

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful
art
To comfort his sad heart.

So, when that night I prayed
To God, I wept, and said:
'Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commandment good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childishness."'

NOTES BY THE WAY.

In some quarters it is thought that the latest fashion of Psychical Research, which takes refuge from the fact of spirit action in the theory of an enlarged sphere of human activity, will endanger the acceptance of Spiritualism. For a time it may, but only to make more certain and sure its final triumph. For a time, the inquirer may be satisfied to refer occult phenomena to a mysteriously knowing sub-consciousness or to an equally mysterious faculty of sensation and activity beyond the limits of the body, but there are certain inferences that cannot be avoided, for this subtle sub-consciousness and this sensing at a distance and in 'worlds not realised' lead straight to a spirit-plane,—to a universe beyond the range of the physical senses.

Mr. Myers, in his opulent work, which is a veritable treasury of profound suggestions, takes note of this. In Vol. II., at page 274, he says: 'It now seems clear that a serious inquiry, whenever undertaken, was destined to afford ample proof of the inadequacy of the current material synthesis; to demonstrate the existence of faculties and operations which imply a spiritual environment, acted upon by a spirit in man. Telepathy and telesthesia, as we now see, indisputably imply this enlarged conception of the universe as intelligible by man; and, so soon as man is steadily conceived as dwelling in this wider range of powers, his survival of death becomes an almost inevitable corollary.'

This is sound doctrine, and therefore we rejoice in every experiment which introduces man to the region beyond the range of the physical senses. There is no need to hurry. Let those linger who like. The end is sure.

Although the pathetic little poem by Coventry Patmore is fairly well known, we feel moved to-day to reprint it. It is unspeakably touching and beautiful; and may have a message for some one:—

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words, and unkind—
His mother, who was patient, being dead.

Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,

Dr. Washington Gladden, answering the question, 'What is the trouble with this present age?' says, 'It is its lack of religion.' 'The one thing that the world needs is the restoration of religion to its rightful place in the life of the people.' This is Tolstoy's remedy also, and, like Tolstoy, Dr. Gladden gives a clear indication of what he means by religion. We agree with every word of it. He says:—

It is not Protestantism, nor Congregationalism, nor evangelical orthodoxy, nor liberalism. It is not the old theology nor the new theology. It is not belief nor disbelief in the literal infallibility of the Bible that we most want. Some of them may be better than others, but the thing that we need is deeper and more fundamental than any or all of them: it is religion.

What is religion? In its most primary sense it is a conviction that the spiritual world is the real world, and that the material world is temporary and ephemeral; that the things which are unseen, like truth, purity, honour, justice, integrity, fidelity, unselfish love, are the only enduring realities, while the things that can be seen and handled and weighed are counted our phantasms and vanities. Religion, as Professor James has told us, is fundamentally the realisation 'that the physical universe is part of a more spiritual universe from which it draws its chief significance,' and the 'union or harmonious relation with that higher universe is our true end.'

Of that 'more spiritual universe,' whose unseen realities are such as I have mentioned, God is the Life and the Light. His name is the great name which stands for all these things in their perfection. Truth, justice, purity, love, are not abstractions, they are personal qualities. To believe that they exist, in their perfection, is to believe in God. To believe that they are the supreme realities and to govern our lives by this belief is the substance of what we mean by religion.

Multitudes of readers have been misled by George Eliot's poem beginning,

O may I join the choir invisible.

The latest victim is a reputable Methodist magazine which says:—

George Eliot declared immortality impossible. That was when her head talked to the world. When her heart spoke, she wrote:—

'O, may I join the choir invisible,
Of those immortal dead who live again
In minds made better by their presence,'

But in writing those lines, she did not contradict 'her head.' All she meant to affirm was that the influence of the dead continues in other minds. The 'immortality' affirmed is only the continuity of that influence from mind to mind in the race,—a very different thing from personal persistence after death.

In the Persian Scripture, *The Desatir*, there is this record concerning the Path to God, or the Path of Purity:—

The real consisteth in not binding the heart to evil; and the formal in cleansing away what appears evil to the view. True self-knowledge is knowledge of God. Life is affected by two evils, lust and anger. Restrain them within the proper mean. Till man can attain this self-control, he cannot become a celestial. The Perfect seeth unity in multiplicity, and multiplicity in unity. The roads tending to God are more in number than the breathings of created beings.

That last line appears inconsistent with the inexorable separatism of what preceded it: 'till man can attain this self-control he cannot become a celestial.' And yet the roads that lead to God are more in number than the breathings of all created beings! What a consoling and generous conception! Every thought, aspiration, sigh, may open a little path to the All-Pure, but the All-Pitiful.

A poem on 'Life,' by Mrs. Barbauld, is often wrongly or imperfectly cited. It is, in its perfect form, very beautiful and suggestive:—

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met,
I own to me's a secret yet.

Life! we have been long together,
Through pleasant and through cloudy weather:
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh or tear.

Then steal away! give little warning!
Choose thine own time.

Say not 'Good Night,' but, in some brighter clime,
Bid me 'Good Morning.'

SPIRITUAL PRAYERS (From many shrines.)

Eternal God, we remember before Thee the ages that are past and gone, and thank Thee for the great men whom Thou causedst to spring up in those days, great flowers of humanity, whose seeds have been scattered broadcast along the world, making the solitary place into a garden, and the wilderness to blossom like a rose. We thank Thee for the goodly fellowship of all these prophets, the glorious company of such apostles, and the noble army of martyrs, who were faithful even unto death. Father, we thank Thee also for the unmentioned martyrs, for the glorious company of prophets of whom history makes no written record, but whose words and whose lives are garnered up in the great life of humanity. And for ourselves to whom Thou hast given so many talents, and the opportunity so glorious for their use, we pray Thee that we may distinguish between the doctrines of men and Thine eternal commandments, and that no reverence for the old may blind our eyes to evils that have come down from other days, and no fondness for new things ever lead us to grasp the hidden evil when we take the specious good: but may we separate between the right and the wrong, and choose those things that are wise to direct, and profitable for our daily use. May we cultivate every noble faculty of our nature, and over all the humbler faculties may we enthrone the great commanding powers, which shall rule and regulate our life into order and strength and beauty, and fill our souls with the manifold delight of those who know Thee and serve Thee and love Thee with all their understanding and all their heart. Amen.

THEN AND NOW.

'THE OLD REVELATION AND THE NEW.'

Looking recently through the volume of 'Human Nature' for 1875, we came across an interesting article, on page 369, entitled, 'The Old Revelation and the New,' in which the writer, after pointing to the materialistic tendencies of science and the warring of the various sects of Christian believers which then prevailed, goes on to say:—

'Just now, in our sorest need, our help has come. . . To our men of science foolishness; the one or two who have seen and believed are ridiculed by all men as dupes or liars. Yet, if Spiritualism were of the devil, it should be well spoken of by the world, "for so did their fathers unto the false prophets." . . . Christ gave another proof of His ministry. By this, too, let our cause be tried. If the teachings and the fruit of this New Revelation are good, then has it in very deed come from God. And, first of all, what has it done? It has brought many thousands, who before saw in the world only blind chance or the iron rule of law, and in death the end of all things, to recognise everywhere the hand of a living Father, and to believe that only at death do we truly begin to live. It has given to those sorrowing without hope for loved ones, whom they deemed lost in blank annihilation, the full assurance that those loved ones are "not lost, but gone before." It has healed the sick, it has cleansed the leper, it has only not raised the dead. It has brought comfort to the mourner, and preached deliverance to the captive. It has given a purpose to our efforts and a nobleness to our lives, which they had lacked without it. It has taken from men's sight the triple veil of pride and ignorance, and prejudice, born of both; and has opened the eyes of the spiritually blind. The dead in soul it has quickened into newness of life.

'Spiritualism teaches us that our work-time is not ended here, but shall last for ever; that hope shall be the swift fore-runner of conquest through all eternity; that our souls, the asymptotes of Deity, shall go from strength to strength, and from glory to glory, through the long years of the unending future. It tells us that there is hope for all, not only in this life but in that which is to come, for that "He who loved us unto life" is indeed "a Father infinitely Fatherly"; and

"With loving kindness will He wait,
Till all the prodigals of fate
Return unto their fair estate,
And blessings many;
Nor will He shut the golden gate
At last on any."

'It tells us that we are not changed at death, but that all our joys and sorrows, all our hopes and fears, all our deeds of good or ill here, are weaving the garment that must clothe us there; that the judgment which all men look for is going on now, and has been going on from the foundation of the world; that all we think, or do, or say, brings with it its own sure reward, not at some far-off day of reckoning, but here and now; and that we stave off this retribution for a time, only to fall with a heavier weight hereafter. It brings before us, with all the conviction of sight, the awful fact that our every movement is watched by other than ourselves, and self-registered for eternity. It makes many feel what they only believed before—that there is a Power above to mourn over us sinning, to comfort us sorrowing, to guide us erring, and to strengthen us when sore distressed—

"For ever round our head
Are hovering on viewless wings
The spirits of the dead"—

that much of our own work in that other life will be to help those here, as we have here ourselves been helped; that "righteousness is not in creeds"; and that not belief, but love acted out in life, shall bring a man happiness in that other world, where nothing seems but all things are;—that our highest aspirations, here unfulfilled, are laid up in store for us there, where the outward world is but the reflection of the soul within. . . .

'There is little new in all this, perhaps some will say. No! it might not be true if there were. Christ told the Jews little that was new; but he brought out the old truths with ten-fold brightness. So, Spiritualism has but come to establish, with speed and enduringly, the kingdom of freer life, and fuller light, and love more divine, that else had come so slowly. . . . Let none say that he is too busy to meddle with this thing—that this thing has no concern for him. You are invited to listen to that which claims to be the voice of God; you are

asked to examine the credentials of His messengers. You dare not say that you have not time or concern for *this*; or, if you do, bethink you that for those who, when bidden to "prove all things," have yet rejected that which they have not proved, there is reserved a heavier retribution than for such as have never had the opportunity of acceptance.'

The readers of 'LIGHT' will be, we think, considerably surprised to learn that the writer of this earnest and lucid presentation of the claims for Spiritualism is none other than Mr. Frank Podmore! Of course we fully recognise the right of Mr. Podmore to change his views, but we so rarely meet with an instance of a man who, having once been thoroughly convinced of the truths of Spiritualism, has become an anti-Spiritualist, that it occurred to us that it would be interesting to the readers of 'LIGHT' to see the opinions which Mr. Podmore expressed thirty years ago—before he entered upon his warfare of opposition to the claims which he himself had so ably and forcibly presented. One may perhaps be pardoned a little natural curiosity as to what happened to cause Mr. Podmore to change his attitude and become so bitter an opponent, for it seems to us that the facts are unaltered, the revelations are the same, and that Mr. Podmore of thirty years ago answers and disarms the Podmore of to-day. What he said then was true, and the truth has not changed—it is only Mr. Podmore who has altered, and we wonder why!

'IS THERE A SPIRIT WORLD?'

The correspondence in the 'Daily Mirror' on 'Is there a Spirit World?' has degenerated from the high level it at first maintained, and the scoffers who 'know all about it' have since been airing their ignorance. Referring to a case where a lady heard her dead sister's voice, A. Moxom suggests that the lady only 'imagined' she heard it, and, after attributing all such experiences to 'a morbid mind,' suggests 'iron tonic and out-of-door exercise' as a cure! W. Underwood, of Eltham, Kent, relates how he began to investigate for 'fun,' but, after a time, he was controlled by his departed brother and made to relate facts connected with his brother's death, by drowning, of which he and the other sitters were all ignorant at the time, but which statements he subsequently found to be quite true. Immediately following is a letter from E. Bellamy, who hysterically declares that 'to contemplate the possibility of returning after death is enough to drive one mad!' After declaring that it is almost 'unbearable,' in this life, 'for a mother to know that her married daughter, with seven children, is being cruelly treated by a brutal husband,' she exclaims, 'How much more so when in the higher or spiritual nature [life] we can see all this going on without the possibility of giving help!' She ignores the possibility of being able to give even more help from the other side than she can now render, and she might well ask herself how she *knows* that it is impossible for spirits to help their friends on earth? Then she makes this extraordinary declaration:—

'God's way is best. It will be all right to live again when Christ has made all things new, wiped tears from all faces, abolished sin and pain and sorrow and death, and burnt up the wicked as stubble with unquenchable fire, leaving them neither root nor branch.'

Apparently the good lady finds satisfaction in the thought of the burning up of the wicked 'brutal husband'! But what a frightful picture of God, and of the future life, she presents. We had thought and hoped that such antiquated notions were dead and done with for ever! 'Owd Jonathan,' of Ashton-under-Lyne, calls on educated theologians to demonstrate the realities of the unseen and not to 'play second fiddle by allowing others to prove what they are supposed to know more about than the ordinary layman.'

'SPIRITUALISM: IS IT TRUE OR FALSE?' is the title of a useful sixteen-page pamphlet, compiled by Eldred Hallas. It consists mainly of a large number of testimonies of well-known people favourable to Spiritualism, reprinted from the 'Bradford Weekly Telegraph,' and is published by the Bradford and District Newspaper Company, Limited.

A QUADRILATERAL HYPOTHESIS.

Spiritualists are often asked, 'What constitutes mediumship? Wherein does a medium differ from a person devoid of medial endowments?' And, I suppose, the reply usually given is that primarily the difference is physical rather than mental—is some peculiarity of the carnal body which is the spirit's outer envelope.

In a little dictionary of philosophical terms, published some half-century ago by Isaac Taylor *père*, the 'senses' were described as imposing 'limits on the soul's sensibility'; channels they were, and the only ones, through which the soul could get into *rapport* with matter, but at the same time they limited access of knowledge from without to those five (physiologists now say six) paths.

All of us readers of 'LIGHT' hold that—

'We are spirits clad in veils,'

each of us during his earthly life wearing two veils, namely (a) an outer one of flesh and blood; and (b) an inner ethereal one—I say 'ethereal' rather than 'etheric,' because, I remember, the latter term was applied by Mrs. Bathe, in a very instructive paper, to quite a different structure.

Equally, I suppose, we hold that each of these veiling vestments possesses a set of sense organs—those of the inner body adapted to take cognisance of phenomena in the spirit-world, while through those of the outer we gain knowledge of certain facts and properties of matter.

Again, in a non-medial person, the outer body, we may presume, is so dense and opaque as to produce, virtually, a cataract in the inner eye, the consequence being that such a person can neither see a 'ghost,' *i.e.*, a spirit clad in its inner veil and that alone, nor yet participate at all in those special powers and sensibilities which distinguish a medium.

Per contra, we have only—so at least it seems to me—to suppose that a medium's outer veil differs from that of a normal person in the fact that it is transparent, and is, instead of being an impediment to the action of the powers of the inner body, capable of being used as a conductor of them; and in that supposition, if we can establish it, we have a possible explanation of (1) Mediumship; (2) Sub-conscious mental action; (3) Telepathy; and (4) Secondary personalities.

(1) This hypothesis—*viz.*, that whereas a non-medial outer body acts as a *non-conductor*, or barrier, to the manifestation of the powers of the inner body, a medial body acts as a *conductor* to one or more of those powers—explains mediumship, since the peculiar faculties, active and passive, which distinguish a medium are—I suppose we shall all admit—just those which our friends of the spirit-world are able to exercise in virtue of their possessing, and being able to use freely, ethereal bodies similar to our inner ones.

(2) It explains sub-conscious mental action (*i.e.*, the action of what Myers called the 'Subliminal Intelligence,' but for which I think 'Extra-liminal Intelligence' is a better name) in the following way: Each of us, of course, a single *Ego*, and possesses a single mind. But this single mind has placed at its disposal two organs to work with, namely (a) the brain of the outer body, and (b) that of the inner one. *How*, exactly, the two bodies, and in particular the two brains, are normally related to each other I do not know, nor yet whether the mind commonly uses the inner brain as a means of controlling the outer; but we have only to suppose that (a) under ordinary circumstances the mind is in *rapport* with *only* the outer brain and its experiences, while (b) under extraordinary circumstances (*i.e.*, when the extra-liminal intelligence comes into action) the *rapport* of the *Ego* is transferred from the outer brain to the inner one, and in consequence the *Ego* takes cognisance of certain facts and experiences which, while it was engaged with the outer brain, lay outside of its consciousness—we have only, I say, to make this assumption, and the problem seems to be solved.

Then (3) this theory would explain telepathy. For, whereas, when A is in London, and his friend B is in Timbuctoo, and an event befalling one of them is at the moment of its incidence signalled to the other, 'Science,' *soi-disant*,

is unable to account for the phenomenon, we have only to suppose that one spirit, in acting on the other, uses the inner brains as the medium, and the whole thing is clear. For is it not likely that just such experiences are everyday occurrences, both among exanimate spirits and also between them and incarnate ones?

(4) It serves to explain what a recent article in 'LIGHT' calls the 'Secondary Personality.' For any given *Ego*, when functioning through its inner brain, and conscious only of that brain's experiences, may well appear to outsiders, and indeed to the subject himself, as quite a different personality from what it seems when conscious only of the life, contents, and history of the outer brain.

In some cases, too, the double brain may be the true explanation of the sudden incursion of felicitous and other unexpected thoughts apparently unrelated to the life of the moment; and also of the surprising and seemingly automatic recovery of long-forgotten names or facts.

I do not pretend that this view is an original one. Indeed, I can hardly suppose that it has not long since occurred to, and been propounded by, other people. Possibly, too, it has been refuted; but as I do not recollect ever meeting with it in 'LIGHT' or elsewhere, I am raising the question now.

Sutton Coldfield.

E. D. GIRDLESTONE.

'THE OCCULT REVIEW.'

In the 'Occult Review,' for September, Dr. J. M. Peebles has a short article on 'The Potency of Hypnotism,' in which he gives an instance showing how he was able to transfer to the mind of a hypnotised subject his own thoughts, and cause him to utter them aloud:—

'Hypnotising this young man on one occasion I told him with decided firmness that he was Henry Clay, and that a crowd was awaiting an address from his eloquent lips. Hesitating slightly, he mounted the table, and stepping right behind him, his eyes closed, I thought—*thought to him*—a brief high-tariff speech, and he literally expressed my clearly-formed thoughts. But supposing after my body has died, I approach him again as a spirit, and again through my will hypnotise or control him. The law is the same. The other day he was my hypnotised subject; now he is my spirit-hypnotised medium.

'Several times when experimenting with my hypnotic subjects I have had them taken out from under my control by some invisible intelligence or intelligences with wills stronger than mine. Then they became mediums, or, what is a better expression, intermediary sensitives. And so I feel safe in stating that suggestion, or hypnotism, leads up to spiritism.'

Those who are interested in speculations as to the fourth dimension, and its bearings on electricity and life, should read Mr. C. G. Harrison's article on 'Space and Super-Space,' in which he says:—

'Indeed it is highly probable that before the close of the twentieth century our habits of thought will have undergone a complete revolution, and the law of the Conservation of Energy will be viewed from a higher plane, in which matter will be recognised as a mode of force, force as a mode of will, will of intelligence, and intelligence of personality—human, angelic, or Divine.'

Other contents of this number, in addition to Professor Hyslop's article, which we notice separately, are some curious experiences of Indian charms, dream experiences, and a phantom that came every year to keep an appointment. Dr. Hans H. Spoer, who recently married Miss Goodrich-Freer, supplements his wife's articles on 'Occultism in the Nearer East' by one on occultism (charms, amulets, magic prayers, &c.) amongst the Jews.

TO CORRESPONDENTS.

Communications from 'J. A. C.,' 'H. P. R.,' 'Z. L.,' 'Charles R.,' 'F. V.,' 'Interested Investigator,' and others, are necessarily held over for another issue.

No letters can be inserted unless accompanied by the names and addresses of the writers.

'WHAT IS WRONG?'

As the result of a letter entitled 'What is Wrong?' which was published recently in the 'Daily News,' a number of correspondents have taken part in the discussion which ensued, and on August 31st the writer of the opening letter, which was signed 'A Heretic,' restated and amplified his views. His main question was: 'Why is the modern person unable to bear griefs, discomforts, oppressions, and privations which, when all is said and done, are slight when compared with what his ancestors endured?' He asserted that 'everybody knows that we have made great advances in every direction—but one: that of a quiet spirit,' and he continued: 'It is not the amount of misery that matters. It is the spirit in which it is inflicted and borne':—

'I asked the question, What is wrong? not in regard to any objective economic or social facts, but in regard to a state of mind. I was not concerned with the diseases of society, but with the condition of society's soul. For while that is sound it can suffer anything and recover from anything, dare anything, and hope anything. And while that is unsound, as I fervently believe, no imaginable distribution of material things will bring contentment. . . .

'In the name of God! when is mankind to discover the plain and staring fact that happiness does not come of earthly things? Life and death come of them; health and disease come of them; such joy and such sorrow as the beasts have—no more—come of them; but if by happiness we mean something more than the mere joy of life as it may be seen in any well-kept dog, we must surely look for it in things that are not simply the ponderable stuff of the stars.'

A correspondent had argued that 'you cannot rear saints in slums,' and 'A Heretic' asks in reply:—

'Is there any better chance of rearing saints in (say) a model dwelling, heated by steam, and having absolutely every modern convenience? What you stand to rear in these and other physically comfortable surroundings is a peaceable citizen, who has no inducement to commit crime. If that is the definition of a saint, very well. But if a saint is a person (as I hold) of high spiritual type, I think you can no more rear saints in a Fabian Utopia . . . than you can in the vilest tenement of Robbin's-row.'

The root problem of the slum, in 'A Heretic's' opinion, is 'Sin,' which will continue, he thinks, 'so long as we have no sense of a duty to God.'

The non-recognition of the fact that man is a spirit-son of God and destined to live eternally, growing in grace and goodness here and hereafter, seems to us to have much to do with the present state of things. St. Paul exclaimed, 'If in this life only we have hope in Christ, we are of all men most miserable,' and so thinks 'A Heretic,' apparently, for he asks:—

'Is this material world the whole thing? Then in what madman's mind can the vision be conceived of mankind being happy therein? To what purpose is mankind asked to remould and recombine the elements of its life on this planet, in the sure and certain hope of a slow death in the growing cold of the solar spaces?'

Someone suggested that what is wrong with us to-day is our 'lack of ideals' and to this 'A Heretic' replies:—

'What is the meaning of this nonsense about supplying ourselves with ideals? Can one provide oneself with a new head? If our ideals are not as spontaneous as our breathing, let us drop them as a pack of hypocrisy, and get back, for Heaven's sake, to what is really in our hearts. It is upon what we shall find there that the Church of the Future will be built; upon God, and brotherhood, and the sense of good and evil.'

All this is good Spiritualism, and not until men rise to the consciousness that the 'vague feeling of dissatisfaction with the life of humanity, as it is now lived' is due to the promptings and desires, the yearnings and intuitions, of the spirit within, and make earnest and united efforts to base community life on the law of the spirit—of love and trust and service—will the wrong be righted.

NORWICH.—A lady desires to enter into communication with Spiritualists residing in Norwich, with a view to joining a private circle. Letters may be addressed to 'T.,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

THE GUARDIAN ANGEL.

'Not one of them is forgotten before God.'—JESUS, THE CHRIST.

A few days ago, towards sun-down, a little sparrow, searching for a last mouthful before retiring to rest, became entangled in some loose cotton, a portion twisting round one of its tiny legs, whilst six or seven inches hung down below its foot. Although possibly realising the inconvenience of this attachment, the hidden danger was not apparent, for, flying upwards to its nest in the ivy, it tucked its head under its wing and soon slept soundly.

'Upon the first day of the week, very early in the morning,'
a spirit messenger

'Who was going swiftly by,
With the gladness of one who goeth
In the light of God Most High,'

passing close to the spot where the sparrow had been sleeping, saw a sight which filled his gentle, loving heart with pity; for, during the night, the loose cotton had become tightly twisted round a branch, and the little bird, in its first attempt to fly off for food for its young ones as the day broke, was dragged back, a helpless prisoner, to the branch; and now, thoroughly exhausted with its efforts to free itself, hung head downwards, fluttering its wings in an agony of despair, its beak wide open, its eyes tightly closed, with nothing before it but a horrible death by slow starvation, hanging in the ivy thirty feet from the ground.

No need to say how quickly the messenger stopped, and how at once he began to think in what way he could best help the little captive. Whether his attention had been called to the calamity by the gentle guardians of the birds, who at once pointed out to him a means of help, or whether my own guides came to the rescue, I know not; possibly he himself discovered that a sleeper close by was one who could be easily impressed, was one who loved 'all things, both great and small,' recognising the Father's handiwork in everything, no matter how humble, how lowly.

The first thing that I remember was being suddenly awoken out of a sound sleep; and seeing the sun rising over the horizon, with the promise of another glorious day, I got up and determined to do some early morning work in my garden. As I dressed, I heard the word 'Bird, bird,' but put it on one side as merely a fancy. But still again and again the word came, and I was more than puzzled, as I do not own a bird of any kind, but thinking that possibly I had been aroused for a purpose, I went to the open window and very carefully scanned the garden, but could see nothing of any bird. I was just stepping back from the window, when I was amazed to hear in the ivy, a few feet away, a faint flutter among the leaves. I listened again carefully; the fluttering became more violent, and a little agonising 'cheep, cheep' came from the same spot. Then I realised in an instant that something was wrong with a bird, and that the spirit friends wanted my help; so not stopping to dress further, I ran downstairs, placed my longest ladder against the side of the house, went up quickly, and stood face to face with a tragedy in humble life that made me thank God that I had so developed as to have been able to respond quickly to the spirit call for help for the helpless.

Passing swiftly down the ladder, I brought a pair of scissors from the house, and taking the bird gently in my hand, I cut the cotton and carried him down to the ground. I then untwisted the rest of the cotton, and the sparrow lying motionless in my hand, I began to fear that after all I had come on the scene too late; but feeling the heart still beating, I carried him out into the sunshine, and, walking up and down, gently magnetised him; and, as life returned to the poor little sufferer, I placed him in a quiet corner of the garden, and in a few moments he got upon his feet, stretched his wings (as if to make sure that the horrible nightmare was at an end, and that he was really free), and then flew off into the blue sky.

The spirit messenger passed on, on his mission of love and mercy; the loving guides impressed me with the feeling of

their gratitude, and I took up my 'daily round and common task' once more, rejoicing in the thought that our loving Father and Creator so careth for these little ones, and that not one of them is forgotten before Him.

And the words of dear Frances Ridley Havergal filled my heart that summer morning,

'Then trust Him for to-day as thine unfailing Friend,
And let Him lead thee all the way, Who loveth to the end.
And let the morrow rest in His beloved hand;
His "good" is better than our "best," as we shall understand,
If, trusting Him Who faileth never,
We rest on Him to day . . . for ever.'

GAMBIER BOLTON.

MUTUAL CLAIRVOYANCE.

A curious 'Psychic Experience,' in which the form of a distant clairvoyant was seen by the person with whom the clairvoyant was then in psychometrical communication, is related by W. Hubbard in the 'Metaphysical Magazine.'

A lady, Mrs. W., residing in Dresden had sent, through a friend, to Mrs. A. in Los Angeles a note written by a Miss M. in Dresden. Miss M. was unacquainted with Mrs. A., who is a strictly private psychometrist, though she had probably heard her name mentioned by Mrs. W. When the note was handed to Mrs. A. she immediately began psychometrizing it, and told Mrs. W.'s friend, among other things, that Miss M., the writer of the note, was intent upon music, especially singing, but that she had some affection of the throat, and that she needed to be careful. The sitting was interrupted by callers.

On the same day, in Dresden, Miss M. called on Mrs. W. in great excitement, saying that while she was in her room Mrs. A., of Los Angeles, had come in, stayed a little while, and gone away, then presently she came back again and stayed some time, also examined Miss M.'s throat and told her she must be careful. The interruption in the visit evidently coincided with the broken sitting at Los Angeles. Mrs. W. had not informed Miss M. that her note had been sent to California, but Miss M. said that a day or two after she had written it she heard a voice saying to her, 'Mrs. W. has sent your note to Mrs. A.' Letters were at once written from both Dresden and Los Angeles, which of course crossed on the way, and later Mrs. W. wrote to her friend in California stating that Mrs. A.'s delineation was correct in all particulars, including the profession of singing and the throat difficulty.

Mr. Hubbard says that the facts can be substantiated by the most ample proof. The narrative appears to throw some light on the method of psychometric perception, or perhaps we should say on *one* method, which appears to be identical with what is known as 'travelling clairvoyance.' It would be interesting to know whether Mrs. A. seemed to have a *visual* perception of Miss M.

RECONCILIATION.

In the 'Light of Reason' for September the editor, Mr. James Allen, writes thoughtfully about 'The Great Reconciliation,' and in the course of his remarks he says:—

'Each man sees the side (of life) which is most prominently presented to his consciousness, and he regards it as the whole of life, and maintains it to be the truth, contradicting presentments of the other aspects of life as false. Wisdom sees the perfect sphericity of life and beholds all apparent contradictions and extremes bound together in one eternal reconciliation.'

'Men form themselves into opposing camps under the banners of Materialism and Spiritualism, Agnosticism and Christianity, Annihilation and Immortality, and carry on, from age to age, the warfare of words which sometimes leads to blows. Yet, in every instance, both sides are stating the truth about a particular aspect of life. The contradictions are apparent only; in the reality of things all aspects are harmoniously related.'

'To see the harmonious relations of all opposites; to reconcile all extremes; to be gentle, selfless, and free from contention—that it is to have returned Home in peace; that it is to be at rest in The Great Reconciliation.'

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SHAKERISM: ITS MEANING AND MESSAGE.

Fred. J. Hear, Columbus, Ohio (U.S.), has just published an important book by Anna White and Leila S. Taylor on 'Shakerism: its meaning and message; embracing an historical account, statement of belief, and spiritual experience of the Church from its rise to the present day.' The book, though excitingly and largely concerned with 'remarkable manifestations,' is a thoroughly practical one; and, to tell the truth, we can hardly say which part of the story is more 'remarkable,'—the organisation and elaboration of these industrious and happy communities or the opening up of communications with the unseen people.

The 'Church' took its rise in a homely place,—in Toad-lane, Manchester, in the person of Ann Lee, who was born in 1736. 'About this humble, unlettered woman,' say these writers, 'centred some of the most remarkable spiritual phenomena the world has seen—electric streams from Deity using her as transmitter of spiritual force. The usual verdicts accounting for extraordinary developments of this nature here will not serve. Too healthy for hysteria, too well-balanced for insanity, too practical for visionary or self-deceiving egotist, too real and well attested in all her manifestations of power, for hypocrisy.' Her dream was that of God as Father and Mother: her one enemy was impurity: her sole refuge was God: and all this culminated in the extreme claim that she was the manifestation or incarnation of the Motherhood of God, even as Jesus was the manifestation or incarnation of the Fatherhood. This led to persecution, from her own kindred, from the mob, and from the authorities. She was imprisoned, but 'came forth from Manchester jail an instrument more finely attuned, keyed to a truer pitch than ever before,—a mouth-piece for the Divine voice, a presence charged with the live currents of truth, with the power of God to convict and to slay, with the love of God, also, to pardon and to heal.'

Whatever may be said about the validity of her claims, the results were manifestly good. 'Ann Lee and her followers were everywhere spoken of as good, honest, upright and pure, and such has been the reputation of her followers to the present day.' The moral results were attended by strange and varied manifestations of spiritual power, then but little understood, and these also have been continued to the present time.

In 1774, this remarkable woman, with eight others, went to America, led by 'visions and revelations wherein a plain command was given to go to America, with a promise that there the Gospel would be accepted and a church built up which should never fail. Explicit views of places and people were seen that were recognised at eight years after. She said, "I knew that God had a chosen people in America: I saw some of them in vision, and when I met with them in America I knew them." The promise given to her, by whomsoever given, was fulfilled, and the Shaker Societies in the United States not only live, but have a living message which is, or ought to be, 'read and known of all men.'

But this result was secured only after arduous labours and intense sufferings, all of which, however, played their useful part in the development of these patient, thrifty and self-reliant communities. First in England, and then in America, persecution put this new 'Church' into the fire, but only to isolate, purify and temper it, and to create a type of character sorely needed in the world at large.

As we have indicated, spirit manifestations attended the birth of the 'Church' in Ann Lee's poor home, and they have never ceased. To this subject, two chapters in the extremely interesting book before us are devoted.

'Shakerism,' say these writers, 'was founded in Spiritualism. Its very essence and life principle is that of conscious, continuous action and reaction between the worlds of spirit and of sense. Ann Lee's child life was full of vision and spirit teaching. Her maturity won, through soul agonies almost unthinkable, access into the light of open revelation. All of the first great leaders and teachers were spirit-led, instructed in the minutiae of faith and practice by open vision, by direct divine revelation. Voices and visions and spirit hands led and guided all along the way, nor was a stone laid nor a tower erected of the spiritual temple of this faith, that was not "after the pattern shown in the Mount."'

In 1837 there was a wonderful outburst of spirit-influence among the young people. 'Those affected were not unusual children, nor had they been subjected to any special training. No one had tried to "make little angels of them." Shaker child culture has always been simple, plain and practical. The Shaker child is a free, happy, rollicking little human being. These were natural, unaffected children in 1837 when this strange visitation seized them.' The spirit-power usually manifested itself in the way of trance. The trance condition lasted a few hours, or for one or two days; one case of a six days' trance is recorded.

Ultimately the spirit-power acted upon the adults with many astonishing results: and 'all this was years before a medium had been heard of in the outside world.' Later on, passive writing was developed, and some remarkable books were written by the hands of persons who were by no means fitted for such tasks. At Watervliet, scholars were, on one occasion, present, and declared that four different languages were spoken by these plain folk—Hebrew, Greek, Latin and Spanish. And all this time the Shaker worship and 'exercises' went on, with 'dance and song' as well as preaching and prayer: and we cannot but think that in our more ordered Lyceum exercises there are echoes of or affinities with this joyous and picturesque side of Shaker worship.

About ten years of these experiences, the spirits bade their Shaker friends farewell for a time, as they were about to go into the open world with their message and their power. 'Thus,' say the writers of this book, 'the Shaker Church may justly claim to be the parent of Modern Spiritualism. The spirits took their departure in

1847. An exercise prompted by them, of frequent occurrence, had been kneeling and rapping on the floor; and when, in 1848, in the city of Rochester, N.Y., the famous rappings began at the home of the Fox sisters, the Shakers recognised the familiar sounds, and knew that their visitors for ten years past had, according to promise, gone out "to visit every city and hamlet, every palace and cottage in the land." So may it be!

THE TASK OF HAPPINESS.

The above heading is no doubt open to dispute. There are those who will argue that happiness is inappropriately described when it is called a 'task,' and they will further maintain that, whilst those who can do so will certainly secure as much happiness as possible, for others any attempt to be happy is hopeless, and their 'task' is rather one of endurance and patience. 'You may talk to us,' they will say, 'of the duty of courage, and set before us the task of resignation; but to put forward happiness as a duty to men and women in physical pain or anxiety, or born into the world maimed in body and straitened in circumstances, is futile and worse than futile; it denotes callous insensibility to the facts of life.'

Is this argument, however, a true one? Is it really the case that even circumstances such as these preclude the possibility of realising happiness? We remember to have heard of a woman dying of cancer, who, when a visitor (at a loss how to comfort one in such physical distress) ventured on the somewhat common-place remark, 'It will soon be over, and then what a great change it will be,' made the astounding reply, 'Not so very great a change, I think! I am so happy *now*.' We recall also the case of Palissy, the potter, who was kept in prison in his old age, partly, no doubt, from motives of compassion, because the king knew that only by so doing could he save the life of a heretic from the persecution of 'Holy Church.' Confinement within prison walls was a condition which might seem incompatible with happiness for a man enamoured of beauty and of nature, as was this artist's soul. But no one who reads in his diary the record of the vivid memories of scenes of loveliness, with which he stimulated his imagination day by day, and nourished his love of the beautiful, will doubt that he found in these memories and word-paintings a peculiarly delicate sense of happiness, and a living communion with that Eternal Beauty for whose Name's sake he was a prisoner.

To be blind and deaf from infancy, and to be thus cut off from intercourse with Nature and mankind, would again seem to preclude the achievement of happiness. No one, however, who knows anything about the blind-deaf woman Helen Keller can doubt that she has attained the realisation of a very high degree of happiness.

We are driven, then, to the conclusion that the secret of happiness does not lie in circumstances, that the secret lies in the depths of each individual spirit. If it is out of the reach of some, this is not so much due to circumstances as to the fact that the capacity for happiness has not yet attained sufficient development to surmount the obstacles which hinder its realisation.

This brings us to the consideration of happiness as a duty. When once we recognise that it is an achievement which no *circumstances* can put beyond our reach, then we are bound also to recognise that the attempt to achieve happiness should not be regarded as optional with us. We have no right to sit down listlessly before our miseries; it is incumbent upon us, if we cannot change our circumstances, at least to strive to dominate them, and not to suffer them to deprive us of that which circumstances may have already developed in us, that is, the quality of

happiness. The part circumstances should play in the matter is that of a stimulant, and it is therefore most earnestly to be desired that as far as possible circumstances conducive to happiness should surround young lives, evoking and encouraging the innate tendency to joy. But, once that has been evolved, we should realise that no circumstance can deprive us of it wholly. He who contains within him the faculty of rejoicing, if he loses it entirely does so because he has surrendered it.

There is an interesting passage in Professor Hyslop's book, 'Science and a Future Life,' in which he makes the suggestion that whereas the creative activities of imagination are in this life the response to stimuli from without, from the environment, those very activities may in the next stage re-act on the environment so as to model it in accordance with the internal faculties, and we may actually create our own universe. If this should be so, how much does our future happiness depend on the cultivation of the faculty for being happy. So long as we depend on external things to make us happy, so long is our happiness insecure, in this life or in another; but, as soon as the spring of happiness is found within, true liberty has been achieved. Nothing can bind the soul thus enfranchised, nothing can rob it of its heritage of joy, and as the soul comes into fuller possession of this heritage, all external circumstances become transformed by the glory from within.

Beethoven's experience may help us to understand how this may be. If we substitute the word music for happiness he affords a good illustration. By external instruments and external organs, by the circumstances of having eyes and ears and instruments of music, the musical faculty was awakened within him. But when the faculty was once evolved his deafness did not deprive him of music. He still heard it in his soul, and, as we know, some of his finest compositions were written when he was quite deaf.

If each man lived in a world apart it would still be a duty to develop a joyous spirit. But it is a hundred-fold more a duty when we remember that no man liveth to himself. For the atmosphere a man creates by his moods of gladness or gloom penetrates the spheres of other lives, and either cheers or depresses all with whom he comes into contact. The exteriorisation of sensibility is something more than a fact of scientific interest, it is a reality which has most practical bearings on daily life, and our knowledge of the fact lays a serious obligation upon everyone to see that, as far as in him lies, the 'sensibilities,' which, perhaps involuntarily, he exteriorises, shall be wholesome, pure and radiant. 'Before we can bring happiness to others,' says Maeterlinck, 'we must first be happy ourselves.' Therefore Robert Louis Stevenson is surely justified in speaking of happiness as a task which none should shirk:—

'If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked at my sullen heart in vain:—
Lord, Thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in.'

LOVE AND VIVISECTION.

'I would not enter on my list of friends—
Though graced with polished manners and fine sense,
Yet wanting sensibility—the man
Who needlessly sets foot upon a worm.'

W. COWPER.

WHY SPIRIT MESSAGES ARE TRIVIAL.

The September number of the 'Occult Review' opens with an important paper by Professor James H. Hyslop, in which he discusses the objection frequently urged against spirit messages as evidence of survival and identity, namely, that these messages contain so much triviality, error and confusion. This objection is perhaps the last resort of many who have had their other arguments demolished one by one. As Professor Hyslop says:—

'There is a large body of facts which undoubtedly relate to the personality of deceased human beings and which purport to have a supernatural source. When natural human agencies are excluded, we are left with the choice between telepathy and spirits. Telepathy between the living will not account for all the phenomena. But it is just at this point that the majority of men halt for various reasons. They pretend to be abashed at the triviality, error and confusion of the evidences adduced for spiritistic agency.'

Professor Hyslop very forcibly points out that this triviality stands equally in need of explanation if the communications are ascribed to telepathy, that is, to an 'extension of the telepathic hypothesis which makes it a process accessible to any living consciousness and memory whatever,' though he does not believe that there is any scientific evidence for such an hypothesis. He shows that the hypothesis of this 'large telepathy' would attribute to it such powers that 'its limitation to trivial incidents and its error and confusion are inconsistent with the assumption of its magnitude,' and that if the 'telepathists' had any sense of humour they would perceive the incongruity.

On the other hand, says Professor Hyslop, 'triviality of the incidents and communications is absolutely necessary to prove personal identity.' Therefore, what needs explanation is 'the persistency and uniformity of this triviality.' Perhaps Professor Hyslop is thinking only of the particular set of phenomena studied by him, when he infers that spirit communications are persistently and uniformly trivial. However, the Professor at last comes to his main contention, which is, 'that the discarnate spirit, at least in some cases of mediumistic phenomena, is in an abnormal state of mind when communicating.'

This abnormal state of mind recalls that of dreams, which are generally 'a mosaic of experiences that have no natural connection in our normal experience, and are often a disjointed reproduction of past memories cemented by association and distorted out of all recognition.' The same confusion often characterises manifestations of 'secondary personality.' Professor Hyslop therefore thinks that:—

'It ought to be apparent to the student of abnormal mental phenomena that the suggestion of dream-like and delirious mental conditions would explain the tendency to triviality in the phenomena under discussion, and so remove the perplexities which seem an objection to the spiritistic hypothesis. Whether it is the true explanation remains for later discussion. . . . If we can once bring ourselves to recognise the possibility that the conditions for communication involved an abnormal mental state such as I have described, we shall both understand the triviality of the incidents, and refuse to describe the normal transcendental existence by the superficial character of the evidence.'

The last few words form an important and much-needed protest against the fallacious idea that the 'trivial' communications represent the best thought and highest mental effort of which the discarnate are now capable. We are too much inclined, says the Professor in effect, to expect a display of the old-time intelligence of the departed, or even of greatly enhanced powers, and we forget the limiting conditions of communication between the worlds, and the peculiar features involved in the attempt to prove identity. 'Consequently we contrast our conceptions of personality with the fragments of it in the alleged communications with the spirit world.' It is quite possible, we might suggest, that the departed might retort upon us that *our* questions and remarks to them when they return do not always give evidence of high intellectuality on our part.

As for the truth of his suggestion, Professor Hyslop points to the records collected in the Piper case, and to the fact that the dream-like state of mind in the living, and therefore in the discarnate, can be determined by its action. Not only the degree of general intelligence displayed, but the tendency to jump from one incident or idea to another, and to form false associations which give the statements the appearance of being entirely erroneous, are characteristics of a dream-like condition. In fact, as Professor Hyslop points out, the discarnate 'quite uniformly assert their confusion and difficulty in recalling past events,' whereas there appears to be evidence 'that apart from communicating they possess a much more normal condition.'

Professor Hyslop commends his view of the subject to the serious consideration of Mr. Andrew Lang and Professor Richet, and, referring to a case recently published by the latter, he says:—

'The nature of the messages certainly was unworthy of the rational moods of the man from whom they purported to come; and one might well halt before the general assumption of the public that death releases the soul from limitations, and endows it with exalted intelligence and power. But if we have reason to believe that, under certain conditions, it has to assume a condition of secondary personality or delirious dreaming, we may well understand the inanities of the communications, which Nature apparently allows as an intervention to limit "other-worldliness" and unnecessary revelations, while it establishes the fact of survival after death.'

A USEFUL ASTROLOGICAL MANUAL.

Permit me to invite attention to a small but useful manual for students of astrology just contributed to the shilling series published at the office of 'Modern Astrology,' 9, Lyncroft-gardens, West Hampstead, N.W., by that well-known exact student of mathematical astrology, Mr. H. S. Green, and entitled 'Directions and Directing.'

The question of 'directions' is an important one in astrology, because it forms the practical side of the study, and the correctness or otherwise of the indications given by 'directions' largely involves the truth of the whole science. The natal horoscope is supposed to denote the influences around us at the moment of birth, the raw material, as it were, with which we begin our life, and out of which we can largely fashion our own fate, subject, of course, to the limitations therein implied, by taking due advantage of the opportunities presented. And here we may administer a dose of moral comfort by saying that it is a poor horoscope indeed that does not afford aspects which indicate that we can, by strenuous and determined effort rightly applied, rise superior to most of our limitations.

The time and manner in which it is believed that we can accomplish this is indicated by the progressed horoscope. 'Every horoscope is progressive,' is the astrologer's watchword, and therefore, in considering a horoscope in relation to our present time of life, we have to consider also the developments which occur in it by lapse of time, and for this purpose a day of actual movement, or a degree in the natal position of the heavenly bodies, is taken as signifying a year of actual life.

These two bases give rise to two main classes of directions, called *primary* when they are calculated from the natal horoscope, and *secondary* when they are derived from the motion, day by day, of the luminaries and planets. (The term 'secondary' is sometimes restricted to *lunar* secondary directions; we think, with Mr. Green, that this is erroneous and confusing.)

There are also other less important systems of direction, based on the return of the sun or moon to the real or relative positions held at birth; and all these methods are carefully explained by Mr. Green, and illustrated by examples taken from the horoscopes and lives of the King and the Prince of Wales, many of which are certainly *suggestive* of the truth of the most ancient science of astrology.

TOTAL ECLIPSES OF THE SUN.

Under certain conditions, a total eclipse of the sun, according to astrological tradition, has a very powerful effect; especially when falling near the position of the sun in the Zodiac at birth, or birthday, in ordinary parlance. In Zadkiel's Almanac for 1865, p. 48, the following passage occurs: 'We find the great eclipse of the sun on October 19th close on the place of the sun at his (Lord Palmerston's) birth. This, if he overcome the earlier evil influence this year, will, I expect, put an end to his power, and endanger his life.' Lord Palmerston died on October 18th, 1865, or within a few hours of the eclipse. In this year the only celebrities whose birthdays (not with similar effects, we hope) fall near the celestial phenomenon are the late Speaker of the House of Commons, born August 29th, 1835; the Queen of Holland, August 31st, 1880; and the Crown Prince of Japan, August 31st, 1879; in this latter case the importance of the crisis is evident.

In 'Total Eclipses of the Sun,' by M. E. Todd, p. 101, we read (the italics are mine), 'Two famous eclipses occurred in Europe, 840 and 885 A.D. In the first totality lasted five minutes in Bavaria, probably causing the death from fright of the Emperor Louis.'

Bacon, who included a reformed astrology in his inductive philosophy, had the awkward habit of always fainting at a lunar eclipse; and a Bishop of Langres, Charles D'Escaro, was similarly affected and ultimately died during one.

In Dreyer's Life of Tycho Brahe, p. 55, the great Danish astronomer's belief on the point is quoted. 'Generally speaking, kings and princes are more affected by eclipses than private people (as I have observed myself), because the sun and moon are the princes among the planets.' He proceeds to give some recent notable instances of this in the deaths of Charles V. and Christian III., of Denmark.

Thucydides relates that the Athenians, starting one day on a naval expedition, were surprised by a solar eclipse, so that the superstitious sailors were unwilling to leave port. Whereupon their leader, Nikias, holding his cloak up to the sun's diminishing disc, said to them, 'What effect has this shadow? none whatever, and the moon's shadow has no more!' Reassured and fortified by 'common sense,' they continued their enterprise; and, we must add, were handsomely beaten by the Lacedemonians.

H. M.

 'STOP MY PAPER!'

An American editor, in a strong article headed, 'Stop my Paper!' asks: 'Has an editor a right to an opinion?' He says that, from time to time, during the past twenty years, he has received the above *loving* message from readers of his journal, and he pertinently asks:—

'Are papers subscribed for for the purpose of quickening the mind, coming in contact with a diversity of opinions, and finding fellowship with certain large movements in thought and feeling, or to find our own opinions expressed for us, to find our own convictions handed back to us in familiar dress; to prolong ourselves? Is an editor to express his own views or express our views for us? Is he to be no more than a lay figure upon which to hang our own convictions? If so, that is the best paper that has fewest convictions and the most hesitancy in expressing them. Is it the most effective way to suppress an error to run away from the conflict of ideas? Who is the greatest loser, the publisher who loses one subscriber, or the reader who loses that which he came to find—not simply the reflection of his own mind, but companionship and fellowship on certain large lines—a consciousness of that larger self that is groped at in the words, movements, causes, society, Church, and the State.'

'LIGHT' has not much to complain of in this direction, as our readers are, as a rule, broad-minded enough to appreciate the fact that we endeavour to present impartially all sides on controversial points and offer a fair field for the courteous expression of opinions, and the record of experiences, even though they may be contrary to our own. 'LIGHT' has always deemed it a duty to let in the 'Light'—and leave its readers to draw their own conclusions.

THE UNSOLVED RIDDLE OF THE UNIVERSE.

With all our discoveries we are still very far from getting at the 'bottom facts' regarding the universe in which we dwell. This was well brought out by Professor Darwin in the second part of his presidential address at the meeting of the British Association of Science at Johannesburg, on August 30th, when, after pointing out 'how unsafe it is to dogmatise on the potentialities of matter,' and dealing with the various theories advanced by scientific men regarding the stellar universe, he said:—

'Even if we grant the exact truth of these theories, the advance towards an explanation of the universe remains miserably slight. Man is but a microscopic being relatively to astronomical space, and he lives on a puny planet circling round a star of inferior rank. Does it not, then, seem as futile to imagine that he can discover the origin and tendency of the universe as to expect a housefly to instruct us as to the theory of the motion of the planets? And yet, so long as he shall last, he will pursue his search, and will no doubt discover many wonderful things which are still hidden. We may indeed be amazed at all that man has been able to find out, but the immeasurable magnitude of the undiscovered will throughout all time remain to humble his pride. Our children's children will still be gazing and marvelling at the starry heavens, but the riddle will never be read.'

 INTERESTING TESTIMONY.

A writer in the 'Mankato (Minnesota) Free Press,' U.S.A., says:—

'A gentleman, who has not been long in Mankato, a man of pleasing address and a delightful conversationalist, tells of an occurrence at a Spiritualist meeting which he attended in Chicago. The medium approached him and said, "I see somebody sitting beside you."

'The chair was empty and the gentleman said he could see nothing.

"Yes," said the medium, "he is an elderly gentleman, and he calls you John."

"John is my brother's name, to be sure," said the other. "What does he look like?"

"He is of medium height and elderly," rejoined the medium, "and he has a grey moustache. He is clad in Masonic robes."

"You are describing my uncle in England," the other rejoined, "but his spirit cannot be here. He is alive."

"No; he is dead and here," was the answer.

'Some time after this the gentleman happened to be looking over some newspapers which had come from that part of England where his uncle lived. There was one that he had not read, though it had been received by him some time before. His eye happened to catch an article which was marked, an article telling of the death of his uncle. It was with great surprise that he read this, for he had not even known his uncle was ill. The medium had told the absolute truth. That certainly had not been a case of mind-reading on the part of the medium, for the gentleman really believed at the time that the uncle was still alive. Of course it may be that the medium had by some means obtained knowledge of the uncle and his death, though the nephew thought that hardly possible.'

 DIAGNOSIS OF DISEASES.

To meet the wishes of a number of inquirers, Mr. Geo. Spriggs very kindly consented to attend at the offices of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on two occasions during September before commencing his regular sittings for the diagnosis of diseases. The second of these special visits will take place on Thursday, the 21st inst., between the hours of 1 and 3 p.m. 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 Monday, 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.

MR. J. J. MORSE and family, we are pleased to learn, landed safely at Liverpool on Wednesday last.

SPIRITUALISM AND 'NEW THOUGHT.'

One does not often find in 'New Thought' literature a frank avowal of the truths of Spiritualism, or a recognition of their value and place in spiritual philosophy, and therefore we have been the more pleased, while reading Charles B. Newcombe's valuable book, entitled 'All's Right with the World,' to come across the following passages on pp. 200, 201, and 202, in which the author refers appreciatively to the 'beautiful discoveries' which have come through Spiritualism. Mr. Newcombe says:—

'The beautiful discoveries that have come through Spiritualism have given us the actual experiences of multitudes who have passed through death; enabling us to know for the first time the real character of what we have always called "life beyond."

'This knowledge has revolutionised our former thought. It has shown us the operation of the law of cause and consequence. It has proved that "Whatsoever a man soweth, that shall he also reap." It has made it plain that we live in a universe governed throughout by perfect laws, which work with entire equity and marvellous accuracy in all places and conditions. It has shown life to be progressive, and confirmed the theory of evolution. It has identified the life of spirit with the life of mortal, the hereafter with the here, and taught us to study existence as a problem of the now. Perhaps the most important point of all is to destroy the sophistry of living for the future by showing that death leaves us unchanged, that it adds nothing to us and takes nothing away. It only brings us to a larger consciousness of life. . . . Happiness will not come by dying. We arise from death as we arise from sleep—to face our own old selves. The problem ever remains the same. . . . If we idle away our days, we will find that our "treasures in Heaven" do not keep us from the sufferings of poverty in that ideal sphere, and that the problem still confronts us after death—how to work out our salvation. We have not escaped it as we idly fancied. It was only postponed. The task becomes more difficult, as is always the case with a neglected duty.

'As intelligent beings we can no longer speak of what awaits us in the spirit life with the old doubts and questionings. It has to a great extent ceased to be a speculation, as much so as the character of any country with which we are made familiar through the reports of travellers. It is the mark of a narrow mind to-day to be uninformed in the philosophy and facts that Spiritualism has revealed so clearly. *No person claiming to be intelligent can fairly plead such ignorance.*'

And Mr. Newcombe joyfully affirms that—

'The world is already flooded with the light of the resurrection morning. The stone is rolled away at last from the mouth of the sepulchre. Let us awake and arise. The last enemy has been overcome. It remains only to enjoy the fruits of the great victory.'

CASTS OF SPIRIT FORMS.

We have received from Signor Eugenio Gellona, of 13, Via Carlo Felice, Genoa, Italy, a large photograph representing several casts of hands, a face, &c., said to belong to recognised spirit people, and obtained through the mediumship of Eusapia Paladino in July and August of this year. For comparison, casts of the hands of the medium and others present were photographed at the same time, and the most striking object is a cast of a pair of spirit-hands which are certainly very different from any of the others. The face also has characteristic features which should be easily and unquestionably recognisable by friends of the subject.

SPIRITUALISM AT THE LIÈGE EXHIBITION.—We learn from the 'Messenger' of September 1st that at the Liège Exhibition, in the scientific section, and close to the office of the Ministry of Public Instruction, there has been arranged a stand containing publications on Spiritualism and a planchette 'for the study of phenomena.' The collection has been made by Captain Le Clément de St. Marq, president of the Circle for the study of psychical phenomena at Antwerp, and of the Belgian National Spiritualist Federation. Spiritualists who may be visiting Liège can obtain further information from M. Jacques Focroulle, editor of the 'Messenger,' at the office of that paper, 21, rue Gaucet, two minutes from the Exhibition. The Exhibition will remain open until the end of October.

RUDIMENTARY LIFE IN CRYSTALS.

Mr. Mould's comment on p. 396 with regard to my article on p. 357 of 'LIGHT,' appears somewhat to misapprehend my position and also my object in placing before your readers the conclusions to which scientific men have come, and are gradually coming. The external world may be 'intelligible only as an assemblage of ideas,' but this does not take us very far in the practical conception of the details involved. We want to have our ideas made as clear and precise as possible, and it does little practical good to insist, as some do, that the external world exists only in the impressions formed upon our consciousness. There must be a cause for our impressions, if only to account for the fact that we perceive the world very much as other people perceive it. Although admitting that the conditions of this life are not the grand realities that they appear to be, we must yet regard them as forms of reality relative to our present state of existence, and, with the reservation that they are only conditions of this present state, we are justified in studying their nature and phenomena. But my point is that the more we study them the more we become convinced that they are only temporary manifestations of a Supreme Reality which we find represented on this material plane by the force we call Life, of which all other forces appear only to be modifications or instruments; while even matter itself, which seems so real to us, is probably only due, in its various modifications, to the action of forces which resolve themselves ultimately into Life. Even ideas are only forms produced by forces acting on another plane and by means of another vehicle, which perhaps on that plane represents what we know as matter.

We may then consider Life as one, yet in its manifestations it is endless, and I consider myself justified, at all events when writing in an explanatory style, in saying that these manifestations were 'very different.' What I really meant was to point out that 'life in crystals' did not imply that the crystals gave the same signs of life by which we recognise that a plant or an animal is 'living.'

The great question, from a popular point of view, is, what are we to consider as the essential characteristic which denotes life? Researches like those referred to in my former article show that scientific men are gradually coming to take a more extended view as to what constitutes a manifestation of life; at present the power of causing the arrangement of matter in definite structural or even merely geometrical forms appears to be the limit at which they have so far arrived, for they do not regard amorphous or structureless matter as exhibiting any form of life.

In my view, the atom itself is the product of something that cannot be dissociated from life, for recent scientific research leads us to regard the atom as an arrangement or organisation of electrons, which are the ultimate seats, as far as research has at present extended, of all the forces that act upon the atom, or determine its properties; and if all force be a manifestation of life, then the atom must be a seat and product of life, and all its groupings into molecules and structures are but the effects of its own inherent vitality, which is further shown in every response to force, including that of gravitation. Let us study ideas, by all means, but let us also study their outworking and formal representation in the external world of what we know as material substance.

PHILOS.

SENSATIONAL HYPNOTISM.—We do not approve of hypnotism in its stagey form, as a means of public entertainment, and the books written by public demonstrators seldom contain any reliable information as to methods adopted. 'The Bodie Book,' by Mr. Walford Bodie (M. D., C. M., U. S. A.), published by the Caxton Press, 15, Furnival-street, Holborn, price 2s. 6d., is better than most of its kind, and contains some interesting narratives illustrating the power of suggestion and mental action, cure of diseases by suggestion and by reinforcement and direction of the vital forces, with chapters on clairvoyance, magic mirrors, occultism in fiction, &c., and a personal word to the medical profession. There is a warning chapter on the 'Dangers of Hypnotism,' and especially against carrying self-suggestion too far and in a dangerous direction, though laying stress on its great value when rightly employed.

LETTERS TO THE EDITOR.

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

The Decease of Mr. Everitt.

SIR,—Opening 'LIGHT' this morning, I was shocked to see the notice of brother Everitt's departure to that better land—the evergreen shores of immortality. My tears fell; I could not help it. I had known this good and true man over thirty years, and known him only to love and honour him. Not for him do I weep, but for his wife and family, and the friends who will so greatly miss him in the mortal form.

Excuse me for not saying more now, for I start in one hour for the Chesterfield (Ind.) camp meeting, to give four lectures; and thence to the great National Peace Convention at Mount Lebanon (N.Y.), where they expect 3,000 present.

Peace and goodwill to you all.

J. M. PEEBLES.

Battle Creek, Mich., U.S.

August 21st, 1905.

How the Blind Enjoy Scenery.

SIR,—On p. 411 of 'LIGHT,' you quote, from 'Annales des Sciences Psychiques,' a rejoinder to the inquiry, in a previous article, as to the nature of the 'sense of scenery' in the blind. I call the remark quoted from the French review a 'rejoinder,' because it is not in any sense a reply to your question. It was not suggested that the blind were able to form a 'real visual image'; if they could do that they would not be blind!

The French writer goes on to say that the blind can only see 'by auto-suggestion, as the mystics do, or as hypnotic subjects do when an imaginary scene is suggested to them.' This is 'begging the question' with a vengeance! How does this writer know that the mystics only see by auto-suggestion? Is he quite sure that the imaginary scene suggested under hypnosis is not an actual thought-picture (though it may be artificially composed) existing in the hypnotiser's mind, and, as such, really perceived by the subject? There are also occasions on which the subject is able to see actual scenes clairvoyantly; this is another phase of lucidity.

There are two other aspects of the subject to which I might call attention; one is the fact that, if the perception merely depended on descriptions heard or read, there would seem to be no reason why the scenery should not be equally enjoyed without the trouble of going to the place and even climbing mountains, at the risk of life or limbs, which none of us would climb for the view if we knew that the summit was wrapped in clouds. The other is that the impression made upon the memory of a blind person appears to be not only more vivid in degree, but even more realistic in nature, than the recollection a seeing person has of some scene he has read about. Where is there, in a book, a description so graphic that it could be reproduced to the author in the way Dr. Campbell says he 'entered into one of the most detailed descriptions,' to the surprise of Dr. Tyndall? I think there is evidence, in the words 'You put your eyes into your book,' of a faculty of conveying and of a faculty of comprehending definite thought-pictures, which escapes the notice of those who rely too much upon outward sight. In any case your readers will heartily thank Dr. Campbell for his graphic exposition of a part at least of 'the secret of the blind.'

INTERESTED.

'What "Controls" should do.'

SIR,—Your correspondent, Mr. B. A. Cochrane, in 'LIGHT' of the 2nd inst., expresses the opinion that the 'controls' of mediums are 'too mealy-mouthed, too anxious to make it comfortable all round.' Now sir, so far as my experience enables me to judge, the most frequent complaint is that they are 'too outspoken.' Mr. Cochrane further says: 'However high one's thoughts may be the petty affairs of earth life drag you down,' and yet he seems to object to the spirits' teachings because they try to give their hearers the 'moral and comforting advice' which a 'distinguished French Spiritualist' (who is quoted on the preceding page of 'LIGHT') says that 'the incarnate most need . . . in order that they may use their own enlightened reason as a guide in temporal affairs.' Would Mr. Cochrane have the spirits 'speak out plainly' about 'the petty affairs of earth life' and devote their efforts to criticisms and condemnations, instead of trying to comfort and uplift their hearers? If not, what would he have them do?

INQUIRE.

Bigotry and Intolerance.

SIR,—Accustomed as we are to the frequent exhibition of bigotry and intolerance, whether conscious or unconscious, in the English character, it is most refreshing to be able to testify to the fact that in these most unenviable characteristics we have by no means the monopoly. On my arrival in France, being desirous of spreading as much of the truth as had been revealed to me, I inserted some half-dozen advertisements in as many French journals, intending, thereby, to bring into personal contact with myself some of the many French investigators who had been in correspondence with me during several years. Among others, I sent one to the 'Telegramme,' of Boulogne-sur-Mer, a paper which, I was told, had not long been started, but which was making surprising headway. My husband, who is at home on the Continent, tells me that the bureau is marvellously 'up-to-date,' as contrasted with the usual Continental newspaper office; and a large staff of clerks was employed. My 'annonce' was accepted without demur, and three insertions were arranged for at a cost of nine francs.

Pending the appearance of the first insertion, we glanced through the pages of the 'Telegramme,' and were struck with the pronounced ultra-clerical, or ultramontane character of the journal, and I at once perceived that my advertisement, though accepted, would be rejected. Hence, when on the day following the first (and only) insertion of my advertisement, I received a letter from the 'Telegramme' office expressing the editor's regrets that he was unable to publish my advertisement and therefore returned the amount which I had paid, I was not at all surprised or disconcerted.

The wiggling the poor clerk who received the advertisement had received, may be inferred from the fact that he dated his letter from the previous month! Moreover, the additional fact that the entire cost of the whole three insertions was returned in silver, leads me to infer that an effort had been made to return the very coins in which the advertisement had been paid for,—no doubt lest the righteous 'Telegramme' should be contaminated by the wicked English psychic!

Now, as a *ci-devant* Catholic, I am fully in accord with the 'Telegramme' and most of its aims, but I think this exhibition of bigotry could hardly be equalled in England, unless an advertisement of High Mass at Westminster should, by any freak of the laughing fates, get sent to 'The Rock,' or any similar journal!

BLANCA UNORNA.

Organisation.

SIR,—I hope that the apparent assent given in the first of the 'Notes by the Way,' in your issue of August 26th, will not be taken by any English Spiritualists as an excuse for holding aloof from organisations.

The paragraphs quoted in that 'Note' obviously refer to American organisations, which are far too often merely got up by someone who has chiefly an eye to his own interests. It is an amiable American weakness to want to be president of something or other, and to control other people for one evening a week.

But here, in England, our associations are of a more mutual character. I decline to admit that such an organisation as the London Spiritualist Alliance, of which I am a member, is in any way 'restraining,' as asserted by the gentleman from Indianapolis. We unite for the purpose of obtaining advantages which we could not hope to obtain individually, such as the fine library, the interesting lectures, the weekly séances for clairvoyant descriptions or talks with a spirit control, the facilities for obtaining medical diagnosis, to say nothing of the occasional social evenings and the opportunities constantly afforded for becoming personally acquainted with each other.

But apart from advantages to ourselves, let us remember that by joining an association or society we are increasing its power of usefulness, and thereby aiding the cause of Spiritualism in general; and every Spiritualist who is unable to help on the work by personal effort should certainly make a point of doing so through an organisation.

SOCIUS.

Proposed Circle at Clapham.

SIR,—Being greatly interested in psychical phenomena I am trying to establish a small circle at my own home. I am in a difficulty. There seems to be no one among my friends who can pretend to be sensitive to any form of psychical influence. I hope that there may be someone among your readers who will help me; someone who, conscious of possessing spiritual gifts, would be willing to sit with the two or three who will form my circle for their development. If there be any friend who will so far aid me, will he or she write to 11, Kendra-road, Clapham, or come and see me there? I am always at home in the afternoon, and nearly always in the evening.

ROSA HARRLETT.

Memory.

SIR,—In his letter on p. 407, Mr. Mould appears to consider ideas too exclusively as abstract influences, and to forget that every time they are brought down from their own plane into the world of sense perception and verbal communication they must needs be enshrined in some form of words. This form is not a matter of the small importance attributed to it by Mr. Mould; in some way which we cannot entirely grasp the 'form' of expression is a real thought-form, and as such it must be precisely fitted to the idea it is intended to convey, in order that the idea may be duly appreciated.

Mr. Mould thinks that ideas can be stored in the memory irrespective of the verbal form. Perhaps they can; but we must first be sure that we have correctly abstracted the idea from the verbal form; perhaps if Mr. Mould learns by heart the poem quoted by Mr. Venning, he will come to a different conception of the idea to be gathered from it. Then, too, we need the outward form or verbal framework of the poem every time we desire to communicate the idea to another person. If we have forgotten this form we cannot easily clothe the idea in suitable language on the spur of the moment, and we usually feel that our conveyance of the idea is rendered difficult by the loss of the verbal form in which the poet's art had clothed it. This expression, to 'clothe' an idea in a 'form,' is not a baseless metaphor, but corresponds to something which, though merely a subjective feeling to the ordinary consciousness, is yet a perceptible reality to the subjective mind. The arts of music, poetry, and rhetoric consist in investing an idea with precisely suitable clothing for audible transference, and no doubt, on the subjective plane, musical, poetical, or rhetorical form is as perceptible as sculptural or pictorial form is to the outward eye, and as important for the due appreciation of the idea to be conveyed.

J. B. S.

The 'Appeal' for Mrs. Ayres.

SIR,—Kindly permit me to acknowledge the receipt of the following donations to the fund to assist the veteran Spiritualist, Mrs. Ayres, who in the past did so much for Spiritualism and is now, in her old age, in need of help. I heartily thank all those who have so kindly responded to my appeal.

Amounts received: West London Spiritualist Club, £1 15s. 6d.; A Friend, 5s. Further contributions will be thankfully received and acknowledged.

J. J. VANGO.

61, Blenheim-crescent, Notting Hill, W.

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.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last Mr. Pierce, of Portsmouth, gave good addresses morning and evening. On Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Bezan. This hall is open from 3 to 5 p.m. every Thursday, for inquirers, &c.—A. C.

CLAPHAM INSTITUTE, GAUDEN ROAD.—On Sunday last a large audience much appreciated Mr. F. Clark's interesting address on 'The Philosophy of Spiritualism.' Mr. Williams presided. The after-circle was well attended. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. The Thursday circle for psychometry and clairvoyance will be resumed on the 14th inst.—H. V.

CAVENDISH ROOMS, 51, MORTIMER STREET, W.—On Sunday last Mr. W. J. Leeder, of Nottingham, gave a trance address on 'Immortality: Its Genesis and its Revelations' to a large and highly interested audience, Mr. Hawkins in the chair. On Sunday next, Miss MacCreddie will give clairvoyant descriptions. Doors open at 6.30 p.m.; early attendance is requested.—S. J. W.

SHEPHERD'S BUSH.—73, BECKLOW ROAD, ASKEW ROAD, W.—On Thursday, August 31st, Nurse Wragg gave good clairvoyant descriptions and names in full, nearly all recognised. On Sunday last Mr. E. Burton's reading and address were both very interesting. On Sunday next Miss Porter will give an address, and Nurse Wragg clairvoyant descriptions, also on Thursday evenings.—W. C.

FULHAM.—COLVEY HALL, 25, FEENHURST ROAD, S.W.—On Saturday, September 2nd, this society, with the Battersea and Chiswick societies, had a very enjoyable outing at Epsom Downs. On Sunday last Mr. G. H. Bibbings gave a splendid address on 'Our Indebtedness to the Unseen World.' On Sunday next, at 7 p.m., Mr. H. Fielder. On Wednesday, the 13th inst., at 8 p.m., public meeting.—W. T.

STRATFORD.—IDMISTON ROAD, FOREST LANE, E.—On Sunday last Mr. Walker delivered an able address and gave psychometrical delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mrs. Webb. On Thursday, at 8 p.m., investigators' circle.

FOREST HILL.—99, DEVONSHIRE ROAD.—The meetings at 99, Devonshire-road will be resumed on Sunday, the 17th inst., at 7 p.m., when Mr. T. B. Frost, secretary to the Union of London Spiritualists, will give a trance address. Meetings will be held on Sundays, at 6.45 for 7 p.m., and on Wednesdays at 7.45 for 8 p.m., for investigation. Will subscribers and friends please apply for tickets—6d. and 1s. each?—W. D. TURNPENNY.

CHISWICK.—AVENUE HALL, 300, HIGH ROAD.—On Sunday last the morning circle was very uplifting. In the evening Mr. H. Fielder gave a soul-stirring address on 'Shining Lights of the Harbour.' The usual after-circle was held. On Monday evening Mrs. Podmore gave clairvoyant descriptions. On Sunday next, at 11 a.m., spirit circle; at 7 p.m., Mr. J. Connolly, speaker; at 8.30 p.m., after-circle. On Monday, at 8 p.m., Mr. Paul Preyss will speak on, and illustrate, 'Cranial Psychology.'—G. H.

BRIXTON.—8, MAYALL ROAD.—On Sunday last Mr. Frost's address on 'The Ministry of Angels' was much enjoyed. A good after-meeting followed.—J. P.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S ROAD.—On Sunday last Captain W. T. Greenaway's splendid address on 'Why I am a Spiritualist' made a deep impression.—W.

NOTTING HILL.—61, BLENHEIM CRESCENT.—On Tuesday, August 29th, our worthy vice-president, Mr. J. J. Vango, gave remarkable clairvoyant descriptions with messages, evidencing how near are the so-called 'departed.'—H. H.

MANOR PARK AND EAST HAM.—COLERIDGE AVENUE.—On Sunday last Mr. Kinsman's thoughtful address on 'The Message of Spiritualism' was much appreciated. Vocal assistance was rendered by Miss Williams.—A. H. S.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL ROAD.—On Sunday last Mr. Barton, of Greenwich, spoke on 'Some Objections to Spiritualism' and answered questions at the after-circle. Mr. Vaughan followed with clairvoyant descriptions.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last Mr. Oaten gave replies to questions, and in the evening delivered an excellent inspirational address on 'The Lessons of Physical Phenomena,' which, following the visit of Mr. John Taylor, was very applicable.—H. B.

BALHAM.—19, RAMSDEN ROAD (OPPOSITE THE PUBLIC LIBRARY).—Public services were held as usual on Wednesday, August 30th, and on Sunday last; and addresses were given on 'The Voice of the Creator,' 'Jehovih, Creator, Ruler and Dispenser,' and 'The Spirit of Peace.' Questions were answered and clairvoyant descriptions given at each meeting.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE ROAD.—On Sunday morning last, discussion. In the afternoon Mrs. M. H. Wallis held a special circle, and in the evening delivered an eloquent and instructive address on 'The Best Evidences of Spirit Return,' followed by successful clairvoyant descriptions.—S.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD ROAD.—Room No. 1 in our new hall was opened on Sunday last by Mr. D. J. Davis, who, in a stirring address, urged the members to all pull together and try their best to demonstrate an after life, and then to explain its conditions to inquirers. Mr. G. W. Lear presided.—W. H. S.

DUNDEE.—GREENLAW PLACE, CLEPINGTON ROAD.—From August 27th to September 5th we have had visits from, and successful meetings with, Mrs. Jessie Crompton and Mr. A. Wilkinson, who both did splendid work, the Sunday evening ones being crowded to overflowing. Return visits are keenly anticipated.—J. M.

GATESHEAD-ON-TYNE.—ST. CUTHBERT'S HALL.—On Sunday evening last Mr. W. H. Robinson read a letter that had been drawn up on behalf of the society, to be sent to President Roosevelt, congratulating him upon the success of his efforts to bring about peace between Russia and Japan. Mr. J. Hope and Mr. N. Markson also spoke, and it was agreed that the letter should be sent to the President of the United States.

TOTTENHAM.—193, HIGH ROAD.—On Sunday last we celebrated our fourth anniversary. In the morning Mr. Lawrence spoke on 'Spiritualism in Relation to Happiness.' In the evening a flower service was held, and interesting addresses were given by Mr. Belstead, Mr. H. Boddington and the president. The interesting ceremony of naming a child was ably performed by Nurse Graham, who also afterwards gave some successful clairvoyant descriptions. The flowers were sent to Tottenham Hospital.—N. T.