

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

We are sure that all our readers will have welcomed the announcement of the recommencement of the Alliance meetings in the Salon of the Royal Society of British Artists. Those whose privilege it is to attend these pleasant and instructive gatherings will welcome the new Session on that account; and others will welcome it with its promise of good things for these pages.

The Session opens well. A *Conversazione* at the Royal Society of British Artists' rooms is, for many reasons, a notable function. The beautiful rooms, the music, the sweet reasonableness, the feast of pictures, and the flow of soul, all combine to make it a wise and winsome introduction to the serious work of the Session.

Of course, Mr. Morse will secure a warm and appreciative welcome, with a note of regret in it, however, inasmuch as he is leaving London for Boston. Mr. Page Hopps' lecture will have special interest attaching to it, as it is on the subject of Mr. Tree's new and great success. Dr. Wallace, both on his own account and because of his remarkably novel and important subject, is certain to attract a great audience; while everybody will be glad of an evening of 'Spiritualism pure and simple' from so experienced a student as Mrs. B. Russell-Davies. Altogether, the Alliance starts its winter programme well.

We have had before us, for several weeks, an extract from Dr. Lyman Abbott's new book, 'The Other Room,' hoping to make use of it; but such things accumulate rapidly, and it is now or never with this. Our hesitation about using it turned upon Dr. Abbott's rather provoking disparagement of Spiritualism, and yet this was and is the main reason for noting it. He says:—

All popular errors have in them some measure of truth. It is the truth not the error that makes them popular. I am not a Spiritualist. There are many reasons why I am not. The spiritualistic mediums have too often proved arrant impostors. Against fraudulent pretence by the spirits themselves, if spirits there are, there is no protection; the method of their communicating and the subject-matter of their communications are alike repellent to common-sense and to refined feeling; 'by their fruits ye shall know them,' and Spiritualism has no fruit of public service and little of enduring comfort to show; for these reasons I am not a Spiritualist. But Spiritualism would never have had the power which it once possessed and is now losing, had it not borne witness to the truth which the Church of Christ has often ignored, and sometimes denied, that death is not cessation of life, but transition, and that the dead are not dead, but living, are not even departed, but living near at hand, having only stepped across the threshold into the other room.

The dream of poets that our unseen friends are friends still, and minister to us in services which we but dimly recognise, in counsels which strangely guide us, though we know not whence they come, is more than a dream.

This scornful disparagement of Spiritualism is as unfair as it is now in bad taste. It is, moreover, somewhat silly to say that Spiritualism has 'little of enduring comfort to show,' or that it is losing the power it once had. A writer who could pen such nonsense as that must indeed be hard up for half a brick. But what does Dr. Abbott mean by 'spirits themselves, if spirits there are'? 'If spirits there are'! This is indeed strange talk from a Christian minister: but we are sorry to say there is a great deal of it about, as Dr. Abbott suggests when he says that we Spiritualists have been bearing witness to the truth which the Church of Christ has often ignored, and sometimes denied, that death is not cessation of life. Even we did not think it had got to be so bad as that with 'the Church of Christ.'

Dr. Abbott thinks it necessary to protest that 'the dead' 'are not even departed, but living near at hand.' Why then does he sneer at Spiritualists and indulge in such vapid phrases as 'if spirits there are'?

'Krishna and Orpheus; the great initiates of the East and West'; by Edouard Schuré, translated by F. Rothwell, B.A. (London: Philip Wellby), is a scholarly and yet simply written account of the Krishna and Orpheus legends, and the supposed teachings of the two 'great initiates.' These two brilliant mythical characters, so much alike in the deepest things of the spirit, represent a mighty world-movement which, in ancient days, in different ages, was felt everywhere and which found its consummation in Jesus Christ. Krishna, according to Mr. Schuré, first revealed the idea that God, Truth, Infinite Beauty and Goodness are revealed in conscious man,—or the idea of the Divine Word:—

After Krishna, there passes a powerful radiation, so to speak, of the solar Word, through the temples of Asia, of Africa, and of Europe. In Persia we have Mithras, the reconciler of the Ormuzd and of the sombre Ahrimanes; in Egypt, Horus, son of Osiris and Isis; in Greece, Apollo, god of the sun and of the lyre; Dionysos, who roused souls to life. Everywhere the solar god is a mediatorial god, and the light is also the word of life. Then is it not from this light-giving word of life that the Messianic idea springs forth? In any case, it was by Krishna that this idea entered the ancient world; it is by Jesus that it is to shed its rays throughout the whole earth.

The concluding half of Mr. Leadbeater's lecture on 'Theosophy and Spiritualism,' in 'The Theosophist,' contains a useful summary of spiritualist phenomena, and very strongly affirms their genuineness. He says:—

Assuredly we in Theosophy have no quarrel with Spiritualism; we know very well that it has its place and work. We know that its phenomena take place, and we know that they have had great value as demonstrating the reality of super-physical life to many a sceptical mind.

But he recognises 'certain serious drawbacks.' There is the danger of believing too much, of being uncomfort-

ably haunted, of being deceived 'by entities behind,' of doing possible harm to the 'dead.' Yet, for all this, he says:—

Spiritualism has its place and its work, and it has been of incalculable value to many thousands of men and women, bringing to them a conviction and a certainty with regard to the life after death which has changed the aspect of the whole world for them and helped them far along the road of their evolution. So, I say, let Spiritualists and Theosophists work together in friendly harmony, each retaining his opinions quite freely, but without despising or abusing those of the other. We have a mighty gospel to give to the world—a gospel for lack of which it is sinking into despair and desolation. Shall men, our brothers, go down to their graves in sorrow for want of this higher teaching because those who know the truth are squabbling among themselves about immaterial points of detail? Let us stand shoulder to shoulder until the world thinks as we think on the great and vital questions; and then, a few thousand years hence, there may perhaps be time to argue about matters of minor importance.

From R. F. Fenno and Company (New York) we have received a copy of a very powerful story by A. Van Der Naillen, entitled 'Balthazar the Magus.' It deals mainly with certain great subjects of the day in the occult world, which are brought sharply into contact with Roman Catholicism. A principal character is a young American priest who is disillusioned and horrified by what he finds in visits to France, Belgium and Italy, in which countries the Roman Catholic Church is presented as having largely become political and self-seeking, half stifled with corruption and intrigue. The instructions of 'the Magus' are a curious melange of Spiritual Philosophy and Modern Science, with a dash of the Eastern 'Wisdom,' but all decidedly piquant and very modern;—a strong but rather queer book.

The following quaint sonnet, entitled 'Hidden Life,' by Lewis J. Duncan, is doubly suggestive just now:—

One Autumn day, an ugly bulb I held
And marvelled at its ugliness, forsooth;
That, in a thing so coarse and form uncouth,
The matchless beauty of a lily dwelled.
The power to gladden and to beautify,
The colour chaste, the form so passing fair,
The nectar sweet, whose fragrance on the air
Invites the bee from far, none could descry.
Yet, that its latent glories might appear,
Their alchemy of beauty to exert,
And, knowing well how sure my Easter cheer,
I hid the ugly thing in common dirt.
'Tis buried thus, in earth's dark toil and strife,
The soul unfolds to rarest, fullest life.

SPIRITUAL PRAYERS. (From many shrines.)

Most merciful Comforter of all who mourn, we have no rest if underneath us we feel not the everlasting arms. Around us the ripening fruits tell of this world's passing away, the leaf falls sere and withered to the ground, and the faces we have loved have gone from our sight. We wander in a world of shadows, and only transitory lights appear unto us. Lord God, we yearn for the light that is never dimmed, for the life that never grows old, for the love that has no partings to bear, and the peace that endures for ever. In our low estate, be gracious unto us. Visit us in gentleness, and bring us at the last where all tears are wiped away. Amen.

AN earnest investigator desires to form, or join, a private circle in the neighbourhood of Lewisham, Lee, or Sidcup. Will any Spiritualist in these districts write to 'H. J. P.', Office of 'LIGHT'?

MARRIAGE.—Wallis-Nevatt. On September 19th, at Orange, New Jersey, U.S.A., Earnest Walter Wallis, second son of E. W. and M. H. Wallis, of Finchley, London, to Gertrude Nevatt, eldest daughter of Mr. and Mrs. W. G. Nevatt, of Liverpool.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE SALON OF THE
ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL, S.W.
(Near the National Gallery),
ON THURSDAY, OCTOBER 20TH, AT 7 P.M.
Short Addresses at 8 o'clock.

Music, Social Intercourse, and Refreshments DURING THE EVENING.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

- Nov. 3.—MR. J. J. MORSE, Trance Address on 'The Life Hereafter.' At 7 p.m. for 7.30.
Nov. 17.—REV. J. PAGE HOPPS, on 'Shakespeare's Spiritual Play, "The Tempest"—A Study of Spiritual Powers.' At 7 p.m. for 7.30.
Dec. 1.—MR. ABRAHAM WALLACE, M.D., on 'The Ultra-normal Phenomena in the Life of Jesus of Nazareth, interpreted by Modern Spiritualism.' At 7 p.m. for 7.30.
Dec. 15.—MRS. B. RUSSELL-DAVIES, on 'Spiritualism Pure and Simple,' with illustrations from her own personal experiences. Followed by Answers to Questions. At 7 p.m. for 7.30.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1905.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesday next, October 11th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Thursdays during October, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism and life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The first meeting of the coming session will be held on the afternoon of Thursday, October 20th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during October, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, 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.

INTRA-ATOMIC ENERGY.

The July-August number of 'Annales des Sciences Psychiques' publishes the concluding portion of an interesting paper by Dr. Gustave le Bon on 'Intra-Atomic Energy,' which has been printed in succeeding numbers of this journal. The article is a long one, and it is impossible to do more than touch upon certain points in it; but even this cursory notice may be of interest to readers of 'LIGHT.'

Dr. le Bon points out that the doctrine of the indestructibility of the atom was negated by Professor Norman Lockyer, whose astronomical observations led him to believe that chemical elements are the product of evolution. The recent discovery of the properties of radium has confirmed, by a different line of investigation, the views of that eminent astronomer. We seem now to have strong grounds for believing that all forms of matter are but the product of one elemental substance, and that this is produced by condensation of the ether. Dr. le Bon says:—

'We are obliged to admit that the atoms which compose [matter] never touch each other, and are only rendered visible by a special force, called cohesion. Form is the result of cohesion. If it were possible by a magic wand to annul this force, or to effect this more simply, by a sufficiently powerful opposing force, we should instantly reduce to a dust of atoms a block of metal, a rock, or a living being. This dust would not even be perceptible, for atoms do not seem to possess any of the properties which could render them visible to our eyes.'

'If we agree to consider atoms to be simply a condensation of energy, one may say that matter, most inflexible in appearance, a block of steel, for instance, is simply the result of a state of mobile equilibrium between the condensed energy, of which it consists, and the diverse energies of heat, pressure, &c., which surround it. Matter yields to their influence as an elastic thread obeys the tractions exerted upon it, but returns to its own form as soon as the traction ceases.'

The Doctor proceeds to show that what has been called 'dead matter' is a substance of extreme sensibility and mobility, and that on this account its structure can be profoundly modified by subjecting it to a force, such as the Hertzian rays, for instance:—

'This extraordinary sensibility of matter, so contrary to what ordinary observation would lead us to expect, is becoming more and more familiarly recognised by physicists, and that is why such an expression as "the life of matter," which, twenty-five years ago, would have been devoid of sense, is now in vogue. The study of brute matter reveals that it possesses properties which formerly were considered to belong exclusively to living beings.'

Under the heading 'The Dissociation of Atoms and the Disappearance of Matter,' a subject which he had already discussed in detail, the Doctor continues:—

'Let us consider the fact as established, and try to explain it. The explanation will be necessarily hypothetical although the fact itself is not so. According to present ideas on the constitution of atoms, each one may be considered as a real solar system, comprehending a centre round which rotate, with immense rapidity, at least a million particles, and often many more. The latter must possess enormous energy. If some cause interferes with their course, or if the speed of their rotation becomes so great that the centrifugal force which it produces is in excess of the force of attraction which maintains them in their orbit, then the particles at the periphery will escape into space, following the tangent of the curve of their orbits. By this escape they will produce the phenomenon of radio-activity. As to saying why these particles have turned one round another, from the beginning of the ages, it would be useless to attempt the simplest outline of an explanation.'

Among other facts the writer mentions that the substances whose atomic weights are lowest are those which most readily become radio-active, and he cites magnesium and aluminium. Aluminium, we know, is one of those metals to the use of which, at séances for materialisation, no objection is made. Other metals are apparently regarded by 'controls' as obstructive to the production of phenomena, but this is not the case with aluminium. When we read that aluminium is readily rendered radio-active it occurs to one that there is probably some connection between these two facts. I scarcely venture to

hint what that connection may be, as I do not feel sure enough of my ground, but it is easy to guess in what direction it may be found. The phenomenon of materialisation is one with regard to which the presence of any substance in which the force of cohesion is very difficult to overcome might conceivably be a great hindrance. Materialisation, for aught we know, may be the result of processes of dissociation of matter, and substances which are easily rendered radio-active may conduce to the furtherance of this result. But this is a digression of my own; and for these, perhaps erroneous, speculations the Doctor is in no way responsible.

Dr. le Bon proceeds to inquire, What becomes of the electric particles that have been driven off from the material atom?

'The electric atom which all modern ideas lead us to consider as a local modification of the ether, a permanent part of the ether, does it maintain indefinitely its individuality? Is it eternal, even if matter is not?' To this question he can give no certain answer, but he suggests that the final destiny of the electric particle may be to disappear in the ocean of ether:—

'If the views here expressed are correct, four successive stages of matter exist. Two are revealed by experience, the first and the last are at present hypothetical.'

'The first stage is constituted by the ether, the second is represented by ordinary matter formed of atoms which are only, in relation to us, energy condensed under a particular condition, whence result form, weight and stability. The third stage—and with this dissolution begins—is represented by what is called the electric atom, an intermediary substance between ordinary matter and the ether, that is to say, between the ponderable and the imponderable. Matter has lost its weight, its inertia, is no longer constant, and its stability seems transitory. The last phase in the existence of matter would be that in which the electric atom, having lost its individuality, that is to say its stability, should vanish into the ether. This would be the ultimate term of the dissociation of matter, the final Nirvana into which it seems all things shall return after their ephemeral existence.'

The Doctor quotes Sir William Crookes' fine conclusion to his address in Berlin on radium:—

'The hour hand of eternity will have completed one revolution.'

'We know not what are the nature and mode of the forces which were capable of condensing a portion of the ether which pervades the universe into atoms of a gas. . . . We do not know how the atom can have been constituted or why it ends by slowly disappearing; but at least we know that an analogous evolution is going on in the worlds around us, since we can observe these worlds in all phases of their evolution from the nebulous to the dark stars, passing through the stage of suns still luminous like ours.'

It matters little, in Dr. le Bon's opinion, that the theories by which men try to explain the facts of the Universe are erroneous, the importance of those theories is that they direct research into new fields, and lead to the discovery of fresh facts. 'The ideas concerning the constitution of matter have been transformed, and this fact alone . . . will alter the direction of research. This new orientation of investigations will necessarily lead to the revelation of new facts.'

As one reads these penetrative speculations concerning the beginnings and endings of things created, one cannot forget the mind which thus reasons, sounding the abysses of time, and deducing from things as they seem to be, conclusions concerning things as they are. The mind of Man—what is it? Analysis will not resolve it into atomic particles; it is not condensed ether. With a certain lofty aloofness it contemplates the evolution and dissolution of worlds, conscious in itself that it belongs to another order. Phenomenally, man is but a collection of invisible atoms rendered visible by their grouping under the stress of the force of cohesion, and yet 'an inexorable, instinctive faith in permanence clings to the soul amidst these besetting impermanences.*' Man, the thinker, knows that he is something more than a handful of visible or invisible dust, and that the ultimate destiny of matter is not his destiny.

H. A. DALLAS.

* P. C. Mozoomdar.

ARE OBSESSIONS DUE TO DEMONS?

II.

(Continued from page 471.)

It is, perhaps, a good thing that Dr. Peebles has written this book on 'Demonism,'* because he has focussed attention upon the subject, and as a result of the discussion which must ensue many misconceptions will doubtless be cleared away. Evangelical and other opponents of Spiritualism, such as the author of 'The Dangers of Spiritualism,' constantly attribute *all* communications from the other side to deceiving spirits, and stigmatise their teachings as 'doctrines of devils.' Dr. Peebles does not do this; he admits intercourse with wise, true, and trustworthy spirit people, but he quotes from the Bible, and cites the testimony of missionaries and others, in proof of the prevalence of obsessions and possessions by demons, or depraved spirits, in Eastern lands—China, Korea, Japan, India, Greece—and also relates some of his own experiences with partially controlled or obsessed sensitives. In addition he gives the testimonies of upwards of a score of correspondents, mainly Americans, who related their obsessional experiences to him, and besought his assistance. He says, and rightly so, that it is 'perfectly reasonable that the communing with perverse, obsessing spirits should be denounced; voluntary communication with evil-disposed spirits, whether in the body or out, is to be deprecated.' We have known some Spiritualists who sought to hold intercourse with evil spirits, and have induced mediums to submit to their influences, so that they could plead with, pray for, and endeavour to rescue these wretched spirit-people from their dark and miserable conditions. We have always deprecated such practices, and in some instances have begged the sitters to stop their séances and help to enlighten and uplift the people in *this* world rather than voluntarily run the risk of dealing with evilly-disposed spirits who can be better dealt with by the wise and powerful spirit-people of the higher spheres. The position taken up by Dr. Peebles is this:—

'So long as moral freedom remains an attribute of the soul, and so long as both savants and savages—the latter largely in the majority—pass into spirit life, just so long, by parity of reasoning, must we conclude that undeveloped spirits will be free to use the spirit telegraph, and sufficiently incarnate themselves into the auras of mortals to obsess them, and so, by proxy, partially continue their hold upon the fleshly life. . . Murderous monsters of earth-life, now demons, may—do at different times—through will-power stimulated by selfishness, break into the aural, or odylie environments of mortals, and thus obsessing, play the deceiver, the psychic robber, the villainous vampire. . . There may be well-disposed, yet ignorant spirits—more emotional and egotistic than wise—who psychically influence and use a human organism till it is unbalanced and shattered, if not ruined. . .

'Obsession is far more common than is supposed by the ordinary observer. In many households it is as carefully concealed as is the leprosy in the first families of the Orient.

'Obsessions may be of ignorance, mischief, or malice.'

Dr. Peebles also quotes Miss Nora Bacheler as saying:—

'A sensitive instrument can be played upon by an angel or a demon, and until the instrument is sufficiently developed psychically to distinguish between the two, he or she is as liable to fall into the hands of one as the other. Many a weak-willed, ignorant, unsuspecting mortal is dragged down to infamy and shame because the obsession of psychic powers renders him an easy tool in the hands of vicious and criminal spirits on the other side of the grave.'

Our author on pp. 120 and 121 makes a number of quotations from a variety of writers, who affirm that:—

'The air above and the earth beneath pulsate with the hurtful ones.' 'They infest ill-aired places.'

'The atmosphere of dark swamps and garbage deposits is charged with them.' Dark vaults, graveyards, old ruined bathing places are their lurking places, and 'ruins should be avoided because of these unseen foes.'

'A whole legion lies in wait for a person to fall into their hands on the commission of some fault.' They are active in darkness, but 'at cock-crow their power begins to wane.'

'These demons know the future and the past, so that they may be consulted in both respects, but questions about lost property had better not be put to them on the Sabbath.'

'To demons may be ascribed leprosy, asthma, cardiac diseases, nervous diseases, which latter are the specialty of evil demons, such as epilepsy.'

'Evil demons affect the mind by putting into it bad thoughts and sending evil dreams.'

The word 'demons' is used by Dr. Peebles to indicate evilly-disposed excarnate human beings, and he seems to fall into the old-time habit of classifying the people of the after-death state into two groups, the majority of whom are demons and the minority angels. The majority of people in this world are not demons—they are as a rule kindly and well-intentioned, and would do good to, rather than injure, others. Vice and crime are only remarkable because they are, comparatively speaking, exceptional, and 'by parity of reasoning,' the majority of people 'over there' are well-disposed and kindly, not malignant or fiendish! 'Psychic robbers, villainous vampires, and murderous monsters' there may be—we do not know, they are not acquaintances of ours—but if they exist they are specimens of perverted and diseased humanity, not normal or representative men and women. Dr. Peebles, it seems to us, allows his bias to overwhelm his judgment and appeals to the fears of his readers rather than their wholesome, rational faith. He, surely, does not believe the assertions he has given us on pp. 120-1, which we have already quoted—but if not, why does he use them? While Dr. Peebles affirms his belief that 'suggestive hypnotism is purely mental' and 'has its limitations,' he declares that 'it may be used wisely or wickedly,' and asserts that low spirits 'cannot completely paralyse or annihilate the human will.' They may shadow, eclipse, influence, weaken, pervert, or temporarily control, but cannot obliterate it. On the other hand, angel ministers, sweet spirits, may stimulate, quicken, strengthen and bless those who call upon them.

'It may be laid down as a rule,' says Professor A. E. Carpenter, that 'no fixed moral conviction can be overcome, nor will any vital secret be revealed by the subject in any stage of hypnosis. There is always a reserve of latent will that is called into action in extremity, an existing auto-suggesting of conscience that cannot be completely broken down.' . . . Professor Wilder also declares 'the subject cannot be induced under an impulse to commit a malicious crime'; but against this Dr. Peebles sets his own 'mature conviction'—'that hypnotists acting persistently on low moral planes may induce, may lead to the commission of blackest crimes,' and he further claims:—

'That dark, demoniac spirits have power, either through ignorance or selfishness, to disturb or absorb the vitality, to cause nervous irritability, to partially paralyse, to infuse poisonous auras into the emanating spheres of those they desire to injure or make ill for some purpose best known to their infernal selves, admits of no doubt to those versed in psychoses and the variant branches of occult study.'

But if such malicious motives animate the demons who seek to possess men and women, how comes it that the sensitives do not discover their malignancy? What are they about to permit the invasion when their own intuitions and psychic soul-measuring powers must have warned them of the treachery of the demons? The designs of such devils ought surely to be discovered and their temptations and provocations frustrated by high-principled psychics. The pure man is above temptation, and the wise one controls himself under provocation.

Hudson Tuttle, writing in the 'Progressive Thinker,' says:—

'Spirits, good or evil, cannot control a medium unless there is similarity, and when an individual says he is controlled by evil spirits, he confesses to being on their plane, and does not excuse or extenuate whatever he may say or do under such influence.'

'Eminent students of hypnotism agree that it is impossible to control a sensitive to do anything against which his moral sense rebels; in other words, to do what he would not do of his own will, if impelled by strong motives. Here is the adamant wall, defending man from all exterior influences. The medium is able to dictate the character of his control, and if he allows such control he should direct and reform it, as he would if he was brought in contact with the same

* 'The Demonism of the Ages.' By DR. J. M. PEEBLES.

grade of mortals. There is more danger of such mortals, fellow companions, hypnotising and controlling, than of spirits who meet with far greater difficulties.

'Obsession means more than control. A sensitive may receive messages and be impressed by all grades of spirits, and yet not obsessed. Obsession implies a prolonged influence which absorbs and takes the place of the medium's personality. If the medium allows this influence to be prolonged into the possession of the individuality, he is responsible, and all the trouble comes from a misunderstanding or ignorance of the laws of impressibility, and the conditions of spirit life.'

In almost all the cases of obsession—alleged or real—that have come under our notice the sufferers have, from their great interest in Spiritualism, been too enthusiastic, and have in consequence unwisely gone to extremes, sitting for communications too frequently and prolonging the séances unduly, and thus exhausting themselves and depleting their energies. Unbalanced persons need but very little spur to urge them on to their own hurt, and whether in business, art, religion, politics, or Spiritualism the results are the same. Undue enthusiasm and zeal frequently result in monomania, and whatever may be the individual's prevailing mood, or besetting weakness, it inevitably comes to the surface. People are obsessed, besieged, annoyed, by their own wayward thoughts, passion tendencies, and by inner feelings which, if heeded instead of being pushed aside by stronger and healthier interests, lead to morbid conditions, perversions and abuses, and may even be mistaken for promptings from outside sources. These activities of the sub-conscious—or animal—self are usually suppressed and ignored by healthy and well-balanced people, but solitary, introspective, self-analytical and sensitive persons, who get nervously exhausted and suffer from strain, are apt to personify them and believe they are due to some other individual (either in or out of the body) tempting or prompting them to vicious courses of action. They are, however, obsessed from within. (Once let them get the idea into their minds that they are victims of some devil, or some living person, and they attribute all manner of baseness to their imaginary foe, and by auto-suggestion torment themselves almost beyond endurance. Hudson Tuttle says :—

'Nine-tenths or more of all cases that have come under my personal observation, and of those recorded, judging from the attendant circumstances, do not require spirits, good or bad, to account for them. They are plainly results of hysteria, from vital depletion, or self-hypnotism, when the mind is deceived by some dominating suggestion. The doctrine that we are surrounded by a world of demons, invisible and irresponsible, and that man is a puppet to move at and for their pleasure, is as terrible as it is ruinous.'

Even Dr. Peebles admits that 'there is a sort of ideation obsession caused by an unbalanced, weakened organisation. Everything objective and subjective affects these persons. They are like tremulous aspens. They are partly the victims of their own disordered imaginations. They are emotional, suspicious, pessimistic sensationalists, touching the fringe-belt of morbidity, hearing the unheard, and seeing fanciful pictorial presentations instead of genuine realities. This sort of obsession is remedied by auto-suggestion, will-power, and hypnotic treatment scientifically administered.'

This admission cuts away a large portion of the good Doctor's case, for a careful study of the 'awful examples' which he sets before the reader shows that in nearly all the instances cited by him the conditions he describes above were present, and the patients were cured by strong counter-suggestions, 'auto' or otherwise.

In those instances of obsession which result from excessive circle-holding, and the dominant desire to become a medium at all cost, one may inquire why do those who obtain writings which are objectionable persist in attempting to get communications and allow such writings to continue? Why do not those who feel assured that tricky or malignant spirits are endeavouring to invade their personal sphere, at once, emphatically, and without reservation, cut the connection and stop the whole proceedings? It is in the power of every one to 'switch off the current,' so to speak—to close every psychic avenue, just as they lock up and bar their doors and windows at night—and shut out all intruders. They need have no fear of invasion

so long as they themselves keep watch and ward, and they may, if they give the right conditions, open their doors to kindly, wise, loving, pure and helpful spirits, with whom they may hold an hour's communion from time to time of a most blessed and spiritually beneficial kind.

AN OLD MEDIUM.

(To be continued.)

PSYCHIC PIANO PLAYING.

According to the 'New York Herald,' Mrs. McAllister Spencer, of Chicago, gave an exhibition of her remarkable powers as a 'psychic piano player' to a representative of the 'Herald' and some musical connoisseurs :—

'The "Herald" representative whispered to her the name of some famous composer of the past. She at once started upon an improvisation in the manner of the dead and gone worthy. The connoisseurs were then asked to guess the name of the master imitated. They never failed to respond.

'Mrs. Spencer is the daughter of a hard-headed, shrewd, and logical justice of the Supreme Court of Illinois, the late Judge McAllister, who presided over some of the most famous criminal trials of recent days. "My father," she told me, "had no belief in Spiritualism until he was forced to acquiesce in the evidence given to him in his own family circle. After I had developed this strange gift of improvisation at the piano, my sister one day expressed a wish to play upon the harp. She had never played upon a harp in her life. My father procured this hitherto unknown instrument, gave it to her, and she straightway began to play upon it as if she had been familiar with its use for years. She and I often sit together and play duets, she using the harp and I playing upon the piano. Such is the accord between us that we improvise pieces the moment we sit down together, without any previous understanding between us."

'Mrs. Spencer was asked whether her peculiar powers extended beyond the musical sphere. She answered in the affirmative. "One day," she said, "I felt moved by some unseen influence within myself to mimic some personality unknown to me. When I had finished, my brother, who was present, told me that I had given an exact reproduction of the tone and manner of a friend of his—a civil engineer—who had recently died. I even repeated the exact words he had uttered on his deathbed: "Oh, let me go! Let me go! I have had enough of earth." My brother had never told me anything about his friend."

'Returning to the subject of her musical improvisations Mrs. Spencer said that she could always respond to any demand made upon her. She is especially fond of playing in the morning before she sets off to her daily task, or in the evening when she is free. But occasionally, during the day, when engaged upon her household duties, she feels a call so imperative that she has to drop everything in order to rush to the piano and deliver the message that has come to her from the unknown.

'The case is one to which experts like Professor Hyslop, of Columbia College, are devoting serious attention. Professor Hyslop does not feel that he has sufficient data at hand to reach any positive conclusion, but when he has had further opportunities to study Mrs. Spencer he will embody his investigations in a report to the Psychic Society.'

Dr. Quackenbos, who has been investigating Mrs. Spencer's powers, is reported to have said :—

'Assuming the facts of Mrs. Spencer's biography to be as represented by her friends, we are compelled to explain her wonderful power as due to some kind of transliminal influence. The lady herself is a Spiritist, and believes that she improvises in the styles of dead composers, while under spirit control. By way of illustrations: When the name of Mozart, for instance, is given to her, the spirit of that worthy immediately presents itself, elbows her own pneuma-psyche out of the way, takes possession of her soma or physical body, and flashes out through the medium of her brain and nerve organs musical creations that are unmistakably *suorum generum*. But it is not necessary to accept a theory so repugnant to reason in explanation of her phenomena. A more satisfactory philosophy is that of simulation by her pneuma of the musical personalities it meets and admires in its cosmic environment; an appropriation or borrowing of their transcendent gifts and a spontaneous utterance of these gifts through bodily functions and organs that are absolutely under her own subpersonal control.'

Mrs. Spencer believes that she is under spirit influence. She has been told, and she half believes, that she is under the control of Mozart.

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DOES GOD LOVE IN HELL?

It is a startling question, but how otherwise could it be expressed? and surely the time has fully come for asking it, and for asking it just in this way. What is the fact? and how do we stand with regard to it? On the one hand we are threatened with Hell, and are assured that it will exist forever as the scene of the torture of myriads of God's children; and, on the other hand, we are assured that God is omnipresent and that He is Love.

The question is, How can we reconcile these assurances? If God is omnipresent He is present in Hell; and if He is Love He must love in Hell, unless, indeed, He can be anywhere imperfect: but an imperfect God is no God at all. This is so obvious that one never ceases to wonder at the older theologians and divines who, apparently without the slightest sense of the incongruity of it, preached both the love and justice of God and Hell.

Jonathan Edwards, the great American theologian and preacher of a past age, is often referred to as though he was exceptional in his fierce preaching of the horrors of Hell, and it is sometimes said, in palliation, that he was a theologian of a specially lurid and sensational type: but that was not so. Jonathan Edwards was a great philosopher, an accomplished scholar and a profound logician, of a kind; and he represented the average teaching of his day in reference to this terrible subject. The following passage accentuated only a little the ordinary teaching of his day:—

Do but consider what it is to suffer extreme torments from one age to another; in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth—with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries!

How doleful will it be under these racking tortures to know that you never, *never*, NEVER shall be delivered from them; to have no hope, when after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend forever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet.

That passage, odious as it is, could be matched, ay! and surpassed by extracts from the late Mr. Spurgeon's sermons; and still this detestable nonsense, somewhat modified, survives. Well might another American, the Rev. Henry Ward Beecher, say, with reference to it all:—

The vast millions of the human race have gone where? If you tell me they have gone to Hell, then I swear by the Lord Jesus Christ that you make an infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in places where a vast population of those people are yet without that light, is to transform the Almighty into a monster more hideous than Satan himself, and I swear by all that is sacred that I will

never worship Satan though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, 'You will not go to Heaven.' A Heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into Hell, not like dead flies, but without the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a Heaven as I want to go to. The doctrine is too horrible. I cannot believe it, and I won't.

But the consequences of the rejection of this old horror are so far-reaching that its full relinquishment is at present impossible. That full relinquishment will, however, come; and it will come precisely on the lines of our question, 'Does God love in Hell?'

At the back of this question there is the assumption that God is in Hell: and it is this that has to be pushed home, constantly, keenly, remorselessly. It is true that the Bible affirms the possibility of being 'cast out from the presence of the Lord,' and Christian teaching has made the phrase very familiar: but it will not bear reflection. Whatever God is, it is a condition of His being that He is infinite and omnipresent. Infinitude and omnipresence are, indeed, unthinkable, but so is the personality of an infinite and omnipresent God unthinkable. All we say is that it is a fundamental necessity, that, in postulating God, the inference as to infinitude and omnipresence is inevitable: the one involves the other: and from this it follows that God is as truly in Hell as in Heaven, whatever and wherever Hell is; and that He is there with all His infinite perfections: and that is the same as saying, He is there as Love.

Another inference is inevitable,—That whatever God is He is the ceaseless Creator and Evolver. He cannot be anywhere a quiescent or negative Presence. 'In Him we live and move and have our being': and that is why we live: our life being the effect of a cause; that cause being the omnipresent God. The supreme law of Evolution seems to be the law of all life, with a dark side suggesting a law of transformation, involving apparent death or decay. But nowhere in Nature is there any suggestion of continuous and enforced existence in misery and ruin. Progress; yes: evolution; yes: decadence; yes: death, perhaps yes: but nowhere a monotony of misery and ruin.

There is, then, it may be admitted, a possibility of inferring that after death there may be decay and extinction, but there is no room for the inference that there can be an eternity of hopeless wretchedness: and, on the supposition that God is Love, that inference is not only illogical and unscientific, but it really amounts to blasphemy. It would be much more reasonable to infer that there is no God than to affirm a God who could be in one place and not in another; or who could be one kind of being in one place and another kind of being in another.

The proposition, then, that 'God is Love' involves the action of love in Hell, for education, for comforting, for uplifting, for cleansing, for saving. As Gerald Massey has it in his 'Tale of Eternity,' so say we:—

I cannot think of Life apart from Him
Who is the life, from cell to Seraphim:
And, if Hell flame unquenchingly, must be
The life of Hell to all eternity.

Forgive me, Lord, if wrongly I divine;
I dare not think Thy pity less than mine.

Dear God, it seems to me that Love must be
The Missionary of Eternity!
Must still find work, in worlds beyond the grave,
So long as there's a single soul to save.

That all divergent lines at length will meet
To make the clasping round of Love complete.

PHILOSOPHERS IN CONGRESS.

Mr. Balfour's remarkable address as President of the British Association, to which we alluded in this column on September 10th, has been followed by pronouncements, not less interesting, from speakers at the Philosophical Congress recently held at Geneva. Mr. Balfour not obscurely hinted that, in future, Science would have to trust more to that of which she had hitherto always fought shy, that is to say, Philosophy as the domain of the Higher Reason; that instead of groping among particular examples, Science would become more and more convinced of the need to refer to those general laws of the Universe of which material phenomena are but the visible and tangible expression; and therefore Science must expect to find these laws manifesting themselves in forms of expression that are not visible and tangible, hence outside of the domain of physical science, yet not any the less real on that account. In fact, the most real manifestations of Supreme Law must naturally be those least fettered by the imperfections of matter.

Such are, among others, the phenomena which we call Religion, in its working on the human mind, not through the senses, but through the finer channels of perception. Philosophy has been assumed to be the intermediary, the reconciler, between Science and Religion, dealing with those mental problems which are of a nature distinct from the physical—therefore called metaphysical—and yet which do not involve the religious sentiment of unquestioning reverence for a superior or Supreme Being. Hence Philosophy has been looked upon askance by both sides: by science because it did not deal with ponderable bodies and measurable quantities according to physical methods; by religion, because it seems to be endeavouring to *reason* where faith alone availed. Consequently neither would admit its claim to deal with subjects beyond the realm of physics by methods as real as those employed by science, yet of a different order; or rather, to apply the same intellect, guided by intuition, to the consideration of problems whose bases must be measured in terms of intellectual and not physical standards.

But now that psychology has been accepted as a branch of science, Philosophy has ceased to be regarded as merely metaphysics, or as merely a bridge between two realms which did not desire to be brought into connection; it has asserted for itself a wider sphere, or has returned to its original claim to be the Science of the Universal—a definition which takes us back to Plato, to Aristotle, to Pythagoras, to Hermes Trismegistus, and to the most ancient Eastern lore.

A learned French Professor, M. Boutroux, has said, 'Philosophy is the effort of the spirit towards unity and harmony in the speculative and practical life of humanity.' Professor Ernest Naville, of Geneva, the oldest philosopher of the Congress, made these words the theme of his discourse. He reminded his hearers that the idea of the creation and evolution of the world was the supreme realisation of this unity in its religious and practical significance. The vast problem of how the world came into being, and gradually evolved to its present condition, through the action of Will, must be studied in the light both of Reason and of Experience. Philosophy must take account of both, must be the reconciler of the spiritual with the material; as the Study of the Universal, it must include both religion and science, as being two sides of a question which Philosophy regards in its entirety. Special research into details is necessary, and supplies the material which Philosophy uses, but there is danger in specialising over-much, and the philosopher must be free to generalise from the results of special studies.

Religious men, he concluded, must take account of the development of the human mind; jurists must remember that there is something outside statutes and laws of human making; doctors must not mistake the body for the whole of the man; engineers must not regard human beings as mere machines; literary men and artists must recognise that even beauty of style and form is to be held subordinate to Truth. Philosophy, rightly understood, founded on a general review of results of all the sciences, is one of the essential elements of high mental culture.

These pronouncements of able men who, while studying the results of physical science, have still kept their minds open to the intuition of sublime and perfect Unity, are of a high importance as indicative of the progress of the more advanced thought of humanity. Matter, mind, and spirit are three in aspect and mode of working, but they are more and more tending to become recognised as *one* in basic essence. Here we may call attention to an error that is often made when speaking of Pure Reason. The Higher Reason is not that crude rationalism which only looks at that which is beneath it, and tries to find the explanation of everything, even of its own processes, in matter and its various forms and workings; Pure Reason, as it was understood by the antique philosophers, is something to which the so-called Rationalists have never attained, nor can they do so until they look upwards from the ground beneath their feet. The Pure or Higher Reason is that which establishes the ratio between all forms of experience, material, mental, and spiritual, and it can only do this by recognising an existence for all of these; not an exclusive existence for any one particular form of experience, but an existence as part of a great Whole having divers phases, all of which, without exception, Reason must take account of and embrace. True Reason, then, is a spiritual faculty, not a mental one, for mind can only take account of itself and of that which is below it; it must ascend to the spiritual level in order to embrace the comprehension of that which is spiritual. To the true Philosopher nothing is alien that is human; and surely nothing is more intensely and essentially human (in the highest sense of the word) than the most exalted characteristic of humanity, the Spirit of God which is in Man, and which raises him above all the rest of external creation.

'THE SOUL TOUCH.'

This pathetic little story from 'The Student' indicates the redeeming power of love: the one touch of Nature which makes the whole world kin—and kind:—

'Speaking of Soul, it really seems sometimes as if it were not possible for some human bodies to be the dwelling-place of that wonderful mystery. But walking along a crowded street downtown one day where a group of brawny workmen, with coarse faces and coarser language, toiled together in the building of the pavement, I heard a rude threat and saw a blow given. Instantly there was an uproar. Fists and bodies became inextricably mixed. Oaths rent the air and fierce denunciations proclaimed a veritable street fight.

'Before the policeman reached the assailants a little child darted screaming into the midst of the angry men.

"Don't, daddy, don't hit anybody! I'm s-e-a-r-e-d!"—the last word in an agonised shriek.

"There, there, I'll give in!" said one of the men in a husky voice; "that kid's my little one." Such tenderness in those last words. "She ain't got no mother. I'm all she has got, an' I've got to be good enough to be father an' mother, too."

'Instantly the storm was over. Ashamed, and murmuring excuses, the men fell back and resumed their work.

'I learned later that the child's mother and three sisters had perished by fire in a terrible disaster a week before.

'What miracle was this? Had their eyes seen, or had the Soul in them suddenly revealed to these poor, untaught men that great Something that can make a little child like a messenger from another world?'

SHALL MEDIUMS SHUT OUT THE SPIRITS?

Writing in the 'Sunflower,' the veteran Moses Hull says: 'Those who know Spiritualism the most thoroughly see the most clearly the necessity of a clear comprehension of its philosophy before giving too loose a rein to its phenomena,' and he recommends inquirers and sensitives alike to consult spirits only on things spiritual, and themselves to live spiritual lives. 'Make your Spiritualism a religion, a life, and not a mere show to gratify curiosity-seekers and those who have no higher than mercenary motives. Sitters, mediums, and spirits alike must reform in this particular before they can be sure of coming in contact with the highest and the best.'

'Mediumship,' says Mr. Hull, 'means co-operation with spirit forces, and not submitting to be overpowered by denizens of the other sphere of existence'; and he advises sensitives not to submit to 'control,' declaring that 'wise and unselfish spirits do not wish to subjugate their mediums':—

'I have never known a medium who was perfectly willing to become the tool of any and every thing in the spirit realms, but came to an undesirable end. The better way is to submit to no control, no matter how wise or how good. Be yourself. Converse and get wisdom from others, whether in earth or spirit life, but always be yourself.'

'Do not try to develop merely as a machine for the use of spirits; develop yourself so that you can use your own individuality. You are a spirit with unlimited powers. . . . When you are thoroughly developed as a man or woman with all your powers in good working order, then you will become not merely a medium, but a seer—one who can go through the universe and read the answers to all your questions. This is practical Spiritualism.'

We agree with Mr. Hull that 'trifling' with spirits is unworthy, and that 'mediums should live so truly that the spiritual (? spirits) can blend into their lives and thus influence, or make suggestions, without making a mere tool or machine of their mediums'; but it seems to us that the effect of the advice of Mr. Hull and other American writers would be to shut the spirits out altogether and prevent them from giving evidences of their identity. These psychical philosophers seem to have taken fright at the word 'control,' and to imagine that to the sensitive it means loss of individuality, and his conversion into a mere tool or machine; but that is taking a very extreme view of the case. The word 'control' not only means to govern, but to restrain or direct, and it may mean—when mediums and spirits are intelligent, reasonable, and level-headed—sensible co-operation between spirit and medium, not the coercion of the medium, who merely lends his personality (his physical organism) for temporary use by the spirit, and in no sense surrenders his individuality or loses moral grip of himself, or of his spiritual power and purpose.

If mediums adopt the advice to 'submit to no control, no matter how wise or good,' they must shut out the spirit people altogether and decline to be influenced—even by suggestion—lest such influence may usurp, overpower, or lead to their entire subjugation.

To avoid the possibility of being influenced by 'wags' or 'knaves' from the other side of life, sensitives are advised by Mr. Hull to shut all doors and thus cut themselves off from even wise and good 'controls,' from the 'teaching spirits,' the ministering, loving angels—even from the protecting 'guides' who safeguard their instruments from intruding wags and knaves! What, then, would be left of Spiritualism? Where would the inquirer obtain proofs of spirit identity? Spiritualism, without the evidences of the real presence of incarnate people, would be but an inference—a philosophic deduction—such as thinkers have been drawing from Plato's time onward, based upon man's hope, desire, and longing after immortality—simply that and nothing more. But for spirit 'control,' and the phenomena produced through mediums, who were (temporarily) overpowered and drawn upon by spirit operators, Modern Spiritualism would never have won its way and compelled the attention of men like Hare, Mapes, Wallace, Crookes, Varley, Myers, Hodgson, Hyslop, and hosts of others. There is no need, surely, at this late day, to give way to fear, and, in a panic, to break down the bridge by which

the two planes of conscious human existence have been united!

Commenting on Mr. Hull's too sweeping statement, the 'Banner of Light' enters an earnest protest and says:—

'Spirit control is no more necessarily dangerous or subversive of our individuality or morals than is the influence of a teacher, since in either case if the individual is strong enough to still be himself and live his own life, neither spirit nor teacher will do him harm. What is really required is to teach mediums to retain the right to select when, and by whom, control shall be exercised; then we shall have an orderly communion with our spirit friends, and if in the process we ourselves grow more into *rapprochement* with the other life we shall offer a more ready channel for its wisdom to flow into. But do not let us be anxious to pass an Exclusion Act against our spirit friends, for without their work Spiritualism had not been.'

No hypnotist (be he mortal or spirit) can prevail against, overpower, or control a sensitive so as to compel him to do anything against which his own moral nature rebels, or, in other words, as Hudson Tuttle says, 'to do what he would not do of his own will, if impelled by strong motives.' Here is the adamant wall, defending man from all exterior influences. What is needed is that sensitives should be 'armed so strong in honesty' and purity of purpose, and so confident in their own integrity, that no harm can befall them from the 'suggestions' of self-seeking spirits, either in or out of the physical body.

STUDENT.

SPIRITUALISM AT BRIGHTON.

Readers of 'LIGHT' will be interested to know that the Brighton and Hove Psychic Society, which commenced holding public lectures and meetings in Brunswick Hall in October last year, has had such a successful season (despite a great deal of opposition of one sort and another) that they require a larger hall, as on several occasions visitors could not be accommodated and had to retire. The 'Daily Mail' prosecutions have been hurled at the workers as a reproach by persons who overlook the fact that Spiritualists have ever been the first to resent and expose fraud. Up to the present not more than one or two of those who have been prosecuted have called themselves Spiritualists, the remainder being, as they proclaim themselves, palmists and crystal gazers.

A nice new hall has been found, situated at 17, Compton-avenue, which is capable of seating 200 people comfortably. It is attached to a charming house in a first-class position—near the railway and the trams to the sea. The house has been opened as a Spiritualists' boarding-house and a 'home from home,' and no effort will be spared by the manageress to make visitors happy and comfortable, at the lowest possible terms. There are double-bedded rooms as well as single ones, and all are arranged as sitting-rooms also, in which visitors can write their letters, sit and read, or work. Children will be catered for, and visiting friends will find everything homely and pleasant, and they will be made cordially welcome. The lecture hall will be open all day as a reading-room and library, and it is hoped that all current literature connected with Spiritualism will be provided for the use of visitors. Lectures, séances, and social gatherings will be held in the evenings as soon as possible, and it is anticipated that a great and successful work will be accomplished at this institution.

The 'home' is now ready (see advertisement), but for the present, and until the Brunswick Hall is off their hands, the society cannot open the Compton Hall; but they hope to be able to do so in a very short time. Our enterprising Brighton and Hove friends have our best wishes for the success of their work.

'SUMMERLAND.'—We have received a copy of a song entitled 'Summerland,' set to music by S. Banns Hambling. (Weeks and Co., 14, Hanover-street, Regent-street, W.) The composer, we believe, regards the music as having been given to him inspirationally; but that claim may doubtless be justly made for all true music as well as for all true poetry. The melody is simple and pleasing, but does not call for any special remark. The words, by J. F. Hambling, are also said to have been given inspirationally, and, as the title of the song implies, their burden is a longing for the beauties and the peace and the joy of the land of summer and sunshine.

'DO ANIMALS THINK?'

Our able contemporary, the 'Daily Chronicle,' published on September 26th a valuable contribution by Lord Avebury, better known as Sir John Lubbock, on the much-debated question, 'Do Animals Think?' Readers of 'LIGHT' will no doubt be much interested in the following extracts. His lordship says:—

'Many seem to solve the problem to their own satisfaction by saying that animals act by instinct and man by reason. I wish he did! How much happier and better the world would be! But, in fact, the subject is much more complex. Others believe, or think they believe, that their pets, especially dogs, are as intelligent as man.

'Many, again, seem to entertain two entirely opposite and contradictory opinions. I often hear people say that their dog, for instance, can do everything but speak. But when I ask whether it can realise that two and two make four, which is, after all, a very simple arithmetical calculation, much doubt is generally expressed. That the dog is a loyal, true, and affectionate friend all will gratefully admit, but when we come to consider the psychical nature of the animal the limits of our knowledge are almost immediately reached.

'The difficulty of determining the intelligence of dogs is increased because they are so quick in seizing any indication given them, even unintentionally. This is well illustrated by an account Sir William Huggins gave me of a very intelligent dog, appropriately named "Kepler," belonging to him. A number of cards were placed on the ground, numbered respectively 1, 2, 3, and so on up to 10. A question was then asked—the square root of 9 or 16, or such a sum as 6 plus 55 minus 3.

'Sir William pointed consecutively to the cards, and the dog always barked when he came to the right one. Now, he did not consciously give the dog any sign, yet so quick was it in seizing the slightest indication that it was able to give the correct answer.

'This observation is most interesting in connection with the so-called "thought-reading." No one, I suppose, will imagine that there was in this case any "thought-reading" in the sense in which this word is generally used. Evidently "Kepler" seized upon some slight indication unintentionally given by Sir William Huggins. The observation, however, shows the great difficulty of the subject, while it certainly seems to demonstrate a certain amount of psychic power.

'I confess, indeed, that I cannot understand how anyone who loves animals, or ever has devoted any study to them, can doubt that they possess some power of reason. Many of their actions are unconscious and instinctive; so are some of ours, as we may see by watching a child; but practice enables us to walk or run almost automatically.

'The social habits of ants afford other arguments which seem conclusive. Take, first, their relations with other insects. Those between ants and aphides, which have been called ant cows, are indeed most remarkable. It is not merely that the ants milk them, tend them, defend them from attack, sometimes protect them by earthen enclosures from too great summer heat, but over and above all this, they collect the eggs in autumn, keep them through the winter, and plant them out on their proper plant in the spring. Some of the root aphides may always be found in ants' nests, but I was much puzzled years ago by finding in ants' nests some black eggs, which obviously were not those of ants. Eventually I ascertained that they belonged to a species of aphis which lives on the leaves and stalks of plants.

'These eggs are laid early in October on the food-plant of the insect. They are of no direct use to the ants, yet they are not left where they are laid, exposed to the severity of the weather and to innumerable dangers, but are brought into their nests by the ants, and tended by them with the utmost care through the long winter months until the following March, when the young ones are brought out and again placed on the young shoots of the daisy. This seems to me a most remarkable case of prudence. Our ants may not, perhaps, lay up food for the winter, but they do more, for they keep during six months the eggs which will enable them to procure food during the following summer, a case of prudence unexampled in the animal kingdom.

'Mr. Grote, the historian, in his "Fragments on Ethical Subjects," regards it as an evident necessity that no society can exist without the sentiment of morality.

'"Everyone (he says) who has either spoken or written on the subject has agreed in considering this sentiment as absolutely indispensable to the very existence of society. Without the diffusion of a certain measure of this feeling throughout all the members of the social union, the caprices,

the desires, and the passions of each separate individual would render the maintenance of any established communion impossible. Positive morality, under some form or other, has existed in every society of which the world has ever had experience."

'If this be so, the question naturally arises whether ants also are moral and accountable beings. They have their desires, their passions, even their caprices. The young are absolutely helpless. Their communities are sometimes so numerous that, perhaps, London and Pekin are almost the only human cities which can compare with them. Moreover, their nests are no mere collections of independent individuals, nor even temporary associations, like the flocks of migratory birds, but organised communities, labouring with the utmost harmony for the common good. The remarkable analogies which, in so many ways, they present to our human societies render them peculiarly interesting to us, and one cannot but long to know more of their character, how the world appears to them, and to what extent they are conscious and reasonable beings.

'I have not, at any rate, nor, indeed, has anyone else, ever seen a quarrel between any two ants of the same nest. All is harmony. If, indeed, they are compulsorily made drunk, then, no doubt, they begin to quarrel. But no ant would voluntarily so degrade itself. Among the so-called higher animals which live in association, if one is old or ailing, it is often attacked. This is never the case among ants. Instances of active assistance are, indeed, common. I have often witnessed cases of care and tenderness on their part.

'In one of my nests there was an ant which had come into the world without antennæ. Never having previously met with such a case, I watched her with great interest, but she never appeared to leave the nest. At length, one day, I found her wandering about in an aimless sort of manner, apparently not knowing her way at all. After a while she fell in with some ants of other species, who directly attacked her. I at once set to separate them, but, whether owing to the wounds she had received from her enemies, or to my rough though well-meant handling, or to both, she was evidently much wounded, and lay helplessly on the ground. After some time another ant from the same nest came by. She examined the poor sufferer carefully, then picked her up and carried her away into the nest. It would have been difficult for anyone who had witnessed the scene to have denied to this ant the possession of humane feelings. In face of such facts as these, it is impossible to regard ants as mere exquisite automatons. When we see an ant-hill, tenanted by thousands of industrious inhabitants, excavating chambers, forming tunnels, making roads, guarding their home, gathering food, feeding the young, tending their domestic animals—each one fulfilling its duties industriously and without confusion—it is difficult altogether to deny to them the gift of reason; and the preceding observations tend to confirm the opinion that their mental powers differ from those of men not so much in kind as in degree.'

'THE HEALING-OIL MEDIUM.'

I have watched with interest for some corroboration on the part of readers of 'LIGHT' of similar phenomena to those described by a correspondent in your issue for September 24th, concerning a medium who receives healing oils from the unseen friends in her hand. I am much surprised to find that there is no response to the writer's earnest wish for any account of similar experiences. Surely it is a most interesting subject; so I feel it my duty to truth and spiritual science to over-rule my wife's persistent desire for non-publicity as a medium, and to state that during our ten years of married life I have had unnumbered experiences of a like nature, both as administered to my own body and to the bodies of others. My wife does not hold up her hand to receive the healing oil or ointment, but it exudes from her hand when the healing power is present, and when it is necessary. This ointment varies in smell and consistency according to the needs of the patient. Sometimes it is as hot as a mustard plaster, and produces a burning heat, which is, however, not scorching. Sometimes these ointments are precipitated. A very bad wound on my foot, got when running barefoot in Knowle Park, Sevenoaks, and which would have taken days to heal, was practically healed in three hours by means of an ointment which I felt being precipitated on my foot underneath the bandage. This ointment was of the colour and consistency of hard primrose soap and of a strong aromatic perfume (see Appendix to 'The Song of the Cross' for further details). I state facts, so I do not desire to enter into correspondence on the subject. I should add that my wife sees plainly the spirit who works in this manifestation. Now I have fulfilled a duty.

JAMES L. MACBETH BAIN.

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.

Aorist for Perfect.

SIR,—I neither can nor wish to dispute Mr. Girdlestone's authorities for the occasional use of the Aorist for the Perfect. I further confess that my own knowledge of Greek is no more than a schoolboy's, and not a very advanced schoolboy's at that. But I am sure that I should have lost my place in form at Westminster had I translated *ἡμαρ* 'has sinned.' And I should not have mended matters by pleading that 'did sin' would presuppose a belief in reincarnation! For Mr. Girdlestone's argument appears to be that, because in certain cases the Aorist *requires* the Perfect sense for the author's plain meaning, therefore we are entitled to make that correction, not on account of any grammatical difficulty in the text, but to avoid a meaning we dislike, or to substitute one which *we* think better—as illustrated by his preference for 'God *has* so loved the world' to the authorised version. As for the instances in Sophocles, the exigencies of metre may justify deviations which would be very unusual, if ever allowable, in prose composition. As to the hundred passages in the New Testament of which Mr. Girdlestone speaks, how comes it that the learned revisers of 1881 missed the sense so often, if, as Greek scholars of the highest competence, they knew the signification of the Aorist to be so uncertain? When there is an alternative reading it is always given in the margin.

C. C. M.

'Gospel of the Holy Twelve.'

SIR,—Permit me a few words to introduce the new and complete edition of the 'Gospel of the Holy Twelve,' advertised in this week's issue. Readers will find it greatly improved as compared with the last editions, and are requested to pardon the few omissions and misprints which are duly noticed, the Editor having been greatly harassed by anxieties in the preparation and seeing it through the press. The various improvements in illustrations and binding have of necessity raised its price, but even then it is very moderate compared with other books of the same class. Of course it may appear to be based on the New Testament, as each of the three synoptical Gospels may have been based upon each other—the real fact being that all the four Gospels were drawn from this the one original source. Friends and foes who have perused it, both in this and former editions, have been unable to find any incongruity therein, or any positive contradiction to the 'authorised' Gospels, but rather, indeed, the reverse. It is a consistent document all through, and may be viewed as *supplementary* to those which we possess, the fact being that it is the original record from which all the others were drawn, whether authorised or spurious, and its being quoted in several instances by the writers of the Epistles proves that they were aware of its existence. The 222 pages of the entire book, including the notes, will be found full of information hitherto inaccessible through the condemnation by Pope Gelasius, A.D. 490, of a *later* Gospel of the same name, which was thus confounded with the *original* one.

THE EDITOR OF THE 'GOSPEL OF THE
HOLY TWELVE.'

'Is Spiritualism Growing?'

SIR,—The extract from the 'Light of Truth,' which you gave in your issue of October 1st, is exceedingly interesting to me, as, no doubt, it is to many others. The value of 'the purpose behind the door' is all important to the intelligent Spiritualist, both here in England and in America. That purpose, as the writer so ably states, is to 'change the order of human society so that justice may obtain, and human upbuilding move on, without the eternal frictions incident upon the warfare that makes up civilisation.'

The true note is sounded when the writer says that the reason why 'Spiritualism, as a concrete movement, does not grow, is because Spiritualists do not grow, and Spiritualism as the philosophy of life is getting away from them,' and the sooner London Spiritualists wake up to the facts pointed to by the editor of the 'Light of Truth,' the better for the movement, and the better for the people of London.

Surely the horrors of the present system of living, with its eternal inhumanities to man, its everlasting injustice to the toilers, is sufficient to awaken every Spiritualist to a sense of duty to apply the teachings of the spirit world to the affairs of this world. The kingdom of heaven will not come by obser-

vation, by sitting at tables, nor by running after mediums for messages.

The message is staring us in the face, wherever we turn, every day of our lives, and this message is that there are spirit men and women in this world whose needs require consideration, and when they are supplied, then the singing of the glories of spirit life will be more welcome. What is to be done with, and for, the unemployed, the starving children, the homeless wanderers, and how is the great drink problem to be solved? These are far more important and immediate questions pressing for solution than are, 'If a man die, shall he live again?' and 'What shall we do in the state beyond the grave?'

To add a little joy and comfort to the lives of those hurrying to and fro for a few halfpence, and to alter the conditions that produce the inequalities of our social life, is far more important than paying half-guineas and guineas for delineations of character. The true delineator, the clear seer, the medium of the day, is he (or she) who spends his life in doing good, and thus leaves the world the better for his having lived in it.

HENRY BROOKS.

55, Graham-road, Dalston, N.

An Appeal to the Benevolent.

SIR,—It was very kind of your correspondent, Miss Mary Mack Wall, to make the appeal which appeared in your columns of September 24th, on behalf of poor Elsie Newman, who has been for years past—though only in her twenty-third year—crippled by rheumatoid arthritis, and who is now being wonderfully relieved through the magnetic massage of Mr. Matthews, and the light treatment by Dr. Hooker, and the hygieio-therapy as prescribed by myself. These gentlemen are giving her the full benefit of their treatment at nominal charges in the hope of completing the cure they commenced last summer. She is now getting two light baths weekly, at a cost of 5s. each, and two massage treatments at the cost of 7s. each, my own treatment being, as it always has been, absolutely free.

Your kindly correspondent will, I know, forgive my pointing out that her statement that 'Mrs. C. L. H. Wallace has now been again enabled to bring Miss Newman to London to be under her own treatment, but funds are needed to enable her (Miss Newman) to recommence the magnetic massage and baths,' is incorrect and misleading, especially to the generous donor, 'V. H.,' who had privately enabled me to start the light and massage treatment for her a month before the appeal appeared in your paper, by promising me £10 for that purpose. Neither did Elsie Newman come to London to be under my treatment, as she gets that carried out far better in her own home at Margate than in lodgings in London, and I do not need to see her.

But funds are indeed urgently needed to enable the two treatments to be continued, just as long as her friends and relatives can manage to pay for London lodgings.

In response to the appeal in your columns, I have much pleasure in acknowledging the receipt of £1 from Miss Mary Mack Wall; £1 1s. from Lady Torrens; 'Anonymous,' 10s.; Miss Boswell Stone, 2s. 6d.; 'E. W.,' 2s. 6d. For these donations Elsie Newman is most grateful, as the treatments have already enabled this poor girl to use her hands, and to get about on crutches, instead of being a *bedridden and bath-chair cripple for life*, as she had commenced to be, and was expected to remain by the doctors who treated her before she came to me.

Further contributions will be thankfully acknowledged in these columns, as well as in those of the 'Herald of Health.'

(MRS.) CHANDOS LEIGH HUNT WALLACE.

38, Russell-square, London, W.C.

Spiritual Spiritualism.

SIR,—The most pleasant spiritual group I have ever attended was in a quiet retreat—where soul vibrated to soul in mellowed and hallowed feeling, and where, in addition, each brother or sister aspired to loftier ideals of progress in soul-culture. Public gatherings of the sensational order very often attract unspiritual crowds, but not souls thirsting for Divine revelations. If motives be selfish, angel communings are barred. If, instead of endless evocations, mediums would by personal culture and aspiration render themselves fit for lofty inspirations, they would thus become reflectors of the richest wisdom and real co-workers with those in cosmic realms.

In conclusion, I may, upon another occasion, indicate the impending probability of a more ethical and spiritual movement, which will re-unite the scattered atoms, and create a Spiritualism of diviner beauty and nobler realisation.

WM. H. ROBINSON.

Newcastle-on-Tyne.

After-death States.

SIR,—In reply to the questions raised by 'E. T.' p. 467, and Mr. A. T. Deb, p. 468, there would seem to be three courses open: to write long articles, to refer to recently published statements in 'LIGHT,' or to sum up in brief the teachings of Spiritualism as regards these points. I will attempt the last.

Spiritualism teaches, with regard to the after-death state, or that in which the average person finds himself on leaving the earth-life:

1. That it is a prolongation of the earth-life, under changed conditions.
2. That in entering it we retain our character and qualities, including our ideas and knowledge.
3. That we gradually progress in knowledge through new experiences bringing with them new ideas.
4. That we cannot expect that a spirit returning after a limited degree of progress will be greatly advanced in knowledge except as regards his immediate surroundings.
5. That these surroundings are not material, as we understand that term here, but they probably appear to be so to those who are among them.

To explain this it must be understood that even here we have a spirit body which is the counterpart of the material one, and which is not destroyed when the latter falls away by death. This spirit body has spirit organs of sense for perceiving spirit surroundings, which create on our consciousness the same kind of impressions, with the same notion of reality, that were created through the earthly senses by the surroundings of our earth-life.

To sum up, it is not we that are changed, but our conditions of existence. This involves new perceptions of new surroundings by senses and sense-organs analogous to our earthly ones. On this point I would refer to the article quoted on p. 454, 'Man and his Garments,' and to Mr. E. W. Wallis's able lecture, reprinted as a pamphlet, on 'Death's Chiefest Surprise.'

With regard to the comments of the Sannyasi, I would simply say that many who are in this world are far more enlightened than many who have left it, even for considerable periods. The latter have learnt their first great lesson, that 'there is no death,' and come back to teach it to us. The more they stood in need of it, that is, the less prepared they were when they entered the further life, the more they realise the needs of those left behind, and the more anxious they are to come and tell us the results of their first peep into the Greater Life beyond.

S. G.

'The Soul without the Body.'

SIR,—Will you allow me a little space in which to reply to the letter of 'E. T.' under the above heading, in 'LIGHT' of September 24th? The subject embodied in his inquiries is a profound one, and needs a good deal of explanation in order that it may be treated in an intelligible and satisfactory manner. My own time is limited, so that it is impossible for me to do this, but I would bring before 'E. T.'s' notice a work which deals adequately with all the points of his inquiry. It is entitled, 'The Nature of Spirit; or, The Spiritual World and Our Children There,' written by Chauncey Giles, and obtainable from James Speirs, 1, Bloomsbury-street, London; price 6d.

S. G. P.

137, Alderson-road, Great Yarmouth.

National Union Fund of Benevolence.

SIR,—Kindly permit me to acknowledge, on behalf of my committee, the following subscriptions to the Fund of Benevolence received during September, and while heartily thanking the friends who have contributed, I regret that the list is so short.

During the month £5 7s. 6d. has been disbursed in nine grants, and as we have only received £2 7s., these disbursements have of necessity still further reduced the small amount remaining in hand.

Funds are *urgently* needed, and contributions and donations will be gladly received, and publicly and privately acknowledged by

Yours faithfully,

(MRS.) M. H. WALLIS,

'Morveen,'
6, Station-road, Church End,
Finchley, London, N.
Hon. Financial Secretary.

Amounts received: From Mrs. Foster Carter, £1; Old Marylebone, 10s.; 'A.', 10s.; Miss Bent (from subscription book), 6s.; sale of a book (presented), 1s.—Total £2 7s.

'The Mind and its Functions.'

SIR,—An intuitive and impressional sensitive, I naturally read with very great interest Bianca Unorna's article under this heading in 'LIGHT' of August 20th. just to hand.

That the Ego, the real man, whilst yet in the flesh, is, or can be, in touch with knowledge that does not come within the apprehension of the animal, or lower, brain, is to me an everyday commonplace. Only yesterday I had quite a vivid illustration of this strange power. I had given some work to be done which I fully expected to be completed by the end of the week, Saturday; I (the lower brain) had not the most remote idea that it could be finished earlier. By the middle of the week I had great need for the article in question, and, passing within a block of the office where I should get it, my mind being full of my need, it came to me quite suddenly—'It is there waiting for you, if you will only call for it.' I went shortly afterwards, and there, sure enough, it was ready and waiting.

Besides these mental promptings, frequently, when interested in my subject, I take up a book or paper at the library and find the very matter treated of, the information that I am in want of, or a quotation bearing on the subject. At the same time this must be done in an unconscious frame of mind, as it were. I hardly know how to express it—one must not force it in any way or one is all astray at once. It seems to me that on these occasions I follow a very subtle, gentle prompting as if the higher mind were dimly conscious of what it is doing but the lower mind not. Allow the latter, the animal brain, to have any say in the matter and the game is up immediately.

By ordinary beings these would be called accidental coincidences, but there can be no accidents in a Cosmos, and, as I have said, they are of almost daily occurrence in my experience.

Whether it is the higher mind tapping universal reservoirs of knowledge and wisdom, or whether it is the prompting of spirit friends is a difficult question to answer, probably sometimes one, sometimes the other. When it is our spirit friends then they have to do the tapping instead of us, which comes to the same thing in the end.

I notice in the same paper Mrs. Bathe says that the failure of 'mediumistic impression has long ago ceased to cause me the slightest surprise, and constitutes one of the keenest disappointments associated with psychic investigation.' This is a woful generalisation from limited personal experience. All successful attainment along these lines is subject to individual qualities and deficiencies, and the first necessity, in the higher mental phases of mediumship at any rate, is altruistic aspiration, and being absolutely true to one's self and one's highest ideals. Mrs. Bathe, I am sure from what I know of her writings, must regret this hasty statement. Students of spiritual subjects require encouragement rather than discouragement by such partial presentations of truth.

That there are infinite sources of love, wisdom, knowledge, strength, health, joy, and happiness in God's beautiful universe is indubitable; and if we would avail ourselves of them we must make ourselves worthy of such blessings.

These refined faculties require cultivation, of course, with the greatest care and assiduity, if one would reap all the benefit they are capable of yielding. Absolute faith is one necessity; if one doubts the result, or is inattentive to the inner call, the faculty atrophies. And then again, the use one makes of it is another factor in its beneficent growth. Truly, as Bianca Unorna says, we are potential gods; and gods were not made to be disappointed!

Although rather late in the day, I should like to thank those who replied to my inquiry about a critique of Haeckel's 'Riddle of the Universe.'

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

A. K. VENNING.

September 12th, 1904.

TO CORRESPONDENTS.

Communications from Mrs. Russell-Davies, Walter Coppen, Henry Graham, Gilbert Elliot, 'Cambro-Brit,' F. Thurstan, Beta Delta, 'A. H.,' and others are necessarily held over for another issue.

BRISTOL.—Will the gentleman who called on Mrs. Jewell, 58, Bishop's-road, Bishopston, Bristol, and did not leave his name and address, kindly send the same, so that she can communicate with him as to circle?

THAT education in the future will be more efficient for the development of the race than has been the education of the past and of the present there can hardly be a doubt, since more persistent and effective efforts will be made to educate or to bring out the spiritual elements or qualities, and through these to develop the mental and physical qualities and powers of the individual.—'Light of Truth.'

SOCIETY WORK.

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

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday and Monday last our anniversary services were held. Special report next week. On Sunday next, at 8 p.m., Mr. Tayler Gwinn.—W. T.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mr. R. Dimsdale Stocker gave a splendid address on 'The Spirit World.' Next Sunday, Miss Porter, of London, will give inspirational addresses at 11 a.m. and 7 p.m. Admission free, silver collection.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last we had a broad-minded and inspiring address from Miss Bixby, with good clairvoyance after. Mr. H. Fielder presided. On Sunday next, at 7 p.m., Dr. Owen Mathews, pastor of the Christian Spiritualist Society, Buffalo, New York, U.S.A., will deliver a trance address, followed by test evidences.—N.B.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday last, in the morning, the study of 'Oahspe' was resumed. In the evening the address by one of the guides was upon 'The Faithist and the State,' followed by clairvoyance. On Monday a meeting for inquirers was held; another will be held shortly. Critics and others welcomed. Tickets on application.—W. E.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our Sunday morning circle continues to be well attended, and good work is being done. In the evening the attendance was small, but those present had the pleasure of listening to a very able address by the guides of Mr. J. A. Butcher. We had a good after-service circle. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. W. Underwood, trance address.—VERAX.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—Last Sunday the London Union of Spiritualists paid us one of their monthly visits, and took the Athenaum Hall, Goldhawk-road. Mr. Long, of the Camberwell Society, gave a splendid address to a fairly good audience, considering the very wet evening. Next Sunday, at 73, Becklow-road, Mr. Burton will speak and Mrs. Atkins will give clairvoyance at 7 p.m. prompt.—W. C.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Thursday Mrs. Boddington conducted the usual public circle for clairvoyance with great success. On Sunday Mr. Boddington, Mr. Brown, and Mr. Gervans conducted the evening service, and took for their theme, 'Ought we to Pray for the Departed?' Next Sunday, at 7 p.m., Mrs. H. Boddington. Thursday, at 8.15, clairvoyance. Madame Bianca Unorna, Mr. Alfred Peters, Madame Stella and Mr. Will Edwards will attend a conversazione on the 18th (see front page advertisement). Sunday morning, open circle, 11.15.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The morning circle on Sunday last was well attended. In the evening the service was conducted *en circle*, and was much appreciated. A very practical address was given by Mr. J. Mackenzie, entitled 'Spiritualism on the Move,' and three basic principles were put forward to be borne in mind by Spiritualists. We look forward to welcoming this speaker again soon. On Monday evening Miss Lynn gave clairvoyant descriptions. (On Sunday next, at 11 a.m., open circle; 3 p.m., Lyceum session; 7 p.m., Mr. J. Huxley will give an address. Special recital of music by Mr. Southcombe.—P.S.)

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—Mr. J. J. Morse occupied this platform on Sunday last, and was enthusiastically welcomed back again after his absence of upwards of two years. A poem entitled 'What Is It?' read by Mr. Morse, was well received, and was followed by an eloquent trance address upon 'The Kingdom of God.' This subject was treated by 'Tien' in his usual brilliant style, and was thoroughly enjoyed and heartily appreciated by all present. Mr. W. T. Cooper presided over the meeting. Next Sunday, at 7 p.m., Mr. John Lobb, L.C.C., will give an address; subject, 'The Disembodied'; doors open 6.30.—S. J. WATTS.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—Our morning meetings were started on Sunday last with a very interesting lecture on 'Healing.' The audience was a small one, but Mr. Thomas Brooks greatly interested his listeners. Mr. A. W. Jones also spoke. In the afternoon Mrs. Wallis conducted a limited circle, and in the evening gave a discourse on 'The Spiritual Side of Man,' and followed the same with several clairvoyant descriptions, all of which were recognised. On Sunday next we tender a welcome to our vice-president, Mr. J. J. Morse. Friends will kindly note that our evening meetings now commence at 6.30 instead of 7 as heretofore.

WALTHAMSTOW.—A meeting is held every Friday evening, at 8 p.m., at 22, Fraser-road. Trance address, followed by phenomena. Medium this week, Miss Chapin.—C. W.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—Owing to indisposition our speaker, Mr. Robert King, was unable to be with us on Sunday last. A good audience assembled to hear his promised lecture on 'Astrology,' and regret was expressed on all sides at the news of his illness, which we trust is only temporary. Owing to short notice we were unable to make other arrangements for a speaker to take his place, but at the last moment a frequent attendant, Mr. R. Fletcher, kindly volunteered his services, and treated the audience to a delightfully optimistic address on 'Spiritualism and its Possibilities,' embodying much of his American experiences. We tender our thanks to him and hope to hear him again on a future occasion. A few words by Mr. W. Rands on 'Spirit Communion' closed the service. On Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a good trance address on 'Duties pertaining to Spiritualism.' At the after-circle Miss Ashdown and Mr. Love gave very good clairvoyant descriptions, which were all recognised.—H. LEVINSON.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On September 28th Mrs. Trueman conducted the service, and on October 2nd Mr. Trueman gave a very interesting address. Mrs. Trueman also gave illustrations of clairvoyance, which were well recognised.—E. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—We had our usual meetings on September 28th and 30th, and on Sunday, October 2nd, Captain Greenaway gave an excellent lecture on 'Where is the Kingdom of Heaven?' Mrs. Short's clairvoyance was highly appreciated.—A. W. CLAVIS.

GREENOCK SPIRITUALISTS ASSOCIATION.—On Sunday last Mrs. Berry, of Preston, took our services. She begins here a short tour of the Scottish societies and we trust the good meetings we have had will even be surpassed in other places. Friends may confidently invite critics and sceptics to hear Mrs. Berry, without fear of the consequences.—W. S. H.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Tuesday, September 27th, an instructive trance address was given by Mrs. Beweck upon 'The Inspiration and Revelation of the Scriptures.' On Sunday last an edifying trance address was given by Mrs. Preece on 'Duties that Elevate the Soul.' Clairvoyant descriptions were given on both occasions.—D. M.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On September 28th excellent clairvoyance and psychometry were given by Mrs. Young, South Shields, to a good audience. On October 1st the open circle was successful and well attended, and on the 2nd a beautiful address was given by Mrs. Canswick to an attentive audience. Good after-circle.—J. G. W.

NEWCASTLE-ON-TYNE.—NELSON-STREET.—On October 1st our room was packed with visitors from many districts, and convincing delineations were given by Mesdames Shadforth and Elsdon and Messrs. Westgarth, Dodsworth and Forrest. The philosophy class is being greatly appreciated. Last week's paper by Mr. Bradbury, entitled, 'The Working of the Brain,' evoked a lengthy and useful discussion, in which Messrs. Wilson, Hewetson, Reid, Donald, Davis and Lawrence took part.—J. L.

BRIXTON BROTHERHOOD CHURCH.—The anniversary services were celebrated on Sunday last, when an address was given in the morning through the president, Bro. McDonald. In the evening many words of cheer were given by our members, also by the spirit friends. On Monday the tea was a decided success. Miss MacCreadie was with us and gave twenty-one descriptions, fourteen of which were recognised at once. She also gave words of cheer and comfort to many who were in sorrow.—J. P.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Wednesday, September 28th, Mr. J. Connelly gave an eloquent address on three subjects chosen by the audience, and Mr. Wrench gave some good psychometry, which was much appreciated. On Sunday last Mr. and Mrs. Roberts occupied our platform. Mrs. Roberts' address was, as usual, most spiritual and uplifting. Mr. Roberts kindly conducted the after-circle and gave some good clairvoyant tests.—A. J.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last we were favoured by Mr. Boulding, of London, who gave us two of his eloquent addresses. His morning subject was, 'The Face of an Angel.' The pathos and deeply affecting truth of his utterances drew all hearts towards him. Why is this so? Mr. Boulding takes up a subject, not with the special view of being attractive, but in order to explain and enforce important truths, and this is why he speaks so forcibly and so convincingly.—W. M.