

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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NOTES BY THE WAY.

We have received from a Theosophist a protest against our notice of Mr. Gaskell's pamphlet. The protest is based upon the assumption that we entirely agree with Mr. Gaskell. That is not so, but, as occupying neutral ground, and as observing what is going on around us, we thought, and we still think, that Mr. Gaskell's dissection of the Adyar manifestations, and of 'The Masters,' 'The Holy Ones,' and 'The Elder Brothers of the Race' generally, deserves distinct notice: and we also think that the use of capital letters when referring to them as 'They' and 'Them' is ridiculous and dangerous, especially in view of Mr. Sinnett's contention that you 'never can tell' whether you have got a genuine 'Holy One': for he and many others hold that at Adyar the phantasms who played 'The Holy Ones' were not what they represented themselves to be.

An American translation of the Pope's famous 'Syllabus' is the best we have seen: and it is, indeed, an amazing document, 'fearfully and wonderfully made.' The origin of it was the discovery that many Catholic priests were accepting some, perhaps many, of the conclusions of modern scientific criticism, thus 'transgressing the limits established by the Fathers and the Church.'

'These errors,' says the Pope, 'are spreading more and more amongst the faithful'; and, to prevent them 'finding lodgment in their minds,' 'it has seemed good to Pius X., Pope by Divine Providence, to note and condemn, through the agency of the Holy and Universal Inquisition, the most prominent of these errors.'

What then are these 'errors' that are condemned? We do not ask the question as opponents: we ask it as observers. The following are some of these 'errors'; or, to put it in another way, the following propositions are what the Pope denies:—

The Church's interpretation of the Sacred Books, which should not be contemned, should nevertheless be subordinated to the more accurate judgment and correction of exegetists.

As only revealed truths are contained in the deposit of faith, it does not belong to the Church under any circumstances to pass judgment on natural sciences.

Divine inspiration does not guarantee all and every part of Holy Scriptures against error. The exegetist who desires to devote himself with profit to Biblical studies should above all things lay aside all preconceived ideas as to the supernatural origin of the Holy Scripture and interpret it just as he would other documents of purely human origin.

Revelation is nothing else than man's acquired consciousness of relationship with God.

The assent to faith, in the last analysis, rests on the sum total of probabilities.

The organic constitution of the Church is not immutable. On the contrary, Christian society, like human society, is subject to perpetual evolution.

The Roman Church became the head of all churches, not by divine ordinance, but by purely political circumstances.

The Church has shown herself to be an enemy of natural and theological sciences.

The Christian doctrine was first Judaic, then Pauline, then Hellenic, then Universal.

The progress in science demands a reform in the conception of Christian doctrine, and on the subject of God, of creation, of revelation, of the Personality of the Word, and of redemption.

The Syllabus ends with the statement that 'all and each of the propositions cited above shall be considered by all as condemned and proscribed.'

We do not touch this subject as Protestants, but as outside recorders: but we cannot forbear suggesting that the attempt to 'proscribe' the above cited propositions may end in the ruin of the proscriber.

More than was expected has been heard from Father Tyrrell. It throws a good deal of light upon the ways of the Church of Rome that a man so accomplished and so influential should be expected, by the authorities of the Church, to submit to an order that his very correspondence should be overlooked by the censors of the Church under the direction of a Cardinal.

Writing to a Catholic paper, he shows that he is not only restive under such an order but is putting on his armour for a fight. If that fight comes off, as is quite likely, it will be no child's play, and Father Tyrrell will not be the only notable warrior concerned in it. He says:—

As to what is meant by the control of my 'epistolary correspondence' there is not the least doubt. . . . It is well known at Rome, and by my own admission, that 'Lex Orandi' and some other of my most 'pestilential' publications are simply the gathered fruits of such private correspondences. . . . He (Cardinal Ferrata) now desires to control that vast correspondence which for ten years I have held with people troubled about their faith, or rather about their theology—correspondence almost as private and secret as that of the confessional; correspondence mostly with Catholic priests and prelates; with seminarians and their professors; with writers and teachers; with religious and their bewildered superiors; and also with many souls outside the Church; often with ministers of religion—always, or nearly always, with those who come to me secretly and privately as to one whose secrecy they can trust.

It is just this, the most private of all my private correspondence, which his Eminence proposes shall be submitted to censorship. No one supposes for an instant that Rome wishes to know what I may say to my relations or friends in matters of purely secular import. She would be welcome to such knowledge if she valued it. The claim she makes is much more monstrous and intolerable.

That last line has a sturdy Reformation note in it which 'Rome' would do well to consider. It is a first shot from a gun not hitherto brought into action; and, as we have before indicated, it greatly interests us. Spiritual Religion, in this fight, stands to win.

A writer in 'The Nautilus' argues that soul-life is like the physical-body-life, in that it needs sustenance in order to ensure continuity. He says:—

It does not appear to be at all impossible that there is a spiritual organism, formed of finer material, in and through the physical body, permeating it as ether permeates the atmospheric air; and that this spiritual body may continue to exist after the dissolution of the physical body. But its continued existence must depend upon its power and willingness to co-operate with the constructive principle in Nature.

He does not believe that there is any such thing as 'essential, inherent and intrinsic immortality' for any living organism. By living wrongly one can 'commit physical suicide in a very little while, or you can prolong the process over a number of years, but it will be suicide all the same.' So it is, he maintains, with the spiritual body. 'It can be no more a necessity that your spiritual body shall live for ever than it is that your physical body shall live for ever.' 'You are endowed with the power to commit physical suicide, and it necessarily follows that you must also have the power to commit spiritual suicide.' We do not see that it 'necessarily follows': but, at the same time, we do think that this writer's concluding words deserve grave thought:—

Conscious individual existence on either the physical or spiritual planes can be long continued only by working in harmony with the constructive principle; by intelligent and continuous co-operation with God. And this is the great, stern fact that underlies the New Physiology: That the individual cannot create or renew his own life, or vital power of soul or body; he must, therefore, so harmonise himself with the source of life as to receive from it, or he will inevitably perish.

'The Grail' gives good counsel concerning the tired longing of some of us to escape from the scramble, and associate on terms of semi-poverty and sole communism.

Here is poor disgusted Tomorrow Sercombe's renunciation and pledge of fellowship:—

We, the undersigned, in order to accomplish a plan of life that will ensure greater health, happiness and harmony, and will supply an environment that will enable us to escape the baneful effects of individual competition, and thus ensure a *life culture* for ourselves and children, that will enable us to live as brothers instead of animals, hereby pledge as follows:—

To renounce all personal ownership of real or personal property for life, and never again, after connecting ourselves with the group of which we arrange to become a part, to accept pay for our services—hirelingship being but the fruit of private ownership.

It was such a spirit as this reveals that took men into monasteries, says 'The Grail.' It may be a splendid spirit of renunciation, but is there not cowardice in it too? Is it not too much like buying freedom with a price?

'The Grail' says:—

A man well known in the literary world was once a member of a colony, seeking sincerely and earnestly Brother Sercombe's ends. He said to me of that experience: 'The trouble was I felt I was completely owned by the group; I felt that they felt that they owned my very thoughts.' And there you have the tyranny of the Church over again, the outcome of the pledge, the fruit of institutionalising life. When anyone owns a man, that man is by that ownership a less man; and who the owner matters not, monastery or church or creed or social group; the State, the factory, the sweat shop or the school. In the generation of Church dominancy here in America, a great Methodist minister, Alexander Clark, said the fact in these words: 'Theological seminaries turn out preachers like foundries turn out stoves, all of the same stamp and pattern.'

I believe in the individual. It is the pivot on which the world turns. To produce great souls is Nature's chief end and great glory. As well, when we differentiate and call one part of Nature human nature. What should be the world's earnest

endeavour, is not to produce hives full of bees, however far from the tragedy of poverty such hives might remove every man; but individuals, so that all the earth and heavens may blend in a chorus, praising and saying, 'Here is a man!'

'The New England Magazine' prints a rather remarkable little poem by James Buckham. Its title is 'Destiny,' and the working out of that shrouded subject is, both in substance and form, noticeably original:—

I know the house wherein my soul shall dwell.
My soul hath built it, or in heaven or hell
Needs not the Judgment Book my fate to tell.

No fiat doth await the free-born mind;
Itself elects, itself doth loose or bind.
As writes the soul, so is the edict signed.

Immortal life is evolution still.
The stream of being floweth as it will.
God doth not hinder; God doth but fulfil.

The Nature-child shall unto Nature go;
The Spirit-lover shall the Spirit know;
The earth-bound back to stream of atoms flow.

My joy of joys my fate must ever be.
I go to that I love. Nor shall I see
The Face that e'er on earth was dark to me.

In life to come, O Soul, what shalt thou be?
Thine own election and affinity!
Absorbed in what hath here absorbed thee.

HYPNOTISM OR SPIRIT POWER—WHICH?

In reference to the case of cure by alleged hypnotism, but rather, in our opinion, by spirit power, as reported on pp. 245 and 261 of 'LIGHT,' Major H. W. Thatcher writes to 'The Annals of Psychological Science' that he hypnotised a young man who had been told by his doctor that the optic nerve of his left eye was much decayed and that he would shortly lose the sight of it, and eventually that of his right eye. Major Thatcher told him, while under hypnosis, that he could treat the eye himself; there ensued a rapid winking of the left eyelid for about fifteen seconds, and the patient, or personality, said that he thus removed the bad magnetism from the eye and replaced it with good. After the second treatment the patient was alarmed because he could not see so well with his sound eye. Major Thatcher hypnotised him and asked why the right eye had gone bad. The reply was, 'I must first take the right eye back to the left, and then bring them both forward together.' Shortly afterwards the young man said that his eyesight was fully restored, and headaches, consequent on defective vision, had disappeared. Major Thatcher 'considers this cure to have been effected entirely by self-treatment suggested to the Ego under hypnosis.' Now the hypnotised subject had at first said, 'You can treat it,' and on Major Thatcher replying, 'You can treat it much better than I,' he responded, 'If you say so, I suppose I can.' The sudden winking of the eyelid, not suggested by Major Thatcher, seems to indicate that there was some immediate access of knowledge as to what was needed to be done, and when this was over the manifesting personality was quite ready with an explanation of what had been accomplished, namely, the replacing of bad magnetism with good. So also on the second occasion, the course of treatment (bringing both eyes forward together) was indicated apparently without hesitation. It seems probable that the personality who knew exactly what was to be done was not the patient's own Ego, but an independent one, or spirit, who either spoke through the entranced patient or suggested the required treatment and explanations to the patient's trance consciousness.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at the Workmen's Hall, Rounford-road, Stratford, on Sunday, November 3rd. At 3 p.m., Mr. Thomas May will read a paper for discussion; at 7 p.m., addresses will be given by Messrs. G. T. Gwinn, T. May, and H. Wright. Tea at 5 p.m., 6d. each.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 7TH,

WHEN ADDRESSES WILL BE GIVEN

BY

MRS. H. E. BELL and MR. GEO. SPRIGGS,

WHO WILL RELATE SOME OF THEIR

Most Striking Personal Experiences in Spiritualism.

The doors will be opened at 7 o'clock, and the Addresses 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.

In accordance with No. XV. of the Articles of Association, the annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1908.

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

1907.

Nov. 21.—MISS H. A. DALLAS, on 'How the Spread of Spiritualism is Hindered.'

Dec. 5.—MR. E. WAKE COOK, on 'Andrew Jackson Davis and "The Harmonial Philosophy."'

Dec. 19.—MISS L. LIND-AF-HAGEBY, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane.'

[Particulars of subsequent meetings will be given in due course.]

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C. :—

CLAIRVOYANCE.—On *Tuesday next*, November 5th, Mr. A. V. Peters will give clairvoyant descriptions 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.

TRANCE ADDRESS.—On *Wednesday next*, November 6th, Mr. E. W. Wallis will deliver an address on 'Man: His Nature and Origin,' at 7 p.m. Admission 1s. Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, November 7th, at 4.45 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 8th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

A GHOSTLY VISITOR SHOTS HIMSELF.

A contributor, 'S. E.,' writing in the 'Indian Daily Telegraph' of September 15th, gives a specially written account of an interesting vision experience which she had about ten years ago. She does not attempt an explanation, but confines herself to a bare statement of the facts. She accompanied her husband to Tirzapur, where he went to undertake the duties of a man who had been sent home on sick leave, and the only accommodation which they could find was a sort of inspection bungalow, which, as a rule, was only used in cold weather. On the night of July 29th they retired about ten o'clock as usual, and as it was a cool evening they stopped the *punkah* and told the coolie to sleep in the verandah. Her husband soon fell asleep, but, by the aid of a reading-lamp, she continued, after she had gone to bed, to read a novel in which she was much interested. At half-past eleven she was just thinking of turning out the lamp, when 'suddenly a man holding a revolver appeared in the room.' She continues:—

'Before I could move or speak, he said, "Don't stop me, I am going to shoot myself." As he put the revolver to his head, I shut my eyes, and was nearly deafened by the report that followed. My husband jumped up, wide awake at once, with a cry of "Who fired?" and I opened my eyes expecting to see a ghastly heap on the floor.

'To my amazement, the room was empty—there was no stain on the matting—and no sign of the tragedy that had just taken place in front of me. My husband said that he had been wakened out of a sound sleep by the noise of the shot, and when I told him what I had seen, we searched the house together. Neither the *punkah* coolie, who was sleeping in the verandah, nor the servants, whose houses were close by in the compound, had heard anything. Even the dogs chained in the verandah had not been disturbed. It all happened so suddenly that I had no feeling of fright or terror. The man seemed to come from the direction of my husband's office, where there was a door connecting with the bedroom, in front of which we had placed a heavy wardrobe. He was a shortish, unpleasant looking man, and he held the revolver in his left hand. Neither my husband nor I were at all nervous people, and when we could find nothing to explain what had occurred, we decided that it must have been imagination, and that our being in strong sympathy with each other had caused us to share the same hallucination. We refreshed ourselves with iced drinks and biscuits, and then went to bed and slept soundly, after having decided to keep our own counsel about the affair.'

Shortly afterwards the writer's husband had to start on a tour in the district, and she accompanied him, having a very enjoyable time. Reaching the neighbourhood of the hills they were joined by a Mr. Bruce, who suggested that they should call on Madame de Bevery, a lady whom he knew slightly. This lady had been a widow for some years and Mr. Bruce said that her married life had been a very unhappy one. 'S. E.' says:—

'During our conversation, I admired a superb flowering creeper which clustered round the pillars of the verandah, and I happened to mention that the only other specimen I had seen of that variety was in our garden at Tirzapur. Madame de Bevery asked me which house we lived in, and when I had described the situation, she said in a constrained tone, "I lived in that house once and this plant came from there originally."

'On hearing that she knew our bungalow and had actually lived in it, I was impelled to relate our strange experience there, which hitherto my husband and I had kept to ourselves. She listened without comment, but when I ended my narrative by saying that we had come to the conclusion it must have been either indigestion or imagination, she turned very pale and said, "You have related something that really happened; my husband shot himself there before my eyes exactly as you have described."

'I was terribly distressed at having, all unwittingly, reminded her of such a painful episode, but she reassured me by saying, "It is many years ago and I can talk about it now, though I was ill for months afterwards from the shock."

'She then told me that her husband had gone into the bedroom, through the door which we kept closed, and had used the very words I quoted, and the whole affair coincided exactly with what I had seen, down to the smallest detail. Madame de Bevery spoke very calmly about her husband, and said that he had been ill and mentally unsound for some time. I heard long afterwards that he was a confirmed drunkard, and had ill-

treated her in every way, so that her married life must have been perfect torture, but she never hinted at anything of the sort to me. It appears that the bungalow had stood empty for some years after the tragedy, and had then been occupied only at odd intervals during the cold weather, hence we were the first people who had been in it on July 29th, the anniversary of the fatal event.'

THE VALUE OF PHYSICAL PHENOMENA.

At a meeting of the Hampstead Lodge of the Theosophical Society on Monday, October 21st, Miss H. A. Dallas delivered an interesting Address on 'The Value of Physical Phenomena,' dealing with the subject from three points of view—the philosophical, the scientific, and the practical, and with special relation to the physical phenomena of mediumship. She claimed that phenomena are not unreal or *delusive*, because they are manifestations of the noumenal, the real, but philosophically speaking they are *illusory*, because they are incomplete expressions of reality. The message of an object to the percipient is conditioned by his capacity to receive impressions; thus beings possessing other faculties might receive quite different impressions, yet the messages would be real, though incomplete. The phenomenal universe reveals the immanent Spirit, the Mind who alone is the cause of the order and intelligibility by which it is a *Universe* and not a chaos; or, as Joseph Le Conte said: 'The phenomena of Nature are naught but objectified modes of Divine Thought, and science is the systematised knowledge of these choicest thoughts and ways.'

Since the deductions which man draws from phenomena are not only illusory but often erroneous, those errors can alone be corrected by the use of other than sense perceptions—by scientific observations and the use of rational faculties, and it is to the use of these methods that we are indebted for our enlarged ideas regarding the gradual process of creation.

Dealing with the psychic side of her subject, Miss Dallas referred to those who accept spontaneous psychic phenomena as a part of the language of the universe but demur to the notion of including experimentally induced manifestations in the category of dignified and lawful phenomena, and she said that by merely relying on spontaneous psychical occurrences without the aid of supplementary experiments under scientific conditions, many erroneous conclusions have been entertained, and while pointing out that psychic phenomena cannot be *forced* she urged that efforts should be made to discover and to provide the conditions under which they occur, and to construct instruments by which the effects of the phenomena may be registered, and she claimed that it was likely that this study would prove as educative as other branches of science have proved. Most experimental studies were attended by more or less difficulty and danger, and inquiry into psychical phenomena was no exception, but Miss Dallas thought that the chief danger was due to the fact that ignorant, inquisitive, morbid, excitable and emotional people—who are, perhaps, the least fit to undertake a serious investigation of this character—flutter around it like moths round a flame; but she believed that, provided experimenters have healthy nerves, intelligent, balanced minds, and plenty of common-sense, they need not fear the results of careful experiments under proper conditions.

With regard to mediums, it was desirable that they should be much better protected than they are, because the exercise of their faculties involves fatigue and strain. Miss Dallas said:—

'When mediums can be hired out, three times a week, and exploited by mixed assemblies to satisfy curiosity or to foster emotion, there is grave cause to fear that deterioration will result. This is not equivalent, however, to saying that the faculties of mediums for physical phenomena ought not to be exercised or encouraged: it only shows that they should be more restricted, and that loftier views should inspire those who promote their exercise. We do not hesitate to suffer fatigue or to allow others to suffer fatigue in the pursuit of truth, and this phase of truth is no exception.

'Mediums for physical phenomena, like Madame d'Espérance, may render great service in the cause of truth, without moral deterioration and without suffering more physical strain

than is legitimate in such a cause. I am of the opinion, therefore, that the physical phenomena of Spiritism are worthy to be seriously and carefully studied:—

'1. Because, being a part of the phenomena of the Universe, they must contain some truth concerning that which lies behind the Universe and the purposes of God in His Creation.

'2. Because we may expect from this study to gain a juster and wider view of man's place in the Universe, and because the study is of great educational value.

'3. Because it is incumbent upon *thoughtful* men and women to promote this study by those who *can* make that study beneficial, who can warn the careless and unfit of the risks they may run, and instruct serious students how they should proceed in order to avoid those risks and to make their study of use to the world.'

INFLUENCES FROM THE DEPARTED.

The 'Hindu Spiritual Magazine' gives two instances of influence exercised by the spirits of the departed, in different manners, among natives of India. Although these stories lose some of their picturesqueness when divorced from the 'local colouring' of the narrative setting, they serve to show that in East and West the 'spontaneous phenomena' of spirit return are substantially identical.

The first relates to a circumstance which occurred in public when the narrator was a boy, and made a great impression on him. The wife of a Babu living in a village near Calcutta fell several times as though fainting, and at those times the spirit of a deceased relative appeared to her, and she apparently passed under his control. Many attempts were made to send this spirit away, but without success, until the most celebrated 'ghost-doctor' in Bengal was sent for. On hearing that this doctor was to be summoned, the woman, as though under influence, became very abusive, and when he arrived in the village she appeared greatly disturbed. The 'ghost-doctor' ordered the woman to be kept in an upper room, and began reading aloud. Suddenly the woman again became furious, and tried to get out; on the door being opened she rushed into the courtyard and sat down on a bench which had been placed in readiness; she appeared to be in great pain, and after repeating some *mantras*, the exorcist forced the spirit to declare his name through the woman's mouth. The spirit thoroughly proved his identity, for there were some present who thought it was all a trick, and he refused to leave the woman unless an offering was made at a certain shrine, and it was promised that this should be done. The spirit was one of those who are in an unhappy and unadvanced condition in the other world on account of their evil disposition during life.

The second narrative is by a native Master of Arts, who was at the head of a Church missionary school, and who 'does not believe in ghosts.' In the early morning, as he was alone in the house, he woke up and saw a lady coming towards him. He was intensely astonished, but asked her name and business. She had a child with her, which seemed sickly; she said that its father and grandfather were neglecting it and if proper care was not taken it would die in a few days. She therefore asked the schoolmaster to speak to the child's father and suggest the use of a remedy which she named. The child's father was an assistant master at the school, and his wife, who had appeared in the vision, was dead. The message was delivered, the remedy applied according to the directions given by the deceased wife, and the child recovered. Perhaps the most remarkable circumstance in this narrative is that the apparently real form of the deceased mother was holding in her arms the equally vivid apparition of the still living child. From the manner in which the story is narrated, it would seem that (as often happens when half awake) the percipient did not remember that he was conversing with a deceased person until after the lady had 'departed with the child in her arms.'

CIRCLE.—'F. T. S.,' who resides at Chelsea, desires to hear from a few gentlemen wishful to join a private circle which meets in the West End on Thursdays at 5.30 p.m. Letters sent to c/o 'LIGHT' will be forwarded.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A large and congenial company of the Members and Associates of the London Spiritualist Alliance thronged the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, S.W., on October 24th, on the occasion of the opening *Conversazione* of the present session. Everyone seemed to be happy and to thoroughly enjoy themselves, if we may judge by the many groups of friends who were in animated conversation in all parts of the room. Music was provided by Mr. Karl Kaps' Hungariau Quartette, and refreshments were handed round during the evening. The speaking was limited to a brief Address by Mr. Henry Withall, Vice-President, who said:—

We are always pleased to have suggestions made to us by our Members and Associates, and are ever ready to give such suggestions consideration, even though we do not always follow them out. A lady came to me a short time ago and remarked, 'You will never have a successful *Conversazione* until you have some lady or gentleman of eminence to address the meeting.' Another friend assured me that we should never be successful in our *Conversaciones* if we had any speaking at all! (Laughter.) So, you see, it is somewhat confusing to know which advice to follow. On this occasion, however, we have endeavoured to follow both.

Continuing, Mr. Withall stated that he had communicated with Mrs. Besant, the President of the Theosophical Society, inviting her to be present that evening. Had it not been for her departure from England, she would have been with them. She had written him the kindest of letters, saying that if by attending the gathering she could in any way promote the feeling of unity that was growing up among Theosophists and Spiritualists, she would have gladly been present, had it been possible. Mrs. Besant had also sent her kind regards to their President (Mr. E. Dawson Rogers) and her best wishes for the success of the Alliance.

As for the views of those who are against any speaking at such gatherings as the present one, I think (said Mr. Withall) I deserve their best thanks, for we shall have no speeches on this occasion. I merely wish to state a few facts which I am obliged to lay before you, especially concerning our President. He would much have liked to be present to-night, but for months he has been hovering on the confines of the Spirit World. When his mind is at ease he longs to quit his physical form. At other times, when he is mentally disturbed, he seems to cling to it. Of course he has a splendid constitution, to which the life principle seems to hold tenaciously, and I think, when you send out your affectionate thoughts to him they should be accompanied by a wish that when the time comes for his departure to the other world he may go peacefully and quietly. (Hear, hear.)

Some people have asked, 'What is your society going to do when it loses its President?' Well, for the last twelve months the President has practically had little to do with the conduct of affairs; still, the Alliance has gone on, not because we have abler, or even as able men at the head of it, but because a society like ours is spirit-guided, and I feel that while we have the help and guidance of the unseen world we need have no fear whatever as to the future. (Hear, hear.) Nevertheless we want co-operation on *your* part. There is no reason whatever why we should not double our numbers. Spiritualistic ideas are spreading—the newspapers and magazines are full of them—and we ought to increase our numbers concurrently with the increase of knowledge concerning our subject. Now I do not believe in what may be called wild propagandism, but I think much might be done in a quiet way. If you meet people who are inquiring into our phenomena, or those who are in trouble over the loss of their loved ones, you might bring them to our meetings, or to listen to some of our trance lectures on Wednesdays, or to some of the Friday afternoon meetings, when our good friend 'Morambo' answers questions. Afterwards, they might be induced to join our society, read our books, and eventually, to attend the Tuesday sésances for clairvoyant

descriptions, which are frequently convincing and comforting to inquirers. But before they are taken to sésances I think they should first be invited to study some of the literature of the movement.

If in these things you can co-operate with the Council, it seems to me much good may be done, but you must not leave everything to the Executive when it is in your power to so greatly assist.

Mr. Withall, in the course of his concluding remarks, referred to the success of the meetings for spiritual healing which had been started at the headquarters of the Alliance, 110, St. Martin's-lane. He did not know of a single instance in which a patient under treatment had not been benefited—in many cases complete cures had been effected. He had been told that if one could obtain perfect *rapport* between the patient and the healer, between the healer and the control, between the control and the medical and other spirits who assisted him, and between those spirits and the higher powers who were active on such occasions, there was hardly any limit to what might be accomplished. Of course they could not expect an absolutely perfect *rapport*, but the nearer that they could approach to it the more rapid and complete the cures effected, and the less the strain upon the medium.

Mr. Withall closed his remarks with a plea for a warmer and deeper social feeling at their gatherings.

MR. E. W. WALLIS said: I have no wish to stand between you and the pleasant interchange of confidences and experiences which has been going on so heartily during the evening; but I have a commission to fulfil. Last evening I called to see Mr. Dawson Rogers. He was sufficiently well to talk with me and to be interested and alive to what was going on. I spoke to him of our meeting to be held to-night, and he said, 'Give my affectionate greetings to all the friends assembled.' (Applause.)

SIR OLIVER LODGE ON PSYCHICAL RESEARCH.

Sir Oliver Lodge occupies the position of honour in the 'Clarion' of October 25th, with the concluding portion of an article on 'Psychical Research,' in which he says that 'the Society for Psychical Research exists to curb rash and inexperienced novices and to support trusted and experienced climbers.' We are quite sure about the *curbing*, but not so confident about the *supporting* part of the S.P.R.'s efforts. Experienced climbers have turned away disappointed and disheartened because of the lack of sympathy and support from S.P.R. headquarters. However, one hardly expected to find 'Psychical Research' set forth as a scientific duty in the pages of the 'Clarion,' so we may be thankful for small mercies.

Referring to the practical results of psychical investigation, Sir Oliver Lodge says, and we heartily agree with him, that it is

'unwise and unscientific to leave prisoners merely to the discipline of warders and to the preaching of chaplains. The criminal demands careful study on the psychical side, and remedy or palliation will be a direct outcome of one aspect of our researches. The influence of the unconscious or subliminal self, the power of suggestion, the influence of one mind over another, the phenomena of so-called "possession," these are not academic or scientific facts alone; they have a deep practical bearing, and sooner or later must be put to the proof.'

Of the importance of the study of psychical phenomena there can be no doubt in the mind of any really thoughtful person, and Sir Oliver Lodge emphasises this point in his concluding paragraph, saying:—

'If there is any object worthy the patient and continued attention of humanity, it is surely these great and pressing problems of *whence, what, and whither*, that have occupied the attention of prophet and philosopher since time was. The discovery of a new star, or of a marking on Mars, or of a new element, or of a new extinct animal or plant, is interesting; surely the discovery of a new human faculty is interesting, too. The discovery of "telepathy" has laid the way open to the discovery of much more. Our aim is nothing less than the investigation and better comprehension of human faculty, human personality, and human destiny.'

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WHAT IS RELIGION ?

Professor Wilhelm Bousset, of the University of Göttingen, gives us, through Mr. T. Fisher Unwin, an important work on the question 'What is Religion?' It is translated from the German by F. B. Low, and indicates a charming lightness of touch and lucidity of expression in the original. We call it 'an important work,' and we do so in the double sense, that it is absolutely modern in its outlook and knowledge, and that it tells in a masterly way the story of the march on, not only of an Idea, but of Man; for the development of Religion is vitally related to the evolution of the Human Race.

The question 'What is Religion?' is not altogether a pleasant one, for it bids us look back, ay! and even to look round, upon a sorry as well as a lovely sight. 'Now we are in the presence of sublime rest, tranquillity, simplicity: now of a witches' cauldron of storm-tossed passion.' How could it be otherwise if Religion is a part of the evolution of 'the sinning animal, called man'? But that at once gives us the clue to the Professor's answer to the question, 'What is Religion?'

All Religions are reachings out after blessings and God, and strivings for fuller life. Hence the struggle: and the struggle is not always with knowledge: it is often, indeed, with gross animal ignorance, but always with longing for uplifting, until it sinks into formalism and heartless routine.

Inseparable from it, however, is the ever-brooding sense of the presence of unseen people, of the gods: and though, as man advances, his world is enlarged, and the unseen people vanish even from imagination, or are pushed farther back, the huge mystery remains, and is in some respects deepened and enlarged. 'The farther man penetrates, the more unfathomable becomes that unknown world. The more he learns to rule the world, the more mysterious, wonderful and immense appears that world which he does not command; and the more he knows about it the more incomprehensible he feels it to be.' Hence, the problem of Religion remains, and is certain to remain.

A vital thought in Professor Bousset's recital is that all Religions are related, and that Christianity is not the only revealed or authoritative Religion: that would be 'a narrow-minded and melancholy view of the history of humanity.' 'It is no question of, This religion is true, that is false; everywhere we perceive growth, evolution,

imperfection striving towards perfection.' But Christianity is set forth as the most complete species of the genus.

In a scholarly but delightfully easy way, the book takes us through the story of the history of Religion as Tribal amongst savages: its hardening as a unit of thought and feeling in the nation: its sinking into formalism and conventionality, and its resuscitation by prophetic inspiration and individualism: its expression as Law and then as Redemption; and finally its culmination in the Religion of Jesus Christ as a blend of a Religion of redemption and of ethics, with possibilities of adaptation to all the changes and requirements of advancing knowledge and civilisation.

One of the most arresting things in the book is the ever recurring story of the tendency to exchange fervour for formality, and to treat Religion as an orthodoxy, a national cult, a social mechanism devoid of personal choice and love. Then comes the reaction, through the prophet with his splendid individualism.

When Religion has become a concern of the nation, 'the gods belong to the nation, and the nation to its gods.' The traitor and the heretic are classed together, and disbelief becomes treason. Then in comes the revolutionary prophet, often in direct conflict with court and priest,—Zarathustra, Socrates, Plato, Buddha, Confucius, Christ. 'Nearly all the prophets were great, solitary, tragic figures, dwelling in a solitude difficult for the boldest imagination to picture,' each one a protester against tradition, custom and the crystallised ritual and creed.

The prophet appeals from an orthodoxy which is closed to an inspiration which flows afresh into the living soul. Jesus quoted Moses, and then added, 'But I say unto you.' Thus it happens that the prophet is ever the upbreaker of national exclusiveness, and is logically the universalist. This was remarkably illustrated in the story of Jesus and the woman of Samaria. She, poor thing, had got no further than the paltry quarrel between the Jews and the Samaritans, as to whether God was to be worshiped at Jerusalem or 'in this mountain'; but Jesus swept all that provincial nonsense away, and greatly said, 'God is Spirit: and they that worship Him must worship Him in spirit and in truth.' That is pure Spiritualism and pure Universalism, and it is the logic of every true prophetic utterance.

Professor Bousset very highly exalts Christ, but by no means in the modern orthodox sense: and his praise is a great deal based upon the theory that Christ's Religion is a culmination, and that, as such, it is adapted to meet all present and future requirements, as a practical Religion for a practical world, not excluding Goethe and Bismarck. Christianity is presented as simple, flexible, workable. 'Jesus freed religion from nationality. Judaism spells fetters; Christianity freedom.' Christ's idea of the Kingdom of God makes his Religion a world-wide one because that kingdom is simply a spiritual realm where the will of God is done. 'From a command of Moses he appeals to the eternal laws of God.'

And still it is the personality of Christ that perpetually renews and refreshes Christianity. Again and again 'concealed by worthless coverings, disfigured and distorted, Christianity was yet powerful enough to cast on one side the rubbish of tradition: and wherever Christianity has struck out a new path in her journey it has been because the personality of Jesus had again become living, and a ray from his being had once more illumined the world.'

So, with all his rationalisms and 'heresies,' this bright son of the morning thus salutes him: 'Thou art our Leader! There have been many leaders of men in different departments of life. Be thou our Leader, with whom no other is comparable; the Leader to the highest, the Guide of our souls to God; the Way, the Truth, and the Life!'

SPIRIT IDENTITY AND CHARACTER.

On p. 67 of 'LIGHT' for February 9th we gave a summary of some very definite proofs of spirit identity communicated by a M. 'X.' to the Société d'Etudes Psychiques at Nancy, and recorded in the 'Bulletin' of that society. A fresh series of cases, reported by the same gentleman, is published in the same periodical for September-October; although satisfactory evidence of spirit identity is incidentally furnished, the main purpose is to illustrate the evidences of distinct and persistent individual character shown by each spirit manifesting. The writer remarks that people are apt to imagine that spirits should all express the same opinions, and that when they differ among themselves it is taken as a proof that spirit communications are incoherent; but in reality they are not more diverse than the replies of living people, taken at hazard, would probably be. The character of the raps indicating the letters of the alphabet corresponded with the tone of each communication; in some cases steady and measured, in others hasty and violent. The personality manifesting could often be recognised as soon as the table began to move, or the pencil to write.

The first instance given is that of a spirit who announced himself as Augustin Cauchy, a former professor at the Sorbonne, and described the position of his tomb in a cemetery near Paris, giving also the Latin inscription engraved on it, which he translated. The medium does not know Latin. He asserted, in pious language, that he was in heaven, and referred to the glories he had seen. Among other things he said that an enlightened conscience could see beyond the outward formal practices of religion. On writing to the keeper of the cemetery at Sceaux, where none of the sitters had ever been, it was found that there was a tomb to such a man, bearing the exact inscription given at the séance, and in so neglected a condition that it took an hour to clean the inscription so that it could be read. It therefore seems impossible that any member of the circle could have known of the inscription and its meaning.

A sharp contrast to this pious professor was afforded by the Socialist miner, Ruhlmann; this spirit stated that he had been a victim of the colliery catastrophe at Courrières, that his body had been found, identified and buried with civil rites at a place some distance away, and that four comrades (named) had spoken at his funeral. He spoke recklessly and carelessly of his present state, and the table beat out the measure of the 'Internationale.' On writing to the places named, it was found that Ruhlmann had been killed in the catastrophe and his body buried religiously at Courrières, then transferred a month later to the place indicated and re-interred with civil rites; speeches were made by three of the persons named by the spirit, but were not published in any papers, and therefore could not have come to the knowledge of the sitters.

Another spirit who gave strong evidence of individuality of character was said to have been a priestess of Siva, and used language at times highly poetical, at other times threatening, so that measures had to be taken by the usual guides for removing her influence. During the sittings held for this purpose, some remarkable physical phenomena were obtained, the table being carried about the room, and sometimes moved and raised from the ground without contact. At the close of one sitting a glass containing liquid was found to have been removed from where it stood and placed on the table, which had recently been turned upside down. In one séance several articles were violently thrown about and broken. A rather fantastic personality called 'Lumine' gave communications in bad French mixed with Italian; another, 'Simone,' had a passion for making drawings of flowers, with more or less success, through the hand of the medium, and gave descriptions of the pictures in a book kept out of the medium's sight. An instance is also given in which the descendants of a communicating spirit were found to live at a place indicated by him, and five of their names corresponded with the five names given by the spirit.

The writer points out that neither clairvoyance, telepathy, externalisation of nervous force, nor previous knowledge of

the facts is sufficient singly to explain all the phenomena produced, though each of these suppositions might possibly be applied to one or other of the phenomena. But the inference that these varying and contradictory causes came successively into operation in different cases does not accord with the similarity in the mode of production of all the manifestations. The Spiritualist explanation is the only one which covers them all, and accords with the general character of the results. The writer thinks that there is evidence to show

'(1) the intervention of an *intelligence* having a will of its own, independent of the sitters; (2) that this intelligence is associated with a *force* to form a *personality* which is manifested in the presence of a suitable medium; (3) that this personality is not the resultant of the intelligences and forces of the sitters, because it loses nothing of its character when the composition of the circle is changed; (4) that in each case it possesses a consciousness, an individuality, an *Ego*, distinct from the other personalities which may manifest under like conditions.'

He therefore concludes that the presumption is in favour of the distinct individuality of each communicant, who can in some cases be identified with a person who can be traced as having lived on earth.

We are reminded by the foregoing of the report of the sub-committee, No. 2, appointed by the Dialectical Society in 1869 'to investigate the phenomena alleged to be spiritual, and to report thereon.' This sub-committee held meetings 'without the aid or presence of any professed mediums and under circumstances that precluded the possibility of trick or deception.' Table movements of a decided character and rappings were obtained in the light. The raps had a distinctive and distinguishable sound, and sometimes proceeded from the floor, the walls, the ceiling, and frequently, but not always, they came from parts of the room suggested by the sitters. The phenomena appeared to have 'a basis of intelligence' which was manifested by replies to questions 'more or less pertinent and sometimes most unexpected in their character,' and by original communications from intelligences who announced themselves to be spirits, and who 'displayed distinct individualities, each having a manner *peculiar to itself*, and rapping delicately, emphatically, or deliberately, as the case might be, *expressing, as it were, character, mood, and temper.*' (Italics ours.) When the sitters suggested words, with a view to shorten the process of spelling, they frequently found their 'anticipations negated in favour of more appropriate expressions or of words of a different signification altogether.' The whole of this 'Report,' which is in the Library of the London Spiritualist Alliance, is well worth reading.

The phenomena mentioned by 'X.,' and his conclusions, it will be seen, correspond almost exactly with those which were witnessed by the above-mentioned sub-committee in 1869—thirty-eight years ago! Modern investigators are thus confirming the testimony of the early inquirers, and, indirectly, proving that those early and much-abused witnesses were more thorough and scientific in their methods than many present-day researchers are disposed to admit.

It is the fashion just now for a certain class of writers to express pessimistic doubts, and to bewail what they call the degeneracy of the present age, but a healthier and truer note is sounded by the Rev. B. Fay Mills when he says: 'This age seems to us corrupt, but it is because we have more sensitive consciences; it is in reality infinitely better than any age that has preceded it. There is not nearly so much impurity or crime or brutality or selfishness or hypocrisy to-day as in any age of the past.' There is vast room for improvement, for reform, and progress is very slow, but on the whole the world *does* move and in a forward direction. Life, for the most part, is sweeter, freer, brighter and more full of interest than it was even fifty years ago. It is not well when, in their sympathy with suffering, reformers are blinded by present evils and limitations to the steady trend of humanity towards liberty and righteousness. Hope and faith, not despair and distrust, are the best inspirations for man: they prompt him to zealous and loving service and light him on his way towards a successful realisation of his ideals. We *are* on the upward way—and the end is not yet.

SPIRITUALIST GLOSSARY.

BODY.—This term may be applied to anything which has definite form or substantiality, but Spiritualists regard the human body as merely the appearance or means of manifestation of the unseen spiritual self. Thus the physical body is not the real man, and similarly a materialised form, a phantasm, or a form clairvoyantly seen, is not the real spirit, but may rather be called the 'spirit-body' or form assumed by the real Ego or self. Bodies of different qualities, or grades of materiality, may exist together, interpenetrating one another, and only the external or most material one, or that which corresponds to the grade of sense-perceptions employed, will appear as 'the body' visible for the time being. Thus spirits sometimes say that they see us, not in our physical bodies, but in the body corresponding to their powers of perception. In this sense, the various so-called bodies are regarded by Theosophists as so many 'envelopes,' 'sheaths,' or 'vehicles,' each one being a vehicle for the manifestation of the next finer or less visible principle.

BODY, ETHERIC.—This is supposed to consist of a finer grade of matter than that which is ordinarily visible, is sometimes identified with the substance of the physical ether, and is said to be closely connected with the physical body, forming an intermediary through which the more spiritual elements act on the physical body. It is regarded by Theosophists as the seat of the vital principle (Prana), and is sometimes considered to be that which is apparently perceived at a distance by the ordinary senses, especially at the moment of death.

BODY, ASTRAL.—This term is used by occultists to indicate a finer body than the physical and etheric bodies, called by Theosophists Linga Sharira. It is understood to be that which is seen by clairvoyants, but is never visible to the ordinary senses. Psychics are said to travel in the 'astral' body when they apparently go to a distant place and see things which they describe as though actually present there. It is said to be always connected with the physical body by a cord or ligament, even when seemingly separated from it, and if that ligament is broken, death ensues. Spiritualists do not often use this term to denote the spirit-body, and opinions differ as to the identity or precise distinction between the etheric, astral, and spirit-bodies. Thus; some say that the 'astral' body leaves the physical body during sleep, but others adopt a different division.

MIND.—The mind, or reasoning and remembering faculties, has often been assumed by psychologists to be a mere product or process of brain activity, but Spiritualists know that the discarnate are possessed of complete and active faculties, a fact which also disproves the theosophical idea that returning entities are merely astral 'shells,' devoid of mind and all spiritual essences. The mind belongs to the Ego, and is not dependent upon the physical brain except for the means of acquiring and manifesting knowledge upon the plane of earth-life. The mind is called by Theosophists Manas, and is divided by them into the lower volitional mind and the higher intellectual faculties.

SOUL.—Soul and Spirit are words which are often used in a general sense as denoting the whole of the surviving personality. Soul is usually employed in a religious sense. We think of the soul primarily as the moral entity, which sins and suffers, which feels and wills, whether restrained by reason or not. Mind, or reasoning power, may be said to be a faculty of the soul, which is also more or less responsive to higher spiritual influences. The instinctive or animal soul is placed below the mind by Theosophists, who call it Kama-rupa, and the human soul, above the mind, they call Buddhi.

SPIRIT.—The word 'Spirit' is in common use among Spiritualists to denote the real self—the intelligent individual Ego—the living conscious being; while the term 'a spirit' indicates the surviving personality, which leads its own life amidst the surroundings proper to its sphere of development, and is capable of manifesting its continued existence through specially endowed persons called 'mediums.' 'Spirit' in the abstract denotes the highest principle of being or existence that we can conceive, which in its purest and omnipresent

form we call God. We also denote by the Spirit of God that divine influence which we cannot assign to any definite individuality, and regard as beyond the limitations of personality. Man is Spirit, the divine essence individualised. He is thus ever in the sphere of divine influence; consciously apprehending this fact he is brought into contact and unison with the Divine Spirit. In Theosophy Spirit is termed Atmá, and the soul, mind, animal soul, astral and etheric bodies, as well as the material body, are regarded as so many successive sheaths or vehicles of the spirit. S. F.

LIFE BEYOND DEATH.

Replying to a correspondent, Dr. Warschauer, in the 'Christian Commonwealth,' makes a strong point in favour of human survival after bodily death; a point upon which we think too great emphasis can hardly be laid. He says:—

'The precious product of evolution is *self-conscious*, individual life, the supreme wonder of personality, intimately related to God, capable of thinking His thoughts after Him the life which frames the marvellous proposition "I am I." This, it seems to me, towards which the entire, age-long cosmic process has been labouring—this, which has been produced with such unimaginable toil and travail—is too valuable in the sight of the Maker to be lost again, as it undoubtedly would be on any theory but that of individual survival. All the rough sketches may be burnt, all the rude models broken up by the artist, but not the finished work. God has—so much is plain from the chronicles of evolution—taken too much pains with the human soul to decree its annihilation after a brief span of years; the rationality which the universe as a whole manifests is the strongest presumptive evidence against such a "lame and impotent conclusion."'

The strength of Spiritualism consists in the fact that it demonstrates that man persists after bodily death as man—an entirely self-conscious individual, ethically responsible and spiritually progressive.

A DOCTOR'S EXPERIENCES.

The experiences of a West End medical man in a house in which extraordinary physical phenomena took place, as referred to on p. 475 of 'LIGHT,' are continued by Mr. Inkster Gilbertson in the 'Occult Review.' The persecuted family heard a voice saying that they would all be put into trance at seven o'clock, and that even the children who had gone to church would not be exempt. In fact, the children, on entering the church, felt dazed, and sat down on chairs turned upside down, but were sufficiently conscious to give an intelligible account of what had happened. Another day a hearth-brush was seen suspended horizontally in the air near the ceiling; it came down slowly till near the floor, when it fell, and when picked up it was quite hot. Mr. Gilbertson thinks that the change in vibrations necessary to cause the disappearance of an object at one place, and its reappearance in another, would result in the generation of heat, for temperature is understood to depend upon rate of vibration. The maid, while taking off her boots one night, was forcibly rolled up in the mattress and pushed down a flight of stairs; three chairs followed, feet uppermost, as though held by someone. Water was thrown, and a sheet of fire was seen issuing from a bath-room in which no one was at the time. A book which came down from the ceiling suddenly turned at right angles and passed horizontally out of the room. Mr. Gilbertson can think of no more likely agents in all this than the so-called 'elementals,' or spirits of earth, fire, air, and water. Our readers will judge for themselves.

We deeply regret to have to announce the decease on Tuesday last, October 29th, of the veteran poet, reformer, Spiritualist, and researcher, Gerald Massey. The 'Daily Chronicle' says: 'Although he suffered greatly, he retained consciousness and clearness of mind almost to the end. His faith in Spiritualism—for, as some of his poems show, he was a convinced Spiritualist—remained strong to the last.' Reference to Mr. Massey's varied activities was made not long since in our columns, and a review of his latest work, just issued, will appear shortly.

MENTAL PROCESSES DURING SLEEP.

An article by T. W. Mitchell, M.D., in the recently published Part LIV. of the 'Proceedings of the Society for Psychological Research,' on 'The Appreciation of Time by Somnambules,' is interesting by reason of the questions which it arouses, including some which are not discussed. The incidents reported, in which hypnotised subjects executed a command, such as that they should make a cross on a piece of paper so many days, hours, or minutes after waking, are important mainly through what we can infer as to the manner in which the proper time for execution of the order was ascertained, and the state of memory of the subject during the interval. The manner in which the suggestion operated was, in many cases, that at the right moment the subject 'felt an impulse' to perform the action commanded. When necessary the subject woke up in the night in order to make the cross and write down the hour at which she did it, and even performed the action automatically during sleep, or without remembering it in the morning. Dr. Milne Bramwell's experiments have been confirmed by a series undertaken by Dr. Mitchell in 1906.

It should be understood that the precise time at which the command was to be carried out was only indirectly stated in the suggestion, a number of minutes or seconds being given, which involved a process of counting or calculation in order to arrive at the time required. Yet when suggestions were given to take effect in 214,895 minutes or 274,800 seconds, these orders were carried out at the precise time denoted. When an interval of so many days was suggested, it was found that the subject counted the days, and 'had the feeling that she was adding one on every day,' but did not know, in the waking state, 'how far she had got, or to what end she was counting.' The more abstruse calculations seemed to be made subconsciously, and sometimes even during sleep. Thus the subject had been told to make a cross in 4,000 minutes; before this time had elapsed she was asked, while under hypnosis, when it fell due. She gave the correct time, and on being asked how she had calculated it, she said, 'Not on paper. I think it was in my sleep the other night.' On being awakened she knew nothing about having to make the cross, and did not remember having dreamed about figures. The next morning she woke up at the correct time and made the cross, adding the date and hour without looking at her watch.

It would seem, therefore, that during sleep the subject had calculated the precise time at which the 4,000 minutes would elapse; and, again during sleep, had become aware that the time was up. Here we have two separate operations accurately performed during sleep on different nights. When the time came for acting on the suggestion, if it was daytime, the subject would become restless and feel that she had to write something, though she did not know what or why. Taking a piece of paper she would then, at the exact time, know what she had to write, but did not know how she knew it, or what the cross and date meant, and soon forgot what she had written. Under hypnosis she knew what she had written and what it meant. The writing seemed to be performed semi-unconsciously, as when a person is seized with an uncontrollable desire to do what is called 'automatic writing.'

The facts that the calculations may be worked out, and the suggestion carried into effect, during natural sleep, and that the subject, when under hypnosis, knows that these operations have been so performed, is important as throwing light on mental processes during sleep, and it would be interesting to know whether the hypnotised subject could give any account of other experiences or mental activities during natural sleep, which might not be remembered on waking. In this way the apparent connection between the hypnotic personality and the dream-personality might be utilised to throw light on the phenomena of dreams, which at present are not understood. That time is in some way reckoned during sleep we know already, from the fact that many persons can wake at any desired hour, if the self-suggestion to do so is sufficiently strong, although during the waking state we sometimes 'lose all count of time' and have difficulty in judging it correctly.

SERMONS ON SPIRITUALISM.

Archdeacon Colley has published, through Messrs. Ellis and Keene, price 1s. 6d., a volume of 'Sermons on Spiritualism,' preached in Stockton Church, Warwickshire, and in other places during the past thirty-eight years. Without any great departure from orthodoxy, he expounds such subjects as Jacob's dream, the translation of Elijah, and the ascension of Jesus, the psychic faculties of animals, the mediumistic powers of the Witch of Endor, the effect of music, demoniacal possession, dreams, &c., and finds consolation in the joys of the future life for those who have perished in sudden catastrophes. He shows that the experiences of Modern Spiritualism can throw light on apparent difficulties in the Biblical narratives of psychic events, as when Saul (Paul) saw and heard more than those who were with him on his journey to Damascus, and he rises to flights of eloquence when speaking of spiritual discernment, and of the harmony of soul which may be brought about by strains of music, which, in its highest form, is prayer, and a type of the regenerative flow of divine beneficence. 'Broken melody then restored,' he says, 'and David's harp attuned to catch the music of the angel-world (vibrant on the responsive heart-strings of universal man), harmony in its perfection and higher attributes and effects of restorative, medical, devotional, psychological power will then be the earth-echo evermore of heaven—discord will cease, and all will be concord and peace.'

HAHNEMANN AND HOMŒOPATHY.

'The Open Road' for October contains the first part of an exposition by Florence Daniel of Dr. Hahnemann's principles and of his work, not only in regard to homœopathy, but as a thorough and conscientious student of medical science and other branches of learning. Mrs. Daniel is greatly impressed with Hahnemann's noble qualities, and says:—

'It is a fact that to be a disciple of Hahnemann, in spirit and in truth, is to be unflinchingly, unwaveringly honest; to take nothing for granted; not only to refrain from deceiving others, but also from that slothful self-indulgence, self-deception. To the reader who vaguely associates Hahnemann only with a system of medicine, chiefly consisting of the administration of minute doses of drugs warranted to produce in a healthy person similar symptoms to those for which it is the alleged specific, this statement will come as a surprise. That similars should be treated by similars is the great law which Hahnemann claims to have discovered. His system of minute doses was the outcome of a series of experiments made after the great discovery. He went on decreasing the size of his doses until chemical analysis failed to reveal the slightest trace of the medicinal substance, and with these attenuated medicines he found that he obtained the best results. He certainly performed a marvellous number of cures, and thereby incurred the hatred and jealousy of the major portion of the profession, who, of course, dubbed him quack.'

Hahnemann contended that after a drug was practically attenuated out of material existence its 'spirit' was set free to act upon the nervous system. He was, says Mrs. Daniel, 'a pioneer in the matter of paying attention to general hygiene, and insisted on his patients' adherence to a very simple diet. It is, therefore, possible that the change from a stuffy atmosphere, rich diet, wholesale drugging, and the fear of death, to fresh air, a very simple diet, the absence of poisons, and, above all, a cheerful, hopeful attitude of mind, was responsible for the great success of the homœopathic treatment.' In other words, the 'simple life' and healthy suggestion may have played a part in the cure.

Hahnemann had the benefit of good home influences, and became a brilliant student at the medical school of Vienna. Taking a post as family physician and librarian, he studied ancient literature, occult sciences, and languages. After practising medicine at Gommern he wrote a book on the treatment of scrofulous sores, in which he expressed his sense of how little, after all, is really known about medicine, and later on, becoming convinced that there was really no science of medicine, he gave up his practice and made a bare livelihood by making translations; his further fortunes will be told in another issue of 'The Open Road.'

JOTTINGS.

The first of the Rev. J. Page Hopps's Special Religious Services for the People at the Euston Theatre, opposite St. Pancras Station, took place on Sunday evening last, and was attended by upwards of a thousand persons. No doubt, when these meetings become better known, the congregations will be even larger. Some years ago Mr. Hopps conducted meetings of this character at Leicester with great success, and we trust that this effort in London will meet with the support of progressive thinkers of all shades.

Some time ago we mentioned as a remarkable coincidence that the great clock at the Houses of Parliament had stopped almost at the time of the death of a gentleman who had taken an important part in its construction. 'John Bull' recently called attention to a somewhat similar coincidence, saying: 'It is only a few days since "Macmillan's Magazine," in its October number, announced its own demise. With scarcely a breathing space between, there now comes the notification of the death, in his eighty-fifth year, of Professor David Masson, who was its first editor on its inauguration in 1859, a post which he held for a period of seven years, being followed by Sir George Grove, Mr. John Morley, and Mr. Mowbray Morris, in succession.'

The 'Central News' agency reports a remarkable case of discovery by clairvoyance at Grahamstown, Cape Colony, where 'a young girl disappeared from her parents' house, and, despite the most searching inquiries, was not heard of again. There were grave suspicions of murder, but there was nothing to prove that the missing girl had been the victim of foul play until a clairvoyant was called in, who announced that the girl had been murdered and buried at a spot not far from the town, and that he was prepared to lead the police to the place. A party proceeded immediately to the spot indicated, and after digging for a few minutes they discovered the dead body of the girl in a terribly mutilated condition. The clairvoyant also gave information to the authorities which enabled them to make an arrest. The details of the affair are so well authenticated by persons of standing that anti-Spiritualists are absolutely nonplussed.'

The articles which are appearing three times a week in the 'Westminster Gazette,' under the title of 'Occultism and Common Sense,' by 'A Candid Inquirer,' have presented various branches of the subject, mainly in the forms of selected examples from authoritative sources, such as Myers' 'Human Personality' and the 'Proceedings' of the S.P.R., with instances taken from 'The Annals of Psychical Science,' and from our own columns. The articles on 'Dreams,' 'Hallucinations,' 'Phantasms of the Living,' and of the dead, &c., do not contain much personal comment on the part of the 'Candid Inquirer,' but he seems inclined to ascribe the phenomena, wherever possible, to the action of the unconscious memory and other powers of the subliminal self. It would, however, be premature to infer what his general conclusions may be, and, as we said last week, we shall await them with interest, especially when he comes to discuss spirit phenomena proper. We may remind those who do not take in the 'Westminster Gazette' that the twelve numbers containing the articles will be sent to any address in the United Kingdom for 1s. 6d. post free, as they are published, from the office of the paper in Tudor-street, E.C.

The 'Evening Standard,' on October 26th, gave particulars of a remarkable psychical phenomenon which occurred recently in South Kensington. An Italian gentleman was dining with his family, when suddenly they were all startled by an appalling scream—just one piercing shriek and no more. It appeared to proceed from the chimney, but the ear, unassisted by the eye, cannot accurately locate a sound that has no special significance. A searching investigation was made but no clue to the mystery could be found: there was no trick to be discovered. Impressed by this occurrence the head of the family worried himself to discover a solution, and something impelled him to the belief that it might be found in an Italian paper. After some difficulty he procured a copy of the paper and in it he found a headline announcing the murder of his nephew, the manager of a large engineering works near Milan. The tragedy had been witnessed by his nephew's wife, and it was stated that 'with one terrible shriek she had swooned, and died without recovering consciousness.' The double tragedy occurred at the exact time when the scream was heard by the family at South Kensington. There is, says the writer in the 'Evening Standard,' no doubt as to the accuracy of the details; the correspondent from whom the story comes has heard it from three members of the family, and each of them vouches for the truth of the narrative.

Personal experiences are generally interesting, and the Members and Associates of the London Spiritualist Alliance may expect a very enjoyable evening on the 7th inst., when Mrs. Bell and Mr. George Spriggs will relate some of the most striking phenomena which have occurred in their presence.

Some two or three years ago a lady called at 'LIGHT' office to inquire 'how she was to set about finding out the truth of Spiritualism.' Acting upon the advice she received, she succeeded beyond her expectations and developed mediumistic powers herself. She has since that time gone to reside at Hobart, Tasmania, and after patient effort has gathered a circle of friends about her who have formed a Society for Spiritual Progress, 'for mutual help in searching into the truths of higher Spiritualism and the realisation of the "mystic sweet communion with those whose rest is won." We wish our friends every success, and mention these facts to indicate how widespread is the influence of 'LIGHT,' and how one earnest worker may help to spread the truth.

A singular case of revelation in a dream was told in the Divorce Court on October 22nd, when a hospital nurse, who had been through the form of marriage with a man, related how she had, soon afterwards, dreamed that her supposed husband's first wife was alive. She taxed him with it, and he admitted the fact. Afterwards, on being arrested on a charge of larceny, he confessed to the bigamy, and is now undergoing a term of imprisonment. His first wife brought a petition for dissolution of marriage, and it was during the hearing of this petition that the story of the dream was told in court by the nurse herself. The man has promised to legally marry the nurse when he comes out of prison, and Mr. Justice Bargrave Deane said, 'I hope he will'—but it is rather open to question whether Justice Deane's 'hope' is a wise one.

Mr. H. Croft Hiller, in his little book, 'Did Christ Claim to be Son of God?' deals interestingly with questions which arouse acute religious controversy, and which are rather outside our sphere, but we may mention that Mr. Hiller regards Jesus as having exhibited what is called 'double personality' in various degrees. He suggests that at times Jesus, in his normal personality, spoke of the Son of the Father; at other times, in periods of intense aspiration, he spoke as being himself the Son, whom Mr. Hiller regards as influencing him, much in the same way that a spirit controls or inspires a medium, and he thinks that the consciousness of Jesus ranged from a completely normal one to entire loss of sense of human personality. In ordinary life, says Mr. Hiller, 'what we call genius, ecstasy, enthusiasm, fanaticism, involves one or other stage of this sort of alienation. No great achievement comes when self-consciousness predominates.' Mr. Hiller also thinks that by 'the Father' was meant a manifestation of God with which the Son, or higher personality of Jesus, was in conscious relation, and which acted as a sort of superior guide.

'The Falkirk Mail,' on October 12th, devoted a column to a first instalment of a remarkable communication, received by means of table movements by one of the circles, consisting of five sitters, connected with the Falkirk Research Association. It purports to be from a spirit who gives the name of Stephanus, and claims to have lived about the time of Jesus. 'The Falkirk Mail' says: 'Whatever value may be placed upon it, either from a psychic or historical standpoint, the story, so far as it has gone, is of undoubted literary merit, and excels, we should imagine, anything that can be written by any one of the individuals composing the circle.' We refer to this matter mainly as a sign of the times—indicating that the newspapers are waking up to the fact that there is a deep and widespread public interest in psychical subjects.

The published portion of the message does not contain anything very original or striking, but the manner in which it was received is of interest. It came about in this way. After one of the usual meetings of the society a stranger avowed that although favourable to the views of the Spiritualists he did not believe in table rapping, and asked for a demonstration. As a result a circle was formed, and immediately the table commenced to move. With the usual code it spelt out, 'Stephanus wants to tell his story,' and finished with, 'will you sit to get my history?' The sitters have since met regularly every week, and for a time very little was received. At the best it is a tedious process to receive messages in this way, but, as the meetings went on, the power increased until a fairly large portion of the story was obtained each night—the letters being recorded by one of the sitters as they were spelt out.

INDICATIONS OF IDENTITY.

Miss Felicia R. Scatcherd relates in 'The Annals of Psychological Science,' a characteristic case in which the identity of a spirit communicator was very clearly indicated. On June 11th last Miss Scatcherd was experimenting, along with Princess Galitzine and Miss Allsop, with an inverted saucer surrounded by the alphabet. No movements were obtained unless two persons placed their hands on the saucer, and no coherent messages unless Miss Scatcherd was one of the two. The father of a mutual friend sent a warning to his son against a breakdown from overwork, and three days later this warning was fully justified. Princess Galitzine remarked that it was not likely that any deceased friend cared to come for her, and immediately 'Rudolph' was spelt out. She said that she had had an uncle of that name, and the words were given, 'Repeat our dreams of long ago.' Then questions were asked as to the wife and son of the communicator; after some aimless movements 'Serge' was spelt out; this was the name of the son. Miss Scatcherd had an impression of the name 'Marie,' and in answer to a further question about the wife, the name 'Masha,' which is Russian for Marie, was given. The Princess and Miss Allsop would probably have spelt it 'Macha,' but the English phonetic equivalent of the Russian letter is *sh*; Miss Scatcherd had difficulty in preventing herself from compelling the saucer to spell out 'Marie,' so that the volition which guided the selection of the letters was not that of the sitters. The reference to old dreams had a peculiar significance for Princess Galitzine, and she had rarely thought of her uncle for years.

TRANSFIGURATIONS AND 'EXPOSURES.'

Dr. Franz Hartmann, continuing his series of papers in the 'Occult Review' on 'Remarkable Occurrences and Presumable Explanations,' refers to cases of transfiguration, and says that they show that all 'matter' consists of vibrations of something which in another aspect may also be called 'mind,' and that therefore 'material forms may be made to assume instantaneously other aspects, if these vibrations are changed by the magical influence of some superior spiritual power.' He continues:—

'Such powers belong to the soul, and are explained in Yoga philosophy. The well-known phenomena of so-called "spirit materialisation" also go to show that the astral body can change its form at will, and that through the change of the astral body of a person a change of appearance of the physical body can be produced.'

Dr. Hartmann gives instances which have come within his own knowledge in which, by a kind of 'glamour,' a person's face may be changed (which is also a not infrequent result of spirit control), and persons have appeared in the form of animals, as in the 'were-wolf' stories of the Middle Ages. Then he goes on to discuss 'exposures' of materialising mediums, and thinks that on the basis of such transformations and materialisations of the astral body it may also be possible that some of the phenomena occurring at so-called 'exposures' may have been genuine. From what we know of transportations of living persons, and of the passage of material objects through walls and closed doors, it is not impossible that if the materialised form be prevented from returning to the medium, the physical body should fly to unite with it. As an instance, he says:—

'When the so-called exposure of the medium Bastian took place in the presence of the Crown Prince Rudolf of Austria, the materialised astral form was separated from the physical body of the medium by means of a quickly closed trap-door, and the materialised form which was thus caught proved to be Mr. Bastian himself in his physical body, and in a dazed, semi-conscious condition of mind. Similar so-called "exposures" have taken place with other mediums, whose previous conduct had never given any occasion to doubt their honesty, and it may not, therefore, be out of place to recommend to learned sceptics a thorough study of the laws of metaphysics instead of ignorantly jumping to conclusions of their own.'

We do not entirely endorse these remarks, because they leave a convenient loophole for cases of actual fraud; in the instance cited it is necessary to know whether it was ascertained beyond a doubt that the physical body of the medium was separated from the 'materialised form' by the closing of the trap-door; or in other words, whether the materialised form was seen at the same time as the physical body of the medium. This is the whole question.

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 which may elicit discussion.

Spirit Relatives Manifest.

SIR,—Your readers may be interested in the following account of a thoroughly satisfactory and delightful experience of Mrs. Place-Veary's powers which I had with her during her first visit to Maritzburg.

A friend had arranged a private sitting for me, and I could hardly say that my name and circumstances of life were entirely unknown to the medium.

Mrs. Veary, holding one of my gloves in her hand, was at once controlled by my husband, who passed beyond the veil eighteen years ago, and with whom I have been in constant communion for fourteen years, as I am clairaudient and a writing medium. He gave his name, and taking my ungloved hand he looked, presumably, at a ring on my third finger, and asked, 'Why don't you wear your other ring, too?' I said, 'Do you mean my wedding ring?' He replied, 'No, the ring you always used to wear along with this one.' He referred to an old family ring which I have worn since I was a girl. I told him that two of the diamonds were out, and I could not afford to replace them. He said, 'Yes, I know all about it, but you *will* be able to do so.' He told me of my children who had passed over and were present in the room, and of one of his sisters whom they had brought with them. He spoke of this sister's dislike of Spiritualism while on earth, and said that the children had brought her with them so that she might see for herself the method by which disincarnate spirits could communicate with those still in the body. She was, he continued, still very frail and weak, having only passed over in February last, and being then eighty-three years old. Then he spoke of our children still left with me on earth, and gave me much good counsel and advice for the future, and after many loving words of hope and encouragement he kissed my hands tenderly and left off speaking.

One of the medium's controls, who gave the name of 'Katherine,' began to describe the spirits who were with me. She spoke of one of my daughters, who passed over in early infancy, and said: 'Oh! she is so dazzling and radiant I can scarcely look at her. I can see that she passed over as a little infant, and has never known sin. She is clothed in brilliantly white garments with rainbow tints ever flitting through them; in her hands she holds a spray of white roses sparkling with dewdrops as with diamonds, and her face is lovely. She was a little rosebud herself, plucked early, but now come to beautiful maturity.' Then she described in turn two now grown-up boys, who also passed away in early infancy, and were taken charge of by my loved parents in the other world. She next described my golden-haired, blue-eyed eldest daughter, who died in girlhood, giving her name, and lastly my two boys who gave their lives for their country during the Boer war; the delineations and the stated manner and cause of death being perfectly accurate in each case. My husband was next described, both in appearance and in his good, upright life and spiritual-mindedness. His beautiful old mother's appearance, the fashion of wearing her hair, her name, and her having passed from this world in far-away Scotland, were all correctly given, and last of all 'Katherine' described my dear sister-in-law, whom my husband had mentioned by name, and who he had said was being supported by my children, as she seemed to be very frail. 'Katherine' then counted all the spirits and said, 'Yes, there are nine here, your husband, mother and sister-in-law, and your six children.'

When the medium had regained consciousness she remarked on the beautiful peaceful feeling pervading the room, and said that she did not need to be told that good spirits had been with me. I related what had occurred and expressed the great pleasure I felt in having for the first time heard my husband's voice (no longer a whisper) and in the confirmation of what I

know to be the truth concerning those loved ones who have gone on a little way before me. In the evening I attended a small séance of about fifteen people, of whom all but one friend who accompanied me were perfect strangers. I mention this because no one in the room, with but this one exception, could have known my Christian name. Mrs. Veary, under control, and looking very shaky and weak, came across the room to me, took both my hands in hers, stroked and caressed them, and called me by name in a very faltering and quavering voice. The control said that she was my sister-in-law 'E.,' and that my eldest daughter and elder son, whose names she gave, had brought her. Then she begged me to forgive her for a letter which she had written to me many years ago in which she had inveighed against Spiritualism, and had entreated me to give it up as the work of evil spirits alone. She now said: 'You were right, dear A., and I was quite wrong, and I am learning the truth slowly. It is hard for me yet to believe, but I am being helped by many loved ones. I feel better after this morning's meeting, and I wished so much to come to-night to tell you how sorry I am now that I wrote as I did.' I told her that I was very glad she had come, and was rejoiced that she was learning the glorious truths of Spiritualism, and begged her to think no more of the letter.

My sister-in-law used to have a pretty Highland accent, and in spite of her tremulous speech I recognised the familiar sound in some of her words spoken through the medium. A second time Mrs. Veary came to me; this time she was controlled by a young American negress. She had twisted a corner of a handkerchief into the semblance of a shamrock leaf, which she handed to me, saying in her quaint negro-English speech, that she had tried to make a fessel (thistle) leaf, as my piccaninny boys who passed over in the Boer war told her I came from Scotland. I may say that Mrs. Veary achieved a great success in this town, a success which must redound to the helping on of our spiritual cause, the furtherance of true religion among us, and the corroboration of the good and true news of the continued life and never-failing love of those who have joyfully solved the great problem and mystery of the life beyond the veil.—Yours, &c.,

JOYEUSE.

Helping to Spread the 'Light.'

SIR,—As a subscriber to 'LIGHT,' it may interest you to know that after reading each weekly copy I leave it in the public smoke room of the King's Arms Hotel, Stranraer, and its influence has made itself felt in many ways among some of my regular visitors. I sincerely trust that this may be a little help in spreading your message of truth.—Yours, &c.,

W. MACROBERT.

'Help for a Worthy Couple.'

SIR,—Early this year, through the generosity of many contributors, a fund was formed to assist Mr. and Mrs. Emms, two old and worthy Spiritualists, who have received grants regularly since February. The fund is now nearly exhausted, and these old workers are still in need of help. It is therefore desirable that the assistance rendered to them should be continued. Will you kindly permit me to appeal earnestly to your generous readers for further donations for this purpose; or, better still, for promises of regular contributions, so that a small pension may be given to this deserving couple?

Mr. and Mrs. Emms desire to express their very grateful thanks for the help which they have already received.—Yours, &c.,

(MRS.) M. H. WALLIS.

21, Mountfield-road, Finchley, N.

An Important Question.

SIR,—I am a constant reader of 'LIGHT' and a student of Spiritualism through books, but I have never had an opportunity of joining a circle. On one point I shall be grateful for enlightenment. I have read frequently that the souls of those who commit suicide are not at once allowed to quit the neighbourhood of their bodies, but are closely chained to them for as long a period as would have been their mortal life.

Now the question arises whether those unfortunates who meet with a sudden, accidental death, as in a railway disaster, where, owing to no fault of their own, their souls and bodies are violently wrenched asunder, will also be chained to their bodies for a certain period? The result is the same in both cases, viz., death, though what has led to it is so different; but the question arises in my mind, is their immediate fate

the same? Does the fact of a violent death (*in itself*) mean that soul and body are not ripe for parting as they are when illness or old age has gradually weakened the bond that unites them? I trust that some of your readers may be able to help me to a solution of this problem.—Yours, &c., M.

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.

ACTON AND EALING.—9, NEW BROADWAY, EALING, W.—On Sunday last Mr. Taylor Gwinn's visit was much appreciated. Sunday next, at 7 p.m., Mrs. H. Ball, address.—H.

BRIXTON.—8, MAYALL-ROAD.—On October 24th a successful circle was held. On Sunday last Madame Zeilah Lee gave good clairvoyant descriptions to a crowded audience.—W. U.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last Mr. Jepson delivered splendid addresses on 'The Desires of the Age' and 'Salvation,' and gave fine clairvoyant descriptions. Lyceumists rendered solos beautifully. Sunday, November 17th, Mr. John Lobb at both services.—J. M. S.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. Cockren gave a splendid address on 'The Creation,' and ably answered questions, to a crowded audience. Sunday next, at 7 p.m., Miss Chapin, the blind medium.—F. A. H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Spencer gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. M. H. Wallis, inspirational address on 'Spiritualism Good for Both Worlds,' and clairvoyant descriptions.—W. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss MacCreddie gave good clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Miss Reid. November 5th, from 7 to 10.30 p.m., Psycho-Therapeutic Society's social evening.—A. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Truth' was considered. In the evening Mr. R. Beel's interesting address on 'Spiritual Gifts' was discussed. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. J. Macdonald Moore on 'Healing.' On Monday, at 8.15 p.m., Mrs. Atkins.—H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Osborne's address was highly appreciated. Mrs. Atkins gave remarkably correct psychometric and clairvoyant delineations. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Arthur Savage, psychometrist. Thursday, at 8 p.m., circle.—E. T. A.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last a discussion took place, and in the evening Mr. G. Morley spoke on 'Faithism' and gave excellent clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Eustace Williams delivered a good address on 'Spiritualism and the New Theology' and gave successful clairvoyant descriptions and psychometric readings. Sunday next, at 7 p.m., Mrs. Imison, clairvoyant descriptions. Monday, November 4th, at 8 p.m., at 50, Avenue-road, Hackney Downs, annual meeting for electing officers.—N. R.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last, at our harvest festival, we had a crowded gathering, and thank all helpers, especially our president, Mrs. Fairclough Smith. We are also indebted to Mrs. Dickinson, Miss Rendal, and Mr. Hayward for their talented assistance. On Sunday next, at 7 p.m., Mr. E. W. Wallis, trance address on 'Jesus in the Light of Spiritualism.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters gave nineteen excellent clairvoyant descriptions, fifteen of which were fully recognised, with messages. There was a crowded and appreciative audience, very many having to be turned away. Mr. F. Spriggs ably presided. Sunday next, Miss McGrigor will speak on 'Self-Control in Relation to Health.' Soloist, Miss C. B. Laughton. Doors open at 6.30 p.m.—A. J. W.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. T. May's address on 'Spiritualism as Essentially the Gospel for the Twentieth Century' was highly appreciated. Miss Florrie Shead sweetly rendered a solo, and Mr. Geo. F. Tilly presided. Sunday next, Annual Conference of London Union of Spiritualists; at 3 p.m., discussion on 'Spiritual Healing,' opened by Mr. May; at 7 p.m., various speakers. Tea, 6d, each.—W. H. S.