

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

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

No. 1,448.—VOL. XXVIII. [Registered as] SATURDAY, OCTOBER 10, 1908. [a Newspaper.] PRICE TWOPENCE

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NOTES BY THE WAY.

Spirituality and charity go together. It must be so, for spirituality gives an entrance to realities, and where the realities are discerned the husks are as nothing: hence charity, in the sense of kindness, and freedom from creed-bigotries. In very deed, 'the flesh profiteth nothing.' Spirit is life: all else is husk. What a long time the Church and the world take in learning that simple truth! Hence, in the Church, the vehement insisting upon externals, ceremonials, rituals, robes, creeds: and hence, in the world, the ardent longing for titles, decorations, money and things that money can buy. It would be childish if it were not so obviously grossly human, in its crude condition.

The passionate clinging to the Eucharist, as very God, is distressingly materialistic. It is just a wine-stained wafer, and it affects the gross mind and imagination of the devotee as God present. Is He not present, then, in the devotee? When the kneeling adorer goes home to his garden and his child, will he find no God in their beauty and their love?

Once more, wisdom comes from the East. Our readers are already familiar with such modest but thoughtful papers as 'Prabuddha Bharata,' but they may not be well acquainted with the more important organs of Indian thought,—'The Modern Review' (Allahabad) and 'The Hindustan Review,' for instance: both worthy to be classed with 'The Nineteenth Century' or 'The Contemporary Review,' and both immensely instructive and lofty in thought and tone.

Here, for example, in 'The Modern Review,' is an Article on 'The Evolution of the European City,' with a concluding paragraph which gravely suggests the picture of an Indian sage teaching, from a great ethical and spiritual height, his political and commercial masters. Let those masters listen to this and think:—

What cities have learnt in the past, the nations of Europe have yet to learn. Great combinations of men exist for the sake of the life of the human mind and spirit, not the reverse. One great truth found and given, one beautiful dream dreamt and made visible, would be enough to justify the whole existence of a people. It is in science—the advancement of human knowledge; in art—the democratising of beautiful vision; and in religion—the largess of the soul's bread—that we find the goal of cities and of nations. Man has a body, in order to develop his mind. He has not a mind, as the West appears at present to assume, in order to compass the good of his body. The sanitation and even the adorning of a town would be nothing, unless the life of its people could overflow, freely and spontaneously, into the building of temples of the human

spirit. And as with cities, so with nations. The luxury which results from a division of spoils is as much an incident of war as the destruction of a farmstead. . . . And war is no function of Humanity. It destroys the nation that wages it as assuredly as that which suffers. To-day Europe is covered with a series of armed camps, miscalled nationalities. To-day, aggression seems to Western peoples the one proper corporate activity. That this, if it were true, would be but childish and base, it is for the wiser East to teach. But it is not true. It is a grotesque parody of truth. And this lesson will have to be enforced, not by the weakness, but by the strength, of an Eastern people.

An original conversation between 'The Teacher' and 'The Doctor,' by Thomas Clune, has just been published by A. C. Fifield, 44, Fleet-street, under the title of 'Spiritual Perfection.' It is a small book of about sixty moderate pages, but it contains a good deal of careful reflection upon the spirit of man; its nature and its destiny. 'The Teacher' is a minister of the usual conventional type: 'The Doctor' is a bit of a philosopher with a curious notion that the spirit in every one of us is a perfect something which 'emanates from the unseen controlling power of the Universe which we call God; possibly it may be part of that unknown power: but perfect it is, essentially and absolutely,' and it is as perfect when it leaves the body as when it joined it.

'The Teacher' advances the usual notion about some sort of future punishment. 'But why are you so bent on the punishment of your fellow-creatures?' asks 'The Doctor.' It is very hard to define and to measure responsibility, he suggests. What we should look forward to is rather a more comprehensive scheme for the adjustment of divergences than a gratifying of the primitive instinct for punishing. He seems to take but little interest in a personal future life, and thinks there is something of meanness in the anxiety to save the soul from misery, and to do this by being good. 'Let us try and forget ourselves a little more,' he says: the one great object is to make the perfect spirit-element dominant and to set it to do the highest work of the world.

It is not an entirely satisfying discussion, but it is ingenious and certainly stimulating to thought.

We need not be Sabbatarians in order to be a little saddened over certain signs of the times in relation to the keeping of Sunday in London. We chanced to see, a few days ago, a copy of the 'Sunday Times,' on the front page of which and in large letters we saw advertisements of special Sunday dinner concerts at such places as the Gaiety Restaurant, the Trocadero, Hotel Russell (styled 'The fashionable Sunday rendezvous'), Hotel Great Central, the Monico, Criterion Marble Restaurant, Cecil Restaurant, &c. All advertise concerts during and after dinner. At the Gaiety Restaurant one of the Gaiety girls is promised, with other singers, and the programme is quite a Gaiety Theatre one, including, 'I Hid My Love,' 'The Night and You,' 'How I Love Thee!' 'Love, could I only Tell Thee,' 'Longing':—a real Gaiety night! We shall perhaps have the theatre

itself open soon. Indeed, one theatre is announced as open for a 'concert' performance of 'Faust.'

It is not easy to say what harm there is in all this. One can hardly call it wicked, or vicious; but it is a turn in the road that makes us wonder and makes us sorry. It is all, of the earth, earthy, and of the animal, animal: and no good Spiritualist can help regretting it. At any rate, the blessed Sunday could be put to better uses.

'Mistletoe and Olive: an Introduction for Children to the Life of Revelation,' by Mary Everest Boole (London: C. W. Daniel), is hardly a book for children, though it is simple and quaint. 'God hath not left himself without a witness' and 'Out of Egypt have I called my Son,' require, in truth, a great deal of mature sharpness, though reminding us of Charles Kingsley's 'Water Babies,' which also was hardly milk for babes. 'Blind Guides' has profound thinking in it, and is as beautiful as it is thoughtful. The prose is rich and racy and strong: the poetry is rather crude and eccentric, though 'Greeting the Darkness' is an exception with such verses as these:—

A beautiful bird has been flashing
His great white wings in mid air,
Bringing knowledge that men had gathered
Through ages of toil and care.

But now there is something looming
Between us and the glorious Light;
It is darkening all the horizon!
Oh! the awful wings of the Night!

Ah! fear him not; for his pinions,
Though dusky, are soft and warm;
The Formless, now brooding o'er us,
Is Love without limit or form.

Day sends on to day the record
Of the learning our teachers have stored;
But, night after night, in the darkness,
We are left all alone with the Lord.

From men we can learn no more lessons
Till a new day shall bring us new Light;
We are going to God in the Darkness;
Dear father and mother, Good-night!

Ask the children who or what is the 'beautiful bird.'
Ask the heart what is the 'night' and what is 'the new day.'

THE 'CHURCH TIMES' AND SPIRITUALISM.

The 'Church Times,' reviewing the recent books by Mr. Beckles Willson and Father Miller, speaks of the former work as a useful general survey of the evidence, and as a compilation of carefully picked and arranged facts. Father Miller's book is not regarded as 'an impartial or comprehensive guide for serious inquirers,' but his warnings, it is stated, 'will be useful in deterring many from foolish dabbling in psychical experiments,' which 'multitudes of persons, wholly incompetent to deal with such matters, are excitedly eager to plunge into.' We do not find that this 'excited eagerness' is so general as is sometimes imagined, but in any case, as the writer says: 'The way to combat the excesses and evils which accompany the rash use of psychic faculties is not to sweep the subject aside with contempt, or to denounce it wholesale, but to acknowledge the reality of what is real, and to bring it under severe control.'

After referring respectfully to the eminent men whom psychical research has brought nearly or quite to Spiritualism, the reviewer remarks: 'There is a great difference between accepting everything' which claims to come from spirits 'as spiritual "teaching," and believing it to be an established fact that departed souls can telepath their thoughts to those in the body through the sensitive instrument of a medium's mind.' This latter belief he seems inclined to accept, and says: 'It is at least probable that the prophets of Israel were men gifted with these same psychic faculties, by the right use of which the spiritual beings known as angels conveyed God's messages to mankind. Neither is there much doubt that St. Paul, St. Peter, and others were being reached through similar faculties when they saw visions, heard voices, and spake with tongues.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, PALL MALL, S.W.,

ON THURSDAY, OCTOBER 22ND, AT 7 P.M.

Music, Social Intercourse, and Refreshments during the Evening.

SPECIAL NOTICE.

Members and Associates may have tickets for themselves and their friends on payment of the nominal charge of one shilling each, other visitors two shillings each.

To facilitate the arrangements it is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than Saturday, October 17th, 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 ordinary 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 1909.

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

1908.

Nov. 5.—Mr. Angus McArthur, on 'The Spiritualism of Socrates: A Study in Pre-Christian Psychics.'

Nov. 19.—H.E., W. H. Abdullah Quilliam, B.A., LL.D. [Sheikh-ul-Islam of the British Isles], on 'From Orthodoxy to Islam.'

Dec. 3.—Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.'

Dec. 17.—Interesting Personal Experiences will be given by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles.

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA

MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, October 13th, Mrs. Annie Boddington 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. Mr. J. J. Vango on the 20th and 27th.

TRANCE ADDRESS.—On *Wednesday next*, October 14th, at 8 p.m., Mr. E. W. Wallis will deliver an address on 'The Use of Suggestion.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursdays*, at 4 p.m., Members and Associates are invited to hold informal meetings for psychical self-culture, without the aid of professional mediums. *Special Meetings* will be held on *Thursdays*, November 5th and 19th and December 3rd and 17th, at which Mr. James I. Wedgwood will preside and conduct the proceedings.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, October 16th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions 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 inquiries of general interest to submit to the control.

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

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, 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.

INCIDENTS, PARALLEL OR IDENTICAL?

In his sermon on Spiritualism, as reported on p. 428 of 'LIGHT,' the Rev. B. G. Bouchier related the following incident, for the accuracy of which he vouched:—

A brother and sister, between whom a great affection existed, entered into a compact that whichever died first should return, if possible, after death to the survivor. The brother died suddenly at Malta, and the same night appeared in spirit form to his sister in England. She asked for proof of the reality of the apparition, and he wrote his name on a sheet of paper on a desk which was in the room. Further proof was demanded, when he caused some displacement of the curtain hanging round the head of her bedstead, but this was not regarded as sufficient evidence, and in response to her request for further proof he caught hold of her wrist, and the result of the contact was to inflict a severe burn on the wrist, the scar of which is still *en evidence*. That woman to-day occupies one of the foremost places in the ranks of English society.

A correspondent, the Rev. C. J. Sneath, writes that substantially the same story appeared in a very scarce book published in 1823, entitled 'Accredited Ghost Stories, collected by T. M. Jarvis,' and he has sent us the book for our inspection. The story in question is that of the apparition of Lord Tyrone to Lady Beresford, and relates how these two persons had been brought up together in childhood, in the principles of deism, and had afterwards come under other influences; 'when both were grown up they made a solemn promise to each other that whichever should die first would, if permitted, appear to the other to declare what religion was most approved by the Supreme Being.' After the lady's marriage she 'suddenly awoke and discovered Lord Tyrone sitting by her bedside'; he told her that he had died on the previous Tuesday at four o'clock, and foretold that she would soon produce a son, who would marry his (Lord Tyrone's) daughter; not many years after his birth Lady Beresford's husband would die, and she would marry a man who would ill-treat her; she would have two daughters and a son, in childbirth of whom she would die at the age of forty-seven; that she was a free agent to this extent, that she could 'prevent it all by resisting every temptation to a second marriage.' Lady Beresford's narrative continues:—

'But how,' said I, 'when morning comes, shall I know that your appearance to me has been real, and not the mere representation of my own imagination?' 'Will not the news of my death be sufficient to convince you?' 'No,' I returned, 'I might have had such a dream, and that dream accidentally come to pass. I will have some stronger proof of its reality.' 'You shall,' said he, and waving his hand, the bed curtains, which were crimson velvet, were instantly drawn through a large iron hoop by which the tester of the bed was suspended. 'In that,' said he, 'you cannot be mistaken; no mortal arm could have performed this.' 'True,' said I, 'but sleeping we are often possessed of far more strength than when awake; though waking I could not have done it, asleep I might, and I shall still doubt.' 'Here is a pocket-book; in this,' said he, 'I will write my name; you know my handwriting.' He wrote with a pencil on one side of the leaves. 'Still,' said I, 'in the morning I may doubt; though waking I could not imitate your hand, asleep I might.' 'You are hard of belief,' said he: 'it would injure you irreparably to touch me; it is not for spirits to touch mortal flesh.' 'I do not,' said I, 'regard a slight blemish.' 'You are a woman of courage,' replied he; 'hold out your hand.' I did so; he struck my wrist: his hand was cold as marble: in a moment the sinews shrank up, every nerve withered.

Lady Beresford ever afterwards wore a black ribbon on her wrist, which the spirit visitant said must never be seen;

the predictions all came true. She married a second time, and shortly after the birth of her son, knowing that she must soon die, she told her story as given above. After her death the mark was found on her wrist, as she had described it. Singularly enough it is not stated that she was deprived of the use of her hand.

The three tests given by the spirit visitant coincide with those related by Mr. Bouchier, except that the injury to Lady Beresford's wrist can hardly be described as a 'burn,' though the effect would probably be similar; also Lord Tyrone is not mentioned as having died in Malta, nor did he appear on the night of his death, but on the night before the announcement arrived; a letter at that time might take some days to reach its destination.

There is such a striking similarity in the details of these two stories that we should like to learn more particulars of the occurrence narrated by the Rev. Bouchier, and in any case the details above quoted are graphic, and interesting for comparison with other accounts of a similar nature.

MR. HERWARD CARRINGTON EXPLAINS HIS POSITION.

I wish to reply to the criticisms that have recently appeared in 'LIGHT' with regard to myself and my work. As to the charge of bias, or prejudice, unfairness, and even much more unpleasant things, I might reply that if 'LIGHT' itself were a little more open and sincere in its convictions and opinions there would be no conflict between us. Permit me to remind you in this connection that I have twice before sent you communications stating my position, but that on both occasions these have failed to appear.* I think that the charges of unfairness, of bias, &c., can hardly be so one-sided as you suppose, therefore. But I shall not waste time on this aspect of the case. I do not care a fig whether 'LIGHT' or any other publication thinks me dishonest or prejudiced, or anything else, so long as I find and deliver to the world what I consider to be the truth. Now I should like to answer the criticism in some detail.

Some time ago, the charge was brought against me that I had used unfair measures in assuming a name that was not my own, when conducting my Lily Dale investigation. Such a charge is simply absurd. In the first place, I should have been refused sittings with practically every medium on the grounds had I done this—as were many other investigators who were suspected of being a little too sharp for the dishonest medium's own good. This was admitted at the time by the officials of the Camp. I might say that, since my exposure, with two exceptions, every one of the mediums I charged with fraud has failed to appear at the Camp this year. Keeler and A. Norman revisited Lily Dale, and Keeler submitted to a test séance. Norman refused this. Every other medium failed to put in an appearance at all.

But I have another answer to the charge that I was not straightforward in assuming another name. Everyone does it—at least almost everyone here does it, when making an investigation of this character. Dr. Hyslop himself invariably uses this same name—Charles Henderson—when travelling, or investigating a strange case, and has made use of it for years. He suggested that I might just as well make use of it also! One might as well charge Dr. Hodgson with fraud, when he introduced sitters to Mrs. Piper under the name of 'Smith'—as he invariably did—as to bring this charge against me, on this ground. Why should not Mrs. Piper protest, also, if this is an unfair means of testing the medium? Simply because only fraudulent mediums, and they alone, object to tests of this character. It is a perfectly legitimate test, and one almost invariably adopted in America, as I said before. The officers of Lily Dale found no fault with me on that score; and I may be permitted to state that both the past and the present presidents of the National Spiritualists' Association, the editor of the 'Progressive Thinker,' and a number of

* We have no recollection of the receipt at this office of any such communications intended for publication.—[ED. 'LIGHT.']

mediums have publicly and privately thanked me for the good I did in my report. One who has nothing to hide is not afraid of the truth, and the whole truth.

Now as to the d'Espérance séance. I may begin by saying that I have been greatly misjudged in this matter, and apparently always have been, by Spiritualists. It is generally conceived that I wish to destroy the existing evidence for physical phenomena. I do not wish to do anything of the kind: I wish to obtain it, but I wish to obtain it under conditions not open to such criticisms as I have advanced. I wished to point out defects in past evidence, so that the newer evidence will not be open to these same defects, when it is obtained. There is a great deal of difference between these two positions. I believe in the physical phenomena—at least in some of them—and I am frank to say that the facts, and even a spiritistic interpretation of the facts, are practically proved, to my mind, in the Paladino case, and in others of historic fame. But for all that, we should not relax precautions, and allow slipshod reports to be made of such phenomena, because we are personally convinced. What Spiritualists fail to appreciate is this fundamental fact—that it is a totally different thing to become convinced one's self, and to convince others. I might be convinced of a certain fact, and yet quite realise that that fact would not be convincing to another. The question for the outside world is, *not* what the *facts are*, but what the *evidence proves*. These two must be kept strictly apart. Allow me to illustrate this difficult point. I was once speaking to a noted criminal lawyer on this point, and he made this remark to me: 'I never let my clients tell me whether they are *really* guilty or not. I don't want to know. The verdict of the jury will not be determined by the actual facts, as they really took place, but by what the evidence proves. The man may be perfectly innocent, and yet the verdict of guilty be passed. Or, on the other hand, the man may be actually guilty, but he may be pronounced innocent, because the evidence did not prove strong enough to convict him. *Real* innocence or guilt has nothing to do with the case. That will be determined by the *evidence*, and by that alone.'

To take another illustrative case. I happen to know that Dr. Hodgson was fully convinced of the spiritualistic interpretation of the Piper phenomena before he brought in his *first* report on that case. And yet, summing up the evidence presented in his report, he stated that he thought the evidence 'far from conclusive,' and that the case had not as yet been proved. He was careful to distinguish and keep clear in his mind the difference between the evidence that convinced him, and that which would convince the outside world. Most men are unable to do this. If they personally are convinced, but very little evidence is needed to establish a case for them. They lose sight of the fact that such a case would prove far from conclusive to the man in the street who is unconvinced. To him the case might prove quite inconclusive.

Now, it is the same in this d'Espérance case. I am perfectly willing to admit that a genuine phenomenon might have been produced on that occasion; all that I contend is that the evidence does not prove it. I am still of that opinion, in spite of the adverse criticisms advanced in the columns of 'LIGHT.' I think it quite possible that a genuine dematerialisation might have taken place, only I think that the printed evidence does not establish that fact. Your critic thinks that it does. There we differ. I think that, for the fair-minded man, the evidence is quite inconclusive as it is presented, but all the same I am prepared to admit that it may have been a perfectly genuine séance! I only say that the evidence does not prove it: and to those who think that it *does* prove it, I can only say that we differ in our standard of evidence.

We must remember that we are practically setting up this one case against the whole of past human testimony. The strength of the requisite evidence would have to be perfectly immense, in order to offset this past experience of the human race.

As to my statement that Madame d'Espérance began her mediumship under the guidance of Mrs. Mellon, I may say

that I cannot now find my authority for that statement. I should most certainly not have made any such claim without authority; but I cannot put my hands on it now. If, however, this statement is incorrect, I certainly retract it, and apologise to the lady for my error in stating this incorrectly.

Let me say, finally, that I did not 'expect to find fraud' when reading the account of the séance, but merely pointed out what I thought objections to the genuineness of the phenomenon. I must again insist upon the distinction that should be raised between what really occurred, and what the evidence says occurred. This is far too often neglected by the average investigator. If my own wife or sister or mother were to suddenly develop physical mediumship, I should have to assume that they were fraudulent, in shaping my report, and make no allowances for the moral character of the medium whatever. *I myself* should be quite convinced of their honesty, but I should have to shape my report in such a way that I could convince others also; and if I could not do that I should certainly not hope to gain any converts to their mediumship. Moral honesty should be quite discounted, in a case of this character, and the medium treated as fraudulent until he has proved himself genuine. That was the way in which Mrs. Piper was treated, and I may point out, in this connection, that, if this course had not been adopted in the beginning, no one to-day would be convinced of the genuineness of her mediumship. We must judge from the evidence presented, and not from the real character of the facts—since these are generally unknown to us. In all reported cases, necessarily so.

So, once more and finally, my attack was not levelled against the medium or the facts, in the case criticised by me, but against the evidence presented for the facts. My object is to insist upon a higher standard of evidence—evidence free from objections such as I have raised. Spiritualists must come to realise this fact—that only by presenting evidence of this irreproachable character will the sceptical world be convinced. You and I do not require to be convinced in this manner: we believe already. But we must insist that the evidence brought forward be quite incontestable, if we wish to convert the sceptic. My sole object is to point out ways and means for improving this evidence.

HEREWARD CARRINGTON.

[Mr. Carrington thought that he had found the 'one and only loophole' for fraud on the part of the medium in the evidence presented by M. Aksakof. We demonstrated *from the evidence* that his suggestions were baseless, his 'loophole' too small, and that he had not sufficiently considered the circumstances of the case which rendered it physically impossible for such trickery as he suggested to have been practised. In view of the failure of the 'one and only loophole,' the evidence stands. Further, the partial dematerialisation of the medium is not contrary to the whole of past human testimony, but has been attested in other cases by the use of weighing machines. We agree with Mr. Carrington's object, *viz.*, the desirability of better evidence and more carefully compiled records of phenomena—but we do not agree with his methods or conclusions.—[ED. 'LIGHT.']]

'AN OCCULTIST'S TRAVELS,' by Professor Willy Reichel, of the Faculty of Magnetic Science of Paris (New York: Fenno, price 1d.), is a chatty account of the author's wanderings in various countries. His experiences with Miller, the Californian medium, which form the most interesting portion of his book, have already been given in his 'Occult Experiences,' on sale at the office of 'LIGHT.' The new matter consists largely of travel impressions in America, especially in California; an account of visits to Lily Dale Camp, where he had sittings with Mr. Keeler and others; and a narrative of a trip to China and Japan, which he describes in an interesting manner, though as a tourist rather than as an occultist. Some sittings with trumpet mediums at Lily Dale, and references to Mrs. Cora L. V. Richmond and Mrs. May Pepper, with discussions on the theosophical view of psychical matters, as compared with that enunciated by Carl Du Prel, add further interest to this entertaining work, although, as we have said, the more valuable portion of the contents is already obtainable in an English edition and in cheaper form.

LIFE'S RESPONSIBILITIES.

The following thought-provoking communication comes to us from a lady who states that it was written through her left hand by a spirit, who, when in earth life, was an English clergyman, and in view of his profession the treatment of the subject is, she thinks, somewhat peculiar. It is certainly a good, practical, common-sense sermon, and, as such, will doubtless interest the readers of 'LIGHT.'

The difficulty of living on a relatively small income may be solved by anyone who will take the trouble to analyse the different circumstances that contribute to the sum total of his daily expenditure. One man will spend a needless amount on wine and tobacco, another wastes his substance on accessories to dress, while a third bestows an undue share of his wealth on satisfying 'the inner man.' This physical man may be a good sort of fellow, but his claims are apt to prove somewhat exorbitant unless rigorously checked; and probably one of the best methods of accomplishing this is to provide plain substantial food likely to satisfy without tempting the appetite. It may be that many reject this class of food altogether, but at all events it might with great advantage be partially or wholly adopted by many of limited means. One of the best aids to economical living is that of vegetarianism, including legumens, eggs and cheese, for these foods lack the stimulating properties of a flesh diet, while yet satisfying and nourishing the body so completely that after a little experience of the benefits of a meatless diet few care to return to their former habits.

The man who lives beyond his income is the least sane of the community, for he not only shackles himself with debt, but he deprives his life of many things which tend to happiness. Better far that he should possess a mind at peace than an atmosphere of luxury he cannot afford. What happiness can he have when the chain binding his life is unable to circle it completely, although every link is as taut as strength can make it? The man with less ambition will take care that the chain possesses a spare link or two, which, if carefully husbanded, will be bright and ready to relieve any extra strain imposed by sickness or misfortune. Few of us realise until it is too late how little value should be placed on such external things as pomp and show. The best-loved ones are not always the women who set the fashion in dress. Few men who possess such ornamental appanages know the comfort of the magnetic touch of a loving hand. Ask the man with the plain homely wife, with a girth of waist any fine lady would consider appalling, if he would exchange her for an artificially encased being whose soul may be as poor in beauty as her dress is rich! A man naturally takes pride in his possessions, whether they be house, land, family, or other external things which register the degree of his prosperity, but woe to him if he allow his pride to blind him to the things which really count. It may be asked, what can possibly be of greater importance than all the things that contribute their quota to the sum total of what are regarded as earth's chief blessings? and few would satisfactorily answer the question. Of what lasting value are the fleeting things that claim so much of our attention, and what are the other things which mean so little to the prosperous man on earth, and yet are of the greatest importance in the evolution of the race? The answer is not readily forthcoming. Few care to face the thought. They choose rather to put it aside until a more convenient season, which in a busy man's mind means a period of enforced idleness such as only sickness or old age will bring. Should the real truth tardily reach such a person, bitter will be the awakening, bitter the lament over the wasted years. Nothing can recall them, and nothing can relieve the man of the responsibility of the sins committed therein. The penalty has to be paid; not in the orthodox fashion preached from the pulpit it may be, yet it has to be paid by the transgressor just as surely as the sins were committed. In the event of the truth not becoming known, the awakening will be all the more terrible.

Few persons will be able to understand the realities of the life beyond who have either deliberately or otherwise shut their eyes and closed their ears to the newer truths which are being expounded on all sides—truths so simple and so convincing that they should make direct appeal to all who are ready to receive them. Not all are ready; some soil is so surrounded by a hard, impenetrable crust that the scattered seed fails to take root and grow, or it may start its growth only to be choked by the weeds of dogma and schism. Now, to give point to the foregoing, let every man live well within his means; let him also see that the income is judiciously spent, each part of the whole being expended to secure the best possible results. Feed and clothe the body by all means, but take care to feed and clothe the mind at the same time if you would have a being capable of living this life in such a manner that it acts as a good stepping-stone to the real life that follows.

In that life one's abilities have fuller scope, and the mind, being free from all worldly cares, finds leisure to perfect the work done on earth, and at the same time enters upon a career of usefulness, not only to those on the earth-plane but also to others in the surrounding spheres whose previous life in restricted conditions makes them in some measure dependent on willing and enlightened helpers.

In conclusion we would urge on all the necessity of giving more consideration to the fulfilment of life's duties in a manner worthy of the race which has for so long raised the banner of progress aloft, and aimed at leading—or at least attempting to lead—other nations in the direction of light and emancipation from fetters which limit expansion of mind and matter. To turn to new creeds and new ways, to throw off old beliefs and old habits, needs almost as much courage as was possessed by the old heroes of Balaclava and Waterloo; but the battle, when won, will secure to the individual and the community more lasting good than any battle yet fought in defence of country and crown. Let us hope that the recruits being prepared will, when fully equipped, be foremost in the van, and that when the battle cry is sounded, as it will be ere long, they will step boldly forward, fearing naught, strong in the belief that there go with them unseen friends and forces to steer their path and give them strength to overcome and conquer every obstacle with which that path will be strewn.

JANOTIA GREY.

SPIRITUAL EVOLUTION.

Dealing with the claim that whatever has an endless future must have had a beginningless past, Mr. Hudson Tuttle, writing in 'The Progressive Thinker,' says: 'When we talk of infinity and the endless, we are limited by our narrow finiteness. So far as comprehension is concerned, a thousand millions is an infinite number to even a mathematician. To a savage a thousand would be incomprehensible. When the number exceeds that of the fingers, their minds become perplexed. Let us begin with the proposition stated as an axiom, that a line must have two ends. A straight line must, but if drawn on a circle it returns into itself and is endless. The theory of evolution teaches that there has been a constant advance from the lowest forms of life to man. The human being is the last term in the physical series. There is no prophecy of a more perfect physical form, and the advance in intellect has limitations. The physical man must perish by the laws of his being, and evolution stop in that direction. But this progress has been more than physical. A spiritual being has been "evolved" to carry forward into a new life the attainments of this. As we can imagine a line returning into itself, so we can suppose the aggregation of force and spiritual energy concentrated in the physical body, beginning an individual existence with its birth, may continue after this scolding has been removed, and move on in a circular orbit, that to our comprehension—at least—is endless.' Form of life may change, modes of manifestation may alter, but the power which we call life, or spirit, is eternal, indestructible. When the process of individualisation has been carried forward to the stage of self-conscious human personality, the living, learning, knowing, doing Intelligence survives all bodily changes, profiting by them all, and continues its progressive evolution and self-expression in harmony with the eternal principles of the Divine Mind.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 10th, 1908.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pfg. Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO., LTD., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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SPIRITUALISM IN WEST AFRICA.

Dr. E. W. Blyden, in his animated book on 'African Life and Customs,' has three concluding chapters on 'Religion' which turn out to be glimpses of what, to use the title of another work of a kindred kind, is 'at the back of the black man's mind': and what he finds there is something a hundred times more reasonable and beautiful than the supporters of Foreign Missions imagine. Dr. Blyden is himself an African, and, in many ways, could hold his own with the Bench of Bishops or with a group of Oxford Dons; he is a deeply religious man, too, with a big broad faith that might shame many a missionary to silence about 'the heathen.'

He sees much that is admirable at the back of the black man's mind—much that is now appearing at the back of the white man's mind as a New Theology. This West African is a great believer in God, and the belief really means something to him. He sees God everywhere. He is indeed the all-immanent God. 'He can conceive of nothing which is not instinct with the Creator.' We may call him a Pantheist, but Mary Kingsley, who knew and understood him well, said she herself had a leaning his way. He has no Theology, that is to say no definition and science of God, but he has a whole world and a whole soul full of Religion, that is to say the recognition that He is and that it is necessary for a man to conform to His ways.

Dr. Blyden gives a good account of Religion. It is that which makes a man feel that he is not his own guide, judge, or ultimate authority: that he is bound to a higher and irresistible Power that created him and by whose fiat he will cease to live. That is the African's Religion, and that is the whole of it except for that which follows the faith—the desire not to offend that Power, but to win his good will.

But does not this African adore fetishes and, in a way, worship idols? That is not a question to be answered off-hand. It all depends upon what the fetishes represent, and what the idols mean. Max Müller, who saw as clearly beneath surfaces as most men, said that many tribes who believed in fetishes cherished at the same time 'very pure, very exalted, and very true sentiments of the Deity.' 'Religion,' he said, 'is everywhere an aspiration rather

than a fulfilment': and, really, the adoration of a fetish may be as helpful to aspiration as the Thirty-nine Articles or even the Athanasian Creed.

Dr. Blyden quotes Bishop Johnson, of Western Equatorial Africa, also himself an African, in deprecation of over-much Europeanisation, and in support of his description of the breadth of the African's Religion. 'We Africans,' he says, 'in our pure and simple native state know not any distinction between what is secular and what is religious. With us there is nothing secular. Religion enters into every department of life with us, and so it should be with beings who know that they are responsible to the great Author of their existence and of all creation also for everything they do, and that they are expected to seek His glory in and through everything they do.' The good Bishop actually protests, in the name of African 'heathens,' against the secularisation of the schools!

He is altogether doubtful about the missionary who, in his opinion, quite fails to grasp the fact that the natives have a conception of God upon which he might build if he were wise instead of treating them as godless heathen and idolaters. He does not believe that Africa needs the theological interference of Europe, still less the political interferences which led Lord Salisbury to say that 'missionaries are not popular at the Foreign Office.' Certainly, they are not popular in foreign parts.

Bishop Johnson presents us with the bad news that the young natives whom the missionaries get hold of and train 'are much at a discount now.' They used to be employed as book-keepers and in certain responsible posts, but these posts are now usually filled by Europeans, though this may be largely accounted for by the colour prejudice which in some quarters is increasing. But, be this as it may, it is dwarfed by the side of the larger fact that the missionary is himself a vanishing quantity as a power. Fifty years ago or more he had the field all to himself. He said what he liked, and no one could contradict him. To-day there are books and newspapers; and some natives have been to see. Aforetime, Dr. Blyden says:—

What he told the people remained in their minds as absolute truth, based, not only on the Word of God, but coming from a country where the people had reached the perfection of almost angels, and therefore he had a right, as one of those who had 'already attained,' to be the guide of others. But all this is changed now. Natives frequently visit Europe and see things for themselves; and, for those who remain at home, the effect of what the foreign preacher says on Sunday as to religion and morality is neutralised on Monday by unsavoury reports brought by the newspapers from the country whence the teacher came. The native becomes incredulous and begins to think about the mote and the beam.

All of which, we must remember, is by this African Daniel come to judgment.

The closing chapter brings us to the Spiritualism of these sharp if 'benighted' people: and here again Dr. Blyden takes us to task, and contrasts the materialism of 'Anglo-Saxondom' with the steadfast old faith of Africa. If the Anglo-Saxons have lost touch with the spirit world, that is no reason, he says, why Africans should forget the privileges enjoyed by their fathers. 'The inter-communion between the people of the earth and those in the spiritual sphere is a cardinal belief of the African, and will never be uprooted. Death is simply a door through which men enter the life to come or the Hereafter. This being the basis of their faith, they have, like the Japanese, no dread of death.'

In Europe, says Dr. Blyden, many people are trying by various methods to get back into intercourse with the spiritual world, but everywhere in Africa there is this intercourse, and confidence in it is so great that it has led and still leads to consequences that we cannot but deplore:

but excesses may prove the intensity of a conviction rather than suggest the ignorance of a superstition: and the intensity of a conviction, especially when it persists for generations, must have some reason or experience behind it.

THE EVIDENCE FOR SPIRIT PRESENCE.

In these days when one hears so much about investigation and research with reference to psychological matters, it may be worth while to ask a few questions, and the first of these is this: Is anything settled? and, arising out of it, Is testimony of any value?

'Investigation' in this realm has for its object, presumably, the discovery of the truth regarding the world's faith that human beings survive bodily death, and, under certain favouring conditions, are able to make their influence felt—their presence known. During the latter half of the last century thousands of persons engaged in this inquiry; among them were some of the brightest and ablest minds of the day: men of scientific eminence, and others of high attainments in literary, philosophical, and commercial circles. Many, we might almost say most, of these persons came to the study of this subject with antecedent prejudices and, in some instances, with feelings of active hostility; indeed, their avowed object was to 'smash up the so-called science.' The result of the researches of those who pursued their investigations persistently, patiently, and thoroughly was invariably the same—in fact, the more painstaking and persevering they were the more emphatic they became in their declarations that, contrary to all their anticipations and in spite of the difficulties with which the subject is surrounded, they were compelled to admit that there were genuine phenomena: that the alleged manifestations could not be accounted for on the ground of fraud, folly, superstition, expectation, or mal-observation. Like Dr. A. R. Wallace, many were compelled to accept the facts as facts before they could accept the spiritual explanation of them.

If testimony can settle anything, then the evidence of such men as Dr. A. R. Wallace, Professors Crookes, Barrett, Hare, Mapes, Zöllner, De Morgan, Cromwell Varley, Richet, Lombroso, Aksakof, supplemented as it is by the unequivocal utterances of the Howitts, the Halls, the Owens, Dr. Robert Chambers, Gerald Massey, Victor Hugo, Serjeant Cox, Frederic Myers, Dr. Hodgson, Sir Oliver Lodge, Professor Hyslop, and many others, must be regarded by impartial and judicial minds as conclusive. As a legal gentleman recently wrote:—

I found the evidence to be almost entirely in one direction, and that it included that of famous scientists, who, by their very training, were bound to observe closely and reason carefully, and who, moreover, had everything to lose and nothing to gain by their advocacy of so unpopular a tenet, and who would, therefore, obviously have kept silence if they had had the slightest doubt on the subject. Thus, as a lawyer, I felt that the verdict must go by the evidence.

Crucial investigations, carried out with the utmost care by Continental scientists during the last few years, have only supplemented and substantiated—if substantiation were needed—the evidence previously given by British and American investigators, and therefore, when we consider the weight of the evidence, we are entitled to claim that the reality of the phenomena associated with mediumship is abundantly proved. With Professor Challis we may reasonably declare: 'The testimony has been so abundant and contemporaneous that either the facts must be as reported, or the possibility of certifying facts by means of human testimony must be given up!'

So far, then, we are on firm ground and have obtained a foothold of fact on which we may stand—the reality of the 'phenomena called spiritual' is settled beyond cavil or dispute. It is when we come to the explanation, or significance, of those phenomena that we are met with a veritable babel—a confusion of tongues. While there is comparative unanimity regarding the actual occurrence of super-normal manifestations, there is hesitation, evasion, tergiversation, and ambiguity as to their cause, source, and value. But here, as on the other

point, the affirmative or Spiritualist explanation is the only one which covers the whole ground of the facts and survives all antagonistic criticism.

One of the most puzzling features of the whole question regarding Spiritualism is the unwillingness of most men and women to admit even the probability of spirit communion. Nominally we are all Christians, and are supposed to be believers in a future life for humanity. Many of us honestly believe that we believe in the 'going on' of the spirit after the incident of death, but the opposition with which men meet the very suggestion of intercourse with the departed indicates how very superficial and conventional this belief is. The prejudice of the physicist is immortalised in Brewster's phrase, 'Spirit is the *last* thing that I will give in to!' and the numerous theories—many of them 'fearfully and wonderfully made'—which have been propounded during the past sixty years to account for the manifestations, without admitting spirit agency, have demonstrated that the prevailing mental attitude is *not* one of expectancy or morbid desire, but one of indifference, unreasoning prejudice, or superstitious fear.

Ever since the 'rappings' occurred at Hydesville, antagonism has found expression in denunciation of mediums as frauds—this denunciation frequently being based upon the *a priori* ground that there are no spirits to communicate, and therefore mediums *must* be pretenders—or in the spinning of cobwebby theories. All the way along since the 'toe-snapping' explanation (?) which found favour at Rochester, right up to the present-day 'telepathy' and 'subliminal self' hypotheses, the road is strewn with the *dissecta membra* of the thousand and one theories by which men hoped to shut out the spirits. Those theories which were set up from time to time were knocked over like ninepins with new facts, by the intelligent operators on the other side.

No student who has thoroughly faced his facts has failed to receive proofs of the agency of incarnate individuals. In saying this we do not forget that Sir William Crookes has never publicly acknowledged that he is convinced of such agency—but his testimony to the facts stands as firmly to-day as when he first penned it, and in his records he states that:—

the power producing the phenomena was not merely a blind force, but it was associated with, and governed by, intelligence, sometimes below that of the medium, frequently in direct opposition to the wishes of the medium, and sometimes of such a character as to lead to the belief that it does not emanate from any person present (p. 37).

The only logical inference from the above statement is that Sir William Crookes recognised that an 'intelligent operator,' other than the medium and the sitters, was at work. An Intelligence who could play 'The Last Rose of Summer' on an accordion, which the medium could not possibly manipulate, and cause a small lath, in full observation in good light, to rap out a message in the Morse telegraphic code more rapidly than Sir William could read it, he being the only person in the room familiar with that code; who could materialise a hand and pluck a flower; fetch an article from one room into the other; cause a pencil to stand up on a table and, after futile attempts to use it to write with, try to prop it up by using a small lath for that purpose—such an Intelligence is clearly a *human* intelligence, and no wonder Sir William Crookes said: 'I have observed some circumstances which seem to point *conclusively* to the agency of an outside intelligence not belonging to any human being in the room,' and that, in a guarded way, is an admission of the presence and action of a human intelligence other than the visible persons in the room. If to this we add the testimony to the real personal presence of Katie King, regarding whom he says: 'I have the most absolute certainty that Miss Cook (the medium) and Katie (the materialised spirit form) are two separate individuals,' we see that it is not at all a question of opinion, but one of fact, and of that fact he has '*the most absolute certainty.*' Words more emphatic it would be difficult to choose!

It is very significant that Mr. Myers, who was responsible for the telepathic and subliminal-self theories, was compelled,

before he passed over, to admit that they did not exclude spirit intervention, and in fact, the latest developments in psychical research circles indicate that 'telepathy from excarnate minds' through the unconscious agency of the automatist, or medium, or subliminal consciousness of sensitives, is now being recognised, not only as a possibility, but a veritable fact.

The great difficulty with many persons seems to be a lack of continuity of thought, and an inability to appreciate the evidential value of their experiences. They ask for 'tests,' and go on piling up their 'test' evidences and act as if their only object was to make as large and as imposing a pile as possible; but surely one scientifically attested message from beyond the grave is as valuable as a thousand, as proof of continued existence and the possibility of spirit intercourse!

One indisputable fact, proving the real presence and identity of an excarnate man or woman, is sufficient to demonstrate that human personality survives bodily death, and surely that is the point of all the tests which have been given! But there have been any number of such facts, and the cumulative value of the testimony is such that the question, 'Is anything settled?' *must* be answered in the affirmative, or else the attempt to prove anything by testimony must be abandoned. As Dr. A. R. Wallace wisely and tersely said a good many years ago, 'Spiritualism demonstrates by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive, that our friends are often with us, though unseen, and give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt'; and only those who are ignorant, prejudiced, or wilfully blind will persist in their refusal to face the facts and admit the value of the evidence. W. S. M.

SCIENCE AND PSYCHICAL RESEARCH.

BY R. M. BRERETON, M. INST. C.E.

(Continued from page 476.)

Science recognises ether as the conveyor of motor (kinetic) and potential energy in Nature, and, hence, perceives that it must possess rigidity, density, and elasticity, and be capable of displacement and of tension. Thus we can conceive the idea of ether in the form and substance of an invisible, impalpable, and all-pervading medium like jelly, and so, possibly, capable of condensation and concentration into invisibly refined forms. Hence the assumption of it as forming the outward casing or body of psychical objects and living entities, such as discarnate human souls, and so analogous to our souls encased in flesh during earth-life. From this broader view of the all-pervading ether as being the only medium of solar light and heat diffusion, as well as of electricity and magnetism on earth, we can realise that the instruments and mechanism of our physical body—brain, nerves, and muscles—are permeated with this invisible and impalpable jelly-like substance. Through more advanced scientific researches in this element it may be possible to diagnose more profitably the phenomena of telepathy, mesmerism, hypnotism, psychometry, and psychology in general, and attain more reliable enlightenment.

As we derive the form, framework, and sustenance of our physical body from the elements of air, earth, and water, may we not, by analogy, rationally assume that the metaphysical and psychical attributes of the human mind and soul are also within the mediumship of ether, and, therefore, can be in touch and in harmonious action upon the brain and nervous system of the physical body? This assumption would form a corollary to the Hindu theory of a double human body, physical and astral, and it would furnish a key to the psychical meaning and force of inspiration, revelation, bewitchery, instinct, destiny or fate, and supernormal phenomena of every sort.

The ethereal medium—common to the physical and psychical individualism and manifestation of *being*, and having a scientifically determined existence—seems to afford the sanest and safest pathway for scientific research into the

most interesting and the most important world of soul-life. The sign-posts, landmarks, trails and traces of psychology, being mainly metaphysical, the ethereal element appears to form the borderland between physical and psychical phenomena of every sort, form, and degree in Nature, as it includes both within its realm.

As we cannot make a 'silk purse out of a sow's ear,' neither can we solve questions of soul-life—incarnate or discarnate—solely through materialistic groundwork and appliances, nor through the limited scale of human sight, sound, and touch. Without the aid of the microscope, microphone, spectroscope, and other delicate instruments and appliances in scientific researches, the present conditions, conveniences, and comforts in life in every highly civilised home, society, industry, and business could not have been achieved. But are we going to stop on the present round of the ladder of knowledge to which we have climbed—content with mere material surroundings and conveniences for the physical body only? No, indeed; for the mind is yearning to know more of the duration of human life and of the surrounding world of objects, beings and activities which are now invisible and inaudible to our normal senses because their scale of vibratory *being* and substance are beyond our physical appliances. Fortunately for civilised humanity, science has entered at last the road of psychology and will not retrace its steps, though it be found puzzling and difficult to follow and the progress slow. Very able and skilful scientists in England, France, Germany, Italy and North America are already on that most inviting road and are pursuing their researches with sane, cautious, and deliberate steps, and their efforts will surely be rewarded. Did not the Master of Christianity say, 'Seek ye the kingdom of Spirit'; did he not promise that from this searching 'ye shall find'? He, the 'Son of Man,' had found that kingdom: he spoke from experience. What is prayer but the echoing cry of the human soul encased in flesh; the inward and outward expression of its innately conscious instinct and belief in the existence of a psychical world and of its Creator—the Mind of the Universe and the Father of all human souls?

What is mind but the inward ego—the soul—which thinks, feels, wills, and operates its being, and so manifests itself in physical form on earth? Do we not see this individualised mind—a ray of the Universal Mind—manifested in every earthly form and object and marvellously and unmistakably so through its individualism? 'Consider the lilies how they grow.' 'Every bush and tufted tree warbles sweet philosophy.'

Look carefully at your garden bed of flowers in which violet, primrose, carnation, eglantine and clematis are growing side by side; each deriving its own individualised form, colour, perfume, and sustenance from the same identical soil, air, and moisture, and existing under the same climatic conditions. Look at that noble Douglas pine, towering one hundred and fifty feet and more over its root-base; see how it spreads out its lateral holding roots in proportion to its height in order to sustain its stature and to withstand the wind leverage. Travel along the wind-swept sylvan sea-coast and observe how the trees and tall brushwood have permanently inclined themselves from the action of the prevailing wind from the ocean, and have extended their roots in exactly the right direction to support this form of top-growth. In my orchard near Forest Grove a peach-tree was planted: a few years later a manure-pile from the stables was made near this tree, which afterwards became diseased and had to be removed. On grubbing out the roots I found that they had turned completely round from their former course and had sought the soil under the manure-pile. About seven years ago I planted a small cork-elm in my garden. Not far from it a well had been sunk to receive the drainage from the kitchen sink and the rain water from the roof of the house. A pioneer root from this tree found its way to this supply of moisture, and now all the main roots have established themselves in the same direction. The tree has had a marvellously rapid growth and has inclined itself in a permanent and graceful form of a bow towards this main source of its sustenance, as if it offered a grateful mark of respect. Consider the remarkable individualism that pertains to the scent of the

human foot : no two persons out of the hundreds of millions of living humanity on earth have exactly the same foot-scent. This remarkable fact is verified through the keen nose-scent of the owner's dog and by the use of the bloodhound in the pursuit of criminals. A well-trained pointer or setter can be taught to distinguish between the scent of a lark and that of a snipe or grouse. Consider that this uniqueness in the individualised scent in man, beast, bird, fish, and insect is derived from the elaboration of their daily food, and clearly exhibits the work of a chemical mind and will-power in each for the selection and absorption of the necessary invisible ingredients from the common soil, air, and moisture. In the mineral and inanimate kingdom we can observe the same subtle mind and will in the outcome of the individualised crystals of the snowflake, salt, quartz, and others. Each element of these displays its own mathematically true angles of molecular attraction and symmetry of formation and substance derived from the same common sources. In all the foregoing instances we perceive how distinct in each case is the invisible mind and will-power from the visible product. The former displays a living, willing, and operating principle and force in construction ; while the latter shows only the materialisation, which, *per se*, is inert and without will.

(To be continued.)

HARRIET MARTINEAU'S LIMITATIONS.

Mr. James Robertson, in his interesting account of the mediumship of the late Alexander Duguid in 'LIGHT,' of August 8th, says : 'I am as certain as I am of anything that I have conversed with Joseph Priestley, Harriet Martineau, John Stuart Mill, and other notable personages through his mediumship.' As I have just been reading 'Harriet Martineau's Autobiography,' it would be extremely interesting to know if she had anything to say regarding the strange opinions she held whilst here. Harriet Martineau was a sort of Necessarian Atheist, if disbelief in popular theology is atheism, and did not believe in a future life. She says : 'A friend, Charlotte Brontë, admitted and accepted my explanation that I was an atheist in the vulgar sense—that of rejecting the popular theology—but not in the philosophical sense, of denying a First Cause.' (Vol. II., p. 42.) As regards a continuity of life, she wrote :—

I neither wish to live longer here nor to find life again elsewhere. It seems to me simply absurd to expect it, and a mere act of restricted human imagination and morality to conceive of it. It seems to me that there is not only a total absence of evidence of a renewed life for human beings, but so clear a way of accounting for the conception, in the immaturity of the human mind, that I myself utterly disbelieve in a future life. (*Ibid*, p. 107.)

She believed that there was a certain amount of life-force in the world, and that when her life came to an end her portion of it would pass to someone else, and so on.

She wrote : 'How many times in my life have I virtually said the same thing, that if we all knew that half the existing generation of mankind would die, and half be immortal, who would not long to be sure of being in the dying half?' (Vol. II., p. 505.) This very foolish remark is far from being true, and there is no evidence whatever in favour of such a contention. Was it not Byron who said, with a clearer insight, that men would prefer everlasting punishment to extinction? She thus further explained her position :—

When I experienced the still new joy of feeling myself to be a portion of the universe, resting on the security of its everlasting laws, certain that its cause was wholly out of the sphere of human attributes, and that the special destination of my race is infinitely nobler than the highest proposed under the scheme of 'divine moral government,' how would it matter to me that the adherents of a decaying mythology (the Christian following the heathen, as the heathen followed the barbaric fetish), were fiercely clinging to their Man-God, their scheme of salvation, their reward and punishment, their arrogance, their selfishness, their essential pay system, as ordered by their theology?

As the astronomer rejoices in new knowledge which compels him to give up the dignity of our globe as the centre, the pride, and even the final cause of the universe, so do those who have escaped from the Christian mythology enjoy their release from the superstition which fails to make happy, fails to make good, fails to make wise, and has become as great an obstacle in the way of progress as the prior mythologies which it took the place of two thousand years ago. For three centuries it has been undermined, and its overthrow completely decided, as all true interpreters of the Reformation very well know. As Comte pithily puts it, the three reformers, who were all living at the same time, provided among them for the total demolition of Christianity—Luther having overthrown the discipline, Calvin the hierarchy, and Socinus the dogma. (*Ibid*, pp. 45-6.)

Miss Martineau, as a Necessarian, did not believe in the value or efficacy of prayer.

Apart from the interest attaching to any communication from a lady of such mental capacity, such free and fearless expression of thought, and of such a strange, uncommon individuality, whose favourite motto was, 'Come, light, visit me,' an answer to the question as to whether her views have been at all modified by her experience in, and the insight afforded by, the larger life into which she has fared forth would be especially valuable.

It seems to me that Miss Martineau's life work, based, as she claimed it to be, upon the principles of scientific truth and the necessity of self-expression, was a notable instance of inspiration, spiritual influence and impression.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

With reference to the question raised by Mr. Venning, we reproduce the following passages from Mr. Robertson's book, just published, entitled, 'Spiritualism : the Open Door to the Unseen Universe.' Referring to communications given through himself, Mr. Robertson says (p. 239) :—

'Harriet Martineau,' about whom I knew very little at the time, was a name that was often given. Her addresses were all of a lofty tone and breathed the spirit of true piety. My own impressions of the woman were very different from the idea conveyed by her speech. Then I did not know what a noble, elevated soul she had been on earth, in spite of her agnosticism.

Again, on p. 53, in describing the mediumship of Alexander Duguid at Kirkcaldy, Mr. Robertson says :—

'Harriet Martineau' spoke to us of how she had failed to grasp the truth of continued existence when on earth, and in glowing strains dwelt on her unexpected awakening to the joys of the higher life. At every meeting she would put forth her ideas, so different in manner and idioms of speech from the other spiritual visitors. There was continual reference to her work on earth, and to those with whom she had laboured. I have been present when many who were familiar with her life's history were with us, and these would cross-examine the intelligence, only to find the strictest accuracy in the statements made.

The medium knew nothing of Harriet Martineau's life or character, while my own knowledge of her history was of the most limited kind. I knew that she had dabbled in mesmerism, which had not brought her, as it has others, into the brighter light of spirit existence, and that she had to the end of her earthly career called herself a materialist. Now, when she came amongst us, there were continual expressions of regret at her blindness while on earth.

MR. HAMILTON DE CRAW, writing in 'The Progressive Thinker,' says that he attended a funeral recently at which the preacher encouraged the assembled relatives of the departed one by pointing out to them that 'it was only a veil that intervened between them and that beautiful city where the arisen one had found a dwelling place, and that in the silent watches of the night they could hold sweet communion with the one who had gone on before.' He says, further, 'the only thing that symbolised mourning was the small crape placed on the altar by the undertaker. The mother and daughters and other relatives were robed in white, beautifully illustrating the spiritual resurrection.'

THE NATURE OF HUMOUR.

A learned American psychologist, Dr. Linus W. Kline, has been analysing, in 'The Popular Science Monthly,' the sense of humour in mankind. The same subject had already suggested itself to the present writer for treatment in 'LIGHT,' and therefore Dr. Kline's views may appropriately be taken as a basis for commentary. According to a summary of the article which appears in 'Current Literature,' Dr. Kline first considers 'the stimuli of the humorous sense,' or the subjects which provoke humour and laughter. He notes that large and grand, small and contemptible, or ordinary things of regular occurrence do not provoke the sense of humour, and that the comical element is chiefly concerned with man and his actions—which certainly is a left-handed compliment to the mighty dignity of mankind! We have also heard that there is a sense of humour in animals: Stress is laid on the element of inappropriateness as a factor in humour, as when animals perform actions not usually associated with their species, and if they are set to doing human tasks, the humour is intensified. We should not wonder if the animals also consider it very ridiculous. Dr. Kline says:—

Mimicry and all actions of a pretentious and useless sort, and in false time and space relations, may provoke humour. All mimicry is humorous, whether in the form of the puppet-show, the pantomime, the burlesque, or the comedy. Useless actions of the absent-minded type are the causes of many of the comedies of errors in every-day life. Awkwardness is a common type of action naturally humorous. Any action inherently serious may become humorous by occurring out of time or out of place.

We are inclined to think that the element of humour consists almost as much in the unexpectedness of these actions as in their inappropriateness. Dr. Kline explains the nature and effect of humour by reminding us that we are sober and serious by virtue of our appreciation of law, order, harmony, and a measured and restrained rule of conduct. The observance of this rule of life, which is a product of civilisation, and therefore largely artificial, imposes a certain mental strain, a sustained restraint upon those processes of thought and action which would be natural to man in a primitive state. But if a sudden departure from the conventional, or artificially normal, is presented to us, the restraint of the ordered thinking process is broken through, and the hereditary unconventional nature comes into play. This sudden release of the primitive feelings common to all humanity finds its vent in laughter. Dr. Kline says:—

The clue lies in the nature of the humour stimulus, and the relation sustained to it by the individual. I have indicated that the humour stimulus belongs to an order of knowledge whose laws, uniformities, manners and customs have arisen since the human mind has attained its present estate. The non-humorous things are those that have always existed, and which give rise to sober thinking, but never to humour. But it will be noticed that the humorous stimuli consist of departures, of exaggerations, even of violations of the laws and concepts that have evolved out of man's experience.

Humour, we are told, involves a disinterested and impartial contemplation of these disturbances of normal order: 'we enter into aesthetic rather than practical relations with the object of our humour; should we seek the practical, humour at once ceases, issuing perhaps in bitterness or joy, sarcasm or flattery, indignation or admiration.' That, no doubt, is why a practical joke often causes 'bitterness or indignation' in the victim who feels, rather than sees, the point of it.

Another form of humour, or rather, we might say, another cause of laughter, is the relief of any nervous tension caused by monotonous conditions; a sudden diversion of the attention is felt to be a relief, and may be provocative of merriment. Sometimes the strain of sustained attention and repression of natural impulses will even become so great that it breaks, and an aimless laugh is the result. As to this, we are told:—

Darwin records that the German soldiers before the siege of Paris, after strong excitement from exposure to extreme danger, were particularly apt to burst into laughter at the smallest joke. Sufferers in the San Francisco fire, while

enduring intense mental strain, burst into laughter on the slightest provocation. The history of humorous literature discloses the fact that it is most prolific in those crises and dangers in human affairs at which the consciousness of human freedom breaks out. The parody was first introduced during the performances of the Greek tragedies to relieve the audience from an intense mental strain. These considerations indicate an intimate kinship between the humour forces and the sense of freedom. The humour stimulus can defy the social order with impunity, can violate ruthlessly, without pain and without apology, the human contrivances about us, and thereby remind us not only that freedom is an abiding reality, but that we may escape, temporarily at least, from the uniformities and mechanisms of life.

Dr. Kline thinks that the effect of humour is beneficial, and a needed corrective to the artificialities of life. 'Influences that tend to check mechanisation and to incline the mind to grapple with the ideal, the novel, the realities rather than the formalities of life, prolong the possibilities of spiritual development. Humour, like play, keeps the individual young, and prevents the mental life of the race from hardening under the blighting influence of commercial and utilitarian ideals.' We agree, but we go further, especially as to the nature of the freedom given by humour.

Part of the liberating action of humour, it seems to us, arises from the fact that it lifts the point of view and the field of perception from the mental and logical into the wider sphere and more extended vision of the intuitional or soul-nature. When an idea strikes us that appeals to the imagination we are relieved from the necessity of reasoning about it; differences of opinion are left behind, and we are on common ground with all the rest of humanity. Those unfortunate persons who are devoid of humour are those who are only capable of looking at things from the practical side of hard fact, or from the mental side of strict logical sequence; the imagination soars above and beyond these limitations, and, revelling in its freedom, looks down upon the prison-house of line and rule, precept and injunction, formality and restraint—and laughs!

MERCUTIO.

EXPERIENCES OF SPIRIT RETURN.

Mr. James M. Stevenson's description, on p. 446 of 'LIGHT,' of manifestations of the presence of the Rev. David Macrae, has aroused much interest in Dundee, one newspaper having printed the closing paragraphs, while the 'Dundee Weekly News' published, on September 26th, an interview with Mr. Stevenson on the subject. In addition to the details recorded in 'LIGHT,' Mr. Stevenson mentioned some striking messages which he had received by automatic writing and by direct impression from the Rev. George Gilfillan, Mr. Macrae's predecessor in Dundee. One of them contained a remarkable variation of the petition in the Lord's Prayer, 'Lead us not into temptation'; this was given in the form, 'Help us to withstand temptation,' with the added comment that 'God cannot be tempted, neither tempteth He anyone.' Mr. Stevenson also stated that addresses were given through him by Mr. Gilfillan, and that he himself was consciously listening to and criticising the address given through his own lips, and often wondering what was coming next, and how the remarks made would be treated as the address proceeded. The voice which spoke through him had been recognised as that of the deceased pastor.

With regard to automatic writing, Mr. Stevenson said:—

My experience has been that the letters have been characteristic of the individual they were signed for. As a case in point, one night a few of us were sitting, when my hand wrote out a message to one of the party from his mother. The copy of the letter was neither in her handwriting nor mine, but he was so struck with the characteristics of the letter and the signature at the end that he went to look for some of the letters he had received from her, and the next day he produced one written thirty-five years before. She had been dead thirty years, and I did not even know the three names comprising her signature when I started to write the message automatically, but when the one was placed alongside of the other they were exact facsimiles, even to the smallest turn of a letter.

Mr. Stevenson related the following curious instance of the fulfilment of a promise to return, together with the conveyance of information previously unknown:—

I have had some extraordinary manifestations in connection with table rapping, but I will tell you of an experience a friend of mine had with Ouija, the spirit communicating board. A young lady came into his house one afternoon, and, noticing the board, began to inquire into its use. An explanation led to a desire to see it tried. They sat down and put their hands on it. The board began to spin round furiously. My friend said, 'Hold on, friend,' and the thing stopped at once. He then asked if it would spell the name of the communicant, and it gave the letters of a friend of his who had been employed in the same office, but who had died about a year previously. He was an orthodox Churchman, and had had many an argument with my Spiritualist friend on the subject. Of course, he would never admit there was anything in our beliefs, but he made the promise that if he was away first and he had the opportunity he would make himself known to him in some way. My friend said if he (the spirit) was the man he was thinking of he could tell him where his (the spirit's) wife was now living, and was told that she was at such and such a number in Smith-street. At that particular time my friend did not know there was such a street in Dundee, but to test the veracity of the message he inquired its whereabouts and visited the number given. The lady herself answered his knock at the door.

JOTTINGS.

In the October issue of 'Cassell's Magazine' Mr. Rider Haggard is reported to have said to an interviewer that he is convinced that 'this life is really the most trivial portion of our existence. I firmly believe that, before the end of the next hundred years, we shall have as definite information on the life "beyond" as we have on things connected with this sphere. It seems to me that, especially in psychological matters, we are far behind in this wonderfully progressive century. Materially, from a purely creature-comfort point of view, we are very well off. But nearly everyone who claims to be up to date seems to take the view that there is nothing beyond this life. This is, to me, a sad commentary on human failure. People may think in their hearts that they have souls, but their daily lives deny this belief. Everyone seems concentrated on increasing his physical well-being, and few look forward to another life.'

Although Mr. Haggard thinks that this earthly life is only 'a trivial part of our existence,' he believes, we are told, that most people 'have lived here before and will probably live here again'; but apparently, in spite of such reincarnations, the race is going backwards, not forwards, for, he says, 'we are far behind' now what we were centuries ago, especially in psychological matters. If we are to go on progressing in the life beyond, why should we return to this trivial part of our existence? The idea of the necessity to return to earthly life seems to depend upon the other thought that the spirit state is not one of rational activity and intellectual and spiritual unfoldment. If, as Spiritualism shows, individual evolution and growth of character continue in the spirit world, there does not seem to be any reason for, or need of, a return to the limiting and rudimentary conditions of this physical life. The prospect of such a return is not particularly alluring or exhilarating, and we do not wonder that many Eastern people hope to avoid it. Fortunately, no one is compelled to believe it.

The progress of Esperanto as an 'international auxiliary language' has been steady and continuous, which is better even than being startling and phenomenal. Some points with regard to its remarkable spread and popularity are brought out incidentally in the 'Review of Reviews' account of the recent Esperanto Congress at Dresden, which was attended by 1,400 delegates and others from thirty-five countries. It is strenuously denied that there is any schism or important dissension among Esperantists; an Academy has been formed, composed of members of the Language Committee, to direct the natural evolution of the language, the chief desideratum being a flexible and practical language capable of expansion, rather than a theoretically perfect one. The exhibition held in connection with the Congress convinced a sceptical visitor that Esperanto had a growing literature, which was largely used by business advertisers as a practical commercial medium. Congresses are being arranged for the near future at Antwerp, Barcelona, Chautauqua, and as far away as Japan,

The recently incorporated Canadian Society for Psychical Research has made arrangements for active investigations during the coming winter; monthly meetings will be held at which papers will be read and discussed, and psychics will give demonstrations for study, while particular cases will be investigated by committees. A journal will be published in which the results will be shown. It is also probable that a public meeting will be held, at which a psychic with inspirational powers will be heard. It is intimated that this society, while working in co-operation with similar bodies in other countries, will pursue a different plan from most other psychical research societies. We shall follow its operations with interest.

In a work entitled 'Life's Progression,' the author, Edward Randall, expresses the opinion that: 'In our individual inception, according to natural law, an atom of life-force from the great universe, which is all life, is clothed with material, and thus becomes an individual conscious spirit, ever growing, ever changing, ever developing, according to the unwritten laws of evolution and progression. Death is but one of the natural changes in the march. It is no more radical than many others with which we are familiar, and no more to be feared. The body is but the temporary abiding place, the house of the spirit while here. Like the building of brick or wood, it wastes, decays, is repaired and renewed. When no longer fit for habitation it is abandoned.'

Towards the close of the book Mr. Randall goes into fuller detail of this soul incarnation as follows: 'When matter, according to natural law, becomes receptive, it is impregnated with this life-force of the universe, and with the help of material nature develops a soul. This overpowering spirit force, so strong and harmonious with Nature, is able to enter into the seed and give the power to live. It is like the touch of a hand that starts a machine into motion. The great spirit of life called God is the match to light the fire. Material must be laid ready, for spirit cannot create in earth planes. It is not reincarnation, because individual spirit does not enter. Only the touch that germinates life in the material seed is given.' In keeping with this idea, the future life is a natural sequence to this one, where the spirit can pass from sphere to sphere as it grows in wisdom and love.

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.

The Death Watch.

SIR,—In reply to 'Vron-y's' letter in 'LIGHT,' of October 3rd, I beg to submit the following: Several months ago, while sitting quietly at supper, we heard a loud ticking noise coming from a corner of the room; on investigation I discovered that the noise came from a small wooden box containing books. Locating the part, I cut it out, and on splitting the wood a grub of the Death Watch (*Anobium*) was revealed.

It is like a small ringed caterpillar with a bull-dog head. Examining it under a powerful magnifying glass, I found it had a mouth just like a pair of pincers, and it was very interesting to see it at work carving out slices of wood with these nippers; this is what made the ticking noise. Inserting a fine slip of wood in the tunnel, the grub attacked it and held the end in its mouth, so that I was able to withdraw it from its hole.

I still have this grub (about $\frac{1}{2}$ inch long) and a smaller one which does not make such a loud noise, and I occasionally remove the cover of the tin box in which I keep them, still in the wood, to hear their ticking; the larger one can be heard several yards away, even during conversation. I do not know how long it will be before they turn into 'Death Watch' beetles, which are reputed to be the insects that make the noise; whether they also do this I cannot say, but am inclined to think not, as I have satisfied myself that the grub makes the noise.

The reason why the noise of one of the smallest of these 'borers' can be heard in the sick chamber is because the room is often kept quiet for the sake of the invalid, and to say that such ticking predicts a death in the house is mere superstition. One might just as reasonably say that the buzz of a very small fly, or any insect not generally heard, if audible in the quiet sick room, was a premonition of death.—Yours, &c.,

Mutley, Plymouth,

S. B. McCALLUM,

Mr. Podmore's Attitude towards Spiritualism.

SIR,—It appears to me that Mr. Podmore, as an agnostic to Spiritualism and the reality of its phenomena, is far from being as black as he paints himself. Is not the fact that he is still continuing his disquisitions on what he calls jugglery and self-deception proof that, in his opinion, the subject is deserving and likely to repay his efforts? I strongly believe that Mr. Podmore is acting on the dictum, 'Du choc des idées jaillit la vérité' (truth springs from the clash of ideas), and that he has set himself the task—ungrateful though it may be, of supplying the 'autre cloche' and producing the 'autre son' demanded by the well-known French proverb (another bell, another sound), no doubt thinking that a thing is not worth having if it has not to be fought for.

Viewed in this light, he is rather a martyr than an executioner, and his works may be calculated to lift the whole subject on to a more unassailable plane.

His fanciful hypotheses and would-be explanations have perhaps been invented in order to forestall those of others, and to show their own untenability; in fact, to the ordinary reader of books on psychic matters it must become clear that a subject to which only such objections as Mr. Podmore uses are possible, must surely have a strong foundation in fact.—Yours, &c.,

A. WAGNER.

Rescue 'Our' Perishing.

SIR,—Are not Spiritualists, as a body, too apt to respond to charitable appeals from general sources and to forget the special claims of the National Fund of Benevolence?

During the month of September the only donation received has been that of Mrs. Martin Y. Chapman, Esq., for which I desire to express my sincere thanks. Never, since the commencement of the Benevolent Fund, have donations fallen to such a small total, and never has the demand for assistance been so great.

May I urge all Spiritualists and Spiritualist societies to co-operate in the effort to establish a National Benevolent Collection on Sunday, October 18th? This is the first time in the history of organised Spiritualism that an attempt has been made to secure the co-operation of all Spiritualists in a practical expression of Brotherhood, and I sincerely trust that every individual Spiritualist, whether connected with a society or not, will participate in this recognition of practical Spiritualism. If it is not convenient to any of your readers to attend the public services on Sunday, October 18th, I shall be pleased to receive and acknowledge any donations, no matter how small. 'Unity is Strength,' and if all work in harmony for this noble object success is assured.—Yours, &c.,

A. E. BUTTON.

9, High-street, Doncaster.

An Acknowledgment.

SIR,—Kindly allow me, on behalf of the Battersea Spiritualist Society, to offer sincere thanks to the friends who kindly responded to my appeal for articles of clothing for disposal at our Jumble Sale on September 19th, which were of benefit to our poorer friends, while at the same time assisting our funds.

We desire to repeat the experiment shortly, when we hope to obtain a larger quantity of children's clothing.—Yours, &c.,

J. MORRIS.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Snowdon Hall's interesting address was well received. Mr. Geo. F. Tilby presided. Sunday next, Mrs. Ord, address, and Mrs. E. Neville, psychometry.—W. H. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday last Miss Morris spoke on 'The World's Need of Spiritualism.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Blackburn, address and clairvoyance. Monday and Thursday, at 8 p.m., Friday, at 2.30 p.m., circles.—C. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave a highly spiritual address and Mr. Roberts excellent clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton, trance address. Monday, at 8 p.m., members' circle, at 50, Avenue-road, Hackney Downs.—N. R.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at 73, Becklow-road, Shepherd's Bush, on Sunday next, October 11th. Speakers: At 3 p.m., Mr. J. Adams; at 7 p.m., Messrs. G. T. Gwinn, J. Adams and W. Chaplin.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. H. Boddington delivered excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis will give trance addresses. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, at the anniversary services, Mrs. W. Adams and the church officers gave addresses. Our Lyceum still progresses. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. H. F. Leaf. Thursday, at 8.15 p.m., circle. October 19th, at 7 p.m., social tea and election.—W. U.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. John Lobb delivered a stirring address on 'The Life after Death' to a large and appreciative audience. Mr. George Spriggs presided. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection.—W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNDER-ROAD, S.W.—On Sunday last Mr. Abbott gave an address. Sunday next, at 7 p.m., anniversary services, Mrs. Annie Boddington. Monday, at 6 p.m., tea; at 8, meeting. Wednesday, Mr. Abbott, limelight lecture, 'The History of Spiritualism.'—W. T.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. M. H. Wallis gave an eloquent and stirring address on 'Spirit Teachings and Spirit Teachers,' with excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. E. Walker. October 16th, at 8 p.m., Mrs. H. Ball, lecture. 18th, Mr. J. Adams. 25th, Mrs. H. Ball.—S. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. Underwood gave an inspiring address on 'Evolution.' In the evening members of the church gave addresses on 'The Love of God' and 'Spiritual Phenomena in Harmony with the Laws of Nature.' On Monday next, at 7.45 p.m., social gathering. Tickets 1s. each.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good public circle was held. In the evening members and friends gave short addresses, and officers were elected. Sunday next, at 11 a.m., circle; at 3 and 7 p.m., London Union conference. Thursday, at 8 p.m., Mrs. Podmore. Wednesdays and Fridays, at 8 p.m., circles.—L.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last spirit messages were given. In the evening Mr. J. Blackburn's powerful address on 'The Saviours of Men' was much enjoyed. On Monday Mrs. Atkins gave clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. T. O. Todd on 'The Fourth Dimension.' Monday, at 8.15 p.m., Mr. Friehold, 'Experiences.' Tuesday, at 8.30 p.m., healing.—H. S.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss Chapin spoke on 'The Power of Spirits' and gave good clairvoyant descriptions. Sunday next, at 3.15 p.m., Mrs. Imison, clairvoyante, silver collection; at 7 p.m., Mrs. Effie Bathe on 'Colour, Form, and Thought Vibrations,' illustrated by original paintings.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis delivered a fine address, and music was excellently rendered by Mr. R. Wittey and Mr. J. W. Haywood. Sunday next, see special advt.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith's address was much enjoyed. Sunday next, see special advt.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Moore delivered an excellent address on 'Practical Religion' and Miss Patey gave recognised psychometric delineations and answered mental questions. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Miss Hayward. Monday, Miss Patey's séance, silver collection. Thursday, at 8 p.m., circle.—E. F. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last, at the successful Harvest Festival, Mr. W. R. Stebbens gave an address on 'Seeds Sown by the Wayside.' In the evening Mrs. Fairclough Smith's delightful address and convincing clairvoyant descriptions were highly appreciated. Miss Blanche Maries and Mrs. Barton effectively rendered solos, accompanied by Miss Chumley. Mr. F. J. Ball presided. The hall was tastefully decorated with flowers and fruit, &c., which were afterwards distributed among the sick and needy of the Mission and neighbourhood. We heartily thank all those who so kindly assisted us. Sunday next, at 11.30 a.m., Mr. W. R. Stebbens; at 7 p.m., Mr. Blackburn. Thursday, at 8 p.m., Mr. Winbow. 18th, Miss Maries.—C. W.