

Light:

A Journal of Psychological, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

'The Progressive Thinker' prints a communication from Elder Myrick on Presentiments. He is puzzled, and no wonder. Once he had an engagement to hold two services in a certain small town. It was a beautiful day. The morning service was highly successful, but when the time came for announcing the afternoon meeting he could not do it:—

An overwhelming feeling—I cannot describe it—suddenly took possession of me, and I felt myself compelled to withdraw the afternoon appointment. The sun was shining brightly, my health and condition were good, the people expected the four o'clock sermon, and were manifestly disappointed by my action, but I arbitrarily left for my home at once. I was to have dined that day with our State Senator, who lived near by, but after briefly stating to him my feeling I listened to his good-natured laugh and then turned homeward. At exactly four o'clock that evening, the very hour when the meeting would have called the people together, a swift, sudden storm swept by; the dread cyclone demolished the church house, literally reducing it to kindling wood.

On another occasion, conducting a series of meetings and coming to the last night but one, an overwhelming feeling seemed to entreat him to stop that night. He did so, and took train the next morning. The train he would have gone by on the day following was wrecked. The honest man adds the following penetrating reflections:—

If God—a good God—warned me, what about the other poor fellows on the wrecked train? I am modest enough to think they were just as good as I am, just as worthy of God's care. Why did He not warn them? Why, indeed? The fact is, if there is a personal God standing or sitting around anywhere in this universe, I am not going to attribute the thing to Him. A father who would be guilty of a 'special providence' is an unnatural father. To warn one child and let the others go serenely to death! No: thank you! I have no need of a God who has a reputation for indulging in a 'special providence' now and then.

But somehow I was warned. How? Why? It is most singular. I mention one other affair: I was standing in a large building that was being constructed. Suddenly that warning, mysterious impression came to me, hurrying me from the spot almost as surely as if a physical power had been exerted upon me. A moment later and a great beam, escaping from the workman above, crashed down on the spot where I had stood. I was saved by that strange warning. But I had a friend, a good boy, a splendid young man, the pride of his mother's heart. He stood in the timber, near a dead tree. No warning voice, no weird intuition, no providence interposed. Swiftly fell the body of the old tree, and in a moment the life went out of the crushed form of my dear friend, George Sharp, jun. I do not understand it. Why these discriminations? Jesus said: 'Two shall be grinding: one shall be taken, the other left.' And it is so. I do not rebel—I only wonder. And I wish I knew what gives us those warning impressions.

'The Theosophical Review' for October is rich in great subjects and uncommon thoughts, with perhaps too much

concerning reincarnation, always, in our judgment, so strangely arbitrary and unconvincing. A fine Study of 'The secret of Evolution' by Mrs. Besant deserves general and sympathetic attention: but what is the significance of the strong personification and exaltation of 'The Logos,' as the creator of the Universe, whose 'mind' projected the wondrous scheme of Evolution? The concluding sentences appear to present this gifted and versatile teacher in a somewhat new light. Working out a very true and beautiful thought concerning 'the form-side' and 'the life-side' of existence, the conclusion stands thus:—

The road is long and weary, looked at from stages in the road; the road is short and joyful, looked at from the goal, when the consciousness glances backward over the past. Where then is grief, where then is sorrow? Where the breaking heart, the eye full of tears? Those were but the experiences of the form which have enriched the life, that has within its every pain the power of sympathy, within its every sorrow a strength. The secret of evolution is to be seen in its beginning in the mind of the Logos, ending in the realisation of all that in the beginning He thought, and the two lines of evolution are clearly necessary, neither of them could exist without the other, the two lines of the evolution of form on the one side, of life on the other. The form-side tells us of sorrow and of death: the life-side tells us of expansion, of growth, of joy. Nature is not a battlefield, full of suffering and death and misery; Nature is the Heart of the Logos expanding itself in order that a universe may be, and once the secret of the Lord is known, everything becomes full of beauty, full of joy and full of love.

Materialism logically means putting money in the first row. Spiritualism should mean putting spiritual health first. At present, this last is a Utopian view, except for about an hour and a half on Sundays: but we are made hopeful by seeing that in America, the land of multiplied millions and millionaires many times over, the bearers of the golden burdens are explaining themselves. One of the New York dailies has got up a Symposium on the subject and has actually induced many of the big millionaires to write for it. Here is a summary and a reflection by 'Unity':—

John D. Rockefeller, the alleged wealthiest man in America, out of that easy familiarity with Deity which ever borders on irreverence, said: 'God gave me my money, and I gave it to the university.' Even if the divine providence came to Chicago by the way of New York, it only brought six millions or so. What about the seventy-five or more millions that are left? William C. Whitney thinks that 'wealthy men should use their money in politics.' Perhaps there is too much of that money in now. Hetty Green 'tries to help someone every day.' Russell Sage says he 'is constantly turning over his wealth in a way that will help others.' Helen Gould takes 'especial comfort in helping other women.' John Jacob Astor thinks 'the best way to benefit the poor is to increase Nature's production of the necessaries of life.' D. O. Mills directs all his efforts 'to teaching the poor the value of saving.' Chauncy Depew thinks 'rich men are trustees and are to be judged according to the administration of their trust.' Henry Clews seems to find an easy way out of the perplexities of wealth, 'if a wealthy man bequeaths his fortune to charity'; while Andrew Carnegie perhaps struck off the most quotable, if not the most searching sentence, when he said: 'The day is at hand when he who dies possessed of enormous sums dies disgraced. The aim of the millionaire should be to die poor.' All of these leave the fundamental question unanswered. The ethics of the million lies not in the question of how are you going to spend it, but how you came by it.

In 'The Ideal Review' for October (New York, U.S.), Mr. Henry Frank continues his terrific assaults upon the creed of Calvinism. Is it necessary? Alas, yes. But how strange, how awful, this creed looks when one has got clean away from it for a time and is then suddenly confronted with it! It is 'The Westminster Confession of Faith' that Mr. Frank rightly takes as setting forth the creed of Calvin,—a terrible document! Perhaps the following sentences, taken from that creed, are as shocking as anything ever written; and yet they once belonged to what was practically the creed of Christendom:—

By the decrees of God, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed: and their number is so certain and definite that it cannot be either increased or diminished.

Of course, if this only means, 'What is to be will be,' the creed is simply thin commonplace: but if it means,—as it did mean originally (and as it goes on to affirm)—that the Master of this earthly house is doing as He pleases with His own, saving some and damning others, only because He so wills it,—then it is rank blasphemy. So, at least, says Mr. Frank.

'Suggestive Therapeutics' (Chicago), edited by Sydney Flower, LL.D., is a novelty. Its sixty pages for October contain about ninety separate paragraph articles, scrappy enough, but uncommonly lively as a rule. But, in the end, it seems a good deal like dining off mixed biscuits.

As we are bidding farewell once more to a summer, a glorious summer, and think of all its revelations and joys, we recall Whittier's beautiful lines:—

The ocean looketh up to heaven,
As 'twere a living thing;
The homage of its waves is given
In ceaseless worshiping.

They kneel upon the sloping sand,
As bends the human knee;
A beautiful and tireless band,
The priesthood of the sea.

The mists are lifted from the rills,
Like the white wing of prayer;
They kneel above the ancient hills,
As doing homage there.

The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayerful spirit passed
On Nature as on men.

The sky is as a temple's arch;
The blue and wavy air
Is glorious with the spirit march
Of messengers at prayer.

THE AMERICAN SPIRITUALISTIC CONVENTION.

The eighth annual convention of the National Spiritualists' Association of the United States of America and Dominion of Canada was opened in Cleveland, Ohio, on October 16th, and continued during the three following days. The necessary 700 dollars were speedily forthcoming to enable the association to take advantage of the munificent gift of Mr. Theodore Mayer of the building in Washington, which has been used for some years as the headquarters of the association. The property is valued at 15,000 dollars, and Mr. Mayer stipulated that at least 10,000 dollars should be raised as an endowment fund; and this having been done, he presented the title-deeds to the President, during the convention, amid great enthusiasm. A number of useful resolutions were adopted, and about a thousand dollars were given or pledged for propaganda work, and six missionaries are to be appointed to spread the gospel of Spiritualism among the people. Mr. Harrison D. Barrett was re-elected president, and the officers and trustees, with but one exception, were re-appointed. Good feeling and a hopeful, earnest spirit seem to have prevailed, and a successful convention has put fresh heart into the workers. The next annual gathering is to be held in Washington.

MATTER; AND BEHIND IT.

BY THE REV. J. PAGE HOPPS.

A meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Room, St. James's Hall, on Friday evening, the 2nd inst., to hear an address by the Rev. J. Page Hopps, on 'Matter; and behind it.' In the unavoidable absence of the President (Mr. E. Dawson Rogers), the chair was occupied by MR. H. WITHALL, a member of the Council of the Alliance.

THE CHAIRMAN, in introducing the speaker, referred to the increasing interest in Spiritualism, and the large accession of Members and Associates to the London Spiritualist Alliance. He thought that this was greatly due to the way in which the Council conducted the affairs of the society. On the Council were many excellent workers, and among these there was no one who deserved more honour and respect than the Rev. John Page Hopps, who was ever willing to undertake work if he could possibly find the time, and if not, he encouraged others to do so by his kindly, optimistic spirit. Mr. Hopps was always ready to take part in any of the meetings at which he was present, but on this occasion they were very fortunate in getting him to occupy the greater part of the evening.

MR. HOPPS then delivered the following thoughtful and interesting address:—

MATTER; AND BEHIND IT.

In the beginning God created the heavens and the earth — Genesis.

Behold I make all things new.—The Revelation.

The passing of one century and the dawning of another inevitably suggests the reflection that every age brings its fresh problems or its new significance, its altered vocabulary or its changed meanings, its larger outlooks or its dissolving views. It was never more true than it is to-day: and it is true for us—so much so, that Materialists and Spiritualists, long at war, may now meet on the shores of the infinite and all-pervading mysterious ocean of Life, and confess that 'the things which are not seen are eternal.'

Especially of Theism is this transformation true. The once cherished and still surviving anthropomorphism of nearly every form of Theism is becoming impossible. The old picture of a giant on the 'great white throne' is fading. It ought never to have been there, for it ought always to have been plain that a Being who is omnipresent and omniscient cannot be personal in our human sense, but that His personality must be something as absolutely different from ours as it is infinitely higher than ours.

In like manner, the old picture of a God keeping a book in which He writes down all our deeds and words and thoughts must be changed for the conception of an ever-present God who makes all deeds and words and thoughts register themselves in the universal Book of Life.

Have we not here

THE MOST VITAL SUBJECT

of this age?—how to harmonise belief in God with a thought of the Universe which presents it as a unity, as alive, and as the manifestation of one omnipresent and ever-acting Power, in every atom of its substance and every mode of its life? In the gradually merging spheres of Science and Religion this is the thought that stands out as the highest attainment of this century, and that will be carried over to the next with the keenest interest and the brightest hope.

We want a thought of God that will enable us to say:—He is one, but not isolated: one, but not in one place more than another: one, but manifested everywhere, observant and aware in everything: He sees us because we are detected every instant by something that is His, and through which He acts: He hears and answers us because every thought is a force, and because every longing opens a door or attracts a co-operating power: He judges us because we are every moment amenable to His Law, and made to stand before the judgment-seat of effect and cause: He is a God nigh at hand and not afar off, because, as we say in *Our Father's*

Church, He is 'the inmost uplifting life of all things': and the whole duty and blessedness of man is to know 'the secret of the Lord,' and to be at one with Him and it.

And now, can we find at least the beginning of

A SCIENTIFIC BASIS

for this belief—for this new spiritual Theism? I think we can. Let us try: though time will sorely fail us.

Modern thought and discovery have entirely shifted the centre of gravity, so that, whereas we used to end at Form, we now pass on to Powers of which it is the expression. Science, in its effort to find the spring, the fountain, of all life, takes us now into the Unseen. It no longer ends with crude Matter, but presses on to an analysis which lands us in an Unseen Universe beyond. The ultimate Atom, or that which is just beyond it, and to which everything has to be traced, appears to be not Matter at all but a throb of Force, or a Thrill. 'In the beginning was the Word,' says the Bible. 'In the beginning was the Thrill,' says Science. But they appear to mean about the same thing. They both find the secret of Life and Form in an emanation from an unseen ocean of mysterious Thrills of Power.

It may be difficult to grasp it, but it is a fact that a mighty wave of thought and knowledge has lately carried us to a truth which goes far towards freeing us from bondage to what we have been calling 'Dead Matter,' and carries us right into the world of causes

BEYOND THE VEIL.

In truth, we have done with Matter, as something that begins or ends in itself. What we call 'Matter' is only a mode of manifestation of something prior and deeper. We know that all the objects of sensation are the sheerest illusions—useful illusions enough, for certain passing purposes, but still illusions. Colour, Sound, Heat, Light and all the rest are non-existent, apart from Consciousness. There is nothing like them, outside of Mind: and if we follow back what we call substance or solidity, and track it home to its ultimate hiding-place, we find that it simply disappears. Where? Into Nothingness? No; but into the secret place of the Most High! That, however, anticipates a conclusion not yet reached in this Study.

The conclusion thus far reached is that there is in the Universe a universally diffused laboratory and arena in which all Life and all Forms begin, and in which and from which all motion (the cause of all Life and all Forms) is propagated. For want of a better word (and we want a better) this omnipresent and apparently omniscient substance (*Substantia*) is known as

THE ETHER.

This Ether, which 'fills all space, is not subject to the laws of gravitation, presents no friction to bodies moving through it, and is not atomic in structure,' absolutely produces, or, at all events, pervades everything, though in itself it is too subtle for capture and analysis: and, when we track Matter back to its last analysis and its final Atom, it simply disappears in it and is inseparable from it. In fact, it is this subtle Spirit-sea (shall I call it?) which, at every instant, makes the appearance of Matter possible. It is this mysterious unseen Essence that produces and floats the Form.

Science assures us that the whole Physical Universe is but an assemblage of varying modes or rates of motion; that the most solid and stable thing we can behold or build upon is simply the result in Time of a mighty storm of Thrills in myriads of atoms that no one could recognise as Matter without this Motion; and that, if these Thrills were altered, 'the great globe itself, yea, all which it inherit,' would 'dissolve,' and 'leave not a rack behind.' It is indeed true that 'things are not what they seem': but everything is what it seems to be only because of its plane of being, and that is determined by its vibrations. On one plane, there is a certain vibratory value or speed: on another plane, a different one: but a plane is not a place but a state: so that two utterly different planes of being might co-exist in the same place and be entirely unknown to one another. That seems absurd, but it is a scientific truth, and many authorities have endorsed it, notably Jevons who, in his 'Principles of Science,' says: 'There may be, right here and now, passing through us and this world, some planet invisible to us, with

mountains, oceans, lakes, rivers, cities and inhabitants': and we not know anything of it all.

What a suggestion there is in that as to the difference between a spirit embodied and a spirit disembodied! and what if death—what we call death—is only the passing out of a spirit-self to a more refined or in some way entirely different etheric movement?—in which case a spirit might be perfectly well able to pass through what we call solid Matter, and live its own free and glorious life, on its appropriate plane, rid of 'this muddy vesture of decay.' An inspiring thought! An enchanting hope!

Not only is what we call Matter determined as to all its properties, or apparent properties, by its rate of vibration in the Ether, but it is a fact that all the great essentials, such as Light, Heat, Magnetism and Electricity, are but different modes of motion propagated in the Ether; and that all appearances and sensations connected with them are determined by rates of vibration, and by senses adjusted to them. In the absence of such senses, there are no such things as Light, Heat, Magnetism and Electricity—only the vibrations that report themselves as such when the receptive and translating senses are there.

Precisely the same thing is true of the supreme fact of

CONSCIOUSNESS OR THOUGHT

which we now know can be propagated in the Ether. What if the starting of a thought in or by the human mind is akin to the starting of the Thrill in the Ether which produces the Atom? and what if thought, under certain conditions, might also lead to the evolution of Atoms and even to the emergence of some forms of what we recognise as Matter and Force? Psychical Research, the study of Hypnotism and the amazing Law of Suggestion, at all events, carry us to the astonishing fact that Thought and Imagination can as truly be thrilled to vast distances as the vibrations of the membrane of the telephone or the vibrations of the Ether in telegraphy through space, or through stormy oceans and granite rocks.

What light arises here as to the varied phenomena upon which we rely! If to be a spirit is simply to be an etheric being, does it not follow that to be a spirit is to be nearest the source of all things—nay, that to be a spirit is to become a portion of the source of all things—to be able to deal at first hand with first causes? 'Here in the body pent' we are in a sort of prison. We fancy the body reveals: but it really hides. It is not a receiver but a filter, and a very stingy filter, too. To get out of it is to get the free use of the real self. An etheric being, then, on the etheric plane, dealing directly with the eternal ocean of power, may easily control such vibrations as produce now for us form, colour and sound; and affect the inner self of these directly, as these senses are now indirectly affected, through the poor filters we call 'the senses.'

Nay, how natural is the supposition that they can, not only control the vibrations which produce the sensations of form, colour and sound, but also the vibrations which produce thoughts. So that telepathy from the unseen may be, and probably is, a constant and universal fact.

Grasp this well, then,—that Thought is not a property of Matter, as Matter. It would be much nearer the truth to say that Matter is an expression of Thought. At any rate it is Thought that has the most obvious resemblance to the Ideal, and it is to the Ideal planes of being that all things must be referred. Consciousness, or Thought, probably emerges as the higher stages of Life are reached, and need not be connected with lower planes of Life that nevertheless show even intense vitality. Hence Psychology, which is, in a way, the newest of the sciences, is destined to be the master or interpreter of them all, because all forms of Matter and all modes of Motion are attributable or referable to states of mind and psychical changes in the Unseen.

But that Unseen is not a hereafter, it is a herein. We should not have to leave this place to find it: it is here. Behind all these manifestations is Life; behind the appearances, the Substance (that which stands under); behind all Matter, Spirit; behind Man, God. And I say that as good Science and not only as good Theology.

At this point we come to a valuable suggestion that may greatly help us in understanding the various phenomena of Spiritualism—such as signals (or raps), the spirit voice,

materialisation, spirit-lights, the movements of bodies, &c. If sound, sight and solidity all depend upon vibrations in or from the Ether is it not quite conceivable that etheric beings may be able to control it in ways and with a mastery of course inconceivable by us? If this is the case, they may possibly be able, for a short time, to do precisely what is done for longer periods in the ordinary way on our plane;—externalising, or perhaps producing in us mentally, all the effects we know as sound and light, solidity and movement. Besides, if Thought itself is vibratory, and if this explains Telepathy on our plane, why should there not be Telepathy from the Unseen, from what we may call the Fountain head?

Here, then, on this vast conception of Unity, we can confidently take our stand: ay! and on Unity of Life, as well as Unity of Force. As it has been said:—

The Universe is a boundless ocean of life, beginning, brooding, struggling, emerging, radiant, advancing, from the inorganic molecule to the highly organised man.

The Universe, then, is an Organism—an animated structure, pervaded with life and mind. It is not a mechanism; it is the body of a soul; it pulses with life; it is illumined with intelligence; there is the direct action of a mind in all its parts, and action from within. It is not an Artificer who is at work; it is an all-pervading Soul; and all things are thoughts of this Soul on the physical plane of manifestation. This Soul appears to know what it is about throughout the ages. It forecasts and provides, and by slowest stages achieves and compels. It is the all-pervading Purpose, Idealiser, Will. It is not to be confounded with the things that become, for it is within, behind and above all becoming. Moreover, it has character. It wants something in the ethical and spiritual spheres, and it works without ceasing, to get it. It loves and resents. It builds up and breaks. It 'makes for righteousness'; it is working for beauty without and within; it reveals a moral law; it suggests higher and higher ideals to struggling Man, and whispers to choice spirits the thrilling secrets of absolute purity and goodness, beauty and truth.

Last of all dawns the sublime and consoling thought that this is indeed 'Our Father,' the origin of all life, and assuredly of ours, 'in whom we live and move and have our being,' and who becomes more consciously our very own as, by yielding ourselves to the higher monitions, we mount from sense to soul.

(To be continued.)

A QUESTION OF MORALS.

In the course of an able review of Mr. J. C. Kenworthy's book entitled 'The Anatomy of Misery,' the 'Humanitarian' quotes the following passage in regard to 'morals':—

'Morals are finally dependent upon our conception of the solution of the great mystery—what is to become of us hereafter? That is, morals are based upon religious belief. Which is as much as to say, that economic questions are, finally, religious questions.'

Commenting upon this the 'Humanitarian' says:—

"What is to become of us hereafter?" is a wide question, quite removed from the sphere of economics. We do not propose here to discuss it, but this at least we may say. The overwhelming majority of Socialists (we except "Christian Socialists" so-called) proceed upon the assumption that there is no hereafter. For proof of this assertion it is only necessary to read their published writings, or to attend some of their many meetings in any large city in Europe. We are not concerned here to say whether they are right or wrong—we are merely stating a fact. How, then, does Mr. Kenworthy expect to work with any hope of success with those whose point of view is essentially different from his own? It is one more attempt to reconcile the irreconcilable. If this life be all, then our whole conception of things is radically changed, and our horizon is necessarily bounded by the finite. If it be not all, then there arises a whole host of considerations which would otherwise be thrust aside, involving not only our duty to God, but also to our fellow men.'

REMOVAL OF THE 'BANNER OF LIGHT' HEADQUARTERS.—For twenty-seven years the 'Banner of Light' has been unfurled weekly in Bosworth-street, but the first issue in November was published at 204, Dartmouth-street, Boston, where a book-store and new offices have been secured to accommodate the extensive business conducted by the 'Banner of Light' Publishing Company. Long may the grand old Banner wave at the head of the advance guard of the great army of Progress.

SEEN AND UNSEEN.

By LILIAN WHITING.

Let us not listen for a moment to a doctrine so irrational as that our present characters do not follow us into a future world. If we are to live again, let us settle it as a sure fact that we shall carry with us our present minds such as we now make them; that we shall reap good or ill, according to their improvement or corruption, and that every act thus affects character.—WILLIAM ELLERY CHANNING.

The soul cannot be gained by knowledge, nor by understanding, nor by manifold science . . . nor by devotion, nor by knowledge which is unwedded to devotion.—'Mundakopanishad,' iii. II., 3, 4.

Life is a perpetual drama of the Seen and the Unseen.
'We see not half the causes of our deeds
Seeking them wholly in the outer life.'

It is in the encircling spirit world that causes lie—in which are generated forces which act on the outer plane. The results—so far as one may speak of results in what is still an initial and an experimental stage—of the scientific investigation brought to bear on the phenomena of the Unseen have established the persistence of personal identity beyond death; the possibility of conscious communication between the two worlds; but beyond this are results of overwhelming importance. This scientific investigation has also led to the discovery of an entirely hitherto unknown range of the faculties and endowments of man, which have never, up to this time, been officially recognised or studied. It must be accounted as a gain and as a certain pledge of assurance that the psychic investigation is being carried on by men who are also engaged in other absorbing work. It is, indeed, a signal advantage, for if there is sometimes gain in the exclusive devotion to an idea, there is also a gain in being able to test its validity by its relation to the average works and days of a busy life; to give it no undue prominence as the zeal of monomania, but to allow it to take its chances in the scale of a wide and varied range of significances. The fact that most of the leading scientific investigators of the nature of life and its evolutionary progress from the physical into the ethereal realm, are men in the midst of other important activities, college professors, scholars, authors,—men who are meeting constant demands of the activities of progress—is perhaps the most fortunate fact in relation to this special study. If, unlike Saul, they have not found a kingdom when going forth on a lesser quest, they have found new phases of human life. The indirect and unforeseen results of their investigation are of transcendent importance in that they establish the truth that the spiritual self of man has powers, here and now, of a nature not previously recognised as associated with human life on the physical plane. The most important of these are the discoveries of telepathy—the language of spirit—and of multiple personality, due primarily to Mr. Myers. The experimental knowledge gained in the study of these possibilities, constitutes facts of untold value to ethics and to psychology. Amongst these are hypnotism—and auto-suggestion, so closely allied with hypnotism, telepathy or thought transference—thought leaping from mind to mind as electricity leaps from one conductor to another. The exteriorisation of sensibility is another of the discoveries, as is the strange animic force so ably discussed by Dr. Paul Gibier,—these and many others offer an absolute and demonstrable proof of the existence of an inner self, whose faculties far exceed those commonly manifested, and whose powers correspond, very largely, to a higher and more subtle environment than that of the physical world. The practical value is this: The physical organism is not a limited machine, so to speak, that is absolute in its workings, and will allow just so much and no more power to be manifested through it. On the contrary, it is capable of infinite extension, it is self-adjusting, it can be wholly controlled by the spiritual being that occupies it.

Much that was formerly believed to be the manifestation of 'spirits'—as if man only became a spirit after death—is now fully recognised in the larger illumination of science to be the result of the psychic faculties or powers of those in the present life. This includes, of course, both the fraudulent—of conscious intention—and those phenomena that were

ZADKIEL'S ALMANAC FOR 1901.

sincerely supposed to have had their origin in the Unseen, because the faculties that involuntarily produced them were not known. Uncritical acceptance has given way to intelligent discrimination. Psychology, medicine, and ethics have made wonderful advances by means of discoveries which have surprised the discoverers themselves. All the physical phenomena of the séance, even to slate-writing, materialisation and other aspects, may be produced by the persons present, entirely without any intentional fraud or conscious intention. So much the serious student of modern science must inevitably accept. The recognition of these facts clears the ground for the recognition of the real truth of the relation—the close and intimate relation—between the Seen and the Unseen, which is simply a part of that 'life more abundant' promised to man. On the side of intelligence and of what Mr. Myers calls the intellectual virtues, these discoveries rank with that of the circulation of the blood, or of the forces of electricity, or the movements of the planetary bodies. They are of untold importance to life in completeness of meaning. Nor do they in any way lessen the simple faith in Christ and His teaching—which of itself would be enough for man—any more than discoveries in science lessen religious faith or feeling.

The day has passed when the investigation of the Unseen realities can be regarded as unworthy the most serious and scholarly study that can be brought to bear upon them. 'I am in continual amazement,' said Leibnitz, 'at the nature of the human mind, of whose powers and capabilities we have no adequate conception.'

As 'our present characters follow us into a future world,' as we 'carry with us our minds as we now make them,' the far-reaching importance of discovering and recognising truth is established.

33, Rue Greuze, Passy, Paris.

ARE YOU A KING'S SON?

The soul must not forget either its origin or its destiny. The incarnate breath of the Almighty must live a noble life. To live grandly is the result of thinking grandly. With no 'other shore' where you will sometime come to anchor, you may drift in careless indifference, unheeding both compass and stars; but with Heaven not far off, and all the dear ones whom you have lost filling your soul with their pleading love, you are under an obligation which enriches you and makes the petty temptations of the present time impotent. To forget that you are a King's son renders you weak, but to keep it in mind makes you strong.

I am sure, also, that charity of judgment is an element of success, and the want of it is a source of weakness. An ungenerous criticism is a crime. To think only good of others, to firmly refuse to listen when they are vocally vivisected, is to stand on a high moral level, and a kind word of admonition where only blame is expected may help to reconstruct a fallen life. Fault-finding, for the love of it, is a disease which may easily prove fatal to your own spiritual health. The helping hand is the hand of Christ, and no one can tell how far-reaching its influence will be. When you give, let it be a benefit always, an injury never. Souls are worth too much to be harmed either by word or deed.

All this is religion, and there is no religion which does not make these demands. To be a priest of God in your every-day work, to perform your task with honour, like one who has been assigned to it by the Father who watches over us all, and to judge no man otherwise than you would yourself be judged—this is to follow in the footsteps of Him who went through sorrow to Heaven and left the golden gate ajar that we might meet Him after the sleep of death.—GEORGE H. HEPWORTH, in 'New York Herald.'

MR. C. W. LEADBEATER.—We observe that announcements are being made in the American spiritualist journals that Mr. C. W. Leadbeater is in America and will make a four months' tour from New York to San Francisco and back, lecturing in various places on the way. We trust Mr. Leadbeater will have a warm welcome and successful meetings.

The publication of predictive almanacs has been ridiculed, but the fact remains that their circulation is very large. Quite as many readers are to be found amongst sceptics as amongst believers, and it may be worth pointing out that if, as the former are always assuring us, 'the predictions never come true,' then it is something to have been informed a twelvemonth in advance of just what events would not happen. If, on the other hand, a large proportion of the predictions are fulfilled, as is alleged to be the case year after year, then there must be, to say the least of it, a measure of truth in astrology.

The new century, we are told, as indeed might naturally be expected, will open with wintry weather; heavy snowstorms in the north; much suffering among the poor, and a great prevalence of rheumatism, influenza, and bronchitis; but as a set-off to this, India is encouraged to look for a return of prosperity and better times. In February, Paris and Turkey are likely to be the theatres of stirring events, and it may be necessary to uphold the honour of the British flag. The 7th, 15th, 17th, and 26th days of the month are, we note, likely to bring offers of marriage to young ladies, and success to artists, musicians and actresses. The King of Italy should take care of his health and beware of attack upon his person about 2nd and 14th of March. About the same time the Kaiser will meet with a stroke of good fortune. The figure for the Sun's entry into Aries on the 21st is favourable to a good harvest. May brings a total eclipse of the Sun, affecting adversely the Mauritius, India and China. On the 28th an aspect of the Sun with Mars is ominous of trouble for England and her beloved monarch, which will come near to involving us in severe fighting. The predictions for June are decidedly gloomy. Grave complications in foreign affairs, an epidemic (an eruptive fever), and many crimes of violence and outrage are foretold. Great storms, too, are threatened, with perhaps earthquake shocks in the Midlands or the vicinity of Oxford. Civil war in China may be confidently expected in July. The figure for the new Moon of the 12th of September is remarkable for the position of Uranus. This indicates trouble in a Southern Colony, and much sickness. Some notable deaths will take place among the higher ranks of society. In October a severe earthquake may be experienced in the locality of 75deg. east longitude, and there will be very unsettled weather in London and much political excitement. November is remarkable for the conjunction of Jupiter and Saturn in the sign Capricornus, portending some stupendous changes in Europe and Asia at no distant date. There are also three minor conjunctions occurring of considerable importance; and, for ten years to come, from this month will be dated most of the great changes which the world will witness. In Japan a fearful earthquake will take place and the United States will be affected. The year closes badly. There will be troubles in India, China and Japan and the Southern States of North America, and crises in Germany, Austria and Turkey, with possibility of seismic disturbances from the 13th to the 27th. In London there will be much sickness; crimes of violence will shock the community; and railways will suffer from accidents and depreciation of their stocks.

Thus outlined the coming year does not promise to be a particularly happy one. Time, and time alone, can show whether there is any truth in Zadkiel's utterances. Meanwhile, in the face of the half-dozen or more pages of so-called "Fulfilled Predictions" included in the present almanac, it is difficult to dismiss altogether the claims of Mundane Astrology. And it is equally difficult to admit them.

A. B.

'LIGHT.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

DR. DEAN CLARKE, who is ably officiating as editor of the 'Banner of Light' during Mr. Harrison D. Barrett's temporary absence, says: 'We reciprocate the compliments of "LIGHT" concerning our humble services on the "Banner." May this spiritual luminary ever shine as now—the star of the East, leading the way of progress and salvation.'

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

SATURDAY, NOVEMBER 10th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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A Journal of Psychical, Occult, and Mystical Research.

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

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

ANOTHER GOOD CONFESSION.

'The Church of Ireland Gazette' prints very prominently a series of three long Studies by the Rev. S. E. Cooney, M.A., on 'Science and a Future Life';—as cautious and temperate, but as resolute and frank, as any one could wish. We congratulate both the writer and the paper on the production of an almost ideal deliverance on the subject.

Mr. Cooney, we say, is cautious. He even declares that he is sceptical (O that all sceptics were what he is!), but he adds: 'I must confess, however, that I have little respect for the confident denials of men, however exalted in intellect or station, who speak out of the abundance of their ignorance, and deem investigation a wholly unnecessary preliminary to criticism.'

Right on the threshold, of course, the question arises: 'Is not Revelation sufficient?' and 'Does not Revelation supply us with all the knowledge that is necessary, or that Divine Providence thought well for us to possess?' Mr. Cooney's answer is admirable: 'To this we may reply that reason does not affix any limit to the advancement of human knowledge save the natural limit of the human faculties, and that Revelation does not prescribe what subjects may and may not be dealt with by the mind of man.' But, further on, he reverts a little to the conventional notion or to the conventional phraseology: and, as though desiring to 'hedge' a little, says: 'In conclusion, let me say that, in my opinion, it is to Revelation alone we must turn for trustworthy evidence concerning the nature of the future life and of the spiritual world.' Probably, however, Mr. Cooney distinguishes between inquiry into the subject in order to decide upon a general matter of fact, and inquiry into particulars: and we must admit that he has some ground for the remark that there are reasons why the statements of the unseen people as to the nature of the future life should not be accepted as authoritative.

Mr. Cooney's investigations specially interest us because he attempts a strictly scientific inquiry. He recognises that the tone of to-day is neither theological, philosophical, nor ethical, but scientific; and Science seems either to sum up against a future life or to give no verdict. The main reason for this, of course, is that Science on the whole knows its limitations. 'Science deals with nature on the physical or material plane, and the other world is certainly not to be found in that region.' And now the question is whether Science is likely to help us in the future.

There are hopeful signs. The outlook, during even the past ten years, has vastly altered. Mr. Cooney is perfectly right when he says:—

Science, at any rate of recent years, has enlarged her conceptions, and pushed her scrutiny of the visible world to the very verge of the invisible. Formerly, matter was conceived of as, atomically, a hard, impenetrable substance, subject to definite, unchangeable laws, and yet, by some, as a potent entity adequate to the production of the habitable world and even of intelligent beings. It contained—to quote the words of a late distinguished physicist—'the promise and potency of all terrestrial life.' These old conceptions of the material universe tended to produce a frame of mind to which the idea of a world invisible or spiritual was repugnant. It is now known that behind matter, so to speak, and, probably, interpenetrating it in all its forms, is another entity or substance, which is not material in the ordinary sense of that word, that is, which has properties or qualities distinctly differing from those which belong to ordinary matter. That substance, designated for convenience sake, 'the ether,' permeates apparently all space, and is the medium of communication between world and world. . . . It can only be described in negatives. It is, apparently, not atomic in structure: it is frictionless; it is not subject to the law of gravitation—a law without exception in the material world. The ether, therefore, is not matter, at least of any ordinary kind, but matter is possibly a form of motion in the ether. . . . If this hypothesis be only approximately true, and no other is even plausible, then the inference holds that matter has its origin in a substance which is semi-spiritual in nature; and that its self subsistence and other properties, which seem to men to constitute its reality, are mere illusions, or are qualities depending for their very existence upon something else, we know not what.

So then, 'matter, of which we seem to know so much, tends at last to dissolve in mystery': and nothing remains but consciousness, sensation, mind. And, to-day, what a wonder-world is opening before us in that comparatively unexplored region! Our modern knowledge of Telepathy alone has revolutionised all our old text-books, and beggared Materialism. The fact, as Mr. Cooney insists, is undeniable. Mind can influence mind, vast distances apart, without any apparent help from what is ordinarily known as Matter. 'This inter-communication of mind with mind does not of itself imply that mind is immaterial. The bond of union may conceivably be the ether or some extremely subtle form of matter, but it certainly weakens the presumption that mind is nothing more than a function of the brain.' But, when we try to apply Telepathy, as explanatory of such phenomena as Spiritualists and Psychical Researchers are perfectly well acquainted with, it fails to stretch sufficiently: 'there still remains a residuum unexplained, and apparently inexplicable on any other assumption than an interpretation of the powers of an invisible, spiritual world.'

But not Telepathy only: the curious discovery of streams of consciousness below what we have hitherto known as consciousness suggests the possession of faculties which transcend our familiar powers. 'Our conscious life,' says Mr. Cooney, 'seems to emerge out of the totality of our psychic being, somewhat as the peaks of a chain of rocks emerge out of the depths of ocean, or as the solar spectrum emerges into visibility out of the total range of ethereal vibrations. In this submerged region, so to speak, of our psychic nature are to be found manifest indications of enlarged powers and capabilities, which, imperfectly understood as they still are, at least suggest that mind is not wholly bound to the chariot of matter, but is itself an entity independent, far-reaching and profound.'

These and other considerations land our honest and anxious inquirer very close to us: and, with a note of pathos he says:—Though there may be a special blessedness for those who have not seen but have believed, those, surely, are not altogether without a blessing who, having seen, believe: and, as to the manifestations upon which we rely, he confesses frankly that they either prove we are brought into touch with what is popularly known as 'the

supernatural' and 'spiritual,' or the true explanation of the phenomena is at present beyond the powers of human imagination to conceive.

He no more understands than we do the startled shrinking of so-called 'Christians.' Learned agnostics have admitted the facts, and yet Christians, whose 'word of God' is full of Spiritualism, hit out at them! 'They assent to the supernatural element in Holy Scripture, but they reject it almost universally elsewhere.' We fear the real reason is that shrewdly suggested by Mr. Cooney,—that the materialistic spirit of the age has beaten them.

We may conclude this brief survey of a refreshingly naïve Study, by noting one other point made by this clear-headed investigator. It does not really matter, he says, whether the 'spirits' are veracious or only impudent personators. In any case, if they are really there and in communication with us, they prove the existence of a spiritual sphere, and hence 'the presumption, if any, against a future life almost entirely disappears.'

The closing sentences are in every way admirable:—

In an age which seems rapidly sinking more and more deeply into materialism of life, it may be well for thoughtful minds to know that science has something to say concerning a spiritual world and a future life, and that the question cannot be negatively foreclosed—in short, that apart from Revelation, it is not only to the irrepressible longings of our nature, or to philosophical speculations, but to the more solid facts of experience, we can appeal to establish the conviction that there is a world beyond 'the bourne of Time and Place,' and, inferentially, at least, that 'the dead are not dead, but alive.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday *next*, November 16th, when

MR. F. W. THURSTAN, M.A.,

Will give an Address on the

'History of the Cultivation of Mediumship.'

In the interest of friends who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold a

DRAWING ROOM MEETING

in the French Room, St. James's Hall, Piccadilly, on Friday, November 23rd, from 3.30 p.m. to 5 p.m., for conversation and the answering of questions bearing upon subjects discussed in 'LIGHT,' and at the usual fortnightly meetings of the Alliance.

Afternoon Tea at 4.30 p.m.

Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1901.

'THE SPIRITUAL REVIEW.'—The November issue of the 'Spiritual Review' is the first number of a new series and of the second volume. Several alterations have been made which are decidedly in the right direction. A new printer has been engaged whose work is satisfactory, and there are improvements in the paper used both for the magazine itself and for the cover. The price is altered to 3d., and the 'Review' will hereafter be published for the 1st of the month. The contents of the present issue are varied and interesting, and numerous good things are promised for the future. In its new and improved form the 'Review' should meet with increased appreciation and support.

DECEASE OF MISS ROWAN VINCENT.

We regret to have to announce that Miss Rowan Vincent, after a prolonged and painful illness, passed away on Tuesday, the 6th inst., at 8.15 p.m., aged forty-five.

Miss Vincent was best known in London, but she visited and lectured in several of the principal cities and towns in the provinces, including Liverpool, Manchester, Birmingham, Glasgow, Edinburgh, Dundee, Hamilton, Greenock, Cardiff and Merthyr. Formerly a Freethinker, her attention was drawn to Spiritualism in the year 1888, when she attended a meeting at which she received from a clairvoyant a very good description of someone whom she



MISS A. ROWAN VINCENT.

From a photograph by

[Weston, Newgate Street, E.C.]

had known in earth life. This circumstance aroused in her so much interest in the subject that she shortly afterwards commenced a series of sittings for investigation, with two friends, and soon found that she herself was mediumistic and obtained messages by automatic writing. One 'guide' claimed to be John Bunyan, whose communications were written in old-fashioned phraseology, and often in old-fashioned spelling. She was also impelled to paint automatically, and one of the productions thus obtained was signed, through her hand, with the name of John Bunyan, and the signature, which differed from all the recognised signatures of the tinker-seer that she could find or hear of, was written with both the initials in small letters, instead of capitals. This picture she exhibited to Dr. K., at that time engaged at the British Museum, who compared it with a signature in a little book of verse, not generally known to the public, and found that the signature to the picture was in reality a fac-simile of the original. These pictures were of no value whatever as works of art, but they were curious productions, to say the least; and as Miss Vincent was usually told through the table, or by automatic writing, what colours to use, she often experienced considerable difficulty in procuring what was required, being told that the colours asked for had ceased for many years to be used by artists, or were now known under different names.

Although she objected, Miss Vincent was at times 'controlled,' apparently by the spirit friends of her visitors, or beings of whom she knew nothing normally. Sometimes she was prophetic in her statements, and occasionally saw apparitions very distinctly. One instance of the kind was reported by Mr. Stead in his 'Real Ghost Stories.' But the principal public work performed by Miss Vincent was as speaker, psychometrist, and clairvoyant. Her presence at

Cavendish Rooms, where for some years she frequently rendered efficient and valuable services to Spiritualism, was always hailed with pleasure by large audiences. Her kindly, genial manner and cheerful appreciation of humour, as well as her manifest ability and sincerity, won for her hosts of friends. She was especially clever in answering questions from the audience, her human sympathies and readiness then finding full scope for expression.

Her great forte was psychometry. In this direction she was exceptionally successful. Many remarkable instances of her wonderful power of 'sensing' could be cited, on the testimony of the gratified and amazed recipients, if space permitted. In association with this power of psychical perception she exercised the faculty of giving what are, perhaps somewhat erroneously, called 'clairvoyant descriptions.' Whether the faculty is one of seeing—or perceiving—or whether it is due to 'impression'—or thought-transference from the other side—it is difficult to determine; but, how-

ever it was accomplished, the fact remains that Miss Vincent gave hundreds, probably thousands, of such 'descriptions' which were recognised by those to whom they were given as correct, life-like word-portraits of their departed friends. These descriptions, moreover, were frequently accompanied by messages, personal details, peculiarities, and marked characteristics, which carried conviction, to the minds of those who received them, of the genuine spiritual nature of the experience.

Describing her own sensations when psychometrizing an object, Miss Vincent said that 'she did not see but only seemed to "sense" and "know" the things she described.' It was 'as if one threw one's consciousness into the centre of the article and looked out from it upon things around.' She contended that these powers, if used righteously, were good and righteous powers. 'Within every nature,' she said, 'there is the germ of a great future. It does not exist in the spiritual world outside us so much as in the spiritual realm within us. . . . Within us lies all that we can desire. There is the road to the highest. There are the heights if we choose to climb them; there is the shrine of the Perfect One; but only the pure in heart can enter therein.'

The interest displayed by Miss Vincent in the great work of Spiritualism was deep and abiding. For many years a member, and on the committee, of the Marylebone Association, she worked ardently in private as well as public for the success of that body. She was also a member of the London Spiritualist Alliance, and for some years, and until her decease, a member of the Council.

Nearly two years ago our friend's health began to fail, and it was then found that she was suffering from a terrible disease, the nature of which rendered an operation imperative. The operation was performed, and for a time it seemed as though she would regain her wonted health and strength, but as time went on she again manifested symptoms which indicated that the disease had not been eradicated, and that nothing short of a fatal result could be anticipated. Brave, patient, and cheerful, she bore her sufferings with great fortitude, and death came as a welcome summons to freedom and life. Many friends have been steadfast helpers and nurses during these trying months, and those who contributed to the funds in aid of the sufferer will have the satisfaction of knowing that they did much to ease her pain by making her heart glad, and that she was deeply touched by the many evidences she received of loving and practical sympathy.

The funeral will take place this day (Saturday), at 12 (noon), in the St. Pancras Cemetery, Finchley, leaving the house, 31, Gower-place, at 10.30 a.m.

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS IN PARIS.

THE MAGNETIC SECTION.

(Continued from page 529.)

Many lively discussions took place during the week upon the differences which exist between the hypnotic and magnetic sleep states, as it is one of the strictest rules of the Society never to induce or practise hypnotism in their treatment. They wish it known that a distinct line of demarcation is drawn by all magnetisers between these two phases of condition, which to the unlearned present very small outward difference in appearance. This anxiety to depreciate all attempts at hypnotism on the part of magnetisers is a question well worth the serious attention they give to it, for naturally one feels that the majority of people would object strongly to the possibility of its being practised on themselves. But, apart from that aspect of the question, hypnotism has other deeper and more psychological objections for the instructed. M. Durville, M. Bouvier, and M. de Champville, who all took part in this debate and gave their opinions, enlightened us on the *pros* and *cons* of the subject, and averred that the purely hypnotic condition has no curative effect whatever, and that even the professors at the Salpêtrière are giving up applying that method so frequently on hysterical patients, having found out its fallacy. It is believed to be a condition which inclines more towards a demoralisation of the subject than as a healing or beneficent one. The subject under thorough hypnotic influence is too completely shut off from his Ego or centres of higher moral perception, and under the sway of suggestion could be made to commit almost any immoral act. Hypnotism is only useful to demonstrate certain physiological theories and studies of materialistic science, and really achieves no permanent good whatever. All these and many more objections were forthcoming against its practice as still carried on in some hospitals, and the magnetisers will have none of it. Only in quite exceptional cases do they ever allow themselves to put a patient into the magnetic sleep, harmless as they consider that to be, and in their great desire to avoid anything which might be taken as practising hypnotism, should a patient under treatment exhibit signs of going off, they will stop the magnetic passes at once.

One doctor rose during the discussion to oppose a too rigorous carrying out of this rule, as he suggested that there were many cases when it might be wise to administer the magnetic sleep, and above all care should be taken to avoid dogmatism on so complex a question.

M. Durville then offered to illustrate to the members a few of the different phases which one subject can show under suggestion and hypnotism combined. He had discovered among his patients a woman who is extraordinarily susceptible to the hypnotic influence, and whom he now engages as a subject when necessary. She is an energetic, intelligent looking woman of about forty, and of highly strung temperament. At a touch from M. Durville, and even when a slight distance away, she can be thrown by him from one mesmeric condition into another with the greatest rapidity. Acted upon at a distance of about two yards she fell into the lethargic state, while a pressure on the eyes produced the cataleptic condition, and from that she was sent into a state of somnambulism capable of acting under suggestion. When in the purely hypnotic condition the subject was easily induced to steal, doing so with the greatest cunning and dexterity, but on being freed from this phase, and put under the magnetic condition of trance, this same suggestion that she should steal made no impression on her whatever. On being urged and pressed to abstract the coin as she had so readily done a short time before, her refusal was firm and absolute—'the money was not hers so she would not care to appropriate it.' Judging from the external effects produced on the subject during these two processes, M. Durville suggested that the hypnotic influence had turned her into a sort of mindless automaton, while in the case of the magnetic influence the subject appeared to retain command of her higher reasoning faculties although still under the dominion of the operator.

Among the most highly endowed and successful of magnetisers living in the country, particular mention must be made of M. Bouvier, of Lyons, a relation of the healer Mouroux, of Angers. This man has a great reputation and has been a practised healer for many years. He also gave some striking illustrations of his power to mesmerise and convey suggestions at a distance. When taking the platform one afternoon he said he would endeavour to will two or three subjects to come up out of the hall to him, in order that he might give some demonstrations on the matter. Within about two minutes three ladies had made their way to the platform from the hall, and proved to be capable of taking the influence at once. Making one or two quick passes over each, they immediately carried out any suggestion he made although retaining complete normality all the time. This magnetiser is so powerful a healer that he can operate on his patients quite successfully at a distance after he has had one interview, apparently acting on their vibratory and magnetic conditions by the projection of his will. A curious instance of this came to hand while in Paris by letter from some patients of his. He had been successfully treating a child whom the doctors appeared unable to permanently cure of an intestinal trouble. This child's health had so improved since Bouvier had taken her in hand that the parents felt perfectly satisfied its life would be saved. The worst symptoms had disappeared and a slow but sure amendment had set in. These people, who do not live in Lyons, had travelled to him in despair, to consult over their child. The treatment was started for a few days, when he told the parents that they might return home as he could continue the healing just as well there as in Lyons; they need only write now and then to inform him how the child progressed. This was done till shortly before leaving for the Congress, when a line came from the parents saying the child seemed getting on so satisfactorily that they thought the treatment might perhaps cease. M. Bouvier, well content with this, gave the case no further thought, his mind being fully occupied with matters connected with his approaching visit to Paris. He had been here about four days when a letter, forwarded from Lyons, reached him from these people, saying: 'Continue the treatment again for a little longer, we beg of you; the child does not seem well and we fear a return of the symptoms.' This letter, which arrived that morning, M. Bouvier had on him when we happened to be chatting in the lobby of the Congress building, and as our conversation led up to a discussion on thought projection, he told me then and there the facts which I have just related, pulling the letter out of his pocket at the same time. A singular and interesting fact was that the day specified by the mother when the child seemed to sicken again, was the day of M. Bouvier's departure for Paris, when most certainly his mind was occupied in a very different way. In all this there is something suggestive of the power which mental scientists have to command forces and effect causes at a distance. That this child suffered from some sort of relapse rather hints at a possible danger in switching off, so to speak, the connecting magnetic link too suddenly. These forces which are apparently set in motion by the mind and will of the operator should perhaps be withdrawn from the patient more gradually.

Another very remarkable case which M. Bouvier carried through has been published in a Lyons paper, and made a certain stir at the time, as it affected indirectly the medical men there. A young workman who had the misfortune to fracture his leg in a very awkward manner, lay in hospital a long time owing to the inability of the doctors to set the bones properly again. As a last resource they decided to join them by means of a metal clamp. This was done, but the man never was able to walk without a limp, nor did the injured leg heal completely as it should have done. In desperation he came to M. Bouvier to see whether anything could be done, as his livelihood was gone unless he regained the use of his limb. M. Bouvier said he would see what he could do, and commenced a thorough treatment almost daily. Within three months he had magnetised the leg so successfully that the metal dislodged itself from the bone and travelled slowly towards the opening made by the old wound, where it was easily abstracted. In four weeks from that time the bone set of itself, and the flesh healed com-

pletely, leaving the man as well as before. So grateful and astonished was the workman at this apparent miracle that he insisted on writing to a Lyons paper on the matter, and invited those who cared to do so to come and see him and the metal clamp as well. M. Bouvier brought this specimen of hospital work with him to show the members, and also a few other 'curiosities' in the shape of pins and hairpins which he had at various times successfully abstracted from the human body. The clamp is a piece of bright, polished metal three and a-half inches long and half an inch wide, and fairly thick. A small fragment of dried bone is still adhering to one of the screws. Space forbids my entering into any further enumeration of the many wonderful cures accomplished by this remarkable man; they would fill a book.

Excellent addresses were contributed to this section by experimental researchers and men of science. Those of Dr. Bertram Lauze and Herr Scheibler might be cited, if space permitted, followed as they were by interesting theories and discussions.

So thoroughly scholarly and frankly honest are all the leaders and workers of this large Society, that one cannot repress feelings of envy at the many advantages this country enjoys, and above all, regret that a strong group of thinkers in this department of science has not been found long ago to start a similar school of practical work in London. Psychical and spiritualistic workers are indeed far behind France in consolidating their forces and energies round the different branches of science which underly our beliefs, and in particular that one which deals with the art of healing. It surely should not be such an impossible task to draw magnetisers together into some sort of society or brotherhood, and start courses of training, and establish, no matter how humbly, some kind of school or headquarters in London. A group of workers ready to meet and study all these questions dealing with magnetism, and with a view to the organisation of a small society for progressive thought and practice, might lay the foundation for great results in the future. Let the British friends follow out the lines laid down by the French thinkers of experience, and the latter would willingly place valuable help and advice in their way.

Before closing these observations on the Magnetic Section I append the list of resolutions which were drawn up by their society at the Congress and voted on:—

1. Magnetism is a physical agent, governed by laws analogous to those which register heat, light, electricity, &c.
2. Human magnetism really possesses those curative properties which have been affirmed for centuries by magnetisers, and its application to the sick presents no danger whatever.
3. Magnetism should never be confounded with hypnotism, from which it differs essentially.
4. When magnetism is employed professionally it should be practised by healers who have received instruction, and they should be healthy and of irreproachable morality. At the same time it can be practised with great advantage by the healer who is uneducated if he is especially well endowed with the vital fluid and is animated by a sincere desire for the good of his patient.
5. Magnetism can be of great service in the home circle, as in many cases the man can be the healer to his wife or the wife to her husband, and both to their children.
6. It is not necessary to induce the sleep state in the treatment, and suggestion cannot render much service to the magnetiser unless it is used as gentle persuasion, and above all only in view to its conformity or suitability to the case and its treatment.

On the last day of the Congress, Tuesday, September 27th, a large gathering was held in the afternoon, when all sections again united to read farewell and congratulatory addresses. Speeches were made by all the leaders on behalf of their various societies, among whom the Parisian Theosophical leader, M. Gaillard, took part. He was followed by some of the foreign delegates, including Madame R. Méryss, from the Brazils, on behalf of Spiritualists there; by Mrs. J. Stannard, for the London Spiritualist Alliance, and Madame Bézobrazow, a Russian lady, who suggested that spiritualistic doctrines should be introduced into all religious teachings of the young when possible. These and several others gave good accounts of societies which they represented. In the evening of the same day the organisers of

the Congress had arranged for a banquet to which all the foreign delegates were invited. Nearly two hundred people sat down to this and passed a most enjoyable evening. After the repast more speeches followed and brought, amid great enthusiasm, this remarkable Congress to a close.

In conclusion, I take this opportunity to tender my grateful appreciation of all the kindness and assistance which was most cordially shown me by the various leaders of each section. It was indeed a pleasure and a gratification to hear all the generous and appreciative remarks which were made in relation to our Spiritualist Alliance in London and especially its journal, 'LIGHT,' Dr. Papus and M. Delanne especially requesting me to convey their expressions of fraternal greeting to all their English fellow workers and friends.

J. STANNARD.

[To prevent misapprehension, Mrs. Stannard asks us to call attention to the fact that, in her communication in last week's 'LIGHT,' the long paragraph on the first column of page 528, commencing 'As Professor Patrick Geddes remarked,' being all given in the same type, may convey the impression that the whole of the paragraph was to be taken as the utterance of the Professor. In reality the Professor's remarks conclude on the tenth line of the paragraph—with the words 'thought of the day'; the rest of the paragraph consists of observations by Mrs. Stannard herself, and she very naturally desires that she should not even appear to attribute them to Professor Geddes.—ED. 'LIGHT.']

THE VALUE OF HOME CIRCLES.

In a recent issue of 'LIGHT' appeared a communication from Mr. Arthur Lovell, the general purport of which was that home circles should be discouraged.

To my thinking, this teaching is entirely mischievous, the home circle being, in my experience, the 'family altar' of Spiritualism and the very bed rock upon which a healthy Spiritualism must be built.

Mr. Lovell says the condition of mediumship is that of great sensitiveness, shyness, nervousness, bashfulness, and a fineness of the nervous system so extreme as to render life a burden to the person so affected. He then counsels that persons so conditioned should be brought to a normal standard of health, and should be advised to pull themselves together so that their aura may not be acted upon so easily.

All this implies quite plainly that, in Mr. Lovell's opinion, mediumship, 'as generally understood,' is a state of disease. Experience, however, must outweigh opinion. I have had a lady medium in my house for ten years. She is not shy, nor bashful, nor nervous, nor sensitive in any abnormal degree, nor is life a burden to her. On the contrary, she is of an extremely happy temperament, has a mind of her own, is not easily influenced by anyone, and not at all against her better judgment. Her mediumship at first took the form of planchette writing in various forms, sometimes beginning at the last letter of a sentence and ending at the first. We also got 'looking-glass' writing. As this form of mediumship seemed to cause the medium to lose strength, it was abandoned, and in its place clairvoyance and clairaudience were developed, of a kind that I have never known to be excelled for minuteness and clearness of detail. Her mediumship was always best when her health was good, and poorest when her health was 'below par'; that is, she was less easily influenced psychically when she did not enjoy the normal standard of health, and *vice versa*.

Observation leads me to conclude that mediumship essentially consists in a capacity for inducing great passivity of mind, coupled with a peculiar natural faculty of unconsciously operating exo-endosmotically with vital energy; absorbing it from others and giving it off from oneself with great facility.

If this passivity should become the normal condition of a medium, it is one of great seriousness, because the medium is in danger of becoming a mental invertebrate. Persons in this condition certainly should pull themselves together, as Mr. Lovell advises, and endeavour to obtain the mastery over themselves until they can induce the condition of passivity, and also cancel it at will.

To enable one to achieve this self-mastery in its completeness, the whole nature must be schooled and disciplined in

accordance with natural and moral laws. To one so disciplined mediumship can have then only two dangers, *i.e.*, misuse and abuse.

It is misused when employed for the lower phenomena where the higher are attainable. It is abused when the faculty is exercised so often, or in such conditions, as to use up the vital energy of the medium more quickly than it can be replaced, which will of course end in physical (possibly in mental) disaster.

The point which I wish to emphasise is that professional mediums are quite as liable—or even more so—to misuse or abuse their powers as private mediums are.

True, Mr. Lovell argues that professional mediums should be carefully cared for and protected; but who is going to undertake this duty personally? Who can afford to do it? In my opinion the better way is to extend the sum of knowledge as to what mediumship is, and how mediums should be treated for their own well-being and so as to ensure the best results from the exercise of their gifts. This knowledge is not diffused as it ought to be. After failing to get advice from reliable Spiritualists as to how to proceed in order to obtain personal evidence of the truth of Spiritualism from its phenomena, I commenced a home circle with a few inquiring friends. We encountered many difficulties, and received no enlightenment from Spiritualists personally, because we knew none intimately enough to care to intrude upon them; and when we inquired through the spiritualist papers we failed to get any reply.

I mention this because I feel that Spiritualists have not in the past helped, as they ought to have done, private inquirers to investigate for themselves; and these latter have, in many cases, fallen into dangers, one of which Mr. Lovell has pointed out, just through lack of guidance from experienced Spiritualists.

Of course we suffered through our ignorance of the subject, but we learned by experience, and believe that we were guided by unseen helpers. Two members of the circle developed automatic writing, clairvoyance, and clairaudience, and they worked harmoniously for a number of years; while many who were allowed at various times to attend the circle, received evidence which convinced them of the truths of Spiritualism.

I might dwell at much length upon the superlative importance of home circles, private and semi-private, but I have respect for the editorial veto. Our own home circle has been the crowning blessing of life. There we have got personal proof of the life beyond death, and some knowledge of the laws which govern life there. There we have come to know the angel people who are our guardians and friends, whose influence stimulates us to live to the spirit. If we had not held our home circles, I should not have been a Spiritualist at all, and my life would have been lived on a lower spiritual plane. I believe the home circle can be and should be the Spiritualist's Holy of Holies; albeit this can be the case only in homes where love dwells. Mr. Lovell's warning appears to me to be a very important one and by many much required; but I strongly dissent from his denunciation of home circles. The real point of the warning is, that all mediums must beware of losing their vital energy so completely as to cause a feeling of weakness. If a séance leaves this effect (or any evil effect) behind, there is something wrong, and it should not be repeated. With sympathetic sitters, and the cultivation of the best form of mediumship possible, and moderation as to the frequency of the sittings, no ill effects will ensue; and séances conducted in a spirit of earnest inquiry, and with aspiration after the highest and noblest, will do something to bring the kingdom of heaven upon earth.

Glasgow.

J. S. HILL.

OBITUARY.

Mr. Jas. Regan, who nearly twenty years ago was a fairly successful magnetic healer, recently passed away unexpectedly, being found dead in his bed. He had been slightly ailing for some time previously but declined to have medical treatment. At the inquest he was said to be a 'faith-healer,' but evidently he departed from his faith, for the medical man said that 'death was due to hemorrhage caused by an overdose of black draught.' He left considerable property, but no will.

THE TEXAS CATASTROPHE.

Such an appalling catastrophe as that which has recently caused so much destruction of life and property at Galveston, Texas, is calculated to shake the strongest faith in Divine Providence, unless such faith is supported by a clear realisation of a spiritual world behind physical phenomena, and by a perfect assurance that the dead are alive and near—minus the body. To the materialist, whose only conception of life is that of the body, and to the vast number of conventionally religious people whose conception of the life to come is vague and shadowy, such a wholesale destruction of human lives, through no fault of the victims, has no meaning and no apology. It confounds human reason as it shocks human sympathy. But to the Spiritualist, whose faith in the Unseen is based upon facts of experience, who regards death as only a transition, and who is convinced that life continues thereafter under practically the same conditions as before, less the labour and anxiety connected with the feeding, clothing, and sheltering of the body, the catastrophe presents an entirely different aspect. From the Spiritualist's standpoint the sudden transition of so many souls from this world to the next is regarded as more of a misfortune to the survivors than a calamity to those who are no longer in the flesh. It is something like the migration of large bodies of people from one section of the country to another, or from one continent to another, causing, indeed, much emotional disturbance, often of an extremely painful character, but resulting ultimately in the benefit of those transplanted. Besides the material aid and comfort which we may be able to bestow, our sympathy should go out generously to the survivors, who, in the large majority of cases, know not what we know, and who are in mental darkness as to what has become of the dear ones that have been snatched from them by the fury of wind and flood. To them the sense of loss is very real, since they cannot realise the spiritual side of life, however near it is to them, and their pangs of anguish are and will be very keen till sure knowledge of the truth shall come to their relief.

Portland, Oregon, U.S.A.

ALPHONSE.

TELEPATHY.

The following narrative was published in the Chicago Tribune, and is reproduced in 'Revue Spirite':—

'On June 17th a report was current that the Japanese Legation had been burnt. This reached the ears of Mrs. Cecile Payen, whose daughter was at Pekin with the family of Mr. Conger. On this date Mrs. Payen was sitting in her room, anxious and pre-occupied concerning her daughter, when she suddenly heard her voice beside her say, "Mother, all is well, I am not in danger."

'Mrs. Payen related this to a friend, and came to the conclusion that it must have been an illusion.

'In the morning contradictory telegrams arrived, causing further alarm and anxiety to the mother. At midday she heard the voice again: "Mother, do not be anxious, we are all safe." "I heard these words so distinctly," said Madame Payen, "that I could hardly believe my daughter was not beside me."

'On a third occasion (June 22nd), at a moment when she was alone, she heard these words: "A Chinese officer is in conference with the ambassador, Mr. Conger; we are all safe."

This account is reproduced in the October number of 'Revue Spirite.' The writer, who signs his name Clemens, testifies to the good faith of Madame Payen, with whose family he is personally acquainted. At the time of writing the fate of the Legations was still unknown.

NEW PUBLICATIONS RECEIVED.

- 'What is Right?' for November. London: A. W. Hall, Publisher, 28, Hutton-street, Whitefriars, E.C. Price 1d.
- 'The Spiritual Review,' for November. New Series. Volume II. No. 1. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 4d., post free.
- 'The Lyceum Banner,' for November. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1½d., post free.
- 'The Proceedings of the Society for Psychical Research,' Part XXXVIII. Contains: Report on the So-called Divining Rod. By PROFESSOR W. F. BARRETT. 'Pseudo-Possession.' By F. W. H. MYERS. Reviews of Books, &c. London: Kegan Paul, Trench, Trübner and Co., Limited, Charing Cross-road, W.C. Price 6s.

LETTERS TO THE EDITOR.

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

'The Fall of the Sparrows.'

SIR,—In the current number of 'LIGHT' (October 27th), there is a sermon entitled 'The Fall of the Sparrows,' by the Rev. H. K. Haslam, Rector of Old, Northamptonshire.

In reading the sermon our surprise was great in finding that nearly one fourth of it is taken, word for word, from the 'Unity of Life,' in 'I Awoke,' pages 9 to 13, and 21. The remainder also closely resembles this and other parts of the same book.

Surely common courtesy should lead the Rev. H. K. Haslam to acknowledge the source from which he has drawn so much, and we shall look for a line or two to that effect in your next number.

'I Awoke' was first published in 1893, and is now issued by Thomas Burleigh, 17, Cecil-court, Charing Cross-road, London.

THE EDITORS OF 'I AWAKE.'

33, Bloomsbury-square,
London.

SIR,—My attention having been called to the close resemblance between a portion of my sermon on 'The Fall of the Sparrows' to parts of a little book called 'I Awoke,' I feel that some explanation is due from me. The sermon, compiled principally many years ago, was not originally intended for publication; and before its recent appearance in 'LIGHT,' it had quite slipped my memory that a good deal of it was suggested by that excellent work, 'I Awoke.' The fact is that I write largely from impression, and cannot myself always remember afterwards how much is the apparent production of my own mind and how much is derived from some other source. I was greatly impressed with the book at the time, as I am still, and cordially recommend everybody to read it. If my apparent and unwitting reproduction of a small portion of it should conduce to this end, I hope the authors will be satisfied with that form of apology. I know of no book of a similar kind, from which any preacher or congregation in the land might derive greater benefit. It will always give me pleasure, both in the pulpit and elsewhere, to advise my hearers to study it for themselves.

The Rectory,
Old, Northampton.

H. K. HASLAM.

The Spiritualists' National Federation Fund
of Benevolence.

SIR,—It affords me distinct pleasure to be able to announce a considerable improvement in the amount of contributions received for the above fund during the month of October, as the result of the appeal in my last letter which you kindly printed in your columns. One contributor in forwarding a contribution says, 'God bless the work'; another in sending the half-yearly donation remarks: 'I am sorry the Spiritualists are such poor givers'; another adds the hope that, 'Mr. Ware will not want for anything'; while another kindly says: 'As long as I am in the position to do so I will send 2s. per month, which will make £1 4s. a year.' A donation of 12s. was received from the Bristol Spiritualists' Society, which, owing to its meetings being discontinued for the present, was dividing its surplus funds with this fund and the Britten Memorial Fund. We are particularly indebted to Mrs. Kate Taylor Robinson for her special donation, which was a most welcome addition to our receipts. Indeed, all the letters that reached me during the last month were most kindly and sympathetic, and though the above are but a few extracts from them, the writers are sincerely thanked, not only for their donations, but for their sympathy with the work as well.

Appended is the list of sums received, and again, on behalf of the Executive of the Spiritualists' National Federation, please accept our thanks for your kindness in finding room for this note of our doings.

Faithfully yours,

J. J. MORSE, Hon. Financial Secretary.

Florence House,
Osnaburgh-street, London, N.W.

CONTRIBUTIONS RECEIVED DURING OCTOBER.—Miss E. M. Hodges, 1s. 6d.; contribution box at Morse's Hotel, 7s. 6d.; Mr. W. Webber, from the Bristol Society of Spiritualists, 12s.; 'X,' per the 'Two Worlds' Publishing Company, Limited, Manchester, 5s.; 'W. S.,' Derby, 10s.; 'J. C.,' Brighton, 5s.; 'C. M. L.,' Blackpool, 2s. 6d.; Mr. John Auld, 5s.; 'In Memoriam,' A. J. L., 2s. 6d.; 'A. C. D. D.,' 5s.; Mr. Albert Wilkinson, 2s. 6d.; Mr. Jno. Venables, 10s.; Mrs. Kate Taylor Robinson, proceeds of sale of a set of Jubilee china, £2 10s.; 'Onward,' 2s.; Miss E. M. Hodges (second donation), 2s.; Mrs. L. Moors, 5s.—Total, £5 18s. 6d.

'An Appeal for Help.'

SIR,—I quite agree with 'Lagos' that this is a case for sisterly help. Cannot some good be done by hypnotism, &c.? All those who were desirous of rendering pecuniary assistance to the distressed one herself, should now contribute their mites towards defraying any expenses incurred by the one qualified and desirous to undertake the implied mission. This course would indeed be better than 'teaching Spiritualism,' it would be *practising* it.

NEOPHITE.

Mr. Roland Shaw's Address.

SIR,—In reply to the points raised by your correspondent 'Inquirer' in regard to my address, I beg to say, first, that the title was 'Experiences,' not *Evidences*, 'of Supernormal Phenomena.' Secondly, that the address was delivered to an assemblage of Spiritualists, who presumably have themselves had personal experiences of psychic phenomena and did not necessarily require corroboration of the statements contained in my narrative. Thirdly, that the 'corroborative testimony' will be supplied when the matter of the address appears in the form of evidences of supernormal phenomena, which is contemplated.

A. ROLAND SHAW.

Miracles.

SIR,—In 'Notes by the Way,' in your issue of September 8th, you quote a statement by the Rev. Arthur Carr on 'Miracles,' in which he says: 'It is not necessary to regard miracles as deviations from the order of nature or the laws of nature. All that can be truly asserted is that the causes of which miracles were the result are unknown to us. . . . A miracle may be regarded as the manifestation of a hitherto divine force.'

Why specify the force as *divine*? Are not all forces divine? It would be interesting to know if the rev. gentleman differentiates between a 'divine force' and a natural. May I beg permission to draw your readers' attention to a small work published by the Society for the Promotion of Christian Knowledge some years ago, entitled: 'Can We Believe in Miracles?' by George Warrington, Caius College, Cambridge, in which the author shows that a miracle, so-called, is but the exercise of unknown natural laws; unknown, that is, to the world in general, known only to a very few?

Durban, October 6th.

TEDEC.

A Correction.

SIR,—Kindly allow me to correct a small, but important, error in your reporter's kindly reference to my remarks at the close of Mr. Shaw's paper, as in your issue of the 2nd inst. The 'spirit' photograph I referred to was not that of any friend of mine, but the departed wife of a New Zealand friend who was recently in London. The friend I recognised, with others, appeared at a materialisation séance privately held at my own house, with Mr. Husk as the medium.

Florence House,

J. J. MORSE.

Osnaburgh-street, N.W.

SOCIETY WORK.

GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD, CAMBERWELL, S.E.—On Sunday last Mrs. Holgate gave an interesting address on 'The Mediumship of the Bible.' Mrs. Dumbleton and Miss M. E. Renney sang 'He wipes a tear from every eye.' At the after-circle some good tests were given by Mrs. Holgate.—H. WILLIAM.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, Mr. D. J. Davis, of Canning Town, delivered an earnest address upon the text 'Prove all things, hold fast to that which is good,' which was profitable as well as interesting, and deserved the close attention that it received. Next Sunday, at 7 p.m., an address and clairvoyance will be given by Mr. A. Peters. A members' circle is held every Thursday, at 8.15 p.m., at 226, Dalston-lane.—O. H.

STRATFORD—WORKMEN'S HALL, WEST HAM-LANE, E.—Special Anniversary Meeting.—A great public meeting will be held at Stratford Town Hall, on Monday, November 26th, at 8 p.m. The address will be delivered by Mr. Geo. H. Bibbings; chairman, Mr. Edward Whyte (President of the Stoke Newington Society). During the evening special music will be rendered by the Stoke Newington friends. Mr. Alfred Clegg will preside at the great organ. Admission free. Tickets to be had from all the London societies, or on the evening, outside the hall. Collection for expenses. The hall will seat two thousand people, and it is hoped all the societies will support the meeting.—R. BORROWS, Secretary, 17, Jonson-road, Stratford, E.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, spirit friends gave loving messages through Mrs. Jones and Mrs. Emms; Mr. Jones, chairman. Subject 'The Individual and Organisation.' Speakers: Messrs. Banyard, Brooks, Emms, Pursglove, and Willis, and an inspirational address through Mrs. Jones on the same subject. On Sunday next, at 11 a.m. and 7 p.m.; on Wednesday, at 8 p.m.—J. B.

DOVER PSYCHOLOGICAL SOCIETY.—Mr. E. W. Wallis lectured for the above society at the Granville Hall, Dover, on Wednesday, October 31st, upon 'Where do the Dead Go?' He was well received by a large audience, the lecture lasting over an hour, during the whole of which time the audience listened with the deepest interest. The Dover Society feel that the lecture has done a great deal to advance the cause of Spiritualism in the town of Dover. The chair was taken by Mr. W. Woodruff, the secretary.—D.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last Mrs. Whimp gave excellent clairvoyant tests to a sympathetic audience, names being given in many instances. The election of officers for the year took place after the evening service. Mr. W. Chaplin was elected president; Mr. Hurrell, vice-president; Mr. Phipps, treasurer; Miss Chaplin, secretary; committee, Mrs. Watson, Mrs. Burnhill, Mrs. Last, Mrs. Skilton, Mrs. Cope, Miss Jones, Messrs. Knowles, Weston, Norton, and J. T. Watson. On Sunday next, at 7 p.m., Mrs. Mason.—M. E. C.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last Mr. J. Clarke, of Nottingham, read two very instructive papers. The morning essay on 'Let all things be done decently and in order' contained some helpful suggestions which, if adopted, would greatly improve the social as well as the spiritual status of our cause generally. In the evening the subject 'Cremation: Is it desirable?' was ably dealt with. The speaker urged his hearers to give the subject their careful consideration, especially from a sanitary point of view.—COR.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—There was a crowded audience to meet Mr. Alfred Peters last Sunday. Every description was ultimately recognised. Good seeds were sown by such clear phenomena. On Sunday next an address will be delivered by the president upon 'The Creation; or, the Birth of a World.' On Sunday, the 25th, Mr. E. W. Wallis will answer questions. On Wednesday, November 28th, Mr. Geo. H. Bibbings will lecture here. Attention is drawn to the special anniversary meeting at Stratford Town Hall on the 26th inst., to which all Spiritualists are cordially invited.—A. CLEGG, 18, Fleetwood-street, Stoke Newington, N.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—'The Fence: Who built it; what is on the other side of it, and who pulled it down?' was the title of an address delivered by Mr. J. J. Morse, on Sunday last. The large audience was again privileged to hear an exceptionally fine discourse; never once did the speaker lose the attention of his audience, who heartily applauded the many splendid passages in this address. The priests of days gone by sought to 'wall off' the possibility of the acquisition of any knowledge of 'the beyond' except what they themselves taught; but many scientists and other liberal-minded men are now busily engaged in demolishing this monstrous obstruction. Mr. Armstrong, a visitor from America, very kindly sang 'The Holy City' (Stephen Adams), winning the hearty appreciation of the audience for his able rendering of this solo; and a reading by Mr. Morse also added to the success of the meeting. Next Sunday, at 7 p.m., Miss MacCreadie; clairvoyance. Doors open at 6.30.—L. H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Our anniversary tea was a big success, a goodly number doing justice to the meal so ably provided by Mrs. Sussons. The service also was well attended. Several speakers gave short and appropriate addresses. Mrs. Boddington, presiding, gave a brief *resumé* of the past year's work. At the close the annual meeting of members was held, when the balance-sheet was read and the election of officers took place, with the following results: Mrs. Boddington, president; Mr. Adams, vice-president; Mr. Imison, treasurer; Mr. H. Boddington, general secretary; Mr. W. Boddington, members' secretary; Miss Morris, Press secretary; Miss M. Spencer, provident secretary; Mr. Middleton, newsagent; Mr. Cook, librarian; Mr. Coleman, assistant librarian; Miss K. Spencer, pianist; Mr. Wyndoe and Mr. Pascal, auditors; Mrs. Gould and Miss Robinson, wardens. On Sunday next, at 10.30 a.m., senior Lyceum group; at 11.30 a.m., Mr. Kenworthy, author of the 'Christian Revolt,' 'Bondage to Brotherhood,' &c., will deliver an address on 'Spiritualism and Socialism'; at 3 p.m., Lyceum; at 7 p.m., Mr. Kenworthy will lecture on 'The Redemption of Christianity.' On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., social evening.—YULE.