

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Theosophical Review' for November gives us a bright and thoughtful Article by D. M. Dunlop on 'A deep sense of portals opening.' The happy phrase is Lawrence Binyon's. It exactly indicates what is happening, as all sensitives know. Everywhere, doors are opening, 'currents of fresh air rush in upon us,' 'we divine in imagination vistas reaching far beyond our power of vision':—

In mediæval days all these doors were locked, and, as a rule, no troublesome access of curiosity assailed the dweller within the walls: for him, certitudes lay on the other side,—a concrete heaven and a concrete hell, which would, in God's own time, be reached through the gateway of death. But we have broken through some of the barriers, and some have crumbled away, and the other side is strange and vast and vague, unlike all the stories we had heard of it. Those who first looked out, shivered, afraid at the infinity they might never hope to penetrate, and longed for the old screen of beliefs to protect their naked souls against the blasts from the unknown. In whatever direction we turn our eyes to-day, we find ourselves surrounded by the inexplicable, the mysterious.

We hear from various quarters lamentations for the barriers that are being broken down, for the prop of old faiths removed, for all anciently-accepted certainties that are gone for ever. But here, indeed, is no cause for sorrow, but instead for exultation. On all sides the portals opening let in great draughts from the Unknown, that intoxicate us with the thought of the strange lands and seas they have traversed, that stimulate to exploration, that throb with remote possibilities. For to live with an ever-present sense of the mysteries about us is both humbling and elevating, giving us kinship with the minutest atom, and raising us to the stature of gods.

Colonel Olcott, in his 'Old Diary Leaves' (running in *The Theosophist*), is continually telling stories which strongly suggest a connection between will-power and supposed spirit-help; but he has little respect for physical marvels. In the November portion of 'Old Diary Leaves,' he says:—

After living long in India one comes to the point where not even the most sensational feats of the practitioner of the Lower Yoga, such as the abstention from food or drink for weeks, the allowing of oneself to be buried for a month or more, and then resuscitating oneself, the sleeping on a bed of sharp spikes, self-levitation, the walking on water, the holding of an arm vertically for years until it loses its flexibility and becomes like a wooden stake, the exposure of oneself without harm to the 'five fires,' are able to astonish him. And yet what a terrible waste of time, and how ridiculously unprofitable, so far as one's spiritual advancement is concerned, is all this physiological training.

We have received a thoughtful lecture, by Elizabeth V. Bell, on 'The Holy Catholic Church' (Harrogate: The Theosophical Publishing Committee). The lecturer is delightfully generous. The phrase, 'The Holy Catholic

Church,' is too often taken to mean a fragment of Christendom; or, with larger charity, the faithful believers of all sects in Christendom. But, says this kindly soul, 'I hope to give this evening a wider interpretation still, and to show that we may include within the bonds of this spiritual brotherhood, this Holy Catholic Church, men not only of all nationalities and all creeds of Christendom, but also men of all forms of faith, and all religions under the sun: whether they go by the name of Buddhist, Parsee, Confucian, Mahommedan, Hindu, Jew, or Christian, matters not at all.' That is 'Catholic' indeed, and we welcome it.

We welcome also the thought that all are passing on to the full realisation of it, though now at different stages of the journey. But why Reincarnation, in order to get the different stages accomplished? The following does not seem logical or reasonable:—

It is, after all, largely a question of development, a question of the age, so to speak, of the soul, for souls are at different stages of growth; and the younger souls will in time develop this power of sight, will in time develop the germs of Wisdom, Love, and Power, which are now lying latent. This is where our Reincarnation hypothesis comes in so inspiringly. What is impossible to us in this life will be quite possible and attainable in some future life. The soul which is undeveloped now will, in process of time, grow and develop and take his right place as a member of the Church Universal. For Theosophy teaches that the soul of man is a growing, evolving entity, that not once only, but many times, does it clothe itself in a body of flesh, that, however undeveloped any individual soul may be now, time will be given for it to grow strong, loving, wise, perfect, even as the Father in Heaven is perfect.

Why not stop at the sentence ending with the words 'some future life'? And yet, if we did, the line 'This is where our Reincarnation hypothesis comes in' is out of place. Surely all that is necessary for soul-growth can be accomplished better by going on than by coming back!

In the Introduction to Mr. Podmore's book there is a passage which accounts a good deal for the bias or animus which, as we have seen, pervades it:—

The modern belief in the possibility of a new mode of perception is not necessarily associated with any mystical or transcendental doctrine, and, indeed, if fairly examined, will be found the most effectual solvent of all mystical beliefs, for it furnishes a rationalist explanation of phenomena hitherto commonly interpreted, by those who found themselves forced to admit the facts, as due to the interference of spiritual agencies. For my own part, at any rate, I see no reason to doubt that, if the existence of thought-transference should eventually be demonstrated—and I do not claim that the demonstration is or ought to be considered at present complete—the explanation will be found to lie strictly within the region of natural law.

Where else should it lie? What if the action of a spiritual agency is as natural as the action of an acid? and what if an explanation of the one may be as 'rational' as an explanation of the other? In this paragraph, carefully given at the outset, Mr. Podmore reveals the cause of his bias. He has a passion for 'natural law,' and he has a rooted idea,—an entirely erroneous one,—that the limits of natural law do not extend to the spirit world,—a fatal mistake!

What a delusion it is to think that we all see the same things even when we stand together and look at the same objects! What is heaven to one may be hell to another: and what is a revelation of beauty or wisdom to the prepared mind may be absurd or meaningless to the unprepared. It is not a fanciful imagining that in spirit life the heavens and the hells may be conditioned not by distance but by states of mind. A late writer in 'The Light of Reason' says justly:—

Have you never travelled with a companion who, where *you* saw a pleasant lane with flowers in the hedges, saw only a dusty road and a few wasps—who, where *you* saw some simple-minded, stalwart, honest sons of toil, saw only the dirt on their clothes, and their toil-grimed visages, and feared them as thieves and cut-throats? Thus it is we make our natural selection of things, and though we travel the same roads, see things only according to the light within us—and these things are our *real possessions* which death cannot take away from us.

'The Cloud upon the Sanctuary,' by the Councillor von Eckartshausen, is an eighteenth century book of mystical theology and pietism. A translation of it has just been published by Mr. Philip Wellby. The translation and notes are by Madame Isabel de Steiger, and Mr. A. E. Waite writes a useful Introduction. It is quite impossible to distil, or to present any way in brief, the quaint old-world thought of these quaint old-world thinkers. It is necessary to live in their atmosphere and to vibrate in their way before one can see what they see or feel what they feel. Their strength is their fine spiritual perception of the immanent God: their weakness is their imprisonment in a little shut-up Christian Church which is always apt to become their world.

SPIRITUAL PRAYERS

(From many shrines).

Beautiful, Eternal Essence and Energy of the Universe! God of Love and Wisdom, Purity and Truth! help us to become better mediums, more perfect instruments, for the expression of Thy divine qualities, that day by day we may grow nearer to Thy perfection and have more abundant life: for life is love, and love brings wisdom, and wisdom purity, and purity truth. Amen.

SPIRITUALISM NOT 'DECLINING.'

The 'Philadelphia Record' recently devoted some attention to Spiritualism, and came to the conclusion that 'the movement, if on the decline, is visibly still far from its euthanasia.' The suggestive 'if [on the decline]' would almost indicate that 'the wish was father to the thought,' but, if we may judge from our experience, the movement is gaining strength and spreading quite as rapidly as we could desire. The 'Record' says:—

'Within the last decade the strongest evidence adduced in the whole history of the movement for the belief in communion with the dead has been furnished by the trance-utterances of Mrs. Piper, as interpreted in Dr. Hodgson's report; whilst within the same period the physical manifestations occurring in the presence of an Italian medium, Eusapia Paladino, have seemed, and still seem to many persons of eminence in this country and on the Continent, worthy of consideration as testifying to the probable operation of forces unknown to science. That men of such distinction in various fields of thought as Professor Oliver Lodge, the late Mr. F. W. H. Myers, Dr. Hodgson, Professor William James, of Harvard, and Professor Charles Richet, of Paris, should have been strongly affected, and in some cases actually convinced, by the new evidence, whilst older converts like Sir W. Crookes and Dr. A. R. Wallace maintain their belief unimpaired, is proof sufficient that the movement, if on the decline, is visibly still far from its euthanasia, and may at any moment receive fresh accessions of strength with the discovery of new mediums or new forms of manifestations.'

LONDON SPIRITUALIST ALLIANCE, LTD.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend the Afternoon Drawing Room Meetings,

A SOCIAL GATHERING

will be held in the Banqueting Room, St. James's Hall, Regent-street, on the

EVENING OF THURSDAY NEXT, DECEMBER 18th.

for conversation and the interchange of thoughts upon subjects of mutual interest. The doors will be opened at 7 o'clock. Tea and Coffee will be served at 8.30 p.m. Admission will be by tickets only, which will be forwarded to all Members and Associates; 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. V. Wallis, Secretary to the London Spiritualist Alliance, 114, St. Martin's-lane, W.C.

CLAIRVOYANCE.

Mr. Alfred Peters kindly gives illustrations of CLAIRVOYANCE to Members and Associates, on Friday afternoons from 3 to 4, or possibly until 4.30, at the rooms of the Alliance, 110, St. Martin's lane, W.C. Admission fee, 1s. each. *No one admitted after three*, and it is expected that no one will disturb the *séance* by withdrawing before the close.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends at the rooms of the Alliance, 114, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. V. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance. A Member or Associate may introduce a friend.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 4.30 to 5.30 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any *Member or Associate* of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

It is particularly requested that all visitors be in their places at least five minutes *before the time fixed* for the commencement of the proceedings.

MRS. J. STANNARD'S ADDRESS ON PSYCHOMETRY.

On Thursday evening, December 4th, upwards of two hundred Members and Associates assembled in the Regent Saloon, St. James's Hall, when Mrs. Stannard delivered an able and instructive address on 'The Facts and Philosophy of Psychometry,' which was followed by a very interesting discussion. A full report of Mrs. Stannard's able paper will appear in 'LIGHT.'

TO CORRESPONDENTS.

Letters from J. Hawkins Simpson, M. J. Rose, J. A. Campbell, Bianca Uornna, 'A Listener,' and others, are unavoidably held over for a future issue.

'MAN—HERE AND HEREAFTER.'

'THE REPLY' TO 'A PROTEST.'

It is very obvious, upon carefully reading 'A Protest' signed by your correspondent, 'Henry Llewellyn,' that, although actuated by zealous motives, he is totally unversed in that branch of experimental research associated with what are known to Spiritualists as 'earth-bound' spirits.

What one *wishes to think*, and *what one knows* as the outcome of practical experience may be two very different things; the first is a fool's paradise, and the second (however unwelcome) constitutes valuable evidence.

During many years devoted unprofessionally to psychic investigation I have had exceptionally varied opportunities of observing all phases of spirit manifestation. Space does not here permit me to enter upon the very beautiful side of spirit return and communion, the actuality of which is ever present; but on the other hand, certain opportunities have frequently presented themselves which afforded eloquent testimony to the terrible side of spirit existence; and on such occasions I always have (and always shall) feel it my bounden duty to co-operate with any judiciously organised effort to assist these unhappy entities: because, although the Hell is of their own creation—persisting by memory and surviving in thought—still the mental surroundings of unexpiated evil are distressingly *objective on the astral plane*, as every practical psychic worker perforce realises.

The nature of this astral condition depends precisely upon what the 'Ego' has accumulated during earthly environment; and although it frequently happens that many of our follies and sins undoubtedly bring retribution upon us whilst in the body, there still remain those which, although eluding the justice of man, cannot evade the infallible law of cause and effect operating throughout spiritual evolution.

I note that your correspondent affirms that 'his better instinct recoils and shudders against the orthodox theological hell'; and, furthermore, he emphasises that my description (based upon experimental research) of this sad side of spirit existence where the 'Ego' passes over the borderland a murderer, or suicide, is equally distasteful.

But there is something better than even the 'better instinct'; and doubtless after successive years of arduous study and phenomenal demonstration your correspondent's *best* instinct would reveal how illusive sophistry and dogma may be; whilst unsound theory is impotent to either annihilate or affect the immutable truth when founded on fact.

Because your correspondent individually prefers *extinction to disembodied retribution* it does not affect what exists, in the slightest degree; and equally, although he designates my knowledge, based on experience which is not in accordance with his personal preference, as 'dramatic distortion,' he fails to establish his presumption as an axiom.

I am dubious as to whether your correspondent has (1) ever systematically sat in circles formed to assist and release tortured spirits unable to progress. (2) Also as to whether he has ever been to a house haunted by an evil antagonistic spirit with power to physically manifest. (3) Also as to how he has never through spirit communion learnt that the higher spirits work upon the astral plane amongst these poor suffering ones, to enable them to realise their spiritual darkness, and guide them to the light. (4) Also as to whether he has ever experienced as I have, what it is to live in a house haunted by the spirit of a suicide; and known the intense joy of not only succeeding, after months of dangerous opposition, in releasing the earth-bound 'Ego'; but subsequently being blessed with intense gratitude by that same progressing spirit for the assistance of my spirit band, aided by my prayers.

On all these points I shall be happy to give him information, and corroboration if desired.

I maintain that he cannot *practically* substantiate his assumption that there is no sorrow, suffering, nor mental Hell after death. If such conditions did not exist as one phase of spiritual probation, there would be no need for such work to be done by incarnate and discarnate entities; and for your correspondent to ignore and deny that these conditions persist, reveals to those who have personally

striven to help such poor undeveloped brothers and sisters how admirably, in his case, prejudice and ignorance are proportionately mated.

On one point only Mr. Llewellyn informs me of something with which I was not previously acquainted, *i.e.*, that I have anywhere in my lecture '*professed to be a Spiritualist*,' or any other 'ist'! I *profess* nothing, as he erroneously asserts; I am simply an occult student seeking the truth; earnestly and honestly endeavouring to obtain revelation and wisdom from every reliable source by means of arduous study, and trained experimental research.

Finally, it is a matter of sincere regret that 'the many years' which he states he has devoted to Spiritualism have not been productive of more enlightened knowledge, and brotherly tolerance; whilst how much good work among these poor earth-bound spirits he might even now be accomplishing, did he endeavour to realise their dire need of human sympathy and prayer.

The denunciation of the inexperienced carries no weight; it is the testimony of the experimentally trained occult student which *alone* is worth consideration. If the misguided ebullition, presumably at my expense, has afforded Mr. Llewellyn any gratification; and also should he find this theoretical after-death state of unalloyed bliss, for good and evil *alike*, a tangible consolation to him, I do not desire for one moment to deprive him of either; but to positively deny an enormous mass of independent confirmative evidence, founded on experimental phenomena, as to *every mental condition persisting beyond the grave*, demonstrates crass ignorance of the subject; whilst to base his repudiation purely upon the ground of such spiritual retribution being personally repugnant, is as illogical as it is puerile; and in all kindness I sincerely trust that with increasing experience in *every* phase of spirit persistence he may awaken to the fact that the limitation of Truth as it exists, is not necessarily restricted to circumscribed personal conception based upon preferable desirability.

EFFIE BATHE.

The Limes, Ashchurch-terrace,
Shepherd's Bush.

'SPIRITUALISM versus MATERIALISM.'*

The latest production of the fertile mind and prolific pen of Dr. J. M. Peebles is a work consisting of seven essays upon 'Spiritualism versus Materialism,' which were contributed, by request, to the American 'Free Thought Magazine.' These essays, which make a volume of 100 pages, contain the ripest thoughts of the veteran author and are presented in clear, condensed, and convincing form. The fourth essay is especially valuable because of the testimonies to spirit presence and influence gathered from pre-Christian sources as also from the Scriptures and from the lives of eminent men and women during the Christian era, including many of our own time. Referring to the automatic writings by Mrs. Sara A. Underwood, and by 'M. A.' (Oxon), to both of whom communications were given which afforded 'evidence of knowledge which could not be obtained in any known way,' Dr. Peebles forcibly remarks:—

'To say that these automatic writings are done by a "sub-motor self," the "subliminal self," the "sub-conscious self," or the "sub-cerebrum consciousness," is to set at defiance phrenology, anthropology, and a clearly demonstrated psychology; namely, that the intelligent spirit of man is a unit, a definite uncompounded entity, a conscious individuality; which conscious individuality cannot be split up into "subs," something as a housewife splits up her peas for pea-soup. . . . In my extensive occult and psychic experiments I have never seen any plausible reason for believing in these metaphysical "subs," these semi-homo personalities, parading as distinct individualities. . . . The Ego, the essential conscious soul, through its psychic activities, not only thinks and reasons, building up its physical tenement, but at the same time it constructs within the brain a spiritual brain, and within the body a spiritual body, delicate, ethereal, and indestructible. . . . As the physical birth of the child is death to the placenta envelope, so spiritual birth is death to the physical casket, the body. . . . Spiritualism is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest inspirations.'

*'Spiritualism versus Materialism,' A Series of Seven Essays, reprinted from the American 'Free Thought Magazine,' by J. M. PEEBLES, M.D., M.A., Ph.D. Published by Dr. Peebles' Institute of Health Publishing Company, Battle Creek, Mich., U.S.A.

A LETTER FROM MR. J. J. MORSE.

Travelling is the best corrective for insularity and the surest method of teaching us that there are more countries than one—even if that one be our own! To grasp the significance of fresh environments it is often wisest to abandon familiar points of view and to endeavour to become an observer who is at once a participator in, and spectator of, the new conditions in which one finds oneself. The necessity of such a course of proceeding becomes increasingly obvious to me if a clear understanding of the condition of Australia is to be reached, for much of the political and industrial life here is viewed from quite other points than those we are familiar with at home. But my task is not a disquisition upon political economy, nor are the pages of 'LIGHT' suited to such work, even if it were my intention to engage in it. Later, and in another form, it is my intention to narrate the results of my inquiries and observations regarding the present position and future prospects of Australia and New Zealand, and the inducements to settle out here, with the advantages to be secured by doing so. For the present my desire is to fulfil my promise in the previous letter and say something concerning our cause on this vast continent.

The facts must be stated under three heads—Australia at large, the State of Victoria generally, and this city (Melbourne) particularly. The population of the continent is some six millions; the leading cities are Fremantle, Perth, and Albany in the State of West Australia; Adelaide, in South Australia; Melbourne, in Victoria; Sydney, in New South Wales, and Brisbane, in Queensland. But at the time of writing, so far as I am able to ascertain, the only active society in operation in Victoria is in Melbourne! There are two small bodies in Perth, but only one of these appears to be alive—the West Australian Spiritualists' Society, whose president, Mr. R. M. Hamilton, sent me a letter of welcome when the steamer reached Albany. Mr. Hamilton said: 'We are only a small and struggling society here, but we could get an audience for you if you could manage to come back *via* Fremantle. We are a feeble folk, and need a good speaker to stir up the dry bones here.' As my route home is *via* San Francisco and New York, it will not be possible, I fear, for me to visit the friends, as Fremantle is some two thousand miles from Melbourne, and in the opposite direction to my intended route home. The work in Adelaide, which place is called 'the Holy City,' has again collapsed, the society is disbanded, and the members are scattered. In Sydney, N.S.W., I am told, there is one society, with a Mr. Bradley as the regular speaker; a Lyceum in good order, and several small meetings held by mediums on their own account; also an organisation called 'The Church of the Seers,' presided over by Madame Patteny. I believe there was lately another society, but am told it recently disbanded. In Brisbane there is no organisation, but there are a goodly number of Spiritualists, I am told. I simply state the facts as they stand; while I have my opinions as to the causes of these facts, I prefer at present to inquire further before expressing them.

As regards this State, Victoria, the position is not inspiring. What efforts were made in former days appear to be dead, and beyond resurrection. Societies formerly existed at Castlemaine, Ballarat, Bendigo, and Geelong, all of which are within one hundred miles of Melbourne. Now so utterly indifferent seem the people that it was almost impossible to arouse enough interest to arrange a meeting for me in Geelong. Roughly speaking, the dimensions of this State are, east to west four hundred and fifty miles, north to south two hundred and fifty miles, with a superficial area of nearly 60,000,000 acres, while the population is more than one fourth of the whole continent, with the islands of Tasmania and New Zealand included; yet while this area approximates to what would be included in a district bounded by Hull and Liverpool, and Dover and Glasgow, yet, so far as I can ascertain, Melbourne is the only city in which an organised society is to be found! I am told there are numbers of Spiritualists in the city and State;—it may be so, but their public support of the work is not strikingly conspicuous.

Take the case of my people, the Victorian Association

of Spiritualists. Nothing is lacking to ensure the most successful working of the present special meetings. The trustees of the Thousand Pounds Fund—under which the meetings are held—have provided a beautiful hall in one of the very best localities. There is an excellent choir, capably directed by an efficient organist. Old and tried workers such as Dr. Peebles, Mrs. Nellie J. T. Brigham, and myself, have been retained, and yet the audiences seldom exceed six hundred, and average, say, three hundred and fifty people. The admission is free, with a collection, and there is no difficulty on that score. Yet at one time it was easy to fill a theatre on Sunday evening. True, there are a few mediums who hold circles upon Sunday evenings, but their number is not sufficient to create any serious counter attraction. The Lyceum also conducts an evening meeting on Sundays, which, doubtless, draws some from the Masonic Hall meetings, but in a city of 500,000 there should be room enough for two gatherings of our people! The tone of the Victorian Association of Spiritualists' meetings is all that can be desired; it is dignified, refined, and attractive; stands for all that is best in the work; is lofty and spiritual in aim and tendency. Mr. W. H. Terry, the president, strives indefatigably to secure success, is most faithful and devoted to his work, and is deserving of all praise for his long self-sacrificing labours, for he spares neither time, toil, nor purse in all he does for the cause. The committee is, also, constant in aiding the work, yet the response is not of the nature, or extent, which the efforts put forth deserve. I am told that there are many causes to account for the above facts; that times are bad, very bad indeed, which is doubtless the case; that there is a lack of unity, and some things in the nature of 'family jars'; that some former wealthy supporters have 'passed away'; that others still remaining in the flesh have, from various causes, withdrawn their support in person and in purse; and that there have been some events which have caused discouragement. But to my mind none of these go to the root of the matter, though they are each undoubtedly contributory in degree, especially the hard times now prevailing, for a condition of severe financial depression certainly exists.

In the past certain adventurers have exploited the city, who, with the pretensions of propounding something 'higher' (?) than mere Spiritualism, led many astray with assumptions which they labelled as 'occult truth,' 'metaphysics,' pretended 'Theosophy,' and imitation 'Rosicrucianism,' with rueful results to many a life and pocket. Only last week one of these human vultures was sentenced to seven years' hard labour for fleecing a simple-minded woman out of £1,000. Quite unjustly, these matters are piled upon our cause; the victims become disgusted, retire to private life and the public cry, 'That's what your Spiritualism leads to.' The Press refuse us notice, and discord and disgust ensue as a natural consequence.

I know of members of the Government, and of Parliament men of high commercial position also, who are Spiritualists, but they tell me they dare not let it become known. The reasons they allege include what I have already stated. One cannot help thinking that if such people had a little more backbone, and would publicly identify themselves now as formerly with the work, the Press and the public would soon realise that Spiritualism was in no wise responsible for the swindles perpetrated in its name; while, if a certain class of alleged Spiritualists were less willing to run after every 'teacher' who comes without any credentials from some recognised body of our people, our numbers would increase, and our position rapidly improve all round.

All this is written in no spirit of complaint, but merely as a temperate statement of facts that cannot be ignored with honour or safety. On all sides I am told of the disunion, discord, and difficulty connected with the work here, and, coupled with these statements, are earnest requests for me to help to create improved conditions. But to do so would mean a far longer stay than I can arrange for, and a free hand in many directions.

The 'Melbourne Spiritualistic Progressive Lyceum,' to give it its full title, meets in a comfortable building, the Odd Fellows' Hall, and its regular sessions are well attended each Sunday morning. The officers appear energetic and progressive. I have attended several times and have been

well pleased on each occasion. I lately conducted the annual distribution of prizes to the children, when a large and enthusiastic soirée was held. Every alternate Sunday afternoon they hold a mediums' meeting, and at night a public lecture. What those meetings are like I do not know, as it is not practicable for me to be present; but I am told they are well attended.

So far as Australian mediumship is concerned I am not yet in a position to write. But I recently attended one of Mrs. Risings' meetings and found her mediumship truly remarkable and convincing. But as this letter is already over long I must reserve a detailed account of a most noteworthy séance until my next communication. My aim is to present a faithful account of the state of affairs here, though it is not always the lot of the careful chronicler to please; but nothing set out herein can reasonably offend any who know the truth as I have endeavoured to state it in this letter.

Melbourne, November 4th, 1902.

PSYCHOLOGY ?—OR PHYSIC ?

It has not escaped notice that the quack, or patent medicine vendor, frequently effects a cure where the doctor or physician fails. No matter what the remedy or method of treatment that is for the time being popular, there will generally be found associated with it a certain number of cures which are undoubtedly genuine. Or, if we venture to investigate the claims put forward by the various sects of healers, so common in America, and to a certain extent in this country, we shall find that though they are in conflict as regards their teachings, they can all present well-attested cases of relief and recovery from pain and disease.

Medical science, too, has, scattered up and down its literature, many striking facts concerning the efficacy of drugless prescriptions, and the potency of expedients devised upon the spur of the moment. The question, then, naturally presents itself: What is it that underlies these cures? and the answer is: Mind influence. That such influence was possible had long been recognised, but strangely enough it has been left to the quack and pseudo-religious healer to systematically develop and exploit it.

In a recently published work by A. T. Schofield, M.D., M.R.C.S., entitled 'The Force of Mind, or the Mental Factor in Medicine,*' this influence of the mind upon the body is exhaustively considered from a medical standpoint. The author is a notable exception to the conservatism and indifference which has hitherto characterised the attitude of the bulk of the medical profession towards the subject. He attributes this indifference to various reasons, of which the following may be cited: 'Its vagueness; the difficulties of study; the traditions of the schools; the uncertainty of its utility; and the dread of being unorthodox or peculiar.' It has no place in modern medical textbooks, and in the class-rooms it is altogether ignored. 'We have,' he pertinently observes, 'plenty of studies of the effects of a diseased mind, but scarcely any recognition of the powers of the sane mind over the body. With the wonderful growth of medical science in all that concerns the physical side of man, there has been an almost impatient neglect of anything bordering upon mental therapeutics.'

Mind itself is next considered and here, possibly, the reader will be considerably startled to find it gravely stated that the mind we use and are familiar with, is only a portion of our whole mind. Each of us, we are told, has, lying outside his conscious or waking mind, an extensive realm of mental activity, of which he is ordinarily quite ignorant. Consciousness only represents what *we see* of our minds; it is an accompaniment of mind and is not to be confused with the mind itself. It might be compared to the dial of a clock, which, though it affords a means of registering the movements of the wheels within, is by no means an essential part of the mechanism, as the clock could still continue working without it. The limits of this unconscious mind are difficult to define, as it would seem not only to be associated with obscure functional and organic processes, but to be responsible for the inspiration of genius, and, possibly, the manifestations of clairvoyance, psychometry, and the like. Modern psycho-physiology and

hypnotism present us with many striking instances of its activity. There is the sea-sick Channel passenger who was instantly cured when he found that he had lost his false teeth overboard, and the hypnotised subject whose sub-conscious mind could evolve a red scar, a painful burn, or even a figure of definite shape, such as a cross or initial, at the instigation of the operator. Artists well know the power of the unconscious mind over the voluntary muscles. If a model attempts consciously to arrange his hand or arm the pose is hopelessly stiff, quite useless for artistic purposes.

The influence of mind in causing disease is next dealt with and numerous examples are given. Barristers, we are told, commonly suffer from dyspepsia during the Assizes, recovering speedily when the time of anxiety is over. Kidney diseases are often traceable to mental strain, and cases of diabetes are said, by no less an authority than Sir B. W. Richardson, to have occurred from the same cause. Cancer, too, is mentioned as being often associated with 'a discernible mental factor if not an efficient mental cause.' Scurvy has been known to be cured by a naval engagement, and the British fleet is said to be remarkably healthy after victories.

Functional nerve disease and its relation to mind is next discussed, and the phenomena of hysteria shown to be the outcome of perverted action of the unconscious mind.

In Part II. we have a series of interesting chapters dealing with the action of the mind in curing disease, and showing that the force of mind is an effective therapeutic agent in every disease just as it can be a predisposing factor in their cause. The action of drugs is also considered, and assumed to be quite as much psychic as physical. The success of a remedy depends largely upon the mental attitude of the patient towards it. Several cases are mentioned where the effects of a prescription have been completely reversed by the force of mind alone. Various forms of treatment are referred to, and numerous hints are given respecting the cure of neurasthenia and hysteria. The personality of doctors is not over-looked, and on page 23 we have the following telling paragraph:—

'The one great cause, if not the chief one, of the difference between a successful and an unsuccessful practitioner of similar medical attainments must lie in the contrast of their respective psychic qualities. A man's physique is something, even the dress and carriage are something; but neither is to be compared with the mind and character as elements of success. It is not so much what a doctor *knows*, as what he *is*, that benefits the patient.'

Have we not all more or less experienced this?

'Force of Mind' strikes us as being a thoughtful and carefully prepared work, the outcome of considerable practical knowledge, and a wide acquaintance with all that relates to the subject. The author has accumulated a number of significant facts, and arrived at conclusions which are deserving of close attention at the hands of the medical profession generally. A superficial perusal, even, will convince the reader of the strength of the case for mind influence, and the reasonable possibility of its utility as a curative agent. At the present time, when so much interest is evinced in all that pertains to psychic matters, the book should have no difficulty in finding a large circle of readers outside the medical profession.

A. B.

SEANCES WITH MR. HUSK.

We hope to give in our next issue an interesting narrative, kindly supplied by Madame d'Espérance, of a series of very excellent séances with Mr. Husk, which that lady attended during a visit to London in July last.

DR. JOSEPH PARKER.—In a touching report of a conversation with Dr. Parker, the Rev. W. J. Dawson describes how the weary old veteran lay in a long lounge chair on his lawn, and spoke gently of spiritual things with a tenderness that compelled his listener's tears. He declared that Mrs. Parker, who died some two years ago, was still with him, that he felt her influence, and that she watched his work. He would preach to the last, and hoped to die in the pulpit. Mr. Dawson had just returned from the Holy Land, and tried to divert his attention, but he listened as one who heard not, and then, pointing to the sky, aglow with the sunset, said, 'My Holy Land is there!'

* 'The Force of Mind, or the Mental Factor in Medicine.' By A. T. SCHOFIELD. Publishers, J. and A. Churchill.

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'THE SOUL OF A PEOPLE.'

The issue of a new and cheaper edition of Mr. H. Fielding Hall's fascinating book, 'The soul of a people' (London: Macmillan and Co.), suggests the pleasure and the profit of a fresh reading of it, and that, again, suggests a fuller expression of our gratitude and delight. Surely this generation has not seen a lovelier book, for beauty of thought, delicacy of feeling, tenderness of sympathy, and winsomeness of style. If only for the gracious music of its sentences and the charm of its picturesque suggestions, the book is remarkable.

But it has other and deeper excellencies. The writer, an accredited agent of the British Government, was personally concerned in the conquest of Burma, or, rather, in the administration of the country immediately after its conquest by the British: and first, through surprise, and then, through sympathy, admiration and affection, he came to know the people intimately: and this book is the result.

We are greatly tempted to dwell upon the many human interests of the book, all as highly instructive as they are beautiful, but we must severely restrict ourselves to two or three subjects that more directly concern us. And first, it will astonish many people to be told that the Burmese were, and perhaps are, a very religious people. Mr. Hall indicates this strongly in his chapters on what he calls 'The Monkhood.' The Burmese are Buddhists, and the rock beneath its Buddhism is the holy Brotherhood which has endured for twenty-four centuries. This Brotherhood grew around and from the great teacher Buddha, who taught his disciples to walk in the path that led to the Great Peace,—a brotherhood of men who are trying to live as their great master lived, to purify their souls from the lust of life, to travel the road that reaches unto deliverance. Only that, nothing more.

There is no idea of priesthood about it: in fact, the idea of priesthood is subversive of it. The priest is a kind of mediator between God and man: but the Burmese monk is separate just as every other man is separate, needing to work out his own salvation, and in the only way. Their vows are vows of chastity, of poverty, of abstinence from taking life, of freedom from any claim to supernatural powers. They teach, in fact they do all the teaching, but all teaching relates to religion. They regularly beg their food, in procession, at a stated time, from house to house, and teach the law of charity by that object-lesson. They

are simple, homely, happy. They do not cultivate mysticism, or rhapsody, or visions, or miracle. They have got down to the bed rock of simple goodness, and they stay there. If the British who have annexed them scoff or violate their sacred places, or play the cad, as they are apt to do in other peoples' holy places, they may have opinions and think a great deal, but they do not resent the ill-behaviour. They bear it and are sorry—for the offender.

Mr. Hall says: 'The monks are always hospitable. I have myself lived, perhaps, a quarter of my life in Burma in monasteries, or in the rest-houses attached to them. We break all their laws; we ride and wear boots within the sacred enclosure; our servants kill fowls for our dinner there, where all life is protected; we treat these monks these who are the honoured of the nation, much in the off-hand unceremonious way that we treat all Orientals; we often openly laugh at their religion': and yet they say nothing, but are only patient and kindly;—and they think. If a man is blatant and coarse, that is his affair. He is hurt, not the monks.

We come upon the same sorrowful suggestion farther on, in a lovely chapter on 'All life is one.' These 'heathen' are fond of quietness and beautiful behaviour where they think the holy or the spirit-people are: and they associate holy places and the places of the spirit-people with secluded spaces and beautiful trees. We British folk have long ago dismissed all our fairies. 'All romance has died out of our woods and hills in England. . . Now all is dark. There are no dryads in our trees, nor nymphs among the reeds that fringe the river.' But the Burmese still believe in the mystic life in all things. 'To the Burman, not less than to the Greek of long ago, all nature is alive. The forest and the river are full of spirits, whom the Burmans call Nats.' And these spirits are treated with immense respect by the Burmese, but are apt to go away when noisy rowdy people arrive.

Mr. Hall tells of one Nat who dwelt in a beautiful tree, dearly loved by the people, who built a little Nat-house, and offered flowers and water, and generally behaved in a sweet way. But, alas! the Nat went away. And this is how Mr. Hall tells the sorrowful little story of his going, and of the reason why:—

'I suppose he didn't care to stay,' said the headman. 'You see that the English Government officials came and camped here, and didn't fear the Nats. They had fowls killed here for their dinner, and they sang and shouted; and they shot the green pigeons who ate his figs, and the little doves that nested in his branches.'

All these things were an abomination to the Nat, who hated loud, rough talk and abuse, and to whom all life was sacred.

So the Nat went away. The headman did not know where he was gone, but there are plenty of trees. 'He has gone somewhere to get peace,' the headman said. 'Somewhere in the jungle, where no one ever comes save the herd-boy and the deer, he will be living in a tree, though I do not think he will easily find a tree so beautiful as this.'

The headman seemed very sorry about it, and so did several villagers who were with him; and I suggested that if the Nat-houses were rebuilt and flowers and water offered, the Nat might know and return. I even offered to contribute myself, that it might be taken as an *amende honorable* on behalf of the English Government. But they did not think this would be any use. No Nat would come where there was so much going and coming, so little care for life, such a disregard for pity and for peace. If we were to take away our rest-house, well then, perhaps, after a time, something could be done, but not under present circumstances.

And so, besides dethroning the Burmese king and occupying his golden palace, we are ousting from their pleasant homes the guardian spirits of the trees. They flee before the cold materialism of our belief, before the brutality of our manners. The headman did not say this; he did not mean to say this, for he is a very courteous man, and a great friend of all of us; but that is what it came to, I think.

We hoped to add something concerning the beautiful and simple thoughts of the Burmese as to death: but this must wait, for separate treatment.

LETTERS FROM SIR WILLIAM CROOKES.

The 'Uebersinnliche Welt' for November quotes from the 'Lombardia,' a communication from Professor Falcomer, of Alessandria, in reply to an attack on Spiritism by Senator Blaserna, and I translate Professor Falcomer's remarks for 'LIGHT,' because he gives four letters from Sir William Crookes, in answer to questions put by the Professor and others, in consequence of doubts arising from Blaserna's article, the latter having asserted that Sir William had himself been duped by mediums, and that Home had been caught and punished as an impostor. Professor Falcomer says:—

'Some time since I was asked whether Sir William Crookes had published any other work on Modern Spiritualism since his well-known "Researches." I wrote to him on the subject and he answered my letter, with his customary courteousness, on April 8th last, and among other things he wrote:—

"Except in my opening address before the Society for Psychical Research and some remarks I made in my address before the British Association at Bristol, in 1897, I have published nothing further about Spiritualism."

'In consequence of the attacks in the daily Press against Spiritism, and especially the suspicions against Crookes and the mediums Cook and Home, I decided to write to Crookes once more and sent him one of these journals, so that he might himself decide whether it was worth his while to trouble himself about such accusations. He honoured me with a detailed answer, and wrote, among other things, as follows:—

"Simultaneously with your letter I received one from Dr. Carlo del Lungo, Professor of Natural Science at the Royal Lyceum, of Spezzia. I have for once made an exception to my rule and have answered his letter, of which I send you a copy."

'So my friend, Del Lungo, and I had, unknown to one another, addressed Sir William Crookes on the same subject. Del Lungo had propounded the following questions: 1. Had Sir William Crookes studied Spiritism? 2. What is his present opinion regarding it? 3. Is it true that Miss Cook, since the séances he had with her, has on another occasion been caught in a fraudulent imitation of the phantom Katie King? 4. Is it true that Home was likewise caught cheating and was punished by law for so doing? Here follows Professor Crookes's answer:—

"DEAR SIR,—During the last twenty-five years I have been subjected to accusations and false representations on account of the description of my researches into the phenomena of Spiritism. Since the year 1870, in which my first account of these researches began, scarcely a week has passed without bringing me a letter similar to the one you sent me. If I had answered all such letters my time would have been pretty well occupied without other work.

"It is long since I have thought it worth the trouble to justify myself against such accusations, and you will admit that I have spent my time to more advantage in new researches. From such discussions no good can result, and I will wait and see if posterity does not justify me. But for this once I will make an exception and briefly answer your questions: 1. I have always kept the subject before me, without taking much part in the experimental researches of other people. 2. In my addresses before the British Association and the Society for Psychical Research in 1897, I have fully set forth my present opinions on this subject. 3. I have during the last twenty-five years had but one séance with the person you mention, and I know absolutely nothing of the circumstance spoken of by you. 4. It is absolutely untrue that the medium Home was ever caught in trickery and punished by law for it. With thanks and assurances of my esteem,—Yours truly,

"WILLIAM CROOKES."

'As, at the present time, doubts are being expressed in Italy as to the views now held by this illustrious man with regard to the facts and researches formerly made public by him, to dispel them it should be sufficient to read the following letter, which he wrote to Elliot Coues, Rector of the University at Washington, and member of the Congress of Psychic Science in Chicago, on July 27th, 1895:

"MY DEAR PROFESSOR COUES. . . If you hear reports spread that I have recanted my opinions concerning these

matters, or that I am convinced that I have erred in my earlier observations, I empower you—or rather, I earnestly beg of you—to contradict such assertions in my name. Concerning the most important facts and my own observation of them, in the numerous writings on spiritualistic phenomena which I have published, I hold at the present time exactly the same views as I did when they were written. In the meantime I have not been able to discover a single flaw in the conduct of my experiments which might allow of the possibility of error; and now that the knowledge I then acquired is justified by the experiences of nearly twenty years, I am completely unable to discover where any source of error could exist. If you will read my latest published 'Account of My Séances with D. D. Home,' and the introduction to these experiences, you will obtain a perfectly clear idea of my present views.

"With friendly greetings, yours faithfully,

"WILLIAM CROOKES."

'Crookes added to this that if he had to begin his study of these matters over again he would commence with that of telepathy, because "a scientific man would thereby arrive more quickly at Spiritualism." One thing more. When I told him that a celebrated psychiatrist was of opinion that the transcendental photographs of Katie King were due to trickery, Sir William replied verbally:—

"I had the photographs taken simply and entirely for my own personal conviction, and under the strongest precautions against imposture. Since I am myself perfectly convinced of their genuineness, the opinions of others—who, perhaps, have never seen genuine photographs—do not trouble me in the least."*

M. T. (Tr.).

* I hope that Sir W. Crookes will excuse me if any slight verbal errors may have crept into my translation of his letters, as they have been translated first from English into Italian, then into German, and now from the latter back into English.—M. T.

A NO-BREAKFAST CAMPAIGN.

We quote the following from the 'Westminster Gazette' of the 4th inst.:—

An active no-breakfast campaign was decided upon last night at a meeting in Manchester, when it was decided to form a Physical Health Culture Society, with the Lord Mayor of Manchester as president, and Sir James Fergusson, M.P., as one of the vice-presidents. About one hundred persons came forward to testify as to the benefits they had derived from abstaining from the 'delights of the breakfast-table.'

Sydney Smith it was who once made an amusing calculation as to how many waggon-loads of foods of all kinds he had consumed since his birth; the result was prodigious and fearful to contemplate. The stories last night were quite as wonderful in their way, and speaker after speaker came forward to testify how astonishingly little food was really needed to keep the human machine in working order. Two meals a day were emphatically declared to be sufficient, and emphasis was laid on the fact that the new system would be a welcome relief to the drudgery of the household. 'Imagine half of the work of the kitchen saved at one stroke by this simple change!' cried one speaker, with appealing glances at the ladies in the audience.

Not only was breakfast barred, but most of the speakers denounced hot suppers, which were declared to be not only unnecessary, but in the highest degree unsafe.

The no-breakfast plan was hailed as being an invaluable cure for dyspepsia.

THE WORK OF THE MEDIUM.—"You have friends who have gone to another State—you cannot see them in person, but you can receive a message from them. You will not know anything about them, except as they may send you a message. Or you may have neighbours next door and never see them and know anything about them if you do not go where they are, or they do not come where you are. So with your friends who have gone to the spirit world—they are out of the range of your physical senses, and you do not know how to reach them through your spiritual senses. So for you they do not exist, unless someone who can get to them in this way brings you word from them."—Lucy MALLORY in 'The World's Advance Thought.'

'ALL SORTS AND CONDITIONS OF MEN.'

WORK IN THE SPIRIT WORLD.

By THOMAS ATWOOD.

(Continued from page 569.)

Being most desirous of describing in detail one of the most important incidents in the whole course of our sittings and its very remarkable results, I can only briefly indicate the nature of the great majority of other experiences, leaving it to my readers to fill up the bare outlines presented. Among those brought to us who have not realised the fact of their changed conditions, have been many of the poor women who have loved 'not wisely, but too well.' In one of these cases, where a poor girl had died of puerperal fever, and wanted the baby which had been taken from her, the conditions were so perfectly clear that one of the sitters (a lady of great occult power) was able to calm the poor mother by telling her with whom the child had been placed and how it was being cared for by a kind-hearted, motherly foster-parent who intended to adopt it. I think that if the control could have been induced to give us her name, and place of confinement, we could have verified the truth of her statements, so perfectly genuine did the case seem, and so real was the distress manifested by the trance medium through whom she came. Another came through myself, nursing a dead baby and imploring us in piteous accents not to wake it. Presently realising that the baby was dead, her anguish was great, and increased when the child was taken from her arms. She calmed down when she at length realised that she, too, had passed from the mortal life and was in a new sphere.

The diseased brain, as we know it here, has its equivalent in the unseen, as the following case will show. Speaking through me, a man said his head was full of potatoes. This delusion was got rid of by telling him to shake his head and they would fall out. This he (or rather I) did, and out the potatoes tumbled one after another. When they were all disposed of in this way, he wanted to know what we would give him to take their place. We did our best for him (that is, the other sitters did for I was passive) and before he left he promised to bring his mates for help. Said he, 'There are lots of us with heads full of potatoes, but there is one man with his full of onions—we won't have anything to do with him.' 'Why not?' 'Oh! onions! how can we?' 'But you must bring him too! you have been helped and you must help others—even the "onion" man.'

Loving help to others, forgiveness for wrongs done by others, are conditions invariably laid down as necessary before advancement can be attained, and urged with all the power we can command. The former is easier to instil into the mind than the latter. Who among us does not know the immense difficulty of following out the Christ teaching, and realising the true meaning of the words 'as we forgive them that trespass against us.'

Severe electric shocks once notified to me the presence of a man whose life on earth has been terminated by coming into contact with a 'live' wire; prolonged yawns have accompanied the waking being, whose one desire was to be left alone that he might go to sleep again; and many other states connected with earth life have been reproduced from time to time. I cannot dwell upon these, but must pass on to our experiences with those who fully realise the change that has taken place.

Before doing so, however, let me narrate a case that will show the progressive nature of some of this uplifting work, and the difficulty there appears to be in certain instances.

One night I felt as if I were shrivelling up almost to nothing, and with me was seen a poor woman, her skin yellow as parchment and herself completely dried up. All her life she had lived without sympathy and had been utterly uncared for. Neglected to the last, she had passed over with a soul completely starved. For week after week did this poor creature appear, each time showing a little improvement and evidently becoming stronger. Her face still retained its withered appearance; once she excited the ridicule of a control who was present, he calling her 'Judy,'

and saying he could not look at her for laughing. Ultimately he promised to try and help her, although he declared that he should not be able to look at her. Poor Sarah Galloway! the neglect of a life time was not easily repaired in her case, but it was most interesting to watch the gradual improvement that took place in her, until at last, evidently having got all the help that we were able to give her, we saw her no more. She had been greatly assisted by one of the sitters who was much interested in her, and who frequently saw her at her house, and could watch her progress from week to week.

One evening we were sitting in a different room from the one we usually occupied. It was a library, containing a large collection of law books. Pacing up and down in front of the bookcases was seen the form of a barrister, and there he remained the whole period of the sitting, without apparently taking any notice of our proceedings. After the séance was over, speaking through me, he exclaimed, 'Good God! is it possible?' 'Is what possible?' he was asked. And then he went on to express his utter amazement that work such as ours could be done by mortals. His acute legal mind was able to grasp the significance of what he had seen, but the revelation completely astounded him and evidently furnished him with food for deep reflection.

And this surprise has, time after time, been expressed by many controls of our lady trance medium, some of whom have beyond doubt been brought for the very purpose of being made acquainted with it. Upon one and all has it been impressed that the surest way of securing their own advancement to higher spheres was to do their best to help others on. Many have promised to do so and not only promised but kept their word. We were told on one occasion that over six hundred were present to hear my closing address and prayer, and my own impression, judging from from what I have both seen clairvoyantly and sensed, is that this number has frequently been greatly exceeded. No slight responsibility rests upon the man who would speak words of counsel to such a gathering, and he needs to be very sure of his guidance before undertaking such a task. This it is, I think, that has caused the exhaustion to which I have alluded, although, no doubt, the intensity of emotion displayed by so many who have spoken through me has contributed its share.

So much that is instructive and of interest in a variety of ways is embraced in the story I am about to relate, that I feel justified, not only in entering fully into detail upon it, but in commenting on the many and somewhat complicated issues with which it abounds. I cannot do better than call it 'The Story of George Wilbury.'

On Wednesday, November 20th, 1901, our circle consisted of four members, one of whom is a trance medium. He has the power of discerning the nature of a coming control, and of keeping it off should he deem it better to do so (another proof of the efficient manner in which our circle was guided). On this occasion he saw a man who had been hanged for murder and was endeavouring to throw a rope round his (the medium's) neck. Refusing to allow control, he questioned the man as to his name, which he refused to give.

The following week this man was again present and in a more reasonable mood. He communicated with us through the table, and stated that his name was George Wilbury, that he had formerly lived in Westminster, went to Nebraska in 1831, was there tried for murder and lynched. On my making some remark as to this 'murderer' having been with us last week, Wilbury struck in, 'Oh, but I was innocent!' 'Indeed,' I replied, 'but why, if you were innocent, have you been unable to progress?' 'Because,' he replied, 'I vowed vengeance on those who deprived me of my life, and have never ceased to try and wreak it on my judges.' 'And have you succeeded in doing so?' 'No!' 'Thank God for that!' I replied. 'And now your duty is clear. You must forgive the awful wrong done to you, for you cannot progress till you have done so.' It was a hard task to set the man, but Wilbury rose to the occasion. All of us helped him by concentrating our minds upon him, and we were requested to do so again at a certain hour the next day. The result was that when he came the following week, he told us that not only had he forgiven the wrong done to

him, but had brought a number of people with him to be helped—no fewer than twenty-one. He was then allowed to control the trance medium, and gave us some interesting details respecting himself. In the prime of life, a jovial, good-natured fellow, fond of his horse and his gun, and capable of enjoying life to its fullest extent, his earthly career had been cut short by a false accusation, a short shrift, and a rope.

Can it be wondered at that a mighty desire for vengeance took possession of him, a desire that while it appears to have been over-ruled by higher powers, was sufficient to keep him back till he could be brought to realise that 'to err is human, to forgive is divine'?

Wilbury's progress was rapid, and up to the time that our sittings terminated he was a constant visitor to the circle. A new sitter, who saw him for the first time on May 21st, described him as 'an angel,' and was greatly surprised when told in what condition he came to us just six months previous. Of the work he found for us to do I will tell in the next (and concluding) part of this paper.

(To be concluded.)

ANIMALS IN THE SPIRIT WORLD.

In your issue of July 5th I have read a letter signed 'Kate Cording,' which refers to the question of the immortality of animals. Perhaps it may interest some of your readers, as well as the writer of that letter, if I give a short account of my own experiences on the subject. To begin with, I may state that I have been clairaudient for about two years, and clairvoyant for rather less than three months. I sit for development once a week with a lady friend, and for an hour every other evening (when possible) alone. During that time my guide (whom I can see clairvoyantly) always arranges for me to have a succession of spirit visitors, usually one at a time, and I am asked to describe them. I can also converse with them clairaudiently, or by means of a planchette.

One evening, to my great surprise, a man brought in a large black monkey, which was placed upon a chair, where I could see it plainly, while the man stood beside it with an amused smile on his face. The monkey was busily eating what appeared to be a biscuit, and when that had disappeared the man gave it a second one. He then walked out of the room with the monkey running beside him on 'all fours.' They passed quite close to me, and the animal was so life-like that I felt rather 'creepy' for a moment.

On another occasion a white cat was brought in and placed on the table beside a lighted Rochester lamp. It appeared frightened, and jumped on to a sofa, where it sat down contentedly. A pretty little goat was also brought in one evening, and last night, during my clairvoyance hour, four other animals were brought in, owing, I suppose, to my having made up my mind to write this letter, so that I might have some more information to give on the subject. The first was a pretty white lap-dog with long drooping ears. A lady dressed in white, wearing some beautiful jewels, held it on her knee. She told me her name was Elizabeth, and that she was one of Mr. Peebles' spirit friends, and is mentioned in his biography as 'Queen of Morn.' Of course I have only her word for that, but she was a beautiful apparition, and the dog was as real as any of the other animals I have seen. Then an elderly gentleman came in with two wooden boxes with wires across the front. Out of one he took two rabbits, one of them of a brownish colour, like the wild rabbits which are unfortunately so plentiful in New Zealand; and the other was black and white. He then put them back, and out of the other box he lifted a guinea pig. After he had gone out an old acquaintance of my own came in with a very sleek and fat brown setter dog. I had almost forgotten to mention a fine black retriever that someone else brought in, and which came towards me and growled and barked. I suppose he thought I was a ghost.

My guide, whom I have learned to know and trust, tells me that animals *are* immortal.

I read your paper with great interest and pleasure, and should you wish to know anything more of my psychic experiences in this far-away corner of the world, I shall be pleased to give you an account of some of them.

Greymouth, New Zealand.

J. T.

SPIRIT IDENTITY.

By 'AN OLD CORRESPONDENT.'

I.

Instances have frequently come under my observation (as well as, I have no doubt, of many others, who are familiar with psychic phenomena) of the identity of a spiritual personage being proved by his or her coming to a clairvoyant and assisting the psychic: (1) By some mysterious process of *rapport*, whereby for a moment or two the psychic feels the symptoms of the mortal malady by which the returning spirit personage was affected at the time of transition; or (2) a not uncommon experience with clairvoyants is their being 'aided' in the task of identity through the 'comparing spirit' carrying something in his or her hand denoting their ruling passion when in earth life, or their earthly profession, *e.g.*, a lawyer carrying his law papers, a surgeon some of his professional instruments, a clergyman in his gown and bands, a military person in his uniform, a manufacturer carrying in his hands some of the articles he had made or dealt in when in earth life, and so on. The case now to be narrated belongs to the first of the above-mentioned class, and was to me extremely interesting and instructive; especially in view of the experiences prior to its demonstration, and the written messages received during and after the séance, which are also now detailed as part of the *res gestæ*.

On November 16th last we had two friends with us spending some social hours, and after tea we adjourned to the drawing-room to try to have a séance. The circle included our two visitors, who were a medical friend and his daughter, myself and three of the family, including the one who is clairaudient; the other who is both a clairaudient and clairvoyant, and who writes automatically; while the third is strongly psychic and a good (private) palmist. Our two guests were also strongly sensitive, while my own gifts are simply limited to being a good earnest sitter, giving off power (I am told) without knowing of any 'depletion.' We sat round the small table which we always use, and in a few minutes the customary tilts commenced. The first to come was our recently departed relative, whose presence was at once announced by the clairvoyante. The member of the circle who is clairaudient only, then said: 'I hear M. say she doesn't like her portrait there on the wall.' It was an enlarged photograph which she never liked when on earth; but I am not aware that the dislike was ever expressed by the deceased to anyone but myself. The clairaudient then said: 'I get the word "Hammersmith,"' whereupon I put the question, 'M., do you want me to go to Hammersmith and get a spirit photograph of you through Mr. Bournsell?' Instantly the table bounded up and rocked violently to and fro, indicating to me that this was what was desired, and at a convenient season when weather and other arrangements permit, I will comply with the request. The clairaudient then said: 'I get the name J.' I said: 'If that is you, J.' (which was the surname of the person I had in view), 'can't you give me the name of one of your colleagues who has since passed on?' whereupon the clairaudient said, 'I get the name L.' All this time the table was moving about as if assenting to the information given. Now the names J. and L. were quite correct, although unknown to anyone in the circle, as I had heard of both J. and L. from my friend Mr. R., who has come to me so often at Mrs. Treadwell's, and who said he had told them both to come to me on the earliest opportunity. J. and L. were both men of great wealth, and of high business capacity, and were colleagues on the administration of a mercantile concern in which I am peculiarly interested. All the same, they were the last men when in earth-life to think of or to discern the 'things appertaining to the spirit,' and yet, apparently, returned to give their names to me.

Nothing more passed till the clairvoyante minutely described a very tall man as being present, with coal-black hair, moustache, and beard, and of a marked individuality. The name given was 'L.,' and I at once recognised him as a man with whom I had for a time some business transac-

tions about twenty years ago, and whose 'walk and conversation' were marked by much eccentricity, and always afforded me much amusement.

The next person who appeared to the clairvoyante was a young girl, and as she seemed anxious to communicate, I got writing materials, and the clairvoyante, with much difficulty, wrote a short message addressed to my medical friend. Just before the writing materials were got, however, the clairvoyante said: 'I see above the girl's head a birdcage, but don't know what that means.' The message, when penned, was clearly a first attempt, as the caligraphy was ragged and sprawly, but quite legible. It was addressed to my medical friend, and began 'Dear Dr. —,' and stated that she was proud to get power to write, adding that it was twenty years since she had 'lost her head.' One or two more trivial details followed, and the signature was a Christian name beginning with M. My friend could not recollect any patient of that name, but I suggested that possibly Dr. S. might be near us, and as he was the medium's control, might explain about the writer. The clairvoyante then said: 'M. surely died of some dreadful head trouble as I feel the crown of my head as if it had got a stroke or been beaten in.' In a few moments the medium was again controlled by some one, and an almost illegible message, but still in the usual caligraphy, was dashed off from Dr. S., saying he had been controlling another medium elsewhere, and that any little power he now had was devoted to helping the little girl we had heard of to write to her former doctor, because she was very anxious to do so, having been under my medical friend during an attack of head trouble, due to the falling of a birdcage on her cranium, which induced concussion of the brain and cut her off. On my reading this message to the circle the identity of M. at once became clear. She was a young girl named M. H., residing in G—Street, and about twenty years ago had been in feeble health, and while in that state had received a severe injury on the head by the fall of the birdcage (seen, as before mentioned, by the clairvoyante), and from the effects of the accident had never rallied. This, to my mind, is one of the best cases of spirit identity coming within my ken for a long time, and thought transference or the subliminal consciousness seem to be out of the question, as, without the letter of Dr. S., the message could never have been verified.

In the message received from Dr. S., he stated that he would control the medium on the evening of Tuesday, November 18th, and write to me; at the same time stating that my lately departed relative would also make a first attempt to do so by the hand of the clairvoyante. The details of this message will be given in a second and concluding article.

SLATE-WRITING.

Before discussing the genuineness of the phenomena produced in the presence of a slate-writing medium, there is a preliminary question of great importance to be considered. Is it in accordance with what we know of the conditions of life on the other side, that the mere fact of a name having been written down by a sitter should enable, or compel, the spirit owning that name to come, and go through the intricate process of spirit-writing? All who know from experience how difficult, and sometimes impossible, it is to enter into communication with those who have passed into spheres far removed from this earth, will feel very reluctant to believe in an evocation by a slate-writing medium. Again, all who have witnessed the pencil twisting and turning in the hand of a writing medium, and the illegible scrawls produced when a new control first attempts to write, will feel certain that the neatly written slate messages, however produced, are not in the handwriting of the evoked spirit. All evidence of identity, then, founded on similarity of handwriting, must be illusory. Though disagreeing with much of Mr. Podmore's book, I think his chapter on slate-writing should be read by all who are inclined to be impressed by what has so often been proved to be the merest jugglery.

L. J. J.

THAT only which we have within can we see without. If we meet no gods, it is because we harbour none. —EMERSON.

THE REV. J. PAGE HOPPS.

We are sorry to learn that our good friend, the Rev. J. Page Hopps, is about to sever his connection with London—as far as possible. We hope and believe that he will find it extremely difficult to do so altogether, and that, although he has taken up his residence—for a time at least—at Brighton, we shall frequently see him at the Spiritual Alliance meetings which he has always appeared so greatly to enjoy. We quote the following from the December number of 'The Recorder,' issued by the Croydon Free Christian Church:—

The following letter was read to the members of the Church at a meeting, held on November 23rd.

MY DEAR FRIENDS,—

Fifty years ago I preached my first sermon as a student for the ministry, and, almost without a break, except for very occasional illness, or for a brief holiday, I have kept the field, and now, as Emerson said,

It is time to be old;

To take in sail.

And yet, though I think it is time 'to take in sail,' I am very far from feeling that it is time to end the voyage. All I propose to do is to cease from the charge of a Church, and to give myself to the work of what has been called 'The Ministry at large'; but at a moderate pace. So next March I must cease to be your minister, though I hope to be often allowed to come to you as a visitor. With all my heart I wish you success and joy under some better leader than I could ever be.—Ever yours,

J. PAGE HOPPS.

It might suffice to complete the record by printing here the resolution passed by the congregation; but, instead of that, we think everyone will be glad to see the letter which conveyed it to the Minister:—

DEAR MR. HOPPS,—

The Special Meeting of Members of the Congregation was held (as arranged) on Sunday, 23rd inst., and was very fully attended. Your letter was read and was most feelingly received.

After remarks of regret at the prospect of losing you as Minister and regarding the sad troubles through which you have passed (which doubtless accentuated your decision), it was generally felt that a request for you to reconsider it would but prolong the ordeal of parting. The following Resolution, therefore, was passed by all rising in their places.

'That the Members of the Croydon Free Christian Church at this Special Meeting, having heard the letter read which has been addressed to them by their appointed Minister, Rev. J. Page Hopps, feel that there is no course open to them but to accept his resignation. This they reluctantly do with sincere regret, heartily reciprocating the kindly and hopeful feelings with which it has been tendered, and wishing Mr. Hopps *God-speed* in his future career.'

Earnest good wishes for your future and health to prolong the useful work of your life were on the lips of all, fully shared, believe me, dear Mr. Hopps, by yours most truly,

S. L. GREEN.

Rev. John Page Hopps.

AN INTERPRETATION.

Your correspondent, George William Blythe, writes: 'It is the *kāma rūpa*, or spirits dwelling in the sphere of *kāma loka*, that Mrs. Ellie Bathe is evidently alluding to.' Without at all meaning to intervene between Mrs. Bathe and her critic, or the subject of *Elementals* and *Elementaries*, perhaps it may be timely to explain that the word *kāma* is the past participle of the Sanscrit root verb *kṛi*, 'to do,' translatable in English to 'things done.' *Kāma rūpa* are two Sanscrit words, equal in English to 'the desire body'; and *kāma loka* means literally 'the desire place.' I have seen natives of India smile when they heard fair students of what is called Theosophy make the confusion I am correcting; for *kāma* commonly means lust. But when it is used by a teacher he would say that *kāma rūpa* indicates a state or principle, and that *kāma loka* is also a state, rather than a place, to which the influence of *kāma rūpa*, in case of the incarnate individual while here, has brought him in the after-states of consciousness. The Hindoo philosopher is rigorous about states, and cares little about places.

Highfield,
Motttingham, Kent.

GILBERT ELLIOT.

LETTERS TO THE EDITOR.

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

Mr. Podmore's 'Modern Spiritualism.'

SIR,—The nature and scope of this remarkably clever but grossly unfair and prejudiced book are evident in the preface and on almost every page of its two bulky volumes. Although, as you wisely indicate in your leader of November 29th, little harm will be done to the cause of Spiritualism and to its progress amongst honest-minded people and unprejudiced investigators, yet the distorted and one-sided historical records contained in the book will strengthen the attitude of those who sneer at the whole subject, or who indulge in that carping criticism which is evidently the rôle of Mr. Podmore.

He does not lay claim to any wide experience of 'certain obscure facts as indicating the agency of the spirits of dead men and women,' and therefore his criticism ought to be valued as it deserves to be. Apparently he has not yet observed supernormal phenomena under conditions which admit of no possibility of deception, and certainly cannot believe that such a satisfactory condition of things has formerly existed and can also to-day be attested by those who care to devote the necessary time and energy to the investigation—a duty which I seriously commend to the attention of Mr. Podmore, who seems to be the chronic victim of what he terms 'the superstition of incredulity.'

Instead of thus investigating for himself, he has, with a painful impudence unworthy of a scientific gentleman, undervalued the researches of thoroughly competent men and women, and has most unwarrantably condemned as unreliable most of the investigators of the present day, including several of his colleagues in the Psychical Research Society who have experimented for themselves; and, indeed, he almost gives the lie direct to Sir William Crookes.

Thus, when discussing materialisation, Vol. II., p. 103, he says: 'There is no recorded case in which medium and spirit have been seen together by competent witnesses under unequivocal conditions': yet, with a characteristic *nivèté*, he adds: 'The experiments conducted by Sir William Crookes and the late Mr. Cromwell Varley on various mediums furnish us with the nearest approximation to proof of the separate existence of medium and spirit.'

On page 109 of Crookes' 'Researches in Spiritualism,' the distinguished scientist says: 'I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze of the electric light.' Mr. Podmore's insolent criticism of these observations is that 'apparently all that Mr. Crookes and his fellow observers actually saw beside the figure of Katie was a bundle of clothes on the floor, with a shawl at one end, a pair of boots at the other, and something like hands attached to it.' Mr. Podmore, with the idea of fraud ever present in his mind as the only explanation of such phenomena, sagely adds, 'As Katie generally, if not invariably, appeared barefooted, the boots presented no special difficulty.'

Is it possible to conceive that Sir William and his fellow observers were such fools and such imperfect experimenters as not to distinguish a bundle of clothes on the floor from a living, moving human body? He distinctly states: 'We saw her moving uneasily under the influence of the intense light,' and he indicates that the face was covered up because of the strong electric light employed—a necessary precaution in such cases, well known to most experimenters. Sir William also confirmed these observations by photographs, demonstrating that Katie was half a head taller than Miss Cook—*vide* 'Researches in Spiritualism,' p. 110.

Mr. Podmore, with a disingenuousness unworthy of his powers as a historian, avoids any reference to the wonderful series of materialisation phenomena observed with Mr. George Spriggs in Cardiff, in 1877, and afterwards in Australia, in which the medium was in view at the same time with the spirit form, walking about in a good light in the midst of the circle. These facts are testified to by eleven persons who formed the circle, and who sat systematically twice a week for a period of six months.

There are many other points equally misleading in these volumes, but for the present I have occupied enough of your space.

VERITAS.

Elementals and Elementaries.

SIR,—In my letter which appeared in last week's 'LIGHT,' I note two printer's errors which I should like to have errated, viz., *karma rupas* and *karma loka* appear instead of *kama rupas* and *kamaloka*, which latter are the correct terms.

GEO. WM. BLYTHE.

'A Lost Ring Found.'

SIR,—In 'LIGHT' of November 29th, I notice the account of a lady who found a lost ring by means of clairvoyance. An experience of a similar nature which I had recently may interest your readers. I had a ring given me by a friend as a keepsake. One day I had been out of town and about half an hour after returning home I found that the ring was missing from my finger. I came to the conclusion that I had lost it outside the house. Sometime afterwards I hypnotised a man whom I had previously found to be clairvoyant, and it occurred to me to ask him if he could find the ring. For fully ten minutes he refused to answer me; then, as though irritated at my persistence, he said in a very angry tone of voice, 'Look under the organ leg.'

Half doubtingly, for I felt sure that I had lost the ring outside, I groped under the leg of the organ, and half-covered with dust I found the ring. There was absolutely no element of thought transference.

A. ST. ARMANDE,
Professor of Hypnotism.

Alexandra-parade, Glasgow.

Special Mission at Battersea.

SIR,—The Battersea Spiritualist Church, London, propose carrying out a week's special mission, commencing with a service in the Town Hall, Battersea, on Sunday, January 4th, 1903, to be continued each evening during the thence ensuing week in Henley Hall. It is intended at the Sunday meetings to expound more particularly the philosophy of our movement, and for this purpose Mrs. Effie Bathe has very kindly consented to give us her assistance with an address on 'Truth Seeking,' and Miss MacCreadie and Miss Porter, Mr. Robert King, Mr. George Spriggs, and Mr. J. J. Vango have also kindly promised to help us. We shall be very glad to hear from any friend willing to assist at either of the week night meetings, by way of clairvoyance, psychometry, or the demonstration of any psychic gifts.

The expense of such a 'week's mission' is necessarily large, and although we are hopeful of covering this by the collections, we have formed a guarantee fund, which, however, we trust will only be by way of abundance of caution and will not be drawn upon. Those of our friends who are unable to assist us in any other way, are invited to help by expressing their willingness to be answerable for some small sum, if it should prove necessary to ask for it.

JOHN ADAMS, President,
27, Cheapside, E.C.WILL J. PITT, Secretary,
40, Marney-road, Clapham Common, S.W.

'Gospel of the Twelve.'

SIR,—Your correspondent in your issue of November 29th asks 'If the former statement be correct'—that this is the original Gospel—'where is it to be found? If the latter'—that it is a translation of a MS.—'is it in existence?'

Really I do not see that the two statements are in any way contradictory, nor can I see why they should be made to appear as such. I have no doubt in my mind that this Gospel of the Essenes is the original Gospel of the Twelve, or, as it sometimes is called, the 'Gospel of the Hebrews,' and the first and authentic one; and that the MS. is still in existence, unless it has lately been burnt or looted by the 'Christian' troops invading unfortunate China. I have been further informed, only last May, by a brother whose name I have no permission to use or refer to, further than as R. de T. S., who is a devout Catholic and has travelled round the world and is a clairvoyant, that there exists at this moment in North-Eastern China another copy, in an ancient library; whether in the Aramaic, as in Tibet, or in Hebrew, I cannot now ascertain.

Your correspondent also asks 'the ground for such statement.' To this I can only answer—the same (*to the public*) that is given for the statement that the four Gospels ascribed to Matthew, Mark, Luke and John are the original Gospels (only no man living has ever seen the original. '*Original MSS. all lost*' is the first statement we meet with in Baxter's Teachers' Bible, which any one can see for himself). 'H. E. M.' and 'H. W.' I leave to speak for themselves, being well able to do so, one being a learned Oxford graduate, merely observing that present-day criticism may not be so very much more certain in its conclusions than that of the early centuries. 'H. W.' is probably quoting from memory, and meant to say Laodicea for Nicaea (325), or the Council of Rome (494), which determined the Canon of Scripture as we have it. Then Mr. Howard Nash contests the statement that 'the rights of the sub-human races were neglected both by Jews and Christians.' What, then, is the meaning of what we read in Leviticus, and through the Old Testament books, and of the *dmin* discovered by modern explorers which went into the brook Kedron, to carry off the blood of the thousands of innocent victims

slaughtered in the Temple, which must have made the 'House of God' a huge slaughter-house? But the Christians of modern times are a thousandfold more guilty, with (instead of one place) their *millions* of slaughter-houses, and hunting and shooting grounds, where tame stags, oxen, sheep, birds, are worried to death with most revolting cruelties, Royalty setting the evil example, showing none of that mercy which God showed to the King in his sickness. Indeed, the Jews were far more merciful than the Christians, and 'Blessed are the merciful' applies rather to them than to Christians, among whom these words are a dead letter for the most part, at least, for men and women 'in society.'

As to the general question, it would be useful to quote the admission of a hard-headed, merciless critic, with no favour to Christianity, the author of 'Evolution of Man' (Watts), page 174; but I fear to trespass further on your space.

THE EDITOR OF THE 'GOSPEL OF THE TWELVE.'

'Hafed.'

SIR,—On reading the account of Mr. Robertson's recent lecture delivered at the Cavendish Rooms, I noticed that he mentioned 'Hafed' among others as being one of the best works in spiritualistic literature, and I accordingly purchased the work. A friend of mine, on looking through the book, found the following incidents which are historically impossible: For instance, the allusion to a republic at Corinth at the time that town was under the dominion of Rome (p. 69). The description of the classical constitution of Sparta as still existing at a time when Sparta itself had been destroyed a century before (p. 66). The reference to the rock buildings at Petra as prehistoric, when in point of fact they were contemporaneous with the period of the alleged visit (p. 306). And finally, the existence of Venice 400 years before its foundation (p. 190).

If there is any explanation, I shall be obliged if any of your readers could favour me with it.

A. M. STEWART.

22, Kenilworth-avenue,
Wimbledon.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, at 7 p.m., Mr. Gwinn will speak on 'Spiritualism.'—P. G.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard gave a trance address on 'Intelligences—Here and There.' Meetings are held every Sunday, at 7 p.m. sharp, and a séance follows.—W.M.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On December 3rd, a successful conversazione was held, and on Sunday next, at 7 p.m., Mr. Ray will speak on 'Spiritualism in the Early Christian Church.' On Wednesday, December 17th, at 8 p.m., public meeting.—W. T.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. George Cole dealt with 'The Religion of the Druids,' showing that God has never left the world without a revelation of truth. A visitor kindly sang two solos very sweetly. On Sunday next, Mr. R. Bullen.—W. F. L.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last, Dr. Berks T. Hutchinson gave an address on 'Holy Water as a Prophylactic in Cases of Obsession,' and many questions from the audience were ably answered by the speaker.—P. HODGINS, Sec.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. D. J. Davis gave a vigorous address on 'Is Spiritualism a Religion?' Mrs. Webb kindly gave clear and convincing clairvoyance, with many messages of a helpful nature. On Sunday next, at 7 p.m., Mr. H. A. Gatter will deliver an address; questions to follow.—H. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday morning last a useful and interesting public circle was held; and at the evening service Mr. W. E. Long gave an instructive address upon 'Seers and Prophets.' On Sunday next, at 11 a.m., public circle; at 6.30 p.m., an address by Mr. W. E. Long, upon 'Witches and Wizards.'

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On November 30th, Mr. Frost, of Loughborough, delivered interesting addresses to large audiences, and on Sunday last, Mr. David Ward, of Wisbech, gave a spiritual discourse and well recognised clairvoyant descriptions to large and appreciative audiences.—R.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last, Mr. E. W. Wallis's discourse on 'The Vital Issue' was a masterpiece. The evening was devoted to answers to questions, and a pleasant and profitable time was spent, the audience being sympathetic and appreciative.—G. F. D., Sec.

FINSBURY PARK.—19, STROUD GREEN-ROAD (FIRST FLOOR).—On Sunday last, after addresses by Messrs. Brooks, Hewitt, Blackwell, and Jones, Mrs. Jones, under influence, asked for the sympathy of the meeting towards three spirits who had been brought for help.—A. J.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday morning last, Mr. P. H. Wollison dealt with a subject from the audience. At the evening service five questions were splendidly answered. Mr. Buddington ably presided, and spoke of the growing claims of Spiritualism upon religious thought. We appreciate his kind help. On Sunday next, Mrs. Wallis.—A.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE, RUTHERFORD-STREET.—On Sunday evening last Mr. Lawrence gave an excellent address on 'Spiritualism, and what to do with it.' Mr. Bennett presided, and announced a meeting to be held shortly in aid of the widow and orphans of a man who was killed during the week under distressing circumstances.—H. SEDDON, Hon. Sec.

WISBECH.—PUBLIC HALL.—On Sunday morning last, Mrs. M. H. Wallis answered questions from the audience in a very able manner. The evening address on 'Spiritualism a Force for Good' was much appreciated by the audience, and her clairvoyance was excellent and all recognised. Mrs. Wallis read a letter from a minister, which Mr. David Ward had received, bearing testimony to the accuracy of Mr. Ward's clairvoyance and psychometry.—H.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On December 3rd, Mr. J. Evans, vice-president, gave an instructive address on 'Clairvoyance,' and Mrs. Pollard and Miss Lavis gave good clairvoyant descriptions. On Sunday last Mr. Evans spoke earnestly on 'The Gospel of the Angels to Humanity.' Mrs. Evans gave exceptionally good clairvoyance. On Sunday next, address by Mr. Clavis, and clairvoyance by Mrs. Pollard.—S. S. OSBORNE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave an interesting address on 'The Spirits' Religion not the Religion of the Tomb,' illustrated by personal experiences. The address was greatly appreciated by a large audience. Mr. George Spriggs presiding. On Sunday next, Miss MacCreadie will give clairvoyance. Doors open 6.30 p.m.—S. J. WATTS, Hon. Secretary, 26, Osnaburgh-street, N.W.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last, Mr. Hodder read an interesting paper on 'An Ideal Church, and How to Build It.' Miss Morris made a short address, and Miss C. Greenman sang a solo with good effect. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., members' monthly meeting, and addresses by local speakers. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening.—E. LINBY.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On December 4th, the discussion on Mr. Grant's mediumship was practically a vote of confidence in Mr. Grant, the opposition being purely speculative. On Sunday morning last, Alderman Fred Knee dealt with the housing question; and at 7 p.m., Mr. Dixon gave a useful address on 'Mediumship.' Miss Nita Clavering and Mr. Dalton effectively rendered solos. On Sunday next, at 7 p.m., Mr. and Mrs. H. Boddington, 'Difficulties of Mediumship.' On Fridays, at 8.15 p.m., psychometry. A 'Cinderella masque' on Boxing Day; tickets 1s., from the secretary.

THE UNION OF LONDON SPIRITUALISTS.—On Sunday last, at 3 p.m., the monthly conference of this Union took place at Fulham, when Mr. Henry Brooks gave an interesting paper on 'What Should Spiritualists Teach?' and Messrs. Day, Frost, Turner, Fisher, Drake, Howes, and President Gwinn participated in the discussion. At the evening service Mr. Howes presided and addresses were given by Mr. Fielder, Mr. H. Brooks, and Mr. G. Tayler Gwinn. A splendid tea was provided by the Fulham friends. The next conference will be held at the Temperance Hall, Manor Park, E., on Sunday, January 4th, 1903.—H. BROOKS, Gen. Secretary.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last we spent an interesting and profitable time with Captain Montague. The speaker, after comparing the teachings of the Apostles James and Paul, when reading some extracts from the Epistle of James, enlarged upon the subject of 'Tongues.' A series of questions were also well answered and his good services were warmly appreciated. We were pleased to receive the kind remembrances of Madame Montague, and also a charming letter, and three volumes for our library, from our good friend Dr. Peebles. On Sunday next Mr. E. W. Wallis on 'Seers, Prophets, and Mediums.'—A. J. C.

LET it be our happiness always to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbour's virtue.—CHANNING.