

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER IS, THAT MANIFESTS ITSELF IN LIGHT.'—Foucault.

No. 1,295.—VOL. XXV. [Registered as] SATURDAY, NOVEMBER 4, 1905. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We hope that all who decide for cremation will carry it through with sense and consistency. We hear too frequently of cases where the dust is collected and preserved, or even buried in the graveyard with a funeral service! It is really but a little removed from the ludicrous. In the case of Irving's 'remains,' interred in 'The Abbey,' sentiment, for the moment, disguised the theatrical pretending and folly of it. What sense can there be in it? The handful or two of dust, after cremation, has about it absolutely nothing characteristic of the deceased. It is mere dry dust.

The subject of Prayer is very intimately connected with Spiritualism: and upon that subject Spiritualism is likely to shine with increasing light. It might almost be said that it gives, for the first time, a comprehensible explanation of prayer as 'the communion of saints,' or as a mode of obtaining help from the Unseen. 'Prayer to God alone' is the accepted phrase, and it need not be criticised, much less assailed, but it has never been comprehensible, for the idea of an omnipresent personality is not comprehensible. But prayer to God, responded to by His unseen children and messengers, is perfectly comprehensible. Hence the influence of Spiritualism upon prayer.

This really underlies the late utterance of Dr. Theodore B. Hyslop, at the British Medical Association:—

As one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.

Upon this, 'The Outlook' remarks:—

Medieval superstition, connecting medical art with magic supposed to be learned from evil spirits, used the proverb, 'Ubi duo medici, tres atheni.' In some quarters this stigma is not yet entirely effaced, and medical men are perhaps not fully free of responsibility for whatever of it lingers. On the background of such a history Dr. Hyslop's testimony before an audience of specialists is highly significant of the trend of scientific thought away from materialistic conceptions of mind and of religion.

Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the immemorial faith of religion, that

there is a place for prayer in the very nature of things. Not only does he find this place to be foremost among restorative agents: but of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it 'embodies the most healthy and preservative development of our social forces.' Among the many notable utterances in which science is now evincing herself to be the handmaid of religion, these, the most recent, are as memorable as any.

We have received a curious little booklet, an 'Intercession Paper,' issued by 'The Confraternity of the Blessed Sacrament of the Body and Blood of Christ.' The Paper is a tacit recognition of the potency of united Suggestion, and is so far good. But we are afraid that the working out is childishly crude. Intercessions, for instance, are asked for a Wesleyan, a Unitarian, 'one lapsed into Spiritualism,' and a cook. The little Paper does not tell us what ails the cook, though we gather that her need is a 'spiritual one.' We gladly send out a good thought towards our troubled sister.

As for the Unitarian, we are afraid that all such as he are past praying for. But the Wesleyan!—what is the matter with the Wesleyan? Alas, we are afraid that this 'Confraternity' is narrow enough to hold that a Wesleyan, as such, is a strayed sheep.

As for 'one lapsed into Spiritualism,' we can only offer our thanks on behalf of our unknown brother or sister:—thanks, that is to say, for good wishes; only we cannot see why intercession is specially required for one who has passed beyond faith to knowledge, and we certainly cannot see that this successful seeker has 'lapsed.' But it is a curious world we are living in.

Mr. J. S. Loveland, writing in 'The Light of Truth,' pushes into further prominence the importance of Hypnotic Suggestion from the Unseen, and on this earth-plane. We have been relying upon education, he says, but the education needed is an impossibility to multitudes of children:—

The struggle for existence is so terrible that thousands of children, instead of being in the school, are forced into the shops and factories, compelled to toil early and late to eke out a living for themselves and others. This condition must be essentially changed before the true method of education can be carried out to perfection. In a limited way very much may be done, but it will be little more than a demonstration of the correctness of the method. It will uplift a few thousand, but millions are in need.

Mr. Loveland thinks that Spiritualism has arrived, at a critical moment, to meet the need, through the 'countless thousands of mediumistic persons' who are 'influenced by the hypnotic power of spirits.' He holds that the first great suggestion of continued existence is and will be potent in helping to make clear the desirability of improvement in our earth life, as the beginning of a mighty march on. Moreover,

just in proportion as the masses realise the imperative necessity of social reconstruction in order to secure human happiness here and a good beginning of the future life, will the suggestion of universal brotherhood become stronger and stronger. The suggested ideas become realities, and they find themselves brothers almost before they are aware of the change, and are

working for the other man's welfare the same as for their own. The ideals of the cultured hypnotist become realities in the consciousness of the many, and work out in practical life. The idea of brotherhood ceases to be a theory, it becomes as real as life itself. And as Spiritualists embody the very essence of hypnotic influence, which is the basic fact (mediumship) of their system, they should be the leaders in the work of social reconstruction. The spirit world is seeking to lead them and sustain them in the noble work. And I venture to affirm that if the main body would follow that lead, and energetically exert their hypnotic influence in suggesting the idea of brotherhood and the necessity of reconstructing our social and governmental conditions, there would soon occur more powerful manifestations than we have ever witnessed in the past. It is said that, in the olden times, the wondering heathen exclaimed, 'See, how those Christians love each other.' If the modern heathen could see the Spiritualists loving each other as did the ancient Christians, the reconstruction would go on with augmenting power, and the reign of altruism would soon be complete.

There is a steady stream of indications that Judaism is adapting itself to modern ideas: and this seems specially true of the United States where, on occasions, Jews and Gentiles meet in the Synagogue for worship. One such case is reported from Pittsburg when Rabbi J. Leonard Levy, D.D., preached on 'The Gospel of Common Sense,' and said, in concluding his discourse:—

Week after week I have enjoyed the happy sight of Jew and non-Jew worshipping at the shrine of the one only God, and I take comfort in the thought that the scene which greets me here is only an emblem, a forecast of the day when there shall be neither Jew nor non-Jew, when all shall be of Israel, when all shall announce it as their conviction that there is but one God and that all men are His children, when all shall be willing to serve one another through Divine Service consecrated in the name of a common Father; when all shall seek to uplift and to bless others. That day is coming, even in staid, old, conservative Pittsburg and Alleghany, as elsewhere. Men are using their brains. Common-sense is asserting itself. The day is not far off when, even in the strongholds of orthodoxy, there will come the broader faith which will obliterate barriers and establish, among men of all creeds and colours, a universal brotherhood grounded in perfect faith in the common Father of all.

An exquisite Discourse, by Robert Collyer, has found its way to our table. It was spoken in New York, and its text is 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' The Master's saying is very real to this preacher of musical thought. I see, he says, the gracious look he casts on those who hear him,

and still note the emphasis he hides in the word, 'Let *your* light shine'; and it is as if he had said to them what he would say to us: You will go home from hearing this word of mine to your fishing and farming, your vines and olives and flocks of sheep or your business in the town over yonder, because, for the most of you, this is all you can do, or ever will do, while you live on the earth. And so the truth I would tell you is this: that you can let your light so shine there, on the land or in the water, in your homes and in the business you have to mind, that you may live and pay your way like honest men and true and good women; and there shall be a divine worth in it for the world you live in, and for all time to come, so that the word shall be said to you when your work is over, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.' Very little you may be able to do, as you think of it, beyond what you must take hold of to-day and to-morrow, and the kindly and neighbourly service which comes with the day by day. But this world and your life, these are in our Father's hands as surely as the innermost and the uttermost heavens are. While you serve Him, then, as surely as the angels of the presence which stand about the throne, so 'let your light shine before men, that they may see your good work, and glorify your Father which is in heaven.'

It is all very beautiful, very tender, and very true.

An advertisement in another page will probably interest many of our readers. It announces that Mr. J. Page Hopps intends to give a series of special Sunday evening

Lectures, at Little Portland-street Chapel, during November, on 'Modern Thoughts about a Future Life.' The Series commences with an appeal for personal freedom of thought, passes on to 'Evidences for a Future Life' and to the questions, 'Heaven and Hell. Where are they? and what are they?' and ends with the piquant topic of 'Exits from Hell.'

SPIRITUAL PRAYERS.

(From many shrines.)

Great Spirit; who and what art thou? This has been asked by Thy children ever since Thou didst inspire them with breath and light and reason. Who and what art Thou? Is not this the first questioning of the lips of infancy, and the last dream of dying age? and yet we appear but for a moment on the plane of existence, coming we know not whence, passing we know not whither. And yet we seek to comprehend Thee who art for ever and ever. O our Father, for Thou art ours, our Father in heaven, teach us in our darkness to trust Thee, to number up Thy wondrous ways, and strive to imitate Thee. O great Spirit, as Thou hast given life to the rolling worlds, and breath and being and thought to the creatures that inhabit them, give to all Thy children light and guidance, that those who know Thee not, and those who strive to find Thee, either in the shining worlds above, or in the starry flowers beneath—in the consciousness of their own souls, or in the dim light of revelation of past ages—that all who seek for Thee, and all who lean on Thee, may know Thee as their father and their friend, their safety and their strength, now and for evermore.

SPIRITUALISM AND THE PUBLIC PRESS.

We understand that the clairvoyants, Mr. Von Bourg, Mrs. Paulet, Mr. and Mrs. Ronald Brailey, and others who have been investigating the Merstham case with Dr. A. Wallace, of Harley-street, Rear-Admiral Osborne Moore, and a representative of the 'Pall Mall Gazette,' have got what they believe to be the whole story of the tragedy, and it now only remains for the police to adopt wise and strong measures for the whole mystery to be solved. As Dr. Wallace remarked at Harrow the other night, the clairvoyants have traced the crime to a secret admirer of Miss Money's. The name of the man has been given in symbolic form, and it is stated that he received in the struggle in the railway carriage an injury to his finger, which left for some days after the tragedy a suppurating wound. It will be interesting to know whether this fact can be verified.

We have had so often to call attention to the careless and slipshod fashion in which many papers deal with occult subjects, that we should like to offer the 'Pall Mall Gazette' the best thanks of those who are engaged in the difficult work of psychical research, not only for undertaking a clairvoyant investigation and giving it fair play, but also for the sympathy and knowledge with which all the articles that have been published on the subject have been treated. It is an interesting sign of the times and of the growing interest in the occult, for a paper like the 'Pall Mall Gazette' to devote so much attention to the subject.

MEDIÆVAL MYSTICISM.

An eager and interested audience assembled on the evening of October 24th, at the Queen-square Club, Bloomsbury, to hear Mrs. Cunninghame Graham discourse on 'The Science of To-morrow and Mediæval Mysticism.' The lecturer, after leading her hearers along what she termed the 'rediscoveries' of modern science, proceeded in an eloquent address to urge the recognition by all who desired to appreciate the value of the spiritual life, of the actuality of personality or thought-influence which undoubtedly was carried in unbroken line along the ages. The chair was taken by Mr. Cunninghame Graham.

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 16TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. DR. COBB

ON

'The Church of the Future—a Spiritual Forecast.'

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. 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 Mr. Ronald Braley on Tuesday next, the 7th inst., and on the 14th, 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, November 9th, 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, November 16th, and on the 30th. 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, November 10th, 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.'

THE FATE OF ANDRÉE.

A Norwegian correspondent, Herr H. Storjohann, of 23 (iii) Raadhugaden, Christiania, sends us an account of some 'communications' from the late Swedish explorer, Andrée, who perished with his companions in an attempt to reach the North Pole by balloon, in July, 1897. These communications were given by means of automatic writing, through a medium who was only slightly acquainted with the language (Swedish) in which they were written. Herr Storjohann encloses, also, a photograph of Andrée, with his autograph, and this latter bears considerable resemblance to the signature given by automatic writing through the medium, who had never seen Andrée's handwriting.

Our readers will remember the circumstances under which Solomon August Andrée, an engineer, who had had considerable experience in Arctic exploration and balloon ascents, fitted out an expedition with the help of Dr. Alfred Nobel, the King of Sweden, and Baron Oscar Dickson. His companions were Professor Strindberg, of the University of Stockholm, and an engineer named Frænkel. They made the ascent from Spitzbergen on July 11th, 1897, and nothing further was heard of them with the exception of two messages dropped in floating buoys during the first two days of their journey, and a message by carrier pigeon let loose on the third day, none of which gave any clue to their ultimate fate.

The medium through whom the communications were given writes semi-automatically, that is, she feels the impulse which is communicated to her hand, and knows, but does not consciously influence, what is written. The portion of a message, bearing Andrée's signature, which has been sent to us, is in good Swedish, although here and there the Norwegian spelling is used.

Herr Storjohann gives the following account of the receipt of the communications:—

'The first communication was spontaneous; the medium had never given a thought to Andrée, of this I am sure. On April 11th, 1901, she was sitting alone writing a letter to a friend when suddenly the handwriting changed and she wrote the following words in broken Swedish: "I see séances take place in this house; I am Andrée, I will come back and write more." Some days later, on our regular séance night, he was the first to give indication of his presence, mentioning that our guide had permitted him to make use of the medium. The communications extended over several séances, the language and handwriting becoming more characteristic.

'About the voyage not much could be said. The trip lasted from July 11th, at 2.30 p.m., until July 14th, at half-past eight in the morning, which was the last moment at which Andrée and his companions exchanged words. Towards the morning of the 14th a terrible gust of wind caused the balloon to ascend to a tremendous height; the air got gradually thinner and colder, respiration became more difficult, and the supply of oxygen for inhalation was used up. Andrée and his companions perished from cold and starvation.

'He mentions two buoys thrown out on the 11th and 12th of July, and the pigeon let loose on the 13th, which coincides exactly with the discoveries made, of which neither I nor the medium knew anything at the time of writing the communication.

'Later on he brought his comrades Frænkel and Strindberg, who corroborated Andrée's statements; so far as they were

able to judge they must have reached the ninetieth degree ; they had tried in vain to find the remains of the balloon.'

Through the introduction of Princess Karadja, a near relative of Herr Fränkel's paid a visit to Herr Storjohann on March 11th, 1902. This relative 'was not disinclined to believe in spirit communication,' and the result was that:—

'Not only through writing but also trance (a very good lady trance medium had sometimes taken part in our séances) she had not the least doubt as to Fränkel's identity ; it was a perfect test of stern reality, and made the lady a staunch Spiritualist.'

With regard to evidence of identity, Herr Storjohann says that he 'has not the least doubt,' especially after comparing the written signature with one which he found in a collection of autographs, two years after the communications had been received. He also sent a few lines of the automatic writing to a psychometrist, Mr. Mühlenbruch, of Oakland, California, and received a description which accords well with the known character of Andréé, but does not in the least refer to the medium. The psychometrical delineation stated that:—

'These lines are written by a person who has a very strong force of volition, yet refuses to be led by intuitional impressions. This person is very set, and endowed with a strong self-individualisation ; once his mind is made up to a thing, he will do it, no matter what the consequences may be ; he is very set, yet if once understood he would be found to be worth his weight in gold.'

We can only say that these communications accord in many respects with the known facts. As regards the fate of the explorers, they add little to what has been inferred ; the opinion that they reached the ninetieth degree (the Pole) is of course only a surmise, even when expressed by a spirit ; and with regard to a doubt as to the reference to oxygen, Herr Storjohann gives reasons for believing that Andréé would not have omitted to take a supply with him, as he had already experimented as to its effects.

MATERIALISATIONS WITH MR. ELDRÉD.

We have received from Mrs. Cansick, of Whitley Bay, an elaborate description—far too long for insertion in 'LIGHT'—of a séance held at Clowne, on September 10th last, with Mr. Eldred as medium. After detailing the precautions that were adopted to render fraud impossible, which appear to have been perfectly satisfactory, Mrs. Cansick states that all the manifestations occurred in a good light, and that she accepted the invitation of one of the spirit forms to accompany him into the cabinet. He placed her in a corner, drew the curtains together, and then exclaiming 'Look !' stretched his arm upward and, with a sharp movement, caught in his hand, from apparent nothingness, a small materialised light about the size of a two-shilling piece, which he placed upon Mrs. Cansick's hand. Repeating the process, he produced a second and larger light, about the size of a five-shilling piece. These lights, which were warm and smooth, round and light, and higher in the centre than at the edges, glowed with a beautiful white lustre. Taking the lights from Mrs. Cansick's hand, the 'form' said to her, 'Do this,' and passed the lights down and up slowly, all over Mr. Eldred, who, Mrs. Cansick says, 'was seated in the arm-chair, looking deadly pale and limp. He seemed to be shrunken all over and deeply entranced.' She could see him very plainly and distinctly by means of the materialised lights. Mrs. Cansick, having again received the lights, used them under the supervision of the spirit, in the same manner as he had done, and applied every test she could think of to make herself positively certain. The spirit said, 'There is no deception here, no room to doubt ; examine him again' ; and when she had done so he asked her 'Are you quite sure ?' and she replied 'Yes.'

The spirit, who was known as 'Mr. B.,' then drew the curtains back to their full extent and showed Mr. Eldred in the chair, Mrs. Cansick by his side with the glowing spirit-lights on her outstretched hands, and the spirit standing by her side—all three being thus visible to the sitters at the same

time. After Mrs. Cansick had returned to her place in the circle, the spirit, who had been out among the sitters showing some flowers, went to the front of the cabinet and asked them all to watch him. He then lifted his robe from the floor and dematerialised upwards. He stood straight up and the drapery vanished to his waist. He shook the drapery above with a slow waving motion, and it dropped gracefully to his feet. He then lifted it again and, says Mrs. Cansick, 'we saw but empty space.' Again the drapery descended and shortly afterwards his foot and ankle were visible. Later, he said, 'Watch me,' and after he had said 'God bless you all,' he bent his head and very slowly dematerialised down to the floor, and, 'the spirit man who a moment before had been walking about talking to us, and exhibiting the wonderful power of the spirits in dematerialising and materialising before us, was gone as completely as though he had not been present at all.'

Various other manifestations occurred, among them being the appearance of a little girl, who advanced a short distance out of the cabinet and bowed and smiled, and afterwards a frail, slight lady also appeared, and one of the sitters, Miss D., carefully examined the features of the spirit and recognised her as her mother. They kissed and embraced each other and when the spirit mother retired into the cabinet the daughter shed tears of joy and happiness. Shortly afterwards, Miss D.'s father came from the cabinet and talked with her. He bared his arm and held it out for his daughter's inspection, but she failed to understand this action until after the séance, when she recollected that he had had a crucifix tattooed upon it in earth life. Another form, that of a spirit friend known to Mrs. Cansick as 'The Doctor,' whom she had frequently seen clairvoyantly, and who is one of her 'guides,' made his presence known and spoke to her and her son, in a voice that was audible to all the sitters.

The report of this séance is signed by Mrs. Cansick and six other sitters, who declare it to be a 'true representation' of what occurred.

A PREDICTION FULFILLED.

A thoroughly reliable correspondent writes:—

'I was present at a séance held on September 17th, at the house of a friend in St. Margaret's-road, Oxford,—the company comprising three ladies and two gentlemen. We communicated by means of a row of the twenty-six letters of the alphabet, the spirit impelling a glass, on which the hands of two sitters were placed, to the several letters required to spell the message. The spirit was an Indian, and the glass was so directed as to give the following communication: "Ultimatum, Turkey, Fleet soon." On our asking the spirit for a date, he said "In about twenty days," and in answer to a further question he replied that the ultimatum would be sent to Turkey through England's initiative. When twenty days had elapsed and we had seen no confirmation of the message, we put it down as one of the frequent séance failures, but what was our surprise when we saw, almost immediately afterwards, the telegram in the daily papers—"Ultimatum to Turkey! Fleet Demonstration to follow!" And I subsequently found that the "Times" of October 9th, had stated that the Powers had decided to coerce Turkey,—just twenty days after the prediction.'

THE ORIGIN OF DARK SÉANCES.—In a control utterance through Mrs. Conant-Henderson, on the occasion of the farewell reception to Mr. Morse at that lady's rooms in Boston, there occurred a curious reference to meetings in the dark which seems to throw some light on the origin of dark séances, and suggests a possible reason why phenomena which used in the early days of Spiritualism to be produced in the light are now, by force of habit, considered to require the cover of darkness. The words used were, as reported in the 'Progressive Thinker': 'It is nothing to be a Spiritualist to-day, if you are decent and honest. It is not as it used to be years ago, when our messengers used to be locked into rooms and lights turned down. Why? For fear some person from the sidewalk would see the light and think we were holding a séance. It is not [now] necessary to lower the lights and crowd in at the back doors, afraid lest our neighbours should know where we go.' If this be the only reason for holding séances in the dark, it is a custom 'more honoured in the breach than in the observance.'

TWO REAPPEARANCES.

BY 'AN OLD CORRESPONDENT.'

During the long period over which my investigations into occult phenomena have extended, one of the best and most convincing messages was one automatically written about the year 1890, by our clairvoyante, purporting to emanate from a Dr. W., who was at one time in the Indian army, but who had been invalidated home, and who, though in very uncertain health, married in the early seventies a young lady of our acquaintance. The marriage only lasted about a year, as Dr. W. again fell into bad health and passed on. His widow continued to visit us for some time, but about two years after her husband's demise left this country and went to the State of New York, where she had relatives. In about a year she returned for a period of six months, and then went back to America. Some months later we learned that she had married again, a person named L.—a very extraordinary marriage, and one which, though perhaps legal in America, would not have been allowed in this country. My wife had one letter from her after this union, to which she did not reply on account of the marriage just mentioned, and thenceforward all communication ceased. In 1890, as I have said, a message was written by our clairvoyante, purporting to come from Dr. W. and containing very strong evidence of identity. In it he referred to his wife's second marriage, which he strongly denounced, and attributed it entirely to mercenary motives. Since then no communication came from that source until about a year ago, when a message purporting to be from the lady (who stated that she had now passed on) was written automatically; but as it was somewhat illegible and incoherent, I paid little heed to it beyond observing that the heading gave the maiden name of this person when she lived near us in the sixties.

On the evening of October 11th last, I was informed by the clairvoyante that she had been visited the preceding night, in her room, by a female spirit, who was, however, not very strong or coherent. The name of this person was printed in large letters near the face as 'L.' This personage made two remarks which went far to convince me of her identity. (1) She said 'M.' (my wife's Christian name) would have nothing to say to her now. (2) She stated that for the greater part of her life she had lived at C—. The first statement may be quite true; at all events all communication between them on earth had stopped since the second marriage; and if they have met in the other sphere I greatly doubt if it would be renewed there. But the second statement, as to the place in which she lived in America, is quite accurate, and was known only to my wife and self, as, after the receipt of the letter announcing the second marriage at C—, and which occurred when the clairvoyante was little more than an infant, all mention of this person in the household ceased, and in process of time she had become quite forgotten by my wife and self. My recollection of the place C— was, however, very clear and distinct.

The second case was to me very convincing. Time and again persons with whom I have been associated professionally, or otherwise, have come back to me very soon after transition, and this is another instance of it. I bade good bye to a professional gentleman of seventy-five years of age on July 14th. He was going abroad for a holiday, and arranged to see me in the last week of August. I had two letters from him, in the second of which he told me he had to undergo an operation, but expected to be home in September. He died abroad on August 4th, and I discovered thereafter that he had made a will in which he had bequeathed all his money to the person with whom he had resided when abroad, and who was in no way related to him by blood. This person, in my judgment and that of his friends, had exercised a strong influence over his life, and many of us were extremely sorry to hear of this destination of a considerable fortune to one recipient. On the evening of October 10th, my daughter informed me she had seen an old man in her room the preceding night, with his name printed in the air over his head. This was the name of my late friend.

Her description of him was quite accurate, particularly his hair, which was always rather unkempt. She also informed me that she felt by the sensations experienced when in his proximity, that he had died of some stomach or intestinal trouble. This was quite accurate. This old man then informed her that since passing on he had discovered, and deeply deplored, the great mistake he had made in giving away his money to the person who has got it. He also informed my daughter that owing to his demise his assistant, whose name he gave, had been deprived of his holidays, which was quite accurate.

Now it may be said that the medium knew all these matters from conversation in the household. That is not so; as (1) I was living in the country when all these events occurred, and the medium was in town. (2) She had never seen my departed friend, knew nothing of his testamentary disposition, or of the person thereby benefited, and she certainly never think she knew of his demise even, and she certainly never heard of his clerk or the loss of his holidays.

I have tried, but ineffectually, to get a photograph of this gentleman, but none exists. When in earth life he was a very solitary person, lived by himself, took his meals in a restaurant, and though he had many 'cronies,' was extremely reticent regarding his affairs.

I have little doubt that as he belonged to the same profession as myself, some of my other legal brethren who have frequently communicated with me since transition have helped him to return to the medium and give her evidence of identity and survival, for my further conviction (if this were necessary) of the reality of the spirit world, and of the return of those we have known here when incarnate.

 'SORROWING LONDON.'

Under the heading 'Sunday Mornings in London,' a representative of the 'Daily News' reported, on Monday, October 30th, his visit to Little Portland-street Chapel and his impressions of the good work which the Rev. John Page Hopps is doing there. Although the congregation was not large he was told that 'there is a marked and steady improvement.' He says:—

'The service was curiously calm and quiet, yet every exercise was pervaded with a spirit of deep devotion. Away from the roar of Regent-street traffic, hardly a sound disturbed the service of prayer or broke upon the quiet of the morning's worship. The grave, subdued tones of the minister were quite in keeping with the sacred hush of the sanctuary, and from beginning to end the service was one to uplift and strengthen the soul. . . . With elbows pressed hard on pulpit cushion, and hand supporting chin, he talked of the "sorrows of London" with easy, natural inflexion of voice and with scarcely a raised accent. His denunciation of injustice hardly created a responsive quiver. His bitter epigram made no sting. But when it was all done, and you began to think over again of the preacher's utterances, you began to feel the rasp and tingle of unwelcome truth, and all the horror of the sweltering and crawling life of men and women in the abyss swept over you.

'This is one of the triumphs of preaching. To drill the facts of life into your mind and heart so that you cannot forget them is the function of the true prophet.

'It was a sermon of great appropriateness to Citizen Sunday. The only drawback was that there were not more citizens present to hear it.'

MR. J. J. MORSE.—Since the last issue of 'LIGHT' was published we have received a letter in which the writer says: 'If not too late, perhaps you will not mind adding "F. W. L." 21s., for which I enclose a cheque, to help in raising the amount to £100.' Another correspondent (Mrs. Russell) has also sent 10s., which makes the total amount received for this fund £76 4s.

'THIS YEAR'S "REAL" GHOST STORIES.'—On Saturday last the 'Daily Mail' devoted considerable space under this heading to a number of 'mysterious warnings and appearances reported from all quarters of the world,' most, if not all, of which have already appeared in 'LIGHT,' and in three instances due acknowledgment of this journal is made. These accounts are given without comment of any kind, and their publication in this way by a popular daily paper is surely a 'sign of the times.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 4th, 1905.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had by post on the following terms:—Twelve months, 10s.; six months, 5s. 5d. Payments to be made in advance. United States, 2dol. 70c. To France, 13 francs 86 centimes.

Obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT and Co., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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A NOTABLE LIFE.

II.

Dr. Wallace's insight into Spiritualism, as we have seen, does not end in a speculation or a theory. It influences character; it opens the eyes to what is interesting in our fellow-men; it enlarges the view, and sheds over all the light of a glorious hope. It does more. In his case, it clearly modified his 'Darwinian' view of the origin of man. As to this, he says:—

On this great problem, the belief and teaching of Darwin was, that man's whole nature—physical, mental, intellectual and moral—was developed from the lower animals by means of the same laws of variation and survival; and, as a consequence of this belief, that there was no difference in kind between man's nature and animal nature, but only one of degree. My view, on the other hand, was, and is, that there is a difference in kind, intellectually and morally, between man and other animals; and that, while his body was undoubtedly developed by the continuous modification of some ancestral animal form, some different agency, analogous to that which first produced organic life, and then originated consciousness, came into play in order to develop the higher intellectual and spiritual nature of man.

In this passage, some originating and directing power in and from what we know as 'the spirit world' is undoubtedly indicated: and, if we once grant the existence of that world, it is perfectly easy to pass on to the belief that the slight and subtle changes which lie at the back of variations may be due to directing agencies which work from 'beyond the veil.'

In another but similar direction, Dr. Wallace's Spiritualism has practical issues. Referring to events in his life which determined his career, he says:—

All this may have been pure chance, as I long thought it was, but of late years I am more inclined to Hamlet's belief, when he said,—

'There's a divinity that shapes our ends,
Rough-hew them how we will.'

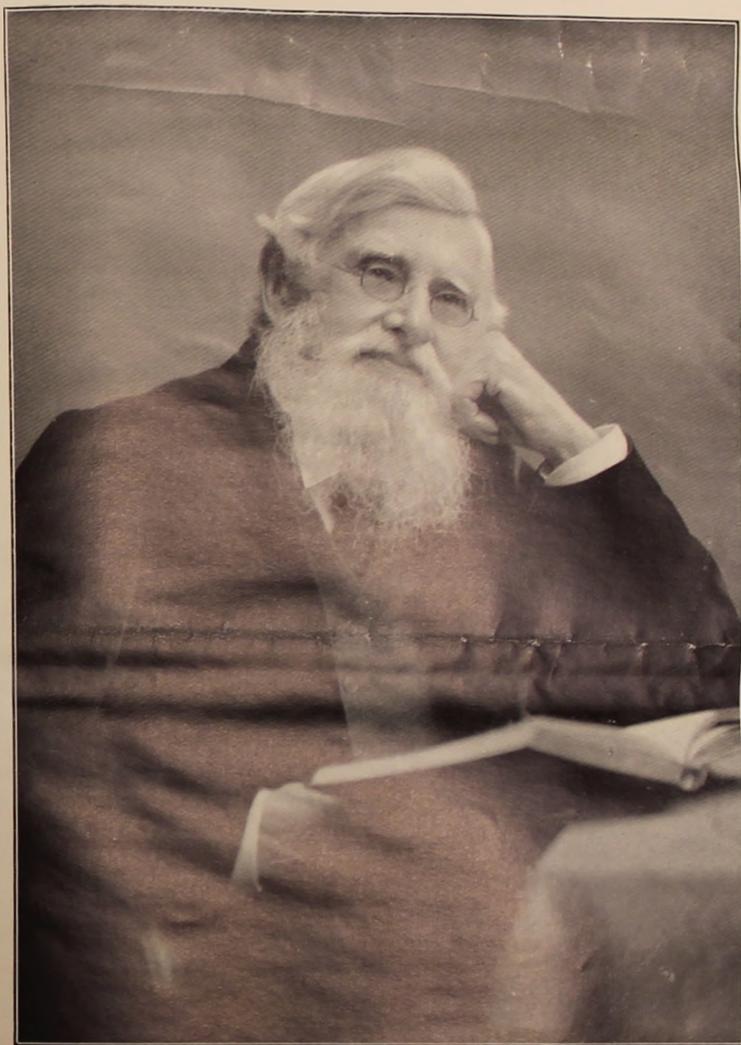
Of course, I do not adopt the view that each man's life, in all its details, is guided by the Deity for His special ends. That would be, indeed, to make us all conscious automata, puppets in the hands of an all-powerful destiny. But, as I shall show later on, I have good reason for the belief that, just as our own personal influence and expressed or unseen guidance is a factor in the life and conduct of our children, and even of some of our friends and acquaintances, so we are surrounded by a host of unseen friends and relatives who have gone before us, and who have certain limited powers of influencing, and even, in particular cases, almost of determining, the actions of living persons, and may thus in a great variety of indirect ways modify the circumstances and character of any one or more individuals in whom they are specially interested.

A good deal of the Chapters on Spiritualism turns upon the opposition of scientific men, and many instances are given of their childish conduct with regard to it. Dr. Wallace's own path was through Mesmerism to Spiritualism. Early in life he found that he had considerable mesmeric power, and that he could produce all the chief phenomena on some of his patients: and he found something else,—that the almost universal opposition and misrepresentations of the medical profession 'were founded upon a combination of ignorance and prejudice.' Later on, he found the same thing was true of them in relation to Spiritualism. But he himself, hearing, during his travels in the East, of 'the strange doings of the Spiritualists in America and England,' regarded some of them as 'too wild and *outré* to be anything but the ravings of madmen.' Other happenings, however, appeared to be so well authenticated that, like a sensible man, he inquired into the matter when he had the opportunity. In this he took the course of an honest man of science. He got into communication with all the old guard,—S. C. Hall, C. Maurice Davies, Mrs. Catherine Berry, William Howitt, Miss Marshall, Mrs. Guppy, Professor de Morgan, Serjeant Cox, Cromwell Varley and others, and became convinced, and he can now say: 'I have reached my present standpoint by a long series of experiences under such varied and peculiar conditions as to render unbelief impossible.'

People can believe in things extraordinary only when there is a place for them in their existing 'fabric of thought'; and, when Dr. Wallace began his inquiry, the testimony of Spiritualists and the facts of Spiritualism did not fit in with his 'then existing fabric of thought.' He says:—

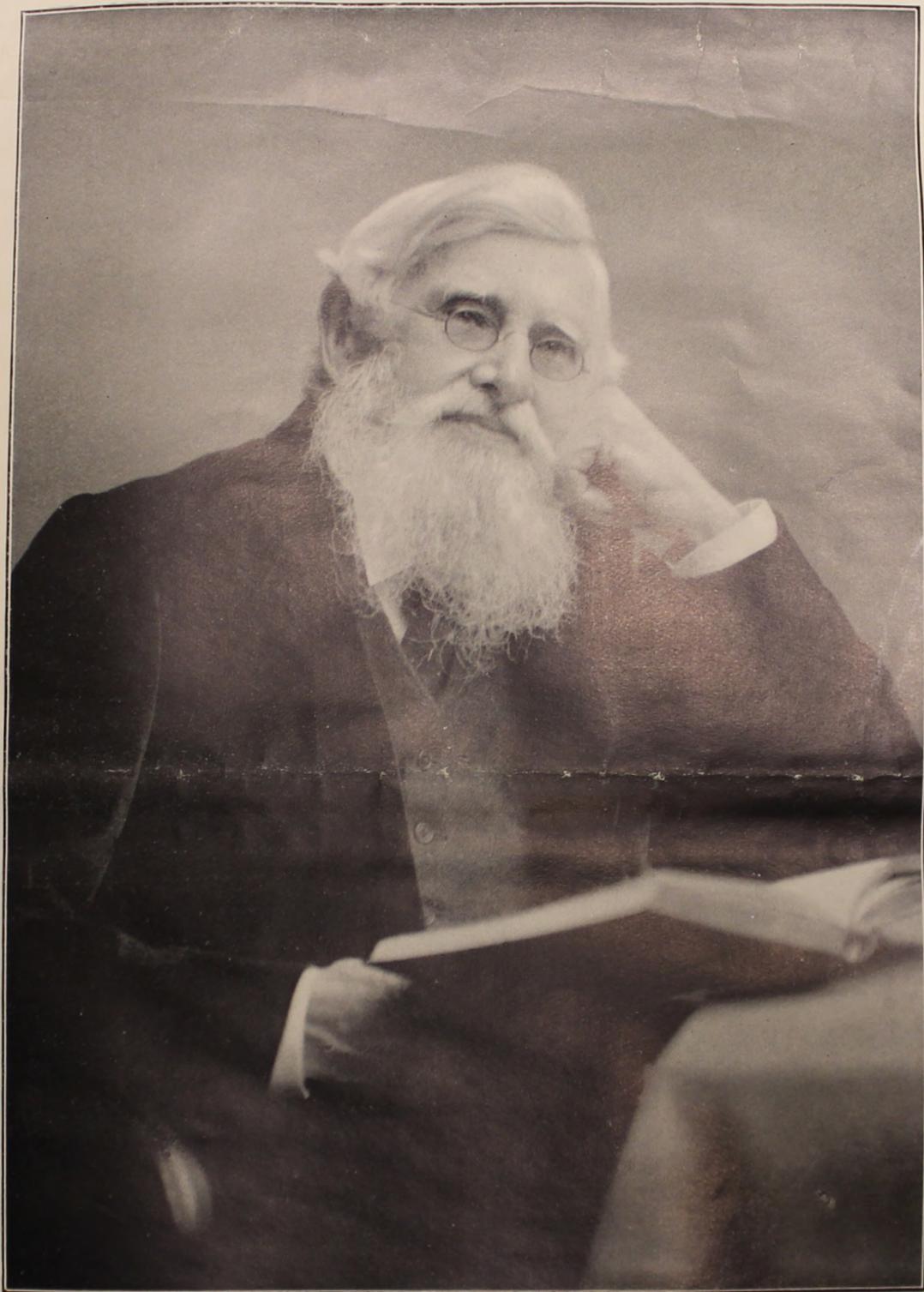
All my preconceptions, all my knowledge, all my belief in the supremacy of science and of natural law, were against the possibility of such phenomena. And even when, one by one, the facts were forced upon me without possibility of escape from them, still, as Sir David Brewster declared, after being at first astounded by the phenomena he saw with Mr. Home, 'spirit was the last thing I could give in to.' Every other possible solution was tried and rejected. Unknown laws of nature were found to be of no avail when there was always an unknown intelligence behind the phenomena—an intelligence that showed a human character and individuality, and an individuality which almost invariably claimed to be that of some person who had lived on earth, and who, in many cases, was able to prove his or her identity. Thus, little by little, a place was made in my fabric of thought, first for all such well-attested facts, and then, but more slowly, for the spiritualistic interpretation of them.

The behaviour of most of the men of science to whom Dr. Wallace introduced the subject was almost too petulantly unscientific for belief, and we need Dr. Wallace's emphatic personal testimony to secure that belief. He invited Dr. W. B. Carpenter to attend a séance with himself, his sister, and Miss Nichol. The results were poor. Dr. Wallace urged him to try again at least two or three times, but he never went again. As is well known, Tyndall and Huxley behaved with astonishing levity—and worse. Tyndall went once, at Dr. Wallace's invitation, behaved more like a schoolboy out for a lark than a sober inquirer, and never went again. Huxley did not attend at all, and simply chaffed Dr. Wallace about his 'worthy ghosts,' telling him that he was not disposed to issue a Commission of Lunacy against him. Mr. G. H. Lewes accepted an invitation to attend a series of séances but he never attended at all, and yet wrote to the 'Pall Mall Gazette,' making various accusations against mediums and Spiritualists. Dr. Wallace sent a reply to this which the editor declined to publish. Darwin had 'no time' to spare for it. John Stuart Mill excused himself on the strangely unscientific ground that he would find it very difficult to believe in Spiritualism 'on any evidence whatever,' and he added the tart and warm remark that he was in the habit



From a photo by Miss Chant, of Parkstone.

Alfred R. Wallace -



From a photo by Miss Chant, of Parkstone.

Alfred R. Wallace -

of very freely expressing this opinion whenever the subject was mentioned in his presence:—truly a very ardent and enthusiastic obscurantist on this subject! Dr. Wallace kindly lets him off with the suggestion that this prejudgment was 'very unphilosophical.' Sir David Brewster attended a séance with Mr. Home and afterwards contradicted himself very badly concerning what happened:—first expressing intense interest and practical conviction, and then, later, wriggling out of his first admissions. Samuel Butler, the author of 'Erewhon' and 'Life and Habit,' shrank with real or affected horror from the very idea of spirit intercourse. He wrote: 'I had a very dear friend once, whom I believed to be dying, and so did she. We discussed the question whether she could communicate with me after death. "Promise," I said, and very solemnly, "that if you find there *are* means of visiting me here on earth—that if you *can* send a message to me—you will never avail yourself of the means, nor let me hear from you when you are once departed." . . . If ever a spirit form takes to coming to me, I shall not be content with trying to grasp it, but, in the interest of science, I will shoot it.'

Dr. Wallace gives other instances of similar queer behaviour on the part of men who passed for philosophers: but these will suffice. And yet people quote the world of science as against us, and refer us to it!

SIGNS OF THE TIMES.

'Canst thou by searching find out God?' How often the question has been quoted in a negative sense! It is not the 'agnostic' alone who has thus appropriated it. Those who are most ready to affirm that God has revealed Himself by the orthodox channels of religion, will hesitate often to admit that the searcher for truth in the domains of science or philosophy may, along such lines of inquiry, discover God. But the Master laid down no such limitations. He said, 'Seek and ye shall find'; or, as in the recently discovered 'Logia,' 'Let not him that seeks cease until he finds, and when he finds he shall be astonished.' God has infinitely various ways of making men aware of Him. The superficial mind will surely miss Him, however orthodox the rut in which it runs; but the earnest seeker who patiently and persistently lifts every stone on the path of life, and cleaves every twig of the great tree of Being, will undoubtedly find Him, who is the All-Permeating Life. 'Raise the stone and there thou shalt find me, cleave the wood and there am I.'

Three articles in the October number of the 'Hibbert Journal' suggest these reflections; the first is called 'Mechanism and Morals,' by Dr. Ward, Professor of Mental Philosophy in the University of Cambridge; the second, 'Life,' by Sir Oliver Lodge; the third, 'Thought and Force,' by Dean Ovenden, D.D. There is a kind of unity running through these three articles; starting from different points all three lead to one conclusion. All seem to answer the question, 'Canst thou by searching find out God?' and to answer it in the affirmative.

The first is a fine bit of close philosophic reasoning. Towards the close the writer points out that the most recent discoveries in connection with the constitution of matter support a pan-psychist view of the theory of evolution, and 'seem likely to have an ultimate effect on science the precise opposite of that which it exercised at first. That was a levelling down, this will be a levelling up. At first it seemed as if man were only to be linked with the ape, now it would seem that the atom, if a reality at all, may be linked with man.'

The view which Dr. Ward takes of the physical universe is altogether spiritual. He suggests that all matter

is living, in the sense that all matter, from the lowliest monad up to man, is the expression of Mind force. To him 'the world of minds is verily the real world and mechanism only its outward appearance.' He claims that scientists cannot tell us that the actual world is necessarily mechanical; all that seems like mechanism may be only the habitual activities of sentient lives. Judging by our own experience we know that what was at first the result of spontaneous effort becomes, by constant repetition, automatic and mechanical. 'Assuming prime atoms to be real beings at all, they are, according to the pan-psychist, to be regarded as possessing some psychical properties and some individual peculiarities; thus the historical world is the whole world.'

Like a true philosopher, Dr. Ward, of course, does not dogmatically affirm; but the line of reasoning he pursues leads to 'a spiritualistic interpretation of the world that culminates in the notion of the Good.' And what is this but the discovery of God! For this notion of the Good is not a mere abstraction, but a Good which finds its self-expression through a real world, i.e., through a 'world of minds,' and, therefore, must itself be Mind.

Sir Oliver Lodge's short but impressive essay on 'Life' leads in the same direction, as the following quotation shows:—

'It [life] is dependent on matter for its phenomenal appearance; but otherwise I conceive that it is independent, that its essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary; and I conjecture that it is subject to a law of evolution—that a linear advance is open to it—whether in its phenomenal or in its occult state.'

He adds that this is the only theory which enables him 'to fit the known facts of ordinary vitality into a thinkable scheme.' To him, as to Dr. Ward, life pre-exists its manifestations in matter. 'The agents are first,' says Dr. Ward, 'and law in every sense, and evolution, are but second.'

'We do not know how to generate life' (writes Sir Oliver Lodge), 'without the action of antecedent life at present, though that may be a discovery lying ready for us in the future; but even if we did it would still be true (as I think) that the life was in some sense pre-existent, that it was not really created *de novo*, that it was brought into actual, practical everyday existence, doubtless, but that it had pre-existed in some sense too: being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return.'

He goes on to compare this return to that of a soldier to his native village, after having been developed by experience in some great war. 'The village is the richer for his presence, and his individuality or personality is not really lost; though to the eye of the world, which has no further need of it, it has practically ceased to be.'

In the third article Dr. Ovenden traces Force to Thought as its originating impulse, and he bases his claim to do so on human experience, and also on the following facts: 'It appears that the atoms of matter are in the last analysis, so far as we know, conglomerations of force arranged in various proportions in an order corresponding to the purely mental theory of numbers.' Now, 'Thought alone is capable of working out the theory of numbers. Arithmetic is essentially a mental process.' Hence we must conclude that a universe built upon the Periodic Law emanates from Mind. 'In the theory of numbers only do we find problems analogous to those involved in the Periodic Law' which is exhibited, as Professor Mendeleeff states, by the elements when arranged according to their atomic weights.

We should thankfully take note of these expressions of opinion, for they plainly indicate the deepening of spiritual perception; the quality and growth of the reading public

may be gauged by the quality of the writings that find acceptance in influential public journals.

It may be objected that over against such articles as these we find others, such as one in the July number of the 'Hibbert Journal,' by a recognised agnostic, Mr. Joseph McCabe. Are these also signs of the times? Assuredly they are. And in this connection it is most interesting to recall one passage in Mr. McCabe's article in which he states the final question at issue between those who believe in a spiritual interpretation of the universe and those who do not:—

'There remain the great questions whether this mechanical evolution of the universe needed intelligent control, and whether the mind of man stands out as imperishable amidst the wreck of worlds. These constitute the serious controversy of our time in the region of cosmic philosophy or science. These are the rocks that will divide the stream of higher scientific thought for long years to come. To many of us it seems that a concentration on these issues is as much to be desired as sympathy and mutual appreciation.'

It is noteworthy that when arguing that science has never found the slightest reason to suspect that vital force exists apart from matter, he adds in a parenthesis—"if we make an exception for the moment of psychical research.'

'Canst thou by searching find out God?' These articles, both those which adopt the spiritual view and those which do not, indicate that searchers after truth are approaching nearer to each other, as each faithfully follows up the clue which his reasoning seems to offer. The questions to be resolved seem to have reduced themselves to two. For those by whom the latter of the two questions, as stated above, can be answered affirmatively, the second cannot long remain unanswered. If it can be shown that 'the mind of man stands out imperishable amidst the wreck of worlds,' then we are fairly launched upon a spiritualistic interpretation of the universe which must 'culminate in the notion of *the God*.'

A CAUSTIC COMMENT.

Archdeacon Colley's lecture on Spiritualism, at Weymouth, seems to have created a mild sensation in America, and special reports of it were cabled to the leading newspapers in New York, Boston, and other cities. Referring to this fact, Miss Lillian Whiting, writing in the 'Banner of Light,' somewhat caustically observes:—

'It is a curious commentary on the Christian life of a Christian nation, in a Christian civilisation, that there was recently cabled across the ocean the statement that a minister of the Church of England believed, actually believed, in Immortality! . . . I could not but smile at the fact that a Christian minister's actual conviction of immortality! his personal belief that what he had preached all his life was really true! his personal belief that the very foundation of what his Church stood for, was an actual truth,—should be considered so remarkable, a thing so entirely in the nature of news, as to be cabled over the ocean and presented with appropriate headlines in a prominent place in one of the ablest American newspapers!'

UNION OF LONDON SPIRITUALISTS.—A Conference will be held at New Workman's Hall, Stratford, on November 5th. Speaker, at 3 p.m., Mr. Rand, and at 7 p.m., Messrs. Rand, Wright, and Frost will give addresses.

ADMIRAL TOGO'S ADDRESS TO THE SPIRITS.—A Press Association telegram states that at a grand Shinto service held on October 29th, at the Aoyama Cemetery, Tokio, Admiral Togo delivered an address to the spirits of the departed, eulogising their noble and gallant co-operation, which resulted in the sacrifice of their lives, and humbly praying for the repose of the spirits whose noble deeds so eminently contributed to the victory of their countrymen. While delivering the address the admiral was seen to be affected with the keenest emotion, in striking contrast to his impassive mien in the heat of battle. The ceremony was a most affecting one, calculated to leave a lasting impression on the minds of the thousands of sailors present.

PROFESSOR RICHEL AND METAPSYCHICAL RESEARCH.

We have received from Mr. Hudson Tuttle, Editor-at-large for the National Spiritualist Association of America, a lengthy reply to Mrs. L. J. Finch's defence of Professor Richet, on p. 374 of 'LIGHT.' This reply, we are informed, has been accidentally delayed, and owing to the lapse of time we are averse to re-opening the subject. Nevertheless, out of courtesy to Mr. Tuttle, we give the following brief summary of his letter:—

'I may or may not represent Spiritualism, but I have under spirit guidance "made a life-long study of the human organism," and of spiritual phenomena. I have read the works of Professor Richet and vivisectionists in general.

'The bitterness expressed is not that Spiritualists are intolerant, but because they deeply feel the incongruity of such a man placing himself at the head of a society which in any manner represents their belief. They will welcome his labour in gaining a knowledge of the subject, and earnestly pray that he may be converted into a missionary for the reform of his colleagues.

'If there is one thing more than another that Spiritualism represents it is kindness as opposed to cruelty. It opposes love to hate, sympathy to unconcern, and teaches that only by recognition of the rights and demands of the lowest as well as of the highest, does the mind become fully receptive to angelic influence.

'Spiritualists "are not satisfied with a great and worthy man" if that man habitually and continually fastens living animals to the dissecting table and, before gaping classes, cuts through quivering nerves.

'Dr. Leffingwell, a high authority, answers the question: Have these cruelties of vivisectionists in any single instance led to the discovery of a new remedy for disease? by saying, "They have not." Lawson Tait, one of the most eminent surgeons in Great Britain, said: "I do not believe that vivisection has helped the surgeon one bit, and I know that it has often led us astray."

'There are many eminent physicians who do not endorse the toxin and antitoxin theories, and regard the "millions of children" saved by the use of such means as myths. Several such cures have been heralded for tuberculosis and, after trial and the death of numberless unfortunate patients, have been pronounced failures.

'Fortunately Professor Richet does not want the society to be known as spiritual. He is not satisfied with "psychical"—he must have it changed to "metapsychical."

'It is not correct to say that Spiritualists do not understand and appreciate him. They do, most fully. Why then do they not huzza and throw up their hats? Because he ignores them and their cause. He is a "metapsychologist," not a Spiritualist.

'Though every scientific man in the world should declare otherwise, I would stand by the declaration that science has no niche in her temple for cruelty. It is a spirit which may be consonant with the investigation of "metapsychics," but not with Spiritualism.'

We think that enough has been said. It is not our business as Spiritualists to criticise the action of the Society for Psychical Research in the selection of its president. Mr. Tuttle's assumption that the society 'in any manner represents the belief' of Spiritualists would be disclaimed equally by Spiritualists and by the society itself. We, as Spiritualists, are convinced by the evidence we have received. The Society for Psychical Research is engaged in collecting and testing evidence which, in our opinion, will lead to all fair-minded investigators ultimately accepting Spiritualism as a scientifically demonstrated truth.

WE ARE ALL SPIRITUALISTS NOW.—In the course of his sermon to the sailors who had assembled in St. Paul's, on Monday, October 23rd, the Bishop of Stepney, after referring to the fact that Lord Nelson's body was buried in the cathedral, quietly remarked, 'I wonder if his spirit is with us now?'

SCIENTIFIC.—Writing in the 'Clarion,' Mr. A. Fletcher gives an appreciative review of Dr. A. R. Wallace's autobiography and says, regarding his views upon Spiritualism, 'His attitude on that subject seems to me to be more scientific than that of Huxley, Tyndall, and other scientists who ridiculed the spiritualistic phenomena without investigating them.'

MATTER AND SPIRIT.

I have been greatly interested in the articles by 'W.' in recent issues of 'LIGHT,' on 'Matter, Life, Spirit, and Evolution.'

It has always appeared to me that the fundamental difference between Spiritualism and Materialism as systems of philosophy is this: The materialist, in the last analysis, reduces all things to a perfectly continuous substance acted on fortuitously by force, and he regards the universe, both as a whole and in its parts, as an everlasting series of changes, blind and purposeless, due to the action of force on substance. All forms and their inter-relations (called phenomena) are to him mere haphazard occurrences which exist for a time like whirlpools in running streams, and which eventually, be they ever so persistent, dissolve and pass away again to nothingness. According to this materialistic view no centres, be they electrons, atoms, cells, plants, animals, men, or spirits, can possess any real permanence. All centres are whirlpools, caused always by the stress of forces external to themselves, and when that stress is removed the centre, whatever it be, dissolves and perishes.

The Spiritualist, however, in the last analysis, whilst admitting the existence of substance and force, maintains that there exists also an additional element, equally indestructible and everlasting, namely, Intelligence; and whilst substance may be said to be continuous, being what the ancients called 'the primal waters,' intelligence manifests in it in an infinite multitude of points or centres, and from each of these centres intelligence controls the action of force on substance; and it is because of the action of intelligence on force and substance that points or centres of activity are formed, be they electrons, atoms, cells, or what not.

Now I think the distinctive difference between Spiritualism and Materialism may be stated thus:—

The Spiritualist, to be consistent, must maintain that the identity of each centre of intelligence is always and everlastingly the same, and that its existence and permanence are not dependent on the stress of forces external to it, like a whirlpool in a stream.

Each centre of intelligence may be regarded as a fountain from an infinite source, whose existence and permanence are dependent on that source, and not upon any relation it may have with forces external to it. The Spiritualist must maintain the conservation of centres of intelligence, as well as the conservation of energy.

Again, whilst each and every centre of intelligence may be said to possess a distinctive and imperishable identity, the mode or the form of its manifestation, on the other hand, must be regarded as constantly changing—comparable to a flower, which at first is but a bud and afterwards opens out gradually into full bloom. A centre of intelligence may be at first only an electron; afterwards it may be said to enlarge and open out, according as its inherent powers find room for manifestation. It may then attract other electrons (or centres of intelligence still at the electron stage) by virtue of its superior or dominant powers. These form for it a body. It is the same centre of intelligence now as it was when it was an electron. Its identity relative to its source is the same, but in its outward manifestation it is changed, and now it has become the dominant and unifying principle of a system. It, together with its body of electrons, may now be termed an atom; as such it may attract its equals, namely, atoms which have developed on the same lines as itself, that is, atoms of the same element; and it may form a molecule, say, of oxygen, or it may attract atoms which have developed on other lines than those of itself, say, an atom of hydrogen, or of a metal. In course of time, and under certain favourable conditions, it may reach higher powers of manifestation, and inherent properties which it had before, but which could not previously become manifest, now come into play, and it becomes a physiological unit and gives rise to phenomena called life; it has the power, under favourable conditions, of attracting chemical atoms of certain kinds and of arranging them in a certain complex manner, and thus its body is composed

not only of electrons, but also of atoms; and it, with its body, constitutes a biological cell.

As a cell, at first it lives as a unit and forms unicellular kinds of life, but afterwards it attracts its equals and they attract it, and these together form a cell-colony.

In course of ages its powers enlarge and more of its inherent properties become manifest. It now organises cells and gradually forms them into layers and groups, producing different kinds of tissue.

Leaving the plant kingdom out of account for the sake of brevity, and also the lower forms of animal life, this self-same centre of intelligence may be said to gradually enlarge its powers of attraction over lower or less developed centres of intelligence, and they, with their complicated bodies similarly formed, are built up into an organism, which gradually becomes perfected, through its ascent into higher and higher forms, until Consciousness, another and deeper inherent power, makes itself manifest in our centre of intelligence; and at last, through a long process of development and the perfecting of the organism which it is capable of forming for itself, it eventually reaches the human stage of self-conscious intelligence.

Passing through the human stage the self-same centre of intelligence becomes an angel, and from being an angel it enters the rank of the Gods.

The human stage may be said to occupy the middle place. Below the human we see the astral and material, and above the human we reach to the spiritual and celestial.

It appears to me that what we call matter is due to the inter-relations of beings, or centres of intelligence, displayed during their rise from atom to man; whilst what we call spirit is due to the inter-relations of beings who have acquired superhuman powers and modes of life. Matter is simply substance and force as controlled by undeveloped forms of intelligent centres; whilst spirit is substance and force as manifested in the life and inter-relations of exalted forms of intelligent centres.

GEORGE COLE,

Ex-Resident Speaker at Portsmouth.

A NOBLE TRIBUTE TO A NOBLE MAN.

Mr. William Winter, the dramatic critic of the New York 'Tribune,' says of Sir Henry Irving:—

'In his character he combined great wisdom with great simplicity. His whole being was dominated by intellect, but his sympathy extended to every suffering creature upon earth, and in practical charity his munificence was boundless. In many ways he was a lonely man—isolated in part by mental supremacy, in part by temperament, and in part by circumstances of cruel personal experience—but he loved to make others happy, and he gazed with eyes of benevolence on all the wide pageantry and pathos of this mortal scene. No mind more noble, no heart more tender, no spirit more pure and gentle ever came into this world. Henry Irving lived to bless mankind, and in his death—which is a universal bereavement—he leaves an immortal memory of genius and goodness and an immortal example of all that is heroic and beautiful in the conduct of life.'

THE TREND OF MODERN MEDICINE.—'The Psycho-Therapeutic Journal' for October contains the report of Dr. Deane's retrospect of the year's progress, delivered at the opening of the winter lecture session of the Psycho-Therapeutic Society, on October 2nd. Dr. Deane showed that the medical profession was veering round, and in proof of this read a warning addressed to medical students in 1904, which recommended the pursuit of the profession on 'good old hospital lines,' because 'in these days of faith healing, of Christian Science falsely so-called, of hypnotism, of charlatanism of every kind, there are pitfalls into which a young practitioner may stumble.' In contrast to this, he quoted from an address delivered in 1905 by Dr. Maudsley, who said that 'a just conception of the subtleties of the forces at work in mental action, may inspire a more advised and methodical use of the resources of the mind to cure diseases of the body,' and admitted that 'patients falling into the hands of nature-curers, Christian Scientists, mesmerists, and the like faith-instilling persons, are sometimes cured when drugs have failed.' Dr. Deane gave reasons for thinking that the nerve-force studied by Dr. Joire is not identical either with the coloured emanations described by Dr. Stenson Hooker or with the N-rays.

IS SPIRITUALISM TRUE ?

The following letter to a friend has been handed to us by the writer, in the hope that it may prove useful to others besides the person to whom it was addressed :—

'You asked me, when we last met, whether I really believed that our departed friends could return and speak to us, or whether those who thus spoke were not entities of another kind who were able to personate our friends by means of what they could read in the astral light, in which the record of everything which has ever happened is stated to be preserved.

'I replied that this view implied a series of assumptions so complicated as to render it, if not altogether absurd, at least exceedingly improbable as compared with the plain and simple supposition that these communicants are what they profess to be. I pointed out that such an idea implied (1) that our friends, whose survival is not denied, were unable to communicate; (2) that these other entities were able to do so; (3) that they were banded in a huge conspiracy to deceive; (4) that the astral light and its records existed; (5) that these entities were able to read it; (6) that they could not only read in it the characters and mannerisms of our friends, but that they could imitate these so successfully as to deceive those who knew them best; and this without raising the further question as to why things had been so ordered that such a gigantic machinery of fraud had been placed at the disposal of irresponsible deceivers.

'I will now take up another side of the question and give my own deductions from careful consideration of all the evidence I have ever heard or read. In the first place, we must either take the evidence as we find it, or admit that there is nothing whatever to be known as to the spirit-side of Nature, and if we come to this conclusion we must sweep away the evidence of the occultists who tell us about elementals and astral shells and astral light, as well as the evidence of Spiritualists.

'If it be asserted that the evidence of these occultists is confirmed by the testimony of various observers, I reply, so is that offered by Spiritualists. We cannot, of course, expect that in a world vast enough to contain the surviving principles of all who have ever left this earth life, or ever will leave it, there should be uniformity of state and experience. But when we classify the experiences narrated, we find that there is a substantial agreement between the accounts given by those whose experience falls under the same category. For instance, there is a large class of spirits who appear to wander in darkness, not knowing where they are, at all events for some time after the change. There are others who, being awake to their immediate surroundings, are filled with vengeful thoughts against those who have injured them. There are others who seem to imagine that they are still going about their ordinary occupations on earth, or who keep closely in touch with affairs that formerly concerned them. Not to be tedious in this enumeration, I will pass on to say that there are others who appear to be engaged in a well-marked line of usefulness in the spirit spheres, either helping other spirits or returning to bring comfort to those still on earth. And some of these act as mediums through whom higher spirits still, more remote from earth conditions, can give counsel and spiritual guidance and encouragement, without, however, removing from us the due and necessary responsibility for our actions.

'I do not shut my eyes to the fact that among spirit communications there are many that bear evidence of mistakes, and also of wilful personation; but we need not go outside the range of human character to find error and deception. Taking the evidence as a whole, we find little, if anything, to indicate that these communicants have access to astral records, whether they exist or not; and among the communicating spirits we find many who have become so familiarly known to their mediums and other friends, and whose character has been under close observation for so long, that we are able to accept the testimony to their high character and perfect trustworthiness as we should accept similar testimony with regard to an earthly friend who had long been known to a person whose judgment we can rely on.

'If we accept without question the statements of a person who is introduced to us as of proved veracity, why should we not credit the assertions of a spirit equally well vouched for? I may remark that such spirits never claim to be omniscient, and only speak of what has come within their personal experience. Of course it will be objected that this is only moral, not scientific, evidence; but then what are all the assertions of scientific men which we have not had the opportunity of personally verifying? We accept their statements as to radium or bacteria because we have moral faith in their

honesty of belief and assertion; and in moral subjects we must look for moral proofs rather than for scientific ones. In fact the convictions and assumptions on which we base our daily actions and our most cherished beliefs are almost exclusively of a moral rather than of a scientific order, and it is our moral beliefs and not our scientific certainties that are the main-springs of every worthy aspiration, every step towards a fuller attainment.'

A MODERN SEERESS.

An interesting account has just been published, in German, of the visions and trance utterances of a remarkable medium in a book written by herself and entitled 'My Spiritual Vision into the Future' ('Mein geistiges Schauen in die Zukunft,' by Frau de Ferriem. Berlin: Julius Püttman, price 3 marks).

These visions include several relating to public events which have already been realised, and others which have not yet come to pass. Among the former are predictions of the return and liberation of Dreyfus, the burning of ocean liners in New York Harbour, a colliery disaster in Bohemia, and the eruption at Martinique. Other predictions, not yet verified, are: A disastrous storm and high tide at Swinemünde, on the Baltic, the destruction of Laibach by an earthquake, the fall of a railway bridge at Glasgow, an accident to a train between Cassel and Cösen, the discovery of a wonderful curative spring at Berlin, future attempts to reach the North Pole by balloons and airships, the crossing of the Atlantic in three days, and later (about 1950) in one day, by airships moved and lighted by electricity; and other forecasts of future discoveries.

Some of the predictions will be received with great satisfaction in Germany, for that country is to play a prominent part in future history; it will become three and a-half times its present size, and the Kaiser of that day (a Hohenzollern) will reside at Rome. There will again be three German Emperors in one year, as in 1888; the seeress had already predicted, in 1882, that both the Emperor William I. and his son would die in 1888. Among other predictions of a less definite nature are a general war, followed by universal peace and by the union of nations. There is to be a world-reformer, another king at Jerusalem, and a new age on earth.

These prophecies are mostly given from notes of her descriptions of visions during trance; that is to say, she would speak while entranced, and describe in an ejaculatory manner what she saw. The account given by Frau de Ferriem of her own life is simple, unaffected, and interesting. Her mother, who died when she herself was about eleven years old, seems to have had a prophetic gift, for she described her own funeral. The mother's form was seen by the medium when she was eighteen, and after that she not unfrequently had visions of persons, or of events about to happen. At one time she saw herself walking, in pouring rain, along a street (not then built) of a town two hundred miles away; this came true fourteen years later.

In 1895 she attended a séance for the first time, and was suddenly controlled, usually by spirits of a high order, but for a short time she was occasionally influenced by those of a lower grade; this experience was not without its value, as it convinced her that the personalities manifesting were really distinct individuals.

At the approach of the trance condition she can usually see and describe spirit forms while normally conscious; then as she passes into the next phase she is unable to remember afterwards the scenes she has described. There is also a state of deep trance in which prophecies are uttered through her organs of speech, or are described as visions. Medical advice has also been given through her mediumship. The explanation she gives is that in trance her higher or transcendental consciousness wanders through space, and conveys to the body-consciousness, in symbolic form and in a limited degree, that which it has been able to perceive. She has also had visions of the spirit forms of living persons. A curious experience is related, showing that a pigeon was, to all appearance, frightened away from its food by a spirit form which was visible to the medium, and presumably also to the pigeon.

VICTOR HUGO AND SPIRITUALISM.

A good deal of attention has of late been turned to the decided views on Spiritualism held by the great French poet, Victor Hugo, and various reminiscences and letters have been published which illustrate his profound conviction that the human soul is a permanently surviving entity.

The 'Revue Spirite' quotes the recollections of an intimate friendship with Victor Hugo, published in the 'Revue de Paris,' by M. Paul Stapfer, who describes the manner in which the poet was affected by the death of a grandson, which occurred in March, 1868. M. Stapfer says:—

'The grandfather felt this bereavement keenly for a long time, for, on lunching with him on April 17th, I found him affected by it as though he had only recently received the news. All his conversation on that day was marked by the grave and solemn tone appropriate to a recent loss. He spoke of death with sublimity, saying that it was only an appearance, and that he did not believe in it. The things he doubted least were the invisible realities. I clearly understood that the doctrine contained in his writings in prose and verse, on the migration of souls and their successive changes of habitation, was not in his eyes merely a poetical idea, but an article of faith, a certainty of heart and mind, an evidence for the inward senses.'

The same writer gives an interesting account of Victor Hugo's belief in curative magnetism. When his friend Kesler denied the virtues of magnetism, saying that an operator had failed to relieve him of pain by that means, Victor Hugo replied that magnetism was a fact recognised and studied by men of science, and continued:—

'My son François, when he was a child, was troubled with insomnia. Various means had been tried to make him sleep, but without avail, and his state became so critical that he was given up. I tried magnetic passes, and he slept for fifteen hours without waking. This sleep did him so much good that the doctor was astonished, and could only admit the curative effect without understanding it. As for the child, he said, "Oh, father, go on, more, more! It does me so much good!"'

'I have tried the following experiment several times with complete success: I hold over a bowl of water a ring suspended by a thread. My wrist is firmly supported on the table, so that the hand may not move. I order the ring to turn, first one way, then the other, to strike the side of the bowl, &c., and direct all the power of my will towards this end; the ring executes all the desired movements. Table-turning is a reality. By what right does science deny *a priori* facts for which it cannot find an explanation?'

In a letter to Alexandre Weill, recently found and published by M. Maurice Block, Victor Hugo says:—

'You and I are at the same time at variance and in mysterious harmony; beyond earth and humanity there are horizons to which our spirits penetrate, and where they meet. I am, like yourself, one of those who believe in God and consider themselves as created for the glory of the Creator. The solitude in which I live does not permit of my thinking otherwise. I am made up of an Alas! and a Hosanna!—Alas! when I look at the earth; Hosanna! when I think of what lies beyond humanity, and when I feel my mind penetrated by the splendours of Heaven!'

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.

'Life in Crystals.'

SIR,—'Philos,' in his letter in 'LIGHT' of September 30th, has charged me with wilful misrepresentation, which I entirely deny; and as the readers are implicated in this matter, his sense of responsibility to them will dictate the course he should pursue. He says I imply his words in a sense he never meant, that I wrench passages, or rather single phrases, from their context, giving them meanings he never intended. The only phrase I have used, detached from, but in strict conformity with, the context, is the phrase 'something very different' between the life of the 'atom and crystal and the life of the self-conscious and individualised human being.' I thought it was an omission withholding from the reader what that 'something' was which was so very different in his graduated scale of being of which he had affirmed there was life. I thought I was assisting him in an inquiry with which he seemed in

sympathy, and I ventured to suggest that there was no difference in the nature of the life, but only in the form and degree of development.

In the days of my innocence I used to think Wordsworth's 'Peter Bell' was a purely fictitious character, emanating from the poet's excursive imagination; but in one sense, at least, I find there are many Peter Bells in the world to whom

'A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more'

but a name; and so it is, I fear, with the use of formula which is but name 'writ large,' often employed by writers with which one would naturally suppose they were somewhat familiar, but on further acquaintance it is discovered that its use denotes no fuller knowledge of it, than as it serves as a euphonious phrase employed to embellish an article, if not a mere string of words. 'What is a sensation but an impression formed upon our consciousness?' Such is the question and answer of 'Philos,' who claims sentiency existing in the crystal and pleading still further that it will be demonstrated in 'non-crystalline or amorphous matter. Now notice, I referred him to J. S. Mill's formula of the external world as a world of 'permanent possible sensations,' with a view of confirming him in his contention, to which if he had given any attention, he would have learned that sentiency reigned everywhere throughout the mighty scheme of things around us, including his protoplasmic matter, in manifold forms and in various degrees of development. He would have learned that sensation is the primary link connecting Man with the external world, that it is the basis of 'organic cell structure' and not the 'protoplasmic form of matter,' which is a pure negation, as he would find if he would but examine himself and inquire further, while sensation is *something we can all vouch for ourselves*. Sensation is the basis of all man's folly and wisdom, of all the splendour and squalor by which we are surrounded. 'Sensation is but an impression formed upon our consciousness,' says 'Philos'; so it is, but consciousness does not extinguish sensation. Has he again to be reminded that the inner world of thought co-exists with the outer world of sensation? 'Philos' thinks it necessary to tell me that he does not regard Mr. Mill or any writer on this subject, with which he himself is busy, as authoritative. Indeed! Such an attitude of mind reminds me of a famous painting I saw, illustrating two types of mind, or society divided into two classes, or, as we are now so scientific, into two different forces, or of the law of action and reaction. There is no doubt in the mind of the spectator as to which type the artist considers the more admirable, although there is nothing in the technique to intimate his bias; his picture we may interpret as we please, but however we may decide, he clearly wishes us to remain loyal and true and abide by our own choice, for the painting I refer to was the great Landseer's two *pet dogs*—the large hound and the little terrier looking out from their surroundings.

Gosforth.

JNO. MOULD.

Quousque Tandem?

SIR,—Recently I attended a meeting at a hall which shall be nameless, on a Wednesday evening. There was a 'circle for control with their own medium.' Three hymns of about ten verses each were sung and another of about fourteen! The medium was then said to be controlled by a Scotchman, whose accent was ludicrous, grammar painful, and phraseology was ridiculous. Then clairvoyance (save the mark) was given. On coming to me he said that I 'felt very doubtful about Spiritualism and wanted more proof'—that I 'did not believe in the continuity of life, and was not at all psychic' or knew anything of Spiritualism. The control spoke violently against Roman Catholics and when remonstrated with, replied that 'he only spoke with the little knowledge' he had.

It is this kind of thing, including the excessive singing of Moody and Sankey hymns, and others of the same character, which repels and disgusts people of education, refinement, and earnest desire, and I ask, 'How much longer?'

H. W. THATCHER.

A Curious Table Phenomenon.

SIR,—While sitting in *séance* with a lady friend recently, a curious and interesting manifestation occurred. The table, after waltzing about all over the floor and mounting forms, &c., seemed to magnetically attach itself to one of the forms and started to pull it along behind it about the room. It was first done in total darkness and afterwards in the gas light. I should like to know if any reader of 'LIGHT' can offer any explanation. The form was not *pushed* by the table but *dragged*, and had not got jammed in any way onto the table.

Christchurch, Hants.

WALTER NEALE.

'Memory.'

SIR,—The answer to the questions of 'I. O. M. A.' on p. 515 of 'LIGHT,' is in the affirmative. Without forgetting and forgiving, progress in the path of evolution would be impossible. Repentance, confession, and absolution have been acknowledged doctrines of every form of religion. There is no antagonism whatever between the Protestant and Roman Catholic systems, so far as the cardinal principle is concerned. The Church of England Prayer Book refers in unmistakable terms to confession and absolution of sins. The difference between the two consists entirely in the point of formal confession to a priest. The solution of the question in reality depends on two factors: (1) the sincerity of the repentance on the part of the person who desires absolution; (2) the spiritual power of the person to whom the confession is made, and the magnetic influence he is able to bring to bear upon the other. In olden times this was one of the acknowledged magical powers, as illustrated in the story of Jason and Medea, who voyaged to the island of the powerful Circe to procure absolution for the crime of murder. What is generally termed a 'ghost' or 'earth-bound spirit,' is a person literally held in magnetic bondage to a certain spot. When this magnetic cord is severed, as can be done undoubtedly, the spirit is freed, and is able to progress in the path of the higher evolution.

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.

Suspended Animation.

SIR,—A short time ago you were good enough to permit me to call attention in the hospitable columns of 'LIGHT' to the danger of mistaking attacks of various forms of suspended animation for actual death, and treating them as such. Since then numerous instances, and several narrow escapes after certificates of death had been given by the attendant physicians, have been reported in the Press. Some doctors maintain that the danger is exaggerated, as far as this country is concerned; but the wisdom of this easy way of tranquillising the public is not apparent, as the facts are too numerous to be ignored. In a volume edited by Dr. Walter R. Hadwen, entitled 'Premature Burial,' and published by Swan, Sonnenschein and Co., the cases from medical sources alone are: Buried alive, 149; narrow escapes from burial alive, 219; dissected alive, 10; narrow escapes from dissection alive, 3; embalming alive, 2; burned alive, 1; total number, 384. It must be remembered that this total does not include instances where the words 'several,' 'many,' &c., are used. And when the difficulty of making discoveries at all is considered, the facts are appalling and call for immediate legislative interposition. The following personal testimonies are a sample of those the authors have received. Dr. Alfred Russel Wallace, F.R.S., says: 'I have no doubt of your facts, and I wish you success.' Professor W. F. Barrett, F.R.S.: 'The new edition of "Premature Burial," by Dr. Walter Hadwen, should receive wide attention.' Lieut-General Phelps: 'The book impresses me as a powerful and comprehensive treatment of a very important subject.' Miss M. E. Braddon: 'An earnest and exhaustive work which I trust may do much good.' Rev. Chas. Voysey: 'A fascinating book.' The Very Rev. Dean Kitchin: 'An interesting book on a thrilling subject'; with many others of a like character from distinguished scientists, authors, and clergymen who have taken the trouble to look into the momentous question.

JAS. R. WILLIAMSON.

100, Chidington-road,
Upper Edmonton, N.

'A Strange Experience.'

SIR,—The experience of being able to wake at or before a certain time, mentioned by 'Vron-y' on p. 516, is by no means an exceptional one, although probably it is not everyone who can hit the required time with exactitude. In my own case I have never failed to wake earlier than usual when it has been necessary for me to do so, and often I have woken within a few minutes of the time desired. I have also noticed that I have a tendency to wake at the same time every morning, almost to a minute, unless I change the time by an effort of will before going to sleep. All that is needed is to impress the desired hour of waking thoroughly on the mind before going to sleep.

Another thing that I have noticed, and this differs from your correspondent's experience, is that on waking I frequently have a very precise idea of the time, and on looking at my watch I find it correct, often within two minutes. Sometimes the idea comes in the form of a mental image of the watch-dial and hands, sometimes as a mere notion that it is about ten

minutes to six, or whatever the hour may be. Frequently also in the daytime I make a guess at the time, and it proves to be within two or three minutes of the truth.

J. B. S.

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.

141, LADBROKE-GROVE, W. (top bell).—On Sunday last a very interesting lecture by Dr. Berks Hutchinson on 'The Zodiac in Relation to Modern Life, Social and Religious,' was much appreciated; it will be continued at the next social meeting on November 12th, at 6.30 p.m.—M. L. R.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last the president, Mr. John Lobb, related further remarkable experiences in Spiritualism to a large audience, including many strangers. On Sunday next, at 7 p.m., Mr. Robert King.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. F. G. Clarke gave an able address and Mr. Wrench, psychometric delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker. On Thursday next investigators' circle.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday morning last a good circle was held. In the evening Miss Maltby gave a good address, followed by clairvoyant descriptions by Mrs. Curry. On Sunday next Miss Maltby and Mrs. Curry will again occupy our platform. Hall open on Thursdays, from 3 to 5 p.m., for inquirers.—A. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Violet Burton gave an intensely interesting address on 'Harmony in the Spheres Beyond.' Our good friend Mr. Plant presided. On Sunday next, Mrs. Hall and Mr. Ball will relate experiences and give clairvoyant descriptions. On Monday next, circle at 8 p.m., Mrs. Atkins; fee 6d. Thursday next, at 8 p.m., circle.—W. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters, to a crowded audience, gave twenty-six clairvoyant descriptions; the details in many of them were remarkable and compelled recognition. Mr. Lowman ably rendered a solo. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Mr. John Lobb, address; doors open at 6.30 p.m.; early attendance is necessary.—S. J. W.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—The public circle on Sunday morning last was well attended and several mediums were present. In the evening, Mr. W. Woodrow, chairman, Miss Bixley's address was followed by very successful clairvoyant descriptions. Miss Woodrow, pianist. On Sunday next, at 7 p.m., Mr. Underwood. On Sunday, November 12th, Mr. John Lobb, C.C., will relate experiences and Mrs. Webb will give clairvoyant descriptions.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last a good morning circle. In the evening Mrs. Roberts spoke on 'Material Help given by Spirit Friends.' Mr. Roberts gave a short address and clairvoyant descriptions. On Monday last Mrs. Barrell gave excellent clairvoyant descriptions. On Saturday, at 8 p.m., members' social. On Sunday, at 11 a.m., circle; at 7 p.m., Miss Porter. On Monday, at 8 p.m., Miss Bixby.—H. G. H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, October 19th, excellent psychometric readings were given. On Sunday last Mr. H. Boddington gave an interesting lecture on 'Contentment of Mind and its Necessity for Spiritual Progress.' Instrumental and vocal solos were given by Mrs. Ramsey, Mr. Burdee, Miss Grace Whitely, and Miss Isobel May. On Sunday next, at 11.30 a.m., circle; service at 7 p.m.; speaker, Mr. A. V. Peters. On Thursday, at 8.15 (Room 3), psychometry and clairvoyance; silver collection.—H. Y.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday, October 22nd, Mrs. Effie Bathe gave a splendid address on 'Our Heavenly Hope' to an appreciative audience, and Madame Leslie Dale, R.A.M., sang two solos. On Wednesday, October 25th, Mr. E. W. Wallis spoke on 'The Spirit's Life,' and, as usual, his address was much enjoyed. On Sunday evening last Mr. George Tayler Gwinn gave an address and answered questions. We hope to hear him again. On Sunday next, at 7 p.m., Mr. W. E. Long will give a trance address on 'Archdeacon Colley's Bible Suggestions of Pre-existence and Rebirth.'—W. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. H. Feilder gave a stirring address on 'Imperialism or Spiritualism, Which?' A good circle followed.—J. P.