

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We must persist in our testimony that deliverance from the evils which oppress and crush us can be gained only by a spiritual change in human nature,—by its elevation above the gross animalism that is the real cause of aggressive selfishness: and we must remember that it is this same aggressive selfishness which is the cause of nine-tenths of human misery.

Very closely connected with this is the extreme desirability of educating 'the masses' as to their rights and duties in relation to human brotherhood. At present, they are cruelly exploited and played upon by astute and interested persons, especially in incitements to war. Patrice Larrogue told the blunt truth about it when he said:—

When one studies, not superficially but fundamentally, the various channels in which human activity manifests itself, one can not avoid this sad reflection: How many lives are sacrificed for the perpetuation of the power of evil on earth instead of being employed in the effort to promote the power of righteousness, and in what a much greater proportion than any other institution do permanent armies contribute to this disorder!

One's astonishment and feelings of sadness increase when one considers that nothing of all this is necessary, and that the evil easily accepted as good by the immense majority of men is so merely through their stupidity in allowing themselves to be exploited by certain cleverly perverse men relatively very few in number.

Another side of this subject was lately dealt with in a speech made by President Roosevelt at the Harvard University, Boston, in which he prominently set forth the need of a higher ethical standard in the United States. 'This nation,' he said, 'never stood in greater need than now of having among its leaders men of lofty ideals, which they try to live up to and not merely to talk of.' Incidentally, the men who wallow in millions get a rap on the knuckles:—'It is far more important that they should conduct their business affairs decently than that they should spend the surplus of their fortunes in philanthropy.'

But perhaps the most significant part of this speech was its reference to the evil effect of financial dishonour upon the popular mind. Respect for property and for personal rights on the part of 'the masses' cannot co-exist with selfish grasping and discreditable financing higher up the social scale. Said the President:—

The very rich man who conducts his business as if he believed that he were a law unto himself, thereby immensely increases the difficulty of the task of upholding order when the disorder is a menace to men of property; for if the community

feels that rich men disregard the law where it affects themselves, then the community is apt to assume the dangerous and unwholesome attitude of condoning crimes of violence committed against the interests which in the popular mind these rich men represent.

This, we rejoice to say, is only one of many testimonies to the same effect. Let the preachers take note of it. The crying evil of the day is selfish grasping: and, as we have said, deliverance from that can be gained only by a spiritual change in human nature itself.

In Mary Kingsley's enlightened and entertaining work, 'West African Studies,' there is a passage which is worth remembering in connection with 'obsession.' A native gentleman, well versed in the subject of West African Spiritualism, wrote to her: 'It is imagined that the spirit lingers about the house some time after death. If the children are ill the illness is ascribed to the spirit of the deceased mother having embraced them. Elderly women are often heard to offer up a kind of prayer to the spirit of a departed parent, begging it either to go to its rest or to protect the family by keeping off evil spirits, instead of injuring the children or other members of the family by its touch.'

Upon this, Miss Kingsley says: 'It has several times been carefully explained to me that this "touching" comes not from malevolence, but from loneliness and the desire to have their company.'

This is exceedingly important and pathetic. Strange, if the mischief that has been attributed to an evil spirit may only be the misunderstood effect of an embrace!

In another chapter there is an amusing discussion of belief in Reincarnation, in Dahomey. The people of that happy land are especially anxious about the reincarnation of accomplished or potent members of the family. 'The babies that arrive are closely watched. Assortments of articles belonging to deceased members of the house are presented to it, and then, according to the one it picks out, it is decided who that baby really is:—See Uncle So-and-So knows his own pipe, &c.': which is, of course, highly satisfactory!

'The Open Court' draws attention to work done in comparative religion by Albert J. Edmunds, and says:—

Mr. Albert J. Edmunds, of Philadelphia, who has contributed frequently to the columns of 'The Open Court' on the parallelism between the Buddhist and Christian Gospels, published in 1904 the second edition of a pamphlet in which he brings out a general synopsis of his labours. In the preface he expresses his impatience with the publishers on account of their reluctance in bringing out his lucubration, and he adds thereto the hearty endorsement of his work by Professor T. W. Rhys-Davids, of London. We wish to state here that we deem the results of Mr. Edmunds's investigations important in a high degree and think that he is especially fitted for his task; because, on the one hand, he is a Christian and an accomplished New Testament scholar, and, on the other hand, he sympathises strongly with Buddhist doctrines. There is perhaps no one in the world so well acquainted with the

sources of both religions as he. If anyone can with approximate certainty point out the date of a Pali text, it is Mr. Edmunds, and few indeed are the scholars that are posted on the subject as well as he is.

Mr. Edmunds now proposes to bring out a more comprehensive work under the title 'Buddhist and Christian Gospels now first compared from the Originals.' The book will compare the texts of the two religions. It is to be edited by Mr. M. Anesaki, Professor of Religious Science at the Imperial University of Japan, and he will add many other parallels between Buddhist and Christian writings derived from Chinese sources, printed in the original Chinese characters.

The book is to appear in Japan and The Open Court Publishing Company will act as its agent in the United States and Canada.

Mr. Edmunds trusts that the parallels between Buddhist and Christian texts will, in many instances, throw new light on the text of the Gospels.

Judging from a few instances given in 'The Open Court' the parallels are extremely curious. What is the connection between stories of Buddha and of Christ?

The London papers are almost beyond hope. Some of our friends have perhaps thought we are hard upon them in our use of the words 'ignorant' and 'silly' as applied to them: but those who watch them completely justify us. Several of them have lately, apparently without knowledge or inquiry, identified our good friend Dr. Abraham Wallace, of Harley-street, with Dr. Alfred Russel Wallace of Wimborne. 'The Sun' is a particularly discreditable 'awful example.' Here is its latest ignorant and silly outpouring:—

'One stands amazed to see a man of science like Dr. Alfred Russel Wallace dabbling in what he calls transcendental clairvoyance, and getting such belated results as that the assailant of Miss Money was an old sweetheart, and that she jumped from the train to avoid his approaches.'

'One stands amazed,' indeed. This is a specimen of the ignorance and incontinence we have to contend against. Dr. Alfred Russel Wallace ('The Sun' man could not even spell his name) had no more to do with the Money case than the Mikado: but any ignorant rumour will do for these people, and sufficient unto the day is the folly thereof.

As women, especially in America, are finding their way into the pulpit, a useful purpose will be served by watching what they say or do, for good or evil: and we are bound to say that, so far as we have been able to follow them, there has been nothing but good. Naturally, the true Spiritualist has a bias in favour of the advent of woman in any sphere of life and work, simply because the very genius of Spiritualism is opposed to all artificial restrictions and disqualifications of sex, and also because, in relation to Religion, it recognises that womanhood has a special function, both on the emotional and on the intellectual side.

Here before us lies a sermon, by Mrs. V. V. Thomas, delivered in All Souls' Church, Chicago, which very well represents such discourses by women as we have seen. The following passages give a good idea of the lines along which they think and plead:—

The Catholic Church will cease to fear Socialism when she puts less stress upon her dead saints and more upon the condition of her living people. The Protestant church will cease to talk about politics and religion not mixing when she gets religion enough in the mixture to count, and all will express less anxiety and wonderment over the attitude of labour to the church when they consider more anxiously the attitude of the church to labour. We do not gather figs of thistles, we are told, and to assume that a class most needy of fellowship and love is indifferent or antagonistic is to acknowledge that the church has been indifferent or unconscious of her trust.

Corporate tyranny did not spring up like a mushroom in a night. Industrial savagery was not born in a day. Both come from the stress and strain of years, one the life struggle for power, the other the life struggle for an independent foothold.

Where was the Gospel at the inception of this struggle? Where, oh you church, have you been hiding with your Sermon on the Mount, and your living on the street? Deep down within us some day must come the honest answer: 'The Gospel as preached has not kept pace with the life of the people. It did not walk as a tender counsellor in the hour of need. It took no part in the adjustment of economic relations. It has given no understanding or sympathetic word.'

What, then, can we offer to humanity against this unreasoning Force, this despot of darkness? Simply this, the heart of love that shall give vision and understanding and righteous judgment, that shall go forth with the full Gospel, in law, in church and state, fearing no evil because God lives, and rejoicing in the coming triumph of the Good.

'The Arya' (Madras) lately printed a clever Paper by N. K. Ramaswami Aiga on 'Pantheism—the Religion of Science.' His conclusion is that Pantheism is the best solution of the great world-problem and of the problem of religion. He says:—

Pantheism is opposed to popular Dualism, God on the one hand, the world on the other, though undoubtedly in the universe there do appear to be two principles, warring against each other and consequently forcing one at times to a belief in Dualism. Pantheism conceives God to be a Power Eternal, Infinite, disclosing itself alike through every form and phenomenon of nature. It does not identify God with perishable matter, but rather conceives Him to be related to matter somewhat as the soul is to the body.

The forms or bodies of all things perish, they gradually change, then pass away. But the soul abides for ever. It is One and Infinite, abiding throughout eternity. Pantheism is most in accordance with scientific discoveries. The theory of the correlation of forces supports the Monistic theory. The other grand scientific theory of the indestructibility of matter—the correlative of the above theory—also supports the Monistic theory. Unification is the characteristic of developing thought, and science is at its highest when it interprets all orders of phenomena as differently conditioned manifestations of one kind of effect, under differently conditioned modes of one kind of uniformity. The more we investigate into the discoveries of science, the further removed from us appears to be the dualistic conception of a personal Extra-mundane God on the one hand and a perishable universe on the other.

Pantheism and Theism can get on very well together if 'God' be mentally separated from 'perishable matter,' as identical with the life of the Universe, and something more.

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:—

Amount acknowledged in 'LIGHT' of	£	s.	d.
October 14th	44	8	6
Mr. William Tebb	5	0	0
From the members of the Birmingham Spiritualist Society, Camden-street, per Mr. D. R. Flinn	1	10	0
'A Friend in Germany'	1	1	0
Mr. William Smart Watson, R.N.	1	1	0
Mrs. William Smart Watson	1	1	0
Mrs. Fairlough Smith	1	1	0
'Fitzroy' Boston	1	0	0
'Frater,' Boston (5 dollars)	1	0	0
Mr. L. Bristöl	0	10	6
Lady Coomaraswamy	0	10	0
Mr. W. T. Cooper	0	10	0
Mrs. Sweetland	0	5	0
Miss Beely	0	5	0
Mr. W. R. Ray	0	5	0
Mr. W. H. Robinson	0	5	0
Mr. E. Ralph	0	2	6

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. HERBERT BURROWS

ON

'The Kinship of Man with the Universe.'

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

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

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, B.A., on 'Nature's Thought Forms.' With Lantern Illustrations by slides specially prepared for the occasion. At 7 p.m. for 7.30.

1906.

Jan. 11.—MR. E. WAKE COOK, on 'Christian Science in the Light of Modern Spiritualism.' At 7 p.m. for 7.30.

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, and REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with Lantern Illustrations. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

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, the 24th inst., and on the 31st, 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 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., will kindly conduct 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, on the afternoons of Thursday next, the 26th inst., and November 2nd. 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 27th, at 3 p.m., prompt. 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.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1906.

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

A WELCOME TEST.

The 'Harbinger of Light,' of Melbourne, Australia, which now appears in a coloured wrapper, and contains a large amount of ably-edited matter, describes, in its issue for September, how Mrs. Loie F. Prior developed her mediumship. She had attended a circle, and one day while her husband was on a journey, she heard a voice suggesting that she should sit alone. She did so, and her arm was controlled as if to write. As she did not get pencil and paper, her arm was violently knocked on the table. Presently she was told to obtain writing materials and sit again, and having done so she got a message from her departed sister. She asked, as a test, for the name of Mr. Prior's mother, who had been a Spiritualist in the early days. The reply was that the mother was there, and gave her name as Annie W. Prior.

When Mr. Prior returned his wife asked what was his mother's name, saying that she had been controlled and a name had been given her. But Mr. Prior insisted on knowing what the name was, and she told him; he then exclaimed: 'Thank God, I have at last got what I sought.' He told her that his mother's correct name was Wealthy Ann Prior, but she disliked it so much that she always signed herself Annie W. Prior. For twelve years, Mr. Prior said, he had hoped in vain to get this name given him by public mediums, and rejoiced that he 'had a medium at last.'

The same number contains portraits of Sir W. Crookes, Mr. C. W. Leadbeater, and Mrs. Prior; we learn that Mr. Leadbeater's lectures in Melbourne have been attended by crowded audiences. An article by Cavalier James Smith, on 'Spiritualism and Theosophy,' concludes by saying:—

'Mrs. Besant, of whom I desire to speak with the sincerest respect, tells us that "Theosophy is a vast body of knowledge," and that it has "as its foundation philosophy and science that only the few are able to grasp." It is therefore an intellectual study or recreation, which must of necessity be confined to a small minority of the human race who are in the possession of learned leisure. The Higher Spiritualism, on the other hand, addresses itself to the whole of mankind.'

A SUGGESTION FOR THE INSANE.—Dr. Rogues de Fursac has recently published some studies on the literary and artistic tendencies of the insane, and states, among other things, that they are most careful in their preparation for their work, and in the mechanical execution of it. 'The paper is carefully selected, the headings and sub-headings carefully composed, the margin and interlinings are perfect in their regularity; each letter is traced with scrupulous care, the writing is often fine and close.' The 'Westminster Gazette' thinks that these qualities 'might put many a professional wielder of the pen to shame,' and suggests that these excellent qualities should be turned to account so as to give the patients some useful occupation; saying, 'after all, it is better to be a copying-clerk, even in the ward of a lunatic asylum, than belong to the miserable army of human parasites.' If they could be trusted not to interweave a recital of their own thoughts into the documents given to them to copy, this would be a good idea, for there are many who are only insane on one particular subject, and have talents that could well be turned to account under due supervision.

GENERAL BOOTH'S TRIBUTE

TO THE

MEMORY OF HIS 'OFFICERS IN HEAVEN.'

CLAIRVOYANT VISIONS AT THE MEETING.

The following description of the Salvation Army's Memorial Service recently held in the Albert Hall, will, we think, be of interest to the readers of 'LIGHT'—especially the notes of what a clairvoyant saw during the proceedings. Our correspondent says:—

'The great circular Albert Hall, with its tiers upon tiers of seats, was filled by a sympathetic but not a mournful crowd. There was a general attitude of expectancy when a clear voice rang out from the platform calling for silent prayer, and a great hush and stillness fell upon the throng, broken only by the sound of a low, far-away chant, such an uneven song as one might expect to hear from a company of pilgrims who had trudged together a long and weary journey. The singers—men and women—slowly filed up the aisles towards the platform, dressed in the costumes, and carrying the banners of many countries. They represented all the corners of the earth in which the myriad-armed Salvation Army exerts its beneficent sway, and had come together to celebrate the memory of their "officers in heaven," their valiant warriors who had fallen in their world-wide fight with sin.

'As the slowly-moving procession arrived on the platform, their song ceased, and the first sombre notes of the "Dead March in Saul" came softly from the great organ and massed bands. The audience rose spontaneously to their feet; General Booth (accompanied by Mr. and Mrs. Bramwell Booth) took his place on the platform; and as the musicians crashed out the grand triumphant final notes of Handel's March, the General rose and gave out the opening song, "My rest is in heaven." He read the first line with such inspiration and confidence that he seemed to give the trite words a whole world of meaning, and immediately from all parts of the hall came a vocal echo of sympathy. The hymn was sung with enthusiasm, and a lady prayed "Give us more faith that the unseen realities may be nearer and nearer to every one of our hearts"; and she prayed for those who had "no sure hope of a happy meeting with their loved ones." After Colonel Lawley had read over the words of the next hymn, Colonel Edie prayed, and referred to the comrades on "the other side of the river—those who have been translated from our countries to the countries beyond, to the land of light and song and everlasting joy. Oh, Lord our God," he cried, "let the wonderful fact of it all come home to every one of our hearts."

'This is what I saw and heard, but a good man who worked with the Army at its despised beginnings in White-chapel, and who has been a warm sympathiser ever since, one gifted with clairvoyant vision, sat next to me, and he whispered:—

'As that procession came into the hall I saw a vast number of spirit people accompanying them. There were men, women and children draped in white, carrying beautiful flowers, walking on each side of the two lines of procession. They filed up on both sides of the platform. Then as the General came in from the side entrance there was a host of others, and these also carried banners decorated with flowers. They greeted the General with a great shout of joy—those unseen ones. The shout sounded to me like 'Glory! long live the General!' As the General moved to his place on the platform his path was strewn with lovely flowers by a band of spirit children. As he came along I saw distinctly the spirit forms of two ladies, one on each side of him, an elderly lady on his left, whom I knew to be Mrs. Booth, and a younger lady on his right whom I took to be Mrs. Booth-Tucker. Their happy, smiling faces shone with a bright light, as also did those of all the spirits gathered around."

'The clairvoyant concluded, speaking with evident emotion: "This is a sight I would not have missed for the world."

'The General then gave one of those whole-souled, passionate orations which never fail to stir the hearts of his vast audiences. He eulogised the sacred warrior dead who

had triumphantly died under the flag of the Salvation Army. He said:—

'We may call them again before our eyes and make them live and move, as it were, by our sides. . . They are the bright stars in our celestial firmament. They were beautiful people with a beauty that never fades or that can never die; with a beauty that will improve in lustre and light as the ages roll away. . . I stand by these comrades to-night. I glory in them. I am proud of them. As I stand here and you sit there, you can see that crowd as they stand upon the golden shore and you can see amongst that crowd those who dealt faithfully with you, who led you to the Cross and guided you to the Kingdom of Heaven. . . As I stand here and look across that sea and that white throng, I see those to whom I shall be eternally indebted. Looking there, I see amongst the throng a man who was not a Salvationist in name, but he helped to put the Salvation Army into my soul. Shall I forget him? Never! . . . His photograph talks to me when I sit at my desk. And then as I look, there is another one, my beautiful, my beloved, my glorified wife. I look at her, the partner and comrade of my soul. Shall the memory of such a wife and mother and Salvation leader pass away? Never! never! never!! never!!! No, no, the memory of Saint Catherine, the Salvation mother, shall live in the hearts of our own people so long as the sun and moon endure! There they are; your fathers and mothers and brothers and sisters and children are there, there, there! These loved ones yearn after our welfare, they hunger after our well-being. They hungered after it when on the earth; they hunger after it when in the sky. They cannot possibly have forgotten us. Would my beloved wife and my beautiful daughter, the Consul, and Commissioner Dowdle, and Colonel Barker have forgotten the General, and the Chief, and their comrades here below? I say no; rather than have forgotten us they long after us and pray for us. Oh! if they could send their wishes across the river, if they could have someone to represent them here and tell us how they were feeling about us! If they could only speak to us themselves! But communication is not established between the saints of earth and the souls of heaven. They cannot speak to us now and yet they want to speak. Can I be the medium for them? Can I interpret their wishes? Can I make them speak to your hearts and ears? Strangely attractive theme if I had only time. They are saying—oh! their message is—separate yourselves from everything that hinders your life being of the highest devotion to God, the realisation of the largest measure of holiness and usefulness and happiness. Be the man and woman of God that we shall be proud of as we welcome you in the sky!"

'My friend the seer (Mr. J. J. Vango) told me, after the meeting was over, that while he listened and gazed he saw the two angelic ladies remain, one on each side of the General. He said:—

'There was also a tall man who remained close behind the General all the time, whom I recognised afterwards on the lantern slide as Commissioner Dowdle. At such a distance it was rather difficult to recognise individual spirits. There was quite a host of men and women, but one I saw particularly was a man of average height, thickly-built, and dark complexioned, with a moustache and short beard, a man probably about fifty-five. Whoever he was he seemed to have the admiration of all the others. There were various efforts on the part of the spirit people to take part in the meeting. I saw the two ladies move as though they would attempt to address the meeting. They seemed to take it for granted that their presence was realised. The spirits on the platform all gathered round the General while he was speaking. As their pictures were thrown on the sheet and were enthusiastically applauded, the two ladies gracefully acknowledged the tribute, bowing to the audience who saw them not, their faces beaming with pleasure. Their appearance was as real to me as that of the General and others on the platform. Indeed, the two ladies were so real that their forms obscured from my normal vision the people sitting behind them. When the relatives of the departed comrades came on the platform, I observed one very affecting scene. As a pretty little fair-haired girl stepped on the platform, a spirit gentleman stepped forward briskly to meet her, picked her up in his arms affectionately, kissed her and set her down. He was a tall, well-built man. Of course the child was really not picked up, but the appearance was emblematic to me that he had been accustomed to greet that or some other child in that way. I don't know why I should say here that I had a visit from Mrs. Booth before the meeting, but it is a fact that I did. While I was at dinner she came and stood beside me and said how pleased she was that I had promised to attend the meeting

to see the spirit people who would take part in it. Mrs. Booth has visited me often, perhaps because I greatly admired her, and she has often made use of my voice to speak words of comfort and counsel to persons requiring them. When she came first she was usually in the Army dress, but afterwards was draped in a white garment. The last hymn, 'When the roll is called up yonder,' seemed to be the great climax of the meeting. When it was given out hundreds of spirit people thronged the aisles, nearly all carrying flowers, which are a great item on the other side. At the singing they greatly rejoiced and appeared to sing as heartily as those still in the flesh. As the singing ceased there was quite a flower carnival, a sight I shall never forget."

'As I heard this testimony from a clairvoyant whom I have good reason to believe is an honest, a sincere, a good, and a truthful man, I could not help wondering if the orthodox notions of a far-away heaven and the far-off physical resurrection morn were right, or whether it is not more true that our loved ones have already risen and find their heaven in ministering to us who are still on the earth.

'J. L.'

A SPIRITUAL PHYSICIAN.

Sir Thomas Browne's 'Religio Medici' is fairly well known by quotations and references, even to those who have not read it. Mr. Elliot Stock has now published, in neat pocket form, a daintily printed and bound collection of 'Quaint Sayings from the Works of Sir Thomas Browne,' compiled by Mrs. Martin Hood Wilkin. These extracts are taken not only from the 'Religio Medici,' but also from the same author's 'Christian Morals,' 'Urn Burial,' and 'Commonplace Books.' He also wrote 'Inquiries into Vulgar and Common Errors,' and other works.

October 19th of this year marks the tercentenary of the birth of Sir Thomas Browne in the parish of St. Michael in Cheapside, his father being a merchant and of an ancient Cheshire family. He appears to have been only thirty years of age when he wrote the 'Religio Medici,' and the latter part of his life was passed at Norwich, where he was knighted by Charles II. in 1671. His papers passed into the hands of Mr. Simon Wilkin, F.L.S., of Norwich, who edited his works, and the collection, as Mrs. Wilkin states in her preface, 'is to find its resting-place in Norwich Museum on the occasion of the tercentenary of Sir Thomas Browne's birth.'

The extracts given in this little collection afford a very good idea of the views put forth in the various writings quoted; the religion they embody is a remarkably broad one for the times, as a few phrases will serve to show:—

'We do too narrowly define the power of God, restraining it to our capacities.'

'I am sure there is a common Spirit that plays within us, yet makes no part of us; and that is the Spirit of God, the fire and scintillation of that noble and mighty Essence, . . . that irradiation that dispels the mists of hell, the clouds of horror, fear, sorrow, despair, and preserves the region of the mind in serenity. Whosoever feels not the warm gale and gentle ventilation of this Spirit, I dare not say he lives.'

With regard to spirit manifestations, Browne held views which were partly those of his time, yet founded on something better than the credulity which we call superstition. He believed in witches and magic, but he held that magic was performed by 'proceeding upon the principles of Nature'; saying also:—

'For my part I have ever believed, and do now know, that there are witches; they that doubt of these do not only deny them, but spirits. I hold that the Devil doth really possess some men, the spirit of Melancholy others, the spirit of Delusion others.'

'We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul.'

Sir Thomas Browne wonders 'how so many learned heads should so far forget their metaphysics, and destroy the ladder and scale of creatures, as to question the existence of spirits.' He believes that countries and persons have their tutelary and guardian angels, but that phantoms seen in churchyards and haunted places are not really the souls of the departed; he

values the Bible, but collects his divinity also from the Book of Nature.

The 'Christian Morals' contains many recommendations to constancy, fortitude, self-control, humility and charity. The sayings upon 'Urn Burial' contain a historical sketch of ancient practices and beliefs with regard to death, winding up with an exhortation to think more of immortality than of earthly glory or the disposal of the body.

'The sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. . . . To live indeed is to be again ourselves, which being not only a hope but an evidence in noble believers, 'tis all one to lie in St. Innocent's Churchyard as in the sands of Egypt. Ready to be anything, in the ecstasy of being ever, and as content with six foot as with the moles of Adrianus' (i.e., with a common grave as with the mausoleum of Hadrian).

We may say of this author of three centuries ago, that for an avowed and professing Christian of the Reformed faith he was wonderfully spiritual and free from either religious or scientific bigotry, and that his work was a foretaste of the time when true religion and enlightened science shall go hand in hand, each lending its aid to explain those difficulties which are beyond the province of the other.

DR. ALFRED RUSSEL WALLACE'S AUTOBIOGRAPHY.

'My Life,' by Dr. Alfred Russel Wallace, which has now been issued, has been extensively commented upon by the public Press, and we shall publish a review in an early issue. A particularly kindly notice appears in the 'Daily News' for October 16th, giving the great naturalist's own account of the way in which it suddenly flashed upon him that 'the fittest would survive,' and his disclaimer of any jealousy or envy in regard to Darwin's publication of the same idea in the 'Origin of Species.'

Mention is made of Dr. Wallace's indebtedness to Herbert Spencer for his views on social reorganisation based on land nationalisation, in which he has never lost confidence. The reviewer says:—

'From a life like that of Spencer, at the beginning "absolutely non-religious," "caring and thinking nothing about it," "purely agnostic," he (Dr. Wallace) passed to an assertion of the supremacy of spirit and its immortality; which accompanied a buoyant optimism, and a belief that "there are no absolutely bad men or women." "I feel," is his cheery summary, "I feel myself that my character has continuously improved, and that this is owing chiefly to the teaching of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also, that we obtain the greatest happiness ourselves by doing all we can to make those around us happy."

'With such unquenchable hope, hope for human life to attain larger beauty and happiness in the world, hope for the future that all desirable in human endeavour shall survive when human life is done, the old man testifies to a faith triumphant over the violence of passing things.'

THE 'STAR,' commenting upon the reported exposure at Newcastle-on-Tyne, writes in a satirical and sneering manner, as though all Spiritualists were upholders of frauds. This is manifestly unfair. What will the 'Star' say to Professor Crookes, who has taken every precaution against fraud and photographed materialised forms, and to Professor Richet, who has also, quite recently, assured himself of the separate existence and reality of a materialised form and photographed it?

A GREAT BIBLICAL SCHOLAR.—The career of Dr. C. J. Ellicott, for forty years Bishop of Gloucester (formerly Gloucester and Bristol), was in many respects remarkable. He was a man, not only of vast learning, but of broad mind, calm and even temper, fair and reasonable in his attitude on the most bitterly controversial questions; plain and simple in his habits, and untiring in his energies. The work of his life was the revision of the English translation of the Bible, and he will long be remembered both as president of the New Testament Revision Committee and as author of commentaries on the Old and New Testaments and the Apocryphal Gospels, as well as of various works on religious and critical subjects. In fact, he may be said to have been the father of modern Biblical criticism of the constructive, rather than the destructive, school.

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THE MINDS OF OTHER ANIMALS.

There is, in 'The Humane Review,' a charming Paper by James Tonge on 'The Minds of Animals.' It occupies a dozen pages of the Review, and there is not a line too many: but we are tempted to try the decanting of it into our very limited measure, as the subject greatly interests us, and because it has strong affinities with the subject which comes nearer home to us,—the minds or souls of men.

A remark towards the end of this Paper appeals to us for a place at the beginning. It is this,—that man has unfitted himself for judging fairly the intelligence of other animals. He seldom really sympathises with them, and is far more ready to entrap them, shoot them and eat them. Even their cleverness is treated as 'cussedness,' and habits which have been called into being by man's cruelty or cunning are cited as 'provoking.' Thus President Roosevelt, a glutton for the slaughter of other animals, says that 'the moose has, to the hunter, the provoking habit of making a half or three-quarter circle before lying down, and then crouching with its head so turned that it can surely perceive any pursuer who may follow its trail.' "Habit," forsooth! says Mr. Tonge, 'It is not just habit; but if it was, he and all his fellow-hunters ought to be ashamed that it is through the conduct of such as they that it has been acquired. But when a man will speak in this merciless way of the despairing and anxious actions of a poor hunted deer, it shows how entirely unfitted he is to be a judge of the animal's mind.'

But, generally speaking, we have, for various reasons, not done justice to the intelligence of other animals. Mr. Tonge thinks we ought to treat them as 'rational creatures,' but we do not. 'When the driver of a beast of burden has trouble with his animal, he says he is lazy; the butcher driving an unwilling but knowing cow to the slaughter-house says she is stupid.' If the driver or the butcher could look at the matter with the eyes of the horse or the ox, and think of the whole situation from their brains, he might have his own eyes opened and his own brain instructed: so true it is that man is a poor judge at best of the actions, motives, instincts and reasoning faculties of other animals, and that generally our point of view is a wrong one with regard to them.

What is needed is that we should bear in mind that other animals 'live in a mental world quite unlike our own. They have different things to do, other ways of doing them, and consequently different ways of reasoning how and what to do': and, it might be added, different

faculties or differently graded faculties for their guidance and for tools. We, in our conceit, often laugh at their want of sense: but the standard is wrong. We are comparing things, beings and actions that belong to different planes. Mr. Tonge gives, as to this, an apt and an amusing illustration:—

The action of a squirrel in putting nuts into a down-spout having a hole at the bottom has been given as an example of lack of reasoning power. But we do not do justice to the squirrel in judging him thus. In his native haunts he is not accustomed to deal with such uncertain and deceptive contrivances as rain-water pipes. If he had been a man, he would have known that most spouts leak, even if they have no holes at the bottom. Why should the squirrel expect a hole at the bottom? His experience has taught him that holes in trees, &c., are safe for this purpose. Again, a squirrel on a house-top is out of his element, and would be likely to act as foolishly as a man up a tree. I have heard of men hanging their dinners on branches of trees, and finding them missing later on. Any squirrel could have told them they would not be safe there. On the other hand, animals may act in certain circumstances in such a way as appears to us marvellous. Then we try to deprive them of their well-earned credit for showing more than ordinary intelligence by saying that they do this by 'instinct.'

That is a very neat hit at the animal which laughs at the squirrel. How unfair it is to measure the other animals against our human standards and powers, and how unjust to dismiss as 'instinct' certain powers and actions which baffle us! The chances are that if we were but able to sufficiently sink our egotism to be fair and just to them, and to give them credit for what they do, we should regard some of them with something akin to awe.

Mr. Tonge distinguishes between three kinds of intelligence: Ordinary intelligence: Reasoned intelligence = reason; and Inherited intelligence = instinct. Ordinary intelligence is the result of mere association of ideas = habit; and this he attributes to other animals than man. Reasoned intelligence is the ability to draw conclusions from experiences and observation,—'to infer that certain results will be obtained from certain observed causes.' As to this, Mr. Tonge says:—

Is there not good evidence to show that the animals have power to put two and two together, of reasoning from cause to effect, of forming judgments? Mr. Burroughs speaks of the small bivalves called scallops which are found in shallow water on the sea-beach. These animals have the power of anchoring themselves to stones or other objects by putting out a little tough but elastic cable from near the hinge of their shell, and this they do when the water is rough. Mr. Burroughs considers this act is not a conscious one on the part of the scallop, that it is not the result of its own individual intelligence, and that it can no more help doing it than it can help being a bivalve or having a shell. He compares this action with that of a sailor who anchors his ship in a storm. He does so after thinking about it; he reasons from cause to effect; he sees the storm coming; he knows from experience what to do, and his act is a special individual act.

But on what grounds do we deny that the bivalve's action is a reasoned one? Why do we not admit that it is making use of its own powers, that it knows from experience what it must do when the storm comes? If we say that this is not reasoned intelligence, we might assert with equal truth that the sailor drops his anchor by instinct.

Then there is the testimony of Anna Martin, in her 'Home life on an African Farm,' concerning a kind of crow which, in order to feast on ostrich eggs, carries a stone high in the air above them and breaks them by letting it fall; and a reference to the way in which birds take advantage of texture and colour, the wren, for instance, building the outside of its nest to match the texture and colour of the material against which it builds, thus making it difficult to detect the nest. The following, respecting those amazing creatures, ants, though not new, is a good summary of actions indicating reasoning:—

Has the reader studied the lives of these slender, almost insignificant creatures? Read of their subterranean houses; their ceaseless labour; their custom of rearing, stabling,

and feeding green-fly, so as to obtain the sugary liquor they secrete, just as we ourselves keep cows in shippens; the custom of domesticating little blind insects to keep their homes clean; and of going to war to bring back slaves to take such care of the conquerors that the latter lose the habit of feeding themselves. To accept a state of high intelligence like this and yet deny the existence of reasoning powers in such animals, is to shake one's faith in the reasonableness of human reason.

Then, in addition to ordinary intelligence and reasoned intelligence, there is inherited intelligence, or instinct, in which we are too apt to take refuge when confronted with the amazing powers of other animals, forgetting how largely instinct also underlies what we ourselves think and do.

Can we avoid the question, then? Have these other animals souls? or, in other words, can they persist beyond 'death' in company with man? The reply will be greatly determined by considerations apart from evidence,—by sentiment, by affection, by the sense of justice: but, at the back of all our doubts, most of us have some sympathy with Pope's 'Poor Indian'—

whose untutored mind
Sees God in clouds, or hears Him in the wind:
His soul, proud science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has given
Behind the cloud-topp'd hill a humbler heaven.

He asks no angel's wing, no seraph's fire,
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

STRIKING PERSONAL EXPERIENCES.

Experiences of the supernatural and psychical are generally of more value and interest when related at 'first hand,' as they are not then subject to exaggeration as is often the case when repeated. I have heard people say that they have heard plenty of 'ghost' stories, supposed to be true, but had never actually met anyone who had seen a 'ghost' or had real psychical experiences, and have been told that I was the first person they had ever met who really believed in 'ghosts' and spirits. I then referred them to the various Spiritualist societies.

'Seeing is believing,' and I, for one, never doubt the evidence of my senses, nor ascribe every supernormal experience to the delusions of a too vivid imagination. The line of demarcation between the real and imaginary is always clearly defined.

When a small boy, I once saw an apparition in broad daylight in the sunshine of a fine summer morning. I was staying at an old country house in the North of England. One morning I was in the garden with my nurse, strolling down a gravel path between hedges of box and yew. Suddenly I perceived a lady coming slowly down the path towards us. She wore an old-fashioned black dress, and a black poke bonnet; was tall and thin, with calm, pale face, and fixed expression of the eyes, and held herself very erect. As she appeared to be staring intently at me, I turned to my nurse and asked who she was. The nurse replied that she could not see anyone. I said: 'Why, there she is, right in front of us,' and as I spoke the figure vanished. I looked up and down the path in amazement, wondering where she could have gone to, as she could not have got through or over the hedges on either side. The nurse laughed, and said I must have seen a rabbit! for there certainly had been no human being there. A few seconds later she turned very white and shuddered. I never knew why. I was quite sure I had seen the figure of a woman, and to-day, after the lapse of so many years, I am confident that it was no delusion, but a 'real ghost' I had seen. Many years later I heard that a lady, answering to my description of the apparition, had lived in that house, and had died years before that time.

Another apparition I saw out of doors was at Bournemouth, four years ago. One Sunday evening I was walking

along the West Cliff. It was just turning dark, and the lamps were being lighted. There were not many people about, as it was a wild, stormy evening, with squalls of rain. I was standing on the path near the edge of the cliff, looking at the storm-tossed sea, when I noticed a young girl come up over the edge of the cliffs, a short distance further on, and stand still for an instant right on the edge. She was apparently about sixteen years of age, with long, dark brown hair waving about her shoulders, and wore a brown garment, like a macintosh.

I glanced casually at her, and thought it peculiar that a young girl should be climbing about the cliffs alone on such a stormy evening. I walked towards her, on my way along the cliff, when in an instant she was gone. I did not see her move, or go,—she simply *was not there*. Greatly mystified, I ran forward to the spot, and looked over the cliff, thinking that she had either fallen over or run down one of the flights of steps which lead to the beach from the cliff summit. I was astonished to find there were no steps there, and no way by which anyone could possibly climb the cliff, and yet I had distinctly seen this girl rise above the cliff's edge, as if ascending by means of steps. I looked all round; there was no one to be seen, except some people in the distance. There was nothing to be heard but the roar of the sea. I went along the beach below and looked up the cliffs, but there was no one to be seen or heard. I was never able to account for it, so came to the conclusion that it was an apparition—a phantasm of either the living or the 'dead.'

Some years ago a strange thing happened when I was staying at San Diego, California. I attended one evening, for the first time, a meeting of the Theosophical Society, to hear a lecture. At the conclusion I borrowed a book from their library, and returned with it to my lodgings. On entering the hall of my lodging-house I met the landlady, a Mrs. S.—a genial, talkative woman—and stopped to have a chat with her. Noticing the book I had in my hand, she asked what it was, and I told her it was a book on 'ghosts,' at which she laughed heartily, and said: 'Surely you don't believe in such rubbish!' I declared that I was a firm believer in 'ghosts' and psychical phenomena, and knew for a positive fact that spiritual beings from the unseen world often appeared, and were able to communicate with human beings, and otherwise manifest their presence and power on this material plane. She replied that she did not believe there was another world or a life after death, and the idea of spirits was all nonsense, which only foolish deluded people believed in, and she gave me credit for more sense!

She had never met anyone who had seen a ghost, and had never seen or heard anything which could not be explained by natural causes, and if there were such things as spirits, why did they not appear to her. She was in the middle of a declamation against foolish superstitions, when suddenly there came a tremendous crash from a room near where we were standing, the door of which was wide open. It sounded as if a tray of crockery had been thrown violently to the floor, and the plates and cups smashed to atoms. We were somewhat startled; and Mrs. S. hurried to the room, exclaiming that the cat must have upset her tray of china. Curious to see what had happened, I followed her. A lighted lamp stood on the table, and a tray of chinaware lay beside it, the contents intact and undisturbed.

Mrs. S. looked into the cupboards and searched the room, but could not discover anything displaced or broken. There was no cat in the room, and no one could have passed through the doorway without having been seen by us in the hall. The window was securely fastened, and there was really nothing to account for the noise. We searched the adjoining room, but without any result.

REGINALD B. SPAN.

Boscombe Grange, Bournemouth.

(To be continued.)

MR. J. J. MORSE desires that all communications may henceforth be sent to him at his new address, 8, Portman-road, Smithdown-road, Liverpool.

THE SECRET OF HEALTH AND POWER.

Under the modest title 'Some Better Thing for Us,' a writer who signs merely the initials 'A. S. L.' publishes, through Philip Wellby, of 6, Henrietta-street, W.C. (price 3s. 6d.), a lucid exposition of the efficacy of faith in spiritual forces as a means of curing bodily ills, and restoring mind and soul to that wholeness which is their rightful heritage. The book is written from the Christian standpoint, but it deserves the name of 'Christian Science' far better than the publications sold under that name, for it puts the teachings of religion into a form which can be apprehended by the intellect when that is raised to a level at which it can grasp spiritual conceptions. The book is intended for those who are not satisfied with a gospel of mere endurance, but who need a faith that can lift them out of their sufferings.

This practical aspect of faith is compared to a man in deep waters whose only safety lies in the knowledge that he can swim. In practical life we are constantly exercising a kind of faith, which is partly innate and partly founded on experience. We need to acquire faith in the working of the great Spiritual Laws, which some have learned to utilise, and in consequence have 'seemed to us as giants among men.' Faith is a grasp of facts and laws, a recognition of power, and we must detach our faith from 'the old props of the soul' and fix it on 'the hidden and spiritual realities.'

Doubt and fear are described as the reverse of faith; they may be hereditary and constitutional, and we may be unaware of them until they spring into activity, but while they remain they neutralise faith, as a fright may paralyse the power of motion. We must recognise that 'the law is unfailing, that where faith is, fear cannot be.' Fear comes from a belief in the power of evil, which is stronger than our belief in Good. But the 'fear of God' is the recognition of the power of Good, and is the beginning of faith, leading us to occupy the field of action with our own positive forces. Through our perception of truth, faith grows, and brings us into freedom from outward influences. Error proceeds from mistaking the nature of the influences at work, and omitting to look for the spiritual remedies. Error is best overcome by constant affirmation of Eternal Truth.

The 'Law of the Lord' is compared by the author to the complex rules of musical composition; the learner may play a piece with mechanical correctness by reading the notes, but his pleasure will be greatly enhanced when he can appreciate the subtle thought, the hidden law which the composer both controlled and allowed to control him. The study of the Law of the Lord, the Law of our Being, is a new insight into causes and effects, into the action of life and spirit upon matter, into the plan and purpose of our lives. This law, this life principle, 'manifests as a grand propelling power sending us forth to ceaseless activity in the free service of Love.' It produces harmony, and therefore happiness and health. 'The spiritual being, adjusted to its environment, and united to God by the bond of faith in the Truth which *He is*, must reflect his fair image on the body in proportion to the degree in which our faith is expecting such a result.' The 'Law which gendereth to bondage,' as the author styles it, quoting Gal. iv. 24, is a lower grade of law, one of outward restriction, which comes into force when not superseded by the higher Law. Are we prone to evil habits and thoughts, to fears and innumerable errors? Then it is the lower law which must restrain us from acting accordingly. The Higher Law of Spirit (or of God) sets us free from the domination of evil, and the lower law is no longer needed as a rule of conduct.

There are two points of view from which life may be regarded. The author, taking up St. Paul's words, 'when we were in the flesh,' describes the first of these as being 'when we judge after the appearance, when external things form our world, when we think of ourselves as body having a soul, not as spiritual being essentially.' In this case 'the Law and Will of God remains a thing outside us. We look upon it as certain to be counter to our own will, and associate it with sorrows and suffering.' After a conflict, the 'only true self' emerges and rules the lower nature by serving the Law of God, which it

does naturally and instinctively. To this principle of control by the spirit-self over the material self the author affirms that there are no limits but 'those we make, and have made for centuries, by habit and prejudiced expectation.' We all know how, under strong excitement, we can dispense with rest and food, and the author takes this as a type of the subjection into which we could bring our bodies if we believed in our own powers. This is the higher view of life.

Proceeding to consider some practical points, the writer says that 'the work of prayer is to bring to our consciousness a realisation of facts in such a way as to effect an inward change.' The miracles recorded in the Gospels are taken as object lessons in healing. Great stress is laid on the necessity for faith on the part of both healer and healed, and this faith was sometimes aided by outward stimulus or suggestion, such as laying on of hands, or a command to do that which was previously impossible: 'Stretch forth thy hand'—'Take up thy bed.' The author believes in 'a universal curative power as widespread as humanity,' and that the miracles of healing recorded in the Gospels were but examples of it. An incredulous atmosphere forms the only insuperable impediment to this power. To be made whole is to be restored to our true manhood, and tuned to the Divine Harmony. The writer says:—

'It appears, then, that if we relied more on spiritual power it would do great things for us in a great Cause. . . . Let us reconsecrate all these gifts, and we shall find that a new power flows forth from us, a new ease in thought and conception, a new facility in rendering our interpretation of these exquisite secrets. . . . To bring to the world the secret of living, the secret of conquest over circumstances, the secret of health, harmony, or wholeness, was no small part of the work of Christ. . . . He states as clearly as may be that He has given us the principle, and leaves us to apply it in all its innumerable and so far inconceivable ramifications.'

SPIRIT PHOTOGRAPHY ADMITTED.

Professor Charles Richet, in his inaugural address to the Society for Psychical Research, caused some surprise by stating that he did not consider that unquestionably genuine spirit photographs existed. In the October number of 'The Annals of Psychical Science' the Professor commences an account of the materialisation phenomena lately witnessed by him at the residence of General and Madame Noël, Villa Carmen, Algiers, and it is intimated that in the November number photographs of the materialised form will be given.

These are not 'spirit photographs' in the strict sense of the word; but in the same number Colonel Albert de Rochas describes three photographs, which are given as illustrations, in which a spirit form is seen along with the person or persons photographed. The Colonel refers to the doubts which have arisen respecting the genuineness of spirit photographs, seeing that they can be manufactured; but adds:—

'The imitation of a phenomenon does not prevent that phenomenon from having existed; I will even say that it is a strong presumption in favour of its reality, for only models are imitated. Therefore it is very important to make known every case of spirit photography presenting serious guarantees of authenticity. Such is the one I am now laying before the readers of "Annals." It comes from an earnest, worthy man whom I knew personally, and whose family is connected with my own.'

It is curious that in each of the three photographs given, the shadowy figure resembles the sitter, but with differences which indicate that it is not a copy or 'faked' image; in the case most fully considered the figure was dressed in a shroud, and it was regarded as a premonition of death; Colonel de Rochas does not know what became of the sitter.

MR. FRED. EASTHOPE, of the Spiritual Institute, 95, Westmorland-road, Newcastle-on-Tyne, writes us some particulars of the detection of Mr. Michael Chambers in fraudulently imitating materialisations. As we have already stated in 'LIGHT' of April 22nd last, we are not disposed to report séances 'at which due precaution seems to us not to have been taken to prevent not only the possibility, but even the suspicion, of fraud'; and we therefore refer any of our readers who may desire particulars to Mr. Fred. Easthope himself.

'WHY DID THE WATCH STOP?'

A copy of 'LIGHT,' of October 7th has reached me with the above question. I can only reply according to my belief, or theory, as I have no scientific nor demonstrable basis to work upon.

These things happened which, placed with many other unexplainable experiences that have occurred during my life, convince me that the intricacies and subtleties of existence are not all on the surface, or capable of being tested even by the most astute investigator.

Personally I am satisfied, from my own experiences, that spirit, or life, is as much beyond mortal tests as is the condition of Mars to the telescope, or living organisms to the microscope. When the scientists are able to explain *authoritatively* the cause and order of the solar system, the regularity of the seasons, the beginnings of creation, or even the secrets contained in a blade of grass, they may be able to explain why my watch stopped. Frankly, I cannot.

My conviction, however, is that humanity is in constant touch with unseen intelligences, and that repeated evidences are given to most people of an existence beyond the grave; likewise that spirits, guardians, or dæmons (to use the Socratic meaning) do at crises proclaim their existence and powers. That these powers are limited, and the methods adopted are, at times, eccentric, if not seemingly reasonless and useless, may be due to the obstructions of earth life and our own lack of knowledge, as well as to our present fleshly limitations. It would appear easier to use a *voilà* than a watch, and yet such may not be the case. We now consider commonplaces what would have startled our ancestors greatly, such as wireless telegraphy, &c.

But whilst fully believing in the existence of spirits and a future life, I am of opinion that indiscriminate and reckless trafficking, *i.e.*, the offering of one's will to the control of such unseen intelligences, is much more dangerous to humanity than being enslaved by a hypnotist. For example, if these intelligences do exist, then they have this advantage over flesh-blinded mortals—they can see us while *they* are invisible to us. If there are good spirits, the reasonable conclusion is that there are also bad and irresponsible spirits. No wise man would care to leave his house door open for chance angels to enter, if also thieves and murderers were about. Would it not be even more foolish to open his mind and free will without due precautions? As yet the risks seem too great, the precautions too uncertain, and the results, *as yet*, too unsatisfactory to be trusted implicitly. A bad possessor might incite the controlled mind to murder; an irresponsible control may easily lead to the madhouse. I, therefore, prefer to leave these occult problems unsolved rather than risk such a martyrdom.

HUME NISBET.

Quisiana, Ladye Bay, Clevedon, Somerset.

AN INSUFFICIENT CLUE.

The 'Revue Spirite,' for October, relates a case in which the spirit of a man who had mysteriously disappeared, and whose body was found on a mountain several months afterwards, gave to a circle of Spiritualists a clue which was not sufficiently definite to enable the body to be found, although the details given were afterwards found to be correct.

It appears that on October 5th, 1904, a young Danish doctor left his hotel at Aix-les-Bains for a bicycle excursion and never returned. On the 26th of the same month a Spiritualist circle, the members of which live at Geneva but spend the summer at Aix-les-Bains, received a communication by raps, saying that the doctor was lying dead in a hole under a precipice on the Revard, a mountain near Aix, near a building used as a shelter for sheep during rain. Two more messages were given by automatic writing, with further details, and the urgent request that the police should be informed. A search was accordingly made, but without result, as the mountain is extensive and precipices numerous. Eight months afterwards, in May, 1905, the body was found by a countryman in a place corresponding with the description given to the circle by raps and writing.

PROFESSOR RICHEL ON THE OCCULT WORLD.

Professor Charles Richet has written a copyright article for 'Potentia,' which also appears in the 'Standard' for October 9th, on the relation of science to that occult world which it is now 'trying to fathom.' He recognises that 'the popular tradition was not, on the whole, deceived. The occult world exists.'

Speaking of materialisations under test conditions, he has a sharp rap at those who calmly suggest that the investigator has been deceived, retorting that the real credulousness is 'not ours, but that of the critic who cannot see that all our care and attention are given precisely to the elimination of fraud.'

As to survival, Professor Richet thinks that we are far from having obtained clear and indisputable proof of a future life; we can only observe and record facts:—

'We have not yet got the laws of the occult. We are not masters of the accidents of which we are spectators. It is probable that the world is much more complex than our limited senses and science can teach us, and that there exist relations we do not suspect between events that seem to us far asunder.'

Professor Richet condemns the 'Spiritualist theory' by representing Spiritualists as explaining every phenomenon,—

'by the omnipotence of spirits, a kind of *dei ex machina*, souls of the dead, which act upon matter, make themselves recognised by the living, and can write by their hands, materialise and dematerialise in phantoms, divine the future, and know the past. Their simple teaching can be summarised in a word—"Spirits of the dead are capable of doing everything."

We thought Professor Richet knew better. All we assert as to the power of spirits is that they can, under certain conditions which we are unable precisely to define, do many things that we cannot, but this only means that, to use the Professor's own words, 'there exist relations we do not suspect between events that seem far asunder.'

THE ADVENT OF MODERN SPIRITUALISM.

A plain, straightforward narrative of the events from which Spiritualism has sprung has been compiled by Mr. Thomas Olman Todd, past President of the British Spiritualists' Lyceum Union, and published by the Keystone Press, of Sunderland, under the title of 'Hydesville: The Story of the Rochester Knockings, which proclaimed the Advent of Modern Spiritualism.' (Price 1s. 9d. post free.)

Although, as stated in the preface, these were by no means the first systematic manifestations of spirit power (such as the disturbances at Tedworth, 1661-1663, and at Epworth Parsonage, 1716-1717), yet previous observers had stopped short of the actual discovery of conscious intelligence behind the manifestations. The present narrative is mainly a condensation of Mrs. Emma Hardinge Britten's account of the Fox family in her book on 'Modern American Spiritualism,' and it has been prepared at the suggestion of Mrs. Britten herself, as appears from a letter from her which is printed in this little volume.

The frontispiece contains portraits of John D. Fox, his wife and three daughters, and a view of the little wooden homestead at Hydesville; a portrait of Kate Fox, the youngest daughter, is also given separately, and on a pretty coloured design are inscribed the words 'It can see as well as hear'—words which, gleefully uttered by the child Kate Fox, marked the recognition of a conscious Intelligence causing the raps.

Powers of second sight and prevision had been observed in members of the Fox family, and there had also been disturbances in the same house before Mr. Fox went to live in it, and footsteps of a man were heard traversing the house all night by two families who successively resided there. About January, 1848, the noises, which had commenced in the previous month, assumed the form of knockings in the bedroom or in the cellar beneath, and in February they became so distinct and continuous that the repose of the family was broken night after night; also contact of a hand and the pulling of bedclothes were felt.

It was on Friday, March 31st, 1848, that Kate Fox, then

a child nine years old, called out 'Here, Mr. Split-foot, do as I do,' and found that the spirit responded by imitating the number of knocks made by her. She then made motions with her finger and thumb, without noise, and the number of these motions was rapped by the spirit. On this she announced her discovery, with the sure intuition of childhood, in the words already quoted: 'Only look, mother; it can see as well as hear.'

From this moment communication with the spirit world may be said to have been established. It was immediately found that intelligent and truthful replies could be obtained to questions, and the power of mediumship was established by the observation that the 'spirits seemed to select or require the presence of the two younger girls for the production of the sounds, and although these had been made without them, it was clear that they became more powerful in the presence of Kate.'

Of course these weird occurrences raised a storm of opprobrium from the orthodox, and the Fox family, though fervent Methodists, were subject to a 'rain of persecution from all quarters. Old friends looked coldly on them, and strangers circulated the most atrocious slanders at their expense.' 'The records of these persecutions and slanders abound with disgraceful and painful incidents which, whilst being disgraceful to the persons responsible for their propagation, redound with full credit to the honour and integrity of the mediums selected by the spirit world to be the forerunners of a new dispensation.'

'PRIG OR PHARISEE?'

The 'Westminster Gazette,' referring to what it calls 'the "Daily News's" daily woeful question,' picks out the following from among the replies on the subject of 'What is Wrong?':—

'My father is seventy-two years of age. I am thirty-eight. We have each, during these years, always exercised the following "causes" towards our neighbour: Love, patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity.'

'May I commend a trial of above causes to those of our fellow-creatures who, not appropriating them, are, by natural law, maintaining the existing "wrong"? "Right" must unerringly follow.'

The 'Westminster Gazette' comments on it thus:—

'Before, however, we can give judgment in this case we should like to hear the evidence of—the neighbour! N.B.—The letter was signed with a pseudonym, which was neither PRIG nor PHARISEE.'

But why should the writer be either a prig or a Pharisee? The essence of priggism, as of Phariseism, is that 'all their works they do to be seen of men'; whereas the 'causes' or attitude described by the writer in the 'Daily News,' may well be adopted naturally and unostentatiously, as part of the daily life and 'conversation'; they are influences that are felt rather than seen; they are spiritual causes rather than outward actions, although they are the bases of action.

We think that the writer has well described the rules of conduct that should be the proof of a living Spiritualism, manifest not only in our researches in the séance-room but in our whole lives and conduct towards our fellow-beings.

DECEASE OF MR. C. W. PEARCE.

Our good friend, Mr. C. W. Pearce, formerly of London, passed away on Wednesday, the 11th inst., at his residence, 'Nithsdale,' Langside, Glasgow, at the age of sixty-five, leaving a widow and grown-up family, to whom we extend our sincere sympathy. For many years Mr. Pearce had been an ardent Spiritualist, and, lately, a devoted admirer of Thomas Lake Harris, whom he entertained during Mr. Harris's recent visit to Great Britain.

ETHER 'BELIEVED' TO EXIST.

'Seeing is believing' we are sometimes told, and Spiritualists are often blamed for believing that spirits exist although no one has ever yet seen or touched a spirit with mortal eye or hand. 'Credulous,' 'foolish,' 'unscientific,' are a few of the choice epithets which have been liberally bestowed upon us for declaring our belief in the reality of the unseen. We are prompted to draw attention to this fact by the perusal of the following statements regarding ether, which appeared recently in the 'Electrical World and Engineer,' of New York:—

'As to the real nature of the ether, we are as much in the dark as ever. The universal ether has never possessed any experimental right to exist. No one has ever yet seen, felt, or tasted it. It is probably correct to say that there is not a single observation or recorded experiment which brings the ether home to our senses as ether. Nevertheless, we all believe that it exists, because our minds cannot grasp action across a void, and in order to make our mental conceptions work, we are obliged to create a something out of nothing.'

This is frank and explicit, and shows that the physicist is driven to realise the existence of the ether by otherwise unaccountable phenomena. In like manner the Spiritualist recognises the presence of spirit intelligences by their phenomenal manifestations, and in so doing he acts in accordance with scientific precedent.

LETTERS TO THE EDITOR.

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

'The Story of a Manuscript.'

SIR,—We saw Mr. Frederic Thurstan's statement published in 'LIGHT,' of August 26th, in reference to the piracy of 'A Wanderer in the Spirit Lands.' So far as we are concerned we had the full permission of the author, and she was delighted with the fact that we published it in this country. For three months she was a guest at my home and we frequently talked the matter over.

If you will kindly insert this in your paper in order to set matters right I shall be greatly obliged. I have distributed about ten thousand copies of that book, and in order to do that have sunk nearly five hundred dollars, so you can realise the great work I have done. I am sending out tons upon tons of premium books for a little less than cost price. The first edition of the 'Wanderer' weighed about five tons.

J. R. FRANCIS,

Editor of 'The Progressive Thinker.'

Chicago, Ill., U. S. A.

Mental Telegraphy and Prayer.

SIR,—One evening recently, whilst sitting at my own fireside reading, I suddenly heard a call for help, mentally, from a niece, whose name I heard given. She seemed to be in great trouble, connected in some way with a man. I also heard the name of 'Fanté,' a spirit guide of mine. My paper fell on my knees; I closed my eyes and offered up a prayer to God that He would help my niece in her time of need. I also appealed to 'Fanté' to go to her assistance. I felt very strongly moved, but after a little while I began to feel a great calm come over me, as though 'all was well.' I made a note of the date, time, &c., in my pocket-book, as I felt sure there would be a sequel. A few days afterwards, when writing to my niece, who lives about nine miles away, I mentioned the matter and asked whether anything particular had occurred to account for my experience. In reply she said, 'At the time you mention I was praying most earnestly for your welfare and thanking God for having caused you and "Fanté" to help me along spiritually, and whilst so engaged an evil spirit came and whispered in my ear that I had not forgiven a man who I considered had greatly wronged me, and the struggle was terrible. It was then that I prayed to God and called on you and "Fanté" to help me to overcome the bad influence and enable me to say, "Forgive us our trespasses, as we forgive them that trespass against us"; and when I had finished I felt "the peace of God which passeth understanding," and realised fully the meaning of "Ask and ye shall receive," for my call had been heard and my prayer answered, and I knew that your ever-ready ear had heard and your heart had responded to my cry for help.'

W. MONTAGUE WARD.

Mansfield.

THE GUIDING 'VOICE.'—'In the decision of momentous questions, rectitude of heart is a far surer guarantee of wisdom than power of intellect. When the unselfish purpose is ready to obey, the supernatural illumination is never wanting.'—F. W. FARRAR.

A New Book on True Health.

SIR,—I wish to recommend to readers of 'LIGHT' who are interested in the subject of spiritual healing an admirable book just published by Mr. Wellby under the title, 'Some Better Thing for Us' (by A. S. L. Price 3s. 6d. net).

Those who value sobriety of thought, and who recognise that fervent conviction and strong enthusiasm are quite compatible with the exercise of balanced judgment and common-sense, will welcome this little book by a writer who combines these most desirable qualities.

The book is written with directness and simplicity, but also with the literary style of a cultured mind; and this adds grace to the contents which will win for the ideas a more ready acceptance. What those ideas are is indicated by the headings of the chapters: 'Faith—A Practical Matter'; 'Fear—Its True Function'; 'Error in Thought, and Its Dangers'; 'The Law which Gendereth to Bondage'; 'Object Lessons in Christ's Methods of Healing,' &c., &c.

It is an eminently practical book.

H. A. DALLAS.

[Our correspondent will see that we have a full review of this book on another page.—Ed. 'LIGHT']

'A. J. Davis and Vaccination.'

SIR,—Having myself come to the conclusion that the evidence against the efficacy of vaccination was overwhelming, I had the curiosity to write to A. J. Davis two years ago with the view of getting a reply to the very question now put by 'W. S. H.' His reply was that he found vaccination efficacious in his practice, but that this was due to the fact that it acted as a sort of charm, not to any specific property of the vaccine lymph. He also considered that it should be voluntary. If his apparent success be a fact, and not the result of the usual medical *post hoc* system of logic, it is strange that faith should have been such a complete failure in the rest of the world's practice. At all events, to keep up this faith would necessitate the support of a false dogma, and the infliction on the community of a useless, costly, and vexatious law such as the so-called voluntary Act now in force in England, and all this because Davis thinks that it has succeeded in his own hands!

M. KELLY, M.A., M.D.,
Major R.A.M.C. (Retired).

Switzerland.

'The Spirits of Animals.'

SIR,—Madame Bianca Unorna, referring to my letter of September 16th, in 'LIGHT,' asks what authority I have for supposing the spirit of a little bird ever will disintegrate. I do regard spirit as eternal and indestructible, and believe that every spark which has been enshrined in a material form is destined to incarnate again and again, in ever higher organisms, but as regards the lower grades of life (I do not use the term in an invidious sense, by lower I mean only as yet in a primitive stage), I think it probable—in accordance with reason—that the spirit spark which has animated a very elementary class of organism will not have an individually progressive existence, because, in fact, it is not yet individualised, but if I may use the expression, will develop *en masse*, will re-dissolve in the crucible of Nature, and be prepared to take on higher forms. Otherwise we are bound in consistency to believe that every insect has been launched on a career of individual progress. I am a firm believer in the doctrine of evolution and progress, and do not doubt that not only every human being is destined to advance higher and higher through eternity, but that we have progressed upwards to our present stage during past countless ages, through each kingdom of Nature—the mineral, vegetable, animal. Nowhere have I met with this grand doctrine so briefly and forcibly stated as in a spirit communication, recorded by Lady Caithness as having been given in French at a séance to two lady inquirers. It is to be found in 'Old Truths in a New Light':—

'Le gaz se minéralise,
Le minéral se végétalise,
Le végétal s'animalise,
L'animal se humanise,
L'homme se divinise.'

These lines sum up the whole great doctrine of evolution in few words, for which reason I quote them.

To return to our immediate question, the spirits of animals. A little bird which has been petted develops a certain individuality, but it is individualised in a very limited degree; I cannot therefore expect for it prolonged continuity of life as a spirit-bird, after leaving the body. Without having the least sympathy with those Eastern theorists alluded to by Madame

Unorna, or believing that man can under any circumstances be capable of imparting a human soul, I suppose most of us admit that intelligent animals, much associated with human beings, are greatly helped onwards by our friendship and companionship. How differentiated in character dogs become! A dog has his own character, as much, often, as a man has. Yet the psychic teaching I have received indicates that even for them existence on leaving the body, in at all similar form as of old, is but temporary, longer or shorter as may be; and it is during that interval on the astral plane that spirits of pet dogs are sometimes able to manifest themselves to the friends they left on earth. To my mind it is far pleasanter for those who loved him to believe that the spirit of a favourite dog, often truly noble and beautiful, will remain not permanently unchanged, but will speedily take on a more convenient form; the human will probably be his next stage, in which the fine qualities cramped by the limitations of an animal organisation would find fuller scope for development.

As your correspondent gives her name and address, I am quite willing to give her mine.

E. P. LAYE.

Dunottar, Chandler's Ford, Hants.

Are 'Amulets' Safe?

SIR,—I am deeply interested in the article in 'LIGHT' for September 30th, on 'Metaphysical Medicine,' and I should much like to know if the wearing of amulets to cure chronic and serious complaints is legitimate and safe. 'F. S.' seems to say that 'colours, sounds, perfumes, planets, elementary and mythical beings, the Pagans, Gnostic and Christian hierarchies, &c.,' are all used in the study of this amulet cure; and the amulet is 'consecrated.' Will 'F. S.' explain the meaning of this, or can any of your readers throw light on it? I have always understood that elementary beings are dangerous, and an amulet that would be strong enough to cure disease might throw the patient under their obsessing influence. But as I do not understand the method I may be wrong. It would be a great blessing to be relieved of a serious complaint which drugs do not seem to cure. I should be grateful for any light on this subject.

A READER OF 'LIGHT' FOR TWENTY-FIVE YEARS.

Spiritualist Fund of Benevolence.

SIR,—I beg to acknowledge, in your hospitable columns, the receipt of the following sums on behalf of my committee. The two amounts which demand special attention are those forwarded by Mrs. Thompson (Accrington) and Mr. John Adams, president of the National Union. The tea party effort organised by the lady mentioned is worthy of emulation, and we trust other supporters will take a leaf out of her book; while the collection taken by the London Union is another good example which I trust may be followed by many. It is unnecessary to say that the fund is deserving. Will all friends of suffering mediums kindly remember them and their needs?

WILL PHILLIPS,

22, Bellot-street.

Hon. Sec.

Cheetham-hill, Manchester.

Amounts received during September: Mrs. Maskery, 5s.; James Lingford, 5s.; Mr. Colbeck, Huddersfield, 10s.; per Mr. A. E. Bentley, 2s.; Mrs. M. Thompson, £3 7s.; Mr. Jno. Adams, £1 4s.; H. E. Yerburg, 'in memory of my dear friend, Thos. Everitt,' £1 1s. Total, £6 14s.

AN ASSORTMENT OF EPIGRAMS.—Mr. R. Dimsdale Stocker's little publication, 'Whispers from Within, or Epigrams of Experience' (Glaisher, 57, Wigmore-street), consists of a 'choice derangement of epitaphs,' divided into sections, on Truth, Love, Wisdom, Philosophy, Faith, &c., and affording much mental grist that is sometimes a little hard in the grinding, so that thought is required in dealing with the numerous paradoxes and apparent contradictions. In fact, Mr. Stocker himself says, 'My philosophy is too wide not to embrace many contradictions.' He stands up for spirituality, which 'means perpetual growth and expansion, and an infinite capacity for the reception of that which is endless and eternal'; but he has some rather pointless hints at certain phases of Spiritualism, as when he says that 'Some of our spiritistic friends seem to forget that while life may end in another sphere of existence, it assuredly begins in the present,' which appears to us to be a three-fold inaccuracy. But he admits that 'the supreme fact which Spiritualism has been instrumental in emphasising is that the Being is not the body, the man is not merely the flesh vesture which he temporarily assumes and which we too often mistake for him.'

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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Smith addressed a good audience on 'Development.' On Sunday next, at 11 a.m., a discussion will take place, and at 7 p.m., Mr. Savage will give an address. On Thursday, at 8 p.m., investigators' séance.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Messrs. Jones and Hewitt gave interesting addresses, and Mrs. Jones and Mr. L. Harris spoke under spirit influence. On Sunday next, at 7 p.m., an address on 'The Four-headed River,' with recitation by Miss Chatterton, and a solo by Miss Bird.—A. C. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, after a short reading, gave answers to nine written questions, the control dealing with them at some length in a masterly manner, greatly delighting his hearers. Mr. F. Spriggs officiated as chairman. On Sunday next, at 7 p.m., Mr. G. H. Bibbings, trance address. Doors open at 6.30.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Saturday last an enjoyable social gathering was held. On Sunday Mr. G. H. Harris gave a splendid address on 'The Importance of Life.' On Monday Mr. Paul Preyss lectured on 'Cranial Psychology,' with illustrations. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Fielder. On Monday next, at 8 p.m., Mr. Savage, psychometry.—H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last our vice-president, Mr. H. A. Gatter, delivered an impressive trance address and Mrs. Imison gave successful clairvoyant descriptions. Speaker on Sunday next, Mr. H. Boddington. On Tuesday, October 24th, at 7.45 p.m., at King's Hall, Hackney, Mr. John Lobb, Mr. Peters and Mrs. Place-Veary. Adolf Beck, Esq., chairman.—N. RIST.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last a good circle was held, and in the evening the platform was ably occupied by Miss Maltby and Mrs. Curry. On Sunday next, trance addresses by Mr. E. W. Wallis, at 11.15 a.m., on 'The Gifts and Graces of the Spirit,' and at 7 p.m. on 'Future Life Problems Considered.' Hall open on Thursdays, from 3 to 5 p.m., for inquirers.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Porter gave an address on 'Mediumship,' and advice to beginners in Spiritualism; her clairvoyant descriptions were well recognised. At the after-circle Mrs. Atkins gave good clairvoyant descriptions. On Sunday next, Mr. Burton, speaker, and Mrs. Atkins, clairvoyante. Mrs. Atkins will hold circles on Mondays, beginning on the 23rd inst., at 8 p.m., prompt, for the society's benefit; fee, 6d. Thursdays, circle at 8 p.m.—W. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday, October 8th, and Wednesday, the 11th, Mr. G. H. Bibbings conducted our third anniversary services. On Monday, the 9th, after a social tea, good addresses were delivered by Messrs. Picton, Frost, R. Boddington, Imison, Roberts; Mrs. Roberts and Miss Porter. On Sunday last Mrs. A. Boddington gave an earnest address on 'The Idealism of Spiritualism.' On Sunday next, at 7 p.m., Mrs. Effie Bathe on 'The Hope of Heaven.' On Wednesday, October 25th, at 8 p.m., Mr. E. W. Wallis on 'The Spirit's Life.'—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—At the Thursday circle remarkable tests were given. On Sunday last Mr. H. Boddington gave a stirring address on 'Personal Responsibility, Retribution, and Compensation.' Our conversation on the 10th inst. was visited by representatives of many societies, including Mr. Thurstan, of the London Spiritualist Alliance, and Mr. J. Adams, president of the National Spiritualist Union. Our thanks are especially due to Mesdames Hall, Kirkness, Kell, Lavender, Jackson, and Dayton, and Mr. Lavender for their excellent musical programme; also to Mlle. Estelle (palmiste), 'Stella' (seeress), and Mrs. Boddington (clairvoyante) in the borderland departments. On Sunday next, at 11.15 a.m., open circle; at 11.30 a.m., Lyceum; at 7 p.m., prompt, service. On Thursday, at 8.15 p.m., psychometry and clairvoyance; silver collection.—H. Y.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD.—On Sunday last Miss Violet Burton's control gave an excellent address on 'The Holy Life,' which was much enjoyed by all. At the after-circle good clairvoyant descriptions were given by Mrs. Besan and Mrs. Vaughan.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Walker's able trance address on 'Where is the Spirit World?' was followed by good clairvoyant descriptions.—J. P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a fine trance address on 'Christian Faith and the After Life.' A good circle followed.—L.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, the 10th inst., Mr. George Spriggs related some of his remarkable clairvoyant experiences and demonstrated that 'Facts are Stranger than Fiction.'—H. H.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. J. Gordon delivered a scholarly address on 'The Inspiration of the Bible,' and answered questions from the audience. Mr. G. W. Lear ably presided.—W. H. S.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Green's splendid address on 'Karma,' was much appreciated. Mr. H. J. Abel presided. Mr. G. Twidle conducted the after-circle.—A. J.

LEAMINGTON.—On Tuesday, the 10th inst., Miss Russell gave an address on 'The Rationale of Spiritualism' in Archdeacon Colley's Hall Parlour, Leamington, to a sympathetic audience, many of whom were inquirers into the subject.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last, after an inspiring address, Mr. G. Tayler Gwinn answered questions. Miss F. Woodrow pleasingly rendered a solo.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Mosberg read an excellent paper entitled 'Answers to Scoffers,' and an interesting debate followed. In the evening Mr. J. Conolley gave an inspiring address on 'Sowing and Reaping.'—N. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last, at our public circle, many clairvoyant descriptions and messages were given. In the evening Mr. W. E. Long's splendid address on 'Where are the Dead?' delighted a large audience.—S. C.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On the 13th inst. successful clairvoyant descriptions were given by Mrs. Podmore. On Sunday last Mr. Boddington gave an excellent address and replied intelligently to a number of questions. A successful circle followed.—P.

LIVERPOOL.—DAULBY HALL.—On Sunday morning last Mr. John Lobb spoke in his well-known style, on 'The Living Dead: What they say about this and the Spirit World,' giving homely and lifelike instances in proof of spirit presence. In the evening a crowded audience listened attentively to his wonderful 'talks' on 'What I have seen and heard.'—G. C.

PLYMOUTH.—Oddfellows' Hall, Morley-street.—On the 11th and 13th grand meetings were held. On the 15th Professor Le Cras gave a good address, 'Is Christianity of to-day true Christianity?' An anthem was finely rendered by the choir. Mrs. Hawkins gave good clairvoyant descriptions to a large and appreciative audience.—C.—*Grenville-road Mission*—On Sunday last Mr. J. Evans gave an instructive address on 'Our Place in the Universe,' and Mrs. Evans gave good clairvoyant descriptions.

BRADFORD SPIRITUALIST ALLIANCE.—WESTGATE NEW HALL.—On Tuesday, October 10th, at our annual general meeting, the secretaries were able to record a successful year. Mr. Holdsworth was elected president; Mr. Samuel Northrop, corresponding secretary; and Mr. W. Gush, financial secretary. On Sunday morning last Mr. Bowen, Mr. J. Northrop, and Mr. Gush's control gave good addresses. In the evening Mr. Will Phillips gave a fine address on 'The Tendencies of Spiritualism.'—N.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last an address by Mr. Binstead was followed by discussion. In the afternoon a large and successful circle was conducted by Mrs. Wiseman. In the evening Mr. Robert King gave an instructive address on 'The Occult Significance of Colours,' which was much appreciated. On Sunday, the 8th inst., Mr. H. Belsted, the president, said that, with a view to placing the church on a clearly understood basis, he had been asked 'to draw up a simple declaration of principles on which they were all agreed.' He then proceeded to read a statement of principles which was afterwards adopted by the members and ordered to be inserted in the church register.

DUNDEE.—GREENLAW PLACE, CLEPINGTON-ROAD.—On the 8th and 10th inst. Mr. J. Macbeth Bain addressed interested meetings on 'Experiences with the Unseen World' and 'Spiritual Healing,' the result being that a school of healing was formed. Office-bearers and committee were elected, and arrangements are being made for carrying on the work. Mr. Bain was cordially thanked for his valuable and gratuitous services. We have also had a successful first visit from Mrs. F. Roberts, of Leicester.—J. M.