

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We have had before us for a week or two a painfully shallow 'Morning Leader' article on 'Mysticism and Business: A study in brain-kinks.' We say 'shallow,' although there is a good deal of cheap because easily picked up truth in this article: but the writer is almost painfully crude and ill-informed.

We hold that he suffers from precisely the want of knowledge which caused the aberrations of the persons he pillories. They did not understand that genuine inflowings from the spirit-world may be only the intrusions of mischief-makers; and he does not seem to know that these inflowings or intrusions occur at all. Hence, in his opinion, 'James J. Jezreel' was only a roystering drunken 'Tommy' suffering from a sunstroke: 'Shepherd Smith' was merely the tool of 'an ignorant fanatic,' Joanna Southcott's successor: Thomas Lake Harris was simply 'one of the basest religious impostors that even America ever produced,' the ruler of 'a community of dupes,' and 'a vulgar charlatan': Madame Blavatsky was a woman with 'a past that would equip three Mrs. Tanquerays,' 'obviously a humbug': Drummond succumbed to the Irvingites, and even Barnum played the fool in giving money 'to the support of the Universalists':—all of which only shows the superficiality of the 'Morning Leader's' man.

We, of course, pin our faith to not one of the persons he turns into scarecrows, but he utterly misses their secret. 'Shepherd Smith,' Laurence Oliphant, A. P. Sinnett, Drummond and Luther B. Marsh, were or are all men of very great insight and ability; and it is rank folly to present them as the victims of ignorant or vulgar impostors. They all knew that in coming into contact with these 'impostors' they entered into a region of abnormal influences. In so far as they erred, they did so in company with the Ezekiel who appeared to accept as from God anything that came from behind the veil. The 'Morning Leader' writer knows nothing of this, and therefore works only a pump that is dry.

We cordially welcome the new Quarterly, oddly called a Journal, 'The Hibbert Journal' (London: Williams and Norgate). Its 'Editorial Board' is itself an object-lesson, including as it does Dr. Sutherland Black, Canon Cheyne, Professor Percy Gardner, Dean Kitchin, Professor Sir Oliver Lodge, Professor Muirhead, Sir Edward Russell, The Dean of Ely and Dr. John Watson ('Ian Maclaren'), to look after and help two Unitarian editors!

The Review is to be religious and theological in a broad sense:—

Among extant varieties of religious thought none is selected as the type to which the rest should conform.

To *dead* forms of religious thought (if such exist), and to those which have lost the power to outgrow their own limitations, 'The Hibbert Journal' does not profess a mission. Its opportunities will be reserved for the thought which lives and moves.

Amid all varieties of religious *opinion*, the goal of religious *aspiration* is One.

In the last analysis, we reach a principle which gives an inner unity to reverent minds.

As between those who shun inquiry on the ground that the form of religious thought is already fixed in human language, and those, again, who see in theology a process akin to evolution in Nature, the sympathies of the 'Journal' are frankly with the latter.

We stand, then, for three positive truths: That the Goal of thought is One; that thought, striving to reach the Goal, must forever move: that, in the conflict of opinion, the movement is furthered by which the many approach the One.

Such are the professions of this interesting new-comer. May its performances fully justify them! and may it help to make the Religion of the Spirit more than a pathetic dream!

'The Herald of Peace,' for October 1st, contains a painful article on the degrading love of slaughter which prevails amongst all classes, from the lowest to the highest. It says:—

Mr. Grover Cleveland, the late President of the United States, wrote a letter demanding kind treatment for the Cubans. Simultaneously he announced that he was going South 'on a hunting trip.'

Every day one hears of men, who are well-to-do, going into the country—to kill something. The hunter goes out in his boat, or into the woods, or on the moors. There are a thousand things to attract his attention and to give him pleasure—the warm sun, the sky with its changing features, the smooth water, and all the wonderful forms of an animal life. The squirrel jumps twenty times his own length from one branch to another. The wild birds are dotted over the smooth water, swimming, and diving, and enjoying each other's company. Harmless, helpless little rabbits skip about, looking for something to eat. The prosperous man, who has come out to enjoy himself, sees all this, but he cannot be happy unless he can *kill* some of these harmless creatures.

He does not need them. He has all that he wants to eat. He brings a dog, or another man, whom he pays, to pick up the carcasses. It is his delight to bring down the bird on the wing, or to shoot some poor animal as it dashes through the wood seeking safety. He presses the trigger, and the life is ended of an animal which has never done him any harm, and has as much right to enjoy its life on God's earth as he has. The happiness of some poor animal family is destroyed; but the man feels very proud and happy as he reloads his gun and looks for a chance to destroy another life. How are we to understand it?

The explanation is obvious. The modern man is, after all, very much made up of survivals, and the blood of his far back ancestors of the jungle and the cave still throbs in his veins. Besides, as 'The Herald of Peace' reminds us:—

For hundreds of centuries the existence of man has depended entirely on his skill in killing. For hundreds and thousands and tens of thousands of years men have killed other things that they themselves might live. And so they

have hunted all kinds of animals, from the mammoth to the grasshopper, and so each day of each man's life has meant, surely, the ending of the life of one or more humbler creatures.

But surely, as we 'work out the ape and the tiger' this degrading lust will cease. It may be pleaded that we need animals for food. Even if we grant it, it does not follow that the great ones of the earth should play at butchering.

Referring to our quotation of a part of 'Mind's' page of remarkable prophecies, a correspondent directs our attention to the well-known case of Swift in 'Gulliver's Travels.' This curious case 'The Spectator' lately revived, stating it as follows:—

A classical instance of the novelist's 'intelligent anticipation' of future scientific discoveries is afforded by Swift in the inimitable 'Gulliver's Travels.' In the third part of that immortal work he describes the discovery of two satellites of Mars by the Laputan astronomers. When Swift wrote, astronomy had not advanced greatly beyond Huygens's contentment with the twelve bodies—six planets and six satellites—which made up the 'perfect number' of the solar system. Certainly, no one suspected that Mars had moons of its own. Thus Swift made a very wild guess when he announced of the Laputan philosophers, 'They have likewise discovered two lesser stars or satellites, which revolve about Mars, whereof the innermost is distant from the centre of the primary planet exactly three of his diameters, and the outermost five; the former revolves in the space of ten hours, and the latter in twenty-one and an half.' Not only were there no grounds for the prediction of two satellites, but such an estimate of their distance from the planet was unprecedented: it was as if our moon should be within twenty thousand miles of the earth and rise and set twice or thrice in the twenty-four hours. Nothing could be more improbable. Yet in 1877 Professor Asaph Hall, with the great Washington equatorial, actually discovered two tiny satellites of Mars, whose distances from the planet are $1\frac{1}{2}$ and $3\frac{1}{2}$ diameters, while their periods are $7\frac{1}{2}$ and 30 hours respectively. The agreement with Swift's guess is in the main so remarkable that it is hardly possible to ascribe it to mere accident; and yet these satellites are the merest points of light, which no telescope in existence before Herschel's day could possibly have shown. Some people assert that Swift had some extra-scientific means of knowing the truth by crystal-gazing, or astral currents, or one of the various uncanny methods which come within the scope of the Society for Psychical Research. Like Herodotus, one prefers not to say what one thinks of this interesting theory.

'Food and Fashion: Some thoughts on what we eat and what we wear,' published by 'The Humanitarian League,' London, is a painful production, but so is the tragedy of 'King Lear' or 'Hamlet'; and this pamphlet, with its eleven four-page tracts, puts before us a tragedy. The facts are terribly painful, but they ought to be known.

SPIRITUAL PRAYERS (From many shrines).

O Thou who knowest our thoughts afar off! I offer up unto Thee my prayers and intercessions, for those especially who have in any matter hurt, grieved, or found fault with me or who have done me any damage or displeasure: for all those also whom at any time I may have vexed, troubled, burdened, and scandalised by words or deeds, knowingly or in ignorance; that Thou wouldst grant us all equally pardon for our sins and for our offences against each other. Take away from our hearts, O Lord, all suspiciousness, indignation, wrath and contention, and whatsoever may hurt charity and lessen brotherly love. Give grace unto them that stand in need thereof, and make us such that we may be worthy to enjoy Thy grace and go forward to life eternal. Amen.

THE Council of the London Spiritualist Alliance, Ltd., at their meeting on the 15th inst., accepted, with regret, the resignations of six Associates, tendered chiefly in consequence of removal; and at the same time they had the satisfaction of electing sixteen new Members and twenty-eight new Associates.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold a DRAWING ROOM MEETING

IN THE FRENCH ROOM,

ST. JAMES'S HALL (entrance from Piccadilly),

On FRIDAY NEXT, OCTOBER 31ST,

From 3 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m.

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

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday, November 6th, when

MRS. EFFIE BATHE

Will give an Address on

'MAN—HERE, AND HEREAFTER.'

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

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

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

CLAIRVOYANCE.

Mr. Alfred Peters has kindly promised to give illustrations of CLAIRVOYANCE to Members and Associates, for a few weeks, on Friday afternoons, from three to four o'clock, at the rooms of the Alliance, 110, St. Martin's-lane, W.C., commencing on Friday, November 7th. Admission fee, 1s. each.

N.B.—There will be no meeting for Clairvoyance on the afternoon of Friday, the 31st inst., the day fixed for the Drawing-room Meeting in the French Room, St. James's Hall.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 5 to 6 p.m. on the same days as are announced for the Alliance

addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any *Member or Associate* of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

SPIRITUALISM versus TELEPATHY.

BY JUDGE DAILEY.

We have received, by the kindness of the author, a copy of an address on 'Spiritism and Dr. Thomson J. Hudson's Theories in regard to It,' by Ex-Judge Abram H. Dailey, which was read before the Psychological Section of the Medico-Legal Society, of New York, of which society the Judge is an ex-president. In this address the author devotes considerable attention to Dr. Thomson J. Hudson's theories, and claims that 'An explanation which does not explain, is no explanation,' or, in other words, that if Dr. Hudson fails in any one instance to account for the phenomena under discussion by his theories of telepathy, suggestion, and the subjective mind, then 'the ghost will be in evidence,' for even Dr. Hudson admits that 'it would be foolish to deny the facts since they can be so easily substantiated.' The Judge says:—

'Dr. Hudson's theory is admirably presented in his works, but he must admit that the whole of his argument is equally as consistent with the possibility of spirit suggestion as it is with that of a mortal. He does not explain the conduct of the medium, nor the source of the communication when there is no visible being present to suggest to the psychic the presence of the invisible one.'

After having had nearly twenty-five years' experience and intimate acquaintance with many mediums, the Judge says that he is unconvinced by Dr. Hudson's arguments, and he relates some striking personal experiences which, in his opinion, cannot be accounted for except by the recognition of spirit agency:—

'Something over twenty years ago, a lady of my acquaintance became conscious of some uncommon manifestations in her presence, and suddenly developed clairvoyant and clairaudient powers. In attempting to examine into the phenomena of the Spiritualists with a view to explain them, and explode the spiritistic hypothesis, I became convinced, by some of the most startling phenomena occurring in my presence, that I was wrong, and like Paul, I asked, "Lord, what wilt Thou have me to do?" The answer came, "Wait, and it will be shown to you." Some days later this lady became entranced in my presence, by what claimed to be the spirit of a man who in this life was a sailor; who during the early part of the Rebellion, had commanded a vessel in the Government service; and who said that he died in the early sixties, of asthmatic consumption, in the vicinity of New York, aged upwards of sixty years. To certain questions which I put to him, he refused to give me answers, but he told me of the place of his nativity, his relatives, many of the incidents and hardships of his early life, of his going out to sea on a whaling ship from New Bedford when a little boy, of the brutality of his captain, of his leaving the ship in a foreign port and being taken up by another captain and taught navigation, and of numerous events in his life. He said he had been brought to the lady medium by a daughter of mine, who had then been a good many years in the spirit world, having died in infancy; and that he came for the purpose of taking charge of the young medium, of giving to me counsel and warnings in so far as he was able, and that thereby he would help me and advance himself spiritually. He made plain to me what he wanted, but he required that I should be as faithful to him as he would be to me; that I should be kind and charitable; and that I should bear testimony to the truth as I found it to be. I have tried to do so, and I shall be astonished to find that I have been deceived and have been misleading others these many years.

'Having now been for so many years living in the midst of convincing phenomena, and having thousands of times been wisely advised and deservedly censured and admonished by this communicator, I did not take any steps to verify the truth of his statements as to his identity, or any of the incidents of his early life, until September, 1901, when I went with the lady medium, who, I may say, is my wife, to New Bedford, Massachusetts, for that express purpose. We

had neither of us ever been there, and had no acquaintances in the town. You will pardon me, I hope, for being a little explicit, for in this experience I am confirmed in my position, and meet the argument of Dr. Hudson and other supporters of the telepathic theory. Having alighted from the train, we stepped aside, and I then said: "Now, Captain, we are in your hands, and we want you to do what you can to verify your statements?" He immediately replied through the medium: "Do you realise what you ask of me? Do you consider that it is ninety years since I lived here; that I went away when a little boy and seldom came back, and never to stay; that I have been now away from here entirely, over sixty years; and that all I ever knew here are dead long ago? Well, I will do the best I can. We lived in a place up back on the hill called Spruce-lane, now Spruce-street; go there." I went to a coachman and asked him if there was a street called Spruce-lane or Spruce-street in the city. He said, "Yes; over back on the hill is a little street by that name." We went then to a hotel and got our dinner, and while there the spirit told us of the name of a former owner, and of the changes that had been made in the hotel. All was true. We then took a coach and drove to Spruce-street. On our way he pointed out, and said through the medium, that where now are paved streets and blocks of houses, there were open lots, criss-crossed with paths, when he was a boy. When we drove into Spruce-lane, he found all was changed; the little house where he said he lived was gone. "Go," said he, "to the graveyards, first to the new one, and look at the tombstones. I will tell you the names before you go of some I knew and who are buried there." He gave us the full names of those persons and the relations they bore to each other. Some of these persons he had mentioned to me in Brooklyn, more than twenty years before. We entered the cemetery and found them as he had given them to us. "Now," said he, "go to the old Second-street cemetery where mother was buried." I asked the driver if there was such a cemetery and he said "Yes." Now, twenty years before, in Brooklyn, he had told me of the sad life of his mother, and of her death in want, before poverty drove him to sea. He spoke of his devotion to her, and that when she died, a friend by the name of Spooner had given her a burial place in his family plot; that stones were erected in the plot with the name of Spooner inscribed thereon, but that only a piece of board with her name was placed at the head of his mother's grave. When we reached the old cemetery, we found it closed by a high fence, and the gate locked, but standing by the fence he pointed out to us, one hundred feet or more away, the place of his mother's burial, and we could read the name of Spooner upon the stones in the plot he pointed to. On our way to the cemetery, he told us that his mother attended a little Methodist church which we should pass, unless it too was gone. Directly afterwards we came to a new but small church, which had succeeded to the old one he had attended. Of that little church he had spoken many years before. We could only remain a few hours in New Bedford, and anticipate going there again to complete the identification of this spirit, whose name while here, was John Taylor, Taylor being a very common family name in New Bedford. The first time this spirit came to me I was alone with the medium, in Brooklyn. His existence was utterly unknown to us. To set the law of suggestion at work, there must be a suggester. Who was the suggester in this case? I claim to have obtained some evidence to corroborate his claim to having once lived in New Bedford. From whose subjective mind came the idea to this lady, of a sailor by the name of John Taylor, who was born in New Bedford, and all this story of his life?

'I have stated a case of facts known neither to the medium nor to any person present; and those facts have, to a certain extent, been verified. Will the doctrine of telepathy account for it? If it does, from whence did the telepathic thoughts proceed? They must have originated in the mind of some absent or present person in mortal form, or from some absent or present being in invisible form. They could not have originated in either the mind of the medium or my own. In the absence of any other known method of communicating the name of this personality, and his having put in an appearance declaring his identity and means of determining it, there is presumption that he is what he purports to be. It is true, the medium was not in her normal condition when he first appeared. The question arises: Is that abnormal condition a manifestation that she is for the time being possessed of a separate intelligence? The fact that truthful statements come through her lips concerning matters of which neither she nor I ever had any knowledge, is very conclusive evidence that the communications are from some other intelligence. If they are not from such a personality, the question is presented: Is it possible that the communication could have originated from any other source? If so, from what source? Has Dr. Hudson anywhere explained? If he can't explain, then the argument is against him and his various theories fail. . .

'One may very naturally suppose, in the case I have mentioned, of our visit to New Bedford, that the return of the spirit to the place of his nativity, where the incidents connected with his early life transpired, many of which were exceedingly sad, would occasion emotions which would be thrown upon the medium. In this case, the medium retained her normal condition, and carried on a conversation with me, she giving utterance to what she clairaudiently received from him. So strongly did she sense his emotions, that she became at times greatly agitated, as a sensitive naturally would, sensing the emotions of one revisiting the scenes of his childhood under such circumstances. As we were turning out from Spruce-lane she suddenly turned and exclaimed, "He says here is where old Aunt Margaret lived, who gave me a sup of milk and a piece of bread and butter when I was hungry." She choked with emotion, and tears were flowing. Similar emotions were manifested at the graveyard, when looking out upon the place of his mother's burial.

'Before we entered the cemetery I have referred to, among the names mentioned by him, of people whom he had known in life, as being buried there, was one by the name of Benjamin Tripp. We found the tombstone containing this name of Benjamin Tripp, jun., not far from the entrance, giving the date of birth as October 19th, 1806, if I remember correctly, and the date of death, August 17th, 1879. I cannot give all the names and incidents from memory, but I have a memorandum of them which is not at hand. We supposed that the Benjamin Tripp whose grave we had found, was the one he referred to, but he corrected us and said, "No, this was the son of the man" he had known, and we presently found the grave of Benjamin Tripp, who was the person whom he had known in early life.'

In reference to the alleged explanation by telepathy of occurrences such as Judge Dailey describes, he says:—

'Dr. Hudson's claim is, that if Jones knew John Taylor in his life-time, and Jones knew Smith, and Smith knew Brown, and Brown knew Green, and Green knew White, and White knew the medium, this linking of minds would account for the correct statements by the medium of the facts given by her concerning John Taylor. Dr. Hudson's claim is, in effect, that it is only necessary that the first-named of all these persons—Mr. Jones—should have known John Taylor, and that the last named, Mr. White, should know the medium. . . . You must bear in mind now that suggestion apparently plays no part in producing the communication, because White is not present; is perhaps a thousand miles away—knows nothing about what is transpiring, and consequently cannot suggest to the medium that she should communicate even the name of John Taylor, or attempt to play the *role* of a sailor. But, in the case I have stated, even White is unknown to the medium, for no person has ever come in contact with her or me who knew or heard of John Taylor. . . . If the illimitable linking of minds, as claimed by Dr. Hudson, is possible, so that they can thus be brought into harmonious connection, then telepathy will deserve to be called Omniscience.

'Telepathy carried to its utmost is only the transmission of thought from one intelligence to another. To account for all such communications involves the necessity of there being several intelligences transmitting the successive statements to the medium, and the medium responding by giving expression in language to them, and they must all be incarnate: otherwise the spirit hypothesis is involved. The most that all the experiments of the Psychical Research Societies have accomplished, is to establish the possibility of telepathic communication between one mortal and another. The moment it becomes the method of communication between a spirit and a mortal, the spiritistic theory is established, and the ghost becomes an important factor. Telepathy—signifying thought-transference—is inapplicable to express the interblending of minds in the manner suggested by Dr. Hudson. That is not thought-transference. It becomes the commingling of the mentalities of several persons, whereby they become, for the time being at least, common, while the mind of the psychic, like a burglar in a man's house, steals and carries away the secret and priceless jewels of his victim's life. There is a little truth, and much error in the idea presented.

'Dr. Hudson's position involves a telepathic linking of minds, in the same manner, measurably, as telegraphic lines are connected, and they thus encircle the world. But the forces at work are entirely unlike. In the one case, an inanimate substance vibrates the sounds of the transmitter's hammer or voice to the receiver at the other end of the line. There are only two mentalities engaged in communicating, one at each end of the wire. One knows just what the other transmits and no more. In the telepathic process, involving the connection of several distinct mentalities, in each instance, according to Dr. Hudson's theory, the psychic becomes in *rapport* with the subjective mind of each person,

out of which he calls forth from the memory of each—and each containing millions upon millions of impressions and recollections—that which now enables a psychic to give to the receiver and all others the name and history of John Taylor, the story of his life and death, and far more—the names, vocations, and relations of hosts of people to each other, who lived in the distant city when he was born. Those present, having never heard of John Taylor, are astonished at his appearance, and after an acquaintance with him of over twenty years, in which time the psychic can hear his voice, and at times discern his spiritual presence, the telepathic theory of Dr. Hudson is submitted as overthrowing the spiritual hypothesis. Quoting a familiar Latin phrase, it is a "*reductio ad absurdum*," . . . and Dr. Hudson, and scientists who support his theory of explaining these remarkable phenomena, must present something more convincing as to the truth of their position, before I shall give up the happy consciousness in which I have lived for so many years, that the spiritual world is around us, and our departed friends are not dead but can come to us.'

(To be continued.)

A NEW SWEDISH MAGAZINE.

Princess Karadja, in conjunction with Miss Lizzy Lind, of Hageby, and Miss Anna Synnerdahl, has brought out the first number of a new monthly magazine in the Swedish language, called 'XX:e Seklet'—the Twentieth Century—and devoted to humanitarian topics, such as peace, vivisection, and political, social, and literary questions; and also to psychology, Spiritualism, and Theosophy. It will be published at 39, Valhallavägen, Stockholm, and the subscription price is 4 kronor, or about 4s. 6d. per annum.

The following words from the programme of the journal contain Princess Karadja's confession of practical faith: 'When theoretical theology is replaced by practical philanthropy, there will be no social problem that Christ's religion cannot solve.' In an article on the formula of the burial service: 'Dust thou art, and unto dust shalt thou return, and the Lord Jesus Christ shall raise thee up at the last day,' she refers to the lack of comfort for the mourners to be found in this idea:—

'What the survivors need is the assurance that the thinking and conscious being, whom they have learnt to love on this little earth, never ceases to exist. Nature never goes backward; why, then, suggest a new material clothing for the soul when it already has one which is fully suited to its new surroundings? I only wish to point out that the spiritual body of which St. Paul speaks in 1 Cor. xv. is not given to us at the last day, for the simple reason that we already have it during our earth life, and do not lose it at death. It is this spiritual body that assimilates the millions of atoms of which our physical body consists, and which causes us to remain the same individual in spite of the continual change of material. Nowhere in Holy Writ do we find it stated that physical death will rob us of this spiritual body. How long shall this dogma force our priests to point down to the dust when we ask for a solution of life's enigma! Every blade of grass that shoots up on the grave proclaims the true Gospel, that God is not the God of the dead, but of the living. When shall that dreadful formula be replaced by the hopeful, comforting words: "From God thou comest, to God shalt thou return, for the love and grace of Christ have cleansed thee from all sin"?''

This magazine also contains articles on Tolstoy in comparison with Nietzsche, on the humanitarian endeavours of the present time, and an illustration of the well-known beautiful picture by J. J. Tissot, the illustrator of the 'Life of Christ,' representing the spirit form of his *fiat*, materialised in company with Mr. Eglinton's control 'Ernest.' We hope that the new 'Twentieth Century' may have all the duration implied by its name.

NOTICE TO CORRESPONDENTS.

No communications can be considered unless they are accompanied by the names and addresses of the writers—not necessarily for publication, but as a guarantee of good faith.

If the return of manuscripts is desired in the event of their not being accepted, stamped and addressed envelopes should be sent with them; otherwise their return cannot be guaranteed.

'COSMIC CONSCIOUSNESS.'*

To understand a book, the first and one of the most important things to do, is to place oneself as much as possible at the point of view of the author. The author of this book looks round upon the world of animated life in which he finds himself placed, and he discovers a great variety of consciousness. He sees not only varying degrees of consciousness, but different orders of consciousness, not gradually merging one into the other in an unbroken series, but constituting, as it appears to him, absolutely distinct kingdoms of consciousness. First, there is 'simple consciousness,' possessed by a large portion, at least, of the animal kingdom, including man. 'By means of this faculty, a dog or a horse is just as conscious of the things about him, as a man is; he is also conscious of his own limbs and body, and he knows that these are a part of himself.'† Second, there is 'self consciousness,' possessed by all mankind. 'By virtue of this faculty,' in addition to all that an animal is conscious of, man 'becomes conscious of himself as a distinct entity apart from all the rest of the universe.'‡ The writer brings forward various reasons for believing that 'it is as good as certain that no animal can realise himself in that way.'§ Third, there is 'cosmic consciousness—a third form, which is as far above self consciousness as that is above simple consciousness.'|| In regard to this, the writer says:—

'The prime characteristic of cosmic consciousness is, as its name implies, a consciousness of the Cosmos, that is, of the life and order of the universe. What these words mean cannot be touched upon here; it is the business of this volume to throw some light upon them. There are many elements belonging to the cosmic sense besides the central fact just alluded to. Of these a few may be mentioned. Along with the consciousness of the Cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence—would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking and more important, both to the individual and to the race, than is the enhanced intellectual power. With these come, what may be called, a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already.'¶

A few interesting paragraphs in the early pages of the book are devoted by the writer to an autobiographical sketch. Like many men of genius and original thought, he was thrown, when quite young, on his own resources, and had no 'advantages of education.' Also, like many of the mystics, he underwent the experience of a sudden 'illumination' or 'vision,' a crisis in his spiritual life. This he looked upon as the birth of cosmic consciousness. The main portion of the book is devoted to brief outlines of the life, experience, and teaching of those whom the writer regards as specially illustrating cosmic consciousness. The first list of fourteen 'Instances of Cosmic Consciousness' is a curious one. It is followed by a list of thirty-five names or initials, 'Additional—some of them Lesser, Imperfect, and doubtful Instances.' It is difficult to see why some names are included, and why others which occur to the reader, are excluded. In the first list are 'Gautama, the Buddha,' 'Jesus, the Christ,' Paul, Mohammed, Dante, Francis Bacon, Jacob Behmen, William Blake, Walt Whitman, Edward Carpenter and others. In the second list are: Moses, Isaiah, Socrates, Swedenborg, Emerson, Tennyson, Thoreau, and others. The omission of certain names from either list, such as the Apostle John, Shelley, Carlyle, Elizabeth B. Browning, Ruskin, &c., is striking; though the writer makes no claim as to the completeness of either list.

From the spiritualistic or from the psychical point of view, the most interesting portion of the book is Part III., 'From Self to Cosmic Consciousness.' 'Cosmic consciousness,' as explained by our author, is the result of what has been called by many names in various ages of the world—The Voice of the Lord of the Old Testament, the Logos of

the New Testament, the New Birth, the Light Within of the Quakers. The writer says:—

'When a person who was self conscious only, enters into cosmic consciousness, he knows without learning (from the mere fact of illumination) certain things, as, for instance: that the universe is not a dead machine, but a living presence; that in its essence and tendency it is infinitely good; that individual existence is continuous beyond what is called death.'*

Again he says:—

'It must not be supposed that because a man has cosmic consciousness he is therefore omniscient or infallible. The greatest of these men are, in a sense, in the position, though on a higher plane, of children who have just become self conscious. These men have just reached a new phase of consciousness. . . . These men, and this new consciousness, must not be condemned, because neither the men nor the new consciousness are absolute. That could not be. For should man (passing upward from plane to plane) reach an intellectual and moral position as far above that of our best men to-day as are those above the average mollusk, he would be as far from infallibility, and as far from absolute goodness or absolute knowledge, as he is at present. He would have the same aspiration to achieve a higher mental position that he has to-day, and there would be as much room over his head for growth and amelioration as ever there was before.'†

In his concluding paragraph the writer says:—

'Just as, long ago, self consciousness appeared in the best specimens of our ancestral race, . . . so will cosmic consciousness become more and more universal . . . until the race at large will possess this faculty. The same race and not the same. . . . The simple truth is, that there have lived on the earth, "appearing at intervals," for thousands of years, among ordinary men, the first faint beginnings of another race; walking the earth and breathing the air with us, but at the same time walking another earth, and breathing another air, of which we know little or nothing, but which is, all the same, our spiritual life, as its absence would be our spiritual death. This new race is in act of being born from us, and in the near future it will occupy and possess the earth.'‡

The book, though it can only be looked upon as an incomplete sketch, is deeply interesting and well worthy of study.

E. T. B.

* P. 63. † Pp. 66-68. ‡ Pp. 317-318.

A PREDICTION FULFILLED.

On the 26th of last month a friend of mine with whom I have had some very interesting psychic experiences gave me a prediction regarding an accident which was going to happen to my second son, who had left home a few days previously to enter Eastbourne College for the first time. She said: 'Arthur is going to meet with an accident.' As he had taken his bicycle with him I feared that he might be riding on the downs near Beachy Head without exercising sufficient caution, so asked, 'Do you think it is a bicycle accident?' The sensitive replied, 'I do not see a bicycle, I only see him falling backwards,' and added, 'Do not be anxious, it will not be very serious, but you will get a shock when you receive the intimation of it.'

The prediction was fulfilled on Saturday last. While my boy was playing in his school house his foot slipped in consequence of someone having thrown a piece of decayed apple on the floor, and he fell backwards with such force that he was unconscious for a few minutes and cut his scalp on the corner of a box, rendering it necessary to take him to a surgeon to have the wound stitched.

Fortunately he quickly recovered from the effects of his fall, so that the result was, as indicated, 'not very serious.' The prevision came to my sensitive friend quite spontaneously, while she was talking with me in my own room, there being no attempt to evoke psychic phenomena. I have hitherto found that visions coming in this manner are more likely to become a reality in the future.

This is a very good instance of a prediction being literally fulfilled, so I send it for insertion in 'LIGHT.'

A. WALLACE, M.D.

October 18th, 1902.

* 'Cosmic Consciousness: A Study in the Evolution of the Human Mind.' Edited by DR. RICHARD MACRICE BUCKE. Philadelphia, 1901 (Only 500 copies printed), pp. 318, 1to.

† P. 1. ‡ P. 1. § P. 1. || P. 2. ¶ P. 2.

THE best way to help another is by suggesting something that will take him out of self.—'Practical Metaphysics.'

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

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SCIENCE IN BLINKERS.

We, at first, thought of entitling this Article 'Nescient Science,' but as that seemed to suggest a denial of science to what is called 'Science,' and as we wished to be specially respectful, we fell back upon 'Science in blinkers,' as that leaves Science in full possession within its limits. We are not in any way about to disparage Science,—quite the reverse:—we are only going to assist Professor Oliver Lodge in his useful attempt to measure its blinkers.

By the way, blinkers are possibly very useful things. They suggest, 'This one thing I do.' They shut out superfluous things: they exclude distractions: they keep the horse or the ass on the plod, along the selected road. The trees, the river, the far-away hills, the birds, the gorgeous sky, might only distract attention, or make the creature nervous: and the kindly blinkers, in shutting out all these, keep the creature sober, conservative, confident and absorbed. And what is true of the horse, the ass, and the road, is true of the laboratory, the microscope, and the dissecting table.

The man of science cannot attend to everything. If his subject is mud, he finds it very deep, and he cannot also study mind. If it is the body, he finds it endlessly complex and subtle, and he would only be bothered and confused with the search for a soul. So, all along the line of scientific research, there is a great opening for blinkers,—for the present.

Professor Oliver Lodge, in the very excellent new 'Hibbert Journal,' draws attention to all this, but he does not say 'blinkers': he only says that 'modern orthodox science shows us a self-contained and self-sufficient universe, not in touch with anything beyond or above itself—the general trend and outline of it known: nothing supernatural or miraculous, no intervention of beings other than ourselves, being conceived possible.' But that is a clear case of blinkers. Science is concerned with its own road, and we agree with it that, up to a certain stage, it is highly necessary to keep it undistracted, and not to make it nervous. It has plenty to do, to pull the market-cart along the muddy road: and if it knows nothing of the river and the sunset and the birds and the

Sweet fields beyond the swelling floods,

we must not mind its denial of them, or its acting as though they did not exist. But it is of very great importance that we should know why this is so, and very clearly see that it is a case of blinkers.

Professor Oliver Lodge, in a passage towards the close of his Article, puts the alternative, as between Science and Faith, in a way that is at once simple and exhaustive. He says:—

The root question or outstanding controversy between science and faith rests upon two distinct conceptions of the universe:—the one, that of a self-contained and self-sufficient universe, with no outlook into or links with anything beyond, uninfluenced by any life or mind except such as is connected with a visible and tangible material body; and the other conception, that of a universe lying open to all manner of spiritual influences, permeated through and through with a Divine spirit, guided and watched by living minds, acting through the medium of law indeed, but with intelligence and love behind the law; a universe by no means self-sufficient or self-contained, but with feelers at every pore groping into another supersensuous order of existence, where reign laws hitherto unimagined by science, but laws as real and as mighty as those by which the material universe is governed.

As to both Science and Faith, however, Professor Oliver Lodge makes a significant suggestion. He thinks both are only on pilgrimage. 'The term "Theology," as ordinarily used, signifies nothing necessarily ultimate or divine; it signifies only the present state of knowledge on theological subjects: and similarly the term "Science," if similarly employed, represents no fetish to be blindly worshiped as absolute truth, but merely the present state of human knowledge on subjects within its grasp, together with the practical consequences deducible from such knowledge in the opinion of the average scientific man.'

He even goes so far as to select such highly critical subjects as the scene at the Baptism of Christ, the Transfiguration, the signs at the Crucifixion, the appearances after death, and the Ascension, and to say of these, 'May it not be supposed that neither orthodox religion nor orthodox science has said its last word on these questions!'—a fruitful remark, especially when we take it in connection with another remark, that the benefit conferred by Science upon Theology will probably not always be that of 'a clearing and unloading process'!

This benefit conferred upon Theology by Science is now fully admitted. As Professor Oliver Lodge reminds us, it has freed Theology from slavery to the letter of the Bible; it has cleared out a good deal of doubtful doctrine, and it has reduced the area of the miraculous and the incredible. But now, in its turn, it needs to be influenced by Theology,—a great Science, in itself, rightly understood. That may come, but at present it cannot be called friendly to that for which Theology vitally stands. That may be, and probably is, because Theology is still discredited with its superabundant and unacknowledged survivals, and perhaps even more because its expounders have failed to understand its message and its sacred books. If the men of Faith would drop their nonsense about infallible revelations, now impossible, and ancient miracles, never again to be repeated; and if they would bring their entire testimony and link it on with modern knowledge and present-day happenings, Science might venture to take off its blinkers, and might discover, to its great gain, that not only are there more things in heaven and on earth than were ever dreamt of in its philosophy, but that all these undreamt of things throw a glorious light upon every one of the things it ever believed or thought it knew.

INSIST on yourself; never imitate. Your own gift can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous, half possession. That which each can do best none but his Maker can teach him. No man yet knows what it is, nor can till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, Washington, or Bacon, or Newton? Every great man is unique.—EMERSON.

PHYSICS AND METAPHYSICS.

Several recent correspondents have referred, although in different ways, to 'science' in connection with materialisation and other psychic and spiritist phenomena. The most usual meaning of 'science' is physical science, but scientific research has reached a point at which we must seriously consider whether it is not, perhaps without being aware of the fact, overstepping the limits of physical science properly so-called. It is certainly asked to do so when it is appealed to, as on p. 492, for an explanation of the phenomenon of materialisation.

In my recent papers published in 'LIGHT,' I have endeavoured to make two things clear: first, that phenomena occurring on any plane of perception must be explained according to the laws of that plane; and secondly, that the laws of the different planes run parallel, though not identical, in each. I also show that 'objective' and 'subjective' are but comparative terms incidental to any particular plane of perception. What is subjective on our material plane may be objective on the higher plane to which it belongs. The error lies in applying the term subjective as though it meant illusory. A subjective phenomenon is not necessarily a hallucination. (See especially 'LIGHT' for July 19th.)

It is useless, then, to seek the explanation of any phenomenon in the science of a plane different from that on which it occurs. When we talk about the 'World of Science' we are apt to mean physical science—the science of the material plane. Even here, we have to classify phenomena and processes, and we cannot separate a chemical compound into its constituents by the same physical laws by which we separate gold-dust from powdered quartz. 'Science' is, however, enlarging its boundaries, and applying analytical methods to metaphysical subjects under the name of psychology. But at present it has only pursued this study as far as concerns the working of the individual consciousness, in which it recognises various planes of sub- or super-consciousness, to which it attributes most of the phenomena upon which Spiritualists rely as proving spirit return.

Each branch of science pursues its investigations to a certain extent independently, and as though other branches had no existence; but the time comes when these branches, like colonies, meet, and there is a conflict which ends by the delimitation of a more or less 'scientific frontier.' Animistic psychology has not yet recognised its limits, and considers the whole spiritual continent as its own, ignoring the workers in other fields of which it has not yet taken cognizance, and does not officially admit the existence.

Nevertheless, the pages of 'LIGHT' teem with typical and apparently fully authenticated examples of spirit return, in which the chance of their being freaks of a deceptive layer of consciousness is reduced to vanishing point. The only means we have at present of studying these phenomena is by questioning the manifestants themselves. This has repeatedly been done, and several excellent explanations of materialisation have appeared in back numbers of this journal. (See, for instance, January 12th, 1901.) Possibly an idea of the nature of the process (including dematerialisation, and the passage of matter through matter) might be obtained by taking as a parallel the way in which lines of magnetic force may be rendered visible by strewing iron filings on a piece of paper held over a powerful magnet. The filings arrange themselves according to the pattern formed by the lines, and when the filings are removed the lines again become invisible to our ordinary senses. By repeating the process they can be re-materialised in the same form as before. Every material object may be supposed to have a counterpart, whether of something that appears as matter on another plane of perception, or perhaps, in the last resort, pure force; we cannot define it in the phraseology of physical science. But on this structure, whatever its nature, is built up the material body out of material atoms, and probably the psychic, etheric, or other interior bodies out of the corresponding analogue of matter; and on whatever plane it manifests it will clothe itself with atoms capable of rendering it perceptible on that plane, but, of course, only to beings whose senses function on the same plane. This, I think, is as near as we can get to a scientific explanation in brief, and it does not appear to put any

greater strain on the imagination than do vortex atoms, ions, or other hyper-physical conceptions of modern science, moulded on ancient wisdom.

The tendency of mutual antagonism between various branches of knowledge, when pushing into new fields, is well described by H. Croft Hiller on p. 484. Just as physical science has held its own against theology, and forced the latter to enlarge its views, so metaphysics is asserting itself against (or alongside) physical science, and Spiritism must hold its own alongside of animistic metaphysics; not in the sense that these various branches must exclude each other, but that they must recognise each other as different rounds of the scientific staircase leading up to the Palace of Truth, and that from each successive landing a wider view of the universal creation is obtained than from those below. If Science chooses to enlarge her bounds so as to adopt, one by one, all the conclusions of Spiritualism, let us be well content, even though she should arrogantly claim to have 'wrested the domain' from the patient workers who have cleared and cultivated it.

J. B. SHIPLEY.

'DOCTRINE AND LITERATURE OF THE KABALAH.'*

That there is any large number of minds interested in this very recondite subject is to me very doubtful. Nevertheless, these are times in which all ancient subjects in literature, as well as in art, are eagerly sought for; as there is certainly a strong tendency in students of all branches of knowledge to 'hark back,' as it were, and to examine the very earliest 'experts,' as they would be called now, in all varieties of special information. It may be, therefore, that these are favourable times for Mr. Waite to publish his admirable digest of that mysterious book, 'The Kabbalah'; the very name of which breathes magic, and seems to fill the mind with mystic imaginings, the word 'Kabbalah' itself being cryptic to most people, and, like a symbol in a chemical formula, necessary only for the initiated to interpret. Nevertheless, we are told by Dr. Henry More, the great theologian of the seventeenth century, that the Kabbalah is *the* key to the Scriptures. It is clear, also, from the list of eminent men, who, as recorded by Mr. Waite, were engrossed in its study, that it has been a subject of extreme interest and of paramount importance.

Mr. Waite is so well-known for his profound studies in kindred literature that it goes without saying, that he is certainly one of the most competent authorities who has lately paid attention to this strange old Bible.

I do not propose to give a Synopsis of the book, as that might tempt some unstable characters to quote words and phrases, in which they might rest without further inquiry. If we consider what the Kabbalah is in a literary sense, we find that it is an esoteric Hebrew Scripture, as little generally studied by the ordinary Jew, as is the Apocrypha by the ordinary Christian, though it may be held in more respect—for it is looked upon as of Divine, though complicated origin.

Mr. Waite gives as much of its history as it is possible to know, and he quotes all the great writers who have, up to modern times, specially investigated it, from a purely literary point of view, separately from those, who, as real students, studied the important or mystic side. Unfortunately in many cases, *this* side has also had its disadvantages, for there is a fatal charm in the very letter of the Kabbalah, that has led many acute and powerful minds to burrow so deeply into the fascination of the reading and information by the strange art of permutation, performed by the methods of *Gematria*, *Notarikon* and *Temura*, that they have rested there and become mere letter students. Hence, and in other ways, has come the distaste of the general public towards the 'Kabbalist' of the time, as a useless member of society, always studying to no purpose: and this is somewhat a true criticism, for such Kabbalistic study neither advances the student nor anyone else; it is a wealth of 'curious' knowledge that leads directly nowhere.

* 'Doctrine and Literature of the Kabbalah.' By A. E. WAITE. Theosophical Publishing Society. 7s. 6d.

I may state that the mystic Kabalah is chiefly for private study under the direction of an Initiate. It is never used for public instruction or read to the Congregation at the Synagogue. The 'Talmud' or law, containing our Old Testament, is the Jew's Bible. The 'Massorah,' which has been recently translated by Dr. Ginsburg for the first time into English, is a mammoth enterprise, being neither more nor less than the translation from the Hebrew and Chaldæic text of the vast literature comprised in the marginal notes and commentaries of the most distinguished Rabbis of the period for centuries, side by side, with the original text itself. This, however, is chiefly a book of reference, which should be of immense value to Biblical scholasticism. The Kabalah, then, is altogether different literature, and of different authority, from the Talmud, or Torah—the Law and the Prophets, and from the Massorah, the volume of reverent criticism of these books by the great Hebrew priests.

The Kabalah is truly the mystic Scripture which in symbol and allegory relates to the *creative processes* which have been universally observed by the introspective eye when searching the Microcosm of the re-generated or illuminated Man. Such seers see the re-creative processes, as analogous to the original creative, psycho-spiritual processes of human evolution from this life *back to its zero*, whence, and whence only, it is able to retrace, without further fall, on and forwards, thus to realise the Divine Image and to immortalise its Correlate by re-assimilation. This great work is the one considered in the Kabalah as the 'magnum opus' of man. To understand the Kabalah experimentally is, therefore, the understanding of the Initiate, and it is no wonder that those great master minds of antiquity and of the Middle Ages, the Alchemists, deeply revered the revelation vouchsafed by masters who had preceded them.

Less comprehensive minds have doubtless been led into the astral mazes which are undoubtedly to be found in its pages. We are told that the mind always finds that which it seeks; and magical evocations, the making of Pacts and Talismans, will reward the search of those who, unhappily for themselves, think that in these Kabalistic bye-ways they will find Wisdom. It will, however, confirm the spiritualistic belief in the powers of the air, and in the existence of elementary and sub-mundane spirits, in which belief the Spiritualists, as 'children of light,' are wiser than is the *dis*-belief in such beings by the children of this world, whom I think it is not rude so to call the noted and un-noted scientists of to-day. Let Spiritualists take heart; their wisdom in this way, at all events, will ere long be patent to the world.

The Kabalah opposes the prevalent ideas of some Theosophists, Christian Scientists, and others, that evil is a mere negative of good; for it affirms that the existence of the Heavenly Hierarchy, as well as the Infernal one, and their various abodes, are not abstract either way but realised!

Mr. Waite gives comprehensive information not only of the Kabalah itself but of the varied knowledge concerning it, in a manner never before brought to the general reader. He is one of those writers who is honourably careful, while quoting, to acknowledge all his sources of information. It may be thought that this is simply a duty which is always performed, but, indeed, it is not. Our transatlantic 'mystic' writers, as well as others even in this country, seem to imagine that the omission of inverted commas for borrowed thoughts, and even identical words and phrases, passes unnoticed! Such omission is, to me, an unpardonable literary crime, which goes unpunished—as far as one knows—but perhaps not! On the other hand, Mr. Waite's work, by his careful attention to such literary law, has the great merit of helping on the student to all the matter, at least by name, consulted and studied by himself, so that besides the volume in question, the reader is put in touch mentally with a mass of literature in itself an education.

Before closing I will venture a few words respecting another volume lately published and also lately reviewed in the pages of 'LIGHT,' because, able as was the review of the 'Book of Mystery and Vision,' it did not appear to me to touch on the points that make this work specially congenial to the spiritual minds of doubtless the largest portions of the readers of 'LIGHT.' That work *might* appear to some but

as a luminous rhapsody; but I am persuaded that many would feel they were following the thoughts of a rare mystic, an Akasic vision portrayed from a transcendental standpoint—that is, as the Platonist phrase goes, 'with one foot over on the further side of things,' while, continues a thoughtful mind in writing to me on the subject, 'in view of the promised advent of a re-created kingdom not yet attained.' 'Is this thy promise to redeem the House?' says Soror Stellifera (p. 113). The wonderful position of the poet, most solitary and inexpressibly sad to the human mind, is the standpoint of this touchingly grand, remarkable work, showing as it does a very near *rapport*, not with the vision only, but with the *things* of which the vision is but a reflection—'not looking, therefore, only on the lower Astral Circuit, but in view of the pure, uncreated nature, the free ether in which are all things potentially, but which are as yet undefined, this position accounting doubtless for the vagueness of certain stanzas. A remarkable presentment to me of such experience as seems almost isolated in these days.' To me also! but it is good for us all to be lifted by the finer minds of others, to breathe the purer atmosphere which is always *there* ready for those who think of their soul's health.

With regard to the word 'vague' as generally applicable to mysticism, it is so, but it should not be. The vagueness lies in our understandings and in our own seership. The mystic world is the world of true light and of transparent clearness and most solid reality. Its lack of these qualities, to us, is simply always that the cloud rests still on this side of the tabernacle, and we are not yet able to see as we shall see.

ISABEL DE STEIGER, F.T.S.

'AVENUES TO HEALTH.'*

This work differs from other health manuals in that it does not confine itself to any particular cure, system of diet, or manner of life. Its aim is rather to help the reader to help himself—to place before him details of the various treatments that have from time to time been advocated with a view to their being personally tested, and adapted to individual needs. The author, a well-known athlete and university coach, displays a wide knowledge of modern health literature, and he seems to have tried with varying results many of the cures he describes or criticises. He believes health to be within the reach of all, but at the same time he is careful to point out that the same method does not suit everybody. Each must find his own avenue, both physical and mental, and each must choose his own way of walking in it. The selection, it is insisted, should be made while we are well, and not left until ill-health compels it. He thinks, among other things, that we eat too fast and too frequently, and he would like to see us, as a race, less active and more meditative. We take too many drugs, and are content to allow symptoms to be treated instead of causes. He divides his book into six parts, and the chapters range from 'Simple Tests of Perfect Health' to 'Hereditary and Self Dis-respect.' There is also a table of food values, and much interesting information upon the therapeutic value of music and sounds, light and colour. Too much must not be expected or undertaken at first; gradual beginnings under easy conditions are the essential features of a successful cure. Many avenues are offered, but strong emphasis is laid on the mental avenues because they are new to most people, and often ignored by physicians.

The book is a very suggestive one, and likely to interest the chance reader as well as the invalid. It contains a comprehensive index, and promises of other volumes bearing upon the same subject.

A. B.

* 'Avenues to Health.' By EUSTACE H. MILES, M.A. Publishers, Swan, Sonnenschein and Co., Limited.

RELIGION is aspiration, in the noblest sense of the word. This we understand to be the true import of religion, shorn of its accidents and accessories; it is that which obtains in all stages of worship and devotion, from the lowest to the highest.—F. STALL PATTERSON.

THE DOUBLE.

BY PROFESSOR WILLIAM DANMAR, OF NEW YORK.

TRANSLATED AND SLIGHTLY ABBREVIATED FROM
'SPIRITISCHE RUNDSCHAU.'

'Doubles' (*Doppelgänger*) are those phantoms which appear to persons spontaneously, and which strongly resemble some acquaintance or even the observer himself, and after perhaps giving some warning, or intelligence of a death, disappear as suddenly and mysteriously as they came. They only differ from other unlooked-for spirit materialisations in that they are the counterparts of *living* personages, and this is the reason they have been called 'doubles.'

A hypothesis has been started, to which the designation of 'Animism' is wrongfully applied. With this hypothesis our adversaries, who can no longer deny the fact of the 'double,' seek to account for it, so as to avoid the spiritistic explanation. 'Animists' lose themselves in extravagant theories of exteriorisation, &c., which to sober-minded thinkers, who have had some experience in facts of this description (which Animists, as a rule, have not), appear to be founded on prejudice and the wildest imagination.

As a positive Spiritist (in the empirical sense) I will mention some well-established mediumistic facts, which prove that, according to all the rules of empiric induction—which alone can be the umpire in such cases—the phantom-like 'double' should be reckoned as belonging to the class of mediumistic spirit manifestations which we designate 'materialisations.'

Every materialised spirit bears some sort of resemblance to the medium, to whom the medial substance is due, and it is not unjustifiable to say that in a certain sense such materialisations are doubles. . . . But here certain difficulties appear; with female mediums occasionally male figures with beards, as well as children, materialise, bearing no resemblance to the medium. But I do not confine myself in my argument to the official medium, but include the *medial substance*, which is taken from the members of a séance, of whom the official medium is only one, though the most important; and of which each member contributes a portion according to the degree of his medial power.

Séances at which from three to five materialisations take place simultaneously are usually composed of sitters free from scepticism, who are in the habit of sitting together and who are nearly all mediums. In séances of this description the number of different materialised forms appearing at the same time has even reached to eight, which is the largest number I have ever known. It is also necessary for such results that the two sexes should be nearly equally represented, and thus the conditions for multifarious *Doppelgängerei* are given, since the material at hand renders possible many combinations and empowers the spirits to appear much more like themselves.

At séances where the results depend on only one or two mediums, the resemblance of most of the materialisations to the medium is so striking as to have frequently led to suspicions of the medium. Sometimes, however, there is a great resemblance between the materialised form and one of the sitters, who is not acting as a medium. In some séances with Mrs. Caffrey, a materialised spirit frequently appeared close to me, resembling me so nearly, even in dress, that it was difficult to distinguish one from the other. But in this instance I must remark that the form said he was my brother, who died as an infant and, therefore, was naturally like me. He gave his name as '*Fritz*.' I sceptically remarked that my brother Fritz was still alive, when from the cabinet I was told that I had two brothers with this name. I asked my living brother Fritz if he knew anything about this, and he told me that the baby before him was christened Fritz and died soon afterwards, and when he himself was born he received the same name. So now I have two brothers of that name, Fritz No. 1 and Fritz No. 2.

This likeness of the materialised form to the medium is not confined to the appearance alone but shows itself also in the temper and intellect. . . . The resemblance in

the *Doppelgängerei* is therefore not only in the outward form but extends to the inner organisation of the medial substance employed.

Organisation.—In this lies the explanation of this phenomenon. According to what we are able to observe ourselves, and what the spirits tell us about it, we should not look upon the 'medialum' as an inorganic substance, which lies as an invisible, loose mass in the cabinet, and can be used by the spirits to materialise some portion of the body at will; but as a part of the medium's organisation, which is drawn from him by the spirits, and may be, therefore, called 'exteriorisation' as far as it is connected invisibly with the remaining portion. With a medium for materialisation, this portion of the body which the spirits extract from him as 'medialum' is more loosely connected than with other people, and in the trance condition especially so. . . . 'Medialum' in living persons is no absolutely defined substance, but may be drawn from mediums in different degrees of materiality. . . . Sometimes even the whole substance of the medium is used, in which case the manifestation is called 'Transfiguration.' When this is seized by a sceptic, a supposed 'exposure' is the result.

Observation further teaches us that the 'medialum,' which, therefore, is almost in the form of the medium, must be so porous and elastic that a spirit can penetrate it and force its own form into it. If he desires to prove his identity, he establishes himself firmly and quietly as though he concentrated his whole will power on this transformation. Before our eyes the spirits change from one materialisation to another, as while one departs out of a visible form another takes possession, so that sometimes in the place of an old man appears a youth. Before we recognised the fact that this was an actual change in the spirits, we thought that the spirit manifesting could assume any form he liked. The resemblance of the form—which is really a combination of the spirit and the 'medialum'—to the spirit himself is often sufficient for its identification, but is rarely so complete that no trace of the medium remains. This is the reason why one and the same spirit materialising with different mediums shows a difference in some details, and thus identification is made more difficult.

The observation of facts forces us to the conclusion that the spirits combine at the same time the 'medialum' from several mediums, and thus obtain more power and freedom in the forms; while some phenomena seem to show that 'medialum' must be present not confined to one particular organisation alone. Here much is left in doubt, for research into the invisible is a very difficult matter.

Now there is one well-established fact of great importance. In experiments with paraffin wax, which will doubtless be familiar to my readers from accounts they have read, if the skin of the medium's hands is wrinkled the same will appear in the impression of the spirit hand on the plaster of Paris cast, though in every other respect the hand is different from that of the medium. The spirits are satisfied if they can reproduce the general form of the hand and do not attempt, or perhaps they cannot, transform the skin of the 'medialum.' In this kind of phenomena we may also remark that when a medium for materialisation has neglected to shave himself, and a fair lady spirit materialises and is kissed by a friend, the roughness of the skin is frequently noticed.

The resemblance of the manifesting spirit to the medium is due, therefore, to these circumstances, and is often carried to such an extent that it may be called '*Doppelgängerei*.' * I have myself no personal experience of spontaneous or unexpected '*Doppelgänger*,' but I find, in accounts which I have read, several points of resemblance between them and pre-arranged materialisations. They are these—firstly, the person of whom the '*Doppelgänger*' is seen is usually in a trance-like condition; secondly, the '*Doppelgänger*' is never seen in full daylight; thirdly, the appearance only is seen for a few minutes; fourthly, the '*Doppelgänger*' rarely speaks; fifthly, it is often seen at the same time by

* I have retained this German word, as well as 'Medialum,' as being more expressive than any equivalent I can find in English.—Tr.

several persons; and sixthly, it has been observed to vanish apparently into the ground. All these peculiarities are common to 'Doppelgängern' and to materialised spirits at our séances.

But now as to the saying that 'without a medium there is no spirit manifestation.' In the case of the unexpected 'Doppelgänger,' who is the medium? From the above observations it is evident that the medium is the very person the phantom of whom, on account of its resemblance, is called a 'Doppelgänger,' though in some cases this theory presents difficulties. Herr Oscar Mummert, in the July number of this journal ('Spiritische Rundschau'), narrates an instance in which the Doppelgänger of an artist was seen by the artist himself. Herr Marzahni (the artist) has said nothing as to whether on his homeward walk he fell into a dreamy, trance-like state. He was the medium. This theory has a broad, empirical basis; while the animistic theory of the exteriorisation of his own soul is based solely on groundless speculation. If this latter were true, Herr Marzahni must have possessed two souls when the 'Doppelgänger' was seen by him—one in the body which observed, the other outside the body which had the power of acting and of closing a door, which, according to all previous definitions of the soul as an 'immaterial being' or as a 'faculty of the nervous system,' it could not do. 'Doppelgängern' perform actions which require a material body, therefore they are materialisations! Herr Mummert would have been inclined to this view if the question of mediumship had not puzzled him.

'Extra mediumistic' ghostly manifestations (Spukvorgänge) are those seen and spoken of by persons who are not aware that mediumship is the basis of all spirit manifestations, and who, therefore, do not look for any medium. At the present time we are justified in asserting that there are no 'extra medial spooks' but that every real apparition has its medium.

It may be said that the person whose double is seen has no knowledge of his being a medium. Perhaps this was the one and only time he functioned as a materialising medium (for which purpose it was not absolutely necessary that he should be unconscious), and it was only this once because his spirit friend knew of a great danger which was likely to befall him, and in his anxiety to give him a warning demonstration, exerted his utmost power to do so. It is very rarely that such efforts succeed. That in cases of this kind the fact that a strong resemblance exists between the materialised form and the unconscious medium coincides with what we observe in our séances for materialisation, for the weaker and less practised the medium, and the smaller the séance, the greater is this resemblance. The preponderance of the individuality of the medium over that of the spirit is at times carried so far that the combination speaks in the name of the medium, in the first person, and the spirit cannot overpower the Ego of the medium, and this is sometimes the case with 'Doppelgängern.' Cases have been known where the resemblance to the medium was so strong that even convinced Spiritualists have doubted whether the latter were not guilty of trickery; in one case in particular known to me the spirits actually brought the medium out and placed him by the side of his 'Doppelgänger.'

M. T. (Tr.)

PSYCHOMETRY BY MR. A. PETERS IN BIRMINGHAM.—A correspondent reports the visit of Mr. Peters, on Sunday and Monday last, to the Birmingham Spiritual Union, when he gave two striking addresses, which were followed with a number of illustrations of clairvoyance and psychometry of a remarkable character, the descriptions being all recognised and greatly appreciated by crowded audiences. 'A new departure was made on this visit and instead of collecting articles from the friends in the presence of Mr. Peters, they were taken indiscriminately from the audience before he came into the meeting room, and when Mr. Peters took up an article as a test, in no case did he ask for identification of the owner until after the description was given. This created much greater interest and proved that it was not necessary to couple the articles with their owners in order to collect the influences prior to giving the description. Mr. Peters is indeed a remarkable medium, and I think when a person is working honestly in a true cause he is entitled to encouragement.' The course adopted in this instance may be a 'new departure' in Birmingham, but it is the custom in many séances in other places.

TRANCE MEDIUMSHIP.

Mr. A. K. Venning's letter on this subject emphasises a point of immense importance to the future of the spiritualistic movement. I do not wish at all to touch in any way on the particular communication that the writer refers to, my only desire being to point out that the note of warning as to the reliability of the utterances given by the trance medium in the trance state is very necessary in the interests of the spiritualistic movement. Primarily, the main and leading idea of Spiritualism is that death is not a cessation of individual existence, but a transition from one condition of being to another. Consequently, the Spiritualist believes in the infinite progression of man. In this sense, Spiritualism is the basis of all the religious systems of the world. So far, so good. But when one tacks on to this lofty conception a lot of confused ideas which have very little connection with it, the sceptic is justified in subjecting these ideas to the strict canon of reasoning, and rejecting them if they are found wanting in common-sense.

The phenomena of trance mediumship are wonderfully perplexing. To hear a person in an unconscious state giving utterance to thoughts that in his normal state he is more or less incapable of expressing, is at first sight a marvellous thing. And when one is told that he is controlled by 'spirits,' one naturally jumps to the conclusion that 'spirits' must be wondrously clever to do that; that since they can do that they can do everything, and know everything; and that a mere mortal must be surely presumptuous to question the truth of what the 'spirits' say. Alas! this is a state of mind that cannot last long, for the 'spirits' will flatly contradict each other, and the mortal is driven back to choosing between them, and is landed just where he started, in the necessity of using his own judgment, weighing evidence calmly and dispassionately.

In a remarkable book called 'Antiquity Unveiled,' there is the most astounding procession of spirit controls that I have ever come across. All these spirits, supposed to be of the very highest rank, are unanimous in condemning Christianity as a fraud and Jesus of Nazareth as a myth. I turn from this book to another that was given by trance mediumship—'Hafed, Prince of Persia,' in which the controls emphatically declare the existence of Jesus as an historical fact.

I am not decrying trance mediumship root and branch, but merely pointing out that what is seen and heard and said in trance is not necessarily to be relied upon, unless the sensitive has been thoroughly trained and disciplined. And therefore I endorse Mr. Venning's salutary warning.

ARTHUR LOVELL.

5, Portman-street, W.

After reading the article on 'Trance Mediumship,' by 'A. K. Venning,' I should like to say I quite agree with him that a great many of the communications through mediums are telepathic, but why he should receive some as coming from spirit friends, and disbelieve the one purporting to come from Henry Drummond, is rather difficult to understand, but it seems as if your correspondent is partial to the late Queen, because she was Queen. We all know that Royalty is no more than others in the spirit world, and there would be no exception to our late Queen. We honour her by saying she was a good wife, mother, and Queen, and all praise is due to her for being so, but we can hardly suppose that there was nothing in her life here which she would regret when she came into the spirit world. What the Christian Church too often looks upon as trifling sins, such as pride and selfishness, are regretted in spirit life as much as some other sins which are here regarded as more appalling. This is not felt as it should be, even among Spiritualists. Position is respected more than person, whereas we should be respected for what we are and not for what we have and hold. As to the child being the symbol of Royalty, did not Christ say, 'Whosoever shall humble himself as a little child, the same is the greatest in the Kingdom of Heaven'?

M. J. ANDERSON.

32, Leamington-road Villas,
Westbourne Park.

IF NOT, WHY NOT ?

If spirits of one class can manifest their presence to, and exert an influence over, the people of this world, why may not spirits of all classes do so? If 'evil spirits' return why may not good spirits do likewise? Are the good denied the liberty which those who are not good are permitted to enjoy? Why is it that so many persons credit the Devil with well-nigh omnipotent power to deceive us, but refuse to believe that the God of Love permits His ministering spirits to respond to the cry of those who sincerely ask for spiritual guidance and comfort? These questions are propounded as the result of reading the following true story which appeared in 'The Sermon' for September last:—

'A young lady of Toronto, formerly a Presbyterian Sunday School teacher, who has recently developed mediumistic powers, and is well-known in Toronto spiritual circles, was recently visited by her former pastor.

"Why," said he, with great astonishment in his voice and manner, "I hear you are a medium!"

'She neither affirmed nor denied, and when he expressed a doubt about mediumistic power she asked him: "If I were to tell you of your friends, whom I had never seen in the body, their names, character, appearance, and about whom I could have learned nothing through ordinary channels, what would you say?"

"I should say it was of the Devil," said he emphatically.

"Then you believe that the Devil and evil spirits can communicate with men in the body?" she asked.

"Assuredly so," he replied.

"And you do not believe good spirits can communicate with men in the body?"

"They cannot do so," he affirmed.

"Then," said she, "I am afraid I am going to be wicked, for when I die I'm determined to come back and communicate with my friends, and if the wicked have more privileges than the good, I'll be wicked."

'We have heard no later reports of the clergyman, and do not know whether he has recovered or not.'

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.

Robert Owen.

SIR,—I ask permission of your courtesy to address through your columns the readers of 'LIGHT,' many of whom I know have been, and are still, interested in the socialist and co-operative movements in this country; and probably still more interested in Robert Owen, the veteran Socialist, converted in his old age to Spiritualism.

I am now engaged on a study of Robert Owen's life, with the view ultimately of writing upon the subject; but I find myself hampered by the difficulty of procuring the necessary material. Will you allow me to make it known through your columns that I shall be glad of the opportunity of borrowing or purchasing any of Owen's works, or any books and periodicals bearing upon his life? I particularly want MacNab's Report on New Lanark, or any other matter bearing upon the New Lanark experiment; any works describing the experiment at New Harmony; the later volumes (third series) of the 'New Moral World,' and 'The New Existence of Man upon Earth.'

If any of your readers have these or other works of the kind which they are willing to part with, temporarily or permanently, I shall be much obliged if they will kindly communicate with me at the address given below.—Yours, &c., FRANK PODMORE.

6, Holly-place, Hampstead, N.W.

'Is There a Hypnotist in Glasgow?'

SIR,—Can any of your numerous readers inform me if there is any professional hypnotist in Glasgow? A friend of mine was cured of epilepsy by a hypnotist in America. I have heard that there is one in Glasgow, but I have been unable to trace him. I am suffering from epilepsy myself, and would like to see if hypnotism could cure me.

'REX.'

'To Cast Out Devils.'

SIR,—I shall be obliged if your correspondent who writes in reference to 'The Spiritual Brotherhood Church' in Brixton will explain exactly what is meant by 'to cast out devils.'

I enclose my card.

'INTERESTED.'

Fools and Fooling.

'There are many thousands of other fools in the country, but we do not intend to waste our space on them.'

SIR,—Thus was dismissed with ignominy an attempt of your correspondent, 'T. W. H.,' to elicit psychological instruction from a popular scientific journal which encourages inquiry concerning technical and scientific matters, in order that knowledge may be gained by mutual intercourse.

Now, sir, if the question had been put within the groove to which scientific infallibility has assigned what it dubs 'Psychical Research,' then would have followed copious disquisitions about brain mechanism, obtained much from torturing dogs and monkeys; and ignorance about mind and its receptivity would have been carefully concealed by a fog of words.

For fifty years and more since the time of Faraday, and the skittles he put up to knock down in his own way, I have been observing prejudice so rooted in what is called scientific intellect that it has obstinately refused to consider evidence—masses of it amounting to irresistible proof—that the so-called dead, under conditions of which much, very much, is not known nor understood, do communicate with men prisoned in that muddy vesture of decay which doth so closely hedge us in. Shakespeare knew this. It was known to Socrates, to all the Prophets, to the greatest of all—Jesus—and to Siddartha Gautama. In our times we have witnesses of a character for discerning truth, and telling it, of surpassing merit. Anyone, then, who is approaching the subject I am writing of, with a mind fairly open to conviction, can read what Stainton Moses, Robert Dale Owen, Laurence Oliphant, and hosts of 'good men and true' have deposed as to persistence of intelligent personality and individuality after the change called death. Ignorance can only come of a disinclination to consider the matter, inherent in some natures, and often the result of habit, careless about things which have not an appearance of immediate gain or loss.

And now about 'Fools' and fooling. Abraham Lincoln said exhaustively: 'You can fool some of the People all the time. You can fool All the People some of the time; but you can't fool All the People All of the time.' The great mass of mankind all over the world, during all its history, have been conscious that death is followed by another sort of life. Dr. Johnson said, 'All the reasoning is against ghosts; but all the experience is for them.'—Yours, &c.,

GILBERT ELLIOT.

Highfield, Mottingham,
Kent.

Thought Transference.

SIR,—A few years ago Mr. and Mrs. Baldwin gave the following entertainment in almost every large town in the three kingdoms.

The public were invited to write any question, or questions, they desired to have answered, on a piece of paper, to place it in their pockets, and keep it there without communicating its contents to anyone, and then when they went to the hall their names were called out, and their questions answered without the papers leaving their possession.

About fifty such inquiries were answered each evening without a single failure by Mrs. Baldwin, who sat blindfolded with her back to the audience.

From my experience and that of my friends, collusion was impossible, and the only way of accounting for the performance was by thought transference, or telepathy between Mrs. Baldwin and those of the audience with whom she was in mental sympathy.

C. A. M.

'Mr. Spurgeon in Spirit Life.'

SIR,—I have not replied earlier to 'C. A. M.' ('LIGHT,' page 468), because his question is practically answered on page 466 of the same issue. I gave it merely as 'gossip' from the 'other side,' for it was introduced incidentally in a talk with a very dear departed one, who had been speaking of the surprise felt by those who 'came over' at finding the conditions of the spirit world so different from what they had imagined them. This theme is one which I need not expand further; it is the subject of a beautiful little book by our friend Mr. E. W. Wallis, entitled, 'Death's Chiefest Surprise,' being an inspirational address delivered about five years ago. I would only add that this 'gossip' was in no way intended as derogatory to either of the great preachers alluded to; in fact, the reference to the mission to the souls in the lower plane was intended to give full credit to Dr. Talmage for earnestness in his new sphere of work under conditions of more accurate knowledge.

S. G.

Concerning the Sun.

SIR.—May I ask *how* the temperature of the sun has been rendered certain, and also how 'D. G. F.-G.' or any other scientist, knows that necessary conditions for the conduct of electricity through space do not exist? Is it not obvious that scientific heat-measurers merely determine the sun-currents as transmuted into atmospheric and terrestrial heat, and *not* the actual heat of the sun itself? One scientist says there is no heat from the moon, another that at full moon it is red-hot. Which heat-measurer is right? And are not the qualities, attributes, and capabilities of interplanetary, interstellar, and etheric space yet under discussion? Is it still maintained that the earth produces her own electricity and that it does not come from the sun?

En passant, I note that the place of a planet beyond Neptune has been determined by a long series of observations of some cometary perturbations.

H. W. T.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last, Mr. W. Millard gave an uplifting address dealing with the question 'On Leaving Here do We Live?' Meetings at 7 p.m. sharp; séance follows.—A. G. A.

PORTSMOUTH.—ROYAL NAVAL TEMPLARS' HALL, CHARLOTTE-STREET, LANDPORT.—On Sunday last Mr. E. W. Oaten gave good addresses on 'A Vicarious Atonement,' and 'The Crosses to Bear in the After Life,' which were much appreciated.—H. B.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—Our Sunday morning meeting awakened interest, and a children's Lyceum was opened. At the evening meeting, Mr. Bishop answered questions satisfactorily, and Mrs. Bishop gave excellent clairvoyance.—E. A.

CARDIFF.—QUEEN-STREET, LESSER HALL.—On Sunday morning last Mr. George Harris gave a nice address on 'Here we have no Continuing City.' In the evening Mrs. E. Preece gave an earnest, eloquent, and broad-minded discourse to a large congregation on 'Spiritualism—the Religion of the Future.'—JOHN HILL.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE.—On Sunday last, Mr. G. Taylor Gwinn, the president, gave a reading and an invocation, and Mr. J. Adams related some of his 'Experiences in Spiritualism,' which deeply impressed his hearers. The address was nicely supplemented by some heart-searching remarks from the president. On Sunday next, Mr. R. King.—W. H. SUCH, Hon Sec.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Cole gave a scholarly address on the teaching of the twelve Apostles according to the manuscript found in 1873, which is believed to have been written in the first century, and he advocated a return to the simple teachings of the Christians of that time. Next Sunday Mr. Cole will compare Christ's teachings with those of the Apostles.—W. F. L.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. Belstead presided over a very crowded meeting. Mrs. Boddington spoke on several topics which were so blended as to make a discourse which charmed her hearers. Mrs. Boddington also sang with her usual charm, 'Something sweet to think of,' and expressed herself as pleased to meet our friends again. On Sunday next, Mr. Jno. Kinsman.—A. J. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Miss MacCreddie gave striking and successful clairvoyance. We are greatly indebted to Miss MacCreddie for giving her services to help this young society. On Sunday next, at 7 p.m., Madame St. Clair will give an address on 'Dreams and Visions.' On Monday, at 8 p.m., members' circle; on Wednesday, the 29th inst., at 8 p.m., Mrs. Compton, of Bolton, will speak on 'Man, the Ego.'—T.

BLACKBURN.—SPIRITUALIST TEMPLE, ST. PETER'S STREET.—The Blackburn 'Standard and Express' on Saturday, October 18th, gave a good report of the harvest festival services, held on Sunday, the 12th inst., when Mr. E. W. Wallis, of London, delivered addresses on 'Education' and 'The Practical Value of Spiritualism.' At night the Temple, which was beautifully decorated with fruit, &c., was crowded to excess, and special music was rendered by the choir. The collections realised over £11.—C. O.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—The opening meeting of the session was held on Sunday evening last, under the presidency of Mr. E. M. Sturgess. Mr. W. Ronald Brailey, of London, gave a fine lecture on 'The Beauties of Spiritualism,' and his clairvoyant descriptions of many spirit friends were recognised and much appreciated by the large audience. Meetings will be held every Sunday evening in the Waverley Hall. On Sunday next, Councillor John Exten will speak on 'The Religious Aspects of the Education Bill.'—E. J. W. H.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, NORTH.—On Sunday next, at 7 p.m., Mr. Walker will occupy our platform.—P. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—The public circle held here on Sunday mornings continues to attract investigators, and is a fruitful field of propaganda. At the evening service on Sunday last, the address by Mr. W. E. Long, upon 'The Second Birth and the Second Death,' set forth in glowing words the glorious destiny of the soul of man, and embodied the main truths of our spiritual philosophy. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., address by Mr. Long, upon 'Mind.'—J. C.

SHEPHERD'S BUSH.—THE ATHENÆUM, GOLDHAWK-ROAD.—On Sunday last, after an invocation by Miss Porter, Mr. Percy Smyth, chairman, dealt with the importance of the phenomena of Spiritualism and the efficacy of the spiritual philosophy in the everyday life of the citizen. Dr. Harlow Davis, after a brief address, gave clairvoyance and diagnosis of diseases and ailments, his successes being received with applause. The Athenæum holds about four hundred people, and it is proposed to continue the meetings there every Sunday.—P. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—These rooms were once more filled to their utmost capacity on Sunday evening last. Our well-known and much esteemed worker, Mr. E. W. Wallis, gave inspirational answers in a lucid and philosophical manner to nineteen questions written by the audience, and many marks of appreciation were shown by his hearers. Mr. J. Edwards, vice-president, ably fulfilled the duties of chairman. On Sunday next, Mr. A. Peters will give clairvoyance; doors open at 6.30 p.m., commence at 7 sharp.—S. J. W.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday morning last Mr. Nairn opened the discussion on 'True Democracy as an Educational Factor.' Interesting questions followed. At 7 p.m. Mr. Claireaux's address on 'Shall I Live after so-called Death?' was well received. Mr. H. Boddington also addressed the meeting. Miss Rhodes' violin solo, and selections by the string band were much appreciated. On Sunday next, at 11.30 a.m., Mr. Copp will open the discussion; at 7 p.m., Mr. H. Boddington on 'The Value of Prayer.' Friday, at 8.15 p.m., public circle.—B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last a good and helpful séance was held in the morning, and at night the hall was packed to listen to Mr. Jackson, who, in an admirably concise and original manner, compared the spirituality of the Nazarene with the spiritual teachings of to-day. The after-circle, attended by over one hundred sitters, was very successful and uplifting. On Sunday next, at 11.15 a.m. and 8 p.m., public circles; at 6.45 p.m., service with vocal and instrumental music. A social soirée will be held on Wednesday, November 12th.—VERAX.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. D. J. Davis gave an interesting and useful address on 'Why many Investigators Fail to Receive Phenomena.' Mrs. Webb, although suffering under great mental trouble, kindly gave successful clairvoyance. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyance. A concert will be given on Thursday, November 6th, at 155, Richmond-road, Hackney, at 7.30 p.m. (by kind permission of Mrs. Smith), in aid of the society's funds, when Madame Ourri will kindly take charge of the musical arrangements. Admission free. Silver collection.—R.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last, an interesting address was given by Mr. John Kinsman, who claimed that Spiritualism was known to, and practised by, the ancient Chinese, Greeks and Romans, and that it was the vital element of the Old Testament. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Bullen. On Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., a social evening. Anniversary services on Sunday, November 2nd, Mr. Davis speaker. Tea provided at 5 p.m. Tickets 6d. each.—YULE.

WOLVERHAMPTON.—On Sunday last we recommenced our public work, and Mrs. M. H. Wallis, whose presence was appreciated by good audiences, gave a fine address in the morning on 'The Reasons for, and the Object of, Spiritualism.' At the evening service some two hundred people listened with intense interest to her answers to seven questions from the audience, and her clairvoyance was exceptionally good, many expressing surprise and pleasure in the recognition. On Sunday next we anticipate a good time with Mr. Boulding. We intend opening our new home on November 9th, and in the meantime hope to form a society to carry on the work on a good business basis.—E. A.

LET us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—LOWELL.