

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

## NOTES BY THE WAY.

Certain predictions in three or four Astrological Journals, during the past few months, were so explicit and so consistent that we kept them by us. All of them are several months old, and all relate to the King and the Royal family. 'Coming Events' for (we think) last October, referring to the Queen, said, 'Evil of some sort hangs over her, her husband or a child. Either sickness, bereavement, or sudden danger from fire or firearms to herself or those she loves is highly probable during the latter part of 1901 or the first part of 1902. As I mentioned in the May number, the king will before long be in danger.'

Then, lower down, 'It is curious to see how the exact opposition of Uranus to the M.C. has acted in the case of the Duke of York. . . It continues to threaten sudden events of an evil nature to himself, his father or his wife. . . He ought to gain considerably before long, probably through a death. There can be no doubt that evil hangs over our Royal Family at present. But it is to be earnestly hoped that it may as far as possible be averted.'

In the same paper occurs the significant sentence, 'The reign will not be a successful one.'

In the September or October number for last year, we also find the following: 'Let the people prepare for a national calamity during the next four years: it may come in twelve months, but it is certain in the time stated there will be a war in the South-East, and that terrible in the extreme.'

A writer in the same publication, about the same time, said, 'I am sorry to predict a death which will affect the nation and cause widespread sorrow. . . I cannot help thinking that some disaster to the nation seems signified.'

But, as far back as April, 1901, one of 'Coming Events' writers said: 'Candidly, in my humble opinion, the astrological indications are not hopeful, and I will venture this prediction: His Majesty King Edward VII. will never be crowned'; adding: 'During the coming year there are indications that extreme care will be necessary. On July 12th and 13th special precautions should be taken for his safety.'

'Modern Astrology,' nine months ago, quoted from an Indian paper, 'The Hindu,' which said: 'King Edward will be in danger from about the 21st to the 28th

June, 1902, and his health will suffer': certainly a marvellous prediction! But even this was eclipsed by a writer in the same publication who, forecasting the Proclamation and the Coronation, said: 'The unexpected nature of the Proclamation is seen from the presence of Uranus in the third house, and its abortive nature in the position of the retrograde Jupiter in the fourth. *What is proclaimed will not come to pass. That is the sum of the matter.*'

Moreover, the remarks of our friend 'C. C. M.,' in 'LIGHT' for June 14th, will be fresh in the memories of our readers. He said: 'At the moment of the summer solstice on the 22nd inst. (Sun into Cancer), Venus, the planet especially indicative of festivity and parade, will be also culminating within one degree of the Meridian of London, by Right Ascension. And a few days later is to be the Coronation. . . The only disquieting testimony (whatever it may mean or for whatever it may be worth) meets us at the Moon's first quarter on the 12th—governing the then ensuing week. This is the position of Uranus, who threatens some sudden or unexpected event of a sinister character . . . this doubtful menace of some unforeseen cloud or catastrophe in the middle of the month.'

We have been by no means demonstrative in our regard for Astrology, such as it is, but it is only fair to cite these remarkable forecastings, with the hope that the most sinister of them may turn out to go beyond the fact.

What we may now, without disrespect, call Decadent Science stands to be greatly helped by its late enemy, though perhaps not at first in the way that enemy anticipated. But, indeed, does any conversion or reformation ever come about exactly as anyone intended? The great changes always come by subtle combinations of forces and suggestions. The one thing needful in this case is that Science should be rid of the old delusion that the mind, whatever the mind is, can act only within the limits of its 'muddy vesture.' Science used to be sure that where the body ended sensation and cognition ceased:—anything else was 'unscientific' because unthinkable and impossible. But, as Mr. Henry Wood, in one of his 'Studies,' reminds us:—

Mind, as a force, is no more unintelligible or unthinkable than other vibrations of unseen energy, and here lies the tremendous significance of the new psychology or recognition of soul-force. Till recently, conventional science, as taught in all accepted text-books, recognised no extension of the dynamics of thought beyond the confines of the physical organism. The mind, with feeble domination, through nerve channels, could transmit its orders to different parts of its visible counterpart, but it was not believed that it could go one inch beyond that limit. Any suggestion that telepathy, or thought transference, could take place at a distance of a thousand miles, or even one mile, would have been pronounced impossible.

But the Telephone, Marconi, and certain savants and mediums, learned or vulgar, have changed all that, and with such results as we shall presently see, even to the gradual inclusion of veritable 'ghosts.' Everything is going on admirably.

'The Daily News' has done good service by its repeated references to Spiritualism. One of its later correspondents contributed an excellent letter, with several good points in it, as the following will show:—

Your correspondents who refer to Spiritualism appear to treat the matter largely as one of theological discussion. It is, however, one of fact. If one were told that a certain object was to be seen, it would be beside the mark to argue, learnedly or otherwise, whether it was there or not; those who cared to know should not be deterred by abstract arguments from going to see for themselves. The appeal which Spiritualists make is, 'investigate, investigate.' Another point which your correspondents overlook is that Spiritualism offers a practical answer to the sceptic. The churches deplore the immense amount of Secularism and Materialism in our midst. Will argument convince Secularists of the permanence of life after the death of the body? Spiritualism has to do with evidence, not with argument, and it is constantly converting Secularists who investigate. Lastly, the Scriptures have been referred to. Spiritualism throws much light upon them, explaining many things which otherwise are difficult, obscure, or inconceivable. For example, how are Christians who do not understand 'possession' to answer Huxley? A Spiritualist comprehends the Gospel narrative on that point.

An American paper, 'The Christian Advocate,' tells a good story about Frank Stockton, concerning the disadvantages of 'going to Heaven,' and the more satisfactory experiment of going to—elsewhere. Mr. Stockton was at a reception where each guest was expected to tell a story of some sort; and, when it came to his turn, he gravely told the experiences of a scientist who went to Heaven, and was bored. Everything was settled there: and there seemed nothing to grapple with and nothing useful to do. There was no room for invention, no scope for the scientific spirit. After a time his restlessness increased, and he made a petition to the authorities that he might visit the other regions. He went, and at once found excellent opportunities for experiment, for introducing improvements, and for mitigating misery. Finally, he determined to remain; and laid out work that appeared to need millions of years.

We are disposed to think that the insight of this is at least as marked as the humour.

We give a grateful welcome to a second series of 'What came to me in the silence,' by A. E. S. (London: Thomas Burleigh). The dainty and beautifully printed little book contains eleven graceful parables, dreams, fancies,—call them what we will. They could be read and enjoyed by a child; and might win the attention of the wisest. Without any craft of subtile cleverness, and absolutely simple, they present great and consoling truths concerning life and death in very winsome forms. 'The river of death' is bathed in golden light and full of music.

#### SPIRITUAL PRAYERS

(From many shrines).

O Thou, who art the God of hope, fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Spirit. May we be full of goodness, filled with all knowledge, able also to admonish one another. May those that are strong bear the infirmities of the weak. May we follow after the things which make for peace, and things wherewith one may edify another. Save us from being conformed to this world, from thinking of ourselves more highly than we ought to think, from being wise in our own conceits, from being overcome of evil, and enable us to overcome evil with good. If we have not liked to retain Thee in our thoughts, if we have despised Thy goodness, forbearance and long-suffering; if our hearts have been impenitent and hard; forgive us. May the law of the spirit of life make us free from the law of sin and death, that we may walk, not after the flesh, but after the spirit, and know Thee as indeed our Father. Amen.

## MATTER, FORCE, AND CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

### II.

#### VITAL AND PSYCHIC FORCES.

(Continued from page 293.)

The life and growth of the human body depend on a series of manifold and diversified functions produced by forces which we are unable fully to define, or to state the relationships existing between them, more especially as they probably include some that have so far escaped our recognition. The subject is complicated by the fact that some of these forces are recognisable alike by scientific instruments devised for their detection and measurement, and by the bodily senses conveying impressions to the 'sensorium,' that is, to the consciousness of the individual; others are recognisable only by one of these methods of perception. Heat can be felt by the nerves, and measured by the thermometer; electricity produces only an undefined excitement or irritation of the nerves; while so common a sensation as the perfume of a flower altogether escapes scientific perception.

Some of the vital forces of which we are semi-conscious as distinct influences are only manifest to us through an apparent analogy with other forces, with which they may easily be confused. Thus the auric force emanating from a vigorous, healthy body may be compared to the force radiating from the poles of a powerful magnet, and has hence been called 'animal magnetism.' The vital force also manifests itself in a less striking degree as heat, and we speak of vital heat, including under this term not only the sensible heat generated by chemical combination within the blood, but also a paradoxical manifestation akin to heat, but differentiated from it by a curious power of reciprocity, which takes this latter phenomenon out of the domain of what chemists and physiologists know as heat properly so-called. This anomalous force, which is sometimes sensible to the touch as heat, is really a vital force belonging to the psychical plane, and hence demanding a separate study.

The feeling of warmth in the hands, especially in the case of persons whose psychical constitutions are sympathetic, has been repeatedly observed by the writer of these lines. In such a case there is apparently an interchange of vitality, especially between persons of opposite sexes who have true soul-love for each other, for under these circumstances each may feel that the other's hand is distinctly warm. Were it a question of mere thermal effect, the one would feel the other's hand cold in proportion as the second felt warmth emitted by the first. Heat is transmitted from the warmer body to the colder, and not reciprocally; but this vital force, giving the sensation of a pleasant and attractive warmth, is reciprocal. 'Your hand feels warm to me; does mine feel cold to you?' 'No, quite warm.' This was an oft-repeated experience, which in time got to be a commonplace, and ceased to be spoken of, between myself and my wife. Nothing was more evident than that each experienced a flow of something undistinguishable from heat, from the hand of the other.

Spiritual science teaches us, and material science now grudgingly concedes, that in addition to the body we all know, man has also an 'astral' body, so-called for want of a more appropriate name, which has its vital manifestations on the spiritual plane, which lives after the dissolution of the outward body into its component material elements in other forms and combinations, and from which emanates a principle called aural or psychic force, which at various times and under various aspects has been known also by other names, such as animal magnetism. The existence of this astral body and its vital, psychic, or aural force (or forces) is too well-known to spiritualist inquirers to need further description here, while the conditions and powers of this force are too little ascertained for any discussion in brief space to be in any way complete.

Whether we consider the effect of this vital force on the nature of the individual, or on his external relations, his power of influencing others, we shall agree that its importance for the spiritual side of man's existence is not less than that of the physico-vital heat to the corporeal side of the

earthly life ; it is the characteristic manifestation of spiritual vitality, as heat is of animal vitality. And like vital heat, it is indispensable for the production of its own class of vital phenomena, and as such needs to be carefully preserved from waste or dissipation.

It is no new idea for forces to exist side by side in nature, to be generated in the same centre, and manifested in similar, perhaps almost indistinguishable, forms. The sun, the great generator of light, emits heat at the same time, and with these it no doubt sends us other forces, perhaps including several as yet unknown or not recognised as separate forms of energy. Probably rays of physical force, distinct even from gravitation, as well as X-rays, and various electric and magnetic undulations, are contained in greater or less degree in ordinary sunlight, and there seems little doubt that along with heat and light there is another force present which quickens the vital action in plants and animals, just as the actinic rays call forth chemical action on the photographic plate. Such a physico-vital force would enable the life-principle to manifest itself by material growth, and would therefore form a link between the material and the spiritual. That purely spiritual or psychic force may emanate from a material generator like the sun, is more than we are prepared to affirm, but from that luminary are derived the vital forces necessary for the maintenance of the material organism, through which spiritual forces enter into the world and affect our complex individualities ; and these vital forces are comparable, if not similar, in nature to those which vitalise the astral or spirit body.

If we lose any one of these physico-vital forces more rapidly than it is generated or received, we also diminish our power of receiving, utilising, and generating others which are equally necessary to us. Thus, without a regular supply of heat, whether from the sun, or from an artificial source of combustion, or from the natural chemical operations within our bodies, our vital processes cannot go on ; all animals die when exposed to severe cold, involving loss or deprivation of the vital heat formed by and necessary for the molecular changes within their bodies. Plants also need a certain amount of warmth for the growth-process of cell-multiplication to take place, as may be noticed in the case of the germination of seeds. Our own bodies, less protected by nature than those of animals, need artificial protection in the way of clothing, and the maintenance of an even temperature in our houses, in order that this vital heat may be preserved : and it would appear that clothing also plays a similar part in the conservation of that more refined vital force which is needed for the realisation of psychical phenomena, in the same way as heat is needed for the production of animal growth.

We have compared this force to heat, in that it is necessary for, and is produced by, the life of the astral body, as heat is both a condition and a result of animal life, especially in the higher stages. We must, however, note another property of this force, according to which it may be compared to magnetism, in that it is apparently polarised, or self-repulsive, and therefore exerts its greatest force at the extremities.

That the hands are specially the organs in which this force is manifested is well-known ; it is by them that the 'magnetiser' or mesmerist influences his subject, that passes are made, and that healers frequently effect their cures. In the spiritual life of the Church, the laying-on of hands effected the transmission of spiritual powers and gifts, and the same thing is still implied by the same practice, though it has long since degenerated into mere symbolism.

Even the act of shaking hands has a significance which many have sought, but few have found. Some have attributed a totally fantastic meaning to this action, such as the assurance that the open hand was not grasping a deadly weapon to take the life of the other. From our point of view, it conveys to each the spiritual state of the other, and when rightly used it is a valuable means of establishing a mental and moral rapport between the two persons. Nothing gives a clearer impression of generous friendly feeling than to receive a hearty shake of the hand, tingling with life and moral and spiritual energy. Few things, on the other hand, can better convey the impression of a mean, self-seeking nature than to be touched by a clammy paw which gives no

response to your own well-meant advances. The insincere, or the merely conventional nature, is equally shown by the character of the hand-shake, and small psychic perceptivity is needed to read these unmistakable signs. Against the perverted or malign spiritual force apparent in some persons, we are placed on our guard by the simple every-day action of shaking hands with our acquaintance.

Cold hands are a sign of low vitality, affecting both the outer and the inner life, and persons whose hands and feet are cold have a sensation of discomfort which is felt by those who touch them, for it also causes them to drain the vitality of those in contact or intimate association with them. Cold hands and feet also cause sleeplessness, and thus diminish the power of recuperation. This is a well-known axiom of hygiene, and should be borne in mind by those who desire to conserve and increase their bodily and spiritual vitality.

Warm hands and feet, on the contrary, denote a person in a state of exuberant, overflowing vitality, bodily and spiritual, one in whom the life processes on both planes are in a state of healthy activity. We thus infer, not the identity, but the close similarity and parallelism between the animal and spiritual conditions of life and their manifestations, which should not be lost sight of.

All these vital forces, whether of the outward body or of the soul within us—which we claim to be more real, more lasting, and more important than the body, as being as our real self, our individuality, our Ego—are given us to be used and cultivated to the utmost of our capacities, therefore to be sedulously watched, guarded, and preserved ; for on our treatment of our inward and outward selves will depend our progress, and therefore our true happiness, both in this state of existence and in any and every other to which we shall hereafter be called to play our part and fill our allotted sphere.

'He that is faithful in that which is least is faithful also in much.' (Luke xvi. 10.)

(To be continued.)

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#### AIR BATHS.

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An American writer speaks of the cleansing properties of pure air, and suggests the advisability of a good air-bath night and morning, and this, he says, is how it may be obtained :—

'Throw your windows wide open to get the full benefit of the pure air, with all its magnetic properties. Fill your lungs full. Now, without exhaling, rinse yourself out with air—force it down, down, around, up back again. Wash yourself in this way thoroughly. Let it gather up all the lurking impurities. Send it into the little back alleys where the waste and dirt accumulate. With practice you can "hold your breath" and do this for a minute, or more, at a time ; then slowly exhale. Do this two or three times, and much that is impure and foul will have been cast forth from you, while there will be a fresh flow of magnetic energy to the blood and nerve centres.'

It may not be easy or suitable for everyone, but it is worth a trial.

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MR. GEORGE CADBURY AND GARDEN CITIES.—Mr. George Cadbury has generously offered to subscribe £1,000 to the Garden City Pioneer Company on condition that the whole capital of £20,000 is raised. Surely, in view of the national importance of the housing and industrial problems, it should not be difficult to get this sum, in order to test the soundness of the Garden City proposals. That the scheme has some basis on practical experience and observation is shown in the confidence of men like Mr. Cadbury and Mr. Lever, who have become the principal supporters of the movement. Mr. Cadbury says of the idea to start a Garden City : 'The more I think of the subject the more convinced I am that it will be the greatest boon ever conferred upon the toilers of this country if it can be carried through to any large extent.' In connection with the movement a great public conference is to be held at Liverpool and Port Sunlight on July 25th and 26th, when Messrs. Lever will entertain about a thousand delegates from all parts of the country. Special travelling arrangements are being made for the London delegates and members, and tickets should be applied for at once to the Secretary of the Garden City Association, 77, Chancery-lane, W.C.

## THE DIVINING ROD.

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

*(Continued from page 304.)*

At Lyons a veritable triumph awaited Aymar. The hunchback had so far maintained that he was an impostor, and that his divining rod told lies; that he (the hunchback) had had nothing to do with the murder of the wine-merchant, and that he had never even set foot in Lyons. But as he was brought back by the same road which he and his companions had taken in their flight, he was, unfortunately for him, recognised at almost every place where he had stopped. Finally, on arriving at the little town of Bagnols he was confronted by his hosts, who maintained that he had been in their house on his way down the Rhone, with two other persons, answering to the description of his accomplices given by the children of the gardener. The wretched man was so confounded by this concurrence of evidence that he decided to make a full confession. He acknowledged that he had indeed called at this house a few days before, in the company of two peasants from Provence. These men were, according to his statement, the murderers. They had taken him as their servant, and had involved him in their action; but personally he had committed neither theft nor murder. All he had done was to keep watch while the two accomplices committed the murder and took possession of the money, of which they had given him, for his share, only six and a half crowns. He confessed besides that they had left Lyons together, and had lodged, eaten, or drunk at several of the places indicated by the divining rod. On arriving at Lyons the hunchback was handed over to the law, and preparations were made for the trial.

When examined, he repeated the statements he had made to Jacques Aymar and his escort, adding details which made perfectly clear all the facts of the case. He stated that on the very day of the murder he met two men in a street in Lyons, who took him into their service, after which he went with them into a shop, where they bought two wood-cutter's bills. At about ten o'clock in the evening they all three went into the wine-merchant's shop, and induced him and his wife to go down into the cellar to fill for them a large straw-covered bottle with which they had supplied themselves. The two men followed them into the cellar, leaving him (the hunchback) to keep watch in the shop. Having despatched their two victims, they returned to the shop, broke open a box, and took from it one hundred and thirty crowns, eight louis-d'or, and a silver belt. They then took refuge in the courtyard of a large house, where they passed the night. At dawn they left Lyons. They stopped to rest a few minutes at the gardener's house, and then unfastened a boat from the bank, and went by river as far as Beaucaire, landing at several places for rest and refreshment, notably at the camp at Sablons, where they stayed several days. All was thus made clear, and the representatives of the law at Lyons were in possession of all the particulars of a plain and tragic case. The magistrates were so pleased with Aymar's success that, two days after his return to Lyons, he was sent off again, with a fresh escort, in pursuit of the other two accomplices.

He resumed the search at the gate of Beaucaire, taking the path leading to Nîmes, of which I spoke before. Starting from there he made a long round, and was at last led by the rod back into Beaucaire, to the door of the same prison in which he had discovered the hunchback. Aymar asserted that there was another of the murderers there. In this he was mistaken, but the gaoler told him that a man whose appearance and dress corresponded with the description given of one of the two fugitives, had come there shortly before to inquire about the hunchback.

Once more Aymar returned to the footpath leading to Nîmes, and following the same guidance, found himself, after passing through various towns, at an inn in the harbour of Toulon, where, as he asserted, the murderers had dined the evening before. Having assured himself that they had embarked, Aymar and his escort took ship and followed them, landing at several places where, according to Aymar, the fugitives had landed. At one of these places they had, he found, passed the night, sleeping in a field of olives, and here Aymar picked up the silver belt which had belonged to the wine-merchant. In spite of the roughness of the sea,

Aymar pursued his search round the coast, but always arrived too late at the places where the fugitives had stopped.

When at last he reached the confines of the kingdom, he was forced to give up the now useless search, for there was at that time no international law for the arrest of a murderer on foreign soil. Meanwhile the court of law at Lyons was diligently doing its duty in the matter. The 'sorcerer,' who might certainly claim to have had the lion's share in bringing the hunchback to justice, arrived in Lyons in time to be present at the dénouement of the drama. On August 30th, 1692, the hunchback was condemned to be broken on the wheel, in the Place des Terreux. On his way to the scaffold he passed the wine-merchant's shop. There the clerk read the sentence, which had been given by thirty judges, who no doubt felt their consciences perfectly clear in the matter, since the various particulars which had led to the charging of the man had been confirmed by his own confession.

On coming near to the house of the victims the wretched man, who was only nineteen years old, felt a desire to do penance in public for his crime, and falling on one knee he begged forgiveness of the poor creatures whose death he had caused, either, as some say, by suggesting the theft, or by keeping watch at the door while his accomplices committed the murder.

It may be well to inform the readers of 'LIGHT' that the authority for the above narrative is 'Les Archives Judiciaires,' of Lyons.

*(Conclusion.)*

## RELIGION.

In 'LIGHT' for June 14th, p. 286, 'H. W. T.' tells us a good deal of what religion is *not*, and rightly so, but says comparatively little regarding what religion *is*. May I be permitted to draw his attention to the following extracts from an address by the Rev. S. M. Crothers, D.D., which, I think, supplements his useful little article. The Rev. Mr. Crothers says:—

'Religion is something that a man is loyal to: ready to die for and live for; the highest force; the holiest thing he knows; his aspirations after the Infinite and the perfect. Shall we treat religion as a conventional thing; a temporary thing; something which is peculiar to one country—or shall we treat it as a great elemental divine power, the power of God in human life?'

'I think the man who has a religious impulse in himself has the key for the interpretation of the whole history of humanity in all generations. There is nothing foreign, nothing strange. It is simply human nature, weak and imperfect, striving upward, under the circumstances of its own age, with the traditions that happen to be around it, toward the ideal perfection, which is the goal of all our endeavour.'

'Is there any mood which the human soul has ever felt which does not sometimes thrill the sensitive heart to-day? Then we realise that amid all these outward differences there is unity—one ceaseless aspiration after the perfect, by men who, themselves, are imperfect; a struggle for liberty on the part of men who are only half free.'

'One of the keys of the situation is to give up altogether the idea that long ago religion was being made, that the religion that we have to-day is less vital and less imbued with the primitive instincts and hopes of men than that in some far-off age.'

'Courage, love, devotion are lifted up to the heights. Behold there the ever-present mystery of godliness. All life is touched at last by something which we cannot understand. The whole life of man, all his civilisation, all his knowledge, all his achievements, are borne along by eternal forces and reach at length to that great mystery wherein the thought of that which is highest in man blends insensibly with religion and with worship.'

There is then but one Religion and that is Love, or man's consciousness of his relationship to and identity with the Universal Life and Love; the Immanent Spirit. The expressions of man's desire to realise his ideal of goodness, truth, purity, and beauty have taken many forms, or modes of manifestation, but the fundamental intuition has ever been the same, and this primal truth of consciousness is even more vital, more active, to-day than at any period in the history of the race. There is less theology, less intolerance, and that is a great gain; but there is an ever-increasing activity of the spiritual consciousness and a more general diffusion of knowledge and a higher average of results in practical everyday morality.

OPTIMIST.

## TWO RECENT SÉANCES.

BY 'AN OLD CORRESPONDENT.'

*(Continued from page 305.)*

## IV.

On examining the eight spirit photographs sent me by Mr. Bournsell, I found that there was a spirit form on each. Unfortunately on two of them the photographs of the spirit forms came out rather darkly and were not so distinct as the remaining six, but, even in the case of these two, it was possible to recognise the faces, although the lineaments were not so distinctly visible. We also found that the entire eight faces coincided with the description given by Mr. Bournsell of each spirit form as he saw it at the side of the sitter at the moment of exposure. Thus in the case of my wife, who sat first, there was: (1) The face of a boy; (2) The face of an old man with white beard and moustache and bald head; (3) The face of a beautiful and refined looking young lady. Each of the three faces was surrounded with white drapery. The boy's face 'as a face' is distinct enough, but, as I have said, the lineaments are not nearly so clear as the old man and the lady. The face of this boy has a striking resemblance to my son, although he appears in the photograph as certainly much older-looking than he appeared in the last one we got. Meantime, however, I am getting other copies of this photograph printed off, and the other one to be later referred to, which is also indistinct, and in the process an attempt will be made to bring out the face lighter and clearer, which is, I am informed, quite a possible thing in photography. The photograph of the boy was shown to our clairvoyante relative on its arrival, and she says it is extremely like my son as he comes to her at intervals, and there for the present I leave the matter.

On the three photographs taken of me as the sitter there were (1) a dim, dark face which at first puzzled me very much. This was the face of the person whom Mr. Bournsell designated as 'Carlisle.' On examining it very carefully and by holding the photograph at a certain angle in a clear light, I discovered that it was not the 'Carlisle' I had thought of at all, but a personage whose name has the same sound when spoken but is spelt differently, and who was one of the most notable thinkers and writers of the Victorian era—the 'seer of Chelsea.' In this case also I am, as I said, endeavouring to get a fresh and lighter print, with a view to making the identity more certain; although I have no doubt on the subject. The other two spirit photographs which appear beside me as a sitter are what Mr. Bournsell described them to be as he exposed each plate—(1) A young woman with a lofty and beautiful countenance, and (2) another beautiful face and form of a young woman with the 'badge' or 'circlet' of light on the breast. These two latter are very distinct.

On the two photographs where my son was the sitter are also the spirit faces as described by Mr. Bournsell at their exposure, viz.: (1) Rather a full-faced young woman in profile, with a heavy and rather bucolic expression; and (2) a very clear photo of an intellectual face, also in profile, of an elderly gentleman, which has a strong resemblance to an eminent English artist who died a few years ago. All these psychic faces are surrounded with drapery.

Pending the printing off of the two somewhat indistinct portraits above mentioned, I refrain from dogmatising regarding the boy and the other eminent personage: but I have to-day (26th May, 1902) addressed a letter to our clairvoyante's control, Dr. S., putting specific questions as to the identity of these two photos, and at the same time asking his assurance in writing as to the genuineness of the whole phenomena, and should a reply be received either orally through the clairvoyante, or in writing in the peculiar script the control always writes, the results will be communicated to the Editor of 'LIGHT' for publication if at all satisfactory.

Of course I am quite aware that the sceptic, the psychical researcher, and, indeed, many good Spiritualists say that psychic photography is in most instances a fraud, and is

easily produced by double exposure. As regards my own experience, I can say that on two occasions I got, in my own home, with dry plates purchased by me, and under my own strict test conditions through another medium, several photographs of my son, who was also visible at the moment of exposure to my clairvoyante relative. On the present occasion she was, unfortunately, not present; but I may remark (1) that at my sitting with Mrs. Treadwell there was no desire or intention on my part to have a sitting with Mr. Bournsell (who was, I have said, quite a stranger to me), and we only had this séance because we were asked by my son and his aunt (also in the spirit land) to go and try. (2) It has also to be kept in view that in arranging for the sitting, Mr. Bournsell was not informed that more than one person would sit, and yet three of us sat and got eight psychic photographs. Unless it can be asserted and proved that this gentleman has an unlimited stock of fraudulent pictures on hand on his dry plates, the likelier view seems to me to be that they were genuine productions. (3) Besides—and this weighs a good deal with me in believing in the *bona fides* of this medium—(A) I have been verbally informed through my clairvoyante relative by her control, Dr. S., who (humanly speaking) has never misled me during the past fourteen years, that they are genuine; and (B) I have frequently seen in the possession of my friend before mentioned, and who has been sitting with Mr. Bournsell at intervals for three years past, several spirit photographs taken by him with Mr. Bournsell as the sitter, and which were produced on his own marked plates, which were never handled by Mr. Bournsell at the séance, but exposed by my friend, packed up, and taken away for development by him in his own home. For these reasons and as at present advised, I am disposed to contend that the eight photographs got by me were psychic productions, even though one of them contains what appears to me to be a reproduction of the face, when he was 'here,' of a very eminent man, who passed to the higher life a few years ago. There in the meantime the matter must rest, till my further inquiries are exhausted, and the two reprinted photographs above referred to are got and carefully examined.

I have only further to add that on the last occasion my son came and spoke to me through Mrs. Treadwell, in September, 1901, and said he would like to have his photograph taken *again*, thus showing that he was quite aware of our previous successful efforts. On that occasion he also mentioned Mr. Bournsell's name to me, but I was not disposed at that time to make the experiment, which seemed to me at the time of doubtful expediency, seeing my previous photographic experiments in 1890 were rather protracted, and success for a time seemed quite out of the question.

*(To be continued.)*

SIR OLIVER LODGE, LL.D., F.R.S.

When looking through the list of 'Coronation Honours' we were pleased to note that Dr. Oliver Lodge was amongst those upon whom the King had conferred the distinction of knighthood. We offer our cordial congratulations to Sir Oliver Lodge, LL.D., F.R.S., on his promotion to that honourable title, which in his case is specially well-merited because of his high character, fine attainments, and extremely valuable services to the great work of education, and of scientific and psychical research.

MR. W. J. COLVILLE.—Mr. W. J. Colville's lectures in different parts of London have aroused much interest, and have been well attended. By reference to the front page of this issue of 'LIGHT' readers will observe that Mr. Colville's farewell lectures on the fascinating subject of prophecy are to take place at 22, University-street, W.C., on Tuesday, July 8th, at 3 and 8 p.m. A reunion of friends and presentation of testimonial takes place at 10 p.m. Mr. Colville is announced to lecture in Manchester (Salford) on July 9th and 10th; at Blackpool on the 11th and 12th; and in Liverpool (Daulby Hall), on the 13th, 14th, and 15th. Mr. Colville has taken passage for New York on the Leyland steamer 'Bohemian,' sailing from Liverpool on July 16th; and owing to his numerous engagements in the Eastern States of America, and important offers from California, no date can be fixed for his return to England.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JULY 5th, 1902.

## Light,

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### A GOOD DAY'S MARCH.

Mr. H. Croft Hiller, in his new volume of 'Heresies' (London: Grant Richards), gives us a serviceable bit of autobiography. He takes us into his confidence, and shows us how he has marched on all the way from the period when he 'faithfully fulfilled, one day per week, what passes as the Christian duty of mumbling responses and pretending to listen to pulpit orations,' to 'the inquiring period,' when he 'worshiped at the altars of empirical science, slashed at metaphysic, and found salvation in the Great Don't Know of Agnosticism,' and so on to 'the wrestling period, when the Great Don't Know and science showed cracks and rifts, and crumbled to doleful ruin, and metaphysic began to loom large on the horizon, until at last it fills the stage as the supreme solvent of the enigma of things.'

The result is five rather big books, this one (the fifth) full of remarkably keen observations concerning Suggestion, Hypnotism and Telepathy in all their phases, Faith Healing, Clairvoyance, Spiritualism and Science. Mr. Hiller is what Bacon called 'a full man,' and he, at times, is run away with by his cargo (a queer case!): but, though this interferes somewhat with the close continuity of his argument, it helps digestion and affords amusement. He is, moreover, a man of war, and some of his remarks by the way, on Society in particular, are highly entertaining. Nor is he particular as to his vocabulary. For instance, in making his strong point that the mark of the human being is intellect and real belief, and that 'the criterion of destiny is motive,' he suddenly lashes out thus: 'Let any reflective person consider the pivotal motive of the horde of self-seekers called society, and ask himself why he should suppose any "larger hope" to be the prerogative of man. Why should these millions of snatchers, grippers, trickers, plodders bent on one sordid end, imagine their destiny to be more momentous than that of the wriggling maggots they swallow with the cheese?'

But that is only Mr. Hiller's style by the way. His ordinary argumentative style is very different. Here is a specimen of it: 'Metaphysically, the hand is nothing but a particular preter-empirical notion and sensory complex. As such, it is neither flesh nor skin nor blood. It is simply hand-preter-empirical notion and complex. Similarly, the scratch is a preter-empirical notion and complex, and is neither flesh nor skin nor blood but is only scratch preter-empirical notion and complex. Flesh, skin, blood, are other such preter-empirical notions and complexes.' If the reader finds that difficult, there is a merciful Glossary at the end of the volume.

But we do not wish even to seem to be extracting amusement from Mr. Hiller's remarkable book. As he says of one of his former books, it has 'plenty of meat' in it. His thoughts on personal belief as distinguished from mere hypnotic suggestion are valuable just now. He calls belief, 'the individual soul's very own sensation, as distinguished from other sensations comparable with a currency handed from one to another person.' That will bear much reflection. To an enormous extent, people do not think: they are very little more than automata—a sort of barrel-organ played upon by the emotion or the notion in possession. Mr. Hiller calls the ruling power 'hypnotic suggestion.' But the measure of one's self-possession is the only real measure of one's actual personality. 'The only thing that is the individual's real own is the command of God to his particular soul. This command the individual gets, as product (belief) of the only real faculty, intellect.'

This thought easily carries us to Mr. Hiller's 'metaphysic,' which turns out to be largely the direct negative to 'the materialistic standpoint regarding causality.' In fact, so long as that standpoint is occupied, we are shut up to hopeless obscurantism as regards both science and religion. 'The materialistic standpoint regarding causality' simply makes us increasingly aware of the stone wall in front of us: and it is daily becoming evident that the venue of causality must be entirely changed, so as to make us independent of stone walls in science, and miracles in religion.

This naturally leads to the subject of Spiritualism, in relation to which Mr. Hiller is both informing and entertaining. He is, in a sense, an ardent believer, although he can say, 'I have never been to a spiritualistic séance; never seen a "ghost"; have no knowledge of "spiritualistic" manifestations except through studying accounts of such exhibitions: have only once in my life, to my knowledge, met a "spiritualist." But he has no prejudices, such as are 'apt to blind the "practical" and "scientific" person,' and thinks the experiences cited by spiritualists 'are as entirely within the purview of metaphysic as any mechanical effect is within the purview of the ordinary empiricist.' In fact, his reasoning seems to lead him to the conclusion that what we call the spiritual is far more real than what we call the material side or mode of being. It is matter that is under suspicion, not mind.

All this leads him to administer a sufficiently sharp rebuke to the experimenters who start with a bad bias, and to the onlookers who only scoff. He thinks that the Society for Psychical Research has erred in accepting so far the position of an organisation with a set rôle of detecting imposture and self-deception in the spiritualistic arena. 'Scepticism,' he says, 'is probably as likely to mislead as is credulity.' 'So far as I know, though Mr. Podmore has been quite alive to the possible effects of what he terms emotional excitement, in perturbing the judgment of those who accept spiritualistic phenomena, he is insensible to the possible effects of suspicious scepticism as an influence conditioning the suggestibility of "mediums," and so perturbing the judgment of those prone to deny spiritualistic phenomena.' If the tendency to suspicion be exaggerated into a set resolve to prove the sensitive a fraud, the experimenter is, as Mr. Hiller says, a fanatic, and not an investigator, and as much of a fanatic as the most credulous Spiritualist. But, be that as it may, we welcome Mr. Hiller's book as a specially useful because novel grappling with the subject from an almost unattempted side.

TRANSITION. —We extend our sympathetic condolences to Sir William and Lady Crookes on the loss, physically, of their second son, Joseph, who passed to spirit life on June 23rd, aged forty years.

### COLONEL DE ROCHAS AND PSYCHIC RESEARCH.

There is much excellent material in a new book just published by Colonel A. de Rochas, entitled, 'Les Frontières de la Science.' Smaller in volume than some of its predecessors, it contains a re-issue of one or two lectures and papers (which have already been published at various times), that are here brought up to date by a few additional notes and quotations. In the preface we are informed that it was the author's original intention to prepare a work on the basis of thought incorporated in the matter presented, to be called 'Les Fantômes des Vivants, et les Ames des Morts' (Phantoms of the living and souls of the dead), but this idea had to be abandoned owing to the fact that opportunity for a sound study of the phenomenon of materialisation has been denied him. Colonel de Rochas says:—

'In spite of every effort on my part to obtain the phenomenon of complete materialisation, such as has been witnessed by other experimenters through Eglinton, Home, Madame d'Esperance, and others, I have been unsuccessful; consequently I could only touch upon this phase of work by quoting from authorities whose conclusions have been frequently published before.'

This latest book by Colonel de Rochas is, therefore, more or less a *resumé* of scientific and philosophical thought drawn from prominent authors in psychical research, and traces the history of the movement, as he studies it, from Mesmer's time up to the present, revealing the actual position of things as they are in the world of psychical thought to-day.

Deductions are drawn from the writings and discoveries of men like Reichenbach, Maxwell, Puységur, Deleuze, and modern researchers such as Crookes, Lombroso, Aksakow, and Baraduc.

If Rochas, Aksakow, and others can claim to have proved that the complete exteriorisation of a fluidic form, or principle in the individual is demonstrable, it may also be said that Lombroso, Dr. Paul Joire, Baraduc, and others have detected the presence of certain invisible emanations from the human body by means of mechanical apparatus or through special photography. From every side in the experimental world of psychology we are presented with fresh discoveries and observations relating to the fluidic forces inherent in the human organism, and the time cannot be far distant when physiologists will be forced to recognise and comment on these declarations, made after much patient study by men who are specialists in this domain of research.

Designated by many names and possessing various attributes, the ethereal double has been always known to profound occult teachers as that link or intermediary principle which connects higher and lower manifestations of life. The investigations of Colonel de Rochas in this particular line have exceptional value, and are too well-known and appreciated to need repetition; and it is worthy of remark that in his new book generous tribute is paid to the genius of that great scientist, Reichenbach, whose discoveries and theories concerning the 'od' force have probably given many a happy inspiration to later workers. The conclusions finally laid down by that savant are quoted *in extenso* by Colonel de Rochas, whose many years of study enable him to practically substantiate those declarations and to affirm, with others, that—

'Radiations from the human body are positive phenomena. . . Under certain circumstances they can be seen, and appear to present certain general and co-existent characteristics. . . In form they resemble the projections of flames, and these can be focussed at the extremities of the body when they take longitudinal form. . . Certain other characteristics are variable according to the sensitive with whom the experiments are carried out, such as length, intensity, and colouration. These elements constitute individual characteristics and can be modified in each subject by hypnotic suggestion. As, therefore, suggestion has been found to alter in a certain measure the description of the emanating fluids, great care must be exercised to eliminate this possibility of error.'

Mention is made of a sensitive discovered by Colonel de Rochas in Dr. Luys' clinic at the Charité Hospital, at the time he happened to be assisting that savant. The sensitive, a young man, apparently possessed abnormal powers of vision, being able to perceive the 'odyle' rays of some

people in the daylight. A certain stage of hypnosis was necessary in order to obtain this power, which was induced through the simple fixation of the eyes. The eye-ball was then examined by means of an ophthalmoscope, when a morbid degree of excitement and energy, known as 'vascular erethism,' was detected. The subject happening to be able to draw, Colonel de Rochas thought out an excellent method by means of aquarelles to fix his perceptions and obtain more precise descriptions than the rather vague ones he had previously given. The results of the interesting researches through this particular sensitive are to be found in the work, by Colonel de Rochas, on the 'Exteriorisation of Sensibility.' These researches would have been carried still further had not the authorities at the Ecole Polytechnique put a stop to the work.

It is not generally known that Colonel de Rochas, like many other enthusiastic pioneers in scientific thought, has had to suffer considerably at the hands of superiors in office. Academic conventions, with their narrow limitations, have been constantly imposed on him, and more than once seriously interfered with his experiments. When, therefore, a short time ago an order was made that he should cease altogether further study and psychical work, he decided to resign his position and leave Paris. It is with sincere regrets, therefore, that Parisian Spiritualists find they must lose one of their best workers. This breaking up of long-established conditions is all the more regrettable as he will have to relinquish some important work in a new direction entered upon a few months ago. Psychologists, however, of other countries will entertain the hope that he may now have opportunity to visit their centres, and in any case the change of situation will enable him to obtain needed rest and give him a chance, as he expressed it, to spread his wings a little. Arrangements have been made by a specially selected group of observers, which Colonel de Rochas joins, to carry out a series of séances during the coming autumn with Politi, the Italian medium for materialisations. These meetings will probably take place at Grenoble and be most rigorously supervised, strict conditions being laid down for both sitters and medium. The results we shall hope to have duly communicated later.

In the course of one or two pleasant chats with Colonel de Rochas he outlined something of his latest achievements and future plans. The fact that he is obliged to leave several exceptionally good sensitives, who have shown great devotion in allowing him to carry out long and valuable experiments, troubles him most, as it has often meant months of patient, persistent work before his facts could be considered as firmly established. It was during the illness of one of these assistants that he chanced upon a somewhat startling discovery; he found that a pronounced curative effect could be obtained by acting on those parts of the exteriorised body which corresponded to the disaffected portions of the physical organism. His first attempt to heal was undertaken at the request of the medium herself and quite against any belief on his part that the experiment would prove beneficial. Using caution, however, and as his instincts dictated, he imposed magnetic action and then restored the sensitive to her normal condition. The result, he affirms, was astonishingly satisfactory, and the medium declares herself quite cured from that time. Since then two more opportunities to experiment in this new branch of work presented themselves, when he again tried and again obtained excellent results. The facts are still too isolated and insufficient in data to be made public, but they are interesting enough to be recorded. Whether these cures were effected through suggestion on the sub-conscious mind of the hypnotised individual, or whether Colonel de Rochas did actually transmit nerve force to the physical body by means of the double, it would be impossible to decide—time alone can throw light on the *modus operandi* which produces phenomena of this order.

Meanwhile we shall hope to hear many more interesting things from Colonel de Rochas during his travels. He takes with him many good wishes from friends and admirers, none of which we feel sure will be heartier than those of his friends, the Spiritualists of Great Britain.

J. STANNARD.

Paris.

## MADAME MONTAGUE'S LAST SÉANCE FOR THE SEASON.

## 'CHALDEAN ASTROLOGY.'

By W. J. COLVILLE.

On Wednesday evening, June 18th, my wife and I had the pleasure of being present at Madame Florence Montague's last séance for the season. Throughout the winter and spring there have been full, generally crowded, attendances at these gatherings, but on this last occasion the drawing-room was much too small to accommodate all the sitters, many of whom had to be seated in an adjoining room, while a number of applications were perforce refused. Upwards of sixty written questions were submitted, and in each case, Mr. Montague, who always reads the questions aloud, could scarcely get through the question before Madame Montague commenced her truly wonderful answers. After more than an hour had been thus spent psychometrical readings were commenced and continued until fifteen were given. Among the audience were many strangers, several of whom were successful in obtaining readings, which in most cases were dramatic in the exactness with which past events were described. One of the first articles chosen was a lady's watch, which, said Madame, was worn by a man who had been engaged in a lawsuit, which he had won; though his opponent had striven hard, and apparently almost successfully, to defeat him on technical grounds. The owner of the watch, a perfect stranger, admitted that the statements were quite correct. Taking up another article, Madame said the owner must have been in India, and at the end of the 'reading' the lady who claimed the article said she had lived some years in Ceylon. 'That is pretty near India,' replied Madame Montague. A necklet was another article chosen, and this the medium said belonged to a lady who was very anxious respecting a position which her husband wished to attain. A temporary position, she continued, either would be almost immediately or had been very recently offered to him, and he would do well to accept it as it would be a stepping-stone to something higher. The husband's qualities were described, and among other things it was stated that he spoke fluently in more than one language. At the close of the reading the lady's husband, who was present with her, stated that he had, as a matter of fact, been offered just such an appointment as that described two days previously, and that he spoke Spanish. It was the first of these séances he had attended, and he had never seen Madame Montague before. 'These instances which I have quoted are typical of the whole of the readings, and the appreciation of the crowded audience was repeatedly manifested by hearty applause. The answers to mental questions which followed were also very successful. One young man, apparently, put a 'puzzler,' for Madame, looking at him, said the answer was not clear to her, but the symbol was 'wheels within wheels all going very fast,' and she asked if that symbol was in any way appropriate to the question. 'Well,' replied the young man, 'I was really asking three questions.' No wonder the answer was somewhat doubtful: but what a wonderfully realistic symbol! Before the proceedings terminated Madame Montague stated that her change of address and future movements would be regularly announced in the advertising columns of 'LIGHT.' It is, we learn, necessary that she should have rest and change, and so the public séances on Wednesday evenings are discontinued, and in a short time she is to pay a visit to Canada. To most of the audience, therefore, the meeting of June 18th was of the nature of a 'send off,' and in bidding her farewell the heartfelt wish was expressed by all that she might have a truly happy and prosperous time. It is certain that a warm welcome will await her on her return, for during her stay in England Madame Montague has won her way to the hearts of all who have had the good fortune to be brought within the sphere of her influence and her charm.

R.

MRS. BATHE'S 'AT HOME.' Mrs. Bathe requests us to announce that her continued illness will make it impossible for her to hold the 'At Home' for Inquirers, arranged for July 8th.

I have just been reading the recondite and fascinating book by Mr. Geo. Wilde, of Halifax, on 'Chaldean Astrology,' in which the author seeks to supply the general reader who takes interest in peculiar studies with a text book containing a vast amount of quite unusual information.

The volume, which presents a highly attractive appearance, is as lucidly explanatory of its theme as any treatise well can be, seeing that the subject dealt with carries the investigator into the mystic realms of Nature. In the preface the author's assistant, Mr. A. G. Trent, says that this manual is intended for students, and it certainly well repays protracted study. For the general inquirer it may prove somewhat over technical, but technicalities, such as belong to every science, once mastered, the onward path, if not simple, is certainly plain. A distinctive feature of this book is its disclaimer that astrology belongs to the same category with magic or Theosophy; and Mr. A. G. Trent, in the preface, says: 'Astrology is just as much a physical science as astronomy or geology. It depends, like them, upon the evidence of ascertained facts, and has so far the advantage of its sister sciences that these facts are patent to the observation of everybody, and that its rules and methods can be mastered by any person of average intelligence.'

Mr. G. Wilde in his introduction launches at once into the heart of his topic and makes short work of the dictionary definition of astrology, which often reads: 'the pretended art of foretelling future events by the stars.' Though some encyclopædists tell us that astrology is an 'exploded art,' we know from the great interest taken in it at the present moment in many enlightened countries, such a description cannot possibly be true. The first part of this volume is chiefly historical, and richly reminiscent of the astrological experiences of such well-known celebrities as the ancient Emperors Tiberius and Darius, and modern savants, including Dryden and Butler. The horoscopes of many influential men who have lived in recent times are given and many elucidatory deductions are made from these figures. We are informed that the position of the planets at the time of birth of a number of great historical personages whose lives were tragic in the extreme, clearly indicated the difficulties through which they subsequently passed, and we are also shown the much more favourable natal maps of Mr. W. E. Gladstone and our present gracious Sovereign, Edward VII. Students of various religious-scientific systems, such as that of the Assyrians of old, will find much food for reflection and assimilation in the references to ancient cosmologies with which the first section of this book abounds. We are informed, for example, that Assyrians, in common with other ancient people of distinctive prominence, looked upon the stars as the abodes of special deities, in other words they did not foolishly suppose that one planet in the universe was alone inhabited, but with their heliocentric knowledge took a reasonable view of the many inhabited orbs in the universe, a conception which was long buried in later times beneath the accumulated intellectual rubbish which collected in Europe during the centuries of mediæval darkness. Coming directly to Chaldean Astrology, which furnishes the title, our author says that the learned Greeks called it the glory of the Chaldeans and maintains that Babylonians, Assyrians, Greeks, and Romans all derived in turn their knowledge of the effect on humanity of stellar influences from these renowned star-gazers, from whose far-famed country went Berosus into Greece. The term Chaldean, or *Kasdim*, signifies 'wise men,' or magi, who formed a hierophantic caste, independent of nationality; and this fact accounts for the frequent references to Chaldeans as synonymous with astrologers in Daniel and other parts of the Bible. Chaldean Astrology furnishes a learned key to mythology, enabling students to interpret the mythological personages of classical literature in an interesting twofold manner, viz., as the literal constellations and planets known to astronomers and also as spiritual beings dwelling on the various stars whose light reaches this earth's surface. There is also a third interpretation of the significance of the starry

hosts familiar to students of astrology, viz., their correspondence with the different sections of Maximus Homo, the human race, and with the same portions of the individual human body. George Wilde does not tell us very clearly how far he considers Chaldean Astrology friendly or adverse to the common doctrine of fatalism, but he gives numerous historic illustrations of the exact fulfilment of astrological predictions in the lives of distinguished men of ancient and recent date.

The second portion of the volume which is highly technical commences with a clear description of the hieroglyphics of the heavens, so that any student of average intelligence who will study diligently can in a short time learn to cast a horoscope, and also to read one. So entirely experimental is the science of astrology that it amounts to stupidity to pass judgment upon its claims without practical experimentation; and although it may take several years for the diligent learner to become a proficient astrologer, certain general encouragement will meet the painstaking investigator quite early in his career. The twelve signs of the Zodiac are arranged in four triplicities, also in two grand divisions. The six northern, which are called commanding signs, are Aries, Taurus, Gemini, Cancer, Leo, and Virgo. These are the spring and summer signs, ruling from the vernal to the autumnal equinox. In every day they rule for two hours each, the period of Aries being from 6 to 8 a.m.; Taurus, 8 to 10 a.m.; Gemini, 10 a.m. to 12 m.; Cancer, 12 m. to 2 p.m.; Leo, 2 to 4 p.m., Virgo, 4 to 6 p.m. The six southern or obeying signs are Libra, Scorpio, Saggittarius, Capricorn, Aquarius, and Pisces, which hold sway through the winter, beginning with the autumnal and ending with the vernal equinox. During each day the period of Libra is from 6 to 8 p.m.; Scorpio, 8 to 10 p.m.; Saggittarius, 10 p.m. to midnight; Capricorn, 12 till 2 a.m.; Aquarius, 2 till 4 a.m.; Pisces, 4 till 6 a.m. In casting a horoscope it is necessary always to take account of the time of day or night when birth occurred, as well as the season of the year. An immense amount of recondite information is contained in this wonderful book which is not easily assimilated by the novice until he has paid particular attention to the very precise definitions of specific terms which are to be found on page 34. The old words, fortunes and infortunes, benefic and malefic, are freely used throughout the treatise, and though such terminology is open to modern criticism, it should never be forgotten that the Chaldean sages always pointed out that fortunate and unfortunate, good and evil, were purely relative terms. A certain conjunction or direction may be highly favourable for one sort of undertaking, but inauspicious for another; therefore the horoscopist does not necessarily discourage a client by pointing out the adverse influences in his map of nativity, because the chief object of an astrological delineation is to warn the 'native' against mistakes, while pointing out the safest road on which to travel. Illustrations add much value to the descriptive lessons which follow the historical *resumé* and the general explanations. Chapter IV. (pages 40 *et seq.*) is intensely interesting and easily popular, it being devoted to a graphic outline portrait of the twelve manners of people who are represented by the twelve signs of the Zodiac. We have to take cusps into account; therefore we have at least twenty-four distinct types to consider. In connection with each sign, some are born when the sign is rising, some when near its zenith, and some born when it is receding. Chapter V. goes still more into detail, as it furnishes descriptions of persons influenced by the ascension of the different planets in each of the signs. Looking at the rules laid down, we do not wonder that difficulty attaches to precisely accurate readings where special details are concerned; but without going into small particulars much light may be thrown upon why certain persons are addicted to certain habits; and though we should do all possible to help the weaklings in society, it is well to know something of their natural propensities. The properties of the planets are elaborated considerably by this author, and from his voluminous interpretations, which, however, show no traces of verbosity, we learn that Saturn is melancholy, Jupiter everything desirable, Mars ferocious, the Sun beneficent, Venus mirthful, Mercury ingenious, the Moon variable, Uranus original. Any endeavour to go into a detailed

account of the lessons of this volume would necessitate a practical reproduction of its contents; suffice it then to say that, of its kind, it is a very useful, valuable and interesting book, compiled with evident intent to make an obscure subject intelligible to the thoughtful public. The binding and press work are excellent.

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Miss Helen Withall ... ..	2	2	0
W. J. Lucking ... ..	2	2	0
C. A. Maitland, J.P. ... ..	2	2	0
J. J. Torre ... ..	2	2	0
Lewis Hall ... ..	2	0	0
D. S. G. ... ..	2	0	0
Madame de Laversay ... ..	1	2	0
Mrs. Allen ... ..	1	1	0
Miss E. Katharine Bates ... ..	1	1	0
Miss Spencer ... ..	1	1	0
Rev. John Page Hopps ... ..	1	1	0
Mrs. Basil Woodd ... ..	1	1	0
Mrs. Case-Case ... ..	1	1	0
Miss Louisa Bigg ... ..	1	1	0
Hackney Society of Spiritualists ... ..	1	1	0
E. Meads ... ..	1	1	0
Madame Montague ... ..	1	1	0
Colonel Openshaw ... ..	1	1	0
Mrs. White ... ..	1	1	0
B. A. H.... ... ..	1	1	0
J. Hardy ... ..	1	1	0
E. Dottridge, J.P. ... ..	1	1	0
A. Wallace, M.D. ... ..	1	1	0
'In Grateful Memory of Florence Marryat'	1	1	0
Ernest Bertram ... ..	1	0	0
Sir J. J. Coghill, Bart. ... ..	1	0	0
Mrs. Corbet ... ..	1	0	0
Miss M. Phillipp ... ..	1	0	0
George Spriggs ... ..	1	0	0
George Wylde, M.D. ... ..	1	0	0
Miss Phillipp ... ..	1	0	0
(J. H. M. (Canada) ... ..	1	0	0
Mrs. Beeby and Family ... ..	0	15	0
Mrs. Bathe ... ..	0	10	6
Mrs. Horton ... ..	0	10	6
Mrs. Livens ... ..	0	10	6
A. Dixon Lord... ..	0	10	6
G. E. Gunn ... ..	0	10	6
Mrs. M. B. James ... ..	0	10	6
Miss O. T. Greenfield... ..	0	10	0
Madame Haemmerle ... ..	0	10	0
Mrs. R. ... ..	0	10	0
Miss Sellon ... ..	0	10	0
M. S. ... ..	0	10	0
F. J. Watson ... ..	0	10	0
Dr. J. H. Pugh ... ..	0	10	0
Mrs. Russell ... ..	0	10	0
Miss Scatcherd ... ..	0	10	0
Dr. Oscar Hansen, Copenhagen ... ..	0	10	0
A. B. ... ..	0	10	0
Mrs. Johnson ... ..	0	10	0
J. Delves and Miss Delves ... ..	0	10	0
Smaller Amounts ... ..	1	15	6

Further contributions are respectfully invited, addressed to the Treasurer, Mr. H. Withall, Office of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C.

## ARE ANIMALS IMMORTAL?

I have been interested in reading the various letters in 'LIGHT' on the question of the immortality of animals. This is a complex question, possibly not to be decided here, or even in the immediate hereafter. The evidence of spirits is conflicting; but this proves nothing either way. If those spirits who love to observe the manifestation of the Father in animal life are surrounded by animals in the psychic plane, and if other spirits who regard the love of animals as a phase of experience to be developed into something higher see no animal life of a permanent kind, this is but an example of Ruskin's teaching, that in Nature 'if you look for curves you will see curves, and if you look for straight lines you will see straight lines'; and also of the larger fact, which includes this truth of Ruskin's, that we are in that higher plane circumstanced according to our ability to perceive, to use, and to enjoy. Hence that A. sees no animals proves no more than that he, individually, sees no animals. It does not even prove that he will not attain the capacity of seeing them.

There are some spirits who teach that animals survive so long as we want them. That is to say, I have a pet dog or cat which I love; so long as I want it it survives in this form, but when I tire of it the sham animal (for it is no other) is resolved into its elemental state. Personally I do not call this the survival of animals, but the survival of an error; for if what I take to be an animal is after all only my thought of the creature, and has no existence apart from my thought of it, this animal is not a reality, but a (to me) hideous sham!

Other spirits tell us of their belief that all animal life survives, by right of the Divine element within it; that it develops on its own lines and perfects itself in its own place, reaching finally a consciousness of the existence and love of God. Notwithstanding all the apparent difficulties that lie in the way of this teaching, such as the survival of countless insects, &c., it is the teaching to which I am drawn. True, animals are at present apparently devoid of self-consciousness and of the religious instinct, but so is every baby and every idiot, and I do not think it lies with us to affirm that so noble a creature as the horse, dog or elephant is incapable of development; any more than it is our concern to find room for the surplus insects and reptiles. We are not responsible for the latter, not having created them, and I think we may safely leave them to their Creator; they are of no special interest to us except as being His creatures, with possible developments of their own. But other animals are of special interest to us. These possess in a marked degree intelligence, reason, and what is more important, love. I say more important, for are we not told from of old that 'God is love'? If this does not teach us the final importance of the power of loving, what does it teach? If animals give, and need, one thing more than another it is love; and through their love they reach intelligence, often far beyond that of their human companions. They also practise a telepathy of their own—which is more than most of us can do at present; and they are so far related to the spiritual plane as readily to perceive spirits.

But without regard to what they can or cannot do in their present development, I feel emphatically that it is not in our power to determine what attribute endows immortality, or is necessary to it.

ELEANOR M. BEEBY.

One of the truest things that St. Paul ever wrote was 'No man can understand the things of a man save the spirit of the man which is within him.' How then can a man understand the things of a sub-human with whom he cannot hold converse? Should he not be more humble, and deem that a cat might with equal justice say, 'No man knoweth the spirit of a cat, or of any other sub-human, save the spirit of that sub-human which is within it'? How can Dr. Peebles or any other man who cannot understand the language of a sub-human creature, presume to speak for that sub-human and deny to it spiritual faculties, worship, &c., in its degree? To my mind it is shocking presumption, and dogmatism of the worst kind; dogmatism about

what we do not and never, in this world, can know. The presumption is wholly in favour of sub-human immortality; all are 'animals.'

I.O.M.A.

I am a subscriber to your journal of only a few weeks, but feel emboldened to write to you, since one of your correspondents has mentioned something I wrote in the 'Vegetarian.'

I am a vegetarian for conscience sake, and a great part of my life is taken up in fighting the battles and championing the cause of dumb animals. My own special humanitarian work is the voluntary rescue of stray cats and dogs. In less than three years I have saved between six and seven hundred of these poor creatures from our streets. I am deeply interested in Spiritualism, but I must say that, being a passionate lover of animals, I am a little disappointed at the way some of your writers speak of animal immortality, and at the very uncertain attitude of spirits towards this subject. The passage quoted in 'R. B.'s' letter in 'LIGHT,' of June 28th, would seem to show that animals have no gratitude, and that man has. Sir, I work both for lost animals, and among some of the lowest and poorest 'East Enders,' and I emphatically assert that my dumb animals are far more grateful than the human ones. I find that I may give my heart's blood for the young persons in my factory girls' club, and they don't care a bit, or show a spark of real gratitude, but the poor little stray cats I feed and shelter manifest every mark of affection and thankfulness, and lovingly caress the hands stretched out to befriend them. Animals do worship, and man is their God. It is disappointing to me to read that some spirits do not know whether animals live again or not. Surely they must know, and are capable of saying a simple 'yes' or 'no' on the subject. I am a believer in their immortality, and in the sacredness of life, human and sub-human. It would indeed be painful to me to disbelieve in their future life. If spirits do not know if there are animals on the planes where they live, how can we trust them as reliable informants on other subjects? A little dumb friend sits close beside me on the table as I write, and when his gentle eyes look up into mine I feel there is a soul behind them, and I do not want to go to a Heaven where he is not. But cannot the spirits throw light on the subject? cannot they tell us definitely what becomes of the souls of the beasts?

KATE CORDING,

(Companion of the Order of the Golden Age).

36, Penton-street,  
Pentonville, N.

THE KING'S ILLNESS.—We have been favoured with a number of 'predictions' regarding the future of the King which we do not deem it advisable to publish at present. They will be carefully preserved and referred to again at a later date should events in the meantime warrant us in attaching any special significance to them.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—A farewell social gathering will take place at 73, Becklow-road, on Thursday, July 10th, at 8 p.m., to bid farewell to our worthy secretary, Miss M. E. Chaplin, who will leave England shortly afterwards for America. The members invite all friends to attend and help to make this an occasion long to be remembered.—CORRESPONDING SECRETARY.

A BLACKPOOL CLAIRVOYANTE'S PREDICTION.—The 'Blackpool Gazette and News,' of June 27th, states that 'a local clairvoyante, Madame Bianca Unorma, has for some time past been predicting just what has come to pass' regarding the collapse of the Coronation. It appears that Madame Bianca Unorma some months ago received communications from 'the other side' which were written out in duplicate and sealed—'one copy being lodged with Mr. C. Turver, chemist, of Market-street, and the other with Mr. Wm. Cook, of Abingdon-street, to be verified or refuted by the event. We are informed that although the result fully verifies the prediction, so far, there are still developments which it will be as well to await; for which reason these documents will remain, for the present, in the hands of the holders.' It is also stated that on 'May 5th, Madame Unorma publicly urged the advisability of "stopping the Coronation" at the Spiritual Church, Albert-road, Blackpool, in the presence of a large audience.' Further particulars are promised by the 'Gazette.'

## IS THIS OCCULTISM OR SPIRIT MEDIUMSHIP?

BY DR. HELEN DENSMORE, IN THE 'BANNER OF LIGHT.'

It is quite surprising and most encouraging what an interest the occult has come to have for the general public. Of course they do not take any account of the manifestations of Spiritualism in any of their respectable journals, but it is 'psychic science,' 'Theosophy,' 'the occult,' 'the new thought,' &c. The 'Radiant Centre,' a publication devoted to these subjects, gives a very elaborate account of a Dr. de Sarak, 'occultist and adept, a professor of the mystic and the sixth sense,' in Washington. Professor de Sarak is described as 'an Hindu adept, a man of medium height, attired in a gorgeous gown of white silk, across the breast of which hang certain mystic emblems of gold and silver, wears a pointed black beard which, with languid brown eyes, gives fully the effect that one expects in a student of the mystic schools of Thibet. The Professor explained that the sixth sense in man is a latent and undeveloped force. He said it is the force that raised the huge stones in building the Pyramids, and is the same force that brings the bird from the egg, the force that gives man the power of rising as if filled with a buoyant gas, a power which can be concentrated in a tube. He stated that occultism was absolutely nothing but the powers of the will, not supernatural, merely the hastening of Nature's work.

'He then proceeded to have his hands tied behind his back as he sat in the chair, white cloths were wrapped about the seated figure, leaving the head only free. Music rolled from the deep organ, and the head of the adept sank back and a strange light appeared across his face. He was then blindfolded. For a while he remained in his chair, then he rose and walked surely and steadily down the room, turning into narrow aisles through the audience as safely as a man might who has his sight. This experiment was to demonstrate double vision at a distance and through opaque bodies. . . Apparently in a trance, he walked to the goal, mixed colours, and in ten minutes a finished picture was the result. A game of dominoes was played with a member of the audience, and, previous to the beginning of the game, the doctor wrote something on a bit of card which was handed to someone in the audience to keep. Blindfolded and standing, the adept played the game perfectly and at the conclusion the card was found to contain the numbers of the last two dominoes played by both the adept and his opponent.'

The committee were all three members of Congress, and the article testifies that these gentlemen at the outset evidently regarded the affair as a huge joke and considered themselves a party to a sleight-of-hand exhibition. At the close the amusement on the faces of the honourable gentlemen gave way to an expression of serious regard, which, in turn, merged into manifest astonishment.

I have given only a small portion of the wonderful things that Dr. de Sarak performed, but it is enough for Spiritualists to know that they were all manifestations of mediumistic powers. The trance, the blind-folding, and the music were all accessory to the manifestations, and these are received by the public without identifying them as spiritual manifestations.

These things and more have been done through spiritual mediums for the last fifty years, but now when it is done as a science by the Psychical Research Society, by Hindu adepts, &c., no claim of fraud, charlatanism and sleight-of-hand is made, only the marvellous will power lately discovered, and which they teach us is latent in every one.

We are told that Professor de Sarak has devoted his life to the study of the occult, first in Thibetan schools and later with the ascetics hidden in the mountains; that he has visited almost every country on the globe, spreading the occult science which he says some time will bring a rich harvest to all mankind.

Now, it is a pertinent question, if this is done by the power of the educated will, why he has to go into a trance, why he has to have music and all the other accessories of the séance room. Will the Professor be able to teach how to achieve the trance? I feel sure Spiritualists would all be greatly interested in such a study and it would give the discussion on the dangers of Spiritualism a new interest. I shall look with interest to see if the spiritualistic Press takes this subject up. It certainly offers a wide field for the defence of mediums as well as of Spiritualism.

## 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.*

## Inexplicable Noises.

SIR,—Some years ago I had a relative dying of cancer. One night a male servant sitting up with him heard a noise as if the house were tumbling down. It was, or seemed to be, so loud that he thought everybody would be disturbed and seek to know what was the matter. The dying man remarked 'What a noise the horses are making!' But even if they had been, the stables were too far off for them to be heard. On another night someone knocked at his door. The nurse being afraid (why?) to open it, he did so himself. There was no one there, and the whole of the rest of the household had long retired. I have not heard of similar occurrences in connection with any others of my family; and I may mention that I then knew *nothing* of Spiritualism.

A friend of mine told me that when an aunt was dying, a noise as of a bird singing proceeded from a picture, and was heard and commented on by a lawyer who had come to arrange affairs. The aunt's name was Rebecca, and the picture was one of Rebecca at the Well.

The unseen world at such times often seems to make a special effort to attract attention by noises, clocks stopping, and so on. I do not know whether any work is published dealing with such phenomena as apart from phantoms and appearances, but I am sure such an one would prove of great interest.

T.

## Is there any Hope for Him?

SIR,—In reference to the young man referred to in 'LIGHT' of June 28th, under the above heading, I would say most assuredly there *is* hope for him; yes, hope of absolute recovery.

Some years ago I was introduced by an American lady to a friend of hers who was going into a London hospital, and asked to visit her there; she had suffered from inflammation of the spinal cord for ten years, and on many occasions when I visited her in hospital she was so ill that she could not speak to me, and after several months there returned home in charge of a nurse in apparently a hopeless condition. A short time later the friend who introduced me to her put her in the care of a mental healer in New York, and she was cured in about six months by 'absent-treatment.' This was about five years ago, and she is alive and well at the present time, and able to take an active part in life. Occasionally she has had a cold or some slight ailment, which has yielded at once to my 'absent-treatment.' If 'S. H.' would communicate with me I would give him the full particulars of the case, which I have heard the doctor in whose care she was when in hospital, speak of as 'a miracle.'

BELL LEWIS,  
Mental Science Healer.

22, University-street, W.C.

SIR,—In answer to the inquiry by 'S. H.' in 'LIGHT,' of June 28th, as to treatment of inflammation of the spinal cord, speaking from personal experience, I think there *is* hope, and would suggest his writing to C. E. W., at 224, Dalston-lane, Hackney, N.E.

G. MASTERS.

## Clapham Assembly Rooms.

SIR,—Permit me to acknowledge the following donations towards the Clapham Assembly Rooms "Sustenance Fund," and, while thanking the donors, to explain the need for its existence. During the winter our audiences were large and we managed to clear current expenses, but in the summer the outdoor propaganda and counter attractions reduce the support accorded to indoor meetings, the result being that our society receipts for the past eight weeks have only averaged £1 weekly to meet a continual expenditure of over £2, and there is very little probability of the income increasing during the summer. While we have the debt of initial expenses incurred in commencing the work here of over £20, with the inevitable landlord always at our door, the outlook is serious and greatly handicaps our work. Our members are loath to part with this building, which is admirably adapted for our work, and will be glad to hear from friends willing to organise receptions, parties, &c., with a view to helping on the good work which is already assuming considerable dimensions. The following donations have been received: Mr. Swan, £1; Mr. Bond, £1; Miss Fry, 10s.; Mr. Eatwell, 10s.; Mr. R. Boddington, 10s.; Mr. Budd, 10s.; Mr. Winzer, 10s.; Miss Rhodes, 10s.; per Miss Rhodes, 3s. 3d.; per Mr. Adams, 10s.; Mr. A. Mylam, 5s.; Mr. G. Mylam, 3s.; Mrs. Spink, 3s.; Mr. Watkins, 2s. 6d. Total, £6 6s. 9d.

A. BODDINGTON, President,  
Clapham Spiritualist Society,

Spiritualists' National Federation Fund of Benevolence.

SIR,—My committee desire once more to solicit your courtesy in the insertion in your columns of the usual statement of subscriptions received for the National Fund of Benevolence. The amount recorded below represents a record! In no previous month since the fund was inaugurated has a similar amount been received. Our hope is that such a record will never occur again. The probable explanation is, no doubt, that people have been entirely engrossed in preparing for the anticipated festivities throughout the land, consequently the receipts of the fund for the past month only reached the amount noted below. We are grateful to the few friends who have sent to us, but it is hoped that for the next month the income will be very materially increased. If the foregoing remarks are somewhat doleful, a cheerier note may now be sounded, since at the audit of the Federation's funds the writer of these lines was able to report an income for the past year of £95 1s. 6d., against an expenditure of £75 15s. 5d., leaving a balance in hand of £19 6s. 3d. The actual working expenses of the fund for the year are the merely nominal sum of £1 10s. 5d. for postages, commissions on postal orders, and some small printing items. For reasons which are now public property the undersigned is compelled to retire from the work of the fund, but he has no doubt that the executive council of the Federation, when they elect the new committee for the fund, will at the same time find a suitable substitute to take up the work of the present honorary financial secretary, to whom I shall wish an abundance of success in this very needful portion of our National work. With sincere thanks to all with whom the work of the fund has brought me into relation for their many favours to the fund and to myself, I am,

Faithfully yours,

J. J. MORSE,

Hon. Financial Secretary.

Florence House,  
26, Osnaburgh-street,  
London, N.W.,  
June 28th, 1902.

CONTRIBUTIONS RECEIVED DURING JUNE, 1902.—Mr. R. Fitton, Manchester, 5s.; Mr. J. Garner (proceeds of seances by Mrs. Garner), Manchester, 9s.; Miss L. Sleep, per Plymouth Spiritual Church, pro Mr. C. Ware, 3s.; Miss E. M. Hodges, Torquay, 2s.—Total 19s. 0d.

Mr. J. J. Morse's Testimonial Fund.

SIR,—I thank the friends and societies who have subscribed to the above named fund, and shall be pleased if friends or societies who wish to make donations will kindly send them to me before July 12th, as a purse of gold will be presented to our esteemed worker on the 14th inst., at St. James's Hall, Regent-street. Up to the present time I have received the following contributions: James Robertson, £3 3s.; Andrew Glendinning, £1 1s.; H. Hawkins, £1 1s.; Geo. Spriggs, £1 1s.; E. Dawson Rogers, £1 1s.; W. H. Wood, J.P., £2 2s.; Miss MacCreadie, £1 1s.; W. T. Cooper, £1 1s.; E. W. and (Mrs.) M. H. Wallis, £1 1s.; Leigh Hunt and Miss F. Cooper, 10s.; H. Withall, £2; C. A. Maitland, J.P., £1 1s.; T. Everitt, £1 1s.; Junior Spiritualists' Club, £2 2s.; Lancashire Mediums' Union, 10s.; S. J. Watts and Miss Barron, 10s.; Rev. J. Page Hopps, 10s.; Mrs. Finlay, 5s.; F. Spriggs, 5s.; Horace A. King, 5s.; H. Upton, 2s. 6d.; A Friend, 2s. 6d.; A Friend, 1s.; John Venables, £1 1s.; Mrs. Lydia H. Manks, £1 1s.; H. P. Perkins, 10s.

GEO. SPRIGGS.

2, Dawson-place, W.

An Appeal for Assistance.

SIR,—I have heard to-day from Dr. Silva as follows: 'I am sorry to be still unable to write definitely as to how much longer I shall be in England, so can only say I may be here eight days longer, after that I am uncertain.'

As the uncle to whom I referred in 'LIGHT' of June 21st, is taking his holiday from the 7th inst., and will most probably leave here on the 5th, I have decided that under the circumstances it will be best to let his niece accompany him, trusting she will be able to have treatment and advice from Dr. Silva for at least three or four days, if not longer.

I am hoping that even this will have a good result, as I feel sure the case is a suitable one, and it cured will be a splendid proof to others of one of the benefits of Spiritualism.

Regarding the healing powers of 'Dr. Forbes' through the mediumship of Madame Greck, I may mention that I had experience of them some years ago, and it was the advantage I then derived that made me a believer in magnetic healing; but I look upon healers as I do musicians, there are differences of degrees of skill and power, and no case came under my notice with 'Dr. Forbes' which indicated that his powers extended so far as to cure blindness; though

his power of diagnosis is certainly wonderful. Since the subscriptions acknowledged in 'LIGHT' of June 21st, viz., £4 15s. 6d., I have received the following additional sums: Madame Roustic 2s.; Mrs. Johnson (Nuncaton) 10s.; X. Y. 5s.—Total: £5 12s. 6d.

ELNOR OLDHAM.

60, Clarendon-road, Whalley Range,  
Manchester.

July 1st.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard gave an address on 'Be ready, Time is short,' to a good company. Meetings at 7 p.m. prompt.—W. K.

BIRMINGHAM SPIRITUALIST UNION.—Mr. W. J. Colville will speak for this society on Sunday next, at Masonic Hall, New-street, and at our rooms in County-chambers, A, Martineau-street, on July 7th, at 8 p.m.—T. H.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Holgate's trance address on 'Where are the promised "Signs"?' was listened to with marked interest. A good after-circle was held. On Sunday next, service at 7 p.m. On Thursday next, public circle at 8 p.m.—S. OSBURN.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. John Kinsman, Editor of 'Psyche,' gave an able address upon 'The Antiquity of Spiritualism.' On Sunday next, at 7 p.m., an address will be given by Mr. D. J. Davis, and clairvoyance by Mrs. Webb.—N. RINT.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last, Mr. George Cole's able address on 'Spiritualistic Phenomena, their Use and Abuse,' was listened to with great interest and attention, and was enthusiastically received by the audience. On Sunday next, Mr. Cole will speak on 'Our Idea of God.'—W.F.L.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last brief addresses were given by Miss Brixby, Mr. Thomas, and Mr. Adams. Mrs. Hodder very kindly sang 'Hold Thou my Hand.' On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., several speakers in the Church. On Tuesday, at 7 p.m., Band of Hope; and on Thursday, at 8.30 p.m., public seance.—YULE.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last, the morning public circle was well attended and truly helpful. An enthusiastic audience assembled in the evening to welcome our leader, Mr. W. E. Long, on his return from his annual holidays. A grand increase of physical and spiritual strength was evidenced in the address given by him upon 'Communion in the Spirit,' which was so essentially soul-inspiring and uplifting that both speaker and hearers realised in fact the subject of the discourse. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., Mr. W. E. Long will give an address on 'Seers and Prophets: Ancient and Modern.'—J.C.

PECKHAM.—THE LONDON SPIRITUALIST MISSION, CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, an instructive and interesting address was given by Mr. Brooks on 'Crowns, Kings and Empires.' At the after-circle there were three eminently successful cases of healing. On Sunday next, at 11 a.m., public circle; at 3 p.m., on Peckham-rye, meeting of the Union of London Spiritualists (if wet in the Chepstow Hall); and at 6.45 p.m., service as usual, when the platform will be occupied by the members of the Union; at 8 p.m., public circle. 'LIGHT' always on sale at the stationer's adjoining the hall.—VERAX.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCH HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. J. J. Morse delivered a trance address dealing with 'Spiritualism and its Relation to the real Democracy of Humanity,' which was fully reported for subsequent publication. Miss Morse sang 'Beloved it is morn,' accompanied by Mrs. S. S. Chiswell, of Liverpool. Mr. Edward Whyte, in presiding, bade Mr. Morse God-speed, as this was his farewell visit, and several members added to the cordiality of this wish. Mr. Morse responded, and a very lengthy meeting closed with prayer. On Sunday next, Mr. E. Whyte will speak on 'Reincarnation.' Will friends please note that the anniversary will be held on July 20th.—A.J.C., Cor. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, the service at these rooms was commenced by the singing of the National Anthem owing to the King's serious illness. An inspirational address was then given by Mrs. M. H. Wallis on 'Spiritual Values,' which was treated by Mrs. Wallis's inspirers in their usual philosophical manner and proved both interesting and helpful to her hearers, who listened with great attention and appreciation. Miss Samuel rendered a solo, entitled 'Consider the Lilies,' in a really beautiful manner, and Mrs. Wallis gave successful clairvoyance. Mr. W. T. Cooper, vice-president of the association, presided. On Sunday next, Miss MacCreadie will give clairvoyance. Doors open at 6.30 p.m., commence at 7 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, N.W.