

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Respecting worry and the cure for it, Frederick Burry says:—

It is so very important to rid one's self of care and worry, that what often seems to be a great price is really not too much for such a freedom. What if it does mean the relinquishing of possessions or supposed privileges? To feel absolved from an ultra-responsibility is surely worth all it costs.

Of course, that is partly true; and yet we have our doubts. But much depends upon what we call 'worry.' There are people who think that worry is any sort of trouble or burden-bearing or cross-carrying;—that anything which calls them away from the daily picnic of mere enjoyment is worry. In evil case are they. If they knew the truth, they would be horrified at themselves, and hasten to do their share of the world's work,—to carry their share of the world's burdens,—to know the agony of the world's sorrow.

Frederick Burry had better think this thing out a little further. The main thing is *not* to get rid of care and worry; and it is *not* right teaching to say that we must get freedom by the sacrifice of responsibility. That way cowardly selfishness lies. No; but the way to get rid of worry is to get rid of cowardice and selfishness, to take up our 'privileges' and 'responsibilities' gladly, and to be brave and hopeful amid all and through all they bring us. Worry is not to be got rid of by flight, but by the creation of 'a new heart and a right spirit' within us.

If, however, the worry comes with carrying loads of mere encumbrances,—with over anxiety about possessions that may virtuously be got rid of, or by the longing for such playthings as decorations and titles and recognition by 'Society' and a mighty balance at the bank, and such tomfoolery generally, then friend Burry is right all the time. The cure for that ignoble worry is to shed the cause of it: and probably there is no other way.

We are too apt to think that there is no duty in relation to gladness. 'It is a matter of chance,' we say; 'or it depends upon one's mood; and if we are not glad some it is our own affair only.' Is that so? Do we not owe something to those who live with us, trade with us, travel with us (if only in an omnibus)? And, in whatever sense we believe in a God, do we not owe something to Him?

'But how can we help ourselves?' it may be said: 'if we are happy we are happy; and if we are sad we are sad.' True; and yet we may be very much the victims

of our self-created habits. Cheerfulness is distinctly cultivateable. We can, as a rule, will to cross over to the sunny side.

Tennyson's 'Two Voices' might be profitably pondered, during these lovely summer days, in the light of these reflections,—especially the concluding verses:—

And forth into the fields I went,
And Nature's living motion lent
The pulse of hope to discontent.

I wondered at the bounteous hours,
The slow result of winter showers;
You scarce could see the grass for flowers.

I wondered, while I paced along;
The woods were filled so full with song,
There seemed no room for sense of wrong.

So variously seemed all things wrought
I marvelled how the mind was brought
To anchor by one gloomy thought;

And wherefore rather I made choice
To commune with that barren voice
Than him that said 'Rejoice! rejoice!'

'Vision of the Spiritual' is the title of a wise and beautiful sermon by Dr. H. W. Thomas, lately preached at All Souls' Church, Chicago. Recognising that the sense-life is first, he insists that this is only a means to an end:—

That end is the development of the mind through all the forms of sense-knowing and doing and becoming through experience. And in this again are the great virtues of temperance, of purity and of social justice in the transactional righteousness of truth and honesty in all the relations of business, and the rights of man in government, and of reason in religion and conscience.

Hence the great questions of psychology and sociology are at bottom religious questions; they belong to the possibilities of spiritual knowing and the religion of right relations; their source is in the soul and God, and the real kingdom of heaven is in having and living and being these in the heart and life of a world.

This is good gospel truth, and excellent Spiritualism, but the speaker probably did not intend any reference to our camp. His concluding remarks we specially admire, though his flights of rhetoric are hardly sober enough for our taste:—

The one and greatest need of these wonderful years of material triumphs is the spiritual vision of the divine in the natural; the vision and meaning of the material as a school of training for the rational and moral; the vision of man as a divine being in the process of training, and that the imperishable values are not in things, but in qualities; in the principles and emotions of justice and love that shall live beyond the passing pleasures of sense existence when worlds grow old and die.

Oh, when all souls are open to the vision of the eternal, the vision of man as the child of God, and all men as brothers, then will the strifes and wearying attritions of greed and gain and power and the wastes and cruelties of wars cease. The troubled scenes of politics and labour and capital will become a glad and peaceful righteousness; religion will be a great life of love, and over the nights of time will shine the stars of the beautiful forever; and just there and near, the home where the dear ones wait for you and for me.

Charles G. Ames gives an enlightening turn to the familiar New Testament saying, 'Quench not the spirit.' Usually it is read as meaning, 'Beware, lest you stifle the voice of the third person of the Trinity, the Holy Spirit'; but Mr. Ames' suggestion has much more reality and life in it:—

'Quench not the spirit.' It is a word of deep wisdom and warning. It means, among other things, 'Do thyself no harm.' Preserve your individuality. Do not impair the life forces. Do not disqualify yourself for receiving impressions of reality from the world around, or illuminations from the light within.

We very seriously commend that thought to the good people who, in order to receive 'the teachings of the Holy Spirit' (say, in the Bible), are dangerously willing to quench *themselves*.

THOUGHTS CONCERNING IMMORTALITY.

Someone, I do not know who, has said: 'It seems to me that the only consistent and logically defensible theory of immortality is the one that regards it as a fact in Nature,' but I find it exceedingly difficult to conceive what immortality means. The endlessness of what we call space—the profound and unimaginable distances of the infinitude which we call 'the heavens'—is beyond comprehension; yet it is difficult to formulate any reasonable idea of a limit to the universe—a limit beyond which there is nothing—or to imagine a time when there was nothing, or when things had a beginning; and it is equally inconceivable that there will come an hour when we shall cease to be—when the consciousness of self and of the thoughts, desires, emotions, purposes, and ideas which we now experience and possess will be blotted out for ever. 'Once in being,' seems to be a fair affirmation. That which lives is not liable to death. Life—the cause of organisations, the vital energy of forms, the soul that builds bodies and materialises the vehicles for its own expression—cannot die but persists with unending duration. The proofs of personal survival after bodily death which we receive are only possible because we are spirits now and possess potentially the powers which will become active hereafter; hence the phenomena of mediumship and the mental manifestations of spirits confirm, by evidence, our intuitive and philosophical affirmations that we are spiritual beings now and always. If these affirmations are warranted by the facts, then immortality cannot be won, bought, granted, imparted, or withheld—it is inherent. It does not depend upon any belief, since man's belief or disbelief cannot alter the fact. The immortal life is not *awaiting* us—it is now, here, all the time. We cannot grasp the idea of eternity. We may think we shall grow tired of living on and on and on forever, but the fact is we can only occupy a point in space and in time. No point in space can be thought of 'at which if a man stand it shall be impossible for him to cast a javelin into the beyond'; nor can any epoch be conceived in time at which the mind will not instantly and automatically inquire, 'And what before?' or 'What after?'

The past does not belong to us, it has gone beyond recall; the future never comes, it is not ours; all that we can ever call our own is the present—'to-day is ours and to-day alone.' We may lift ourselves to higher planes of perception and realisation; we may extend our horizons and broaden and deepen our consciousness of the meaning and beauty of life; we may interpret the sign-language of the universe more and more successfully, and we may both apprehend and comprehend more clearly the significance of those beneficent principles which govern the activities of Nature and reveal the operations of the Indwelling Mind—the Soul of Good; we may learn to distinguish the Real and delight in the Beautiful, and attune our souls to the heavenly harmonies until we can rethink the thoughts of God and see Him at His beneficent labour of Self-Revealing in and through His creation—but all this will come to us in the *Now*. We need not anticipate the future with fear, nor weary ourselves with seeking to circle the immeasurable or define the illimitable—sufficient unto the day is the duty, the joy, or the sorrow thereof. An infinite and limitless universe, and an immortal, unceasing consciousness are the co-relatives of the problem. The progressive enlightenment, extension, and elevation of that consciousness constitute occupation worthy of the eternity employed in the evolution and education of the divine entity that attains to liberty and joy as the result of comprehending conformity to the supreme and universal principles of order, beauty, and life, until at last the soul can say in serene self-expression, 'My will is thine, and thy will is mine—"Not my will but Thine be done."'

G. E.

PRESENTATION TO MR. E. DAWSON ROGERS.

As the readers of 'LIGHT' have already been informed by our brief communication in last week's issue, an illuminated address was privately presented to Mr. E. Dawson Rogers, at his residence in Finchley, N., on the 7th inst., the eightieth anniversary of his birthday. We subjoin a copy of the address:—

To E. DAWSON ROGERS,
*Editor of 'LIGHT,' and President of the London
Spiritualist Alliance.*

GREETING.

We, the undersigned students and investigators in various sections of Psychical Science, desire to cordially congratulate you upon the completion of the eightieth year of your life, so long devoted to the search for truth in relation to the neglected but supremely important subject of the laws and activities of the spiritual world.

We desire to express our appreciation of your able and successful conduct of 'LIGHT,' of which journal you were the Founder and have for many years been the Editor. Recognising the broad and impartial spirit of hospitality which you have ever displayed in your columns towards all schools of Psychical and Occult Research, and believing that the elevated, cultured tone and general excellence of 'LIGHT' have contributed largely to the development of the more friendly attitude and serious interest now observable in the intellectual world, we desire to record our deep sense of indebtedness to you, and to express a hope that you may be spared to us to continue your valuable services, and that your remaining years on earth may be made bright and happy with the memories of good work accomplished, and enriched with the affectionate regard of your many friends.

As the signatures to the foregoing address comprise nearly twelve hundred names, it is manifestly impossible to print them all. We can, therefore, only select some of those which are best known to the readers of 'LIGHT'; these include

Dr. Alfred Russel Wallace, F.R.S.
Sir William Crookes, F.R.S.
Professor W. F. Barrett, F.R.S.
Professor Chas. Richet.
Professor Camille Flammarion.
W. T. Stead.
Victorien Sardou.
Sir Charles Nicholson, Bart.
Sir Lawrence J. Jones, Bart., and Lady Jones.
Princess Karadja.
The Baroness Siri de Barnekow.
Lady Coomaraswamy.
Hon. Percy Wyndham.
General Sir Alfred E. Turner, K.C.B.
General J. W. Cathcart Boyd.
General A. Phelps.
Sir John Joscelyn Coghill, Bart.
Colonel Kendal Coghill, C.B.
Colonel G. L. le M. Taylor.
Colonel Alexander Wynch.
Colonel F. Openshaw.
Colonel T. G. Holbery Glynn.
Major J. de Witte Jebb.
Major H. W. Thatcher.
C. C. Massey.
Arthur Lillie.
Arthur E. Waite.
T. Douglas Murray.
Mrs. Rosamond Oliphant Templeton (Rosamond Dale Owen).
Miss H. A. Dallas.
Mrs. J. Stannard.
Mrs. Guppy Volekman.
Madame d'Espérance.
Mrs. Russell-Davies.
Mrs. E. Thompson.
F. W. Thurstan, M.A.
F. W. Percival, M.A.
C. A. Maitland, J.P.
Edwin Dottridge, J.P.
W. Volekman, J.P.
George Wyld, M.D.

A. Wallace, M.D.
 J. H. Pugh, M.D.
 Robert M. Theobald, M.D.
 James Archer, R.S.A.
 Rev. J. Page Hopps.
 Rev. C. Maurice Davies, D.D.
 Rev. J. Bruce Wallace, M.A.
 Rev. George W. Allen, M.A.
 Rev. W. S. Grignon.
 Mr. and Mrs. R. Stapley.
 Andrew Glendinning.
 Mr. and Mrs. Wm. Tebb.
 Mr. and Mrs. T. Everitt.
 Mr. and Mrs. Morell Theobald.
 Edward T. Bennett.
 Herbert Burrows.
 James Robertson.
 Ebenezer Howard.
 Mr. and Mrs. W. T. Cooper.
 E. Wake Cook.
 E. B. Florence.
 A. C. Swinton.
 Mr. and Mrs. W. P. Browne.
 Mr. and Mrs. W. J. Lucking.
 George Spriggs.
 The Misses Withall.
 Mrs. D. Finlay.
 Mrs. Effie Bathe.
 Miss Mack Wall.
 W. Phillips, Editor of 'The Two Worlds.'
 Arthur Hallam, Editor of 'The Psycho-Therapeutic Journal.'
 D. Gavin, Editor of 'The Spiritualist.'
 Harrison D. Barrett, Editor of 'The Banner of Light,' Boston, U.S.A.
 Willard J. Hull, Editor of 'The Light of Truth,' Columbus, Ohio, U.S.A.
 J. R. Francis, Editor of 'The Progressive Thinker,' Chicago, U.S.A.
 J. Munsell Chase, Editor of 'The Philosophical Journal,' San Francisco, Cal., U.S.A.
 W. H. Terry, Editor of 'The Harbinger of Light,' Melbourne, Australia.

Among other names are those of many public mediums and speakers and a large number of the Members and Associates of the London Spiritualist Alliance; members of the Society for Psychical Research, Theosophical Society, Christo-Theosophical Society, Psycho-Therapeutic Society, Marylebone Association of Spiritualists, Stoke Newington Spiritual Progressive Church, Union of London Spiritualists, Camberwell New-road Church of the Spirit, Clapham Spiritualist Institute, Battersea Spiritualist Church, London Psychic Society, Spiritualists' National Union, British Spiritualists' Lyceum Union, Yorkshire Union of Spiritualists, 'Two Worlds' Publishing Company, Manchester Spiritualist Alliance, Bradford Spiritualist Alliance; and of the Spiritualist societies in Glasgow, Edinburgh, Cardiff, Northampton, Leicester, Nottingham, Belper, Birmingham, Smethwick, Walsall, Wolverhampton, Liverpool, Bootle, Manchester, Salford, Hulme, Darwen, Blackburn, Burnley, Blackpool, Leeds, Bradford, Sheffield, Keighley, Armley, Huddersfield, Sowerby Bridge, Newcastle-on-Tyne; and isolated Spiritualists residing in all parts of the country.

The Paris friends include: Gabriel Delanne, Editor of 'La Revue Scientifique et Morale du Spiritisme'; C. Vesme, Editor of 'La Revue d'Etudes Psychiques'; Madame Leymarie, Editor of 'La Revue Spirite'; M. H. Durville, Editor of 'Le Journal de Magnétisme'; Dr. Encausse ('Papus'), Editor of 'L'Initiation'; Colonel Albert de Rochas, Baron and Baroness C. de Watteville, M. J. C. Chaigneau, M. J. D. Larpenteur, M. Sage, M. E. de Champville, 'Thecla,' E. Magnin, Mrs. A. Sweetland, M. Leopold Braun. We note also the names of M. Alldar Madach, Hungary; C. de Krogh, Copenhagen; and those of a group of friends in Geneva.

Among the American signatures are the names of the Rev. Minot J. Savage, J. M. Peebles, M.D., Judge and Mrs. Dailey, Lillian Whiting, Isaac B. Rich, William Emmette Coleman, J. R. Funk, D.D., LL.D., F. G. Tuttle, treasurer, 'Banner of Light' Publishing Company, Boston; Captain F. J. Keffer; G. W. Carey, of San Francisco, Cal.; Professor Edward Whipple, San Diego, Cal.; Professor J. S. Loveland, Summerland; Chas. Dawbarn, San Leandro; Rev. Moses and Mrs. Mattie Hull,

Whitewater, Wisconsin; Thos. Lees, Cleveland, Ohio; Rev. B. F. Austin, B.A., B.D., Toronto, Canada; Dr. and Mrs. William Yates, Chicago; Honourable Alonzo Thompson, Nebraska; Mr. and Mrs. W. P. Williams, and a number of friends in Washington, D.C.; Thos. Grimshaw, Pastor of the First Spiritualist Association of St. Louis; Mrs. Milton Rathbun, New York; Madame Montague; W. J. Colville; the president and officers of the National Spiritualist Association, the Massachusetts State Association, the New York State Association, the New England Camp Meeting Association (Lake Pleasant), Boston Spiritual Temple Society, First Spiritualists' Ladies' Aid Society, Boston; First Association of Spiritualists of New York (Mrs. H. J. Newton, president); the Spiritual and Ethical Society of New York (Mrs. H. T. Brigham, pastor, and Miss Belle V. Cushman, president); First Association of Spiritualists, Philadelphia (Mrs. M. E. Cadwallader, vice-president, and Mr. B. B. Hill, trustee); the Women's Progressive Union, Philadelphia; Norwich Spiritual Union, Connecticut; and the Verona Park Camp Meeting Association.

The Australian names include those of Hugh Junor Browne, R. C. T. Morgan, John Ross, W. D. C. Denovan, S. D. Bird, M.D., Robert Stewart, James Smith; M. E. Briggs and Daniel Jones, vice-presidents, and other members of the Theosophical Society of Brisbane; A. Aulsebrook, president, and other members of the Brisbane Psychical Research Society, including Mr. J. J. Morse, of London. The Wellington Association of Spiritualists, of New Zealand, sent a beautifully illuminated sheet signed by the president, William McLean, M.P., and many other members, including Miss Florence Morse, of London, and a number of Spiritualists in other parts of that country.

In the evening, when a few family friends and immediate associates assembled at his home, Mr. Rogers took the opportunity to thank all concerned for their thoughtful consideration and cheering appreciation of his efforts to spread the light. He said:—

If at any time it has seemed to me desirable that a certain thing should be done, and I saw, or thought I saw, at the same time that there was no prospect whatever of my ability to do it with a reasonable amount of success, then I have almost invariably made it a rule to waste no time in the attempt, preferring to leave it in abler and better hands. But that is a course which I cannot possibly adopt on the present occasion, for I feel that I have no alternative but to accept the task which has been imposed upon me by the kindness of my friends, and to give expression to my thanks as best I can, in the few words which my emotions may suffer me to utter. I am, I need scarcely say, quite overwhelmed by the very generous sentiments conveyed in this handsome testimonial, and at the same time greatly surprised by the secrecy with which the friends by whom it was promoted have carried out the laborious and costly work of procuring so many hundreds of autographs of sympathisers, both at home and abroad. Until this beautiful volume was placed in my hands to-day, not a hint had reached me of what was being done; so that this response is of necessity impromptu, and I must consequently fail to give adequate expression to my gratitude. This, however, I venture to assure you—and all the friends who have so generously expressed their appreciation of my services—that no event in my life has filled me with a deeper sense of thankfulness, or evoked within me a keener desire to devote such energies as may remain to me, so far as opportunities may occur, to the furtherance of the cause whose interests we have all alike at heart.

Of course, I have been able at present to give no more than a very cursory glance over the several hundreds of signatures in the handsome volume now before me; but in hastily turning over the pages I cannot be otherwise than gratified by observing the names, not only of hosts of well-known and active co-workers in the cause of Spiritualism, with whom I am more or less acquainted, but also of many distinguished persons, to some of whom I am personally unknown, who probably do not fully accept my own views, and who, therefore, in attaching their signatures have obviously been influenced, not by considerations of personal friendship, but solely by the desire to express their sympathy with, and appreciation of, the work in which I have so long been engaged. Of close personal and very intimate friends I have always imagined that it was my unfortunate lot to have but few, and I have often wondered why. I have thought that perhaps it has been due to the fact that by nature and habit I have displayed too little of the *suaviter in modo*, and too much of the *fortiter in re*, having been as

a rule too much engrossed by the pursuit of abstract truths to leave me leisure for much demonstrative indulgence in sentiment. And, after all, it seems that I have been mistaken ! for the generous presents which have reached me within the last few hours, and the many telegrams and letters of congratulations which I received, couched in cordial—perhaps it would not be wrong to say, even affectionate—language, have led me to believe that I am richer in sincere and deeply attached friends than I had dared to hope. For this assurance I am intensely grateful—more grateful than I can tell—for I hold that true friends are amongst the most precious blessings one can have.

Reference is generously made in the 'Address' to my services in the 'search for truth in relation to the neglected but supremely important subject of the laws and activities of the spiritual world.' Of course, it is quite true that I have worked assiduously for that object for more than thirty years without intermission, but I do not claim any special credit for this, seeing that the labour has been one of love, and has not been unaccompanied by corresponding compensations ; and if I have really rendered any special services to the cause of Spiritualism the credit should be given, not to myself, but to the several mediumistic friends with whom I have had the privilege of sitting, and especially to Mrs. Everitt, who is present with us this evening. I have had the inestimable advantage of being present at many scores of private sittings with Mrs. Everitt, mostly at my own residence ; and through her mediumship I have conversed with spirit friends who spoke freely and intelligently on various interesting topics in the *direct voice*, compelling the assurance that I was really in direct communion with the 'other' side of life. But for these experiences I should probably have remained a quiet and not very deeply interested observer of the growth of psychical science, instead of an active worker in its behalf. Any services, therefore, which I may be thought to have rendered to the Cause should, I submit, be credited to Mrs. Everitt and some other excellent mediums rather than to myself.

There is one other little matter to which I should like briefly to allude. The 'Address' speaks approvingly of 'the broad and impartial spirit of hospitality' which I have displayed in the columns of 'LIGHT' towards all schools of Psychical and Occult Research. I am glad to have this expression of appreciation by so many of our friends. But in any case the course which I have always adopted is the only one which I could honestly pursue. I was from early youth naturally disposed to think for myself on all matters which presented themselves for my consideration, and I well remember how, when a young man, persons, whose friendship I should have cherished, ostentatiously shunned me because I dared to hold opinions different from their own, and at the same time were careful to afford me no opportunities for explanation or defence. I felt keenly that such conduct on their part was not only cruel but unjust, and I hope that I have never been tempted to imitate it. Moreover, it seems to me that one is unjust not only to his neighbour if he refuse to listen to him, but also in a superlative degree unjust to himself ; for who knows from what fresh glimpses of important truths he cuts himself off by arrogantly assuming that he is wise above all others, and that the point to which he has already reached is the loftiest summit of knowledge to which it is possible to attain ? Of course, I am aware that my conduct of 'LIGHT' in this respect has not met with an absolutely unanimous approval, but I am confident that it has given very general satisfaction ; and that it has commanded respect and confidence is testified by the steadily growing prosperity of the paper. Even were it otherwise, my course must be the same—based as it is, not on policy but on the firm conviction of right and duty. Finally, I apologise for having said so much about myself, but circumstances seemed to make it imperative that I should do so ; and lest I should be tempted to enlarge further on so unprofitable a subject, I will at once conclude by assuring all the friends who have so kindly subscribed their names to this testimonial of my deep and enduring gratitude.

Mr. E. W. Wallis congratulated Mr. Rogers on having completed the eightieth year of his active and useful life, and spoke of the many pleasant and kindly letters which had been received by Mr. H. Withall and himself in recognition and appreciation of the value of the personal influence of Mr. Rogers, as well as the work he had achieved. It had been one of the happiest incidents in his life to have had the opportunity to co-operate with others in obtaining the signatures of so many friends to the Address, and he trusted that Mr. Rogers would long be spared to continue his invaluable work for the cause of Humanity and the Truth.

Later in the evening Mrs. M. H. Wallis was controlled by

'Morambo,' who delivered a message of greeting and congratulatory good wishes from a number of spirit friends who were present, many of them old members of the Alliance. One of the spirit guides of Mr. Wallis also conveyed a cordial and appreciative message to Mr. Rogers from Mr. Stainton Moses, to 'his old friend and comrade,' congratulating him upon the success of his labours on behalf of the Alliance and 'LIGHT,' and assuring him of his continued interest and devotion to the work they loved. During the day a number of congratulatory letters, telegrams, and presents were received by Mr. Rogers.

We desire to thank all those who co-operated with us in bringing our efforts to a successful issue, and to inform those friends who, through absence from town or other causes, have been unable to sign the Address, that the volume is now on view at 110, St. Martin's-lane, where their names can be added. There are many with whom we were unable to communicate who will, we hope, take the opportunity of signing this testimonial, which will, we believe, as time goes by, become more and more valuable as a record of the names of those who were interested in, and appreciated, the labours of Mr. Rogers on behalf of the spiritual significance of life, and the development and exercise of the psychical powers, which are at once the evidence of man's spiritual nature, and indicative of his fitness to survive physical dissolution.

H. WITHALL.

E. W. WALLIS.

LETTERS FROM MR. J. J. MORSE.

IX.

My Australasian mission is now rapidly approaching its termination, and before this reaches the editorial hand and eye we shall have crossed the Pacific Ocean, and be some six thousand miles nearer home. The previous letter of these contributions was sent from sunny Queensland ; the present one is written in New Zealand, to reach which country it has been necessary to travel *via* Sydney, and so traverse some 1,800 miles, down the Australian coast, and across the Tasman Sea. Prior to mentioning matters referring to our arrival in this colony, let me narrate our experiences in connection with my closing labours in the Commonwealth to which we have now bid adieu, and so preserve a chronological sequence.

Brisbane.

In company with Mrs. Morse I arrived in the pretty capital of the new State of Queensland, and found Brisbane charmingly situated on the river from which it takes its name ; both city and river so named in honour of a former Governor of the one-time colony. The spacious harbour, called Moreton Bay, is a magnificent sheet of water, and at its upper end opens the river which, with many bends and winds, flows up to and through the city. As the crow flies the distance is barely fifteen miles, but as the river flows it must be double that distance. The scenery is pretty on both sides of the river, and as the State is situated in the sub-tropical regions, the verdure and foliage, with the numerous handsome houses and small townships situated on both banks, constitute a panorama not soon to be forgotten for its beauty. Our arrival was early, five o'clock in the morning. About the first person to come on board the steamer was Mr. David Jones, the Customs officer in charge of the wharf. Usually these officials are very 'official,' not to say occasionally officious, but in this case we encountered an officer who was also a gentleman, and a friend who knew of us. He is also the vice-president of the Brisbane branch of the Theosophical Society, and from him we received the first welcome to the city and State. Shortly afterwards we were welcomed by the gentleman who had arranged my visit with the Society, and accompanying him was another friend, of whom a few words presently.

The Brisbane Psychical Research Society.

My visit to Brisbane was the outcome of an interview in Melbourne, in December last, with Mr. Newham Waterworth, a most successful magnetic and mental healer, and the director of an investigation circle conducted by the above-named Society. He was the gentleman to whom reference is made above, while the friend with him was Mr. Alfred Buckley, a remarkable medical clairvoyant and trance medium. The Society has carried on the circle for a considerable time, and the services of Mr. Buckley have been of great value to it. His 'medical' control is known as 'Dr. Minette,' a one-time Parisian practitioner ; and Mr. Buckley is also controlled

by a spirit giving the name of 'George Fox,' who claims to be the noted 'Friend' of that name, and I am informed has given very satisfactory proofs of his identity. A medical examination with which 'Dr. Minette' favoured me was quite remarkable in its minute and satisfactory character. Mr. Buckley was developed by Mr. Waterworth, and both gentlemen have the sincerest esteem of all the members of the Society. The correspondence with the hon. secretary, Mr. J. A. Justelius, was the most businesslike of any I had with my Australian friends; and that gentleman's assiduous attention and courtesy during my stay in Brisbane will be long remembered with pleasure. The president, Mr. A. Auslebrook, is the proprietor of the great cardboard box manufactory of the State, and he, with his good wife—an American lady—are veritable 'pillars' of the cause. The regular meetings of the Society are held in Mr. Waterworth's chambers, and the utmost judiciousness is exercised in the admission of visitors, and in the acceptance of new members—which, undoubtedly, is a powerful reason for the success which the Society has experienced. Spiritualism has been known in Brisbane for many years, but owing to many causes has not latterly occupied a very prominent place in the public mind. One result of this state of affairs was that the advent of a Spiritualist lecturer created considerable speculation within the Society as to the reception that would be accorded him by the Press and the public. In the result that anxiety was found to have been quite needless, as will presently appear.

Twelve Lectures in Three Weeks.

The Society arranged for a course of twelve meetings, which, owing to the exigencies of prior arrangements, were compressed into the short space of three weeks. The evening prior to commencing the work, the Society tendered me a reception, for which nearly two hundred invitations had been issued, and at which quite one hundred and fifty persons were present. A very courteous and sympathetic letter was received from the Mayor of the city, expressing his regret at being absent, which letter is now in my possession. Many prominent people were present, and the enthusiasm was unbounded. Previously the Editor of 'The Courier,' the leading daily, had sent an interviewer to me, and the interview, and a full report of the reception, appeared in that journal on the following morning.

The meetings were held in the hall of the School of Arts, the most prominent institution in the city. Splendid audiences assembled on each occasion, the numbers present generally taxing the seating accommodation to the fullest extent, while on two of the three Sunday evenings scores were denied admission for lack of room. Had we not been deluged with a tropical rain storm, which continued for thirty-six hours without intermission, the second Sunday would also have seen the hall filled to overflowing; but on the night in question nearly a hundred eager and enthusiastic listeners attended. The labours of 'Tien' made a wonderful impression, elicited enthusiastic applause, and were eulogised in the Press as some of the finest utterances ever delivered in the city. At least the daily papers so said, and the reporters should be judges in the matter. One noticeable feature related to the financial results. Admission to the meetings was by a fee at the doors, and by single and double transferable course tickets, whereby a steady audience was maintained for the series. By the time the course was three parts completed all the heavy expenses had been recouped, and when the series was finished a very handsome surplus had accumulated.

Some Pleasing Incidents.

During our stay in Brisbane, Mrs. Morse and myself were the recipients of unstinted hospitality and innumerable most kindly courtesies at the hands of the Society and the friends of the cause. We were entertained free of cost at the 'Netherway,' a fashionable boarding-house on the North Quay, overlooking the river and affording a perfectly lovely view of the hills and valleys around the city. An enjoyable afternoon picnic was arranged for us, on which occasion a large party drove out in a four-horse drag to the celebrated 'One Tree Hill,' from which a view of forty miles in every direction was obtained. I was also invited to attend a leading Masonic Lodge, and was most cordially received. Numerous presents were showered upon us, among which were native skins, birds' plumes from the denizens of the bush, and a complete set of polished samples of the woods indigenous to Queensland, and some photographs of the Aborigines, which latter, while undeniably curious, cannot be correctly described as beautiful! Other presentations were made to us, to which reference will appear later in this letter.

A Theosophical Lunch.

Not the least gratifying experience was the fact that the local bodies of Theosophists, Metaphysicians, and Mental

Healers united with the Psychical Society in promoting the success of the visit. The body calling themselves 'Christian Scientists' distinguished themselves by declining to co-operate in any way, pleasantly intimating that they occupied a higher plane of thought! Our theosophical friends showed their appreciation of my visit by inviting Mrs. Morse and myself to a luncheon in their rooms, where a fruit and vegetarian banquet had been provided, and at which were gathered Spiritualists, Theosophists, and Metaphysicians, in happy union. Short speeches were made by representatives of the schools of thought present, and it was my pleasure to respond for the cordial welcome accorded me. The affair was eminently successful, and was thoroughly enjoyed by all who were fortunate enough to be present.

Farewell to Sunny Queensland.

The brightest and longest day must give place to night, while the pleasantest of pastures must be left behind when the time to journey on comes round again! The final meeting came at last, and at its close a more than cordial vote of thanks was moved by Mr. Harry Burton, seconded by a friend, put by the chairman, and enthusiastically carried by the crowded audience; and thus, in an atmosphere of good feeling, the public work of my visit to Brisbane was closed. Without disparagement to any other city in Australia to which my mission has carried me, Brisbane will ever remain a most delightful memory of happy days, warm friendships, and the heartiest appreciation of the labour of those unseen friends at whose desire my visit to Australasia was undertaken.

On the evening following the incidents recorded above the Society tendered me a farewell in a semi-private assembly, at which some seventy friends were present. It must be confessed that a tinge of sadness pervaded the proceedings, for the regrets at parting were sincere and deep on each side. Vocal and instrumental music of a high order was provided, and exquisite refreshments loaded the prettily decorated tables. The speeches were made by the president, Mr. Auslebrook; the secretary, Mr. Justelius; the director of the circle, Mr. Waterworth; and Mr. Buckley, under control. I may well excuse myself from reporting the many kindly things that were said, but they are treasured on the pages of my memory in the hope that I may deserve such eulogiums in the future. A splendidly illuminated address, engrossed on vellum, and enclosed in a neat morocco leather case, was given me from the Society (it contains a well-deserved commendation of my wife, the faithful sharer in my life's work); a purse of gold was added to the above handsome gift; and also a large photograph of all the officers of the Society, in which picture Mrs. Morse and myself are surrounded by our ever-to-be-remembered friends. The ladies of the Society testified their appreciation of Mrs. Morse by asking her acceptance of a handsome gold brooch, set with a beautiful opal. Therefore, with all the kindness shown us during our brief stay, and these closing evidences of esteem and regard, we may well be pardoned for the emotions which arose in our hearts, and rendered speech almost impossible in reply.

On the following day, at noon, we boarded the ss. 'Leura' and sailed for our next point of duty, Sydney, the capital of New South Wales, where, forty-two hours later, we stepped ashore. What befel us there, and our subsequent travels and experiences during a brief stay in New Zealand, *en route* for the United States, must be left over until my next. I am now at Thames, a small town at the head of the Hauraki Gulf, an arm of the splendid bay of Auckland, and the guest of Mr. J. E. Hansen, an earnest Spiritualist, and an old subscriber to 'LIGHT' to boot.

Thames, New Zealand.

June 30th, 1903.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, 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. W. Wallis, not later than the previous Saturday, 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.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, AUGUST 22nd, 1903.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE DISHONEST SCIENCE.

Our readers will, we are sure, readily bear witness that we do not include theological warfare amongst our duties or our perquisites. On the contrary, we keep as clear of it as we can. It profits us and pleases us not at all. Many of the theological dogmas that seem so precious to some people, we do not profess to understand. Others we do not wish to be bothered with. A few are acceptable to us all. The remainder, when set in opposition to one another, only remind us of our old friends 'Tweedledum' and 'Tweedledee'; and do not even amuse us.

But there is one matter which, we confess, does interest and concern us, not only because it concerns persons rather than dogmas, but also because it bears upon our campaign. It is a subject we would avoid if we could, and, if we remember aright, this is our first reference to it: and even now we prefer to let some one else hand in the indictment.

Colonel Ingersoll, in one of his brilliant and fiery lectures, bluntly attacked the conventional theologians as essentially not only obstructive but dishonest. He was, as usual, exaggerated, but, also, as usual, there was a stream of truth running through his denunciations. What a misery it is that one can say thus much of such a hot blast as the following!—

All the sciences—except theology—are eager for facts—hungry for the truth. On the brow of a finder of a fact the laurel is placed.

In a theological seminary, if a professor finds a fact inconsistent with the creed, he must keep it a secret or deny it, or lose his place. Mental veracity is a crime, cowardice and hypocrisy are virtues.

A fact inconsistent with the creed is denounced as a lie, and the man who declares or announces the fact is a blasphemer. Every professor breathes the air of insincerity. Every one is mentally dishonest. Every one is a pious fraud. Theology is the only dishonest science—the only one that is based on belief—on credulity—the only one that abhors investigation, that despises thought and denounces reason.

We have already admitted that this is exaggerated, but we also regretfully repeat that it is substantially true: the only thing that can be said on the other side being that there have been heretics, and that some heretics have risked outcasting. But the exceptions prove the rule.

This matter can now be argued without passion, but we are afraid it is up for judgment; and the Spirit-

ualist must inevitably be one of the judges. It scarcely matters in what direction we look. Is it the Bible we contemplate? Alas! how plain it is that the theologians for the most part simply evade or deliberately hustle the truth! Hence the burning indignation of men like Mr. Blatchford, of 'The Clarion.' It is not a matter of opinion, but a glaring matter of fact that is being adjudicated upon. The average conventional theologian very seldom impresses one with the idea that he is trying to tell the plain truth; he always seems to be making out a case, plastering up gaps, or adjusting veils. We need not go farther than our own subject. Where are the theologians who even yet tell the honest truth about the Book of Ezekiel? That is a book of sheer Spiritualism, a record of spirit-séances, of visions, ecstasies, and trance-speaking. Again and again the holding of séances is described. How many, even of the 'advanced' men, will admit or suggest them? As a rule they take refuge in 'allegory' or in flights of learned nonsense;—anything rather than face the truth, and justify 110, St. Martin's-lane.

Or is it a question of old dogmas?—The Fall of Man, Original Sin, The damnation of infants, Eternal Punishment, Salvation only by another's righteousness? We all know too well how these are manipulated and talked about—in ways that would not pass muster on the Stock Exchange, or at a draper's remnant sale. Instead of facing these old-world derelicts like men, and telling the plain truth about them, great churches like the Presbyterians in Scotland and in the United States, paste notices at the end of their old creeds which practically say: We stick to the old words, but we may economise as we like concerning what we know they mean.

But what has the Spiritualist to do with all this? A great deal. We have already indicated his interest in one important direction, but have by no means exhausted it. For good or evil—we think for good—the Spiritualist is bound to be a religious reformer, willingly or unwillingly. His main faith is revolutionary; his facts are revolutionary, and would be so even though all his 'spirits' were 'orthodox.' It is not so much what they tell him that makes all the difference; it is that they can tell him anything that makes all the difference. The theologians have always proceeded upon the assumption that they have a divine, an infallible and a final revelation to consult and expound; but the Spiritualist knows that what comes from the spirit-world is not always divine, infallible and final; and that 'Thus saith the Lord' is not an endorsement which can be relied upon. In a word, he takes all Bibles and Revelations before the tribunal of reason and conscience, for judgment upon their merits. Hence the supreme need for courage, simplicity and honesty. The inference is obvious. Whether he likes it or not, the theologians and priests, in their present state of mind, and in their present entrenchments, are and must be suspect to him. Without temper or bitterness he must stand his ground, and challenge them to put away their traditions, to come out into the open, and to be real teachers, inspired by the spirit of freedom and the love of truth.

WORK AS WELL AS WAIT.—All things come to him who works with confidence while he waits. The man who believes that happiness and success are for him, and goes to work to prove his belief with a heart full of hope and with a determination that nothing can discourage is the one who will know by experience that there is no such word as fail.

REMARKABLE PHENOMENA IN AUSTRALIA.

FROM THE MELBOURNE 'HARBINGER OF LIGHT.'

(Continued from 'LIGHT' of August 15th, page 389.)

INTELLECTUAL PHASE.

QUESTION OF DISTINCT PERSONALITY.

PRONOUNCEMENTS OF MR. R. AND MY SON.

Mr. R., writing of private sittings at my house, says :—

When I first saw the medium, Mr. Bailey, I was at once impressed by a certain simplicity of manner which did much to build up within myself a conviction of the man's honesty. In the course of conversation I found that Mr. Bailey was by no means an educated man. No matter how much an individual may try to appear ignorant, there is always an indescribable something which tells one of the secret learning held in reserve. I am perfectly satisfied, therefore, that, in the case of Mr. Bailey, the want of education and deeper learning was not assumed. When I afterwards heard the learned discourses which issued from the lips of this man, I could not imagine for one moment that they had originated within his own mind, but felt compelled to believe that some intelligence far superior to his own was using Mr. Bailey as a medium through which to manifest.

I was fortunate enough to be present at several private sittings held at the house of Mr. X., at which the persons present consisted only of Mr. X. and myself, together with the medium. On one occasion Mr. X.'s son was also present. At these sittings the controls known as 'Dr. Robinson' and 'Dr. Whitcombe' dealt with subjects of a very deep nature in a masterly manner. Discourses on Egyptology, Archaeology, Occultism, and other subjects of a like nature were given through the medium, and were handled in a way which showed that a thorough knowledge was possessed by the manifesting entity. There was not the slightest detail forgotten; the small fact of mis-spelling some of the difficult names of persons who had lived many thousands of years ago, on the part of Mr. X. when taking notes, was immediately noticed, and corrected by either 'Dr. Robinson' or 'Dr. Whitcombe' according as one or the other controlled.

The following fact impressed me considerably. During the sitting which was held at Queen's Hall, on February 17th, some alluvial was thrown upon the table, which the Hindu control stated had been taken from a certain mine, and which 'Dr. Robinson' intended as a present for Mr. X. and myself. The control being changed from the Hindu to 'Dr. Robinson,' the doctor told me that on the following day he would give Mr. X. and myself a private sitting, and would tell us where to find the mine. On the following day, February 18th, we had the sitting—the one at which Mr. X.'s son was present—and the control, 'Dr. Robinson,' named the locality in which the mine was situated, saying that it was two miles north of the railway line, and one and a half-mile east (the railway line ran in a north-west direction). Upon the following day, February 19th, we had another sitting, and I brought with me a plan of the particular locality. Mr. X. and myself were present, with the medium. I asked the control, 'Dr. Robinson,' if he would point out the spot upon the plan where the mine was situated. Asking for a pencil, he instantly traced the railway line, with eyes closed, and he immediately placed the point on a particular spot. Afterwards I measured the distance of the spot from the railway line north and east, and found it to be two miles north and one and a-half mile east. Now, beyond all doubt the medium's eyes were fully closed, and also it must be remembered that none but a practical surveyor could pick out any spot upon a map or plan which has been made to a particular scale, so that the spot will measure so many miles from another point. I consider this as a very substantial piece of evidence in support of the theory that an entity possessing abnormal faculties was manifesting through Mr. Bailey.

In reading the inscriptions upon the various clay tablets and cylinder which had been given to Mr. X., at the different sittings, we had a display of accurate knowledge in regard to

matters connected with the ancients, which I feel most confident could not have been possessed by Mr. Bailey. The same in relation to various coins we had received. When dealing with matters of occult science, there was undoubtedly a display of subtle reasoning and deep thought; and however much I may differ in opinion from that of the control regarding some of the phases of life and the phenomena connected therewith, I am bound to admit the logical sequence of argument laid down.

I am most certainly of opinion that some intelligences, other than the ordinary intelligence of Mr. Bailey, were manifesting, and, further, each of these intelligences showed an individuality of its own. I am quite aware that a man may act many different parts, but I am quite sure that no man, unless he had devoted a life to deep study, could have displayed such varied knowledge as that of the controls, Drs. 'Robinson' and 'Whitcombe.'

E. J. R.

My son, writing of one of the private sittings for translations, &c., says :—

'At this sitting, there were present (besides the medium, Mr. Bailey) my father, Mr. R., and myself. What struck me most was the transposition of the medium's intelligence and general bearing into a condition absolutely different from that of his normal state, and plainly indicative of the presence of a personality distinct from his own. According to repute, and to my own observation and that of my Sydney friends, Mr. Bailey is a man of but medium intelligence and small education. This is apparent from his letters (some of which I have seen) and his conversation, which betrays commonplace ideas, a poor knowledge of books, and at the same time an indifference to rudimentary rules of English grammar. I have noticed that he is of a highly nervous temperament. Such is the everyday mediocre man, who is the medium of much that astonishes the curious, and that equally astounds the more serious and not less sceptical student of the psychic.

'When purporting to be possessed by "Dr. Robinson" (who in the flesh was, it appears, an antiquarian and linguist of renown), the submergence of the medium's self was remarkable. With calm ease he grappled the most difficult and abstruse problems, being manifestly a controversialist of mature experience, and a deep scholar. There can be no doubt whatever about his extensive knowledge of "Eastern" customs and history the most ancient. It was a treat to hear the lucid manner in which he discussed questions on these subjects or, indeed, on any others introduced, whether belonging to the domain of archaeology, philosophy, psychology, or science, speculative or precise; while the offhand way in which he criticised and corrected loose or misleading statements showed a professorial bearing and a knowledge that could only be the habit and acquirement of a long life of specialised study. I might add that his *tout ensemble* was all on a par, his English being perfect and his style and manner of address faultless. In fact, so great was the contrast between the medium in his ordinary condition and this development, that recognition of identity would be nigh impossible were it not for the features before us—the form of the features only, however, the expression having undergone a complete change. The man was plainly in a trance condition; indeed, keenly watched in broad daylight by three pairs of eyes, there could be no deception, and I might add that, for my part, not the faintest suspicion of simulation crossed my mind from anything I saw or heard that morning; the reading with closed eyes and the translating of inscriptions, &c., on coins and other relics, being to me thoroughly genuine.

'The awakening stage was also convincing, the medium being quite dazed and then gradually recovering. One point in regard to the awakening is worth noting. The sitting was rather a protracted one—fully an hour—during which time the control was in full conversation and argument with us, all of us recognising him as *facile princeps* in point of intellectuality, reasoning, and display of knowledge on all questions introduced. Well, the control began a sentence when, in the middle of the unfinished sentence, he stopped short, as if suddenly interrupted by someone unseen by us, and without finishing it,

said hastily "Good-bye; hope to meet you again." It looked as if he were peremptorily called upon for some other purpose.

'One would really require to be present to adequately grasp the various situations of this, to me, remarkable sitting. Intuition, not always to be trusted alone, taken in conjunction with tangible facts, must always be a powerful aid towards catching the truth. And, on this occasion, though honestly I can say I was not previously prejudiced either way, I do believe that intuition of itself would have been enough to convince me, so strongly did I feel impressed by the genuineness of Mr. Bailey's mediumship.

'Then there is a scarcely conscious absorption by the observer of innumerable details which swarm the mind and compel assent. In this case they must have all tended in one direction, for I have not the faintest shadow of a doubt that the man was for a while under the influence of an intelligent force, which so eclipsed him and anything he of himself, in his own normal condition, could do, that it might be taken as an evidence of the presence of a distinct personality.'

J.

The above independent opinions on certain intellectual phases of Mr. Bailey's mediumship are of themselves sufficiently important items of evidence. I shall, however, supplement them briefly.

It was apparent to me, as also to Mr. R., and my son, that the evidence of culture, deep thought, and refined expression was far more marked in the private sittings, with one or more of the three of us, than in those attended by a large number of sitters. No doubt this is explained by the probably more perfect psychical conditions in the former instance, the controls having thereby been able to make better use of the channel of communication; and perhaps also for the reason that the necessary energy, instead of being divided between physical and intellectual manifestations, was concentrated solely on the intellectual. When the energy was, so to speak, divided, and also when, no doubt, the psycho-magnetic current was short-circuited to a degree, owing to a certain disharmonious admixture in our larger circles, I noticed that some of the controls in the intellectual phases did not invariably express themselves in sound English, though, as already mentioned, the underlying ideas were good—indeed, were sometimes excellent, and generally well-grouped. On the other hand, in the case of the smaller sittings commented upon, not the minutest error in grammatical expression was noticeable during our protracted conversations on deep and sometimes abstruse subjects, with the two controls, Drs. 'Whitcombe' and 'Robinson'; neither was there the least redundancy in speech on their part, nor the least want of precision in argument. In fact, occasional want of precision on our part was corrected by the manifesting control. For instance, in a sitting in the presence of Mr. R., my son and myself, I was giving my idea roughly (an idea with which, in the main, the control agreed) as to the *modus operandi* which I thought obtained in the sudden translation of objects from a distance, and the passage of matter through matter. I said: 'Taking, for example, a live bird; it, like all other living creatures, had a physical body and an etheric double of that body. The etheric double could, under certain conditions, be flashed, somewhat after the manner of the Marconi waves, in an instant across the globe, but the physical body could not, unless first reduced to a hyper-molecular condition approaching, at least, the etheric state. That this was brought about occultly in a manner I did not pretend to understand, by intelligences having an intimate knowledge of and control over the finer vibratory forces in Nature. That life and form were still maintained in the physical body, because the molecular change was effected without any breach of continuity, or any alteration in the relative position of the molecules, and because the still-attached etheric double contained the life-principle. That now both bodies were in a condition to be flashed across together, and could pass if required through the inter-molecular spaces of solids, just as the Röntgen ray can pierce solid matter. Lastly, that the material part of the bird would then be occultly re-integrated, each

molecule meeting each molecule of the etheric body.' Here I was interrupted by the control, who said: 'You mean, of course, meeting each corresponding molecule?'

I accepted the correction. It was a small slip on my part; a want of accuracy detected on the instant by the clearer intelligence. I may mention that during more than an hour's continued conversation and argument, all three of us having done our level best, but in vain, to confound the control in questions philosophical, psychological, scientific, historical, or otherwise, we were amazed at the readiness and aptness of the replies, the clearness and conciseness of explanation, the logical acumen, the refined bearing and perfect language, and the profundity of knowledge on all introduced subjects, displayed by the remarkable intelligence before us.

'THE SPIRIT OF MAN.'

Your correspondent, Mr. W. E. Marsh, writing in 'LIGHT' of the 8th inst., reminds me of the somewhat thoughtless individual who asked M. Gabriel Delanne to explain, 'What is Life?' It was on the occasion of the International Congress, held a few years ago in London, and M. Delanne had invited questions at the close of his paper. For an instant he paused in astonishment, and then answered: 'Je ne sais pas. Je ne suis pas le bon Dieu.'

Your correspondent wishes to know, 'Whence does the spirit of a man come? What is its beginning? Why is one born a genius and another a fool? One rich, and another poor?' He states that 'every other sect gives definite answers to these questions according to their light,' and evidently regrets that he 'cannot find among Spiritualists even a decent attempt to answer these questions.'

I should like to suggest to Mr. W. E. Marsh that the very revelations of Spiritualism are perhaps accountable for this most wise and becoming reserve. The transcendental character of our phenomena is helping us to find our *place* in the Universe, and the glimpse we now enjoy of hitherto unsuspected forces and faculties is likely to make us increasingly reluctant to give 'definite answers' to questions touching the nature and origin of life itself.

'Whence does the spirit of a man come?' So far as I know, we have not yet outgrown the old Biblical interpretation of life as the breath of God.

'What is its beginning?' With M. Delanne, I should reply, 'Je ne sais pas. Je ne suis pas le bon Dieu.'

'Why is one a genius and another a fool?' Consult Heredity and Spirit Influence.

'Why is one rich and another poor?' For divers reasons, too obvious to need explaining.

'What is the still small voice called conscience which we have within us?' The witness to the Most High. The evidence of the Divine Spark. The Guardian Angel of our character.

We are not without a 'fundamental basis,' as your correspondent seems to imply. Our fundamental basis is that man is a spirit—the offspring of the Father of all spirits—and consequently does not die. Other sects professedly believe this, while we claim to *know* it. Surely we are not in a worse plight than our more dogmatic brethren?

'BIDSTON.'

I will try to answer the questions of Mr. W. E. Marsh (of Pietermaritzburg). 1st. Whence does the spirit of man come? Answer: From the Almighty Father Himself. 2nd. What is its beginning? Answer: As God is immortal so an emanation from His Spirit is immortal, and has had no beginning nor will have any ending. 3rd. How is it that there is such a difference between men—one a genius, another almost a fool; one born to riches, one born to poverty? Answer: God, in His infinite wisdom, has granted to each individual so much intelligence, and he is expected to live up to that standard and no more. As regards financial matters, the same heavenly wisdom regulates this also; and one is expected to do good in his generation according to his means. 4th. I have always considered that the 'still small voice' of conscience is that of

your guardian angel or guide, advising you by permission of God. I should recommend Mr. Marsh to read 'Through the Mists,' recorded by Robert James Lees.

F. GORDON WATSON. (Col.)

Hotel des Iles Borromées,
Stresa, Italy.

Mr. W. E. Marsh, of Pietermaritzburg, has asked some questions which are beyond the ability of man to answer. They are tantamount to asking, 'What is God?' The old saying that, 'God is everything, and everything is God, or of God,' may be quite true; but it does not throw any light on the 'How is it so?' Man is supposed to be a triune being: body, soul, and spirit. In any case, man is dual: body and soul, or body and intelligence. What man is, that, it is evident, all animal creation is, from the amoebæ to man. The simplest animal displays the same faculties, or powers, or functions, that man does; the only difference is in *degree*. If, therefore, we assume that man has a spirit body, which is behind the mechanism of the earthly body, it is a very fair inference that all animals have the same. We find that the lower animals (amoebæ, &c.) go to make up the physical structure of the higher ones, until we reach the plane of *man*; and if the physical bodies of animals, below man, go to build up his physical body, it is very fair to assume that the spirits of these lower animals go to form a reservoir of spirit matter, which culminates in man's spirit, as an *individual entity*. That is, I believe, the teaching of the Eastern schools. The process consists of a development upwards of crude spirit stuff, advancing and becoming more refined, until the material is fit to continue the further evolution towards the centre, the 'I am.' To deny the existence of souls or spirits in animalculæ, &c., is on a par with man's egotism; and is certainly in opposition to facts as daily seen.

'What is that still small voice called *conscience*?' The fact that conscience varies with latitude and longitude—coupled with my own experience, and reading in 'LIGHT'—makes me conclude that conscience is the voice of a man's *Higher Ego*, or his spirit (in opposition to soul) which, according to its education, or evolution, or progress, has a higher idea of good and bad, or a lower one. *Conscience* can only warn; it cannot restrain. It is for the soul to choose or refuse good advice. If the soul refuses to do good, the spirit does not suffer—it is only starved for want of food. If the soul does good, the spirit is fed, and benefited. The above is advanced as theory by,—Yours, &c.,

JOSEPH CLAYTON.

[Another communication on this subject is unavoidably held over for another issue.—ED. 'LIGHT.']

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'C. D.'—Thanks for your letter, with which we are in full accord; but the subject is somewhat outside the immediate purposes of this journal.

'F. T. S.,' 'L. J. J.,' 'G. W.,' 'W. M. W.,' 'H. W. T.'—Next week, we hope.

FRIENDS IN SAN FRANCISCO.—The 'Philosophical Journal' for August 1st announced the arrival in San Francisco of Mr. and Mrs. J. J. Morse and Miss Morse, and that they expected to stay there for some two months. Madame Florence Montague had also reached that city, and will probably remain there for some little time, during which she will resume her mediumistic work.

'PSYCHICAL RESEARCH' METHODS.—In the August 'Review of Reviews' Mr. Stead makes out what looks like a 'strong case' against the secretary of the Society for Psychical Research, who, he declares, passed judgment upon the prediction of the Servian tragedy by Mrs. Burchell, 'without even taking the trouble to hear the one witness whose evidence he admitted was of some value.'

MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

V.—DISPLACEMENTS OF CONSCIOUSNESS.

In the foregoing outline presentation of Consciousness as response to stimulus, I have shown that it can be considered as ranging over various planes, on each of which there is posted an Intelligence which supervises the execution of the work on that plane. As I do not wish to leave any ambiguity as to the relations between these 'intelligences' and the Self, or general volitional Individuality, I must repeat that I do not mean to suggest that the Consciousness is built in 'water-tight compartments.' This happy phrase has been used to denote the result of the 'animistic' theory pure and simple, which explains all 'spirit control' by the suggestion that the individual not merely contains separate planes on which the Consciousness may act, but may also be split up by cross-divisions into fractions, each possessed of a character and will of its own, powers and capacities of its own, memories of its own, in short, all the marks of so many distinct individualities within the common personality.

My conception may rather be illustrated by the type of a business house, or factory, occupying several floors or departments in the same building, some communicating freely, others more or less completely shut off from the rest, but so arranged that the master can have one or more of these departments under his eye at one time, and can shift his supervision from one to another. The lowest floor, containing the motor power and heavy machinery, he may be supposed never to visit personally; this is under the control of a foreman who, being an expert in his own line, does not wait for the orders of the master, whose wishes, however, he bears in mind. The other departments are each under the charge of a subordinate, taking his orders from the master, working usually under his own eye, yet capable of carrying on the work during his temporary absence.

This parallel also lends itself very readily to the illustration of the phenomena of spirit control. We have only to suppose that when the master withdraws his supervision from one department of the establishment, he may under certain circumstances allow another individual to take his place there, and to impose his will on the whole activity of that department, or on a section of it. Such a distinct personality can control the hand of a writing medium, or the vocal organs of a trance speaker; sometimes even two separate entities can simultaneously control different portions of the nervous system, such as those operating the two hands, causing a different message to be written by each.

There would thus seem to be a double faculty or condition necessary to produce the phenomena of mediumship—the power of the medium to withdraw his own volition from the control of certain centres, and the power of those centres to respond to a volition other than that of their legitimate master. (For the purposes of this discussion, a medium means one whose muscular system, including the vocal organs, goes under 'control'.)

The withdrawal of volition, just referred to, means more than the turning away of consciousness, because, under ordinary circumstances, when consciousness is diverted from any plane or section, that portion of the organism, represented in the physical brain by a group of centres, or ganglia, either becomes passive, or else continues to work automatically (that is, as we have expressed it, under its own foreman), in accordance with the previously imposed will of the master-consciousness. But in the case of the medium, it would appear that these functions neither remain passive nor carry out previous orders, but are let out, like 'rooms with power' in a factory, to some other individuality possessed of conscious volition and able to impress this volition upon the motor-centres in question.

Further, we may represent mania, as well as monomania in its various forms, and obsession, as the replacement of the conscious volition in the whole organism, or in certain centres, by an insubordinate foreman, or by evil outside intelligences.

In the case of hypnotic control, we may suppose that, the conscious intelligence having retired from the sensory and motor departments, the foremen of these sections take their orders from the commanding volition of the hypnotist, and are for the time amenable to no other control. The will of the hypnotist may act by a process analogous to what electricians call induction.

To illustrate the difference between mediums, in this restricted sense, visionaries, and adepts, it might be said that the adept adds the higher planes of consciousness to the lower ones, and may, therefore, be in full possession of his normal faculties while also in touch with higher spheres, only diverting his attention from them in order that they may not overpower the sense-vibrations from the higher plane. The visionary, during sleep or trance, is one whose consciousness, in rising to higher spheres, withdraws from the planes of sense and motion, but brings back, on its return to them, the memory of what it has experienced during what we call unconsciousness, but which is in reality merely a displacement of consciousness from the normal planes.

The trance-medium's consciousness is also displaced, as we have seen, from the lower planes, and if, as is no doubt the case, it rises to higher ones, it is for the most part unable to remember what it has experienced there, or only brings back a confused and imperfect report. But in the meantime the planes of normal response have been taken possession of by an extraneous volition, and the organism, in its mental, motor, and sensory functions, has responded to the touch of another master, and has become for the time being the vehicle of another individuality. We say the mental as well as the motor functions, because, although the medium may be unconscious, in the sense of being unable to use the mental faculties, yet these are often found to influence the communications given through the medium's voice or hand. This shows that the mental powers, including knowledge of grammar and spelling, choice of words, &c., are placed at the disposal of the controlling power, who is to a large extent limited by them, at least in the majority of cases. He is then in the position of a musician sitting down to a piano which may be out of tune, or have defective notes. Yet he may be able to handle the imperfect instrument more skilfully than the real owner.

Mediumship as illustrated by clairvoyance in the waking state, or what are known as hallucinations of the senses, is rather an extension than a displacement of consciousness. But as we are on the subject of mediumship, it may be convenient to refer to these cases here. Such phenomena depend upon the fact that—as we have already intimated—the brain is not to be regarded as the sole agent of perception, nor the bodily senses as the sole means of receiving impressions. The Self, when conscious upon higher planes, has other appropriate means of perception, with wider range than the physical ones.

It not only has this power of perceiving things for itself, but it also receives messages from other entities, which it communicates to the brain in such a manner that they can be registered on the normal plane. The mind may refer them to impressions received by the brain through the corresponding physical senses, and, indeed, generally expresses them in terms of such sensation; hence we speak of second sight, of hearing voices, &c. In such cases one part of us is looking out of the upper windows, while transmitting what it sees to the main consciousness, which believes itself to be working only on the ground floor.

From the consideration of this subject according to these hints, it will be recognised that the action of the body, in its outward modes of expression, gives no direct indication of the real working of the consciousness even as regards sense-perceptions, much less on the mental or spiritual planes. Also, that perception is not limited to the body or to the physical senses, but refers to the recognition of impulses conveyed on various planes, and transferred from one plane to another, so that it is not always apparent on what plane they are actually received. These are conceptions which should be carefully borne in mind, and we shall have to illustrate further, in succeeding papers, the fact that outward appearances are not necessarily indicative of the state of activity of the Consciousness.

THE GERMAN PSYCHICAL JOURNALS.

One of the most constant contributors to 'Psychische Studien' is Herr G. L. Dankmar, whose critical and historical essays usually run through many numbers. The one now proceeding is entitled 'Spiritual and Social Developments on the Re-birth of Modern Occultism—a historical study'; and as frontispiece to the August number is given a fine portrait of the writer, whose work, when completed, will appear in book form.

Several other 'serial' essays are also being produced, while among the shorter articles is one by W. Ernst Fiedler, called 'Occultism With or Without Spiritism'; and another by the Editor, on Professor Dessoir's criticism of Eusapia Paladino. There are, besides, three short and—to lovers of animals—very interesting papers on the soul-life of animals, and in reading them one cannot but wonder at the opinions held by so many that the animal creation is devoid of reasoning power, and is only guided by 'instinct.' As the first of these essays is very brief, I venture to reproduce it in full; it is called

'Darwin on the Soul Life of Animals.'

'Animals, like human beings, experience joy and grief, happiness and misery; they are subject to the same emotions of the mind as we are. Terror affects them in just the same way as it does us; it makes their muscles quiver, their hearts beat violently, and their hair stand on end. Courage and cowardice are as differently manifested by animals as by men. Revenge, attachment, and maternal love arise among them from the same causes. . . . The dog is jealous of his master's love, and this shows that the animal is not only capable of love, but feels a longing to be loved in return. Animals are evidently covetous, and they love praise and approbation; while the dog who carries his master's basket exhibits in the highest degree both complacency and pride. A big dog despises the growling of a little one, and this can only be called magnanimity. It has been observed that monkeys cannot bear to be laughed at. . . . Animals enjoy movement and change and suffer from ennui. All animals show astonishment, and many are inquisitive. . . . They possess memory and imagination, and they even dream. They likewise have a certain capacity for reflection and a degree of reasoning power; it is indeed often difficult to distinguish between their mental powers and what is termed instinct.'

The second little paper is headed 'Cleverness of Animals,' and gives two anecdotes of sagacity in dogs, quoted from the 'Matin,' and vouched for by two well-known writers.

I observe that in most of these descriptions of animal sagacity and other qualities, the 'harmless necessary cat' is not mentioned, which seems to me rather unfair, and I hope I may be pardoned for describing a little incident which happened to myself, and which proves that the cat is as capable of several very good qualities as the more popular horse and dog.

Some years ago I was staying at a hydropathic establishment in the north, when, the day after my arrival, I remarked a poor wretched-looking cat, mewing about in a very piteous manner, and was told that a brood of kittens to which she had recently given birth had all been ruthlessly drowned. I felt so sorry for the poor creature that I stroked and spoke kindly to her, and she took to following me about. After being there for some weeks I had to leave, and was absent three weeks, at the expiration of which time I returned, just in time for afternoon tea. I was taking this in the hall, when suddenly I saw my friend the cat—whom I had almost completely forgotten—not only run towards me, but jump up on to a chair close to me and rub herself against me in the most demonstrative and affectionate manner. This conduct showed that she possessed the attributes of memory, gratitude, and affection, at least as fully as some human beings I have known.

I am fond of all animals and birds, and could recount many instances which I have noticed of both sagacity and affection on their part—but I refrain—and will content myself by translating the third of these short papers, which is by Dr. Th. Zell, and is taken from the 'Leipzig News,' of March 21st, 1903. It is entitled:—

'Do Animals Dream?'

'All persons who own dogs know that a dog when asleep not seldom utters sounds, and makes movements, which cannot but be considered as proofs that they, like men, dream in their sleep. There is scarcely any difference of opinion on this point

among naturalists. Houzeau tells of his parrots and canaries dreaming; Darwin is of opinion that dogs, cats, horses, and all the higher animals, even birds, have vivid dreams. Brehm writes of the dog: "All dogs sleep much, but interruptedly; their sleep is very light, and often accompanied by dreams, which are manifested by wagging their tails, starting, or muffled barks." Von Fischer has especially remarked on the dreaming of apes; and he writes as follows about a tame little monkey he owned: "In his last days he dreamt frequently and much. I often heard in the evening, when all was quiet in the room in which the animals were, and which was only feebly illuminated by a night lamp, a shriek of terror. Generally when I entered the room nothing extraordinary was to be seen. The monkey was either sitting on the floor of his cage, or perched on the top bar, looking anxiously around to find what had terrified him. He often made this sound in his sleep, and when he was awakened by it, would fly to me for protection. I have twice seen him smile in his sleep, only not so distinctly as when he was awake. That this grin or smile had nothing to do with me is evident from the fact that when I called him by his name he sprang up with a gesture of terror, but then joyfully came to me and took refuge in my bosom."

Many occultists, especially German, look upon the phenomenon of dreams as one proof of the existence of a 'meta-organism,' or soul body, dwelling in the human mortal body, which functions in some imperfect manner during sleep. If there be any truth in this, then the fact that animals likewise dream would seem to prove that they, too, have soul bodies, which could not perish with the earthly body when they die; and we need not doubt the assertion so often made by our spirit guides that they have met, and that we, too, shall meet, the dear animals and birds we have so missed when they have been taken from us by death, and who—in their degree—have loved us so faithfully and well.

'Uebersinnliche Welt' is a double number, for August and September; and as there are several articles in it which I should like to briefly notice, I will leave them for another occasion.

M. T.

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.

Literary Etiquette.

SIR,—If my remarks have given pain to your correspondent, Mr. Basil A. Cochrane, I beg to express my full and sincere regret. I do, however, distinguish between the person, the name, the signature, and the prefix, which probably arose and associated themselves at different periods. The whole trouble has probably arisen from my mistaken brevity in omitting the words 'the letter signed' before Mr. Cochrane's name in my first communication.

S. G.

'Colds and their Cause'

SIR,—In your Notes in last week's 'LIGHT' you give a most useful quotation from 'The Mental Advocate' as to colds and their cause. I should like, whilst confirming what is there stated, to supplement it by a word of explanation which might prove useful to one here and there amongst your numerous readers, and which certainly should not be lost sight of. A catarrh is Nature's mode of cleansing a befouled circulation; but I have found that although the principal cause is undoubtedly breathing a vitiated atmosphere, the tendency to head-colds is much increased by the partaking of minerals which are readily absorbed by the blood, such as common salt; but which, being inorganic, cannot be assimilated or used in the repair or building-up of the system, as is too generally supposed. There are many people who, although most careful as to the quality of air they breathe, are still susceptible to colds owing entirely to their predilection for common salt as a condiment. We may make our minds quite easy that never shall we suffer from the discomforts of a catarrh save when our bodies require its cleansing operation.

The quotation you have given us is most beautifully useful, as it recognises a truth too often overlooked by Mental Scientists, that it is better to endeavour to retain or regain health by obedience to the physical laws of our being, than to endeavour to shirk its penalties by the mere exercise of our will power.

New Haw, Addlestone.

J. F. DARLEY.

Theosophy.

SIR,—I shall be glad if you will kindly allow me, as a constant reader of 'LIGHT' for many years, to reply to the two letters contained in your issue for August 8th, having reference to Theosophy.

To 'C. W. Williams' I would say: Write to the Theosophical Publishing Society at 3, Langham-place, Regent-street, London, for a list of publications, and choose, in the first instance, some of the small essays, which may be had for a few pence each, such as: 'An Introduction to Theosophy,' 'A Rough Outline of Theosophy,' 'Theosophy in Questions and Answers,' 'Theosophy and Christianity,' 'Why you should be a Theosophist,' and others. I believe a book of Essays can be had for 1s. 4d. or 1s. 6d.

As regards the other letter signed 'T. W.' I am heartily in accord with it, and I feel quite sure that Mrs. Besant, and all the acknowledged and trusted leaders of Theosophy, are also. Mrs. Besant has over and over again declared that, even as Paul puts it in the 13th chapter of Corinthians, mere cold, dead, intellectual knowledge is of no avail, in the highest sense. She says of Theosophy: 'Anyone who enters its brotherhood should consider himself pledged to serve men as brothers, and it is this service that is reckoned as the essence of Theosophy. No acceptance of the Esoteric philosophy, no search after knowledge, no desire for occultism, suffices to make a man a Theosophist if his life be not one of helpfulness to man.' And again: 'We do not touch the spiritual when we read in the astral, nor does astral or mental hearing bring us into the Heart of the Silence, the Hidden God. Not in the sight abides His form. None may by the eye behold Him. Those who know Him dwelling in the heart, those alone know Him. The only proof of Him is reached by the awakening of the spirit that shares His nature. The heart that is full of love responds to, and thereby knows, the Divine Heart that is Love. We can only know that to which we can answer.' 'That which is at the back of all things is mightier than the soul at its strongest, gentler than the soul at its tenderest. The essence and heart of all things is love, is joy, is peace. Bliss is the core and heart of Being. The final word of the Universe is Bliss. The final outcome of Humanity is rest, conscious rest in happiness. Theosophy justifies, at the bar of intellectual criticism, the deepest longings of the human heart; it verifies our hopes for man, and gives us back, ennobled, our faith in God.'

I most earnestly hope, sir, that in justice to Theosophy, which is so much misunderstood, and in the interests of truth and humanity, you may be able to see your way to insert this letter in full.

Croydon.

T. D. JAMES.

SIR,—If 'C. W. Williams' will communicate with me, I will do my best to explain his difficulties. I do not wish to enter into a paper discussion with him, as it may do more harm than good, seeing that the theosophic doctrine is repugnant to many of the writers in 'LIGHT,' who seem to see in this school of thought an arch enemy instead of a comrade who is fighting the same materialism on the one hand, and religious superstition on the other. As a Spiritualist and a Theosophist, it pains me to see the lack of the Christos or Christ-spirit which is so apparent in the letters and comments in your valuable paper. Surely we have so much in common that we can afford to agree to differ on some of the minor questions. Let us then look out for those points on which we can agree, and extend the right hand of brotherhood to our comrades. We cannot all view the truth from quite the same angle, and each of us sees only one portion of the great whole; but do not let us delude ourselves with the idea that all we see is all that can be seen.

I trust that day by day the two schools of thought may be drawn closer together, and show a firm front against the common foe, so that we give no occasion for offence.

Ripon.

JNO. MONGER.

'Test after Test.'

SIR,—I have been a 'seeker after truth' for some time, and have consulted various mediums with more or less success, hoping always to find one who showed a keener interest in my 'spiritual' than in my 'material' condition. At last I was taken by a friend to see Mr. A. V. Peters, and here I found what I had sought. The friends of mine who have manifested through him have been the dearest and saintliest of those who await me 'yonder'—one very striking instance being that of a shrinking, retiring nature, of whom the controls said, 'his love is great but his power is weak, and we were determined he should manifest if possible, but he needed all the help we could give him.' This spirit, that of my own beloved father, gave me *test after test*, calling me by his own pet name for me, while the medium did not even know my name at all. I have had

the privilege of three sittings with Mr. Peters, and during that time I have not heard one flippant remark or one word that jarred, but I have heard a great deal that has stirred my soul to wonderment and joy. I enclose my name and address for your private information. D.

A Word of Gratitude.

SIR,—Kindly allow me through your columns to express my deep and grateful thanks to Miss MacCreadie, who on Sunday, the 9th inst., from the Cavendish Rooms platform, gave me the message I have sought so long—as mentioned in my letter to 'LIGHT' of June 27th. There was no mistaking the description of the spirit, as the gestures used in life were so faithfully rendered, and the very name was given. I would also thank another lady who kindly tried to aid me in gaining my desire; possibly her testimony was true, but there was no convincing test such as Miss MacCreadie gave on the occasion referred to.—Yours, &c.

'SEEKER.'

'Spiritualism in Holland.'

SIR,—Since you published my former letter on the progress of Spiritualism in Holland the well-known medium, Mr. Alfred Peters, has visited our country and stayed several days at our principal places, giving successful sésances which were much appreciated by his sitters. But, although quite satisfied with the results obtained, we look forward to the time when more English mediums will work here for the benefit of those who need the knowledge which Spiritualism supplies. Mr. Alfred Peters will undoubtedly have observed that his brothers in Holland have left nothing undone to prove to him that his labours here have not been in vain, and we all hope he may return and help further to make the people more acquainted with the new truths. I shall be glad to furnish particulars to mediums who think of visiting this country.

P. A. BRAAMS-SCHIEUER.

247, Weteringschaus, Amsterdam.

Needless Cruelty.

SIR,—Perhaps one of your readers may be able to give some intelligent comfort to one of my friends who is sadly distressed over, what seems to her to be, needless cruelty. She writes as follows:—

'Sometimes a feeling of utter despair comes over me. I lost my dear old dog two weeks ago, and his sufferings were so intense I had to end his pain with prussic acid. I prayed for him to die naturally but no answer came, so I was obliged to take the ordering of life or death into my own hands. Now am I more merciful than the powers so far above me? Could not they end an animal's pain? And is it not like the human vivisector to watch the agonies of a poor dumb creature when the power is there to end life? Where is the difference between the human vivisector and the divine? One seems to be as bad as the other. We call and no one answers. We have deserved our pains, but what has the innocent animal done to suffer tortures? Can you say anything to help me, dear Mrs. H——?'

What can I say to her?

A. S. H.

Battersea Spiritualist Church Band of Hope.

SIR,—Kindly allow me to acknowledge through your columns the following very generous contributions towards the cost of the annual outing of the above. It may be of interest to say that we took the children to the beautiful Downs at Epsom on Monday, the 10th inst., providing them with substantial luncheon and tea, and, thanks to the generosity of our friends, we were able to arrange a good programme of sports, with suitable prizes, which were highly appreciated:—

Mrs. Allen, £1 1s.; Mrs. Puckle, 10s.; Mr. A. Smedley, 10s.; per Mrs. Boddington, 7s. 6d.; Mr. George Spriggs, 5s.; Mr. Frost, 5s.; Hackney Society (per Mr. N. Rist), 5s.; Mr. S. Rist, 2s. 6d.; Mr. Ainsworth (St. Anne's-on-Sea), 2s. 6d.; Mr. E. W. Wallis, 2s. 6d.; 'G. T. G.', 2s. 6d.; and Mr. Percy Smyth, 1s.—£3 14s. 6d. Mr. Kitson very kindly sent 5s. worth of literature to be sold for the benefit of the fund.

Again with many thanks and repeated assurances of appreciation on behalf of the children to those friends who have so kindly assisted—I am, yours &c.,

WILL J. PITT,
Band of Hope Secretary.

82, Stormont-road,
Clapham Common, S.W.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speakers on Sunday next, Mr. Brooks, at 6.30 p.m.; and Mr. Hunt, at 8.15 p.m.—P. G.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Mr. J. C. Macdonald, a pioneer worker, invited questions from the audience, which he handled in a masterly manner.—D. M.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last, Mr. Geo. Cole delivered an interesting lecture on 'Life and the Planes Beyond' to an appreciative audience.—E. R. O.

WOLVERHAMPTON.—47, TEMPLE-STREET.—On Sunday last at our Lyceum anniversary service, Mr. John Wilson's appropriate 'sayings' touched the hearts of all.—W. D.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Duties Pertaining to Spiritualism.' Meeting each Sunday, at 7 p.m.; sésance follows; developing circle on Thursdays, at 8 p.m.—R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Tayler Gwinn replied to questions from the audience in masterly style and was much appreciated. Speaker on Sunday next, Mr. H. Wright.—P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last an earnest address by Mrs. Roberts, of Manor Park, was much appreciated. On Sunday next, meeting at 7 p.m. On Wednesday, August 26th, at 8 p.m., clairvoyance by Mrs. Crompton, of Bolton.—W. T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Mr. Fielder's instructive address on 'The Tree of Life' was much appreciated by a good audience. On Sunday next, and until we can secure a new hall, our meetings will be held at 73, Becklow-road.—ED. BURTON.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday evening last an able address by Mr. McDonald on 'Life in the Church' was listened to with earnest appreciation. On Sunday next, at 11.15 a.m., communion service at Mayall-road; at 7 p.m., Raleigh College Hall, address through Mr. McDonald.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On the 12th and 15th inst. successful circles were held; and on Sunday last Mr. James delivered an address on 'Spiritualism: Its Aims and Objects,' to a large audience. At the after-circle Mr. James gave good psychometry, and several other mediums took part.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30 p.m., Mrs. Preece delivered an eloquent and instructive address on 'Conscience: Master or Servant?' and also gave clairvoyance. On Tuesdays, at 8 p.m., a sésance is held for clairvoyance or psychometry.—J. H.

NORTH LONDON SPIRITUALISTS' SOCIETY.—Although reports of the doings of this society have not been regularly published, the meetings are well attended and great interest is taken in the proceedings by all the friends. On Sunday next, Mr. Baxter will give an address on 'The Spiritualism of the Bible.'—B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis, after a short reading, answered sixteen questions written by members of the audience, in a clear and brilliant manner, to the delight of the many strangers present. Mr. H. Hawkins ably officiated as chairman.—S. J. WATTS.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Good attendances on Sunday last at both circles. The address in the evening was on 'Christian Spiritualists' Communion,' and the subject will be resumed on Sunday next, at 6.30 p.m.; strangers are heartily invited to the public circle, at 11 a.m.—W. E. LONG.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Miss Bixby gave a good trance address on 'The Love of God to Man,' and her clairvoyant descriptions were nearly all recognised. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., meeting. On Tuesday, at 7.30 p.m., Band of Hope. On Thursday, at 8 p.m., members' circle.—K. C.

DUNDEE SOCIETY OF SPIRITUALISTS.—On Sunday, the 9th inst., we had successful meetings with Mrs. Holdsworth, of Bradford. On Tuesday, the 11th inst., Mr. Will Phillips delivered one of the finest addresses ever given in connection with our society, the subject being 'Spiritualism the Only Way.' Clairvoyant descriptions were given by Mrs. Holdsworth, and a solo, 'Cathedral Voices' was sweetly rendered by Mrs. Phillips.—JAS. MURRAY, Sec.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday last week Mrs. H. Boddington gave very successful clairvoyance. On Sunday last Mr. R. Boddington spoke of 'The Difference between Angelic and Spiritual,' in his usual forceful manner. Mrs. Boddington presided and rendered a solo, 'The Water-mill.' On Sunday next, Mr. G. T. Gwinn. On Saturday, the 22nd, society's outing to Ewell. Friends will meet at Balham Station, at 3 p.m.—B.