The Golden Rule.'

Helen M. Smith, writing in 'The Christian Register' on 'The Ethics of Right Living,' shows that certain fundamental ethical truths lie at the bases of all religions, whose burden is, as Max Müller said, 'Do good, avoid evil.' She quotes Sunderland who, after citing the religious writings of many nations, said: 'Thus might I go on quoting from all those different sacred books, and, judging from the sentiments expressed, no one could possibly tell whether I was quoting from the bible of the Brahmans, the bible of the Buddhists, the bible of the Persians, the Chinese bible, the Jewish bible, or the Christian bible, so nearly alike are they in their ethical and spiritual teaching.'

One specially dominant note in all religions is that of patient trust in the Higher Powers, and rising above the sorrowful past. 'In Egypt,' says this writer, 'regret is numbered among the deadly sins. One of their chief commands is, "Thou shalt not consume thy heart." Sufficient unto the day is the evil thereof, and the good thereof as well. We can always live through the evil of to-day,—the real present thing we survive, but waste ourselves

thinking of yesterday's trouble that has ceased to be, and of to-morrow's trouble which has not come, and which, perhaps, never will come. The opinion of a vexed and tired person is of little value. Such a person should be permitted to rest. One of the finest sentences of the Psalmist is, "He giveth his beloved sleep." In the original Hebrew it is better,—"He giveth his beloved while they sleep."

SPIRITUAL PRAYERS.

(From many Shrines.)

O God, who puttest into our hearts such deep desire, that we cannot be at peace until we enjoy the feeling of Thy love; mercifully grant that the unspeakable sighing of our souls' need may not go unsatisfied because of any baser appetite smothering it, or of any accompanying unrighteousness of heart, which must divide us from the All-holy One; but strengthen us to do right by whomsoever we have wronged in thought, word, or deed; to renounce all malicious plans or wrong-doings for the future; to purge our thoughts in purity, and govern our appetites in careful soberness; so that silent prayer being joined with visible acting, and the holy yearning of our soul having for its companion righteousness of heart, we may have no bar between us and Thy glory, but enjoy Thy peace which passeth understanding. Amen.

THE BENEFICENT UNIVERSAL PURPOSE.

The Rev. R. J. Campbell, preaching recently at the City Temple on 'The Spiritual Witness of the Universe,' referred to Mr. Robert Blatchford's book, 'God and my Neighbour,' in which he alludes to the effect of disease and natural calamities, from which man is not saved by divine intervention, and adds: 'Only man helps man; only man pities; only man tries to save.' Mr. Campbell replied that 'we cannot separate man from God; there is but one life in this universe expressing itself in various forms, and to speak of God is to speak of existence as a whole.' He also said, as reported, that:—

'Christianity and modern science were both telling them that everything that existed was part of a universal order and the outcome of some primordial substance in whom or which they lived and moved and had their being. The only question was whether that universal substance was intelligent and conscious and kind. When Mr. Blatchford said that only man pitied and only man tried to save, he was, in fact, telling them that there was something produced by the universal order which implied tenderness and compassion. Did not this something reveal to an extent the nature of the whole?

'They were too apt to take for granted that love in God or man should always imply a desire to shield others from pain. The higher a man rose in the expression of his own possibilities the stronger became the corresponding witness of the universe to the essential goodness of life.'

We think that when a man pities or helps his fellows, it is the God in him that moves him to do so; God works through instruments, principally through man, in the flesh or in the spirit, and such helpers are working out the beneficent purpose of the Universal Order.

THE efforts of Spiritualists should be directed at the present moment towards obtaining and recording evidences of spirit identity. The battle for the recognition of the phenomena as genuine psychic happenings is practically won, but our claim that they are due to the action, and are manifestations of the presence and power, of discarnate human beings is being contested on all sides. Why it should be so we do not know or pretend to be able to explain, but the fact remains that 'spirit is the last thing that the average man will give in to.' It should, therefore, be the aim and endeavour of the Spiritualist and the researcher alike to obtain, and place on record, evidences of the identity of the operators at the other end of the line. 'M.A. (Oxon.)' did valuable service in this direction in his book entitled 'Spirit Identity,' and we invite our readers to send us reports of the best instances in their experiences in which they have had proofs of the real presence of spirit people.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, PALL MALL, S.W.,

ON THURSDAY, OCTOBER 24TH, AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.

The Music by Karl Kaps' Hungarian Quartette.

SPECIAL NOTICE.

Members and Associates may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*, other visitors *two shillings each*.

It is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than October 22nd, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

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

1907.

Nov. 7.—MRS. H. E. BELL and MR. GEORGE SERIGGS will relate some of their Most Striking Personal Experiences in Spiritualism.

Nov. 21.—MISS H. A. DALLAS, on 'How the Spread of Spiritualism is Hindered.'

Dec. 5.—MR. E. WAKE COOK, on 'Andrew Jackson Davis and "The Harmonial Philosophy."'

Dec. 19.—MISS L. LIND-AR-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

[Particulars of subsequent meetings will be given in due course.]

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

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

PSYCHIC EXPERIENCES.—A special meeting will be conducted by Mr. Frederic Thurstan, M.A., on Monday, October 14th, at 4.30 p.m., at which Members and Associates are invited to be present. The purpose of the meeting will be to collect cases of psychic experience, received through personal or professional mediumship: to discuss the evidential value of such experiences, and to prepare the best cases for publication.

The 'Psychic Culture' meetings conducted by Mr. Thurstan will re-commence on November 7th, at 4.45 p.m.

CLAIRVOYANCE.—On Tuesday, October 15th, Mr. W. Ronald Brailey will give clairvoyant descriptions, with black-board drawings of spirit faces, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On Wednesday, October 16th, Mr. E. W. Wallis will deliver an address on 'Has Spiritualism a Philosophy?' at 7 p.m. Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—Mrs. E. M. Walter invites the Members and Associates who formerly attended the Psychic Class for individual development, also friends who desire to join it, to meet her in the rooms of the Alliance on Thursday, October 17th, at 4 p.m. Tea will be served at 4.30 p.m.,

after which plans and programme for the coming session will be discussed and arranged. The names of those desiring to be present should be previously sent to Mrs. Walter, at 54, Avenue-road, Forest Gate, E.

TALKS WITH A SPIRIT CONTROL.—On Friday, October 18th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the Wednesday and Friday meetings without payment.

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 and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, 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.

AN ECHO OF THE ARMENIAN MASSACRES.

The psychic experience which I am about to relate is true. It was told by an Armenian woman who escaped after the massacres to Palestine, and there found kind friends and a home. Husband, friends, home, and wealth were all gone, and she was thankful to find a place as a servant and to thus earn her daily bread. She was a tall, dark woman, her face wearing an expression of absolute sadness, which struck the beholder to the heart. She never smiled, and was seldom heard to speak. By degrees the kindness of her mistress wrought upon her so that she one day told her the story of the terrible past, and from this lady (an old friend) I in turn heard the tragic tale. With this word of explanation I will pass on to the incidents themselves. I cannot now recall the woman's name and will simply call her A.

A. was the wife of a rich Armenian merchant, well known in his native town on account of his wealth. English people generally ascribe to the Turks the full blame of the massacres, but dwellers in the East know that at least an equal share of the crime belongs to the Kurds. One day the Kurds swept down upon the town where A.'s home was. Before they entered the house A. said to her husband, 'It is you they will seek for and kill, because you have the money. I will hide you downstairs where you will be safe.'

She hid him in a cellar under the house, in a big bath, and covered him over. She herself and a neighbour waited upstairs. Almost directly, the Kurds rushed in. They tied the arms of the women behind their backs and threatened to torture and spear them unless they delivered up their money. The two women screamed for help but refused to give up their valuables, saying they had none. The Kurds were just about to spear them when the sound of horses' feet was heard outside, and a party of Turkish soldiers rode up. The officer in command, B. Pasha, heard the women's cries, and riding up underneath the window called out, 'If there are any women there, let them come out!'

When the Kurds heard that they were frightened, and made off; and A. dragged herself to the window and called out in Turkish: 'Save us, in the name of God!' The pasha sent some of his men up to unbind the women, and put them for safety with the ladies of his harem. They received the greatest kindness from himself and from the ladies of his house.

A. was very much bruised and shaken, and soon fell asleep from utter exhaustion, despite her anxiety as to her husband's fate. She dreamed that her husband came and stood by her, saying: 'What! are you still alive?'

'Yes,' she answered, 'are not you?'

'Yes,' he said, 'I am only just beginning to live, though they have killed my body. Look for me; you will find me under a tree in our orchard. I have a cut across my head, both my arms are broken, and I have other wounds also.'

A. awoke in great fear, and tried to creep out unnoticed,

but the ladies of the harem awoke and begged her not to go. 'You will most certainly be killed,' they said. But as she still wept and implored them to let her go, they at last consented, and sent a man-servant with her. She went straight to the orchard to look for her husband. She found his body there, just as he had said, cut across the forehead and with both arms broken. Before returning to the shelter of the harem, she scraped out a shallow grave with her own hands and laid him in it.

E. M. E. B.

ETHICS OF DIET.

The motive power of all progress lies in the instinctive craving of the finite mind towards more harmonious conditions; but so widely diverse is human nature that individual conceptions of such conditions must necessarily be infinitely varied. However, if we are to enact the part for which we are cast in the drama of life with any satisfaction to ourselves and others, the importance of bodily health cannot be over-estimated, and it is our bounden duty to endeavour to ascertain the means best calculated to maintain the mental and physical poise which is the basis of all efficiency.

As mankind progresses towards a fuller realisation of the true meaning of freedom and brotherhood, the belief that a flesh diet is necessary to repair the waste of the tissues of the body is losing its hold, and many of those who look below the surface of things now acknowledge that a diet of cereals, fruits, nuts and vegetables is far more conducive to health and mental efficiency than a flesh diet.

In the course of an evolution which is for ever pushing us upwards and onwards, is it not possible that man's spiritual nature has now evolved to that stage when we are beginning more generally to recognise the great truth underlying all systems of religion, *i.e.*, that the motive power of the universe is love and kindness to all things great and small?

Apart from other considerations, health and strength are such precious possessions that it is surely worth while to give a little time to study the comparative values and life-giving properties of various foods before condemning as a passing whim a movement which includes among its adherents many medical men of high standing and leaders of thought on all subjects. Indeed, the desire to solve the riddle of the universe is advancing with such rapid strides that all which claims to have for its aim the progress of the race spiritually, mentally, or physically can secure at least a hearing. Bodily disease, terrible though it be, is but one aspect of the evils attendant on a flesh diet. The multitudinous cells of the human body are built up equally by the food we eat and the thoughts we encourage; and by daily absorbing into the system the flesh of animals the blood must necessarily be affected.

The prevalent indifference to animal suffering is often due to 'want of thought more than to want of heart,' but at the same time it must tend, with so delicate and subtle an instrument as the human mind, to foster lower ideals and to our lives being lived on a lower level than is possible to those who adopt a pure diet.

It is said that where the flesh of animals for human food is prohibited by the religion of the people, the craving for alcoholic drink is comparatively unknown; and this fact is surely a strong argument in favour of a reformed diet. When we recognise the sacredness of life we become more merciful and tolerant in every way, and it certainly helps us to understand our individual responsibility when we aspire, as far as in us lies, towards the attainment of that perfection of soul and body which is surely man's ultimate destiny.

The adoption of a pure diet includes much more than is at first comprehended, and will be far-reaching in its racial and national effects; indeed, most men of scientific and scholarly attainments agree that an esoteric meaning underlies all those world movements and impulses that are for ever pushing man onward and upward towards the complete expression of his own nature, which, sooner or later, each one must attain.

H. GEOFFREY LEE.

A CLERGYMAN'S BELIEF.

In his will the late Rev. R. G. Cope, of Bognor, made a declaration of his religious belief which is such a curious mixture that we think it will interest the readers of 'LIGHT.' It is as follows:—

'I commend my body to the earth, there to await the resurrection at Christ's coming, and my soul to Almighty God, trusting in His infinite mercy, through the merits and mediation of my Redeemer and Saviour Our Lord Jesus Christ, true God and true Man, and through the intercession of His saints and angels, especially the stainless Mother of God, Our Lady, the Blessed Virgin Mary, and through the ministry of His angels, especially my guardian angel. As for my religion, I die in the faith of Christ's One Holy Catholic and Apostolic Church, as professed by the whole Church before the disunion of East and West, and more particularly I die in the communion of the Church of England as it stands distinguished from all Papal and Puritan innovation, and as it adheres to the doctrines of the Cross; and I die in charity with all men, forgiving any, if any there be who need it, and entreating forgiveness of any I may have injured in thought, word, or deed. I direct most implicitly that my funeral shall be as simple as possible, and that if possible, according to ancient custom, my body shall be brought into church and the Holy Communion celebrated for the benefit and repose of my soul.'

A SPIRITUAL BRAIN.

The Rev. B. F. Austin, in 'Reason' for September, replies to an objector who argued that 'You cannot conceive of intelligence outside of or independent of a living active brain,' and who asked, 'How can the brain, upon which the soul depends, produce intelligence when it dies or ceases to act?' Mr. Austin replies that this is the old question of Materialism *versus* Spiritualism:—

'Does the body develop a spiritual nature or does the spiritual clothe itself with a bodily envelope? Does the brain secrete thought or does thought form the brain and body? It is not necessary, however, to resolve this riddle. Granting for argument's sake that thought cannot take place except through an organised brain, this by no means proves that in death the power of thought, consciousness, memory, and affection cease. If the physical brain ceases to exist, what is to prevent the existence of a brain as fully and perfectly organised, composed of matter on a higher plane of vibration, and therefore invisible to us here? St. Paul says, "There is a natural body and there is a spiritual body"; and so, we may add, there is a physical brain and there is a spiritual brain—spiritual and yet substantial, though our dull senses may not perceive it—which survives death and forms a part of the new, living, spiritual body which evolves from the physical at death.

'If, therefore, life, thought, will, emotion, &c., are possible to us on the material plane of existence, what right have we to deny the possibility of life, thought, will and emotion upon a plane more ethereal and spiritual than this? Death is but the putting off of the old and coarser elements of the body and brain; the real organisation, with all its living forces of thought and will, rises to a plane where all that is intellectual and spiritual in human nature will find nobler and fuller expression.'

There is another way of looking at this subject, and that is, that on the spiritual plane what we understand as thought is largely replaced by direct perception of what we consider as abstract principles. According to this view the brain is an instrument, and thought (or reason) is its method, for bringing the perceptions of the spiritual into the definite form of expression required by our material limitations. Taking the old Platonic notion of 'ideas,' or thought forms plainly perceptible to the spiritual senses, just as a picture or a statue is to our eyes, we see that the brain may be the instrument by which those ideas are photographed on our mind, and the processes of reasoning and logical expression may be compared to the development of a photographic image, by which it is rendered visible to ourselves and capable of being shown or communicated to others. Hence in a world of direct perceptions of spiritual 'ideas' the human brain, as constituted in the material body would be a quite unnecessary encumbrance. A spiritual brain will be specially adapted to deal with spiritual impressions which at present escape our perception.

TOLSTOY THE LIBERATOR.

So much has been written about Count Leo Tolstoy that it is useful as well as interesting to have at hand a concise yet clear and consecutive account of the great Russian reformer, his life, his struggles, his character, and his aims. Mr. Percy Redfern, formerly a strenuous disciple of the 'grim old pedagogue,' has expanded his previous study, published in the 'Co-operative Wholesale Societies' Annual' for 1906, into a shilling book (or cloth gilt, 2s. *net*) published by A. C. Fifield, 44, Fleet-street, E.C. Mr. Redfern has since left what he now calls the 'Tolstoyan heresies and half-truths,' and become a Socialist 'as distinct from Tolstoyan anarchy.' But this does not prevent him from being 'earnest to turn to account some fraction of the immeasurable wealth given to the world by the mighty Russian,' and he reflects that adverse criticism of the master must also fall on himself as disciple.

Leo Tolstoy was, from his earliest years, a child of Nature, and though disturbed by questions as to whether there was really a God in the formal sense of the word, he soon awoke to the sense of 'a fresh mysterious God within.' He detested his studies at the University and came back to live on the estates he had inherited, as 'feudal lord of seven hundred serfs.' He was painfully impressed by the wretched condition of the peasantry, but he had to contend with the inertia of the peasants themselves and the self-interest of the overseers. After taking part in the Crimean war he travelled extensively, and on his return felt that nineteenth-century 'progress' had no meaning for him, and that he must find a path of his own. It was the era of emancipation of the serfs in Russia, when the need for popular education was especially apparent. But Tolstoy followed a method of his own, leaving the children 'free to choose the way of progress which they thought best.' This experiment, however, was too daring to last long, and Tolstoy married and began to write novels in which the contrast and conflict between the real and the ideal in life were strikingly illustrated. Again he turned to the problem of his peasants, and decided that to solve it he must himself live man's natural, if primitive, life of toil.

Mingling with the peasants, he was drawn towards the religion of the peasants, and became a member of the Orthodox Greek Church. But into his new sphere of ideas he carried his old methods; 'he was continually working outwards from the life he knew to the life that was yet to be understood,' an attitude which conflicted with the ecclesiastical demand for unquestioning belief. Man was still to him the supreme object of work and interest; 'he turned from the Church to the Gospels, not for new theories about God, but for a new knowledge about man.' His book, 'The Kingdom of God is Within You,' bore the alternative title, 'Christianity, not as a Mystical Doctrine, but as a New Life-Conception'—the beginning of a new existence for humanity. Mr. Redfern says:—

'Tolstoy handles the Gospel words and phrases in the large free way of Christ Himself. The successors of the apostles care for the letter, and it is only the excommunicated layman who is intent on bringing out the inner idea, and fearlessly casts away the mere husk of words. It is not the Church, guardian of the truth, which makes men free, since it is left to a Tolstoy to declare that not the Sabbath merely, but all things—Gospels, traditions, institutions—exist for man.'

After some further social experiments, in which he was 'deceived and outwitted by pretenders who wanted nothing but his money,' Tolstoy 'learned to understand modern serfdom,' the system by which, in all countries, the burden of work and suffering falls on the masses to the advantage of the few who live on the results. Socialism he considered to be no remedy until a truer individual conception of life had been established. His scheme of life is simple, independent, fraternal, and he thinks that with freedom, fellowship, and the enjoyment of the full fruits of their labour, men will prefer the country to the town. Growth, he holds, is from the individual outwards, and it is useless to seek for refor-

mation apart from the inward life. As Mr. Redfern puts it:—

'To increase love and brotherhood on earth is the real religion of to-day, the cause that unites men over the earth and links them to the divine. Once let us take this religion seriously, let us live for it every day, and be willing to die for it, and the "Kingdom of Heaven" will be established. In the life of him who solves and dies it is already established unassailably. . . .

'Religion with its illumination, science giving practical knowledge, art purifying the motives and guiding the feelings of mankind, contact with Nature and moral self-restraint, are to further that liberation of the spirit in man which is the purpose of life and the guarantee of human progress.'

Mr. Redfern sums up Tolstoy's teaching as being that when all forms of coercion and subjection shall have passed away, and with the spirit of true brotherly living and co-operation, and loyalty to everything that is felt to be reasonable and good, as the rule of life, 'things will take their natural forms, all beings find their natural relations, all tangles be loosed and all knots untied, the way prepared and the paths made straight for the passage of humanity towards its divine goal.' For 'the advance of humanity must, in the first case, be spiritual and moral. But the spirit must have its instruments, and these should include science, art, education, association, and whatever else there is in life, for all things should be subject to God and the soul.' Undoubtedly the first requisite is the development of the spiritual powers of the individual, and when that is accomplished, remote as it looks at present, there will be little need to dispute about systems, religious, political, or social, for new methods will be evolved as humanity progresses.

DYING A DELIGHTFUL EXPERIENCE.

The 'Daily Mail,' for October 1st, published a remarkable narrative of an experience of passing out of, and return to, the physical body. Mr. James J. Kane, for thirty years chaplain in the United States Navy, says that he had been eight times at the point of death, and on three occasions he was pronounced dead by physicians. Having been attacked by yellow fever in the Gulf of Mexico during the Civil War, he gradually grew worse, and began to welcome the approach of death. He says:—

'All this time I was perfectly conscious, and as the body grew weaker the mental powers grew stronger. I recognised the peculiar distinction between the soul and the body, and made the startling discovery that I was possessed of wonderful faculties belonging to the soul, which were gradually developing as the separation from the body was taking place. I am unable to describe them. Their power was marvellous.

'Weaker, and yet still weaker, I grew; my breathing became difficult; pulsation almost ceased. Without losing consciousness I at last passed through the final stage. In an instant the spirit was freed, and I stood beside my body, pronounced dead by the doctors and nurses. "All is over; he is gone," said they, as they closed my eyes.

'I claim that the act of dying is one of the most delightful and exciting episodes of my life, filled with pleasurable emotions, not only at the thought of meeting long-parted friends, but the increase of knowledge and freedom from earthly elements. When I awoke, a coloured preacher, who was very much attached to me and who was weeping at my bedside, said: "Thank God, you are once more alive," and there was rejoicing at my restoration. My vision haunted me. I mourned over my return. I soon fell into a deep sleep, and the next morning felt increased vitalisation.'

THE third report of the Vivisection Commission, recently published, contains the evidence given by the Rev. J. Page Hopps, Miss Lind-af-Hageby, who is to give an address to the London Spiritualist Alliance in December, and the Hon. Stephen Coleridge, whose evidence occupies sixty-five pages of the report, and who said: 'The whole question of man's rights over and duties towards the helpless animals given into his domination by the Ruler of the Universe is a moral question, and has nothing to do with science.' He also said that even if all the benefits so boldly claimed had been conferred on physiology, the issue would remain the same.

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THE VICISSITUDES OF THEOSOPHY.

It is one of the strangest things in the world—in a small way—that a Society which professes, and doubtless professes with entire sincerity, to be inspired by a spirit of perfect charity towards all, as the witness to the doctrine of Universal Brotherhood, is never for long out of the hot water of strife, and of strife nearly always turning upon personalities. Its history, in truth, is largely a history of the comings and goings and clashings of individuals.

The reason probably is that the Theosophical Society is over officered and overdone with Rules, Resolutions, Minute-books and Certainities. Alas! even in matters of the Universal Brotherhood, a little distance lends enchantment to the view. Mr. Sinnett, who ought to know and does know, sees this, and says plainly that the Society's organisation is 'unhealthy to a grotesque degree,' that its machinery for the promotion of theosophical study 'is more or less tainted with unhappy traditions,' that its rules are 'chaotic,' and that it needs guiding into desirable channels.

All this and much more comes out in a very important Paper by him on 'The Vicissitudes of Theosophy,' a kind of counterblast to the triumphant election of Mrs. Besant to the Presidentship of the Theosophical Society. That election, however, in itself, does not appear to be distasteful to Mr. Sinnett, but the manner of it, or what preceded it, has evidently disturbed him a great deal. As is now well known, Mrs. Besant's election was preceded by her proposed nomination by 'two great Adept Masters' at the deathbed of Colonel Olcott. This, Mr. Sinnett resents as irregular, undesirable, improper and doubtful: irregular, as opposed to the letter and the spirit of the Constitution, undesirable as a precedent, improper as a mode of nomination, and doubtful as having anything to do with the Masters at all.

On this last point, Mr. Sinnett is plain spoken. He says:—

It would be impossible here to set forth in detail the reasons which induce some of those amongst Theosophists of his largest experience to regard these alleged manifestations as having been—we know not exactly what—but certainly not what they seemed. It is hardly necessary to say that no one supposes they were the product of any contemptible imposture, of the kind not infrequently associated with alleged appearances of materialised spirits through the agency of mediums. I entertain no doubt whatever that two figures

closely resembling the Masters in question actually stood by Colonel Olcott's bedside, materialised and visible to physical plane eyesight. But if they were not those whom they represented, it is obvious that they may have been in reality the result of occult activities distinctly antagonistic to the true welfare of the movement. Should that view be a correct one—and I hold it to be nothing less than my duty to declare that in my opinion the theory that they were what they seemed is absolutely untenable—we may have arrived at a curious turning point in the history of the great movement.

This is a serious and far-reaching conclusion, presenting Mr. Sinnett himself as one engaged in sawing off the branch on which he sits; for he tells us, in this very Paper, that there were 'two great Adept Masters' undeniably associated with the movement from the beginning, one of whom was at the back of his 'Esoteric Buddhism.' He writes confidently of 'the Master' who revealed to him the secrets of the 'superphysical planes.' But how can he be certain? If the two 'materialised and visible' figures by the bedside of Colonel Olcott, 'closely resembling the Masters in question,' were impostors, if, that is to say, 'the theory that they were what they seemed is absolutely untenable,' what about the original two? We fail to see where the test is, or where is the ground for discrimination.

The moral of all this is that the less we rely upon these spirit-people as authorities the better. They are all intensely interesting, and might be unspeakably useful in various ways, but we should be chary of accepting them as 'Masters,' or even following them too implicitly as guides.

This spirited Paper by Mr. Sinnett naturally woke up Mrs. Besant who, in a charitable and peace-making mood, had induced Mr. Sinnett to serve under her as Vice-President. Quite promptly she challenged Mr. Sinnett to resign, and the challenge was accepted, but not before Mr. Sinnett had spoken all his mind. He claims that the Masters' teaching, which is 'the basis of the Society,' was in the main given to the world through him, and says bluntly to Mrs. Besant:—

Now that you have ventured to claim that we must all accept your interpretation of the Masters or be held to repudiate them, it is time to resist so arrogant a contention, especially while it rests on a body of occurrences which many of those in the Society best qualified to have an opinion regard with distrust. It is difficult to suppose that you can really think denial of your infallibility equivalent to disloyalty to the Masters. In my case it is precisely because I am loyal to the Masters that I feel bound to speak out plainly at the present crisis.

And part of this 'plain speaking' is to tell Mrs. Besant that she is 'at present under a misleading occult influence'; to which Mrs. Besant, in the current number of 'The Vahan,' promptly replies by saying that Mr. Sinnett is 'misled by evil influences,' the remainder of 'The Vahan' being chiefly filled with fighting letters pro and con, one old Theosophist distinctly bidding for a secession 'out of the dust,' under the leadership of Mr. Sinnett.

We do not care to pursue this unpleasant subject, and have discussed it only to point the moral already indicated by us, that the Theosophical Society, with all its excellent qualities and uses, is as much a warning as an inspiration. It is far too highly organised and regulated; and its supposed nearness to the Masters (referred to by Mrs. Besant as 'They,' with a capital T) is far too dangerous to be safe. We prefer the homely and humdrum Spiritualist with his homely and humdrum tentative experiments, and his satisfaction with the signals and the appearances which indicate that at all events someone is there.

THE BASIS OF MORALITY.—'Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is best for man.'—ROBERT C. ADAMS.

THE SPHERES OF THE LIFE BEYOND.

The following abstract of an Address given through the mediumship of Mr. E. W. Wallis, at one of the Wednesday evening meetings at 110, St. Martin's-lane, has been kindly supplied to us by a member who made shorthand notes for his own use.

The speaker said that on a former occasion he had explained that those who pass over usually find the transition and the awakening on the other side more natural than they had expected, and they soon become aware that they are in a real world among real people, and are as much alive as ever they were here. They are welcomed by friends who, having had experience, become their companions and teachers. In answer to their inquiries they are assured that they are in the spirit world, not in the traditional heaven or hell, but in one of the many conditions of life in the discarnate realm.

Referring to the geographical position of the spirit world in relation to the earth, the speaker said that he was aware that different statements had been made as to the nature, number, and location of the spheres, and that they had been described as zones, or belts, surrounding this planet, at variously estimated distances, and that while the spirit world, to the consciousness of its inhabitants, is objectively real and has its landscapes and other geographical features, he had no means of gauging the accuracy of these estimates. He was more interested in the *people* of the spirit world, and in their mental and moral conditions, than he was in these matters, because where spirits are attuned time and space are almost non-existent, and because all conceptions regarding realities depend upon the point of view of the individual—upon his degree of spiritual development and adaptation.

There are, in reality, said the speaker, as many spheres as there are individuals; because each one lives in the world of his own consciousness. Thus, one who lacked spiritual powers of perception would have a very different conception of the time occupied in passing from earth to his spirit home, and of the distance between the two states, than a more advanced spirit would entertain. Those persons who realise that the hereafter is 'the great thought world'—the realm where thoughts become things, and where the enlightened spirit is emancipated from earthly limitations—will readily recognise the difficulty which spirits experience when they attempt to describe spiritual states and conditions in terms which have for their earth friends a physical significance. If you think of the vast array of those who are ever passing out of the body—of the variety of their intellectual, moral, and spiritual conditions—you will understand how varied the states, or spheres, of the spirit world must be to meet the requirements of all if it is true, as we *know* it is, that 'each one goes to his own place.' There are many who dwell on the spirit side of the earth, although they have left the physical body, and they frequent their old haunts because they have not outgrown the habits, thoughts, passions, and attractions of this state of existence. Having little or no knowledge of spiritual truths and responsibilities, or desire for the higher life, they cannot get away from their accustomed surroundings, and until they become dissatisfied and aspire to other and more spiritual states they remain 'dwellers on the threshold,' in the sphere of self. Although comparatively content, yet a time of awakening must come, and then they will realise their poverty of spirit and the darkness of their state.

Spirits who visit their earth friends see them by the aid of the psychic light which illumines them. As there is a light, of which the ordinary man is ignorant, by which the clairvoyant on earth is able to see spirits, so there is in the spirit world a genial, all-pervading luminosity—but it is also a fact that each spirit is a light unto himself, and his own conditions limit his powers of discernment. Those who are earth-bound appear to the more advanced to dwell in darkness, but being ignorant they do not realise that 'they have eyes and see not,' and therefore they are unresponsive to brighter and more spiritual environments. They are

isolated and comparatively alone because they have become self-centred and have failed to develop those powers of sympathy and insight which give breadth and make for fellowship. The law of association in spirit life is based upon community of feeling, interest, affection, and spiritual love. Each individual lives in the sphere he makes for himself—the realm of his thoughts and purposes, his loves and desires. There are also families, companies, fraternities or corporate spheres which are formed by those whose tendencies and dispositions—whose attainments and prevailing loves—blend and are *en rapport*. Like-minded spirits, by a law of spiritual affinity, or gravitation, are naturally attracted to each other, and in such congenial companionship they find mutual pleasure and satisfaction.

This is true even on earth to a large extent. You are spirits now, served more or less satisfactorily by your bodies, but you may not be aware that you possess spiritual powers, and consequently you live body-lives instead of spirit-lives. Too often you respond to the influence of men, but remain unresponsive to the psychic and spiritual suggestions of your unseen spirit visitors. So, too, on the spirit side of life there are both *states* and *planes*; an ex-carnate being is in the spirit world and lives a spirit life whatever his status may be, but he may not have reached the plane of *spiritual* unfoldment and understanding, and it is this lack of spiritual fitness which excludes him from the higher planes and shuts him off from the more advanced intelligences. Even here on earth you meet many persons who are closed books to you; and although you meet them daily there is no real intercourse—you never get below the surface, or into intimate relations with them. You are often alone in the midst of a crowd. You meet people and know their faces, but you pass them daily without speech or recognition; you each live your own life and occupy your own sphere. With a few kindred souls you are on intimate terms, but even these cannot know you as you know yourself—for there are always inner depths of consciousness and self-knowledge into which the dearest and truest—your best beloved—cannot penetrate. The majority of the persons whom you meet are not on the same plane of thought or feeling as yourself; and so it is in spirit life, we are out of touch with those who are not in our sphere, who do not occupy our thought-realm, or have not reached the same plane of spiritual consciousness; and while we may visit and enjoy *intercourse* with many others in different conditions, yet we hold spiritual *communion* with few, because of the lack of that community of spirit and sympathy of feeling by which alone spirit reveals itself to spirit.

As the spirit unfolds and reaches higher planes it is able to penetrate the conditions and establish sympathetic relations with those who are more or less developed, and in this way the more advanced and spiritually illumined ones are able to exert an influence for good upon those who aspire to gain freedom and grow in grace and power. This helpful and inspiring ministry is often effected without the recipient being aware of the fact, just as you on earth do not know of the visitations and loving services of your spirit friends who, nevertheless, are frequently with you and blessing you—as clairvoyants are able to testify. Earth-bound spirits are thus ministered to from higher planes by those who love them, but they do not recognise the fact because they are spiritually unawakened. Dwelling in the dark and narrow sphere of self and haunting the outer, or physical, conditions, they face the shadows rather than the sunshine—they meet and mingle with others of their own order and are content. Spirits such as these find gratification, which passes for happiness, and a certain kind of companionship which satisfies them, because they have no imperative ideals and have not reached that state of divine discontent which is the first step to repentance and the walking of the upward way.

Each one who passes through the death-change has his home which, to his perceptions, is substantial, objective, real, familiar. It embodies and represents his thoughts, purposes, and attainments—because it is the outward expression of his mental, moral, and spiritual self—and his home is light, artistic,

healthy, attractive, and home-like if he has provided the requisite conditions—at any rate, to him, judged by his standard, it is *home*. In like manner, his garments are fashioned according to his consciousness of the need of clothing, and they reflect his mental and moral states. He finds himself unaltered in character, capacities, possessions, tendencies, and attainments. His earthly life, with its sins and successes, its sorrows and triumphs, its pains and pleasures, its limitations and its unfoldings, has made him what he is : well-equipped and ready, or ignorant and unready, for the new conditions of his individual life, and his future experiences will teach him to realise that he has made his own hell or heaven, as the case may be.

Sooner or later each spirit learns that he is in a realm where thought is more potent than it was on earth, and where concentrated, well-directed purpose, especially of an altruistic character, gives increased capacity for achievement and happiness. The occupations of the individual depend upon himself, for he carries his own characteristics with him, and the dominant note of his nature, the prevailing love, or desire, of his past earth life still rules him and determines his attitude, at least during his initial experiences. The scientific man can continue his investigations and carry them onward a stage, for he can make researches into causes and ascertain the principles of Nature's phenomena. If the spirit is adventurous and desires to visit other spheres of spirit life, or the earth, he can readily do so if he has acquired the necessary knowledge and power, and to the observant traveller on the spirit side there is much of great interest and value because he is able to see the realities of which earth's phenomenal appearances are but semblances. So, too, with the architect, the musician, the artist, the inventor, the statesman, the reformer, and the spiritual teacher ; there are opportunities for the exercise of their powers and scope for their labours such as earth does not afford.

The hosts of children who are constantly passing from earth need care and love, training and ministry. Many of the motherly and fatherly spirits, who on earth were denied the pleasures and experiences of parentage, become the foster parents of these little ones, and find congenial and blessed occupation in caring for them. Although the children lose the outer discipline of the earth training they are compensated by the purer and more spiritual conditions of their life, and they become messenger spirits between the different planes, or spheres. They are frequently brought to earth, and their association with children, or their parents, here, is to the spiritual advantage of all concerned. Many inquirers into spiritualism have been astonished to find that their little ones who never drew the breath of mortal existence are alive in the spirit world ; yet such is the fact, and it would be well if all parents knew it and recognised that no life can be blotted out. There is a wide field of usefulness for the physician who loves the work of helping and healing and who knows how to minister to the mind diseased. The insane, idiotic, unhinged, morbid, and badly balanced—as well as the morally and spiritually infirm and blind ones of the earth, all need help and guidance, encouragement and service, and they afford scope and opportunity for altruistic labour of the most arduous, but most spiritually profitable kind for sympathetic humanitarian reformers and progressive spirits who desire to assist the imprisoned ones to gain their freedom and secure lasting happiness.

The thinker, the worker, the lover, the parent, the learner, the seer, the healer, the prophet—each one finds a vast new world opening out to him, each one has experiences which deepen his interest, challenge his powers, and win him to realise and co-operate with Divine Wisdom and Love.

Spiritual love is the human spirit's response to Infinite Love ; spiritual art is the recognition and interpretation of Infinite Beauty ; spiritual wisdom is insight and comprehension born of experience, and is the outcome of self-knowledge, self-control, self-expression and self-realisation, and spiritual purity is the attainment of conscious harmony with the principles of Nature—the attuning of the individual spirit to the great psalm of life and love and his joyous response to the indwelling Divine Spirit.

However slow and painful the process may be, the ultimate unfoldment and expression of the Divine element in the human spirit is certain. The path of experience along which the individual advances may be difficult, and he may be careless, or unwilling—indifferent, wayward, and wilful ; yet sooner or later he will hear and respond to the call of the spirit to come up higher and live the altruistic life. No spirit is so low that the Divine Life does not sustain him, or that the Divine Love cannot lift him.

You should bear in mind that the sphere in which you dwell now and always is the sphere of your own consciousness. Outside that sphere all is dark. Your power to interpret your environments and learn the lessons of your experiences depends upon the state of your consciousness. The degree of your awareness of the true nature of your powers and of your surroundings, of your spiritual awakening and self-realisation as a child of God, constitutes the extent of your fitness and right to enter higher planes. Your particular 'belief' is of small consequence except in so far as it affects your character and conduct. It is your attitude—whether receptive or exclusive ; your motive, whether selfish or altruistic ; your love, whether sensual or spiritual, that affects your conditions and creates your hell or heaven. The growth of your power of spiritual response and realisation constitutes your right of entrance to the higher conditions of spiritual life. No power can shut you out if you are fit to enter, and no power can secure your admission if you are not prepared.

Beyond the sphere immediately belonging to this earth are others which have been called 'the Summerland,' the 'Celestial Heavens,' and are indicated by other names ; but the name is of small moment, and it is useless for us to attempt to depict their beauties or the happiness of the illumined ones who dwell in those realms. We can assure you, however, that they are not submerged, lost, or absorbed in the Divine Life. They are consciously and joyously, because understandingly, attuned to the Infinite Love and Wisdom—responsively expressing His thoughts and revealing His purpose—at one with Him in spirit and in truth.

A MODERN 'SEER' OR 'PROPHET.'

Mr. B. F. Morris, writing in the 'Progressive Thinker' in an appreciation of Dr. Andrew Jackson Davis, the Poughkeepsie Seer, and of his life work as a 'forth-speaker' or prophet, says that Mrs. Mary Eddy drew her inspiration for the Christian Science cult from 'The Physician,' one of the five volumes of his 'Great Harmonia.' Dr. Davis's first book, 'The Principles of Nature : Her Divine Revelations and a Voice to Mankind,' was written when he was an unlettered youth. It was a demonstration from the other world to prove that man never dies ; that the spirit lives and communicates with mortals. Those who were his constant companions at that time say that he was chosen 'that there might be no mistaking the purpose, which was to show that an ignorant youth could catch the spirit's ideas.' Mr. Morris says :—

'Thousands of persons heard him at different times as he discoursed upon themes above human knowledge at that day ; and he spoke with the ease and grace of one who knew his subject, and the imparting of the information was an incident, a pastime, a pleasure. From awkwardness he rose to great heights of oratory and a grace of manner beyond depicting. When diagnosing disease, he used accurate medical terms to the astonishment of physicians as well as laymen. When he ascended to the stellar universe he was equally at home as an astronomer, and puzzled those who had studied astronomy as a science. Coming to earth he knew more than geologists had told, and in purer scientific terms. And so he went through the gamut of material and spiritual science, always using the most choice phraseology—words best adapted to express his specific intentions.

In the elaboration of his masterpieces, his only material assistant was a dictionary, and yet he quoted freely from books he had never seen or heard of, and quoted correctly. He described places on which his eyes had never rested, and had no visible knowledge. He saw more and further into the heavens than any telescope had divulged. His book called

the "Summer Land" is a marvel of beautiful descriptive work, easily taking a receptive mind along to view the shining shores of lakes and rivers, woodland and birds of our heavenly home. In his "Great Harmonia"—five volumes—is portrayed not only the possibility of future life, but by masterful reasoning he proves the alleged fact by a natural process. Mr. Davis believes in theology; but the theology of Nature, not that of man's building. He is always reverent, dignified, and pure of speech.

'After the issuing of the first volume, Mr. Davis dismissed his mesmeriser and amanuensis. By this time his mind had so unfolded that he lived and wrote in what he called "the superior condition." His natural mind had become educated or unfolded to an extent that he seemed to know by instinct. Music, poetry, philosophy flowed to him as naturally as the river runs, as the flower comes from the bud. When the twenty-nine volumes were completed he rested from that labour; in that direction his work was done, and he went back to healing the sick. For many years this extraordinary man has had an office in Boston, where his rooms are always filled with those wanting bodily assistance. It is said he cures them—most of his cases.'

It is unfortunate that Dr. Davis' works are all out of print, and therefore lost to the majority of inquirers and students of psychical subjects to-day, but they are all in the Library of the London Spiritualist Alliance, at the service of the Members and Associates.

There can be no doubt that, as Mr. Morris says, 'up to the time when "Nature's Divine Revelations" was written, no man, ignorant or educated, had spoken like Davis, the only one who resembles him to any extent being Swedenborg. He proclaimed that the universe is guided by 'the great positive Mind,' which we call God, whose unchanging principles are inherent in Nature, and he set forth that there is a universal ocean of spirit from which man is evolved. He taught that:—

'Man has rights founded in principles of Nature; that these rights have been perverted, crushed, and prostrated. Folly has reigned in the place of reason; imbecility instead of thought. Vice has reigned instead of virtue; ignorance instead of knowledge, and bigotry instead of benevolence. Thus the holiest, highest, and sublimest powers of men have been repressed and distorted by the degrading shackles of superstition and false imagination.'

Therefore he said:—

'Exercise your choicest gift, which is Reason, and fear no corruption from truth, though new; and expect no good from error, though long delayed. . . Your duty is to search, and after searching, ask Nature and your own superior judgment how much practical truth there is herein revealed. In doing this you will display the dignity of your natures, perform your highest duty, receive the most unbounded interior approbation, and obtain mental happiness.'

Surely these ideas differ little, if at all, from those which have been so ably expounded of late as 'New Theology' by the Rev. R. J. Campbell and others.

Perhaps the most marked and distinctive characteristic of Dr. Davis has been his modesty; he would never allow himself to be put forward as a leader of a new cult. He consistently taught that Truth can never be organised, it must be free, and that, as the human mind changes as evolution goes on, what one thinks to-day may seem different to-morrow, hence no one can reach the ultimate truth, but each one may, and should, progressively ascend towards the heights of wisdom and love.

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at 73, Becklow-road, Shepherd's Bush, on Sunday next, October 13th. At 3 p.m. Mr. John Adams will open a discussion; at 7 p.m., addresses by Mr. G. T. Gwinn, Mr. May, and Mrs. Ord.

GOD'S GOLDEN GIFT.—'Each of us has his or her place in the world, and no one else can fill it. Do not run after happiness, but seek to do good, and you will find that happiness will run after you. The world will seem a very good place, and the world to come a better place still. Every day is a new chance given you by God. A new chance, a new leaf, a new life. This is the golden, the unspeakable gift which each new day offers you.'—FARRAR.

SPIRITUALIST GLOSSARY.

HYPOTHESIS. WORKING HYPOTHESIS.—It should be remembered that 'hypothesis' is the Greek form of the Latin 'suppositio,' and that its use does not commit the investigator to a belief in its correctness. In science it signifies any conception or principle *supposed* in order to explain or bring into intelligible connection a number of given facts whose relations are not clearly understood. When this conception is verified in every case in which it can be tested, it becomes an accepted theory. A working hypothesis is one which is taken for the time being as the basis of experiment, and if it is a false one the result of the experiments will not be in accordance with expectation. Scientific researchers call the belief in spirit return the 'spirit hypothesis,' and the question has even been raised as to whether it ought to be used as a 'working hypothesis' for psychical research. Candid scientific investigators in other branches of knowledge are accustomed to employ any conception that occurs to them as a provisional or 'working' hypothesis, on the basis of which they frame experiments to test its truth; there is, therefore, no reason why the truth of the 'spirit hypothesis' should not be investigated in the same way, as Spiritualists have been doing for fifty years. The other 'hypotheses' proposed by the scientific researchers are for the most part little more than conjectures, and in many cases cannot be experimentally tested.

HYPOTHESES, NON-SPIRITISTIC.—The hypotheses, or rather, as has been said, the conjectures, which have been framed in order to account for the phenomena of Spiritualism without ascribing them to the discarnate spirits of persons formerly living on earth, are so various that the mere enumeration would be tedious. They have recently been briefly passed in review by Professor Morselli, and he divides them into theological and metaphysical explanations (such as diabolism and the action of elemental or other non-human spirits), negative hypotheses (such as fraud and hallucination), psychological ones (such as suggestion, dissociation of personality, thought-reading or telepathy, externalisation of the subconscious faculties), and those depending on 'special psychic or bio-dynamic forces.' The last category includes animism, or the action of the 'fluidic' body of the medium; fluidism, or the emanation of nervous or etheric 'fluids' which are supposed to be capable of producing action at a distance; and psycho-dynamism, or the power of exerting 'forces still undefined and indeterminate.' These theories fail to account for: (1) the *will* which sets the forces in operation, and which is distinct from, and often opposed to, the will of the medium and those of the sitters; and (2) the *physical basis* by which the force is applied to move a given object under the direction of this unexplained will. Spiritualists believe that physical phenomena are produced by partly materialised hands belonging to the spirit personality whose volition determines the action to be accomplished.

S. F.

PROGRESS.—'The Daily News' recently gave the following definition of 'progress' as, perhaps, the best yet formulated: 'Life perpetually advancing towards response to some ideal cause,' and it quoted a famous passage by Sir James Stephen, who said: 'Progress and science may perhaps enable untold millions to live and die without a care, without a pang, without any anxiety. They will have a pleasant passage and plenty of conversation. They will wonder that men ever believed at all in clanging fights and blazing towns and sinking ships and praying hands.' But he doubts whether 'they will have such a knowledge of the great ocean on which they sail, with its storms and wrecks, its huge waves and mighty winds, as those who battled with it for years together in the little craft; which, if they had few other merits, brought those who navigated them full into the presence of Time and Eternity.' The fact is, the inspiration of a great idea is needed to lift a man above himself, and to impel him to spend his energies with absorbing devotion in a great purpose which transcends personal and business success. Without such inspiration—without lofty impersonal ideals—neither the individual nor the nation can make real progress. In other words, it is the uplift of the Spirit which moves the world towards the realisation of the Divine purpose.

JOTTINGS.

As will be seen from the notices on p. 483, the London Spiritualist Alliance meetings will commence on Thursday, October 24th, with a *Conversazione*, in the Salon of the Royal Society of British Artists, Suffolk-street. Members and associates who desire to be present can have tickets for themselves and their friends at one shilling each, and it is requested that they will make application for them to the secretary not later than the 22nd inst., so that the necessary arrangements for refreshments can be made in good time.

The Bishop of London, in his striking sermon to New York business men on 'Stewardship' said: 'Just as the exaggerations of Christian Science have arisen from the neglect of the truth of the power of mind over matter and of the sanctity of the healing art, so the more bitter and blatant forms of Socialism have sprung up from neglect of the principle of stewardship inherent in the Christian religion.' The Bishop has previously expressed his belief in the power of spiritual healing when used with faith in the efficacy of spiritual gifts.

An amusing situation arose at the recent Church Congress at Yarmouth. Sir Squire Bancroft scathingly criticised some of the elocutionary efforts of some clergymen, but failed to make himself heard at the back of the Aquarium, and there were repeated cries of 'Speak out.' A lady teacher of elocution also criticised the elocutionary efforts of the clergy, but was unable to make herself heard, while a clergyman who followed her was heard in every corner of the large hall.

The friends of Archdeacon Colley will doubtless welcome a collection of 'Seventeen Spiritualist Sermons' which has just been published by Messrs. Ellis and Keene, of 9, Ray-street, London, E.C., price 1s. 6d. These sermons were preached at various times during the past thirty-eight years. The following interesting subjects, among others, are dealt with by the preacher: 'Samuel the Seer,' 'Elijah's Translation and Christ's Ascension,' 'Spiritual Gifts,' 'Animal Clairvoyance,' and 'Death the Gate of Life.'

A new work by Mr. James Coates, entitled 'Self-Reliance: Practical Studies in Personal Magnetism, Will-Power and Success, through Self-Help or Auto-Suggestion,' will be published shortly by L. N. Fowler and Co., 7, Imperial-arcade, Ludgate-circus, E.C.; 300 pp., price 5s. 4d. post free. It is dedicated 'To all men in a rut who want to get out; to all who are not afraid of work, and desire to turn it to the best advantage; to those who lack concentration, and drift without purpose; to the man who wants to know himself, and the man who thinks he does; and to all who desire to make life worth living.'

We are glad to see a practical commencement of a reform in funeral observances. At Brighton, recently, according to a newspaper report, 'much interest was aroused by a funeral cortege from which all signs of mourning were absent.' It was that of the wife of an American gentleman; 'the coffin was covered with the American flag, the horses were brown, the coachman wore ordinary livery, with a cockade in his hat, and knee-breeches. The mourners followed in open landaus, dressed in ordinary attire, and with no signs of mourning. The announcement of the lady's death in the "Times" described her as having "passed away in the sublime beatitude of a perfect life." Instructions had been given to the undertaker to conceal all appearance of mourning.'

The 'Morning Leader,' during the past few days, has reported, rather sensationally, an outbreak of religious fervour at Monkwearmouth, in connection with revival services conducted there by Pastor Barrett, of Norway, who has been taken to the Wearside by the Rev. Alexander A. Boddy, the vicar of All Saints' Church. It is said that the people are meeting to seek a Pentecostal outpouring of the spirit, and the usual phenomena of ecstasy are reported, such as women throwing themselves on the ground, trembling, shaking, and suddenly breaking out into strange and unknown tongues. Mr. Boddy says 'there must be the longing for the Holy Spirit to be in full possession of the body,' afterwards 'there the coming through into joy, subsequently the twitching of the facial muscles, and speedily the glorifying in the tongue which is given.' It is said that Janey, Mr. Boddy's daughter, aged fourteen, has spoken in Chinese. Mrs. Boddy testifies to having cured herself of rheumatic gout by faith, and other stories are told of what are regarded as remarkable phenomena associated with this alleged Pentecostal outpouring. A calm study of Spiritualism and mediumistic or psychic powers generally would be of service to Pastor Barrett, Mr. and Mrs. Boddy, and their converts generally.

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.

Mutual Helping of Mediums.

SIR,—On Tuesday, August 20th, accompanied by my wife, I attended a private séance which was given at the suggestion of Dr. Abraham Wallace (Mrs. Paulet being the medium) for the purpose of a medical diagnosis of my neck. Mrs. Paulet knew simply that I was ill, but nothing of the nature of the illness. She was controlled by an Indian, who began at once to describe accurately the condition of my neck. He suggested a slight alteration of treatment and diet and remarked that by September (early in the month) my neck would be well. This rather surprised us, as it did not appear possible that the wound could heal so quickly, and I must confess I did not credit this prediction; yet it has proved quite correct, for by the first week in September I was enabled to uncover the wound and my medical man admitted I was quite cured! We also had a remarkable clairvoyant reading relating to private matters about which no one in England knew anything; persons and places were described, all quite intelligible to me, and details were given about which, at that time, I did not know, but they have since been verified.

It is often said that mediums do not help each other, and I am very glad to be able to say that my fellow-workers in the cause have always been most generous towards me. I have asked Dr. Abraham Wallace to confirm this account, as he took shorthand notes during the séance.—Yours, &c.,

ALFRED VOUT PETERS.

SIR,—Mr. Peters has shown me the above letter, and while confirming it in most of the important details, I should like to add one or two sentences.

In my association with mediums I have observed as a rule that in giving of their best gifts to aid and comfort others, they get but little for themselves. Meeting Mr. Peters one day, about the middle of August, I found him with head and neck bandaged, and instead of his usual happy appearance, he manifested distinct indications of being an invalid. He was suffering pain and seemed rather depressed about himself, as he had been ill for some time, and his surgeon at the last interview had not given him a very cheering report. I was impressed to get a clairvoyant diagnosis, and if possible, some suggestions from the other side as to his future course. Our little séance was arranged, with the result as stated in Mr. Peters' letter. It was only after the séance that I examined him professionally, therefore there was no thought-transference from me to the medium as to the appearance of the wound, which, however, was minutely described. The treatment was modified as suggested—which was quite in accordance with my own views—with the satisfactory result related above. I certainly thought that the prediction of the rapid healing of the wound was not what I would have ordinarily expected, as its appearance when I first saw it, on the next morning, gave little indications of cicatrizing.

Mr. Peters gave Mrs. Paulet some encouraging clairvoyance in his normal condition. I was thus a delighted witness of a mutual helping of two fellow-workers.—Yours, &c.,

A. WALLACE, M.D.

SIR,—An interesting meeting was held at the house of Mr. J. J. Vango, the well-known medium, of 61, Blenheim-crescent, Notting Hill, on Tuesday, the 1st inst., when a number of Spiritualists assembled to welcome Mrs. Ayres, a lady who has devoted her life to the movement and is eighty-seven years of age. A kindly thought of Mr. Vango's led him to arrange for a social gathering in order to form the nucleus of a small fund to enable Mrs. Ayres to spend the remainder of her life on earth in rather more comfort than would otherwise fall to her lot in her present circumstances. A collection was taken up, with the result that the sum of £7 12s. 6d. will be placed to her credit, which she will receive in weekly instalments. Among the visitors were Miss MacCreadie, 'Clairibelle,' and Mr. Alfred Vout Peters. The proceedings consisted for the most part of clairvoyant descriptions, and Mr. Charles Bramley

contributed a musical sketch. Several interesting speeches were made, and a few words of thanks from Mrs. Ayres brought a pleasant meeting to a close. Mr. Vango kindly provided his guests with refreshments and otherwise ministered to their comfort.—Yours, &c.,

B. B.

Clairvoyance among the Blind.

SIR,—Since my return to London last March I have received a number of letters containing questions relative to the gift of clairvoyance among the blind. About five years ago you were good enough to publish a series of articles in which I did my best to enlighten inquirers, and as my late correspondents must be more recent readers of your paper, perhaps you will permit me to reply to them through your columns.

One of the greatest mistakes to which humanity is prone is the belief that our five physical senses are the only avenues to knowledge. I have no reason to suppose that all blind people are specially gifted with clairvoyance, yet it would seem that the ability of those who are should be exceptional, from the very fact of their affliction, so-called. Referring to my own case, I may mention that I was born without physical sight; noon-day and midnight being precisely the same to me. My only ideas of light and colour are what I have gained through my psychic gift. This is true also of many things which my hands have never touched and which have never been described to me. In this connection I may mention having once seen a steam-engine, but I had not the remotest idea what it might be, until, after I had described it as best I could, the gentleman for whom I was sitting informed me that he was an engine driver, and that the machine I had described was his engine.

The question most commonly asked me is 'How do you see?' The best answer I can give is, that the thing shown seems to rise before me. I sometimes find myself opening my eyes, as if striving for more light, though why I should do this I cannot say. One of the things given me purely through clairvoyance, which I most prize, is the power to see and read the human hand without touching it, and it makes not the slightest difference if the hand is gloved. I trust that this letter will meet the eyes of some of my kind questioners.—Yours, &c.,

ANNA J. CHAPIN.

'Work for Spiritualists.'

SIR,—The class of entity to which reference was made in my letter in 'LIGHT' of September 28th (to which you added the signature 'A Sufferer'), cannot be enlightened by Spiritualists, for the simple reason that they have no desire to be 'enlightened.' Doors have been opened which have admitted demoniac agencies into human spheres, consisting of various classes of entities inimical to human wellbeing, and it was for help against these awful powers, working in human circles and using human tools, that I appealed. It is astounding that no such help is ever forthcoming from those who claim to be able to control, not only human affairs, but spiritual, and if 'he love not his brother whom he has seen, &c., &c.'

The following sentence describes one class of entity: 'Those whose selfishness has at last divorced the soul, no tendril clinging to the divine world.' The effect of such influences, unseen but potent, is to dehumanise those who become affected by their poisonous emanations, to destroy common human sympathy and common human intelligence. They produce a moral insanity as infectious as it is nauseous. Hence the all-prevailing unbrotherliness of to-day. Who cares?—Yours, &c.,

ANNIE THURSTON.

Suggestive Comments.

SIR,—Two recent contributions to your columns have specially interested me, one being 'Vir's' proposal of a glossary of our technical words, and the other being a 'Reader's' recommendation of W. H. Harrison's book.

Tyros in Spiritualism could hardly fail to get profit from short notices of books—now perhaps out of print—which your readers have found specially helpful to themselves. I could furnish such a list easily.

Then as to the 'glossary,' with that might be connected terse statements of doctrines suggested by the names defined. For instance, I find in 'Ahrinziman' a statement that each of us has, besides a body, a soul and a spirit, and outside them all, an astral body, about which 'A Wanderer in Spirit Lands' tells us many particulars. This doctrine was quite new to me, and I should be glad to know how far it is trustworthy.—Yours, &c.,

Sutton Coldfield.

E. D. GIRDLESTONE.

Time and Eternity.

SIR,—Reading an interesting article on 'Immortality,' by Josiah Royce, in the July 'Hibbert Journal,' I was much struck by the following remarks: 'The real world is a timeless world—a world of meanings, of ideal values—a world where there is no question of how long things endure, but only a question of what value they have in the whole of real life. In this genuinely real world of ideal values everything has eternal being in accordance with its absolute worth.'

And again: 'The real man whom you estimate and love is not this phenomenal man in time, but the man of will and of meaning, of ideals, and of personal character, whose value you acknowledge. *This real man is—what he is worth.* His place in the world is determined, not by the time during which he endures, but by the moral values which he expresses, and which the Absolute timelessly recognises as for what they eternally are. *The real man does not come and go. He is.*' (My italics.)

Trying to digest these wise words, I was forcibly impressed with the shallowness of the theory that in order to progress the real man, who functions in timeless eternity, the true Ego having its being in realities, the noumenal world—should have to immerse itself repeatedly in the ever-changing, unstable, phenomenal world. How petty and unnecessary it seems when one really gets down to the inner, deep meaning of such terms as time, eternity, being, reality, the Absolute, &c. ! It reminds me of an insect imagining its mud puddle to be the wide world.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

Psychic Force; and 'Inquirer's' Questions.

SIR,—The interesting experiments of Dr. Collongues, mentioned in 'LIGHT' of September 28th, remind me of a similar effort on the part of the late Mr. J. O. N. Rutter, of Black Rock, Brighton, about fifty years ago. Mr. Rutter detailed in his book, 'The Magnetoscope,' published by Bailliere, the remarkable phenomena resulting from the use of an instrument invented by him. I unfortunately many years ago lent my copy of the work to someone who had the bad taste not to return it, but if it would interest any of your readers to have a description of the instrument, and the manner of using it, I will gladly send you the particulars.

Your correspondent, Frederick Klüh, in the same number, knows of no case in which a shipwrecked mariner has received guidance from spirits. Of course, no one man can be expected to know everything, but there is, nevertheless, a well-authenticated instance, which became history between fifty and sixty years ago, in which the spirit of a man on board a water-logged vessel travelled to a steamer many miles away, wrote on a slate the words, 'Steer to the North-West,' was seen on board the steamer, and vanished. The captain of the steamer called up all the 'hands,' and made each one write the words 'Steer to the North-West' on the other side of the slate, compared the handwritings with that of the mysterious visitor, and found no resemblance. But like a sensible man he obeyed the request and steered North-West, and in course of time came up to a water-logged ship, when one of the first persons to be seen on board was the stranger who had visited his vessel and written on the slate. This singular event was duly put in writing, sworn to, and certified by the chief officers and passengers.

Your correspondent will find that he is on the fringe of a very interesting and important subject, and if he perseveres will soon reap the reward of investigation—the 'strong case of the atheist and agnostic' notwithstanding.—Yours, &c.,

W. PICKERING.

27, Surbiton-road, Southend.

Anti-Vivisection.

SIR,—As the Metropolitan Hospital Sunday Fund refused to give a donation to the National Anti-Vivisection (Battersea General) Hospital, a local fund has been started, and a carnival will be held on the 19th inst. The Battersea Society of Spiritualists will present a tableau, or group, entitled 'The Spirit Mother,' and appeal to Spiritualists for help towards the expense of the tableau, or to the funds of the Anti-Vivisection Hospital.

Donations will be gratefully received and duly acknowledged by the committee, Mrs. Cousins, Mrs. Slee, and Mrs. Stebbens, at 61, Park-road, Albert Bridge-road, S.W.—Yours, &c.,

W. R. STEBBENS.

'Mental Influence upon Health.'

SIR,—Permit me a few words of thanks to 'W. F.' for his lucid and suggestive reply in 'LIGHT' of August 31st to my inquiry regarding 'Mental Influence upon Health.' His explanation is doubtless the correct one, and I plead guilty to great stupidity in not having arrived at it myself.

The old lady referred to by me (a very dear old lady, but rather given to self-centredness, fondness for having her own way, and following her own opinion) is a clear and pointed illustration of the danger incurred by those who credulously accept all that discarnate entities say through mediums without submitting it to a searching test of mental judgment, aided by common-sense.

Twelve years ago her spirit friends told her that she would join them in a few weeks, and they have constantly said the same thing since. 'It will not be long now till you come over.' Being so credulous, and acting upon information that agrees with her pre-conceived ideas, and rejecting what is displeasing, regardless of its truth, she evidently draws spirits of the same order, for it is very seldom that anything they say to her comes true; but that makes no difference in her belief. Even when they flatly contradict one another she manages somehow to keep her faith in them, while unfortunately remonstrance only stiffens her self-will; the suggestion that her friends should be regarded as unreliable, or that they say what is untrue, she treats as a personal insult.

Some may conceive it to be bad form and worse taste to write thus of a friend; I have felt that way myself and have long hesitated about doing so, but have decided that love of truth and the welfare of our cause should be allowed to override such scruples. One person saved from the path of danger will be ample justification. The moral of this and similar cases is, I think, that all who engage in this investigation should cultivate humility, a critical judgment and sound common-sense so as to maintain their hold on the realities of life.—Yours, &c.,

'MENS SANA IN CORPORE SANO.'

A Catastrophe Predicted.

SIR,—The extract in 'LIGHT' on p. 469, from the 'Harbinger of Light,' reminds me that Dr. Rodes Buchanan, on p. 156, Part II., of his book on 'Psychometry,' published in 1885, after referring to two periods of calamity, one of which he had correctly predicted, says:—

'The third will realise the worst in 1914 and 1915. What form will it assume? That, I do not predict; but, although there will probably be social disturbances, it seems more probable that it will be elemental convulsion on the Pacific side of the Continent, and I would prefer not to reside in San Francisco at that time.'

—Yours, &c.,

X.

National Fund of Benevolence.

SIR,—I regret to have to report that I have only received one contribution during the month of September, although I have had several fresh applications for help. I acknowledge with many thanks the sum of 8s. 6d. received from Mr. G. C. Rickards, and 10s. from the sale of Mr. Colville's 'Mental Therapeutics' (the gift of Mr. Lingford), total for the month, 18s. 6d. I have a few of Mr. Colville's books left and shall be pleased to forward copies on receipt of 1s. 1½d., post free; also a few 'Astrological Guides,' post free 7d. All proceeds are devoted to the National Fund of Benevolence.—Yours, &c.,

A. E. BUTTON, Secretary.

9, High-street, Doncaster.

PRIVATE CIRCLE.—Will ladies or gentlemen who wish to join a private circle in the West End please write to 'F. S.,' 357, King's-road, Chelsea, S.W.?

ONE-SIDED DEVELOPMENT.—'The great Yogis are as cold and as far away as the stars, in their human relations. They have put away interest in the things of earth even while living in it. We do not refine the flesh by ignoring it while living in it, we only deaden our attention to its clamour, but we do refine it by respecting its natural requirements.'—'Mind.'

HEAVEN.—'Man does not "go to" heaven, but he creates his own heaven, and enjoys happiness and harmony in exact proportion to the degree in which he has created them during his life on earth. Many a man still dwelling here experiences daily more of the joys of heaven, so-called, than many others who have passed through the changes called death.'—MAR-ARET BOTTOME, in the 'Ladies' Home Journal.'

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.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. W. E. Long gave a very helpful and logical discourse. On Sunday next, at 7 p.m., Miss Violet Burton will speak on 'Spiritualism, Ancient and Modern.'

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Chapin gave an address and psychometric and clairvoyant delineations to a crowded audience. Sunday next, at 3 p.m., conference; at 7 p.m., addresses by Messrs. Gwinn, May, and Mrs. Ord.—E. T. A.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. Long gave comforting advice to many inquirers. In the evening the service was conducted by the members. On October 14th, at 7.45 p.m., a social party and dance will be held. Tickets 1s.—E. S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Leaf delivered an excellent address on 'Spiritual Gifts: How to Develop Them.' Mrs. Webb gave good clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. R. Brailey, address, clairvoyant descriptions, and psychic drawings.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mrs. Ball gave a splendid address on 'Spiritualism' to a good audience. Mrs. Barton presided. Sunday next, at 11 a.m., Mr. Waters on 'Reincarnation'; at 7 p.m., Mr. D. J. Davis. 20th, at 11 a.m. and 7 p.m., Mrs. A. Webb.—C. J. W.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last addresses by a friend from Yorkshire on 'Fortune-Telling' and 'Spiritualism, Is it of the Devil?' were warmly appreciated by crowded audiences. Solos were finely rendered by Lyceumists. Mr. John Lobb and Mr. Featherstone will soon be with us.—J. M. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday and Monday last Mrs. M. H. Wallis gave excellent addresses, answers to questions, and clairvoyant descriptions. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. F. G. Clarke. Monday, at 8 p.m., and Wednesday, at 3 p.m., clairvoyant descriptions.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder, of Nottingham, delivered an eloquent and highly appreciated address on 'God and Man.' Mr. W. T. Cooper presided. Sunday next, at 7 p.m., Miss MacCreadie, clairvoyant descriptions; early attendance is requested. Silver collection. Next members' séance, October 22nd.—A. J. W.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last, our second anniversary, Mrs. Wesley Adams delivered appropriate and eloquent addresses to crowded audiences. Mr. W. Adams rendered a beautiful solo, and our thanks are due to both for practical help and sympathy. The collections are to go towards the building fund.—F. T. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington delivered an eloquent inspirational address on 'The Soul of all Things,' and gave good clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. Boddington. Thursday next, at 8.15 p.m., Mrs. Boddington, psychometric and clairvoyant descriptions, at 17, Ashmere-grove, Brixton. Tickets 1s.—W. H. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Effie Bathe's splendid address on 'Spiritualistic Phenomena' and her answers to questions were thoroughly enjoyed. Sunday next, at 5 p.m., anniversary tea, 6d. each; at 7 p.m., Mr. John, and Mrs. Wesley, Adams. Monday, at 5.30 p.m., conversazione, 3d. Wednesday, at 8 p.m., Mrs. Imison, clairvoyant descriptions.—W. T.

BRIXTON.—8, MAYALL-ROAD.—On the 3rd inst., at a pleasant tea and social evening, Mrs. Wesley Adams, on behalf of the Church, presented Miss F. Payn with a dressing-case in appreciation of her services as accompanist for the past five years. On Sunday last the new officers (Mr. J. Payn, Mr. and Mrs. Wesley Adams, and Mr. W. Underwood) gave addresses. Sunday next, Mr. W. Underwood, trance address.—W. U.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday evening last Mr. H. Wright's address on 'What shall the Harvest be?' and answers to questions were thoroughly enjoyed. On Monday Mrs. A. Webb's clairvoyant descriptions were much appreciated. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. John Gordon on 'The Seven Principles of Spiritualism.' Monday, at 8.15 p.m., Mrs. Young, psychometry; silver collection.—H. S.