

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

One of the foremost words in the theological world to-day is 'Incarnation.' We must be patient with it. In reality it is equivalent to 'Manifestation.' The main thing at present is to rescue it from a special and solitary application, and to universalise it. This has lately been done by a highly accomplished clergyman in the United States, the Rev. J. T. Sunderland, who thus treats the subject:—

There never was a time when God was not in His world, the very life of all its life. But His manifestation grows in splendour. Especially it grows in splendour with the progress of the human race, so that God's incarnation was never so glorious as now. And, as the ages go on and the race advances, and man rises to still greater heights of moral and spiritual attainment, what will that be except the fuller and more perfect manifestation or incarnation of God in humanity?

How much higher and more full of meaning does this view of the incarnation make everything! In the light of it, all nature and all human nature become manifestations of the divine, each in its degree. The sunshine which wraps the world in its warm embrace is a manifestation of God's loving and gracious presence. All exhibitions of power are His power. All life is His life. All beauty is His beauty. All right and goodness on earth are finite manifestations of eternal realities, whose fountain and whose fulness are in God.

Especially what glory does this view of the Divine Incarnation shed upon human nature, and how does it fill all man's future with hope! Christ was not a strange, solitary, abnormal manifestation of God in human form, once in all the ages, with nothing in any way like it before or after. He was the type of our humanity. He was a foretaste of what waits for the race. The sleeping possibilities which are in your soul and mine came to full blossom in him. He is a prophecy of what God holds in store for all humanity, some time, some where.

This is the new, the larger doctrine of the Divine Incarnation which is coming to our modern age.

'Are we a declining race? An old sailor's verdict,' by Walter Hunt (London: F. R. Henderson), grapples with a subject of almost tragic interest. Mr. Hunt says:—

So far back as twenty years ago I had arrived at the startling conclusion that there was a general physical degeneration, not only in our own country—nor even limited to civilised countries—but extended over the whole world. Such a statement, if made at that time, would have met with but very few supporters. Subsequent events, however, have only more fully convinced me that I was right, both in my recognition of the fact of the general decline, and in my conclusions as to the causes which, during all historical time, have been leading up to this deplorable result.

Our so-called 'civilisation' is, in his opinion, working our ruin, and also the ruin of 'inferior' races. 'It has been noted of savage races,' he says, 'that certain tribes, before coming much into contact with Europeans, were

of superior physique, and some lived to a great age, but that unfortunately they so soon adopt our habits and vices that they deteriorate before we have an opportunity to study their character.' We are losing our teeth, our hair and our eyes prematurely, he thinks, and the outlook is grave indeed, if his case is proved.

The cause of all the trouble is, in his judgment, sexual irregularities, and this he deals with at considerable length, coming to the following conclusion:—

'This, then, is the solution to the great problem of the physical deterioration of the masses. We must lay bare the causes in the sight of the people, and, depend upon it, the dissipation of our vitality will cease, and its conservation begin.'

Young men are falling away from the churches. Of the backsliders, one who knows lately said, 'really very nice fellows, a trifle selfish, perhaps, but straight as can be.' Whereupon the Rev. W. S. Jones chimes in with the following, and with good reason, too:—

But in the phrase, 'a trifle selfish, perhaps,' does not the root of the difficulty show itself? These young men are living correct moral lives; but they lack spiritual passion because they are unwilling to sacrifice anything for the cause of religion. . . .

But the real life of a young man begins when he is ready to sacrifice pleasure, leisure and money to advance the interests of the kingdom of God. Through the gateway of sacrifice he enters into a life which expands and grows as he forgets himself in service of others. The thought of God working in and through and with him lightens his sacrifice, and makes the hardest duty a joyous privilege. He has passed out of the life where men calculate whether it is prudent to do right into the life where men can see only one course to pursue,—to stand by their convictions. The moral selfishness, so to speak, which prevents him from sacrificing as much for the generations which are to come as the generations which have passed sacrificed for him will be consumed in a flame of spiritual enthusiasm. Cold indifference to the church will yield to a feeling of loyalty and love for it. His eyes will be opened to the immense amount of good the church is already doing, and he will be glad to do his share to make its work more effective. And he will see that the few sacrifices he is called upon to make go but a little way toward paying the great debt he owes to silent, toiling, patient truth-seekers, who lived and died for spiritual freedom. Let us hope that the time is near when young men, pure, sincere, and manly, will not be satisfied with the life that does not go beyond moral correctness, that is not stirred into lasting enthusiasm for the Church of God and the Religion of Christ. O youth! when the spirit of the Son of Man speaks to you, make not 'the great refusal.'

'Titasus (Karma),' published by Colston and Co., Edinburgh, is said to be a translation of a very ancient work, obtained and translated 'by occult means.' It gives an outline of the evolution of Soul 'by a continuous progression through lower and higher forms,' from the mineral to the vegetable, with its grades from vegetables to trees, and flowers, and on, through the animal kingdom to Man.

We do not find anything really fresh in this small work, whose chief merit is that it presents in a brief and

simple way theories which others highly elaborate, and which seem to us to be mainly ingenious guesses. We cannot begin to criticise or cross-examine. There would be no end to it.

'How to acquire an effective will,' by A. T. Story (London: L. N. Fowler and Co.), is a sensible and practical Essay, with nothing strikingly new in it, but full of sense, based upon the theory that will is the living force which tends to make the mind or life effective, exerting a directing and formative influence upon character.

Incidentally, the powers of hypnotism and suggestion are considered as immensely important factors in mental and moral development. Telepathy also is referred to, but chiefly as a gift which, under the influences of civilisation, is dying out. 'The simple fact appears to be that, in proportion as we become civilised, we lose many of those primitive instincts which are necessary to and characterise more aboriginal man.' The writer believes, however, that, by training, it is recoverable.

'Astrology for all,' Part I., by Alan Leo (9, Lyncroft-gardens, London, N.W.), is a 'partly rewritten and very greatly amplified' second edition. This Part is on 'Individuality and Personality as represented by Sun and Moon.' It is a handsome and well-printed volume, showing immense industry and labour, and ought to be of great value to those who study astrology for amusement, guidance, or the search for truth.

SPIRITUAL PRAYERS.

(From many shrines.)

O God, who puttest into our hearts such deep desire that we cannot be at peace until we enjoy the feeling of Thy love, mercifully grant that the unspeakable sighing of our souls' need may not go unsatisfied because of any unrighteousness of heart, which must divide us from the All-Holy One, but strengthen us to do right by whomsoever we have wronged in thought, word, or deed, to renounce all plans of wrong-doing for the future, to purify our thoughts and govern our appetites, so that we may have no bar between us and Thy glory, but enjoy Thy peace which passeth understanding. Amen.

AN EARLY INSTANCE OF CLAIRVOYANCE.

In a Latin history of the life of St. Guthlac, the hermit of Crowland, written by one Felix in the eighth century, there is a quaint instance of clairvoyance, or mind-reading, too trivial in kind, and too much like the experiences of modern sensitives, to be easily explained away as a mere specimen of monkish invention. The passage referred to is thus rendered in modern English by Mr. Charles W. Goodwin in his 'Anglo-Saxon Version of the Life of St. Guthlac' * :—

'Then came also to him two brothers on a time from a certain monastery. Whilst they journeyed thitherward they had with them two bottles filled with ale; then it was agreed between them that they should hide them under a turf that, when they went home, they might have them with them. When they were come to him, he strengthened them with his counsel and edified their hearts with his admonition. When they had spoken on many subjects amongst them, the blessed man Guthlac, with merry countenance and laughing words, said to them: "Wherefore hid ye the bottles under a turf, and why brought ye them not with you?" They were greatly amazed at these words of the holy man and bowed to him and begged his blessing. And he blessed them and they returned home.'

A. A.

* Published by John Russell Smith, 4, Old Compton-street, Soho-square.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL, S.W.

(Near the National Gallery),

ON THURSDAY, OCTOBER 20TH, AT 7 P.M.

Short Addresses at 8 o'clock.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Nov. 3.—MR. J. J. MORSE, Trance Address on 'The Life Hereafter.' At 7 p.m. for 7.30.

Nov. 17.—REV. J. PAGE HOPPS, on 'Shakespeare's Spiritual Play, "The Tempest"—A Study of Spiritual Powers.' At 7 p.m. for 7.30.

Dec. 1.—MR. ABRAHAM WALLACE, M.D., on 'The Ultra-normal Phenomena in the Life of Jesus of Nazareth, interpreted by Modern Spiritualism.' At 7 p.m. for 7.30.

Dec. 15.—MRS. B. RUSSELL-DAVIES, on 'Spiritualism Pure and Simple,' with illustrations from her own personal experiences. Followed by Answers to Questions. At 7 p.m. for 7.30.

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 1905.

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.'

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesday next, October 4th, and also on the 11th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursdays during October, commencing on Thursday next, the 6th inst., at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The first meeting of the coming session will be held on the afternoon of Thursday, October 20th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places 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, W.C., on Thursday afternoons, commencing on October 6th, between the hours of 1 and 3. Members, Associates, and friends 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 day, 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,

ARE OBSESSIONS DUE TO DEMONS?

I.

'Is it safe to investigate the mist-shrouded occult? Is it wise to plunge into the unexplored realms of the invisible? If these unseen planes of being are peopled, by whom are they peopled? Are they saints, sylphs, or demons? Can they affect mortals? Have they the power to hypnotise? Do they at times obsess and possess sensitive intermediaries? In exploring this vast territory, in entering this comparatively new harbour, what pilot is to be trusted? Does converse with invisible entities conduce to the enlightenment, to the uplifting and moral betterment, of its devoted patrons?'

These questions are a few of the many inquiries which Dr. J. M. Peebles has set himself the task of answering in his latest work, 'The Demonism of the Ages; Spirit Obsessions so common in Spiritism, Oriental and Occidental Occultism.'

This work, which consists of nearly four hundred pages, reminds us of the labour of the advocate who seeks to make a 'case,' for, all the way through, the venerable author seems to have in his mind, and seeks to controvert and confound, those Spiritists, as he calls them, who are disposed to doubt whether there are evil spirits in the other world. With characteristic vigour and almost partisan fervour, he marshals his witnesses and bears his testimony to the fact that all spirits are not angels of light, and that 'heart-rending obsessions abound'!

While we heartily agree with his spirit and intention, and endorse his sentiment that 'if solid facts relating to spirit influences, if the positive truth, will hurt Spiritualism, then let it be hurt—my motto is, the truth at all hazards,' we decline to be breezily hurried along and hypnotised into endorsing all that is here set down as 'positive truth.' If there are dangers to be met by explorers in this realm, by all means let us realise that fact and calmly face them; but exaggeration and mal-observation can serve no useful end; indeed they may have the effect of perpetuating the evils so hotly deplored. Our investigations will not create evil spirits, nor shall we annihilate them by shutting our eyes. It is not a thing to be proud of that 'adversaries' haunt the borderland and besiege sensitive persons, infest localities, and (by thought-transference and suggestion) influence susceptible men, women, and children and drive them to the madhouse, but it will not mend matters to enlarge upon the dangers out of all proportion to the facts, and so arouse the fears of the class of people who need the protection of confidence and courage. There are certain people who should never read advertisements of patent medicines, or medical books, for they are in danger of believing that they have all the symptoms described therein—like the man who declared he had all the diseases enumerated in a medical work—except 'housemaid's knee'! And we are inclined to think that this book may possibly do as much harm as good to some of those who read it, by confirming neurotic people in the idea that they are obsessed and cannot help themselves. There is a great tendency in the human mind to shift the burden of responsibility and find a scapegoat, and since the devil has gone out of fashion, a host of lesser demons will answer the purpose just as well. Children are too often taught that their naughty tempers and unclean thoughts are the work of the devil—it is an easy way of disposing of a difficult problem, and the devil cannot be whipped—but is it true? As the point of view determines what we see, this early training in the doctrine of evil 'principalities and powers' inclines us to readily accept such agencies as sufficient explanation of the strange and perplexing phenomena of hysteria, melancholia, hypochondria, lunacy, and hallucinations, but may it not be true that this easy method of disposing of the difficulty only begs the question, by assuming the very point which requires to be demonstrated?

This is what, in our opinion, Dr. Peebles has done, and what, therefore, to a large extent, vitiates his conclusions. His attitude of champion for the 'demon' theory renders his conclusions suspect; and his method of asserting things as if they were 'positive truths' is, to say the least, very disconcerting to a student who would patiently accumulate evidence, and calmly analyse, and deliberately adjudicate upon it.

After quoting the words of A. J. Davis, that 'death does not change character,' Dr. Peebles asks: 'Are there no evil-minded, incorrigibly malignant persons in this world?' and he forestalls a negative reply by declaring that 'only the semi-brainless can rationally deny it'; yet a little further on he exclaims, 'In reasoning, it is well to cling closely to both logic and nature!' Surely he does not mean to say that there are people who are incapable of amendment, bad beyond correction, irreclaimable? If so, we have misunderstood his teaching in the past, and further, in this very book he devotes considerable space to 'rescue work on the borderland,' showing that the spirit people, whom he designates demons, if not corrigible here, have latent divine powers which are capable of expression, and which will be called forth 'over there,' as he himself declares, by 'remedial processes of purification.' In spite of this, however, he speaks of 'conscienceless beings in the world of spirits'! If they are without conscience, how can they be appealed to and purified?

If, as Dr. Peebles says, 'the human spirit is pure, is essentially, inherently divine,' it cannot be 'conscienceless' or 'incorrigible,' and he weakens his case by overstating it.

If, as Dr. Peebles believes, the other world contains numberless 'ghostly tramps, restless demons,' who seek to attach themselves to sensitive persons on earth, we ought to know it and guard against their influence. Ignorance on our part will be no protection. Spiritualism does not bring them, since we are told they have existed in all ages, but knowledge, pure purpose, strong will, and clear common-sense will enable us to frustrate their efforts to gratify themselves at our expense. But, on the other hand, dread of their influence may render sensitive persons subservient, and we cannot help feeling that this book may have the effect of frightening some such people into believing themselves obsessed, just as tales about ghosts frighten children, and cause them to be terror-stricken when they are left alone in the dark.

The strong, self-possessed, and adventurous soul—honest of purpose and level-headed in disposition—has nothing to fear; but the inquirer who is timid, and dreads the dangers of the way, had better leave the subject alone until he can command his feelings sufficiently to become positive, confident, and secure. There is undoubtedly some truth in the contention that 'dwellers on the threshold' affect sensitives painfully, but it is not so certain that all earth-bound spirits are evilly-disposed demons, or that all who believe themselves obsessed, or possessed, by spirits are so in reality; and further, it may be, that owing to ignorance and fear on the part of both spirit and medium, perfectly innocent and well-intentioned efforts on the part of the spirit are misunderstood and misconstrued by the medium, with painful results; whereas, had a little more patience and confidence been displayed by the latter, the association might have proved beneficial to both parties concerned. In this realm it is especially true that 'fear hath torment,' and, therefore, the right attitude is to banish fear by the larger and diviner faith: for 'perfect love casts out all fear.'

AN OLD MEDIUM.

(To be continued.)

ANDREW JACKSON DAVIS AND DR. J. M. PEEBLES.

Dr. J. M. Peebles has had the gratification of receiving the following letter from Andrew Jackson Davis, acknowledging the receipt of the Doctor's recently published book on reincarnation:—

'ESTEEMED BROTHER PEEBLES,—Very grateful am I for a copy, from your hand, of your "Reincarnation" discussion with those who entertain romantic hypotheses concerning the alleged needs of the immortal spirit. Your publication is a complete fiction annihilator. It is an important campaign manifesto—cutting like a two-edged sword on all sides, sweeping Spiritualism like a purifying north wind, giving the rational mind a firm foundation for the construction of a true religion and a grand philosophy:

'Again thanking you for your loyalty to the harmonial conception of the uses of this earthly life, and for holding forth the principles of a natural and spiritual universe, and heartily hoping you may long live to enjoy existence and to "fight the true fight," I remain, as always,—Your friend and brother,

A. J. DAVIS.'

WHAT IS A BODY?

The difficulty as to *post-mortem* consciousness, expressed by 'E. T.' in a letter last week ('LIGHT,' September 24th), is common to all who have not brought their conception of 'body' to its essential idea; to all, that is, who conceive body as an external addition to the principle of life which we call 'soul.' It is quite true that the faculties of life are unthinkable without body, but 'E. T.' spoils the proposition by the insertion of the definite article ('the' body), meaning its present material constitution. That constitution relates us organically to the external world, and its privation is undoubtedly to be taken into account in estimating the conditions of consciousness after physical dissolution. Thus I religiously and scientifically believe, with your correspondent, that true immortality demands the conception of an eternal embodiment. But this is not the problem immediately before us, as raised by the letter under consideration. For all personalities except the highly sanctified, the question is not yet of the immortal consummation—'eternal life,' but of survival—a very different thing, as it is terminable in its own mode, and throws us back on a deeper recognition of identity than that which belongs to the memory of a homogeneous experience. Survival is not another life, another experience, but a prolongation of this one *minus* its feeding occasions or incitements. It is a subjective state, its objectivity or embodiment being simply a conserving organisation of the consciousness obtained through our present relational existence in the world. And this is conceivable only through the proper idea of embodiment, of which physical and relating structure is but a particular case. To make this intelligible, let us take the word 'thought' in its most comprehensive sense, as inclusive of all the modes of consciousness. And then let us distinguish its two imports, dynamical and statical, as follows:—

'Thought' expresses the act of thinking, and also the product, the thing thought *out*, the objectivity of the subjective act. By the habit of thinking, willing, &c., by all our habitual mental reactions on the world of our relative existence, consciousness obtains a statical constitution to which is transferred all the activity that generated it, so that it becomes the spontaneity of our mental life, stable, and imposing upon us our characteristic personality, and with difficulty resisted or modified by the proper dynamic of the subjectively originating mind. It is thus an investiture to the latter, external to it, a *nature* in which personality seems to be wholly sunk, until we are intellectually or ethically moved to refuse identity with it, that is, to assert our personality as other than, and above, this nature. It is the body we have made for ourselves, a body by no mere metaphor, but more truly the *substance* of ourselves than flesh and blood.

I am aware, of course, of the physiological hypothesis which identifies this substantiality with supposed (and probably real) modifications of the cerebral system. The mind certainly impresses itself, as far as it can, on the external material body. But as the body of character can be detected by no physical analysis, the hypothesis merely sets up a conception of invisible substance, or of formations so subtle that they can only be nominally attributed to physical structure. Matter is only a single case of substance, and when it is indiscoverable where we have to admit substantiality, we have no right to say that all substance is material.

The substantiality of thought in its statical sense I take to be as much a fact of present experience as brain and heart. It is the intimate body of soul, but one that is constituted by our experience in this world, not one that can relate us to any other. It survives physical dissolution, mediating and determining consciousness as long as it can endure without the stimulating occasions which the world afforded. We may get a proportional measure of that time by analogy of our diurnal waking survival of the interests and preoccupation of the day when we rest, by choice, due season, or compulsion, from their activities. Then the thought-body is relaxed to disintegration, pending a process of assimilation into subjective faculty or aptitude for a periodic renewal of relational existence. And so on, conceiving the wheel of life as just what it is here diurnally, only on a larger

scale. For what our present experience teaches us is the *idea* of the law of life, its universality under a particularity of its application. But I will not pursue a topic forbidden, I understand, for the present in 'LIGHT.' So much as the foregoing, however, it was necessary to say, because I am entirely with 'E. T.' in conceiving the necessity of body for conscious life. But believing that body originates in soul,* I cannot conceive *post-mortem* consciousness as conditioned otherwise than by the soul-body we take with us. And I must distinguish my own position wholly from that of those Spiritualists who conceive an unbroken continuity of consciousness and progress, without the least evidence of introduction to a new sphere of relation, and without the least regard to analogies in which I recognise the sole reliable clue to speculation, when nature is concerned.

C. C. M.

*'Naturæ a mente principium ducunt.' Dr. Fausboll's Latin translation of the well-known opening of the Dhammapada, which Max Müller renders, 'All that we are is the result of what we have thought,' &c.

SPIRIT INTERVENTION.

In an interesting article on 'Spiritualism,' in the 'Light of Truth,' E. L. Dohoney declares that history is full of well-authenticated instances of spirit return, and among others cites the following:—

'The case of Major Wilbarger, the Texas pioneer, is remarkable. Scalped and left for dead by the Indians near the present site of Austin, his sister, who had died the day before in St. Louis county, Mo., came to him and told him not to despair—that succour would come. Mrs. Homesby, living five miles away, in spirit vision twice during the night saw Wilbarger, and told the men who had left him for dead that he was yet alive, and urged them to go after him. At daylight they went, and found him as she had seen him, and brought him in; and he recovered, to live many years. This is unquestioned Texas history. Equally authentic is Washington's vision at Valley Forge, one evening during that dark and terrible winter of 1777. A spirit, seeming the Angel of Revolution, appeared and addressed Washington as "Son of the Republic," and presented him with a wonderful outline of America's wars and struggles. The first vision presented the War of Independence then pending, and its results. The second vision presented the Civil War of 1861-5, and its results. The third and last vision presented the revolution we are now entering upon, between plutocracy, Romanism, and the other allies of monopoly on one side, and the patriotic, liberty-loving people on the other. Two-thirds of this remarkable vision have been verified by history, and the remainder soon will be. The career of Joan of Arc, controlled entirely by spirits, is without a parallel in history. Socrates, the wisest man Greece (if not the world) has produced, credited his great wisdom to the inspiration he continually received from the demons or spirits who attended him. The great modern seer, Emanuel Swedenborg, lived as much in the spirit world as in the material world, and was permitted to explore both the heavens and the hells, and to report many conversations he held with spirits. Hundreds of remarkable cases not so well known to history might be cited. I will mention one taken from Robert Dale Owen's "Debatable Land," and which is well authenticated. He gives the case of a lady dying in the early settlement of California, whose spirit returned to her old home in Massachusetts and appeared to her sister in profound sleep. The spirit of the sleeping sister left her body and, following the disembodied spirit across the continent, beheld her corpse in the cabin in California, with the husband watching by it. A letter from the latter, received in due time, corroborated the vision of the sister in Massachusetts as reported above in every particular. The case shows that spirits do sometimes leave the body in profound sleep, and make long journeys, even into the spirit world.'

'THE HIBBERT JOURNAL.'—The forthcoming number of 'The Hibbert Journal' will be published on the 1st prox., and will be the first number of a new volume. Among the contents will be found articles by Sir Oliver Lodge on Sin; the Discussion between Sir Oliver Lodge and the Bishop of Rochester; Professor J. H. Muirhead; Catholic comment on Sir Oliver Lodge; the Triumph of Erasmus in Modern Protestantism, by Professor Henry Goodwin Smith; Dreams and Idealism, by F. C. S. Schiller; the Ten Commandments in Modern Life, by C. B. Wheeler; Degradation of the Anglican Priesthood, by the Rev. W. Manning; the Gospel according to the Hebrews, by the Rev. Principal Walter F. Adeney; a number of important discussions and reviews by well-known writers; and a bibliography of current literature.

INTERESTING PERSONAL EXPERIENCES.

Writing in the 'Banner of Light' on the urgent need for care and patience in the investigation of Spiritualism and the observation of phenomena, and deprecating hasty conclusions and charges of fraud against mediums, Mr. George A. Bacon, of Washington, D.C., an earnest Spiritualist, relates some very striking personal experiences. Mr. Bacon says:—

'Every proven case of fraudulent mediumship needs to be promptly, justly, wisely punished. And Spiritualists generally are quick to demand this. No one likes to be imposed upon, especially in matters of sacred affection. But to charge an honest, genuine medium with fraud, on mere suspicion, on premature evidence, or uncertain knowledge, is equivalent to assassination of character. I yield to no one in the condemnation of fraud in mediumship, but after many years' experience, I know right well that the simple statement of this one, or the supposition of that one, or the parrot cry of many who know nothing themselves about it, does not constitute proof of fraud.

'Intelligent personal experience goes for much. Let me specify: I have had presented to me by a stranger medium, what resembled at its first appearance an empty mask-like face. The feeling of repulsion it naturally aroused I need not mention here. It would not read well. The effigy retreated several feet, I watching it closely all the time; then presenting itself a second time, being full and round, but still mask-like: again it withdrew a pace, all within my vision, when on its third approach, lo! a human face, recognizable, palpitating with life and intelligence. Suppose I had passed judgment on its first unfortunate appearance and declared the lady medium who sat within the curtain at arm's reach, an infamous impostor?

'Again: I have weighed the phantom, or figure, or materialised form, that came and spoke to me, in the presence of a dozen persons, among whom were judges, doctors and others of high degree, with whom the form conversed, and within from seven to ten minutes it reduced its weight 25 per cent., then 50 per cent. That is to say, the third time it stepped upon the platform scales, it weighed only one-half what it did the first time.

'Once more: With the late distinguished editor of the "Banner of Light," Luther Colby, I purchased a slate at a country store, and took it to a certain medium, who, without even taking off the paper in which it was originally wrapped, and without the slate leaving my hands, had me place it on my head, when for a few minutes I heard a cutting or scratching noise. On taking the slate down and removing the wrapper, there was a nicely executed picture of a man seated at a table on which lay a thick book, and underneath or at the bottom of the picture, the words, "Spread the light." The whole was finely engraved or etched into the slate.

'Lastly: By special invitation, I was one of a party of twenty-five to witness the physical manifestations of a young medium, then in Boston. The parlours were large and well-filled. On one side of the front parlour, the medium sat beside a table at his right, on which were several musical instruments. He was securely tied to his chair as if he had been a noted criminal. Shortly after the lights were extinguished, the instruments began to play. After a while, when the guitar was being thrummed and floated overhead, a sudden flash of light was shown by one who proved to be a detective, and who sat directly in front of the medium, and but two or three removes from where I sat. What was the result? Those in front saw the counterpart of the medium—his spirit body—standing apparently on the top of his chair, with outstretched hands, holding aloft the guitar, which instantly dropped to the table, and the materialised spirit or figure, really or apparently, sank immediately within the form of the medium, which all the while was seated in the chair, the only one present seemingly unconcerned at the episode. Those who saw only the materialised figure, dressed as was the medium, violently denounced the manifestations as palpable fraud. Those who had better opportunities and saw the whole proceeding, knew that nothing could have better demonstrated the genuineness of the mediumship. He was found bound hand and foot, intact, while his pulse was the same as before anything took place.

'In each and all of these cases, the "cry of fraud" publicly followed these wondrously endowed mediums. Without personal warrants or knowledge, others took up the cry, echoed and re-echoed it over the land *ad nauseam*. If only those cried fraud who knew it for a certainty its volume would be greatly lessened. If every case of actual fraud were promptly and justly dealt with, its manufacture would soon cease.

'Of the mediums herein referred to, one died shortly after these public charges were made. One, out of self-respect, unwilling to constantly serve as a target for treatment irrational

as it was persistent, voluntarily abandoned his glorious mission; and one was imprisoned on the charge of obtaining money under false pretences. Comment is unnecessary.'

SUPPOSED SPIRIT MESSAGES.

If I may be permitted to do so, I should like to make a few remarks in connection with the letter headed 'Christian Spiritualism,' which appeared in 'LIGHT' of September 23rd, over the signature of 'Henry Graham.' The 'telesphere' appears to be a more convenient form than any I have seen of an apparatus for obtaining messages of an interesting character from some source outside our ordinary channels of information. Having in time past obtained hundreds of such messages, I am familiar with the *modus operandi*. My first experiments were based on the tipping of a small table on which the hands of the sitters were imposed; my most recent with a method once fashionable, in which the messages were spelled out by a small inverted tumbler standing on a polished round table. On the upper end of the glass rested the fingers of two consultants, and round the edge of the table were the letters of the alphabet. After a short interval the glass moved, apparently *sponte sua*, first to one letter and then to another, frequently darting to its goal in a frantic course. The questions put audibly to the unseen motive force were almost uniformly answered in an intelligent way, but the replies were in all cases intensely absurd. The consultants were interested in a new and promising invention, and the queries as to its success and the means by which this was to be accomplished were replied to with a wealth of detail which was intensely amusing and utterly false. Names of non-existent persons supposed to be living in well-defined localities were freely given, and a whole course of procedure foreshadowed of the most transparently impossible character. It was delightful fooling, and that was all. After many sésances of this kind I was convinced that the messages came in some way from ourselves, though we had no sort of idea what they were going to be, and it occurred to me to make a somewhat crucial experiment. I turned all the letters (which were on scraps of paper) *with their faces downwards*, and got one of the party who was not engaged in touching the glass to take each piece up as the glass moved to it, and make a record of the consecutive letters. The result was an absolutely inconsequent jumble, not a single word being formed.

I would venture to invite Mr. Graham to repeat his experiments under fresh conditions. Let the sitters be blindfolded. It is not quite clear from his description what part they have in the proceedings, but in any case it would seem that the results would have more value if they were unconscious of what was taking place. I, for one, should be delighted if the experiment still resulted in these admirable communications remaining unaltered by the new conditions. My sympathies are all with the higher class of such researches into the occult, especially when the messages (given under test conditions) are ennobling in their scope.

May I be allowed, in conclusion, to pay my humble tribute to the admirable character of a journal which has for very many years been to me the source of great enjoyment and help. By no means as yet convinced of much that is claimed in connection with the psychical explanation of the phenomena recorded, I cannot but recognise with extreme satisfaction the healthy and elevating tone of the more serious articles in 'LIGHT.' If all its readers could and would mould their lives in accordance with its spiritual teachings, something tangible would thereby be effected towards the regeneration of the world.

'OUTIS.'

MR. PERCY SMYTH, hon. secretary of the Spiritualists' International Corresponding Society, desires to notify his friends of his change of address to 25, Homefield-road, Chiswick, W.

FREE TREATMENT FOR INVALIDS.—Mr. J. Langdon Hope, M.D., U.S.A., wishes us to state that he is prepared to treat patients, *free*, on Wednesdays from 6 to 7 p.m., especially nervous ailments and so-called incurable paralysis. (See advertisement.)

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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VISIONS AND DREAMS.

After all, the familiar dream is perhaps the most mysterious and puzzling of all the phenomena on the occult side of nature. We say on the 'occult' side of nature because, whatever the form or the cause of the dream, it happens outside of our ordinary conscious experience and is *en suite* with dreams and visions which enter far into the realm of mystery, as prevision or as notification of the occurrence of distant events;—dreams varying in character, from the results of an indiscreet supper to the communication of information utterly beyond the dreamer's knowledge or control. Dryden says:—

Dreams are but interludes which fancy makes.
When monarch reason sleeps, this mimic wakes;
Compounds a medley of disjointed things,
A mob of cobblers, and a court of kings;
Light fumes are merry, grosser fumes are sad;
Both are the reasonable soul run mad.

That is only a part of the truth. Right away on, from the 'interludes which fancy makes' to the gravest unfoldings of serious meaning, dreams range; with 'airs from heaven' or 'blasts from hell,' one may surmise, as well as the 'fumes' which make dreams merry or sad. There is, in very truth, overwhelming evidence that in dreams one may pass over the borderland right into the territory of the unseen people, good or bad, for evil or for good, and that this may be apart from any intention or intervention, as though one might stroll into that territory, and find confusion or consolation, 'by chance,' as we say.

The dream of prevision is much more common than the unobservant suppose, and the curious thing is that so many dreams of prevision seem to be unimportant, useless, even a little silly, but startlingly true. It is as though one, in dreams, occasionally wandered into the workshop where all future events, small and great, were being manufactured, with the chance result of seeing what would happen next day in a shop over the spending of sixpence, or what would occur in the life of another that would entirely change the current of one's own:—and all this, apparently, by accident, not by design.

Of all mysteries, this is perhaps the greatest—the dream or the vision of things to come. As we reflect upon it, one is almost driven to the conclusion that our supposition of an unseen workshop where all future

events are being manufactured is not so fantastic after all. Probably, if we could trace the fine threads of causes and effects from beginnings to ends we should see no mystery in it, but would be able to read the future as easily as the past.

The question, and the very serious question, which arises here is: Ought we to notice dreams and act upon them? It is a difficult question; and, like so many difficult questions, it can be wisely answered only by *Yes* and *No*. If we answer *Yes* only, one might easily be led to take too much notice of dreams, and might even lose one's self in the slush of 'Dream books' and in fantastic-alities of all sorts. Or, if we answer *No* only, one might miss the uses of precious warnings and encouragements.

Perhaps, after all, our best development in this direction lies in the intuitions and inspirations of our waking life, of which dreams and visions may be only the symbols, just as trance speaking may be only the symbol, and on a lower stage, of the intuitive and inspirational speaking of normal life.

This is probably the meaning of that splendid prediction in the book of Joel: 'It shall come to pass that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids, in those days, will I pour out my spirit.' Rationally and broadly considered, the meaning of this is that the time would come when the prophets and the seers would not belong only to an exceptionally inspired order; but when children and servants, young men and old, ay! when 'all flesh,' should be God-inspired, and all life be ordered and carried forward on the highest plane.

Especially beautiful and exhilarating is that fine saying, 'Your old men shall dream dreams, your young men shall see visions.' It is too often the penalty of age that it has outlived its dreams; and it is too often the reproach of youth that it lives for pleasure and has no visions. But it is a splendid sight to see the old man turning his face to the dawn, and greeting the throbbing rays with a 'Now, Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' 'God be thankit! God be thankit!' cried an old Scotchman, on his death-bed, as one took to him the best news of the day, with the sunshine of promise on it:—a lovely sight!

A beautiful and exhilarating sight, too, is youth entranced with ideals. 'When the young men become conservative,' said a keen observer, 'the death-knell of a nation is rung': and there is a truth in that. But there is something more discouraging and dangerous than being a conservative; and that is, being a cynic or a scoffer,—a self-regarding unbeliever in self-sacrifice. 'The Devil has now become Mephistopheles,' said a late observer, 'and he is no longer in Hell, but in Piccadilly.' That was rough and a little wild, but not altogether unwarranted.

To all, young and old, we would say:—Believe in something higher than self. Enlist under some ideal banner, and be ready to do your share of the fighting for it. Especially believe in the better days to come, with better thoughts of God and a better fate for man. Cherish the beautiful dream of a God who is not the destroyer but the eternal Creator and Evolver. You cannot go too far: you cannot soar too high: you cannot think thoughts too beautiful to be true: for, when you have dreamed your most beautiful dreams, and seen your loveliest visions, the justice and loving-kindness of the Ideal God will surpass them all.

FACING FACTS.

We saw it stated lately in one of the dailies, among other statistics of crime, that suicides are more prevalent in the summer months than in winter. The direct cause of this may possibly be the hot weather. We say the *direct* cause because, to a larger extent than is supposed, the mental aberration which so often leads to suicide is traceable to a preventible cause which lies behind. That there is a preventible cause is open, no doubt, to dispute, but, in our opinion, it is often so, and that cause is lack of self-control. Insanity is traced to heredity, to shock, to weather; all these are factors in producing mental aberration, but are they necessarily productive of this result? In some cases, probably, this is so; in many, perhaps very many cases, we believe that a steady habit of self-control formed in youth and exercised through adolescence would be sufficient to prevent the dire effects for which heredity, shock, and weather are supposed to account.

It is likely that weather is not, even directly, the only cause of the increase of suicides in summer. It seems probable that the increase of leisure and the slackening of the strenuousness of work leave the mind more time to think, and thinking too often takes an unhealthy form. These two habits, self-control and healthy thinking, are of paramount importance in the making of strong characters.

And by self-control we mean something more than is usually understood by the term. We mean an exercise in which the saint is sometimes as deficient as the sinner, though in a less culpable direction. The sinner abandons self-control on a much lower plane than the saint; but the saint on his higher plane is, often quite unconsciously, lacking in the rightful exercise of this paramount quality. And Nature, whose laws are inexorable, suffers him to pay the penalty in broken health and sometimes in mental aberration. The saint's lack of self-control is consistent with the utmost unselfishness, and we admire him even whilst we regret it. The man who feels that he is running counter to the laws of his physical nature, and overstraining mind and body, whose passion for work is depriving him of the composure which is essential to the efficiency of work is, however, lacking in self-control if it is possible to him to moderate his energies and yet he refuses to do so. If it is *possible*, for there are exceptional cases in which the sacrifice of health of mind and body may be demanded. One cannot lay down an invariable rule, but in nine cases out of ten, probably, a more strenuous self-control would obviate disaster and prevent good work being injured by the premature breakdown of the worker.

We all know what it is to feel the invasion of the sense of worry. A particular postmark among our morning letters is enough sometimes to disturb our peace; an important decision which has to be made, or an importunate claim on our time—these things threaten at times to disconcert us and to rob us of inner self-possession, even if outwardly we betray no sign. But this can be mastered. Invasive disturbances of this kind can be met by the steady determination not to worry, and if so met the gain will be enormous, both for ourselves personally and for our work, whatever that may be. The citadel of self-consciousness must be held against all comers; they can best be dealt with when the soul has first secured its own balance and repose.

Healthy thinking is another equally important agent in the prevention of mental disease and suicide. And herein the saint generally, not always, has the advantage over the sinner. Good men are apt sometimes to fall a prey to morbidity; but on the whole belief in God and the love of righteousness are the best receipt for healthy mindedness.

There is, however, among these, as among men of mediocre morality, a tendency to confound pessimistic thinking with facing facts. 'We will have no illusions,' they say, 'we will face facts as they are.' And the result of carrying out their intention is that they dwell upon all the darkest occurrences of life, and ponder all that seems to them most difficult to reconcile with an over-ruling Providence, and a purpose of good towards mankind.

To do this is only to face half the facts. 'This ought ye to have done and not to leave the other undone.' Let there be candour and courage by all means. Let us look life in the face honestly, when the need so to do presses home upon the soul, as it does at times. But let us look as far as possible at *all* the facts. It is not honest to face the misery and ignore the joy, to count up the reasons for fear and forget the reasons for hope; to do this is to wrong the Universe. Yes, whether we believe in a Divine Spirit or not, the fact of the Universe remains true; it is there, and because it is there it has a claim upon us, for we are a part of it. If, in moments of doubt, we cannot recognise a Divine Being's claim to be judged fairly, yet we are bound to acknowledge that the Universe itself has a right to be judged fairly. We have no right to stigmatise the Universe as wholly evil when it is teeming with beauty, and wisdom, and love. The dark facts exist, but the bright ones exist too. Heroism exists, and tenderness and joy, and loveliness, and great wonders; and the man who turns his back on all these and thinks he is 'facing facts,' is self-deluded.

If we want an instance of a man who really faces facts we should do well to read the 'Daily News' report of an interview with the Rev. Benjamin Waugh, secretary of the National Society for the Prevention of Cruelty to Children. It was published in the issue of August 20th. No one can accuse this man of ignoring the dark side of the world. The strain caused by facing these facts was so great that his physical health gave way, and, like a wise man, instead of indulging his passionate love of his work until it killed him, he exercised self-control and took a tour round the world, from which he has returned, to work with renewed vigour for the cause so dear to him. That cause is not only the saving of the childhood of our nation, but the redemption of parental affections also. This is not always understood.

With a compassion for children which makes the facing of their miseries almost a martyrdom, he combines a deep conviction that 'at the bottom of the heart of even the blackest of human brutes there lies, though dormant, some spark of the sacred fire of human love and instinct, and that it can be fanned into a flame.' 'But does experience show this?' inquired the interviewer. 'That is my strong argument,' he replied; 'practice confirms the ideal. Out of over a million children with whose parents we have had to deal during the past fifteen years, we have had to remove only twelve hundred children. The number of utterly hopeless cases among the seemingly most depraved of parents is extremely small.' . . . 'But they resent the interference of the society?' 'Quite the reverse. Many of our best friends are those with whom we have had to deal severely, whom we have even had to send to prison. They see the advantages of the change in the end.'

All this contains food for thought. Here is a man who is constantly face to face with the ugliest of all facts in the world, the cruelty of brutal parents to their helpless offspring, and he remains an optimist still, and claims that his optimism is based on experience. He believes that even these depraved souls are capable of being raised into newness of life; and he knows by experience that severe dealing is salutary. Granted that we, in this schoolroom of the world, are sometimes severely dealt with by its

Divine Ruler, yet we too have reason to believe that in the end we shall see that the only rational attitude for a man to take, who faces all the facts, is the attitude of the optimist who believes, and works, and waits.

THE MEDIUM BAILEY.

The visit of Mr. Bailey, the Australian medium, to Milan and Rome, and his sudden and unexpected return to Melbourne, have aroused considerable controversy on the Continent. The 'Revue Spirite,' Paris, has published, as we learn from 'Luce e Ombra,' an explanatory letter by Professor M. T. Falcomer, who said :—

'The medium Bailey commenced his sittings for the Society for Psychological Studies at Milan towards the middle of March last. The society kindly offered to bear all the expenses, and had him come from Melbourne after long and difficult negotiations. One of its members, Signor Marzorati, wrote me that Bailey had succeeded with his private sittings in confirming his reputation; and with that I was greatly pleased, having, along with Smith, made many efforts to render his coming possible.

'In the meantime, and after his arrival, various distinguished persons applied to me spontaneously, as, for example, the Princess Karadja, Feilgenhauser, Anastay, Dawson Rogers, and Piddington, in order to obtain information about him, and some wrote to me as though I were his arbiter.

'In the collective sittings at Milan, without doubt, this medium obtained good results, but in the *ensemble* they appeared inferior to those he had had in Australia, his native country, which he had never before quitted. However, there is nothing surprising in that, considering the conditions of change of climate, of habits, of surroundings, and knowing that a medium for transcendental phenomena is not like a machine that can be set up and taken down at pleasure.

'The medium also gave some séances at Rome, but the results were not happy. He was to have stayed four weeks, after which I expected to have him as my guest at Venice, and from there he expected to go elsewhere to give séances. It was then that I came to know, through Signor Luciani, Professor at the University of Rome, that our medium had received bad news from his own parts, which obliged him to leave. The concurrence of these unfortunate circumstances might throw doubt on the sincerity of the motive that had led him to depart, but I believe in his sincerity until the contrary is proved; all the more so because for my part I supposed that he was leaving unwillingly, having had before him the prospect of gaining money and of visiting Europe with his wife, who felt a great desire to travel.

'He was expected by Princess Karadja, by the Editor of the 'Zeitschrift für Spiritismus' at Cologne, and by others in France and England.

'The news of his sudden departure was confirmed by a letter from him dated from the Grand Hotel Marini, at Rome, May 9th, and which Signor Marzorati did not fail to inform me of, as the poor man had expressed to him his excuses and his sentiments with regard to me. If he had come to Venice we would have made excellent terms with him, but he had already made very reasonable ones with me, and a group had been formed for the sittings.

'Bailey being a medium, his strength becomes exhausted and his health lost by too many sittings, as has been noted by Dr. C., of Sydney, and we would have been as careful of him as possible, while applying such control (verification) as he was able to bear. The good result of the intended sittings would certainly have facilitated the formation of a free group of investigators in the very bosom of the Institute, of which Senator Fogazzaro (with whom I was in relations) is president.

'For my part, having faith in the progress of psychic studies, I am convinced that we must not let ourselves be discouraged by disillusionings, nor recoil before difficulties. If Bailey has gone, another will come.'

In a long letter to 'Luce e Ombra,' Signor Arnaldo Cervesato replied to some criticisms which had appeared in the 'Rivista di Studi Psicici,' and after expressing the hope that a full and exact report will be published of the séances held in Rome (already reported in 'LIGHT' of August 6th), he disavows being the partisan of a man (though that man's 'honourability' he thinks will certainly have some value) but of a doctrine, and of the series of phenomena substantiating it. He does not feel called upon to analyse the circumstances connected with the financial arrangements between Mr. Bailey and those who

invited him to Rome (referred to in 'LIGHT,' August 6th), but thinks that if Mr. Bailey contracted debts and acted in an irresponsible manner, the blame is well merited; still he does not understand how his actions in that direction can be rightly utilised by the 'Rivista' as a confirmation of its statements as to the lack of importance of the sittings, either at Milan or Rome.

He continues :—

'As a witness and participant in these latter, I have thought it my duty to intervene, as long as the cause of truth remains thus at stake, buffeted about by mere opinions on each side. Therefore, I repeat that during the second sitting, at which occurred the *apports* under discussion (and this at our desire, because the medium had asked at the previous sitting whether we wished for apparitions or *apports*), not only was the medium enclosed in the sealed sack, but in this sack, at the end of the sitting, there was not discovered the least, I say the least, irregularity. And apart from other difficulties, for anyone who suspects that it might be possible under such conditions to draw from anywhere whatever a nest and a big piece of dough, the sack remains at the disposal of any such venturesome person as might like to try the experiment. I may note, in passing, that the nest is very fragile, being composed of vegetable and other matter foreign to the country, besides containing some birds' feathers which were at once recognised as from India by a celebrated Orientalist who was present.

'And now: why does "LIGHT" tell us the story of the "hard substance" which the three doctors, charged with the searching of Bailey before the second sitting, found—in the form of a protuberance, apparently—on his side, when if it ("LIGHT") desired to be complete and exact in its account, it should have mentioned also that at the end of the sitting the three young doctors altogether forgot to ascertain whether such famous protuberance (which evidently is supposed to have been formed by the nest, or the dough, or both) was still there; and it was only on my asking them that they remembered having forgotten.

'And why not also say that the three young doctors gave no hint of any such discovery (of a "hard substance") before the sitting to all the rest of us, who would (I think it cannot be doubted) at once have demanded the precise investigation of the matter, or have stopped the sitting without more ado!'

Signor Cervesato proceeds with an expression of his opinion that, having been compelled to give an explanation of the manner in which the sittings were carried out (in which many of the participants, although very learned, were in great part incompetent), he ought not to remain any longer in the strange position of having to debate with unknown third and fourth parties, who are quoted by persons who did not take part in the sittings. He says :—

'The Editor of the "Rivista di Studi Psicici" will agree with me that the word of one who does not conceal himself, but signs his full name, will avail more with readers than that of his informant or informants, interesting certainly, but equally mysterious, who for the present stand behind the protection of his respectable shoulders. Therefore I do not deal with shadows, and discuss no further.'

The controversy concludes with the following remarks by the Editor of 'Luce e Ombra':—

'For our part, although we shrink from entering into particulars of no interest for research, we feel obliged to intervene, not for polemics, but because, as friend Cervesato notes, the honourability of persons counts for something.

'The society at Milan, without previous contract, and at its own risk and peril, advanced by telegram to Bailey £45 for the journey, trusting, besides the good offices of Cav. Smith, the honour of the medium. The latter did not betray the trust shown him by the society, and was with us at the time stated, as far as compatible with the exigencies of so long a voyage.

'We then arranged personally as to the balance, and, asked to state his claims, Bailey contented himself with a comparatively moderate weekly remuneration and with the family hospitality offered him; and neither he nor his wife had anything to complain of. On his departure, the society, as had been provided for at his coming, took thought for his return, and paid him 1,000 lire (£40) for this, recognising that, if the terms thus came to be rather hard for the society, this was not to be imputed to the medium, but to the circumstances which rendered his coming difficult, being happy, besides, to facilitate the study to others.

'This we must say for our part, as an act of justice, and not to make ourselves the champions of anyone. Therefore, serious

persons, who are not few, as some would have it, will easily be able to understand the value of certain criticisms and of certain critics whose conduct speaks only too plainly for itself, without need for our comments.'

'A PUZZLED PSYCHIC.'

I have had an idea that mediumship is in some sense a sacred office; that by desiring the manifestation of the presence and power of worthy spirits and sitting in circle for the purpose of the development of my mediumistic sensitiveness, I might, by submitting to the control of spirit people, be made instrumental in helping others to know the truth regarding life beyond death. For some years I have been glad to feel that I have been associated with, and guided by, spirit friends who helped others through my agency as a trance medium, and who have at different times given to me, and through me to others, proofs of identity and trustworthiness. They have caused me to speak words of counsel and comfort, and I have believed myself to be inspired by wise teachers who have never in any sense, so far as I am aware, injured me or trespassed upon my rights as an individual, or sought to bias my judgment or dictate to me in any way.

But I am now in a quandary, and scarcely know *what* to think. I am beset with teachers who proclaim different doctrines. Some of these people tell me that I am not indebted to spirits at all, but that my 'subjective mind,' or 'sub-conscious self,' tricks me into believing that I am controlled. Another warns me against submitting to 'control' at all, because of the risk I run of being subjected to undesirable influences. Another tells me that I commit 'a great psychological crime' by yielding to spirit influence, and that I shall 'lose my individuality' if I persist in my present course. They say, 'Submit to no control, no matter how wise or how good; develop yourself so that you can use your own powers.' Then I find, according to others, that there are a large number of people in asylums who are incipient mediums, who are affected by spirit influences, although they do not know it, and who could be rescued if they were made aware of the fact that they are mediumistic sensitives, who, if their powers were properly developed, would be able to do a valuable work for truth. But, once more, I am bewildered, for I am assured that many of those who have sought to develop their own psychic powers, in spite of the fact that they did not submit to *control*, have become clairaudient and clairvoyant, and are conscious of the obsessing influence of pertinacious spirit people, who pester them with unwelcome attentions, suggestions, and impressions, so that they are driven well-nigh frantic.

What *am* I to think, or do?

One class of philosophers declare 'there are no spirits in it,' while the other set of teachers imply that all the spirits are untrustworthy.

Certain Spiritualists say, 'Develop, trust your "guides," use your powers for good, and all will be well.' Others say, 'Assert yourself, retain your own individuality; do not be controlled at all, not even by good and wise spirits'; and still others declare that 'obsessing spirits' besiege sensitive people, even though they know nothing of mediumship, and do retain their consciousness; and still others declare that those who say they are controlled by evil spirits confess to being on the same plane as the spirits, and do not excuse or extenuate whatever they may do or say when under such influence. If this kind of confusion continues I shall begin to think that life is not worth living, and feel inclined to give the whole thing up as too dangerous to have anything to do with at all. Will some wise friend advise me?

A PUZZLED PSYCHIC.

TO CORRESPONDENTS.

'M. H. S.'—Yes, your surmise is quite correct. The 'notice' means that if you become a Member or Associate of the London Spiritualist Alliance at once, your subscription will run for fifteen months, as it will not terminate until the end of 1905.

TRANSCENDENT FATALISM.

'Neither our conduct nor our career is our work; but that, indeed, which nobody supposes to be so—our Nature and Existence. For on the foundation of these, and of the circumstances and external events occurring in the strictest causal connection, our actions and whole career proceed with complete necessity. Already, at a man's birth, therefore, is his whole career irrevocably determined even in its details, so that a somnambule in high power could predict it exactly. We should keep this great and certain truth in view in the consideration and judgment of our career, our acts, and sufferings.'

So says Schopenhauer. If this be true may it not be but a part of truth? For it is one thing to know some things that are true, and yet it is impossible for man, as he is, to know the whole truth, aye, even the meaning of things. Therefore I ask, is there not a fallacy in this pronouncement that affects greatly the worth of the philosophy that rests on what Buckle, in his 'History of Civilisation,' calls 'The Necessity of Connection,' and I want to show that the summation is incomplete because it does not consider what is indeed 'our Nature'; inasmuch as it leaves out of consideration the causal effect appertaining to the Divine spark inherent, not only in human nature, but in everything else in which is also a Divine atom. That being so, then must follow as the night the day, a potentiality of free will increasing upwards to reach in man a degree that no philosophy can gauge. For if a man be a part of the Infinite, then who shall say to what transcendency that fraction may reach? So it seems as if poets are better worthy of our trust than philosophers.

'Hope springs eternal in the human breast.'

'And seizing and giving the power of the living

'Tis thus at the roaring loom of time I ply,

And weave for God the garments thou seest him by.'

Goethe was right. We are all of us, and so is everything else, manifestations, expressions of the Divine will, absolute, unlimitable for good, not bad. Pessimism is but a confession of ignorance. Buckle's book and Schopenhauer's pronouncements are useful as exercises. They are mental means towards far-off ends.

This thought is consequent upon a reading of Mr. C. C. Massey's translation of 'Zöllner's Transcendental Physics,' a work of rare value for inquirers about Spiritualism. Zöllner and his German collaborators observed phenomena and recorded facts which of themselves are irrefutable evidence of things done by spirits. They are witnesses of unimpeachable veracity. And Zöllner's work is not only valuable as testimony; it is of high scientific worth, for it is a proof of spirit the substance of things. The book should be much more read than it has been, especially by Spiritualists, as it contains important appendices concerning the genuineness of the phenomena dealt with by 'LIGHT,' among which is a writing by C. C. Massey exposing the shallows of opposing criticism by a weight of reasoning as inevitable logically as the proved phenomena are physically.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

THE RIGHT ATTITUDE.—'If a number of persons approach the investigation of psychic phenomena in a spirit of frivolity and curiosity, they will draw around them spirits of a precisely similar character; who will probably fool them to the top of their bent. Or, if people form circles in the hope of acquiring some worldly gain, be it by a lottery, a horse-race, or a mining speculation, there is always a serious risk of their being imposed upon and deluded. Everybody is familiar with instances of this kind. And I would say to anyone who takes up this supremely important subject from any selfish motive whatever, "Better leave Spiritualism alone." And even the seeker after tests is frequently unwise, because he is rarely satisfied; and the more convincing the proofs he receives of the truth of spirit-return, the more he craves for others; until it becomes a confirmed habit, like dram-drinking, and leads to anything but good results.'—MR. JAS. SMITH, in the 'Harbinger of Light.'

JOINVILLE'S DREAM.

Consolatory visions of the dead, although they may bring no proof of identity and may not be held as important in psychological research, have yet this point of interest, that they break with a thrill of unwonted joy into minds borne down with grief and can therefore hardly be considered as self-suggested. Such a vision was that of Sire de Joinville after the decease of his revered friend and master, Louis IX. of France. In the following translation of his dream an attempt is made to preserve somewhat of the flavour of the original by the use of old-fashioned English. St. Louis had passed away recommending himself to *Mon signour* St. James, *Mon signour* St. Denis of France, and *Ma dame* St. Genevieve. Joinville speaks of his canonisation, and after referring to other pertinent matter, adds :—

‘I will yet further tell of our holy king sundry matters to his honour which I saw of him as I was asleep: to wit, it seemed unto me in my dream that I saw him before my chapel at Joinville; and he was, methought, wonderfully merry and rested in heart; and I myself was also well content for that I saw him in my castle, and I said unto him: “Sire, when that ye shall fare hence, I will lodge you in a house of mine that standeth in one of my villages which is called Chevillon.” And he answered laughingly and said unto me: “Sire de Joinville, by the faith I owe you, I desire not so soon to depart hence.”’

Joinville was so much impressed by this dream that he at once dedicated his chapel to the saintly king.

A. A.

MESMERIC AURA.

As a contribution towards a solution of the question whether, in the case of a mesmeric operator and subject, a material something proceeds from the operator to the subject, respecting which, however, there is, I apprehend, little or no doubt in the minds of most practical mesmerists, I may refer to a rather interesting experience which I had in the winter of 1850-51, when Messrs. Davey and Jackson were pursuing their mesmeric labours in Dublin under the auspices of that noble fellow, the late Dr. Elliotson, of London, who must have spent many thousands of pounds out of his own private pocket in his endeavours to spread a knowledge of mesmerism.

I may mention, as a preliminary remark, bearing closely on the question, that being wishful to become susceptible to the mesmeric influence, I had submitted myself to Mr. Davey's power at about a dozen sittings, but without the production of the slightest phenomenal result, so that I naturally considered myself to have no subjective gift, and never dreamt that I was capable of clairvoyance in any degree, the possession of which the following narrative would seem to imply. Well, then, it was between four and five in the afternoon, just growing dusk, as I was watching Mr. Davey operating on a paralytic (hemiplegia of the left side) patient; Mr. Davey had his right hand strongly extended at the back of the patient's paralysed (left) hand, which was semiflexed, with the object of inducing a similar condition (*i.e.*, of extension) in the patient's hand; the operator's and the subject's hands being back to back. While this was in progress I was amazed to see five arcs of light* connecting the tips of the operator's thumb and four fingers with the tips of the thumb and corresponding fingers of the subject; and I was yet more amazed—on the subject approximating his right hand to his left side, I think to adjust the lappel of his coat—to see the patient's ends of the arcs leave their old positions, and the arcs shoot off in more or less of straight lines to the thumb and corresponding fingers of the patient's sound hand, just as though, as one might suppose, the latter had more affinity for the ‘material something’ than had the fingers of the ailing hand. This was the first and last time in my life that I ever exhibited the slightest sign of clairvoyance.

A. J.

*I have used the term ‘light’ for want of a better, but I should convey to my readers the best idea of what I saw by asking those of them who are familiar with the appearance of the seashore on a very hot, sunny day, to recall to their minds’ eye the appearance of the shimmer over the sands caused by the direct rays of the sun. This ‘shimmer,’ plus the very faintest bluish tint, would, as nearly as may be, represent the appearance of the arcs and lines of what I have called ‘light.’

‘IS SPIRITUALISM GROWING?’

The ‘Light of Truth’ recently devoted an editorial article to the consideration of the question, ‘Is Spiritualism Growing—if so, how and where?’ and we think the thoughts suggested in reply may be interesting to readers of ‘LIGHT.’ The ‘Light of Truth’ says :—

‘To answer this question we must go back to the original purpose behind psychical phenomena. To say that the spirit world had no other purpose in opening up communication with mortals than to settle the problem of a future life, is to detect an enormous waste of energy on the part of spirits. Here and there amongst the millions one may see the efficacy of spirit return with reference to ordinary communication between the two worlds, but the problem is not half solved even with them. Much as we may count the “Open Door” valuable and the need of keeping it open imperative, there is vastly more of value in the purpose behind the Door. That purpose is to change the order of human society so that justice may obtain and human upbuilding move on without the eternal frictions incident upon the warfare that makes up civilisation.

‘The reason that Spiritualism as a concrete movement does not grow is because Spiritualists do not grow, and Spiritualism, as the philosophy of life, is getting away from them.

‘The future of Spiritualism is assured. We are not so much assured about the future of some Spiritualists. . .

‘When our people as a whole get ready to apply the teachings of the spirit world to the affairs of this world they will get into line with Spiritualism. There are a spirit man and his needs, to be considered here in this world. When that is done the spirit world will be all the better able to entertain him when he gets there. This eternal singing of the glories of spirit life while the horrors of this life augment from day to day, is nauseating to say the least.

‘We do not belittle the relationship between the worlds in this manner of speaking. On the contrary we magnify it. On all sides and all occasions we stand for the reality and glory of the spirit world, and because we recognise the initiatory to be there and the power and wisdom to accomplish purposes to be lodged there, we maintain that if that world has any permanent touch upon this world, it must be in the line of transforming mortal sociological, political, and economical states of being and thus with mortal aid answer the prayer of the ages :—

“Thy kingdom come, Thy will be done on Earth as it is in Heaven.”’

‘THINKING’ A MAN TO DEATH?

In a recent issue the ‘Banner of Light’ very shrewdly remarked :—

‘Those advertising mountebanks who promise to teach you how to use your “mind power” to achieve all your ends, and to overcome your foes and competitors in the enterprises of life, are dangerously near the old-time evil of black magic, and in certain cases it might easily be that the pupil might strive to exercise his thought to the detriment of some fellow-creature, if such results could be produced. But is it true? We very much doubt it. It is difficult to hypnotise a person the first time without that person consenting, or being in some way associated with the operator. But if “absent treatments” are true, and thought currents are sent out, may not evil, as well as healing, currents be propagated? Consequently, may not it be possible to “think” a person to death, as well as to “think” him to health? If so, the practices of the “new thought” need to be most carefully watched, and its teachings in regard to our mental powers most carefully safeguarded from evilly disposed and unscrupulous persons.

‘Frankly, we are of opinion that the results of “absent treatment” are largely due to what may be called the “expectant attention” of the patient, who thus creates his own mental state rather than has that state created for him. Likewise, if a person thus self-treats himself, unconsciously, he could do it more effectually if conscious of his effort; therefore, to teach people how to treat themselves would be more sensible than to offer them so-called “absent treatments, out of the silence” when there may be a reasonable doubt if the current(?), if it exists, will ever reach the patient. If treatment is given at a time when the absent patient is always unaware that it is being given, and his improved health can be actually traced to such treatment, then we may suppose a “current” or “wave” is transmitted, but we seriously question whether it is possible to “think” a man dead, while to hint at such a possibility is to let loose the old terrors of witchcraft and to bring all so-called mental science into utter disrepute.’

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.

'Sinned' or 'Has Sinned'?

SIR,—You have found it necessary to close the discussion on reincarnation for the present, and I have no desire to re-open it; but I shall be glad if you will kindly allow me to say a few words in reply to 'C. C. M.' on a question of translation. On reading 'C. C. M.'s' note upon my suggestion of 'has sinned' for 'sinned,' I took up the most recent grammar of classical Greek that I possess, namely, that by Professor Sonnenschein (the editor of the 'Parallel' Series of Grammars and himself an unparalleled grammarian), and curiously enough I opened it at these words (see p. 343 of Vol. II.): 'The use of the Aorist Indicative, which is to be translated by the English Perfect, is far commoner than is generally supposed. There are at least nine instances in the first two hundred lines of the *Antigone* of Sophocles, all so translated by Jebb.'

That, I think, settles the question as regards classical Greek usage. Then, as regards the Greek of the New Testament, coming, as I do, almost fresh from a study of the New Testament Greek text extending over several years, I venture to affirm that in at least one hundred passages a tense that suits the context and the circumstances better can be got from the Aorist tense, if we render it by a Perfect such as 'has sinned' than if we do so by a simple Past like 'sinned.' Take, e.g., what many would regard as the key-verse of the whole volume, 'God so loved the world,' &c., and note how you improve the sense if you render by the Perfect, thus: 'God has so loved . . . that He has sent,' &c., &c. By inserting 'has' you make both the loving and the sending cover the moment when the words were uttered, instead of leaving them to be possibly thought of as acts done at some undefined past moment, and no longer productive of any effect.

If anyone wishes to see in other passages how the change I refer to improves the sense, let him examine either 'The Twentieth Century' version of the Greek Testament or that brought out posthumously under Dr. Weymouth's name. Both versions are in the English language of to-day, and in both, to my knowledge, have immense pains been taken to do full justice to the original.

Dr. Weymouth, years before his version was finished, published a pamphlet in defence of the use of the Aorist as a Perfect (*i.e.*, a 'Present-complete,' to use a more rational nomenclature).

If the above does not satisfy 'C. C. M.' I shall be pleased, privately, to supply him, when I have leisure, with a list of passages in which the proposed change of rendering seems to me to be—I will not say justified, but—demanded.

Sutton Coldfield.

E. D. GIRDLESTONE.

Hudson's 'Psychic Phenomena.'

SIR,—I have read the review of 'Psychic Phenomena' which has appeared in the last two numbers of 'LIGHT,' with very great interest. The reviewer expresses surprise that the author should have ignored the phenomena described by Madame d'Espérance, and also the communications received by Mrs. Piper. I think it only fair to Mr. Hudson to point out that his book appeared in 1893. At that time Madame d'Espérance's books had not appeared, and very little of the Mrs. Piper records. Professor Hyslop's full report did not appear till 1901, and in that year Hudson gave a lecture dealing with that and with Dr. Hodgson's articles, so that he was fully conversant with these records. This lecture appears in the posthumous work, 'The Evolution of the Soul,' 1904.

The last edition of 'Psychic Phenomena' was published, I think, in 1900, and therefore before Hyslop's report (Society for Psychological Research, Vol. XVI.) and Hudson's lecture.

F. S.

SIR,—My attention has been drawn to the fact that Mr. Hudson's book, 'The Law of Psychic Phenomena,' was written before Mrs. Piper's experiences were reported by Dr. Hodgson, and that in one of his later works he refers to these. I ought to have noticed more carefully the date of the preface to the first edition when criticising Mr. Hudson's book. At the same time I cannot but think that as the edition from which I quoted was published in 1900, and as the Piper records had then been published for some time, there ought to have been some reference to a volume of evidence which has such an important bearing upon the arguments with which Mr. Hudson's work deals. It remains true that the value of his work is greatly impaired by the fact that this evidence and the experiences of Madame d'Espérance are left quite out of count.

H. A. DALLAS.

'Ohne Hast, Ohne Rast.'

SIR,—Although the writer who made use of this phrase has already given the translation of the words, I desire to say a word or two in answer to the simple yet dignified protest made by 'A Working Woman.' 'LIGHT' is read by many who are unversed in foreign languages, and who are none the less to be respected on that account; therefore let us, as far as possible, keep to plain English.

But my object in writing you is to say that to my mind the idea of the eternal processes of Nature proceeding 'without haste, without rest,' has all the significance attributed to it in the very beautiful article referred to, entitled 'There shall be time no longer.' I have found in practical life that people who were always saying that they had no time were those who made the worst use of it; that the man who refuses to listen because 'he has no time' loses more time in assuring you of this than he would spend in hearing what you have to say; that the man who does things badly because he 'has no time' to do them well, usually loses a great deal more time in doing them over again. The man who has so many things to do that he does not know which to do first, had better do none of them for a while, until he has made up his mind and selected the one on which the others depend. Calm, constant activity, without hurry or flurry, is the true secret of work—at least, it is one of the secrets.

A BUSY MAN.

SIR,—Your correspondents, 'Zero' and 'A Working Woman,' may be interested in hearing the whole of the quotation from which 'Ohne Hast ohne Rast' is taken. It is as follows:—

'Like as a star
That maketh not haste,
That taketh no rest,
Be each one fulfilling
His Godgiven hest.'—GOETHE.

M. L. MALAN.

'The Soul without the Body.'

SIR,—May I be permitted to explain briefly where, in my opinion, your correspondent, 'E. T.,' is wrong?

In stating that, 'when we pass over we leave behind . . . all that renders . . . thought and action possible,' he is assuming that those particular senses which enable us to convey physical vibrations to nerve centres in the physical brain, are all that man (the thinker) possesses.

His further statement that, 'thought cannot exist without the brain,' should, in my opinion, read that thought cannot be manifested in our ordinary physical consciousness without the aid of the brain.

The phenomena of clairvoyance, psychometry, &c., indicate, however, that man has *other* vehicles of sensation than the physical nerves and senses, and Myers' 'Human Personality' shows that man only realises a fraction of his real self in physical consciousness.

In other words, I do not believe that it will be necessary for 'E. T.' to wait until God 'shall re-clothe him with a spiritual body,' because he possesses one already.

H. T.

SIR,—In reply to 'E. T.' in your issue of September 24th, permit me to try and help your earnest inquirer over the difficulties that are set forth.

In the first place your correspondent must try to get away, so to speak, from the idea that all manifestation can only exist through matter. Such material things as brains, eyes, and tongues, are simply organs, suited to our physical condition; everything has its counterpart in spirit, nothing is ever destroyed, its character may be changed but destroyed never. Our bodies are simply a covering; the true being is the spirit within, which can be seen by spiritual sight, *i.e.*, clairvoyant; which sight, by the by, is rather from the forehead than the physical eyes; and spiritual expression of thought seems to be heard rather by the head than through the organ of the ear. And then again, what is thought? I may as well deny that our friend has any thought whatever unless it can be placed right here on my desk.

HERBERT EVERETT.

35, Greenleaf-road, Walthamstow.

An Anxious Inquirer.

SIR,—Your readers are so kind in replying to queries that I venture to ask if there are any who could advise in the following case. It is that of a young man who, up to the age of twenty-five, was all that his friends could desire—kind, honourable, of good business abilities, holding a responsible position, and much valued by his employers, with every prospect of rapid promotion. He then married. It turned

out that he and his wife were totally unsuited to each other, and from that time a deterioration of character set in. He has lost his position, seems to have a total lack of judgment, and nothing that he undertakes prospers; and the worst is, that he does not seem to care. He does not drink, but his whole character has changed. Can it be a case of obsession?

I should be very grateful to any of your readers who could tell me if hypnotism or suggestion would be likely to strengthen the will and restore the character?

ANXIOUS ENQUIRER.

'The Influence of Spiritualism upon Woman.'

SIR,—There is so much in this Essay, which you translate from a Brazilian journal, that is excellent, that one hesitates to find fault in any way. Nevertheless, Spiritualism has not one message for woman and another for man. It has the same message for both; though the circumstances of woman's life may at present cause the message to be sometimes dearer, more vital, to her. But my chief regret is for the paragraph beginning with the words, 'Woman should seek to make herself so necessary to man,' &c. Women and men have not to 'make' themselves necessary to each other. They are *born* necessary; and fitted.

Woman has been making a baby of man in this way for centuries, but he must be tired of long clothes by now. I could not stand them if I were a man!

M. M.

RECEPTION TO MR. J. J. MORSE.

The Liverpool, Bootle and Birkenhead societies tendered a joint welcome to Mr. J. J. Morse, on his return from his round the world travels, in the Masonic Hall, Bootle, on Friday evening, September 23rd; Mr. J. J. Parr, president of the Spiritualists' National Union, chairman. A cordial resolution of welcome was read from the chair, moved by Mr. Burgess, of Daulby Hall, seconded by Mr. Owen, president of the Bootle Society, supported by Mr. Warlow, president of the Birkenhead Society, and Mr. S. S. Chiswell, of Liverpool, the speeches in each case being most hearty and cordial. Mr. J. J. Morse responded in an interesting address, in which he gave a brief *resumé* of his travels round the world, and narrated incidents in connection with the Cause in Australia, Tasmania, New Zealand, and the United States. Towards the close of his remarks he created quite a sensation among the audience by announcing his intention of returning to America and continuing his position as editor of 'The Banner of Light,' and, therefore, his present stay in this country will not be of any great duration. After the formal proceedings were concluded, refreshments were served, and the remainder of the time was spent in social intercourse, regrets and congratulations being commingled in consequence of the news communicated by Mr. Morse. On Sunday last Mr. Morse delivered a trance address in the same hall, before an audience which literally overtaxed the seating accommodation.

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last very successful meetings were held with Mr. and Mrs. Roberts, of Manor Park, at 11 a.m. and 7 p.m. Mrs. Roberts' address on 'Spiritual Progression' was exceptionally good. On Sunday next, Mr. R. Dimsdale Stocker will lecture on 'The Spirit World.'—A. C.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. John Adams delivered an interesting address on 'Spirits in Prison,' and Mr. H. Boddington, chairman, dealt with the same subject. After-circle well attended. Public circles Thursdays, at 8.15 p.m., and Sundays at 11 a.m. Public meeting Sunday evening at 7 sharp. Magnetic treatment Sunday mornings before circle.—S.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Miss Porter kindly gave a trance address of much interest on 'Scatter Seeds of Kindness.' The lesson on 'Foregleams of the Future,' by Dr. Peebles, was much appreciated. The morning circle was well attended. On Monday last Mr. P. Preyss gave interesting demonstrations in 'Cranial Psychology.' On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. J. McKenzie on 'Spiritualism on the Move.' On Monday next, at 8 p.m., Mr. E. S. G. Mayo, of Cardiff.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday last one of the 'guides' spoke upon 'The Life of the Faithist.' The clairvoyant descriptions which followed were all recognised. On Sunday next, at 11 a.m. and 6.45 p.m., 'Faithist Teachings.'—W. E.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder delivered a very able trance address upon 'The Science and Philosophy of Death,' which was of great educational value to a large and appreciative audience. Chairman, Mr. G. Spriggs, vice-president. On Sunday next, Mr. J. J. Morse, trance address; doors open at 6.30 p.m., commence at 7 p.m. sharp.—S. J. WATTS.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On September 21st Mrs. Skilton exhibited a number of her drawings, under spirit influence, and explained the circumstances connected with the most interesting ones. On Sunday last Mr. D. J. Davis spoke earnestly on 'Shall we Meet Again?' and won the close attention and applause of his audience. On Sunday next, at 7 p.m., anniversary service, Mr. John Lobb. Monday next, tea at 6 p.m.; at 8, addresses by several speakers. October 5th, at 8 p.m., Mr. G. H. Bibbings.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning public circle was well attended. To the great pleasure of a large audience, in the evening, Dr. Mathews, pastor of the Christian Spiritualists' Church in Buffalo, New York, U.S.A., gave a fine address, followed by remarkable tests; names and incidents were given with extraordinary rapidity and exactness. Dr. Mathews has kindly promised to give another lecture on Sunday next, October 2nd, at 6.30 p.m., to be followed by tests.—J. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Boddington performed the ceremony of receiving into the Church the infant child of Mrs. Colman, one of our members, and gave it the spirit name of 'Mercy,' and after some appropriate remarks to the parents, gave an excellent address to a large audience. Open meeting on Sunday next. We hope all members will attend. On Sunday, October 9th, at 7 p.m., Dr. Owen Mathews, pastor of the Christian Spiritualist Society, Buffalo, New York, U.S.A., will deliver a trance address, followed by test evidences.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—At the public circle on Sunday morning last Mr. Blackman's guides gave valuable help. A very successful afternoon meeting was held on Peckham-rye. In the evening Mr. J. A. Butcher presided, and a large audience were much interested in Mr. J. Jackson's address on 'Spiritualism Ancient and Modern.' At the meeting of members, Mr. Ray was re-elected president; Mr. J. Huxley, vice-president; Mr. J. Jackson, treasurer, and Mr. A. Clairiaux, secretary. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. J. A. Butcher, trance address; at 8.15, circle.—VERAX.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last nearly three hundred friends greeted Mr. John Lobb, C.C., who delivered his first address to this society. His earnest and logical utterances on 'The Departed' evoked frequent applause, especially when he touched upon the failure of the churches to appreciate the fundamental principles of Spiritualism. Mrs. Podmore gave clairvoyant descriptions. A hearty vote of thanks to Mrs. Podmore and Mr. Lobb closed the service. We wish Mr. Lobb God-speed in the work he has undertaken. On Sunday next, at 7 p.m., speaker, Mr. Robert King, subject: 'Astrology.'—H. A. G.

BRIXTON BROTHERHOOD CHURCH.—On Sunday last Mr. and Mrs. Adams were with us. Mrs. Adams spoke well on 'The Ministry of Angels.'—J. P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an interesting trance address on 'Spirit Energy: Its Realisation,' to a good audience.—R.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last, after a reading by Mr. G. W. Lear, an eloquent trance address was delivered by Mr. W. Underwood on 'Paul, a Christian and Spiritualist.'—W. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last a splendid address by Mr. H. Brooks, on 'The Need of a Spiritualist's Church,' was much appreciated. After-circle conducted by Mrs. Atkins.—W. C.

OPEN-AIR WORKERS' LEAGUE.—On Sunday morning last, at High-street, East Ham, Mr. Cecil's address on 'What are the Dead Doing?' was much appreciated. The League in the evening helped the Plaitow society.—W. M.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On September 21st Madame Stone's clairvoyant delineations were well recognised, and on Sunday last Mr. James Clare's address on 'Spiritualism the Gospel of Humanity' was much appreciated by a large audience. Good after-circle.—J. G. W.