

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER ISH MAKETH MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

'The Message' brings us an Address by Dr. K. C. Anderson on the resurrection of Christ, in which we regret to find a rather persistent inclination to get rid of the actual appearance of Christ to his disciples. It usefully criticises the dangerous appeal to the resurrection of the body of Jesus as 'the cornerstone of Christianity,' but, missing the possibility of a spirit-appearance to the disciples, Dr. Anderson is content to say that it was 'a resurrection in the hearts of the hopeless disciples of new faith in Jesus as the Messiah.' 'What Jesus was, what Jesus did, what Jesus aimed to do, came back to these disciples when alone in Galilee, and took such hold upon them that they could not but be persuaded that He was out of Sheol and in heaven itself, and would soon come again to do all He promised to accomplish.'

We cannot help thinking that this is a meagre account of what happened, unless we are to get rid of the gospel story altogether. There is, however, something to hold by in Dr. Anderson's conclusion:—

No wonder that the disciples felt that their Master had risen out of Sheol into heaven. It was because He was supremely noble and good, and because they had learned to love Him with consummate affection that their experience was so intense and vivid. In proportion to the grandeur of the life that has departed, and to our dependence on it, is our faith intensified in the deathlessness of the soul. The cornerstone of Christianity is the faith that virtue is immortal: the source and root of the faith in immortality is the sense of the indestructibility of the life of spirit. Faith is the soul's allegiance to good, its trust in the good in the face of the very worst. It was the most natural thing in the world that the disciples' faith should rise out of despair, for they loved One supremely lovable, and the stroke of death made their sense of His worth rise into full and final triumph.

In 'The Race-Builder,' 'A Catholic' presents some curious reflections on the subject of 'Spirit is creative.' He affirms, as the teaching of psychical scientists, that not only is spirit the greatest reality of life, but that it is fast being proved to be the only reality, and that, 'as a consequence, matter owes its existence entirely to it, being in itself spirit-soul in an undeveloped condition.' After affirming that at séances solid articles are propelled through matter by means of electric force, which forces the atoms apart so that the object can pass through them, he interprets 'the auriolles of the saints' by the law of life which causes happy and holy thoughts and feelings to be manifested in rays of similar thoughts and feelings

that bring health, peace and joy to those around. As to these 'auriols,' he says:—

The auriolles of the saints are represented as surrounding the heads of those in whom the natural life has been so permeated by the Spirit of God as to become one with Him. The natural result of this union was that the holy one passed under spiritual, not physical, or even psychical, law, and so-called miraculous results naturally followed—miracles only to those unable to realise the infinite power of spirit when in union with the Divine.

'Prabuddha Bharata' is printing a series of 'Leaves from the Gospel of Sri Ramakrishna.' We find them very much in accord with 'the Gospel' according to Spiritualism, especially in its comprehensiveness,—truly the Gospel of The Broad Church. Here are glimpses of it:—

Every one prays to the same God. It is no use quarrelling. Some say God has form, others say He has none. Let those who have faith in forms, meditate on God with form; let others who have faith in the formless meditate on it. But it should be observed that it is not good to be dogmatic, that my religion alone is right and all others are wrong. . . .

Hindus, Musalmans and Christians; Shaktas, Shaivas and Vaishnavas; the Brahmajnanis (knowers of Brahman) of the time of the Rishis and you the Brahmajnanis of to-day—you are all seeking the same thing. But Mother has given each what suits his constitution. If fish is brought into the house, and there are several children, the mother surely does not prepare *palao* (a rich dish) for them all. Why? because their requirements are different. But she loves all equally.

The truth is, God has made different religions according to the difference of time, place and nature. But all the creeds are only so many ways, creeds are not God. However, we can reach Him if we take to one of these with genuine devotion. If in the creed adopted there be error, He corrects it provided one is sincere. If one starts out wishing earnestly to see *Jagannath*, and not knowing goes to the North instead of to the South, some one on the way surely tells him 'Do not go that way, go to the South.' Some time or other he shall see *Jagannath*.

That another's creed is wrong need not therefore concern us. The care is His whose universe this is. Our duty is to see *Jagannath* somehow or other. . . .

The creed you have is fine. You call Him formless; that is nice. Sugar-loaf will taste sweet, eat it straight or sidewise.

Mr. Edison, we are told, was once asked how it was that he kept so well notwithstanding his extremely laborious work. The following is said to have been his reply:—

I keep my health by dieting. People eat too much and drink too much; eating has become a habit almost in every one; it is like taking morphine—the more you take the more you want. People gorge themselves with rich food. They use up their time and ruin their digestion and poison themselves. Diet is the secret of health. I eat almost nothing. I eat less than a pound of food a day; three meals but just enough to nourish the body. I don't really care whether I eat or not; it is not my pleasure. One soon gets out of the habit of caring much about his meals. If the doctors would prescribe diet, instead of drugs, the ailments of the normal man would disappear. Half the people are food drunk all the time. Diet is the secret of my health. I have always lived abstemiously. It

is a religion with me. My father before me practised dieting, and he instilled the idea into me.

But it occurs to us that one pound of food per day (excluding drink) is not a bad allowance. Any way, rational moderation and simplicity in diet and Spiritualism go very well together, and are very near akin.

It is one of the serious drawbacks of forms and functions that they tend to unreality: and, so far as we can see, there is to this no exception. Dr. H. H. Spoer, writing of Moslemism, notes this, and says:—

Prayer plays still an important part in the life of the Moslems. It is incumbent upon them to pray five times a day at stated periods—after sunset, when night has come, at day-break, at noon, at the tenth hour of the day, that is, about four o'clock. The official crier proclaims the time of prayer from the minaret of the mosque which is found in every village. Turning to the south—that is, Mecca—he calls out, 'God is great. I bear witness that there is no God but Allah.' Turning to the west he calls out, 'I witness that the Mohammed is the apostle of God.' Turning toward the north he calls out, 'Come hither to prayer.' Toward the east he calls out, 'Come to salvation.' He closes his call with the opening phrase, and adds in the early morning the words, 'Prayer is better than sleep.'

We understand by prayer a communion of our innermost being with God, an entering into the most holy where no outside influences are allowed to draw near. It is the human soul communing with the All-Soul. Not so with the average Moslem to whom it is often mere routine work which *must* be done. With the lowering of the sanctity of the character of the Deity, the sacredness of prayer has suffered damage. One can frequently observe a Moslem interrupting his prayer to salute a passer-by, and it also occurs that he pours a volume of invectives over some offender, cursing him as only an Oriental knows how, and, having done this, he finishes his prayer.

We have not drifted as far from the centre as that, but there is in England a great deal of pious formality; often decorous, pretty and musical, but, O so empty of life, and meaning, and soul!

MR. J. J. MORSE.

In 'LIGHT' of September 16th, Mr. H. Withall made a kindly suggestion that, in view of the unfortunate circumstances in which Mr. Morse finds himself, through no fault of his own, but as a result of his efforts to be of service to the cause of Spiritualism, his brothers and sisters in the faith should present him 'with a purse of £50, or so, not as a formal testimonial but as a friendly mark of appreciation and sympathy.'

In response to Mr. Withall's suggestion the following contributions have been received:—

	£	s.	d.
The Proprietors of 'LIGHT'	2	2	0
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Further subscriptions will be gladly received and should be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE THRONE ROOM OF THE
HOLBORN RESTAURANT, HIGH HOLBORN,
(Entrance in Newton Street),

ON THURSDAY, OCTOBER 19TH, AT 7 P.M.

SHORT ADDRESSES AT 8 O'CLOCK.

Music, Social Intercourse, and Refreshments during the Evening.

SPECIAL NOTICE.

Owing to the fact that the Salon of the Society of British Artists could not be secured for this occasion, the Council of the Alliance have engaged the THRONE ROOM at the Holborn Restaurant for the approaching Conversazione. Members and Associates may have tickets for themselves and friends on payment of *one shilling each*. To other persons the charge for each ticket will be *two shillings*.

It is respectfully requested that Members and Associates, and others, will make application for tickets, accompanied by remittances, not later than October 17th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery):—

Nov. 2.—MR. HERBERT BURROWS, on 'The Kinship of Man with the Universe.' At 7 p.m. for 7.30.

Nov. 16.—THE REV. DR. COBB, on 'The Church of the Future—a Spiritual Forecast.' At 7 p.m. for 7.30.

Nov. 30.—MR. W. L. WILMSHURST, on 'The Scientific Apprehension of the Super-physical World.' At 7 p.m. for 7.30.

Dec. 14.—REV. J. TYSSUL-DAVIS, on 'Nature's Thought Forms.' At 7 p.m. for 7.30.

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

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Fairclough Smith, on Tuesday next, October 3rd, also on the 10th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon next, October 5th, and on the 12th, and 26th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The first meeting of the season will be held on the afternoon of Thursday next, October 5th. Other meetings on October 12th and 26th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—MRS. M. H. WALLIS will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, October 6th, at 3 p.m., prompt; and on the 13th, 20th, and 27th. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

METAPHYSICAL MEDICINE.

Some three years ago, commencing in August, 1902, I published in 'LIGHT' a series of articles in which I described certain experiences of my own that for want of a better name I called 'magical.' The first of these articles contained an account of an experiment I had made with the symbol of the pentagram. At the time of writing I was under the impression that I was the first in quite recent times to conduct any such experiments; but my article brought such a host of letters from Hermetists in Great Britain and even in France, and so interesting, in many cases, were these communications, that I determined to submit the question of magical symbols to a long and exhaustive study. The publication of Mr. W. B. Yeats' essay on 'Magic,' which appeared at about the same time in the 'Monthly Review,' confirmed me in a resolution which I have had no reason to regret.

The full account of my researches and their results are shortly to appear elsewhere; but here, for the benefit of those of my fellow students who are following the same line of inquiry, I would briefly indicate the method of study pursued and certain of the results obtained; for these results are not only of theoretical but also of great practical importance. I refer to a very definite action which certain symbols, if used with knowledge, seem to have upon disease. I shall quote one or two cases which seem to prove that we have here almost a re-discovery of the great *arcana mystica medica* of the Middle Ages; the forgotten secrets of the so-called occult medicine.

First of all with regard to the method of study. Briefly, my plan was to build up what may be called a dictionary of correspondences; a series of tables to give a tabulated list of all analogies; a chart, as it were, of that great circle of association binding together the three worlds—a picture of Jacob's ladder with all the rungs indicated. Such an undertaking is, of course, an impossible labour even for a lifetime, let alone a few years, but with patience and application a deal may be accomplished.

With this idea in my mind I exhausted every obtainable source in my search for correspondences and symbols. The Greek philosophers, the Gnostic scriptures, the astrologers and occultists of mediæval times, the mystics of the Church, the works of Eliphaz Lévi and the Kabbalists, together with certain priceless indications to be found in the books of the modern Spiritualists,—all contributed to the labour. In this way was compiled a manuscript book which gives, almost at a glance, any desired table of correspondences. For instance, if one desires to know the various correspondences of the elements it is merely necessary to consult the chart marked *Elements*—

Earth	Air	Fire	Water
North	East	South	West
Bull	Eagle	Lion	Man
Sword	Wheels	Spear	Cup
&c.	&c.	&c.	&c.

The four columns run through more than two hundred correspondences till we reach

Matter	Mind	Motion	Rest
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and thus we have all the links in the chain that connects the concrete with the abstract, the finite with the infinite. The elementary beings, the symbols, and indeed all the analogies of the four mystical elements, are indicated. In the same way one may refer to the symbolism of the seven planets and their seven angelical rulers, their correspondences with the musical notes, the colours of the prism, and the parts of the human body; in fact the tables form a very complete summary of the magical tradition. Colours, sounds, perfumes, planets, elementary and angelical beings, the pagan, Gnostic, and Christian hierarchies, as well as the imaginative powers personified by Blake under such names as Los, Urizen, Tharmas, and the like, have all their places and appropriate symbolism. In this account I am, of course, presupposing my reader to have a knowledge of the doctrine of analogies and its full significance.

When I had completed this work, a friend and fellow-student, who is also a student of medicine, suggested that if

the doctrine of analogies is anything more than an imaginative abstraction, then it might be of practical use in curing or relieving diseases, especially such as are known as functional diseases, that is, having no organic lesion as basis. It is obviously impossible, he argued, to cure a deformity by such means, for a deformity is a gross physical error; but who can say that powerful symbols might not so act upon the mind as to cure it of mental disorders, nervous troubles, insomnia, and the like?

For a long time I was unwilling to put the theory to a practical test, but at length my friend introduced me to a case so eminently suitable for experiment that I determined at least to attempt it. The patient was a lady of twenty-five or twenty-six, a victim of hystero-epilepsy in its worst form. Subject as she was to the most frightful hallucinations, and haunted by the ever-present fear of insanity, she was willing to do anything that held out the least hope of even a partial relief. Being a well-educated woman she wrote out, at my suggestion, an elaborate and detailed account of her hallucinations and symptoms. From a study of this and with the help of her horoscope and a table of correspondences, a talisman was prepared, and this, consecrated in strict accordance with the ritual laid down by the magical tradition, was given her to wear. I must confess that I did not hope much from it, nor was I disappointed. Her health did not improve in the very slightest degree. Then my friend, who is more scientist than mystic, thinking that the charm might work by what he called 'suggestion,' proposed to hypnotise her. This was done, and while in the hypnotic trance it was impressed upon her that the charm she wore would cure her malady. And so it did, but only for a very short time, for as soon as the hypnotic command had faded from her imagination she was as bad as before. She was hypnotised a second and a third time without the least good result. Then I prepared a new talisman, stipulating that she should be present at its consecration, for my friend had talked so much about the power of 'suggestion,' and had given so many examples, that I began to think there might be something in what he said. The patient was therefore present at the ceremony of consecration, and I hoped for great things. My hopes were not realised. She was as bad as before; and now I began really to despair. One day, however, while in conversation with her, I discovered that she had shown the talisman, which was engraved upon a little plate of silver, to her mother and sisters, and had boasted to them about the ceremony of consecration at which she had been present. This gave me a new idea. I impressed upon her the need for absolute secrecy, and, having obtained her word of honour to keep the affair a secret from every living soul, I consecrated a new talisman. She wore this about her neck beneath her clothes, never showing it to anyone nor even speaking of its existence. More than seven months have passed without a return of her malady. She seems to be, and in fact is, completely cured.

Since this success I have prepared talismans for a great number of people. I have always extracted an oath of absolute and inviolable secrecy. In two cases only have I met with an apparent failure. In one case the patient led me into error by giving an imperfect and misleading account of the symptoms; in the other case the fault was my own, for I used the wrong symbols in preparing the talisman. In both of these apparent failures the error was rectified and the patient cured.

It is but fair to state that the series of experiments is not yet sufficiently extensive to be put forward as positive proof of what I cannot but consider an important discovery in psychology; but upon the other hand the results, as far as they go, are so striking that I would like other students to take the matter up.

Let me quote a few illustrative cases:—

Case I.—J. B., a clerk, said to be neurasthenic. The muscles of his hand and arm were in such a state of constant twitching that he could with difficulty hold a pen. He was, moreover, afflicted with various neurasthenic 'fears.' Sometimes he was so afraid of open spaces that he could not cross the street for fear of swooning from terror. At other times closed spaces troubled him, and in this state he

could not endure to remain in a room with other people. When afflicted with this particular fear (claustrophobia) he dared not enter a church or go to the theatre. He had also other vague and indefinable fears he could not account for. This had gone on for two years. He said he had often thought of suicide, but lacked the necessary courage. He slept very badly, always awakening in the middle of the night with a sense of oppression and choking. Medical treatment afforded him but a very temporary relief. A talisman, consecrated in accordance with his horoscope, was given him to wear, under the usual oath of secrecy. The cure has been complete. The last time I saw him he said his doctor was 'considerably surprised.'

Case II.—A. M., student of divinity. His family history points to epilepsy. He said he was afflicted with a kind of religious melancholia. He was haunted by the idea that he had committed the 'unpardonable sin,' though he knew this to be absurd. He had been for long troubled with the fear of insanity, and upon one occasion had even consulted the physician of an asylum, who laughed at him and prescribed tonics and plenty of exercise. He became worse. I suggested magic. To my great surprise, for he is very pious, he fell in with the idea at once. A complete cure resulted.

Case III.—Miss M. has a weak heart, the result of early rheumatic fever. Her functions were so disordered that life was a painful burden. Complained especially of neuralgia and constant insomnia. Would very often go three or four nights without any sleep, at the end of which time she naturally became very depressed and nervous. Has taken a number of drugs without permanent benefit. During the consecration of the talisman she fainted. She ascribed this to the effect of the incense fumes. Has worn the talisman for some months, and says she is perfectly happy and in the best of health.

Note.—Miss M.'s improvement has been miraculous. It must not be forgotten, however, that she is of a very neurotic temperament, and a firm believer in all kinds of magical influences.

The cases quoted will be enough to prove that the subject is at least worthy of deeper investigation than I can at present afford the time to expend upon it. I shall be glad to answer the questions of any genuine students whom this brief communication may interest, and to help, as far as it is in my power, the studies of those who desire to follow up the path I have indicated.

F. S.

SPIRITUAL EXPERIENCES OF THE DYING.

The Ven. Archdeacon Colley, in his sermon at Stockton Parish Church, on Sunday evening, the 17th inst., is reported in the 'Leamington Chronicle' of the 19th to have referred to the recent death of two of his parishioners, who, he said, had no fear of death before passing over. The first was a Mrs. Berry, a widow, who had no knowledge of Spiritualism, but shortly before her death she assured the Archdeacon that her husband 'often came to her bedside, as also did her son Oliver George.' Mrs. Berry in a sense rebuked him 'for speaking of her husband as dead, when, to her quickened perception, he was then at her bedside.' In the other case, Mrs. Noon, before she departed, felt the actual touch of an invisible hand. She was suffering from a dislocated limb, and was startled at first when the hand was laid upon it to assuage the pain, but she clairaudiently heard her husband (who had been on the other side for two years and a-half, and who used to rub her to relieve her sufferings from rheumatism) say that he could 'do her more good than the doctors could do.' The Archdeacon's whole sermon was an outspoken plea for belief in spirit companionship and communion.

TREATMENT OF THE INSANE.—Mr. Charles Williams, L.R.C.P., &c., an experienced medical officer at various asylums, has published through Henry J. Glaisher, 57, Wigmore-street, W., a 'Plea for the more Energetic Treatment of the Insane,' in which he discusses a large number of proposed methods, and suggests that many of them might be tried more thoroughly than has heretofore been done. He upholds the possibility of usefully arguing with patients, and the value of suggestion, not necessarily hypnotic, though that is also highly spoken of. It is to be hoped that, should attempts be made to carry out Mr. Williams' various suggestions, energy will be tempered with discretion, otherwise considerable harm may result.

'UNRECOGNISED SPIRIT FRIENDS.'

In accordance with my proposed scheme for endeavouring to establish the identity of unrecognised spirits who persistently attend sances (see 'LIGHT,' July 8th), I now publish my first list of the names and details submitted to me by Spiritualists in response to my invitation; and I shall deeply appreciate any effort on the part of those with special opportunities of pursuing local inquiries, with the view of ascertaining whether anyone corresponding to the description given by the spirit in question can be recognised.

Obviously unless search is prosecuted in an exhaustive manner, effort may not be crowned with success, as the chances are distinctly against any cursory investigation confirming the accuracy of allegations made by unrecognised spirits; but the co-operation of Spiritualists residing in, or near, the specialised neighbourhood would be most valuable, and doubtless such will be forthcoming.

If a spirit could thereby be definitely placed we might regard it as test evidence of exanimate return and communion, for none of these mediums has previous knowledge of any such persons; consequently neither telepathy, nor subliminal consciousness could adequately account for satisfactory results.

(1) Mrs. F. (of Preston) sends the following particulars, obtained through a French friend who is an unconscious trance medium. This lady, at a sitting, became controlled by a strange spirit, who caused her to appear as if fiercely fighting. When somewhat calmer he gave his name as 'Dicky,' and stated that he was an English officer (lieutenant or captain) who had been killed in a big battle during the late Somaliland war. Being first severely wounded by sword cuts, he was afterwards shot dead as he sank exhausted to the ground, and whenever controlling he invariably complains of most terrible thirst, similar to that from which he suffered intensely at the time of action.

In appearance he is tall, fair, and has blue eyes, whilst he seems very anxious that his people should know that he is 'all right,' except that he feels lonely, and bored. Consequently he is most grateful to Mrs. F. for her sympathy, and, as during the progress of the war he still evinced a keen interest in it, she would read the newspaper reports aloud to him while he controlled her friend. This afforded him extreme pleasure and at such times he would frequently allude to the horrible screaming noise that the natives made when fighting.

(2) Mrs. A. (of Clifton, Bristol) obtained the following details through her daughter's mediumship. The form of a young girl was first clairvoyantly seen by the medium sitting one night upon the end of her bed. The spirit impressed the medium that her name was 'Kate Fisher,' and she communicated again at a later date through automatic writing.

'Kate Fisher' is believed to have committed suicide, and appeared at first in a very distressed state; but further sances in the home circle have undoubtedly assisted her, for she is now much happier than formerly.

(3) Mrs. O. (of Manchester) informs me that through a medium with whom she frequently sits a spirit comes giving the name of 'Agnes Watson.' She also states that she lived and died at Wavertree, near Liverpool. She has light hair which she formerly wore in curls, and was always very fond of dress. She is of a distinctly fidgety disposition, and during earth-life was most precise in her habits. She passed away at fifty-four years of age.

(4) Mrs. O. (of Manchester), through the same medium, is often communicated with by a spirit giving the Christian names of 'John Alfred.' He looks like a lawyer, or doctor, and is of short stature. Throughout his life he was well off, but suffered greatly from some family trouble the memory of which still distresses him.

(5) Mrs. Edith G. (of London) sends me many interesting details obtained through her own mediumship of a control whose identity she wishes to establish.

This spirit gives his name as 'Professor Jock Macpherson' of Aberdeen University, and states that he died of phthisis in the sixties. Also that he had a daughter 'Jeannie' to whom at the age of eighteen the same complaint proved fatal.

The professor affirms that a short time before his death he was writing a book on 'Diseases of the Heart,' which he left in MS. This, after his death, passed into the possession of his nephew 'Wally' (or Willie) Macpherson, of Graham-street, Edinburgh, and its non-publication continues to be a source of deep regret to 'Dr. Jock' as he calls himself.

Mrs. G. writes that when he controls she speaks in the broadest Scotch, and that 'Dr. Jock' has firmly established himself as a staunch friend in the family circle; not only taking an active interest in all that concerns his medium, but freely expressing his opinion upon all matters exercising her mind for the moment, as well as soundly scolding her at times when he deems it to be for his medium's ultimate welfare!

In addition to inviting corroboration of the above statements, I still earnestly desire further communications from Spiritualists respecting their unrecognised spirit friends under the conditions to which I have previously alluded; not only that conscious persistence in superphysical life may be further proved under test investigation, but also that practical sympathy may be extended to these troubled incarnate entities as their individual necessity demands.

2, Addison-road,
Bedford Park, W.

EFFIE BATHE.

'CURIOSITIES OF COINCIDENCE.'

The discussion in the 'Daily Graphic' on 'Curiosities of Coincidence,' to which we alluded in 'LIGHT' of September 16th, on p. 440, has elicited a number of striking letters from such well-known persons as George R. Sims, Charles Warner, C. W. Appleton, Tom Gallon, R. H. Sherard, St. J. Adcock, Major Arthur Griffiths, Dr. Forbes Winslow, Dr. Abraham Wallace, H. W. Lucy, F. Frankfort Moore, Lawrence Housman, Lady Florence Dixie, George Grossmith, George Alexander, E. F. Benson, and those whose names are mentioned below.

The Rev. S. Baring-Gould tells how he once greatly desired to consult his sister, who was travelling in Wales, so that he did not know her address. Next day but one, in the morning, he received a letter from her, saying that his form had come to her bedside in the night and asked her to write to him, as he had something very particular to consult her about.

Mr. F. C. Selous narrates a remarkable escape from being murdered by natives in Africa. Visiting a family of which one of the members was mediumistic, he was induced to try automatic writing, and without his own volition a message was repeatedly written warning him to go out of the country, or he would be murdered by the natives. The message purported to be from a friend of his own, who was a brother of the medium, and who had suffered that fate not long before. Mr. Selous could not well give up his journey, but some six months afterwards he was repeatedly attacked, and, he says, 'for days I lived in the very shadow of violent death, and my escape was little less than miraculous. The warning had, indeed, very nearly proved true.'

A number of the cases related are of exact impressions, whether in dreams or otherwise, which were afterwards verified; cases are also given in which the same peculiar chain of circumstances was repeated at a year's interval. The fact of a fancied recognition being followed by a meeting with the actual person thought of is referred to as of common occurrence, while in some instances, when an unexpected meeting of former friends has taken place one of them has seen the 'double' or form of the other, this being usually distinguished from a real person by the fact that it takes no notice of anyone and does not respond to a salutation. (This trait in 'Phantasms of the Living' is well illustrated in Mr. Span's article on p. 283 of 'LIGHT'.)

Dr. John Watson ('Ian Maclaren') gives four instances in which he received strong impressions to preach certain sermons or to go to certain places; all of them were amply justified by the results, and in the one case in which he did not yield to the impulses he found that he had 'misad a gracious oppor-

tunity and failed to render a timely service.' He concludes with this fine expression of belief:—

'My conviction is that a spiritual power guides every man in his life; that this power acts upon his will through his soul, by which I mean the spiritual part of him; that through callousness and obstinacy we are insensible at times to this power, or even contend against it; and that if our souls were finer instruments to record spiritual impressions we should never miss the Will of God, or fail in the work God has committed to our hands.'

Sarah Grand, writing in the issue of the 18th inst., thinks that the theory 'that thoughts are indestructible things, that thought is creative, and that by thought-transference there is continually going on between human beings a system of communication which is at present for the most part involuntary, but which must in time, when the laws which govern it have been discovered, come under control,' opens up 'a more emphatic and astonishing reason for a complete revolution in our habits of mind' than anything else 'in this age of scientific discovery and psychical research.'

Although she never studied telepathy some of her experiences seem to prove that there is a means of communication between mind and mind. For instance, when writing to a neighbour, whom she had never met, she was thinking how strange it was that she did not even know him by sight. While she was writing she received a letter or a pamphlet about vegetarianism, and finished her letter with that subject in her mind. Her correspondent in his reply remarked, incidentally, 'in the very words in which the same thought had shaped itself' in her mind while she was writing to him, on the strangeness of their never having met, and he touched on vegetarianism, a subject they had never before discussed.

The Rev. Forbes Phillips, Vicar of Gorleston, says:—

'A few days ago a fishing firm asked me to communicate to a mother in my parish the sad fact that her son had been lost at sea. As soon as I entered the cottage she cried out, "I know! I know! Bertie is drowned!" Already the poor dear had tasted to the dregs the bitterness of the cup that I was supposed to be bringing. Yet not a word of his death had reached her. The glib explanation would be, something in voice and manner gave her the suspicion. Not at all. My manner possibly would have given the secret away. But I found her with the blinds down, in the depths of her despair.'

When fourteen years of age the Rev. F. Phillips had a dream in which he saw his father, who was in the Revenue, in danger of falling through a gap in the Hook Bridge, about two miles from Goole. Awakening, and finding that his father was absent from home, he dressed and rang up the junior officer and induced him to accompany him to the bridge, where, he says:—

'We heard steps coming in our direction and I ran forward, and there was before me the whole picture of my dream. A cloud of steam was coming up through a wide opening in the bridge, and my father was within twenty feet of it, coming to his doom, with his swinging, quick stride that I knew so well.

'I had never been on the bridge before. No one was allowed to cross save the officials of the company and the officers of Customs, who did so at their own risk. There was never a doubt in my father's mind that my appearance saved him from death, as it was impossible to see the opening because of the fog and the steam; and never expecting part of the bridge to be taken up, he would have continued walking on throughout the length of the bridge.'

Commenting on this remarkable experience, the Rev. F. Phillips points out that there was deliberate purpose and design, the object of which was clear, and affirms that 'some unknown influence caused a picture of that bridge to appear in my mind, and to project a situation of immediate danger while my father was some three or four miles distant from the scene.'

LONDON SPIRITUALIST ALLIANCE.—As will be seen by the announcements on page 458 of this issue of 'LIGHT,' the London Spiritualist Alliance will commence its autumn session with a *Conversazione* in the spacious Throne Room of the Holborn Restaurant, on October 19th next. The attention of the Members and Associates of the Alliance is called to the 'Special Notice' regarding the arrangements for the supply of tickets on that occasion, for which early application is requested. We may mention that an especially attractive musical programme is being prepared, and an interesting and enjoyable evening may be anticipated.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE SPIRITUAL BLIGHT OF INDIA.

I.

Mr. John Campbell Oman's absorbing and important work on 'The Mystics, Ascetics, and Saints of India' (London: T. Fisher Unwin) gets right under the confused medley covered by his title, and by his sub-title, 'A Study of Sadhuism, with an Account of the Yogis, Sanyasis, Bairagis, and other strange Hindu Sectarians.' The antiquity of this phase of Indian life is the first noticeable fact. The word 'Sadhu' covers a vast deal of the ground. The Sadhu is the ascetic and perhaps the saint whose amazing proceedings mainly occupy the pages of this profoundly interesting work. He is 'no recent importation, no modern exerescence, but has flourished in India, a veritable indigenous growth, from a time which dates many centuries before the advent of Christ, or even the preaching of Buddha of the eightfold path leading to enlightenment and deliverance.'

Sadhuism is the expression of moods and experiences which inevitably tended to produce a morbid, ascetic and self-degrading state of mind. 'Probably the earliest promptings towards ascetic practices came from a desire of self-humiliation before the Unseen Powers, in order to propitiate them': and, naturally enough, 'in times of great national troubles, when the protecting gods seem to have turned away in wrath, ascetic practices become more common, widespread, and intense, till sometimes whole communities seem to be smitten by a mania for self-abasement, self-imposed hardships, and severe austerities.'

Such turnings away of the gods seemed frequent in the old days, and even in later times. India, for many centuries, has been the prey of despoilers. Individualism has been crushed, and the tedium of existence has pressed upon weary souls, tired out with sorrow, want and misery.

It was this, probably, working upon a peculiar temperament 'whose most striking characteristics are imaginativeness, emotionalism, mysticism, credulity, religious fervour and impressionability, all in a very exaggerated degree,' that led on to the root doctrine of Indian asceticism and to the spread and influence of Sadhuism. This 'root doctrine' is that the body is the cause of all evil; and that spirit is intrinsically good. Hence, the main business of the man who would attain to sanctity is to insult, degrade, contradict and utterly

triumph over the body. The Sadhu is one who devotes himself to this, who invents strange, disgusting and horrible ways of outraging his body, and who, in consequence, poses as a winner of merit, or of power for the spirit.

Mr. Oman cites six reasons which prompt to these ascetic practices:—

1. A desire, which is intensified by all personal or national troubles, to propitiate the Unseen Powers.
2. A longing on the part of the intensely religious to follow in the footsteps of their *master*, almost invariably an ascetic.
3. A wish to work out one's own *future* salvation, or emancipation, by conquering the evil inherent in human nature, *i.e.*, the flesh.
4. A yearning to prepare one's self by purification of mind and body for entering into *present* communion with the Divine Being.
5. Despair arising from disillusionment and from defeat in the battle of life. And lastly, mere vanity, stimulated by the admiration which the multitude bestow upon the ascetic.

To tell the truth, the Sadhus, in their efforts to compete with one another, and to invent strange and horrible self-degradations and mutilations, have become a kind of showman-craft, or wandering mendicants to the number of hundreds of thousands. 'Their calendar of fairs and festivals is comprehensive and accurate. They know well how to time their devious wanderings so as to make them fit in with the festal events of each locality within their annual round of pilgrimages to sacred places where, on all important occasions, they congregate in hosts.'

Referring in a more general way to the Hindu practitioners of bodily degradation, the fact comes out strongly that a vast amount of it is entirely unconnected with ethics,—that, in fact, the effort to lay up merit by bodily misery has or had largely for its object the winning of power over occult forces—and, as often as not, for sinister purposes.

'According to Hindu theory,' said Sir Monier Williams, 'the performance of penances was like making deposits in the bank of heaven. By degrees an enormous credit was accumulated which enabled the depositor to draw to the amount of his savings, without fear of his drafts being refused payment. The power gained in this way by weak mortals was so enormous that gods as well as men were equally at the mercy of these all but omnipotent ascetics, and it is remarkable that even the gods are described as engaging in penances and austerities, in order, it may be presumed, not to be outdone by human beings.' Wonderful stories are told by Hindu sages and in Hindu scriptures of men who entered upon the ascetic's path and endured most awful tortures on purpose to pile up spiritual power in order to overpower and destroy their enemies.

Apart from the evil motive, Mr. Oman points out that we have in Christendom (in the story of the Crucifixion) the counterpart of this doctrine of the piling up of available merit by the enduring of suffering. He says: 'If the Hindu were to point out that a kindred idea seems to be at the root of the story of the Crucifixion, as well as of the motive assigned for that astounding voluntary humiliation on the part of the Deity, it would be impossible for the unbiased seeker after truth to deny the validity of the contention, since in the "cross and passion" of the Redemption we distinctly find the notion of the efficacy of voluntary hardships, poverty, physical suffering and death, for the attainment of a great object otherwise unachievable even by the Deity Himself.'

THE UNION OF LONDON SPIRITUALISTS will hold a conference at 72, Askew-road, Shepherd's Bush, on Sunday, October 1st. Speakers: at 3 p.m., Mr. Turner of Fulham; at 7 p.m., Messrs. R. Boddington, Turner and Frost.

INVADING INFLUENCES.

Discovery has followed upon discovery with such rapidity during the last two decades that there is some risk of mental surfeit. It is only the few who are capable of assimilating so much mental pabulum and of really applying it to life. The discoveries to which we refer are along many lines—physical, mental, psychological, and psychical. Their application to life on this plane is valuable, but their greatest value and profoundest significance lie in their application to spiritual progress. And it is just here that they are liable to be treated without sufficient reflection. It is desirable to take stock occasionally and ask ourselves how far the new discoveries which we recognise intellectually as facts, are actually woven into the texture of our lives, how far they affect our conduct.

Let us take, for instance, a fact with which Spiritualists, at least, are very familiar, which psychical researchers seriously investigate, which psychologists have to reckon with, and which has been even known to produce physical effects, viz., that extension of individuality by which one person can so far invade another as to transfer sensations, and thoughts, and force, by some as yet unexplained method. It is this fact, at present ill-understood, which results in phenomena variously called control, obsession, exteriorisation of sensibility, telepathy, &c. By whatever term we may denote it, no one who has at all carefully studied the question can doubt the reality which underlies these phenomena. It is obvious that individuals are not enclosed in watertight compartments, but are pervious to influences which flow from one to another to a far greater extent than was formerly supposed.

This fact is interesting to students, but it is more than that, it is of tremendous practical import. It should be deeply pondered by all, and more especially by those who have to do with the education of the young.

The importance of influence has been inculcated from pulpit and desk for many generations by all thoughtful teachers, but we are now in a position to know more concerning the potency of this reciprocal interaction, its advantages and its perils, and the knowledge, if properly applied, might be utilised as a means of advancing individual progress more than is perhaps realised. It will not suffice merely to recognise the fact with curiosity and pass on to learn some new wonder. Spiritualistic experiences and psychical experiments may do more for us than convince us of the existence of a realm of spirit environing us; they may reveal to us the laws which govern the spiritual realm within us, may discover to us the intricacies of our own being, and enable us to co-operate with the Divine Evolver more intelligently, and therefore more effectively, than heretofore.

In a suggestive sentence Mr. F. W. H. Myers once said, that the difficulty which discarnate beings appear to find in exercising control over a medium might help us to understand the difficulty which each incarnate individual finds in controlling his own organism. The sentence is instructive as an instance of how knowledge gained through spiritistic experiences may be applied to life.

The difficulty of self-control we now know to be due, not to 'the corruption of the nature of every man which is naturally engendered in the offspring of Adam,' although the fact of heredity affords a scientific parallel to the suggestion contained in this theological proposition, but is even more due to the surrounding influences by which every individual is liable to be invaded, one more and another less, but all in some degree. How far should this invading influence be permitted? is a question which should be most carefully considered. There are those who object strongly to trance mediumship and to what

may be called the loan of the organism for purposes of experiment. And yet such a 'loan' may not really weaken at all the individual power of normal self-control or infringe on the independence of the personal will. The question of main importance does not lie here. It is not the occasional, willing and deliberate, placing of certain faculties at the disposal of other intelligences for the good of mankind that is the point which should be mainly considered; that is a detail concerning which opinions will be divided, and in determining which each one must act according to his own conscience and judgment. The vitally important consideration is one which bears upon normal life. Ought we not to train the young, and of course, also, to train ourselves, to adopt a much more positive attitude towards the influences which surround us?

Persons are apt to think that it is only evil influences that should be resisted, that to good influences they may be as pervious as they like. To suggest that this is not altogether the case seems perilously like the inculcation of spiritual obstinacy. We do not wish to be so misunderstood. All we desire to suggest is that the condition of mind which makes some persons easily influenced for good is not necessarily entirely healthy or desirable; it is a condition which may render that person liable, under different circumstances, to become the tool of evil influences. Teachers should not be content to see their pupils imbibing good influences; let them by all means surround them with such; and weak-willed individuals more especially should be nurtured in a good environment; but the good educator should direct his efforts rather to arouse in his pupils the power of independent decision and self-possession, and should recognise that any invasion, by even a worthy mind, of the individuality of another, which is not met by a free welcome, may tend to break down the very qualities which are most imperatively required for true progress, required both by the individual and the race—by the former for personal completeness, by the latter because Humanity will become strong and fulfil its destiny only in measure as each member counts for one in self-realisation. As things are at present there is a sense in which each member does not count for one, but only for a fraction of his real self; the wills, of perhaps the majority, are controlled by ideas, principles, beliefs which are not their own, do not express their own convictions, have not been forged in the fire of their own experiences. This may be inevitable in our present stage of development, but it is not ideal, and we should aim at encouraging in everyone the growth of a virile self-possession, which can only result from a will which is constantly exercised, and knows how and when to close and open the doors of the spirit to the influences which knock continually. The result will not be to hinder the realisation of corporate life and the solidarity of mankind, it will only serve to enrich the race and to make each member of it more indispensable to every other.

THE UNION OF LONDON SPIRITUALISTS will hold a conference on Sunday, October 1st, at Coleridge-avenue, Manor Park. Speakers: at 11 a.m., Mr. Gwinn; at 3 p.m., Mr. Adams, subject, 'Organisation'; at 7 p.m., Messrs. Gwinn, Long, and M. Clegg.

TABLED ASTROLOGY.—The manual of 'Elementary Astrology,' by Frank Ellis, published at 6d. by the Ellis Family, of the Promenade, Blackpool, is a fairly successful attempt to condense the main elements of astrology within a small compass. The process of erecting a horoscope for London is set forth in sufficient detail to be easily followed by the beginner, including the use of ephemeris, tables of houses, and proportional logarithms, and a number of rules are given for judging as regards character, business, health, marriage, travelling, &c. For the price, it is remarkably explicit, although a student wishing to test astrology seriously will soon require a more advanced work.

MATTER, LIFE, SPIRIT, EVOLUTION.

III.

SPIRIT AND SELF-CONSCIOUSNESS.

The attempt to define matter and spirit as if they were separate and distinct inevitably ends in confusion, for they are demonstrably co-existent, co-operative and indivisible; indeed, it is just possible that we may find there is but one reality, spirit, and that what we call matter may be only spirit conditioned by varying rates of vibration. Be that as it may, it is impossible, in the last analysis, to avoid losing matter in the unseen, but wonderfully real, realm of electric or etheric modes of motion.

Materialism fails as a philosophic interpretation of the facts of existence, because it does not cover the ground of, or explain, the phenomena of consciousness. It fails to bridge the chasm between molecular activity and mental processes; between physical conditions and psychical phenomena.

Mind is the interpreter of Nature. The eye which observes, the ear which vibrates, the hand which labours—indeed, the whole of the senses depend upon *the thinker* behind them. Culture and excellence are due to the activity of the directing intelligence which comprehends and utilises knowledge and power.

Well and wisely does a writer, quoted in 'LIGHT' of March 31st, 1900, declare that:—

'There is no blue sky apart from living eyes, no sweet sound apart from living ears, no genial warmth apart from living nerves. The reality of all seems to be infinite darkness, silence and cold, filled with the everlasting pulsations of force. After all, the secrets which it most imports us to know, may be within us rather than without, and from the study of mind may at last come the key to those riddles of matter which now seem insoluble.'

The use of the words 'objective' and 'subjective' in relation to matter and spirit, and to distinguish them, is unsatisfactory and misleading, because that which the observer conceives to be, and designates, 'objective,' is known to and by him subjectively. The knowledge of its existence is just as much a state of his consciousness as are the thoughts and opinions he entertains regarding himself and his neighbours. If he were not conscious there would be for him neither objective nor subjective, so that the essential reality, so far as he is concerned, is the state of consciousness of which he is aware.

While, for all ordinary purposes, we rely upon the testimony of our senses to the reality of external objects, yet we are dependent for our sensations upon the extent to which we react from, and respond to, the vibrations that affect us. It is also true that the testimony of our senses, based upon appearances, is frequently misleading, and, therefore, our conceptions of matter—or objects—may be erroneous and require correction by closer observation and experimental research. These facts clearly show how little we know of things as they really are. As the Rev. J. Page Hopps says: 'It is confessedly true that the ideal world, or world of consciousness, is immeasurably more vital than what is usually called matter.'

Eye, ear, brain and nerves do not create thought or originate intelligence, they are but the instruments, or mediums, for the registration of impacts and the transmission of vibrations, so that we may become aware of, and relate ourselves to, our environments. We know that emotions, thoughts, and states of consciousness are not parts of the physical organism, nor are they produced by the brain upon which they depend for their expression. They have none of the attributes of the ponderable elements, and therefore must be regarded as belonging to the spirit, which is conscious of its consciousness and is able to correct its sensations, revise its conclusions as the result of its perceptions, and initiate change in the form and direction of its energy, and is therefore the master force in the universe.

Professor C. S. Minot, in an address before the American Association for the Advancement of Science on 'the problem of

consciousness,' admitted ignorance of what it is and how it functions, but contended that the internal evidence of consciousness is against the view that it is a state or condition of protoplasm, as it 'presents to us conscious actions as depending upon the consciousness.' He claimed that it 'has the power to change the form of energy, and is neither a form of energy nor a state of protoplasm' and that 'there are two fundamentally different things in the universe, force and consciousness. As consciousness by our hypothesis can initiate the change of the form of the energy, it may be that without consciousness the universe would come to absolute rest.'

Huxley, in his essay on the 'Physical Basis of Life,' says:—

'After all, what do we know of this terrible "matter," except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of the "spirit" over whose threatened extinction by matter a great lamentation is arising, like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause or condition of states of consciousness? In other words, *matter* and *spirit* are but names for the imaginary substrata of groups of natural phenomena.'

Again, in his essay on 'Animal Automatism,' Huxley says:

'I am utterly incapable of conceiving the existence of matter, if there is no mind in which to picture that existence.' Here Huxley admits that the concept of matter is a picture in the mind of the percipient and it necessarily follows that our states of consciousness, which we realise at first hand, are more real to us than the conditions which cause our sensations. All sensations are practically merged into one grand sense—that of 'feeling' or perception, and Dr. E. J. Schallhaus, M.D., an American Spiritualist, claims that 'consciousness is that state of mind in which we are aware of our being, feeling, thinking, and acting, and the conception of facts, events, and conditions external to us.' And, too, the Rev. J. Page Hopps, in his 'Scientific Basis of Belief in a Future Life,' emphasises the fact that, 'apart from the mysterious unit of vital power and volition the whole body is a mere mass of inert matter. . . Spirit, or whatever we call that "unit of vital power and volition," vivifies and employs it.' That is the great, the basic central truth for which we, as philosophic Spiritualists, stand. We willingly admit that what spirit is *per se* we do not know, but then, neither do we know what gravitation, ether, electricity, or matter are! Just as we recognise the existence of the latter by their phenomena, so do we know that spirit exists by its manifestations—nay more, we know that we ourselves exist and that all our knowledge of the phenomenal world consists of mental conceptions of which we are conscious, and, therefore, we know more of spirit (because we know only ourselves) than we can possibly know of matter, for it is spirit alone that can see, think, feel, interpret, comprehend and express its purposes intelligently. Furthermore, man possesses a still more wonderful power, the image-making faculty (imagination), by which he pictures, formulates, and idealises. It is this creative power, allied to his volitional ability, which has lifted him above the plane of appearances and enabled him to become aware of, and to admire, the order, beauty, and harmony that reign in the universe. W.

DR. ALFRED RUSSEL WALLACE.—Messrs. Chapman and Hall will publish the autobiography of Dr. Alfred Russel Wallace on October 16th. In addition to interesting details of his early life and education and an anecdotal narrative of his travels on the Amazon and in the Malay Peninsula, Dr. Wallace deals with his relations with Darwin, and gives a particular history of his own investigation into Spiritualism.

A NURSING HOME ON MODERN PRINCIPLES.—Those of our readers who may desire treatment for themselves or their friends in accordance with 'the trend of modern medicine,' will be glad to learn that Mr. and Miss Martin have opened a Nursing Home at Kneph Ray House, 119, Bedford-hill, Balham, S.W., where patients suffering from rheumatism, paralysis, stiff joints, insomnia, and nerve and skin troubles generally can have properly applied treatment by psychotherapeutic methods, massage, coloured light, and natural cures, according to the nature of the complaint. Clairvoyant diagnosis of perplexing cases can also be arranged for, and the terms are strictly moderate, while individual attention is given to each patient, and out-patients can be treated if desired.

SPIRIT-HEALING AMONG THE SHAKERS.

In the work on 'Shakerism' lately reviewed in 'LIGHT,' there are many convincing accounts of spirit-healing. The following story has special points of interest and value :—

Pre-eminent among those who are firm believers in the continuance of the healing power in the Church of Mother Ann, is Eldress Anna White, of Mount Lebanon. Many a testimony has she borne that, if the avenues of the soul were kept open to the touch of the spirit world, believers would have no call for doctors and medicine. If physiological laws were observed and the laws of true spiritual life were adhered to, vital currents from the higher spheres would keep pure and active both bodily and spiritual forces, and death would be a natural and painless passing from one side to the other of the thin veil of separation between matter and spirit.

In her own experience, she has repeatedly exemplified her belief in the practical action of spirit force on the physical being.

In a severe attack of facial neuralgia, weary of the futile efforts of her attendants, she tore the compresses from her face and threw them aside. Instantly a kiss fell upon her cheek, she recognised the presence of a loved, departed sister, Eldress Mary Ann Gillespie. The excruciating pain departed and complete cure followed.

During the intense heat of the summer of 1901, the atmospheric pressure on the brain caused such prostration that one day she seemed hovering on the verge of the unseen world. There came to her two spirits, Eldress Antoinette Doolittle and Sister Martha J. Anderson, each giving her a remedy to take. She tasted of the medicine, drinking it as if it were material substance. The flush of returning life swept through her veins and vigour returned.

During the winter of 1901-2, an injury to the left arm, from a fall some weeks before, formed the centre of a severe attack of nervous exhaustion, the result of long over-work and heavy burden-bearing. Acute inflammation of the nerve developed and intense suffering followed. Hot water packing afforded some relief from the agonising paroxysms of pain, but the worn out system was in a state of exhaustion scarcely less alarming and the arm was powerless. Repeated healing ministrations were given through one and another organism, but, in spite of scientific massage, electricity and medicine, the injured nerve remained obstinate, the elbow could not be bent nor the hand raised beyond a certain point.

Almost by accident, a group of sisters formed a circle about her, one evening, and, joining hands with her, united their hearts in a concentrated appeal to the spirit world for aid. It came. The circle was continued for successive evenings. More and more positive manifestations of spirit presence and power were felt and heard. The current at times pulsing through the clasping hands was like a strong charge from a battery.

One evening, sitting thus, one sister was operated upon by a spirit who gave utterance to a vigorous and hopeful testimony to the continuance of the work and the permanence of the faith so dear to every one present. 'Eldress Mary!' was exclaimed, in recognition. Then the power passed to another, who recognised the same presence. A healing hand was passed slowly over the form and head of the invalid. A sweet, old song of inspired and inspiring faith was sung. Eldress Anna herself was then seized by a powerful influence. Her muscles grew tense; her arms were moved, the helpless fingers tightened in a firm clasp on the hand that had been gently holding them, the lame arm was stretched and shaken, then drawn out to the circle. 'Touch every hand in the circle!' was heard, and when the electric current was complete a commanding voice, that of a strong man, spoke through her lips: 'Use your arm! Bend your arm! Bend your arm!' At the same time the arm was bent and shaken with great violence, yet without pain. A moment before, to have saved her own life or another's she could not have moved the hand within two feet of her face. A very slight attempt, by an experienced and trained nurse, to flex the joint had produced but a day of increased suffering. Now the hand went with ease to her face, stroked it all over, to her head and all over that, and, as limber as ever, answered the impulse of her will as promptly and easily as of old. Nights of sweet and restful sleep followed. The stiffness did not return; the overtaxed nerves were repeatedly affected by gentle influences from the recognised touch and presence of loved and familiar spirit friends, and the healing process was continued.

It is prophesied by inspired leaders among the Shakers that the Gift of Healing will be the sign of the Second Gospel Testimony. 'When the Spirit begins to raise up the leaders

of the new faith, they will be endowed with the Gift of Healing in a pre-eminent manner. This will be both as a sign and as a ministration of intrinsic good. A sign that the Gospel has increased, progressed from faith to faith, that health of body is hereafter to be conjoined with health of soul.'

THE RIGHT ATMOSPHERE.

In the 'Coming Day,' for September, the Rev. J. Page Hopps gives one of his 'Little Portland-street Discourses.' It is a shrewd and helpful study of 'atmospheres' and emphasises the need for the right attitude in all departments of life. Here are a few bright points :—

'Obedience to the law is secured, not by anything answering to the old bleeding and drenching, but by an atmosphere of good will. . . .

'Religion is a spirit and not a system of theology—an atmosphere of the soul, not a syllogism of the head. . . .

'There are plenty of very shrewd and keenly observant persons to-day who deliberately hold, and who say they have facts to prove it, that, to a certain extent, we can will to be well, and can dismiss inferior physical states by superior mental ones. Such persons say that our moods and feelings, and our very words, create about us a kind of spirit-atmosphere which determines everything for us.'

As personal experiences are instructive and generally interesting, Mr. Hopps quotes the testimony of one who 'passed through the valley of shadow and came out into the green pastures and by the still waters,' one who had grown up in the habit of saying 'I hate'; even trifles that caused only momentary dislike provoked the exclamation 'I hate it'; persons not exactly to his liking led to the declaration 'I hate that person'; and almost everyone, sooner or later, came under condemnation. The result was, says the writer :—

'All the time I was creating around me a hateful atmosphere. I was always getting into an outburst of temper and anger. I could not keep peace with anyone. . . . At heart I would grieve to think that I could never keep a friend or have the daily peace in my life that others had. And all the time I was unconsciously creating all the strife and hate and commotion that seemed to be ever with me.'

At last there came a realisation of what the hate words and thoughts were doing, and it was followed by a change of mental attitude, a resolution to 'never again say I hate anybody or thing,' to recall 'all the hate-thoughts or words' and pronounce them void. The result was, says Mr. Hopps, 'charity, happiness, hopefulness and peace.'

AN APPARITION AND A PREVISION.

The 'Rivista delle Riviste di Studi Psichici,' for August, contains two curious narratives, the first of which is taken from an American review, and relates to the celebrated financier, Mr. Pierpont Morgan.

When Mr. Morgan was a young man he was very poor, and lived in a garret in a tenement house in New York, where his neighbours were an old woman and her daughter, a graceful girl who was afflicted with a distressing cough. Pierpont Morgan did all he could to help her, and one night, to his surprise, he woke up to find her standing by his bedside. On his asking if it was morning, and if she had come in to wake him, she replied that she was going on a long journey and had come to say good-bye. She further told him that his troubles were nearly over, and that a splendid future awaited him, after which she disappeared. Mr. Morgan then remembered that he had locked his bedroom door, and on going to see he found it still secure. Some hours afterwards he was again aroused by the lamentations of the old woman in the adjoining room, and on inquiry he found that the girl had died during the night, and it was, therefore, her phantom, or spirit, that he had seen. Her prediction, as everyone knows, was fully verified.

The other case is reported from a Madrid paper. A nobleman, Count Hoffmeyer, was accompanying some friends who had just arrived from England through the saloons of the Grand Casino in that city, when one young lady called his attention to an old gentleman in the reading-room, a well-known personage, who had formerly been Governor of Manilla,

and was then a journalist and member of the Spanish Parliament. The lady whispered to the Count that this gentleman had the look of a suicide—she was sure that he was contemplating this act. Count Hoffmeyer did not attach any importance to this prevision, but in the evening papers he read that this gentleman, immediately on returning home from the Casino, had shot himself with a revolver on account of financial troubles of which even his most intimate friends had no knowledge.

The 'Rivista' also contains the conclusion of Signor F. Zingaropoli's analysis of an old manual of 'demonic' phenomena, showing that the manifestations recorded by the mediæval exorcists were practically the same as those with which Spiritualists are familiar at the present time.

AN ARDENT ITALIAN INVESTIGATOR.

The September number of 'Luce e Ombra' is entirely devoted to tributes to the memory of Cavaliere Ercole Chiaia, and to a description of his work in scientifically recording psychic phenomena, with an account of the solemn commemoration held at Naples on August 13th.

Ercole Chiaia made his mark in the history of psychical science by holding a series of sittings, in 1892, with Eusapia Paladino, at which several highly distinguished scientific men were present, including Alexander Aksakof, Dr. Carl du Prel, Professors Richet, Schiaparelli, Ermacora, and Lombroso. At these sittings many of the results, such as levitations of the table, were photographed, and their authenticity confirmed beyond doubt. Classified according to the amount of light, the manifestations included:—

Phenomena observed in light. Mechanical movements not explainable by direct or indirect contact of hands. Movements of objects at a distance, without being touched by persons present.

Phenomena observed in the dark. Raps on the table, furniture, &c. Removal and flight of objects through the air. The medium herself lifted onto the table. Appearance of lights and luminous discs. Sound of hands, breathings, appearance of hands, contact with mysterious hands and faces. *Apparition of objects, levitation of the medium, &c.*

Phenomena observed by the light of a red lamp, with the medium in full view. Repetition of many of the above facts, especially the touching by hands, apparition of a hand, impression on clay, &c.

When Ercole Chiaia first made known these results, in 1892, he was violently attacked and even accused of being a confederate of the medium; others were ready with 'unmasking of fraud,' even though the phenomena took place several yards away, and the lifting of Eusapia, bound on her chair, would have required the arms of four persons. Psychical research was a dangerous branch of science to take up, only thirteen years ago!

Signor E. Bozzano (whose defence of Mr. Stainton Moses, in 'Annals of Psychological Science,' was noticed in 'LIGHT,' of March 4th) compares Chiaia's work with that of the Society for Psychical Research, saying that his line of research was one too much neglected by the Society, so that 'had it not been for the excellent work accomplished by our lamented friend, the phenomena themselves would perhaps not have found to-day a single man of science who would venture openly to uphold their reality.'

A DEAD SON APPEARS IN A DREAM.—A correspondent, in the 'Manchester Guardian' of the 25th inst., states that he had a dream in which he saw himself in a picture representation of Charon taking a boatload of souls over the Styx. 'He seemed to stand on the bank of the ghostly river, and his wife by his side. Suddenly his wife pointed to one of the figures in the boat which appeared to be waving to them. Then they both simultaneously exclaimed—"Why, it's F—!" referring to their eldest son, then in a distant country. He awoke immediately, and related the dream to his wife, who was considerably impressed, and asked him to note the time. Later in the day a cablegram was received announcing the sudden death of their son, and afterwards they learnt that the time of the tragedy was about an hour previous to the time of the dream.'

THE SPIRIT'S BODY.

Some little time since there was a discussion in 'LIGHT' on the subject of the real or apparent body assumed by spirits liberated from the flesh. Two references to this subject in the 'Revue du Spiritisme' for September may, therefore, be of interest to readers.

Madame Rosen-Dufaure, president of the Society for Psychical Studies at Geneva, writes thus concerning the recently deceased:—

'Those who have lived in this world only for the joys and interests of earth are often long in understanding their situation. Such a person often thinks himself still living (on earth); he is astonished and irritated at the indifference of his people and their audacity in taking possession of his affairs without even perceiving that he is there along with them. His fluidic body, as actual to him as was his material body, as is the case in dreams, is the cause of this illusion, and I have seen spirits fly into regular rages, and upset table and medium, because they were told that their physical body was in the grave.'

The after-death body is thus so real to those who have passed on, in their then state of existence, that they actually believe it to be their earth-body. Very probably the spirit-body is always equally real and tangible to those who use it, but of course those more acquainted with the nature of their surroundings do not mistake one body, or one plane of existence, for another.

The other reference is from Tertullian, who in one place ('Apologia,' XIII.) alludes to magicians who produce phantoms, evoke the souls of the dead, and obtain oracles from children, goats, and tables; in another ('Treatise on the Soul') he says: 'The corporality of the soul is manifest from the Gospels, for if the soul had no body, it could not have the appearance of a body.' Now as Tertullian, who flourished about A.D. 200, is one of the very earliest Christian writers outside of the Canon of the New Testament, this one short sentence throws a flood of light on the belief of the early Church in spiritual manifestations as proving survival of bodily death, and proves that the Gospel narratives were at that time held as conclusive proofs of what we now call Spiritualism. Tertullian, in fact, quotes the Gospels as proving that the souls (or spirits) of the departed appeared in bodily form; and there can be little doubt that he refers to the Resurrection narratives.

S.

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.

Spirit Return.

SIR,—I trust the following account of a séance held on August 13th, in a little room built for such purposes and attached to my house, will be interesting to your readers.

The sitters present were my sister, a friend, my partner, his wife, the medium (Mrs. Fairclough Smith), her husband, and myself. After a soul-stirring address by the medium's control, 'White Dove,' she alluded to the serious condition of the mother of my partner's wife, and said that her father would control and speak to her, which he did. In a very gentle manner he told her that her mother and he had met in the spirit world, and that she had passed over during the previous night. My mother then controlled and spoke a few words of comfort to my bereaved friend, also telling her that her mother was present in spirit, which proved to be so, for she at once controlled the medium, and, although unable to speak, she showed by contraction of the left eye, side of face, and hand, that she had suffered from the effects of a paralytic stroke.

On arriving home that evening my friends found a telegram awaiting them containing the news of the passing of the spirit at 3 a.m. that morning, and on the following day my friend heard from her sister that her mother had been obliged to undergo an operation, which was followed by a paralytic stroke from which she never recovered.

I think this is a beautiful example of the love and solicitude of our spirit friends, as in this case, if my friend, who suffers from a weak heart, had received the news of her mother's passing abruptly, serious consequences would probably have followed.

A CONVERTED SCPTIC.

Premonitory Dreams.

SIR,—A year after my father's death, when I was ten years old, my grandmother came to us and wished to take one of my mother's children to France. I was chosen, and the night before our departure I dreamed of a strange place and surroundings. On our arrival in France (where I had never been before, nor had I heard it in any way described) I saw everything as in my dream, even the *fiacre* and the streets, and when we reached the house where we were going to stay, I exclaimed 'Here we are, grandma.'

Sixteen years ago I was much troubled at receiving notice to leave a house in Brighton, as the landlord wished to occupy it himself. As we only had a week's notice, I said to my husband, on the Saturday night, 'To-morrow being Sunday I will go for a walk in the evening and see if there are any houses to let.' That night my dream led me to a part of Brighton I knew well, but I came to a hill I did not know, with trees each side of the road and a church at the bottom on the left-hand side, and in my dream I saw in the window of the house next door but one to the church, a 'to let' bill. After I awoke I thought no more of my dream, until on the Sunday evening I found myself at the bottom of this very hill. I looked about me and everything was just as I had seen it in my dream, which I then remembered. I need hardly say that I took note of the name of the agent, and on the Monday morning took the house and lived there for six years.

R. L.

'Rudimentary Life.'

SIR,—I am sorry that Mr. Mould ('LIGHT,' p. 455) and myself should be mutually misapprehensive of each other's meaning, for no doubt we both of us try to write in a manner that will be generally understood. The difficulty in dealing with such phrases as that the external world is 'an assemblage of ideas,' is that their truth or otherwise for us depends on the way in which we work them out, and the inferences we draw from them. I may be right in protesting against one possible way of understanding them, and Mr. Mould may be equally right in upholding another, and yet in doing so we may not really be attacking each other's ideas.

I will say, however, that Mr. Mould is curiously inconsistent in rebuking me for asserting that some people 'insist that the external world exists only in the impressions formed upon our consciousness,' and then quoting J. S. Mill as proclaiming the universe to be a world of 'permanent possible sensations.' What is a 'sensation' but an 'impression formed upon our consciousness'? I may tell Mr. Mould at once that I do not regard any writer as 'authoritative' on these subjects; that I am not 'halting' in adopting any conclusions which justify themselves to my intuitive perceptions; and that I am not 'shocked,' even when Mr. Mould applies my words in a sense I never meant. I should be glad if this correspondent would read once more my remarks on Reality and its manifestations, on p. 430 of 'LIGHT,' and read them as a whole, without wrenching single phrases from their context and giving them meanings that were not intended.

In order to avoid one such possible error, I may add, though it seems plain enough already, that in speaking of 'amorphous matter' I do so in the sense well known to chemists; I hold matter to be structural *substance*, as stated on the page quoted; but matter can also be classed according to its own state of elaboration, as amorphous, crystalline, and organic or cellular. The whole purport of my remarks on crystals is to show that while biologists have recognised no 'life' below the protoplasmic form of matter, which is the basis of organic cell-structure, there is now a tendency to find life in the 'inorganic' yet geometrically-arranged structures of crystals; and I further plead for even non-crystalline (amorphous) matter as evidencing forces which *cannot be dissociated from life*, and which give it all its properties, even such simple ones as weight and hardness.

PHILOS.

'Life in Crystals.'

SIR,—The omnipresence of Deity is the almost universal profession of belief of all the more advanced religions of the world. As to this there is no discussion. Now, what is life? The answer must be that life is God, and God is that universal law which is omnipresent, as well as omnipotent and eternal. If we once recognise this as an immutable fact, to my mind's eye the difficulty as to the question of life in crystals vanishes. It is only our limited ideas of the possibilities of the manifestation of that inner life which make belief in it, as regards so-called inanimate matter, so difficult. We are so accustomed to look at Nature from the limited point of our present span of life that no wonder we fail to recognise the possibility of spontaneous and independent action in that

which requires ages for its fulfilment. When we understand more correctly our own divine nature, the difficulties with regard to life beneath our own standard of evolution will, so far, have vanished. Our belief that we are 'body, soul and spirit,' or, rather, 'spirit, soul and body,' must be something more than a mere profession before it will be possible for us to realise that the creative or evolutionary power is inherent equally as regards the crystal and as regards man.

J. F. DARLEY.

New Haw, Addestone, Surrey.

'Matter: What is it?'

SIR,—The article by 'W.,' in 'LIGHT' for September 16th, p. 436, affords food for deep thought on account of the long array of expert opinions as to the constitution of matter. These opinions may seem at first to differ considerably, but in reality they agree, in the main, in affirming one general conception, and that is, that matter is not what it is by reason of any inherent properties of the substance of which it is formed, but entirely by reason of the play of forces within that substance.

We commonly use the word 'substance' as meaning very much the same thing as 'matter,' but in reality it means something quite different. It has for ages been held by philosophers that 'matter' is but differentiated forms of one single universal substance, an idea which has come up again in connection with the ether.

We assume, too hastily, and quite unnecessarily, that certain general properties of matter, such as weight, must be shared by this underlying 'substance' of which all matter is formed, and scientists regard their 'ether' as non-gravitational, or weightless. These remarks bring us, perhaps, to a clearer understanding of the force of 'W.'s' remark that 'although the fundamental medium is the basis of matter, it is different from matter, and yet the physical realities, atoms, are either particles of, or differentiated portions of that fundamental substance.' The difficulty is to arrive at a mental conception that will combine these various conditions.

The difference between the atom of matter and the same bulk of ether is probably this: that the atom of matter may be called a vortex of forces, or simply a field for the play of forces, acting at certain points called electrons. Whether the atom is a distinct etheric shell, and whether the electrons are distinct nodules of ether, may be considered as an open question; the important point is that the material atom is in all probability *ether acted on by force*, and without force we can have no atom, and, therefore, no physical properties such as gravitation. Force is, therefore, an absolutely essential constituent of matter, rather than distinct from matter. All force is under law, and, therefore, subject to intelligence; but force and law and intelligence belong to the spiritual world, in which therefore all matter has its ultimate origin and cause.

S. G.

An Inquirer's Conclusions.

SIR,—As the result of my reading and study of psychical questions I am convinced that the spirit theory is the most scientific explanation of the phenomena occurring through Mrs. Piper, and that Mr. Podmore's hypothesis of telepathy, *plus* secondary personality, involves such gigantic assumptions as to render it unacceptable.

A careful study of the reports by Dr. Hodgson and Professor Hyslop in the 'Proceedings of the Society for Psychical Research' has led me to the definite conclusion that, in this case at least, spirit communication is established by scientifically satisfactory evidence. This being so, I am the more ready to accept other accounts which may not be so fully evidenced; for it is obvious that it is impossible to obtain such a mass of evidence for other phenomena, the investigation of Mrs. Piper having extended over twenty years. Nevertheless, I cannot swallow *all* the wonderful things I read—particularly about materialisations. Though convinced of the reality of spirit communication, I am still afraid that there is much fraud, much mistaking of automatism for spirit communication (in automatic writing and speaking), and that the majority of Spiritualists are rather lacking in scientific rigidity in their investigations. This is my impression; I may, of course, be wrong. For my own part, I know that a few pages of Hyslop or Hodgson are far more convincing—logically—than any amount of assertion without details.

It is, perhaps, unfortunate that owing to ill-health I cannot investigate for myself, and my experiments by post have been failures; but I can rely on the accounts by Crookes, Hyslop, Hodgson, Lodge, &c., as much as on the evidence of my own senses. All the same, I wish I could have first-hand experience, it would seem more *real* to me.

A. H.

A Dog Ghost Story.

SIR,—The following dog ghost story, which is from a thoroughly reliable source, may interest the readers of 'LIGHT':—

Three men who live together in South America, two of whom are clergymen, had a dog called 'Blanco.' During the absence of A. the dog went mad and was shot. One night, while A. was at dinner, he saw 'Blanco' looking in through the door; he got up and called to the dog, who wagged his tail. He then recollected that the dog was dead, and went forward to look at it again—sure enough it *was* 'Blanco,' and he fled terrified. On his return home he told his experience to his friend B., who at once said that 'Blanco' had appeared to him also, and that he had followed the dog, which had disappeared about the spot where they had buried him. The third man, C., received their account of the apparition with derision. However, some time afterwards, when C. was sitting playing the piano in the next room, A. and B. suddenly heard a yell, and C. rushed in to them, saying that 'Blanco' was in the room where he had been playing. He stated that he had felt something cold touch his hand, and on looking round saw the dog.

P.

'Baptism' in the Future Life.

SIR,—I saw, a few weeks ago, in 'LIGHT,' a remark to the effect that a certain husband, in spirit-life, wishful not to be separated from his wife in the flesh, had 'baptized' her so that she might continue to love him alone, both in this world and also when, afterwards, she should join him in the spirit spheres.

Could the correspondent who made the remark, or any other reader, kindly explain how this 'baptism' was effected, as I never remember to have heard the term used in such a sense before?

G. W. BLYTHE.

Mass Meetings Suggested.

SIR,—It seems to me that the time has come when Spiritualists ought to take united steps to spread more fully the cause of Spiritualism, and I feel prompted to suggest that mass meetings should be held in as many cities and towns as possible. For this purpose a committee of prominent Spiritualists might make the necessary arrangements and engage the largest available hall in each centre. By this means we might be able to form some idea of the strength, and add to the numbers, of the army of Spiritualists. Perhaps a few thoughts from others on this subject would not be out of place at this time.

FRED EASTHOPE.

Spiritual Institute,
Newcastle-on-Tyne.

Bournemouth Spiritualists' Society.

SIR,—A number of Spiritualists in Bournemouth having formed a society, and feeling assured that there are many people here interested in the movement, kindly permit us, through 'LIGHT,' to say that all Spiritualists and inquirers will receive a cordial welcome at 21, Charminster-road, on Sunday next, October 1st, at 6.30 p.m., when the first public meeting will be held.

PERCY R. STREET, Secretary.

'LITTLE MARY' AND HER TROUBLES.—Dr. J. Stenson Hooker, whose book 'The Trend of Modern Medicine,' as well as his researches into human radiations, have already been referred to in these columns, has published, through Jarrold and Sons, 10 and 11, Warwick-lane, E.C., one of the brightest and most amusing books we have seen in relation to the subject of diet. It is called 'The Letters of Little Mary,' with due apologies to Mr. J. M. Barrie for the adoption of the now universally current catchword. As in the old Roman fable, the organs of the body are the *dramatis personee*, for 'Little Mary' keeps up a lively correspondence with them all, beginning with mutual condolence on the treatment they have to put up with from their thoughtless, but no doubt well-meaning 'Master,' and ending in mutual congratulations on the relief afforded to them all by 'Master' going in for a nature-cure under the directions of 'Dr. Wiseman.' In his preface, Dr. Stenson Hooker says: 'We are not preaching faddism. We need not necessarily join a "no-breakfast plan" society—a "no luncheon plan" or a "no supper plan" will answer equally well. Let us, in other words, eat less and better food; our minds will be clearer and our bodies purer. If we must have three meals a day, let them all be very light ones.'

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.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss V. Burton's uplifting address was listened to with rapt attention. On Sunday next, at 3 and 7 p.m., the London Union of Spiritualists will hold their annual conference here. Tea will be provided at 5 p.m., 6d. each.—W. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last a good and inspiring address was delivered by Mr. Clarke, whom we hope to hear again shortly. On Sunday next Mr. and Mrs. Roberts, of Stratford, will give an address and clairvoyant descriptions.—N. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. R. Boddington gave an address on 'Mediumship and Control.' On Sunday next, at 11 a.m., discussion; at 7 p.m., several speakers and harvest festival. On Thursday, investigators.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last the welcome services of Mr. and Mrs. Roberts were, as usual, much appreciated. On Sunday next Mr. R. King. On October 24th a public meeting will be held at the King's Hall in aid of our Building Fund.—N. R.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last the circle was well attended and harmonious. In the evening Mr. D. J. Davis's instructive address on 'Spiritual Aid' was much enjoyed by a good audience. On Sunday next, at 11 a.m., spirit circle; at 7 p.m., inspirational address by Miss Violet Burton. On Monday, at 8 p.m., Mrs. Podmore will give clairvoyant descriptions.—H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday last excellent psychometric tests were given. On Sunday last Mr. and Mrs. Boddington gave very practical addresses based on 'A Comparison of Spiritualism with the Religions of the World.' On Thursday next, at 8.15 p.m. (Room No. 3), psychometry. Large Hall, social gathering, at 8 p.m. On Sunday next, at 11 a.m., Lyceum; at 11.15 a.m., developing class; at 7 p.m., Mr. Alfred Peters. (See advertisement.)

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last a good circle was held, and in the evening Miss Maltby's able inspirational address was followed by good clairvoyant descriptions by Mrs. Curry. On Saturday, September 30th, Madame Zaidia will hold a select séance for clairvoyant descriptions, &c., at 8 p.m., admission 2s., and will also take next Sunday's services. Hall open on Thursdays from 3 to 5 o'clock.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, to an overflowing audience, Mr. A. V. Peters gave some excellent tests of spirit return, describing, with much detail, twenty-one spirit friends, most of whom were fully recognised. He also gave loving and helpful messages. Mr. George Spriggs, as chairman, heartily thanked the medium. On Sunday next, at 7 p.m., Mr. J. W. Boulding will deliver an address; doors open at 6.30 p.m.—S. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, September 20th, Mr. Ronald Brailey gave very successful psychometric readings, and on Sunday last Mrs. Wesley Adams gave an inspiring trance address on 'Our Spirit Homes.' On Sunday next, at 7 p.m., Mrs. Atkins. Sunday, October 8th, and Wednesday, October 11th, Mr. Geo. H. Bibbings. On Monday, October 9th, tea at 6 p.m. Meeting at 8.—W. T.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mrs. Turnpenny gave an uplifting and invigorating address, followed by excellent clairvoyant descriptions. On Sunday next, at 6.45 p.m., Mrs. Turnpenny, assisted by a lady medium from Yorkshire. Mr. and Mrs. Roberts, of Stratford, will also address the meeting and give clairvoyant descriptions. All are welcome. Tickets 6d. Space limited. On Sunday, October 8th, Nurse Wragg will devote the evening to phenomena.—J.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last, after an invocation by Mr. W. Burton, Mrs. Webb gave good clairvoyant descriptions. In the evening Mr. Underwood presided, and Mrs. Webb, after relating some experiences, again gave good clairvoyant descriptions. A solo by Miss F. Woodrow was much appreciated. On Wednesdays, at 8 p.m., public circle. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. Underwood. On October 8th, at 6.30 p.m., Mr. J. Sloan will give psychometric readings.—VERAX.