

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

One of the best characterisations of Emerson we have seen is a short Study, in 'Mind,' by Lillienne A. Hornor. The title is, 'Emerson: poet or philosopher?' With perhaps an undue limitation of the word 'philosopher,' this writer concludes that Emerson was not a philosopher but a poet. On the whole this view is, we think, correct. The following sentences are admirable, and show a keen appreciation of Emerson's inmost quality, as a spiritual thinker and writer:—

The question implied in the title 'Emerson: Poet or Philosopher?' is quickly answered. Emerson was a poet, a very rare and original poet. He was a poet because he was an optimist. He saw in nature the beauty and harmony of the universe, and to him truth, beauty and harmony were convertible terms. His so-called philosophy is therefore all poetical. . . He had no system, and would have none. His writings are fragmentary and show broken glimpses of truth as light is reflected from the facets of a gem. They have no beginning, middle, or end, no regular progression and development; and their relation is merely that of his temperament. . . His philosophy is a rhapsody. The keynote of all he wrote is optimism; the aim, happiness. He was an idealist, a mystic, had little faith in reason, believed in intuition. Yet there is a vast misconception about his teachings. He is considered thin and airy, and his teachings are regarded as moonshine. Nothing could be more false. He is the most practical teacher the world has had in these late years. . . We must look through these fine fancies of intuition and the Oversoul to the hard-headed Olympian Yankee who stands behind, who is deceived by no appearances, and who is at all times planted firmly on the solid earth.

In the same number of 'Mind' we note a very thoughtful Essay by Mr. Henry Frank on 'The ascent of Man': its keen reference to 'Evolution' being particularly stimulating. He says:—

Evolution, as commonly propounded, is but a half truth. When the truth is all known, we shall see that our physicists—our Darwins and Heckels and Voghts and Buchners—have but touched the outer court of the temple of universal truth, under the shadow of whose portals they have been studying only symptoms and surface facts, while far-reaching and prophetic truths have escaped them.

The involution into the consciousness of man of the super-personal powers that pervade the universe is the basic force of all evolution. The science that penetrates the mere material symbols, and discerns the indwelling but invisible powers, alone approaches the final truth, and reads the true history of man. Nevertheless, the consciousness of man has developed but poorly even on the lower material planes of being.

As yet the ethical consciousness is but vaguely discerned by the majority of men. The principles of love, of duty, of justice, the fellowship of humankind, unselfishly reciprocal and mutually helpful relations—these are as yet but meagerly

taught or appreciated by the masses of men. Our young need most painfully such education as shall train them in the higher conceptions of truth, intellectual honesty, and social justice. That there are jutting peaks of human consciousness, stretching far away into invisible realms of possibility, is so unmeaning a fact to most of mankind that it is almost useless to proclaim it. But, far above the peaks of physical, intellectual and moral consciousness, ascend the unfrequented reaches of divine and spiritual potencies, to dream of which is to most men crude insanity—to a bare few a reality too precious to proclaim to the uninitiated.

'The Flaming Sword' (Chicago) does not get any saner in relation to its main contention, but every now and then it makes a shot worth attention. This, on 'The vortices and vibrations of Atoms,' has thought in it; but conclusions, in this subtle region, are necessarily all half guesses:—

The vortices of an atom of matter, in its dissolution, are not confined to the space of the atom. The atom is the least division of matter. When the atom vibrates it dissolves, not into the 'basis' of matter, for matter itself constitutes the base, but into its superstructure, matter attenuated into ether. The vortices (so called 'electrons') are not the processes of matter, but the processes of the essence of matter, that is, the spirit, as electricity, magnetism, light, heat, and other essences. The difficulty with . . . is that being materialists they are still bound by materialistic considerations, insomuch that they assume that in the shivering of the atom (its dissolution) it is broken up into particles smaller even than the previously conceived least division of matter which they have called the atom. When the atom is dissolved it is not broken into smaller particles, but reduced to an essential solution occupying a million-fold greater expanse than the atom, but in a meta-physical realm; that is, in a space so attenuate as not to be obstructed by the properties of matter, because too refined to be in touch with it.

In the same number of 'The Flaming Sword,' and on the subject of 'The true rank of Alchemy,' the editor says:—

Why is the law of the transmutation of substance or the interconvertibility of matter and spirit so objectionable to the modern scientists? It is because it involves the doctrine of the Messianic disappearance by theocrasis or translation. Once grant that matter may be dematerialised, and the application of this law to the biological realm is a foregone conclusion. The transmutation of matter is exceedingly disagreeable to present-day physicists on account of the odium attached to the idea by the failure of mediæval alchemists who sought—not the elixir of life—but command of unlimited wealth. They wanted to be rich to further their own selfish ends, therefore the object of their search eluded them. The very name of alchemy suggests a person duped by his own desires. Looked upon in its true sense, however, . . . alchemy is seen to be the prince of sciences.

Mr. James Lawrence (41, Tynemouth-road East, Newcastle-on-Tyne) has written and publishes a penny pamphlet on 'The Common-sense of Spiritualism,' announced as No. 1 of a 'Northern Spiritualistic' series. It is a crisp and breezy appeal to the scorners, the inquirer and the onlooker, and has in it a good deal of what it professes to have, 'common-sense': but it needs a little revision. 'An hungry' can hardly be justified. 'Smug Christians' is not neighbourly. 'A step beyond com-

placent acceptance must be gone' is awkward. 'Autocracy' is puzzling: so is 'decrepid.' 'Everything in touch with human make-up' may be original but it is not pretty. 'Spiritualism does not unduly stereotype Heaven' wants explaining. But enough of that. The pamphlet has distinct merit. All it needs is cultured revision. We hope future numbers of the series will get it.

'The General Practitioner, the official Journal of the Incorporated Medical Practitioners' Association,' prints prominently an Article on Dreams;—not altogether a wise or well-informed one, but a great advance on the old style. Here is its conclusion:—

We have, thanks perhaps to the Society for Psychical Research, got to look at things in a somewhat different light. The old-fashioned unbeliever holds his tongue, and if as sceptical as ever, does not sweep all these strange stories away as 'rubbish.' To him, the Modern Spirit exclaims, like Hamlet, 'There are more things in heaven and earth than are dreamt of in your philosophy.'

We are greatly obliged to Hamlet, but are getting tired of the quotation. Cannot these gentlemen, who are at last opening their eyes, think of another? And cannot they bring themselves to say 'Spiritualist'?

Messrs. Nichols and Co., London, have just published a new and revised edition of Mr. John Melville's book on Crystal Gazing. It contains a brief account of crystals in their relation to clairvoyance, a fairly complete account of ancient crystal-gazing with the magical ceremonial connected therewith, practical hints as to modern experiments, and a more fully developed chapter on what is called 'Hygienic Clairvoyance.' Inquirers in this interesting field of study would at all events pick up in these curious pages useful hints. We wish, however (apparently quoting himself) the author had not asserted, on the title page, that the 'X-ray' had enabled mankind 'to see through the hitherto opaque.'

It is many a day since we saw anything more exhilarating and winsome than Mr. F. S. Knowles' lovely 'Harper's Magazine' poem, 'Laus Mortis':—

Nay, why should I fear Death,
Who gives us life, and in exchange takes breath?
He is like cordial Spring
That lifts above the soil each buried thing;
The lordliest of all things!—
Life lends us only feet, Death gives us wings.
O all ye frightened folk,
Whether ye wear a crown or bear a yoke,
What daybreak need you fear?—
The Love will rule you there that guides you here.
Where Life, the Sower, stands,
Scattering the ages from his swinging hands,
Thou waitest, Reaper lone,
Until the multitudinous grain hath grown.
Scythebearer, when thy blade
Harvests my flesh, let me be unafraid.
God's husbandman thou art.
In His unwithering sheaves O bind my heart!

SPIRITUAL PRAYERS.

(From many shrines).

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

PROGRAMME of FORTNIGHTLY MEETINGS IN THE SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK STREET, PALL MALL, S.W. (Near the National Gallery.)

1903.

- Oct. 23.—*Conversazione*; at 7 p.m. Short Addresses at 8, by MRS. ROSAMOND TEMPLETON (Mrs. Laurence Oliphant) and other friends.
- Nov. 6.—MADAME D'ESPÉRANCE, on 'What I know of Materialisations; from Personal Experience.' At 7 p.m. for 7.30.
- Nov. 20.—SIR WYKE BAYLISS, on 'Art, *contra* the World, the Flesh, and the Devil.' At 7 p.m. for 7.30.
- Dec. 4.—MR. F. R. S. MEAD, on 'The Higher Spiritualism in Earliest Christendom.' At 7 p.m. for 7.30.
- Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

Tickets of admission are sent by post to all Members and Associates.

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 1904.

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.'

SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, at 110, St. Martin's-lane, W.C., by Mr. Alfred Peters, on Tuesdays, October 6th and 13th, and by Miss MacCreadie on the 20th and 27th. These séances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every *Friday*, at 3 p.m., prompt, commencing on *October 9th*. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions upon matters connected with Spiritualism—or life here and hereafter—would do well to bring them already written.

PSYCHIC CULTURE.—Mr. Frederic Thurstan has kindly consented to conduct another series of classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The first of these classes will be held on *Friday, October 9th*, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription. The subsequent classes will be held on the afternoons of the usual fortnightly meetings.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, 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, not later than the previous Saturday, 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.

THE SERVIAN ASSASSINATIONS.

BY MR. J. G. PIDDINGTON.

A CRITICAL EXAMINATION OF THE EVIDENCE FOR THE PREDICTION OF THE SERVIAN ASSASSINATIONS.

The July number of the 'Review of Reviews' contained an account of a prediction, said to have been made in March last by Mrs. Burchell, of the recent tragedy at Belgrade. In the August number of the same publication Mr. Stead criticised the way in which I dealt with the case on behalf of the Society for Psychical Research. To his strictures, so far as they are directed against myself personally, I do not wish to reply, but the story of this prediction has been heralded forth with so great a flourish of trumpets that it is advisable to examine the evidence in detail, and this I propose to do.

I assume that readers of 'LIGHT' are sufficiently familiar with the case to make it unnecessary for me to summarise the narrative which Mr. Stead gave to the world as authentic in the 'Review of Reviews' for July.

In dealing with the evidential value of alleged predictions of this character there are always two main points to consider:—

1. Was the central fact of the prophecy beyond 'intelligent anticipation' on the part of the prophet?
2. Did it contain a sufficient number of detailed statements about the time, place, and other circumstances to justify its fulfilment being attributed to a faculty unrecognised by science, rather than to chance coincidence, or some other known cause?

1. The central fact of the prediction was the murder of a king, and presumably of the particular king whose handwriting was in the medium's hands at the time. Considering the relatively frequent assassinations and attempts on the lives of royal personages and other rulers, and more particularly the political unrest obtaining in Servia, the murder cannot be regarded as having been outside the range of either practical politics or practical prophecies.

2. Before discussing whether the amount of correspondence between the event and the prediction was too great to be put down to chance, we must examine the evidence in order to ascertain what details of the assassination were uttered by the medium.

In spite of the deep impression asserted in the 'Review of Reviews,' July, 1903, p. 32, to have been created on the audience by Mrs. Burchell's announcements, it occurred to not one of them, fifteen in all, to make any written memorandum of her words, either immediately after she had ceased speaking, or the same night, or the next day, or at any time previous to the murder.

As a contemporaneous record is said to have been made during the abortive 'test séance' held earlier on the same afternoon, we must assume that Mr. Stead realises the importance of such a record, and *per contra* the significance of its non-existence. That no notes were kept at the evening séance appears (*vide* 'Review of Reviews,' July, p. 33) to have been due to the depressing effects produced by the utter failure of the afternoon sitting. This failure is attributed to 'adverse conditions.' In view of the happier conditions sought for and apparently attained, after dinner, at Gatti and Rodesano's Restaurant, one would have expected an increased instead of a decreased vigilance. But the depression resulting from the afternoon performance would seem to have made even 'the principal witness' careless.

So no notes were taken of the words that fell from the mouth of the clairvoyante.

In spite, however, of the absence of any contemporary notes, there does exist some evidence committed to paper before the murder, namely, the entry made by the Servian Minister in his diary on March 24th, and although this note represents only a second person's recollections, four days after the séance, of the medium's words, it must clearly rank as the most authentic evidence: and be preferred to all the other evidence, inasmuch as the latter was in no instance recorded until after the event.

This entry is quoted below, and tabulated with it are given

the subsequent versions of the various witnesses. We shall observe that these are naturally not exactly accordant among themselves, and that a much larger amount of correspondence between the event and the prediction exists in the versions given after the murder than in the one version recorded in black and white before it.

In reading what follows, it should be borne in mind that the murders took place on the night of June 10th-11th, while the sitting was held on March 20th.

The Various Versions of the Prediction.

COMPARISONS OF VERSIONS OF THE PREDICTION MADE AT THE SÉANCE HELD ON MARCH 20TH, 1903.

(1) *The Servian Minister's note, entered in his Journal on March 24th, of what Mr. Stead, four days after the sitting, said that the medium had said in connection with an envelope containing a signature of the King of Servia:—*

'This is the signature of a young man in a very high position. Yes, it is the signature of a king. He has his Queen at his side; she is a brunette, older than he. . . I see them both, the King and Queen; and there is a dark man with the dagger in hand. He tries to kill them; it is a terrible struggle; the Queen escapes unhurt, but the King is assassinated.'

(1a) *Mr. Arthur Hawkes' account, written on June 28th, of what Mr. Stead told him within a hour or two of the sitting:—*

'He [Mr. Stead] told me . . . that a lady had predicted the assassination of King Alexander and Queen Draga. Not being a credulous person I laughed at the prophecy and said that anyone might predict one assassination and not be far wrong, but to be asked to believe that the murder of a king and a queen together could be foreseen was more than I could stand.'

(1b) *Mr. Stead's Account of 'WHAT ACTUALLY TOOK PLACE' at the sitting, as compiled from communications, written and verbal, made to him after the assassination by his guests, and from his own recollection:—*

'I see a very dark man rushing into the chamber. He tries to kill the King. . . They are killing him. They kill him [the King]. She [the Queen] pleads in vain. Now they fling her on one side, and stab her with a dagger. And—oh! —oh!'

[*i.e.*, the single murder becomes a double murder, and the single murderer 'they.']

(2) *The Servian Minister's account (written after the murder, i.e., after June 11th) of what Mr. L. told him on March 21st:—*

'She [Mrs. Burchell] had . . . described the assassination of the King, and the attempted assassination of the Queen in the interior of his Palace.'

(2) *Mr. Stead's account of Mr. L.'s account of the prediction as given after the murder:—*

'He heard her [Mrs. Burchell's] description of the King and Queen, and of their murder in the Palace.'

Comparison of Prediction with Events.

COMPARISON OF THE ALLEGED DETAILS OF THE PREDICTION WITH THE DETAILS AS THEY ACTUALLY OCCURRED, SO FAR AS CAN BE ASCERTAINED.

Prediction.

Event.

1. (a) *Version recorded before the murder:—*

King murdered, Queen escapes unhurt.

(b) *Other versions recorded after the murder:—*

King and Queen murdered.

2. *'Compiled' and other versions, recorded after the murder, and also the Servian Minister's present recollection of his letter of warning to the King:—*

Murder took place in the interior of the Palace.

Newspaper versions normally obtained and recorded subsequently to June 10th:—

1. King and Queen both murdered.

2. Correct.

3. A dark man, with a dagger in hand, kills the King and stabs the Queen.

3. General agreement that sabres, swords and pistols were used, and that the murders were the work, not of one man, but of many.

4. Presence of a child at the scene of the murder.*

4. No child present.

5. The dark man with a dagger tries to kill them; it is a terrible struggle. (The context shows that these words can only be referred to a personal struggle between the individual murderer and the King and Queen; and not to any general fighting that went on.)

5. General agreement that the King and Queen succumbed without a protracted struggle, perhaps without a struggle at all.

At an interview which I had with the Servian Minister on July 27th, he stated to me positively that the warning contained in the letter which he wrote to King Alexander on March 28th, was addressed exclusively to the King, and did not apply to the Queen. As Mr. Stead makes a great deal of the Servian Minister having conveyed a warning to King Alexander in consequence of Mr. L.'s and Mr. Stead's accounts of what Mrs. Burchell said, the following statement, which is a copy of what the Servian Minister wrote in my notebook, will be read with interest:—

'I was certainly personally most anxious about the situation in Servia. I knew that a series of high-handed measures on the part of King Alexander had exasperated certain political parties in Servia, and all the reports which reached me privately from my country since the beginning of this year, were strengthening me in the opinion that the personal position of King Alexander was getting more critical every day. I feared that some sort of *dénouement* must soon take place. I did not hide from my friends in London these my fears, and I spoke of them repeatedly with Mr. L. [—]. And just because I was afraid that something untoward may happen in Belgrade I was deeply impressed by what Mr. L. [—] reported to me about Mrs. Burchell's statements on the night of March 20th, and I felt it my duty to write to King Alexander and warn him against the danger in his palace.

'CHEDO MIJATOVICH.

'July 27th, 1903.

'London.'

After M. Mijatovich had finished writing the above, I asked him if, had he not been anxious about the state of affairs in Servia, he would, in consequence of the clairvoyant vision, have warned the King. He replied: 'No, probably not.'

Mr. L., it will be noticed, was aware of the anxiety felt by the Servian Minister, and probably shared it. What, then, more natural than that when he heard Mrs. Burchell describe some scene of violence when handling the envelope containing the King's signature, he, as was the Servian Minister later, should have been deeply impressed?

It is true that Mr. L.'s and Mr. Stead's accounts of Mrs. Burchell's words so far wrought upon the Servian Minister as to induce him to send a warning to his King. But it seems from his own account that his action was due to the way in which the mediumistic utterance fitted in with his own anxious forebodings rather than to the impressiveness of the utterance itself.

It is asserted in the 'Review of Reviews' for July that the Servian Minister had stated that Mr. L. gave him 'many details which had convinced him that Mrs. Burchell had actually seen in clairvoyant vision the assassination of my sovereign in the interior of his palace.' So I asked him on July 27th what these 'many details' were that Mr. L. had communicated to him. The only details he could then recall were that the King had a long neck and a round head, and that the Queen looked older than the King and was dark-eyed—details which any reader of an illustrated paper could have furnished.

I have been informed by one of the guests that at the dinner Mr. Stead told Mrs. Burchell a story about a gipsy

* The mention of a child by the medium was independently confirmed by Mrs. Manks in an interview I had with her on June 27th, before the 'Review of Reviews' for July had appeared.

having foretold to Mr. L.'s mother a great career for her son. It is possible that Mr. Stead also told Mrs. Burchell another story about Mr. L. of which he (Mr. Stead) knew—namely, of his claim to be a descendant of the old Servian Royal Family. Some support is, perhaps, afforded to this conjecture by the fact, as I learnt from a note shown me by the Servian Minister, that Mrs. Burchell referred, either during the afternoon or evening, to Mr. L. as 'that young nobleman.'

A 'Court dress' was tried on before dinner by Mrs. L. which is supposed by Mr. L. to be an old Servian Court dress; and though Mrs. Burchell may not have been present when it was being tried on, the dress may well have formed a subject of conversation or of passing allusion at dinner; and this may have been another point suggesting a general atmosphere of royalty.

But no matter whether Mrs. Burchell knew about the Court dress and Mr. L.'s claims to noble birth, it is clear that she heard particulars about him and knew of his connection with Servia. Mrs. Burchell, it is true, denied this in a letter published in the 'St. James's Gazette' on June 16th, in the most emphatic manner. She writes:—

'I challenge "Sylvanus" [*i.e.*, Mr. MacDonald] or anyone else to prove that either Mr. W. T. Stead or anyone else present gave me the slightest information concerning any of the guests. I did not know what nation the gentleman [*i.e.*, Mr. L.] came from until last Thursday, the 11th, and was then informed for the first time by members from the Press who came for information in reference to my prediction.'

But in the face of Mr. MacDonald's and Mr. Stead's statements, though one need not doubt Mrs. Burchell's good faith, one is obliged to conclude that her memory is at fault.

Mr. MacDonald writes:—

'If Mr. Stead will refresh his memory he will remember how he gave a very lengthy account of his Servian guest's history to Mrs. Burchell during dinner. I heard that account . . .—('St. James's Gazette,' June 16th, 1903.)

Mr. Stead writes:—

'I sat at the head of the table, with Mrs. Burchell on my right and Mrs. Manks on my left. . . We talked at my end of the table about many things, and as Mr. L. was present, I talked about him and about Servia.' ('Review of Reviews,' for July, p. 33.)

The chief ingredients of the dramatic scene enacted by the medium may well be traced to this conversation. A medium can be obtaining information just as well, if not better, before a séance than during it; and should, therefore, be at least as carefully observed during informal intercourse before a sitting as during the formal business of the sitting itself.

The conditions that obtained during the séance in question were admittedly lax; no precautions are recorded as having been taken to guard against the medium picking up hints from the general conversation during the move from Mowbray House to the restaurant, or during the dinner itself; and, indeed, there is positive evidence to suggest that her utterances were based on clues furnished by previous conversation.

Though I harbour no suspicions of Mr. Stead's good faith, there does seem to me cause to question his possession of an accurate habit of mind. He regards himself as the 'principal witness,' and it is, therefore, pertinent to inquire how far the 'principal witness' for this amazing prediction displays what are presumably the qualities of a good witness, namely, a capacity for stating and describing facts with completeness and accuracy.

In an advertisement emanating from the office of the 'Review of Reviews,' for which Mr. Stead is, I suppose, responsible, the assassination of the King and Queen of Servia is described as 'recorded officially'; whereas the 'official record' in the Minister's diary expressly says that 'the Queen escapes unhurt, but the King is assassinated.' How about the King and Queen?

Again, Mr. Stead (p. 31) speaks of the prediction (he means his recollection of the prediction) as having been 'communicated to an official authority, and by him . . . entered in his [*i.e.*, the Servian Minister's] archives.' The private journal of the Servian Minister has been transformed by Mr. Stead's magic pen first into an official record, and then into 'archives'!

Again, a medley of recollections communicated after the event is headed 'WHAT ACTUALLY TOOK PLACE.'

Again Mr. Stead writes, 'with that exception' (*i.e.* whether the assassination of the Queen was mentioned by the medium) the prediction was literally fulfilled, and 'the King and Queen were murdered almost exactly as the clairvoyant had seen the tragedy performed.' If so, Mr. Stead must have cognisance of some hitherto unpublished accounts of the tragedy, for so far as the newspapers report, and so far as the Servian Minister in London was aware on July 27th, no child was present at the scene of the murder, and the King was not killed by a dark man with a dagger in his hand, and whether there was a 'terrible struggle' or not cannot be verified.

In dealing with the utterances of mediums, great allowance must be made for their habit of describing and predicting horrors of all kinds. Statements of previsions of murders, sudden deaths, fires, railway accidents, drownings, shipwrecks, &c., naturally enough find a prominent place in their utterances. Thus in this particular instance, Mr. C. E. Long, writing to me on June 23rd, says: 'I did not remember the innumerable other visions and predictions, though I have a clear impression that they also were striking and even sensational.'

Again, when mediums discover that a scene they have described or a statement they have made has no significance, they often hedge by saying that the scene or statement will prove true in the future. Admittedly the alleged prediction was not given in the future tense. After it was spoken Mr. L. conversed with Mrs. Burchell. It may be that from his conversation the medium learnt that the scene she had so dramatically enacted corresponded to no past event within Mr. L.'s cognisance, and that she then referred its verification to the indefinite future.

Once more, Mrs. Burchell had been talking in the afternoon for some two hours at least, off and on, perhaps longer, and in that time had scored not a single success. No other hits than the prediction of the Belgrade tragedy are claimed for her during the evening sitting. Well, it would be a poor tale if during all this time Mrs. Burchell had not been able to say something between which and some real event in the past, present, or future a vague correspondence could be traced. Mr. MacDonald, who was present at the evening sitting, in one of two letters published in the 'St. James's Gazette,' while not denying that Mrs. Burchell spoke about a king and a murder and so on, asserts that she 'gave at that séance no such prediction as that which has been generally reported.' Mr. Stead justly points out the confusion and bias in Mr. MacDonald's letters. But his statement that Mr. Stead spoke to Mrs. Burchell, during the dinner that preceded the séance, about Mr. L. is corroborated, as we have seen, by Mr. Stead himself, and the incident is extremely significant.

The confusion shown in Mr. MacDonald's letters is instructive, because it is just what one would expect in the case of a person trying to reconstruct, from his own unaided memory, the details of a complicated incident more than seven weeks old. The precision of Mr. Stead's and the other witnesses' memories is also instructive in view of the fact that a day or two after the news of the murders arrived, four of the witnesses present at the séance met, as I understand, at Mowbray House in order to compare—not notes, unhappily—but recollections, or perhaps—as we hypercritical Society for Psychical Research folk might prefer to say—in order to make the prediction 'fit the crime.' On June 11th Mr. Stead's recollections seem to have been less precise, as at that date he was unable to remember which of the three mediums present at the sitting had uttered the great prediction; curiously enough, since then his memory for details seems to have improved enormously. Mr. C. E. Long cannot remember anything about the prediction at all. At dinner Mr. L. had taken the signature of King Alexander from the envelope and shown it to Mr. Long. One would have thought when Mr. Long saw this envelope in the hands of the medium, and heard her at once connect it with Royalty, and speak of a king being murdered, &c., that, knowing what he did, his attention must have been riveted. But no, he remembers nothing. Had the scene been as definite and as

dramatically impressive as some of the witnesses now maintain—so much so that a mere description of it given by Mr. Stead to a sceptical journalist became 'graven on the tablets of his memory'—it is difficult to understand how the whole incident left not the lightest imprint on the tablets of Mr. Long's memory.

Mr. Stead says that he submitted his narrative of the séance in proof to 'all the sitters,' and that 'all of them,' with the exception of Mr. Long and Mr. MacDonald, 'confirm the general accuracy of the story.' Among the names of the witnesses he gives that of Mrs. Manks. Before the appearance of the July number of the 'Review of Reviews,' I had an interview with Mrs. Manks, and after what she then told me I was surprised to learn later that she was represented by Mr. Stead not only as confirming 'the general accuracy' of his narrative but also as having shared with Mrs. Brenchley Mrs. Burchell's vision of a scene of murder.

I accordingly asked her for another interview, which, however, she refused me, on the plea that she did not wish 'to enter into controversy concerning the Servian affair.' I then on July 29th wrote to Mrs. Manks and asked her three questions:—

(1) If she had confirmed the general accuracy of Mr. Stead's account.

(2) If she had shared Mrs. Burchell's vision.

(3) What, if Mr. Stead had rightly regarded her as one of the witnesses who were all absolutely 'at one as to the central fact of the tragic vision,' she considered 'the central fact' to be.

Up to the present date she has not replied; and I think in this case an argument from silence can be justifiably drawn, and Mrs. Manks' confirmation treated as doubtful.

If my supposition is correct, I regard this as an oversight on Mr. Stead's part, and not, of course, as a wilful suppression of evidence. Had Mrs. Manks communicated to Mr. Stead any expression of disagreement with his version of the prediction, he could not have failed to have corrected his error in the August number of the 'Review of Reviews.'

Finally, suppose for a moment that the Belgrade tragedy had not occurred, and that within a month or a year or two of the séance the Czar had been assassinated, would not the recollections of many of the witnesses have been modified accordingly? Mrs. Brenchley's additions to the main story would have attracted increased attention. The child would have been accorded greater prominence; the admirable reserve of Mrs. Burchell's reference to a king—unspecified—would have been applauded; the King might even have become an emperor; the escape of the Queen would have been emphasised; no one would have remembered (even now some of the witnesses do not remember) that the Queen shared the fate of her consort; the fact of the prediction having been given in connection with a signature of the King of Servia would have been slurred over, and the Servian Minister's intervention ascribed to Mr. L.'s unwarranted interpretation of the significance of the medium's words.

In making this suggestion I do not mean to express the least suspicion of the good faith of any of those present at the séance. It is a common observation, and in our experience well-founded, that recollections unchecked by any contemporaneous record tend to harmonise with the actual facts as soon as they become known. As secretary of the Society for Psychical Research, I am anxious to know the truth about predictions, whether they are possible or whether they are not. On that question I have an open mind; but the cause of truth is not served—it is only injured—by presenting evidence in a careless and over-enthusiastic manner. The subject is so important that any record of a prevision ought to be able to stand the test of critical examination, and the evidence for the particular instance under consideration has, in my opinion, broken down.

J. G. PIDDINGTON.

A LADY SPIRITUALIST, very mediumistic, having come to reside for the winter in Burgess Hill, Sussex, would be very pleased to make the acquaintance of any Spiritualists living in the neighbourhood and would be pleased to join a circle if there are any at Burgess Hill. Address P., care of Editor of 'LIGHT.'

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

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AMUSEMENTS.

It may seem odd to say that the subject of Amusements is one of the most serious subjects of the day; but it is true. Everybody now wants to be amused,—even in Church. Even Philosophical Societies and Spiritual Alliances are tempted by the universal craving, and their Councils have to be very resolute in their determination to keep in their tents, and let the procession of flutes go by.

In all our great towns home-life is gradually being undermined by club-life, music-hall life, and street life. It is specially true of young people: and the wholesome old-fashioned fireside or garden group will probably soon survive only in old-fashioned poetry and pictures. They 'run to and fro in the earth, and knowledge is (not) increased.' This is true, not of one class only, but of all classes, from earls to Hooligans, and nowhere truer than in London, where the enormous increase, in all directions, of theatres and music-halls is the most suggestive sign of the times. At all hazards, at all costs, the modern man and woman—especially the modern young man and woman—must be amused.

What are we to do about it? It is quite useless to say that this craving is wrong, and that it must be discountenanced and resisted. Even the clergyman cannot say that. To be dull is to be damned anywhere. The very churches are finding that out. So are newspapers and journals of every kind. People have to be coaxed into seriousness. The pill of wisdom has to be sugar-coated with the candy of good humour: and 'LIGHT' must be offered with a smile. What is the use of kicking against it? What if, after all, this craving for amusement is only the firstfruit of the drudge's longing for sweetness and light?

And really now, why should we not be amused? Why not put smiles into the wrinkled face of care? Why add moping to misery, and worry to work? Why not fringe the treadmill with flowers—even though they be artificial—and exchange the grind of the machine for the ripple of a laugh? As these towns get larger they get uglier and noisier and duller; and, but for the helping out of colour and asphalt and electric lights, we might all go dull—or mad. And what are amusements but mental colour and asphalt and electric lights? Blessed be the man or woman who can 'make the wheels go round' more easily, and put a little light and music and gaiety into the lives of these slaves and slave-owners in our great towns!

But how to amuse?—that is the vital question. If left to themselves, the rich may drift into isolated luxury-lovers and the poor may become the prey of the public-house. What is wanted is intelligent co-operation in the effort to provide what rich and poor alike need. That is putting the standard high, and perhaps it is as impossible to make true for the music-hall as it seems to be impossible to make true for the church, that fine old saying of the Bible: 'The rich and the poor meet together; the Lord is the Maker of them all.' But, both for the Church and the Music-hall, it is an ideal; and one not altogether impossible in some directions.

It is quite arguable, then, that, next to the supreme question of housing 'the masses,' the most serious question of the day is how to amuse them. A very great deal can be done, and has been done, by public bodies charged with the duty of licensing and overlooking places of entertainment; and decent people of all kinds should be more alert and ready than they have been to back up the reformers, especially in relation to music-halls of the (supposed) higher grades. Much has been done to cleanse the stables, but the few reformers who know the truth almost despair of ever getting the requisite cleaning done.

The truth is that the wrong people have gone into the amusement business, which has been left far too much to the publicans and sinners. In the old days, the Church catered for the masses with its miracle or mystery plays; and, in the very church, with music and spectacle, kept the people, even in their amusements, within the fold: but the Puritans spoil all that: and, in this country, it is the Puritan spirit that accounts for the chasm between purity and pleasure. Thanks, everlasting and unbounded thanks, to Puritanism in other directions; but, in relation to amusements, it did Great Britain a cruel kindness in asserting and making people believe that a stern temper was pleasing to God, and that sunny merriment was a sin.

Is it not possible to reform all this, and in a practical way, by a co-operation of wealth and knowledge for the purpose of providing pure amusements in theatres and concert halls? There are, in private life, especially in London, a vast number of talented people whose services could be occasionally secured both as singers and performers, and who would be glad to be of use as amusement reformers, and givers of pleasure to the toilers. It was one of the Wesleys who said that the devil had got all the best and most taking tunes: and we are too apt to imagine that the devilkins have got all the good singers and players. Discoveries and great possibilities await us in this direction. Let the clergy look to it, and dare to speak out on this subject, and all the more because they are partly to blame. Have they not been too much absorbed with their own particular performances in ritual and spectacle? Has not the real world, where men and women sink or swim, been too little taken to heart for contemplation and judgment? Surely the morals of London, the amusements of London, the home-life and play-life of London have more to do with St. Paul's and Westminster Abbey than the fortunes of the children of Israel, the colour of a priest's robe, or the antiquity of a creed!

Sometimes, when a modern-minded teacher of Religion ventures into the open, to breathe the common air and to seek the common good, he is told to mind his own business. Good heavens! is he not then specially attending to his business when he is helping to keep the world from sinking in the mire of its iniquity, and uplifting it to sweeter air and cleaner ways?

And here we venture to say that our own lowly Lyceums have something to teach the proudest churches. If the friends of Sunday Schools in England would only condescend to learn from them, they would be put in the way of a great reform, and might find what, in their hands and with their larger opportunity, would be a powerful instrument for good. But there are many ways in which social reformers of all kinds might grapple with this problem,—How to make the people happy, and yet keep them intellectually sane and morally pure. And of this they may be certain,—that help given in this direction is a kind of divine service: for is it not divine service,—this helping God's creatures to be sweetly and wisely glad?

TWO EXPERIMENTS IN THOUGHT-TRANSFERENCE.

By way of introducing myself afresh to the readers of 'LIGHT,' after my long sojourn in Palestine, may I describe an experience I had in the Orient, which may be of interest to my old friends?

I have been privileged to attend two widely different experiments in thought-transference. The first meeting was held in the rooms of the Psychical Research Society. A thick London fog filled the apartment, through which moved a number of soberly clad and intellectual looking gentlemen. They were closely absorbed in the work on hand, the experiments being followed, for the most part, in attentive silence. As the events of this meeting have been carefully recorded, it is not necessary to give them here.

The scene of the second reunion was a very different one:—

Down the sunny street of the Temple Colony, in Syria, came three gentlemen, Bedi-Allah Effendi, a Persian Babist; Colonel Bedrabie, an officer from St. Jean d'Acre; and Hawaja Khaleel Abou Shakra, an Arab.

The soldier was in uniform, the others in flowing robes of silk and satin with scarlet tarbooshes. My servant, Saleh, a handsome Arab, advanced with many salaams to meet the gentlemen, as they stood at the door of my home under a tall almond tree, whose wealth of blossoms and tender green foliage gleamed against a sky so blue that one is afraid to describe it in England. The servant was dressed in a gombaz, or long robe, of brilliant yellow satin, pointed scarlet slippers, a yellow embroidered sash, and kaffiyeh, or head-dress, of white silk. As the four brilliant figures stood, for a moment, in the golden sunshine, filtered through the pink almond blossoms, they formed one of those gorgeous pictures one constantly sees in the Orient, pictures which atone, in part, for the many discomforts one suffers.

Two French gentlemen were also calling on me and, when the usual elaborate greetings and compliments had been exchanged, a somewhat awkward pause ensued; for, although each of us spoke several languages, there was no one language which we all understood, and a conversation carried on through an interpreter is apt to be halting.

After casting about in my mind how to assimilate my guests, and put them at their ease, it suddenly struck me that this was a good occasion for an experiment in thought-transference, seeing that ideas can be conveyed without being clothed either in French, Arabic, Turkish, Persian, or English words, these being the respective languages of the occupants of the room.

We arranged that the members of the company were to leave the apartment in succession, the remaining ones deciding what action the absentee was to perform on his return.

Khaleel Abou Shakra, the Arab, was the first to quit us. We arranged, through pantomime, that he was to strike a chord on the piano. On entering, the Arab looked blankly about him, and at the end of ten minutes he said that he had received no impression whatsoever.

Bedi-Allah, a member of a Persian noble family, was then exiled. We arranged, again through pantomime, that he was to take Mr. Pulsford's book 'Morgenröthe,' which was lying,

with a number of others, on a table; and, opening the volume, he was to present it to me.

The moment the door was unfastened he hastened in, looked at me for a moment, rushed to the table, opened 'Morgenröthe,' and with a low bow presented it to me. Throughout he displayed the same feverish haste which I have seen in other sensitives in Europe when experiments in thought-transference were being made.

Next we tried the Turkish soldier. We arranged, still through pantomime, that he was to go to a small table almost hidden in a far corner, to take the napkin from a plate of almond-cakes, and to eat one of them.

On entering the room he stood for a few irresolute moments, and then, slowly turning, he fixed his dark eyes on me. I concentrated my will, returning his gaze very steadily, and commanding him, silently, to go to the table. He began to move towards it, uncovered the cakes, ate one, and then returned, seating himself opposite to me with a look of amazement on his face. 'Madame,' he said, in French, 'you did it; I felt the power which forced me to act coming from you, not from the gentlemen; it is astonishing.'

It was evident that this Mohammedan was greatly puzzled. He believed that women had no souls, and yet he was perceiving that if I had no soul, I had, at least, a good substitute for one, namely, an unseen power which had compelled him, the commander of St. Jean d'Acre, to obey me.

The next person to leave the room was myself, and the guests arranged that I should kneel before a cabinet and open it. On entering I felt confused currents of thought, but received no very clear impression. I finally knelt down in the middle of the room, but did not approach the cabinet.

By this time I was so weary that I begged to be excused from further experiments, and my guests took their departure. When they had gone I sat down to collect my impressions, and three things became clear to me:—

First. I believed that a certain amount of good had been done to Colonel Bedrabie by disturbing his conviction that a woman was a soul-less nonentity. For this I was thankful.

Second. I realized that I felt very bad tempered, and I have a suspicion of any psychical experiments which make me feel cross, for the Holy Spirit brings peace, and not a sense of jarred nerves. I feared, then, that the experiment was not quite a legitimate one; for I perceived that I had been in a state of self-centred positivity, rather than in one of prayerful receptivity, where one is refreshed, not wearied, by the effort one is led to make.

Third. The conviction was deepened that we have reached a stage of development where our responsibility has become very great. If my unspoken command could influence Bedi-Allah Effendi and Colonel Bedrabie, then it was possible for me to bless them or to curse them without uttering a sound. It is my duty, then, to watch and pray without ceasing, so that my thoughts may be of service, as a cruel idea may wound a neighbour now, as only a cruel blow could have wounded him in the past, when he was more obtuse.

I never repeated the experiment, but I have always remembered this lesson. Thus I have faith to believe that if the Turk and the Persian could hear my speech without words, you also, my older friends, can hear the message of prayerful good-will which I am sending you through the air.

ROSAMOND TEMPLETON.
(Rosamond Dale Owen.)

COLCHESTER.—Mr. P. Roofe, of 4, Chapel-street, Colchester, wishes to receive communications from Spirituists or inquirers residing in or near Colchester, with a view to joining a 'circle.'

ABSENT FRIENDS.—The 'Philosophical Journal' of San Francisco states that Mr. J. J. Morse has delivered a special course of lectures in that city to deeply interested audiences, and that Madame Montague has had a successful engagement at Oakland. Both of these friends were to deliver addresses at the State Convention on the 6th inst. The 'Banner of Light' announces that Mr. Morse will lecture in Washington, D.C., during October, where he will attend the Annual Convention of the National Association, and that Miss Morse will probably undertake lecturing work at or near Boston, Mass., during the winter.

MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

IX.—THE GREAT ADJUSTMENT.

Having spoken of the Planes of Consciousness as successive stages in an Ordered Evolution, we must briefly allude to the possibilities of departure from the normal course of this Cosmic Scheme, and to the means by which these departures may be remedied. We have represented the course of the Individual Entity as a vertical column, typifying its normal course of direct ascent in the shortest possible line from plane to plane, drawn onward by the magnetism of aspiration towards the Highest, which may also be represented as a central point to which all these tendencies converge. But what of departures from this line of most rapid ascent, of deviations from the direct pathway to Perfection? Are all Entities pursuing this pathway in the most direct manner possible? No; otherwise there would be no Evil in the world, only Good, which is Progress towards the Supreme Good, towards Goodness Itself, the *Aut'Agathon* of Plato.

We have said that any relapse into lower forms constitutes Evil, and Evil may occur also as a deviating tendency. A plant needs periodical pruning to keep it in shape. The rank or irregular growth has to be cut away so that the true higher vitality—fruit-forming rather than wood-making—may be realised. The plant can thus be trained in symmetrical form, by the development of buds that would otherwise remain latent, so that it pushes forth in all directions, and bears fruit on every branch. The sources from which its vitality springs are not in the branches that are cut off and cast aside, but in the roots and stem that put forth again with renewed vigour and fruitfulness. Even so it may be with individual Entities, that, having developed irregularly, or in too rankly material a manner, are brought back to their latest stage of normal acquirement, whence they recommence their growth, developing a new structure in conformity with their needs.

In the vast and infinitely varied Scheme of Nature, we usually find that for every evil a remedy is provided, and that where the poison is, the antidote lies close at hand. It is thus that we find the use and necessity for the change that we look upon as so great and terrible, and to which we give the name of Death, often regarding it as synonymous with destruction. But in this grand Scheme to which we refer, Death is not a process of destruction; it might better be regarded as a means or opportunity of Reconstruction, of remedying the Evil which accumulated during the previous phase of life. Death is in fact the Great Adjustment, and to discern the manner of its working we must turn our consideration for a moment to what lies beyond the tomb.

Death destroys nothing, not even Consciousness; it only removes it to a higher vehicle by the casting off of the old one. The outermost and coarsest envelope for the time being is that which is the expression of what we consider our objective existence. The inner ones, which we are all the time slowly developing and elaborating for future use at successive stages of our existence, we call subjective, until, after discarding the outer body, we wake up to full consciousness in a new vehicle, a spirit body, which then becomes the objective instrument of a new phase of existence.

The current ideas as to after-death states are contradictory in the extreme, for they have usually taken two main forms, which can only be described as distortions of the most rationally conceivable truth, by exaggeration in two opposite directions. The one errs by too quickly anticipating the attainment of the ultimate end, by imagining that the souls of the departed go to some place of everlasting felicity, unless the evil in their nature predominates over the good; and this either immediately, or at some time in the future, 'when the last trumpet shall sound'; but in any case without the possibility of further preparing themselves for that state of bliss. The reverse conception in the case of evil souls is equally absolute and irrevocable, unless we take into considera-

tion the Catholic doctrine of Purgatory, which is somewhat more logical in affording a further chance to the average person, but is almost equally crude in its fatality, and to most minds appears as little more than a temporary and mitigated Hell.

The other idea to which we have referred is that which may be roughly and generally described as Reincarnation. According to the various forms in which this idea has appeared, the soul has to pass into other bodies, either on the same or on a lower plane of existence; thus, some have figured the souls of men as possibly passing into the bodies of animals, while others teach that we have to appear countless times as human beings, with the chance that our future lives may be better or worse than our present ones—that we may either progress or recede.

We do not deny that a fundamental basis of truth is contained in both of these conceptions, namely, that of finally reaching a blessed state of perfection, and that which leaves us still in contact with the sphere of earth-life; but we recognise that each view is merely, when rightly understood, an aspect of the universal law of Progress. The reincarnationists usually give it to be understood that no progress is possible for the human soul except by reassuming the trammels of flesh, and in this state overcoming the difficulties which formerly proved insurmountable. We dissent from this, and consider that each soul must necessarily be dealt with strictly on its merits, or rather, must find its own place according to its nature. All that we can then say with conviction, as a general law, is that its tendency will be to find its main expression of life on that plane for which it has fitted itself by preparing its vehicle, and partially developing its powers. A child that has gone through the infant-school with credit needs not to undergo the same training again, neither is it fitted for immediate entrance into the university, or into practical life; primary, secondary, and advanced grades of education must follow in due succession.

We have seen that the Entity evolving on the vegetable plane is tending to fit itself for the grade of consciousness represented by separated volitional existence as an animal; that the higher animal existence tends to qualify itself for the mental plane of abstract consciousness; and that the human being, possessed of that consciousness, is all the time intuitively striving to develop a consciousness beyond the mental, and one by which its mental operations are, perhaps unknown to itself, guided. When this stage is reached, the individual, having developed soul-consciousness, is able to dispense with the trammels of matter, and to lead an independent existence in a higher envelope which serves as a body, and is regarded by it as no less real than the earthly body it has left behind. And yet we do not feel entitled to say that every animal becomes at once a man, nor that every man, immediately on leaving the body, passes away finally and for ever from connection with the earth, or even from the necessity of again assuming an earthly body. What we say is, that the change of state, whatever it be in each individual case, will doubtless afford the best possible chance for bringing the Entity within the influence of that attraction towards the Higher, and ultimately towards the Highest, which is the mainspring of progress, and an influence from which it can never wholly escape. We have here a Gospel not merely of hope, but of assurance, of the ultimate perfectibility of every Entity that has ever issued from the Creative Centre to traverse its round—long and arduous as it may be—of growth and progress, and ultimate reunion with that Centre; the Grand Consummation which is the foundation and aim of the Christian Religion, as of many others, but which has been mistakenly assumed to be of speedy or easy realisation.

It may be that, just as our bodies are but the temporary vesture of our individuality, whose mental and moral qualities persist after death, until modified by future experience and effort, so our mental or spiritual self is but the form of manifestation of a still higher Individuality, which eventually casts off all the various sheaths it has been using as means of progress, and stands forth at last as the glorified presentation of a portion of the All-Self, which gradually tends to merge itself

once more into the Whole from which it proceeded—the Cosmic Consciousness of which every other Consciousness is a portion, and every material or spiritual Entity a manifestation.

(Conclusion.)

DR. J. MILNE BRAMWELL AND PSYCHICAL RESEARCH.

Dr. J. Milne Bramwell's book on 'Hypnotism: Its History, Practice, and Theory,' which has been long in preparation, is now before the public. It is full of interest from many points of view, and will doubtless receive adequate notice in the columns of 'LIGHT' from some competent pen. I should, however, like to call attention to one feature which seems to me of special importance to those who desire the spread of what they believe to be truth, both Spiritualists and Psychical Researchers. A few passages scattered through the volume make it clear that the conclusions at which Dr. Bramwell has so far arrived, place him entirely outside the ranks of the Spiritualists, and almost as completely outside what is now generally assumed to be the position of the Society for Psychical Research; although it must always be borne in mind that the Society has never expressed any collective belief, and that now, as from its commencement, membership in the Society 'does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by physical science.'

Dr. Bramwell has been a member of the Society since 1889, and for nearly ten years has had a seat on the Council. It is, therefore, rather striking to find him expressing himself so decidedly as regards the constructive work of the Society, including even telepathy. As to spiritualistic phenomena, after describing a failure of a kind which has no doubt frequently come within the experience of every investigator, Dr. Bramwell says: 'My experiences as to other alleged cases of spiritualistic phenomena, whether occurring in mediumistic, hysterical, or alleged hypnotic trance, have left me equally unconvinced of the truth of spiritualism' (p. 147). As to telepathy, Dr. Bramwell says: 'A small group—mainly comprised of men who had distinguished themselves in one or more branches of science—who claimed to have investigated the alleged phenomena by scientific methods,' have asserted its existence. 'Amongst these may be cited the late Professor Henry Sidgwick, Frederick Myers, Edmund Gurney, and Dr. A. T. Myers. Although their experiments were carefully conducted, it is doubtful whether all possible sources of error were excluded; and I am unable to accept them as conclusive' (pp. 141-2). Again, after giving several instances of the 'destructive' work of the Society, Dr. Bramwell says: 'As already stated, although successful telepathic experiments were formerly reported by several members of the Society for Psychical Research, these have not been confirmed by later observers' (p. 469).

It must seem extraordinary to many Spiritualists and Psychical Researchers, that what appears to them irrefutable evidence has produced no impression on the mind of a man like Dr. Bramwell, whose life and work have shown so great a freedom from the trammels of conventionalism and prejudice—the word 'prejudice' being used in its proper meaning of pre-judgment. The moral which it seems to me ought to be drawn, is one which was continually emphasised by Mr. Myers himself—the necessity for a much greater volume of exact evidence in support of the simpler spiritualistic and psychical phenomena than has yet been presented. To take the 'thought-transference drawings' only. Although the number of original experimenters was considerable, I am afraid it is correct to say, as Dr. Bramwell does, that 'the results have not been confirmed by later observers.' Nor, on the other hand, so far as I know, has any flaw been shown in the very numerous experiments in 'thought-transference drawing' recorded in the first seven volumes of the 'Proceedings' of the Society.

It would still be of the utmost value for experiments in thought-transference drawing, the production of raps, the movement of inanimate objects without contact, and other

alleged phenomena, to be repeated many, many times, under exact conditions, complete records of successes and failures being made at the time. Dr. Bramwell's book ought to act as a stimulus to such work. The reward of similar patient, pains-taking investigation of comparatively insignificant phenomena in other branches of scientific inquiry has often been great.

E. T. B.

HAPPY AFTER DEATH.

In an interesting communication in the 'Progressive Thinker,' Mrs. Sara A. Underwood, herself an 'automatic writer' through whom some remarkable messages have been given from the other side, says:—

'In many instances through automatic writing, clairaudience, or trance speaking, when the spirits are describing their experience in the new life entered upon through the gates of death, while some seem at first a little worried or confused by the new conditions, yet the majority express a decided delight over the freedom and health of life in the beyond.

'Dr. Hodgson's friend, "George Pelham," expresses himself through Mrs. Piper, thus: "When I found I actually lived again I jumped for joy, and my first thought was to find you and Mary. And thank the Infinite, here I am, old fellow, living and well." And again: "No more pain!—I am glad to get out of it, thank the Lord! I wouldn't go back into the body for all the world and all there is in it."

'At another time, "George Pelham" says in answer to a question of Dr. Hodgson: "I live, think, see, hear, know and feel just as clearly as when I was in the natural life, but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance materially. However, this only gives me pleasure to express to you all that I can possibly in this peculiar way. . . I am light and free, and much clearer in thought than I was in my natural body."

'A friend in the unseen, speaking to Mr. and Mrs. Thaw through Mrs. Piper, remarks, "I want to say there is no death. . . Close your eyes and go to sleep; waken up and it is all over. You live again. And not much memory of what has transpired."

'Another of Mrs. Piper's controls says: "Now I woke up quick, and I didn't know I was out of the body—I woke up and found I was living again."

'One F. Atkins Morton, trying to relate his experiences after death, says: "I found I was in this world. I did not know for a moment where I was, only I felt strange and freer. My head was light in weight, also my body. I saw a light and many faces beckoning me on, and trying to comfort me, showing and assuring me I should soon be all right, and almost instantly I found I was."

'Another declared, "I saw a light and then I saw farther into this world than I thought I should; then Alice held out her hands and told me I was all right. Then I took her hand and we went together. . . You can never know how light and happy we are here."

'Mr. W. T. Stead's control describes her first sensations in the "Letters from Julia," as follows: "I found myself free from my body. It was such a strange new feeling. I was standing close to the bedside on which my body was lying. I saw everything in the room just as before I closed my eyes. I did not feel any pain in dying. I felt only a great calm and peace. Then I awoke, and I was standing outside my old body in the room. There was no one there at first, just myself and my old body. At first I wondered, I was so strangely well. Then I saw that I had passed over."

'Among the many instances coming through my own automatic writing I here quote one which purported to be from a dear friend in life of Mr. Stead's "Julia," but who passed from the body a few years later. After some preliminary writing I asked: "What were your first impressions after your release from the body? From report you seemed to pass painlessly and happily forward."

'Answer: "When I passed into the sleep which is the bridge—over from earthly bondage to the freedom within the law of spiritual realities, I was not aware that what you call death was near, but I was serenely happy. I had done the best as I understood it. I loved—and when I awoke on this side it seemed like a strange sweet dream, and I smiled to myself, saying, "Well, what a charming delusion this is! How well and strong I feel, and how happy." Lying comfortably as I thought in my bed, I suddenly found myself staring at a poor worn-out form on that bed, while I walked, strong and well, about the room. A—(a friend present at her death) was crying, but happy nevertheless in her heart, for she believed as I did, in the real life. But it was travail, indeed, to be unable

to reach by voice, touch, or any mortal sense those who uselessly grieved over the death (here followed in parentheses in larger characters the word 'Birth') of their friend."

'I then asked her who first met her on the other side of life.

'Answer: "My dear mother first of all clasped me to her, and said, 'My child, do you understand that you have passed from death into life? I am so glad you have entered into the higher life!' And then those who were spiritually near and dear when on earth came one by one and greeted me in loving ways impossible for you to imagine."

'Soon after the death of Warren Chase (at whose funeral Mr. Underwood officiated, by request made by Mr. Chase some time previous to his passing out), there came writing purporting to be from him. After other things were written, was asked, "Have you any special thing you wish to say?"

'Answer: "So many things, but principally that we never die. I am more alive here than ever before—doubt forever dispelled. Oh, that I could reach all humanity, and assure them, as I myself am here assured, of soul life."

'Question: "Were you conscious, or unconscious, at the moment of death?"

'Answer: "Conscious of a change but one so easily made that I felt puzzled whether, as Paul said, I was in the body or out. Sense perceptions so changed! I saw what seemed to be Warren Chase lying inert, senseless, while the real, thinking, loving, living Warren Chase stood by unable to will that senseless body to any movement, and I said, 'Why, I am freed from that prison!'"

'These are but a few out of many like testimonies from thousands of differing sources, but I have put these together as an indication of a blessed possibility for all of us who have yet to pass through the experience; some of us very shortly whether we expect to or not.'

PALMISTS AND PALMISTRY.

BY MLE. MANCY, AUTHOR OF 'THE LIMITS OF PALMISTRY,' &C.

The abuse of palmistry already mentioned is not the only or the worst form that it takes, for there are other persons who trade on the names of those who have already made their mark, and delude the public into believing they are the ones whose names they assume, and they even put themselves forward as the authors of books which they, in all probability, never had in their hands, much less wrote.

Such things could not happen if people were more particular about the repute and standing of the palmist they chose, and ascertained that they really went to the right one, and not to the counterfeit. So long as people rush haphazard to the first 'professor' (?) that is at hand, they must expect to be taken in and imposed upon; so long as they take as 'Gospel truth' all the nonsense that is thrust upon them in the name of palmistry, without bringing their own common-sense to bear upon the subject, or knowing anything of the ability or of the methods of the one they consult, will they be cheated, and the noble science of the hand will be dragged into the mire.

Of the benefits that have been derived from it I could give numerous instances both in my own case and in that of others. I could tell of people who have been put in the right road to success or to health thereby, of those who have been warned of dangers ahead and thus been able to partially avert them, &c. I would like to impress upon your readers, however, that all persons do not benefit equally, because hands are not all equally marked. I say this because sometimes two friends have their hands read, and one is disappointed because he or she has not been told so much as the other, or it was not so good, forgetful of the fact that palmists cannot *make* the characters and careers of their clients, but can only tell them what they see. I have heard of people who felt quite aggrieved because their abilities or destinies were not so promising as that of an acquaintance, and they seem to think that the poor palmist is to blame for this. If two persons, one sick and the other not, both consulted a doctor, which would benefit the more? The sick one, you will answer; it is the same with cheiromancy; those most in need of advice, or encouragement, generally benefit more than those who are not, though all can be, and usually are, interested in character delineation as set forth by this study.

I reserve further remarks for another issue of 'LIGHT.'
'MANCY.'

DREAM-INTERVIEWS WITH DEPARTED FRIENDS.

The dreams that 'Joyce' describes in your issue of the 5th inst. were true spirit dreams. In these the spirit body leaves the earthly body temporarily, and has experiences in the spirit world. These experiences are very instructive and comforting, and I myself very frequently have them. Sometimes a relation or friend who appears to me in my sleep is unable to speak, but at his side there is a large blackboard on which is written in white letters, 'Pray for me.' This I always do as soon as I awake, and it is my firm conviction that sincere prayer is of the greatest benefit to our relations and friends who have passed on. 'Joyce' may perhaps hesitate to accept my statement that the spirit body leaves the earthly body temporarily during sleep, but I assure her that I have, when in my spirit body, stood at my bedside and gazed at my earthly body asleep in my bed, and I have no doubt that many others have had the same experience, but have not the courage to openly avow it. Spirit dreams are not sufficiently cultivated, which is a pity, as they are an easy mode of learning something of life in the spirit world. A healthy life, a light diet, and a notebook and pencil under the bolster at night, are the chief requisites. Very simple, and the rewards ample.

BASIL ARTHUR COCHRANE.

30, George-street, Manchester-square.

'IT IS GOD'S WAY.'

The 'Boston Globe,' in a recent issue, reported the following tribute by Wm. J. Bryan, spoken at the grave of Mr. Phil Sherman Bennett at New Haven, Conn., U.S.A. The sentiments thus beautifully expressed by Mr. Bryan, are so thoroughly in harmony with the views of Spiritualists that they will no doubt be of interest to the readers of 'LIGHT':—

'It is sad enough to consign to the dust the body of one we love—how infinitely more sad if we were compelled to part with the spirit that animated this tenement of clay.

'But the best of man does not perish. We bury the brain that planned for others as well as for its master, the tongue that spoke words of love and encouragement, the hands that were extended to those who needed help, and the feet that ran where duty directed; but the spirit that dominated and directed all rises triumphant over the grave.

'We lay away the implements with which he wrought, but the gentle, modest, patient, sympathetic, loyal, brave and manly man whom we knew is not dead and cannot die. It would be unfair to count the loss of his departure without counting the gain of his existence.

'The gift of his life we have, and of this the tomb cannot deprive us. Separation, sudden and distressing as it is, cannot take from the companion of his life the recollection of forty years of affection, tenderness and confidence, nor from others the memory of helpful companionship.

'If the sunshine which a baby brings into a home, even if its sojourn is brief, cannot be dimmed by its death; if a child growing to manhood or womanhood gives to the parent a development of heart and head that outweighs any grief that its demise can cause, how much more does a long life full of kindly deeds leave us indebted to the Father who both gives and takes away.

'The night of death makes us remember with gratitude the light of the day that has gone while we look forward to the morning.

'The impress made by the life is lasting. We think it wonderful that we can, by means of the telephone or the telegraph, talk to those who are many miles away, but the achievements of the heart are even more wonderful, for the heart that gives inspiration to another heart influences all the generations yet to come. What finite mind, then, can measure the influence of a life that touched so many lives as did our friend's!

'To the young, death is an appalling thing, but it ought not to be to those whose advancing years warn them of its certain approach. As we travel along life's road we must pause again and again to bid farewell to some fellow traveller.

'In the course of nature the father and the mother die, then brothers and sisters follow; and finally the children, and the children's children, cross to the unknown world beyond; one by one "from love's shining circle the gems drop away" until the "king of terrors" loses his power to affright us and the interesting company on the farther shore makes us first willing and then anxious to join them. It is God's way. It is God's way.'

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.

History—or Romance?

SIR,—In the 'Nineteenth Century,' for November, 1884, there appeared a remarkable article over the name of Laurence Oliphant, on the 'Sisters of Thibet.' Mr. Oliphant narrates his rapid progress in occult science; his great attainment as a Mahatma; his migrations to the Mahatma regions of Thibet, and his discovery of 'the Thibetan Sisters, a body of female occultists of whom the Brothers never spoke except in terms of loathing and contempt.'

Is this history or romance? Both opinions have been expressed. If romance, how much of the literature of Theosophy is of the same character? Can any light be thrown on this?

S.

Mr. J. B. Shipley on 'Criticism and the Resurrection.'

SIR,—Living so far away from England, on an isolated little island in the West Indies, your journal comes to hand only after much delay, therefore my letter will appear somewhat belated. Mr. Shipley has (in your issue of July 11th) truly spoken, when he suggests that there is a 'Highest' significance attaching to the Resurrection of Jesus Christ. May I remind your readers of a book which, above any published modern work that I know, elucidates the true significance of the 'Mystery' of the Christ-life, namely, Anna Kingsford's 'The Perfect Way'? This work is too little read and pondered over, and too little known and appreciated even by those who have it on their book-shelves. Perhaps this is partly due to the somewhat recondite and abstruse style of diction employed, and the transcendental nature of its matter. It is not a book to attract the ordinary reader, until he has acquired a certain spiritual correspondence to the plane on which the writer worked. Nevertheless, in this book may be found the only true explanation of the Mystery of the Incarnation, the Cross, and the Resurrection of Jesus Christ, as it was symbolised and expounded by the Great Master. It supplies the missing truth, which the compilers of the New Testament Canon most carefully and deliberately obscured by mutilations and corruptions of the original texts of the Gospels and Epistles; the truth that lies deeply veiled in the recorded utterances of the Master and His Apostles, but without the key to unravel their mystical significations.

The principle of the Cross, as set forth in this book, is a very different one from the 'Gospel,' as it is represented by the Evangelical and Catholic exponents of 'Christianity.' It contains no such idea of 'vicarious sacrifice,' 'substitution,' or purification by the merits of a propitiatory offering, as it is expounded in our orthodox Churches. There is no such thing as 'blood atonement' to reconcile an angry Deity to sinning humanity, a purchase-price of an innocent man's death to pay the debt of sin, and to make an atonement for transgressions. The Cross is that system, or process, of purification and development, shown forth in the life and career of Jesus Christ, from His incarnation and birth to His ascension (or translation) into the heavens. This process, or 'way of salvation,' accomplishes, in all who faithfully follow it, the perfect *at-one-ment* of the four natures of man—rendered (by the 'fall') antagonistic to one another—and the *at-one-ment* of the Nature of Man to God, from Whom (by the 'fall') it had become separated. This process is worked out in a plan of salvation, represented in the form of a path that leads the soul out of the prison of the corrupted flesh, and through the outer darkness of the astral plane, into the bright and glorious circles of the celestial kingdom of heaven. 'Work out your own salvation with fear and trembling' (Paul); 'Strait is the gate, and narrow is the way, that leadeth unto life.'

The book I refer to has mostly missed its mark, the message it conveys has, for the most part, fallen on deaf ears. Anna Kingsford and E. Maitland were prophets who 'lived before their time.' They came into the world, God's messengers, but the world received them not. Yet, 'The Perfect Way' will, one day, rise up against the men of this generation, in accusation against them, that they heeded not the prophets whom God sent unto them. It is a day of 'fiction,' the parent of incredulity, and men read God's revealings as they read man's romancings. I believe, however, that the times are ripening for the return of those days when the sacred wisdom was known and practised, and the 'mysteries of the Kingdom' were followed and believed. One of the most serious tokens of this is the marvellous progress of the work which the spiritualist movement is making, in discovering to the world the existence of other spheres, and other intelligences, besides

mankind; in opening out the wonders of the two features of spiritual science—Spiritualism and Demonism, or the control and suggestion of good spirits, and the control and suggestion of evil spirits. In these 'latter days' we need to 'watch and pray,' that our own natures be such as can only attract the presence of the good spirits that environ us, and repel the evil spirits that watch every opening to gain control of our 'members upon the earth'—to 'prove the spirits (who are our 'controls'), whether they be of God!'

H. E. SAMPSON.

Turks Island, W. I.

Mr. Spriggs' Mediumship.

SIR,—I had on Friday last the privilege of being present at an interview between a friend of my own, and one of the controls of Mr. George Spriggs, and I should like to here express some of the gratitude I felt to both medium and spirit for the uplifting and deeply interesting hour that ensued.

The lady whom I accompanied is herself a medium and was surrounded by many spirits. One by one, the control ('Swiftwater') described these, their characteristics, the cause of death, their relationship or connection with the sitter, and so forth, especially giving details of her mother's life experiences—all of which were correct. The medium had never met my friend before, and knew absolutely nothing of her except that she is interested in the subject of spirit communion and in our condition in the coming life. But what was most impressive in this interview (and is in all interviews with this spirit, whom we have learned to love and trust as a never-failing friend) was the devout, gentle soul with whom we found ourselves in contact, the helpful words he spoke, the patience with which he entered into every detail, and the wisdom of the advice given on the matter of development.

Mr. Spriggs is well-known for his generous help to the physically ailing, but I do not think that the full character of his mediumship is grasped, nor that it is realised that it is of so valuable and so uplifting a nature. Those who have had experience of the spirit 'Swiftwater,' as we have had for upwards of two years, feel that they cannot too strongly emphasise the absolute reliability and kindness of both medium and control, and I gladly seek this opportunity of expressing my feeling on the subject.

ELEANOR M. BEEBY.

'Colds and their Cause.'

SIR,—With regard to Mr. Krusch's thoughtful letter on 'Colds and their Cause,' may I be allowed to say that common salt, such as is brought to our tables, is *not* in its 'natural form,' but that it goes through a process of artificial preparation before it is sold to us by the grocers? Mr. Krusch is quite right in dwelling on the importance of salt in the blood, but it need not necessarily be taken by us in the form of common table salt; in fact, it is much better that it should be consumed in its vegetable and fruit form than in its crude mineral state. There is sufficient chloride of sodium in our fruits, vegetables, &c., for all demands of the human economy. Anyhow, to use a common expression, 'The proof of the pudding is in the eating': I have personally experimented in the matter for the last four months, taking no table salt whatever, with the result that I do not suffer nearly so much from thirst, seldom take cold, and feel quite as well, if not better, for the experiment.

J. STENSON HOOKER, M.D.

'Needless Cruelty.'

SIR,—I trust, for the sake of humanity, there are not many who embrace, like 'Juvenis,' the repulsive view that no cruelty is 'unnecessary.' By all means let him offer his own body at the shrine of vivisection, and see about the illusion then. If he is right, then all past martyrdoms and all present cruelties by Turks and Bulgarians are perfectly in order and developing the Egos. Far more to the purpose is the letter of 'A. M. L.,' and I will go further and predict the day when, if such gnawing diseases as cancer can neither be prevented nor cured (although I have little doubt that they will be eventually), a painless euthanasia will be allowed by law, and sanctioned by compassion. On the other hand, the sooner we free ourselves from the old theological ideas of everything being 'God's will,' and the time and manner of death being ordained of God, as many are in the habit of repeating, the sooner shall we seek diligently to live wisely, and to understand better the working of Nature's laws.

Free will, environment, and heredity are subjects tabooed by the churches, and yet they compass us all around.

Willesden.

C. DELOLME.

'Preliminary Difficulties.'

SIR,—In the charmingly interesting and delightfully sensible article, No. VIII., on 'Preliminary Difficulties,' the writer raises an important issue, in the hypothesis she there gives to account for the frequency of sound manifestation in spiritistic phenomena as compared with others—namely, the connection which may exist between the difficulty, or ease, of producing greater or lesser rate of vibration in the human or the spirit effort to affect the organs of sense. Sound, requiring the least number of vibrations to call it into existence, is easiest, therefore oftenest employed in manifestation. This is surely a reasonable and likely explanation from the physical point of view. But the question I would throw out for your mediumistic readers to answer, follows on that thought, and yet apparently diverges from it. It is this: Do sensitives believe that this same parallel of vibratory rate extends to the spiritual plane? Does the relative difference of vibratory rate, between the *raison d'être* of light and sound, for instance—as found on the physical plane—apply to the meta-, or shall I say, supra-physical?

To take my own experience for example (and I am not a professed sensitive), a *hundred* clairvoyant manifestations will come to me for one *clairaudient*. The latter are much rarer, more startling and surprising. Let me give an example: for I refer now to clairaudience as subjectively manifest, not *objectively* like spirit raps that all the sitters in a room may hear.

Early in the morning I find myself awake, and very soon I suddenly *hear* a rather loud and distinct voice close to my ear, which I at once recognise, saying with its characteristic vernacularisms, '*There! it's gone the half-hour.*' I promptly look at my watch, to find whether this surprising remark refers to fact. For I am alone in my bedroom, and startled at hearing anyone speak. True enough, it is five-and-twenty minutes to seven. One half-hour has just '*gone.*'

Later in the day I ask the person whose voice I had recognised what she was thinking of at that time. She tells me she was carrying the clock downstairs, and noticed with some concern that she was five minutes late—*making in her mind the remark I heard!*

She did not speak to herself. But if she had done so I could not have heard her by the usual sense, situated as we were then.

I wonder if most sensitives are so surprised by clairaudient instances as I am: and if these are more or less frequent with them than those of clairvoyance. Also, of course, it is conceivable that *idiosyncrasies of sense* may exist on the subjective plane as well as on this, and also a parallel of vibratory rate of productive effort.

EFFIE JOHNSON.

A Plea for Vegetarianism.

SIR,—Kindly allow me to offer the following suggestions. If a psychometrically gifted person were to try the experiment of 'sensing' the impressions existing in a piece of slaughtered meat, they would, in all probability, be the reverse of pleasing. The strong emotions of terror, pain, &c., attending the butchering of, for instance, a pig, must strongly permeate the unfortunate animal's whole body; hence the following plea in favour of vegetarianism is suggested.

May not the 'thought impressions' connected with meat unconsciously affect the eater thereof? If so, apart from the depressing effect of 'sensing' the impressions resident in the flesh of an animal which has met a *painful* death, any impressions which could be derived from flesh food must necessarily be 'animal' in their nature, and consequently serve as one of the many clogs on the development of a beautiful pure spirituality.

H. CHILLINGHAM HUNT.

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'T. M. D.' (Newcastle).—You have not given us a sufficient address. If you will do so, we will write to you.

A NEW LIBRARY AT CHISWICK.—We are requested to announce that the Chiswick Society are commencing a lending library for the benefit of the members and inquirers in the district. It is hoped that readers of 'LIGHT' who can assist in this work will kindly forward books addressed to the Secretary, Mr. J. B. Imison, 118, High-road, Chiswick, or to the President, Mr. Percy Smyth, 66, Thornton-avenue, Chiswick, who will gratefully receive and acknowledge them,

SOCIETY WORK.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last an earnest address on 'I and my Father are one,' was much enjoyed. Speaker on Sunday next, Mr. Davis; services as usual.—J. P.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts gave an inspiring address on 'God is Love,' which was much appreciated. At the close Mr. Roberts ably answered questions. Speaker on Sunday next, Mr. A. Claireaux.—P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last several new inquirers listened to Mr. Millard's address on 'The Grip of Spiritual Knowledge.' The after-meeting gave great satisfaction. Meetings on Sundays at 7 p.m., followed by séance. Developing circle on Thursdays, at 8 p.m.—E. E.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Mr. Clegg spoke on 'Breaking the Fetters that Bind Us,' and Mrs. Mason gave excellent illustrations in clairvoyance. On Sunday next, Mr. Anderson will lecture, and Mr. Lock will give psychometry.—E. B.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last a large and attentive audience listened to a splendid address delivered by Mr. Ronald Brailey on 'Soul Forces.' Psychometry followed of a most convincing character, one only of the many readings given failing to be recognised immediately. Speaker on Sunday next, at 7 p.m., Mr. Robert King.—H. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last both morning and evening services were very well attended. The continued addresses upon 'Christian Spirit Communion,' given through the mediumship of Mr. W. E. Long, are highly instructive and interesting. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long.

NEWCASTLE-ON-TYNE.—37, ORCHARD-STREET.—Successful meetings were held on the 9th and 12th, and on Sunday also there was a large attendance, when Miss Rust spoke earnestly on 'The Light that Lighteth all Men,' which many acknowledged to be the best address they had ever heard. Good phenomena occurred at the after-meeting.—H. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—Mr. Robert King's address on 'Obsession and Possession,' should benefit all developing mediums who heard it. A number of intelligent questions were well answered. Mr. J. Adams, who is always welcome, presided. A solo was sweetly rendered by Miss Panting. On Thursday next, Mrs. Fairclough Smith will give psychometry. Speaker on Sunday next, Mrs. Boddington.—E. H.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last, Mr. E. W. Oaten delivered a comprehensive and interesting lecture on 'Unity of Purpose.' The ladies of our society have been busy preparing for a bazaar to be held early in October. We trust their efforts will not go unrewarded, for we hope to raise a substantial sum towards our building fund.—E. R. O., Cor. Sec.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Fielder gave a splendid spiritual address, Miss Morris gave a reading, and Mr. R. Boddington presided. On Friday last Mr. G. H. Bibbings gave a fine address on 'The Socialism of Modern Spiritualism.' On Sunday next, at 3 p.m., Lyceum; at 7 p.m., local speakers. On Tuesday, at 7.30 p.m., Band of Hope.—E. BIXLEY.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-ROAD.—On Sunday last Mr. E. W. Wallis gave a trance address on 'Solving Life's Mysteries,' the latter portion of which was especially interesting. Mr. Wallis gave much further pleasure by his rendering of a solo, 'The Loom of Life.' The recent visit of Mr. Bibbings simply leaves us in the position of hoping for an early repetition. More need not be said. On Sunday next, Mr. Jno. Kinsman (vice-president) will give an address.—A. J. C., 33, Dongola-road, West Green, N.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, owing to the indisposition of Miss MacCreadie, Mr. W. T. Cooper gave a very interesting and enjoyable address upon 'The Need of Spiritualism,' which was heartily appreciated by all assembled. The sincerest thanks of the Association are due to Mr. Cooper for so kindly taking the meeting at such short notice. Mr. H. Hawkins ably presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will speak on 'Spirit Teachings concerning Spirit Life.'—S. J. WATTS.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday the 9th inst., Mr. G. H. Bibbings gave an eloquent address on 'The Value of Spirit Phenomena,' and the hearty applause he received at the close testified the appreciation of his audience. On Sunday last Mr. G. Tayler Gwinn, the president of the London Union of Spiritualists, gave an earnest address on 'Why Do We Wait?' On Sunday next, at 7 p.m., Mrs. Roberts, of Leicester, will give clairvoyance, and on Wednesday, the 23rd, at 8 p.m., Mrs. Roberts will give clairvoyance.—W. T.