

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.

There are times when hope is clouded, and faith faints, and the doubt creeps in that, after all, our efforts are unavailing and that we 'spend our strength for nought.' This must be guarded against. We know not the worth of the struggle that seems so fruitless. It may have results where the music of another plane shall swell the clearer for it. We know not what we are, and we know not what we are doing: we only know that nothing can be in vain, if done for righteousness or love.

The struggle is not to be determined by the issues of it here, and the battle-ground for God is not only this Aceldama of time; for the seeds of time are the harvests of eternity, and the thorns of earth are the garlands of heaven. We are none of us our own: we are but instruments in unseen hands. Our business is only to be ready and willing in the day of the spirit's power.

Charles Spurgeon had his lurid and his lucid moments. His descriptions of the torments of 'the lost' were awful beyond all forgiveness, but he often half forgot himself when talking of the bliss of the saved. At times he almost suggested, though he never intended the suggestion, that death was advancement for all. Here is an ardent passage from one of his sermons on 'The resurrection credible':—

You have lost those dear to you;—amend the statement—they have passed into a better land, and the body which remains behind is not lost, but put out to blessed interest. Sorrow ye must, but sorrow not as those that are without hope. I do not know why we always sing dirges at the funerals of the saints, and drape ourselves in black. I would desire, if I might have my way, to be drawn to my grave by white horses, or to be carried on the shoulders of men who would express joy as well as sorrow in their habiliments, for why should we sorrow over those who have gone to glory, and inherited immortality? I like the old Puritan plan of carrying the coffin on the shoulders of the saints, and singing a psalm as they walked to the grave. Why not? What is there, after all, to weep about concerning the glorified? Sound the gladsome trumpet! Let the shrill clarion peal out the joyous note of victory! The conqueror has won the battle; the king has climbed to his throne. 'Rejoice,' say our brethren from above, 'rejoice with us, for we have entered into our rest.' 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours and their works do follow them.'

Transactions of the Vrilya Club. No. 2. Edited by Arthur Lovell (London: Simpkin, Marshall and Co.) forms a bright little pamphlet, giving, incidentally, many useful glimpses of what is going on 'behind the scenes.'

We wish 'The Vrilya Club' well, but it might have

spared us the fashionable sniff at the 'indiscriminate intercourse with the so-called "spirit-world" in the séance-room.'

We quite sympathise with the doctrine here put forth, that 'true spiritualism is the development of man from a low to a high stage in the scale of creation—the seeking of the Kingdom of God within, and the conviction that this Kingdom of God will go on ever expanding and deepening within the individual soul': but that is and always has been the teaching of 'the séance-room.'

'Mind-power and how to get it,' by K. T. Anderson (London: L. N. Fowler and Co.), is written, the author tells us, for 'the general reader' and not only for those 'already versed in the principles of Higher Thought'; and 'the general reader' will do well to 'read, mark, learn and inwardly digest' what this sensible writer says about worry and weeds, gripping the good and focusing one's powers. Never mind the over-emphasis; the advice is good.

'The mystery of breath,' by Asturel (Harrogate: The Talisman Publishing Company), is a treatise on vigorous and scientific breathing. The writer mixes up with it a good deal of Astrology, decorated with the self-suggestions and assertions of what is called 'New Thought,' but the sensible reader will easily be able to sift the chaff from the wheat. It is an important subject, and we agree with the author that multitudes of people are actually starving (or poisoned) for want of air,—no, for neglecting to breathe it. Deep breathing, for three or four minutes half a dozen times a day, would work wonders for thousands of languid semi-invalids, and do good to anyone.

A luxuriously printed book is Mr. Ernest A. Tietkens' 'Whisperings' (Kegan Paul, Trench and Co.): and that is nearly all we can say of it except that from the beginning to the end of it the thoughts are all wholesome and pure, and that the expression of them, in the poetic form adopted by the writer, is respectable. We wish we could say more. We have lingered over the book, trying to catch the author at his best in one of his numerous small pieces. The following is as good as anything we can find:—

THE HARMONIOUS MIND.

If analysed should be the human mind,
To gain some knowledge of the key to thought,
Those abstract qualities that raise refined
Traits not yet perfected, yet keenly sought—
Let him who for pure wisdom's light would strive,
Alluring paths of sin and folly shun,
Brief joys, that veil Hereafter and deprive
The soul from viewing the Supernal Sun:
Would he fain strive true harmony to win,
His inner nature as the ideal sought,
Let him first trace the golden-link within,
The subtle chain by angel-beings wrought,
Those sowers, rearers, guardians, who control
The budding instincts of the human soul!

Messrs. Greening and Co. (Charing Cross-road) send us 'The Sorrows of Jupiter,' by 'Julius.' It professes to be 'Two Addresses delivered at the British Society for Mythological Research.' We cannot imagine a good reason for its publication, but it may amuse those who mistake vulgarity for satire, chaff for humour, and slang for fun; though it is dismal even at that.

SPIRITUAL PRAYERS.

(From many shrines.)

Help me, my heavenly Father, rightly to discharge all my duties. Make me peaceable and patient, merciful and kind, and studious to promote the good of all; make me in all things to love my neighbour as myself. Enable me to be chaste and continent; pure in heart; sober and modest in speech; temperate in the use of Thy good creatures; given to prayer, and to all the exercises of godliness that tend to mortify the lusts of the flesh. Make me also industrious in my calling; upright in my dealing; honouring Thee with my substance; and doing good and not hurt with that which Thou hast been pleased to bestow upon me. Help me, O righteous God, ever to love and own, to confess and maintain, the truth; candidly to interpret the words and actions of others; not delighting in their shame, but being as tender of their reputation as I would desire they should be of mine. May I not only think and purpose to live a godly life, but bring my purposes into actions, my actions into habits, and my habits into a uniform perseverance; so enduring to the end, that I may be saved. Amen.

THE HUMAN RADIATIONS.

Mr. Edward Romilly, engineer, The Studios, 142, Brecknock-road, N., offers the public a bright and interesting brochure on the N-rays, which, in popular and attractive style, enables the unscientific lay mind to grasp very clearly the different points connected with this latest discovery. The author also instructs how every purchaser of this shilling pamphlet may become his own experimenter or demonstrator of these luminous phenomena, two small chemically-prepared screens being given with each copy.

Mr. Romilly states that experiment has shown that N-rays proceed, not only from the human body, but from all living organisms, and, in fact, from any substance which is in a state of compression.

According to the researches of Professor Becquerel, of Paris, it was found that 'animals put under chloroform cease to emit N-rays from that moment, but radiations occur as soon as the effect produced by the anæsthetic has gone off. When subjected to the same treatment, flowers likewise cease to emit rays. Metals, which under ordinary conditions emit rays, behave in the same manner as animals and plants when they are enveloped by chloroform vapours. This would prove that metals act like flowers and animals—that is, so-called inert matter exhibits the same outward signs of life as living organisms.'

Concerning the work and inventions of M. Tessier d'Helbaiey, mentioned by the author, we may state that a full account of this extraordinary genius appeared in 'LIGHT' over two years ago, translated from a French article. For some time past M. d'Helbaiey has been working upon his conclusion 'that the human body is in itself a thermo-electric pile of intense power,' and that the human body emits an immense amount of electrical energy which is running to waste. How to harness this waste force and turn it to daily practical account is the problem the Belgian inventor has set himself to solve.

J. S.

A PORTRAIT

OF

PROFESSOR W. F. BARRETT, F.R.S.,

WILL BE GIVEN AS

A SUPPLEMENT TO NEXT WEEK'S 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 3RD,
WHEN A TRANCE ADDRESS WILL BE GIVEN

BY

MR. J. J. MORSE,

ON

'THE LIFE HEREAFTER.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

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

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.'

SPECIAL NOTICES.

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 25th, 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.—Mr. E. W. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with his spirit control, on Thursday next, the 27th inst., 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 next meeting will be held on the afternoon of Thursday, November 3rd. 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 November, 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.

INVESTIGATING A CASE OF SPIRIT OBSESSION.

BY EFFIE BATHE.

(Continued from page 496.)

As soon as all had assembled the lower portion of both shutters was closed, after which I placed upon the side-board a nightlight softened by a crimson shade. But before lowering the centre incandescent gas I desired (knowing the difficulties we were likely to encounter) that a large centre ornament covered by a glass shade should be removed from the table around which we were to sit : and as things afterwards turned out it was well that this precaution had been taken.

Almost as soon as we were seated the deaf man became somewhat convulsed, until spirit control of an exceedingly menacing character was established. Then followed an outburst of weeping, accompanied apparently by intense mental distress ; until suddenly were poured forth from the deaf man's lips a continuous torrent of foul expressions and blasphemous ravings, accompanied by perpetual powerful blows dealt upon the table.

As the controlling spirit gained full possession he withdrew from the table, and in dazed fashion turned with glaring eyes towards first one member of the circle and then another. Meanwhile the patient kindness which had previously characterised the deaf man's normal expression had hardened into one of vindictive hatred, as if prompted by some sense of injustice yet to be avenged. As the attack was at its height the obsessing spirit sat bolt upright in the chair, swaying his arms about to emphasise the words he was shouting aloud ; whilst with clenched fists he would occasionally strike out wildly in all directions. He did not, however, appear to be addressing anyone in particular, either incarnate or ex-carnate ; but it seemed rather as if the evil entity, having again the opportunity of functioning in a physical body, desired to make the utmost of the opportunity after his kind.

I noticed also that the speech of the deaf man himself during the two years which had elapsed since the previous sitting had become less articulate, owing probably to his having been for so long a period unable to engage in conversation with his fellow-men. But the indistinctness of his normal pronunciation became considerably intensified under control ; so that this, in addition to the spirit's mental fatuity, made it exceedingly difficult for us to consecutively follow all that was said. The general tenour, however, unmistakably revealed that both he, and those with him, were persisting in a super-physical state of extreme undeveloped intellectuality, arrested spiritual consciousness, confused mentality, darkness of environment, and utter absence of either interest or occupation : just continuity of life beyond the grave, in which (as far as their psychic perception can penetrate) they collectively appear to be abandoned by both God and man !

The controlling spirit (clairvoyantly seen to be a man) seemed to fully realise the complete power he was able to exercise over his unfortunate victim ; whilst amid the rapid flow of incoherent platitudes we also gathered that the said obsessing entity exulted greatly in the knowledge that neither he, nor those associated with him, could be driven away ; this desire on our parts being communicated presumably by thought-transference, for any remarks addressed to him by members of the circle entirely failed to elicit the slightest response.

After the paroxysm had subsided and the deaf man was once again normal, Dr. Winslow considered it unnecessary to witness another. Whilst declining for the moment to commit himself to any definite opinion, he arranged that I should call upon him on the following Monday, September 19th, and endeavour to get the wife of the deaf man to meet us, so that the *origin* of these terrible attacks might be investigated.

At the sitting which I have just described Mr. Knowles distinctly clairvoyantly observed the same male and female spirits around the deaf man as on the first occasion ; whilst the control of Mr. Knowles who did such helpful work in the

Foxwell investigation with Mr. Von Bourg, who was professionally engaged on that case (see my articles in 'LIGHT'), tells me, through his medium, that he is positive that the obsessing spirits are neither *demons*, nor *fallen angels* who have never incarnated upon the earth plane, as commonly supposed ; but that the male obsessor has lived upon earth, and was known previously, in some labouring capacity, to the deaf man. This spirit control of Mr. Knowles also describes the evil entity as being of a medium height but thick-set ; with dark hair, short unkempt beard, dirty appearance, and rough manner. This guide of Mr. Knowles affirms, moreover, that when in the body this brutalised spirit had very little sense, and that when controlling the obsessed man the obsessor is only *partially* conscious of the sitters : whilst, owing to the existing physical deafness, he is at such times as unresponsive to external communication as the deaf man himself.

With regard to the obsessing female who is particularly in evidence with the evil male spirit, the control of Mr. Knowles is of the opinion that she is in some way associated (possibly by psychic affinity) to the male obsessor rather than to the obsessed ; whilst both are of the most undeveloped, earth-bound type of ex-carnate humanity possible.

The process of spirit control was also plainly visible to the clairvoyant vision of Mr. Robert King ; who thus saw the male spirit take possession of the deaf man before the commencement of the acute paroxysm, as well as his withdrawal at the cessation of the attack. After the sitting he expressed to Dr. Winslow his positive conviction that this was *undoubtedly* a case of *spirit obsession* ; the psychic trouble being aggravated, he was inclined to believe, by a slight lesion in the fourth ventricle of the obsessed man's brain.

Thus both Mr. Vango, Mr. King, and Mr. Knowles unhesitatingly concur with each other as to the *entrance into*, and the *exit from*, the deaf man's physical body on the part of the spirit entity in question : while such independent, reliable, and corroborative testimony to support the hypothesis of *spirit control*, as diametrically opposed to postulated activity pertaining to the deaf man's subtle *subliminal consciousness*, is of immense value !

At the interview on the following Monday (September 19th), in addition to Dr. Winslow and myself, the wife of the deaf man was present, as well as Dr. Winslow's secretary taking shorthand notes. On this occasion we were able to obtain many useful details concerning the previous history of the afflicted man. Some being essentially of a private nature, and given in confidence, I am unable to disclose ; but apart from these there are certain important facts bearing upon the case that I am privileged to make public as follows :—

Before the age of seventeen her husband (the wife told us) could hear perfectly. One evening he attended a party, and came home feeling as usual. The next morning his mother, according to her regular custom, went to call him, but he was unable to understand what she said. He therefore replied : 'Speak louder, mother ! I cannot hear.' Then to their mutual distress he was found to have become stone deaf during the night ; and, although he has subsequently undergone various treatments, has remained so ever since.

Before his marriage, thirteen years ago, he was by trade a boot-maker ; but is at present earning a fair living as jobbing carpenter. He has no children ; and up to within the past two or three years, although inclined to be somewhat irritable at times, except for his deafness there has never seemed anything abnormal about him : whilst he has always been a most sober, industrious man, and never indulged in bad language.

About two years ago, we learned, he became interested in Spiritualism, and commenced to sit at developing circles. During that time his wife says this was a source of extreme pleasure, until the extraordinary attacks, similar to those described, intermittingly commenced ; and it was very painful to hear her recount the severe trials that she has since endured daily, for not only is she exceedingly terrified at being alone with her husband during such paroxysms, but owing to the accompanying noise and violence she has, through the complaints of other tenants, been compelled to frequently remove her home.

In reply to my question she also told us that her husband's mate when working with him has periodically observed unaccountable fits of excitement; her husband's condition generally having been during the past summer an increasing source of anxiety to her. She was, however, most emphatic in denying that he ever suffered from such attacks before investigating Spiritualism; for since then she said to Dr. Winslow: 'It seems as if I had in my husband to deal with two entirely different people; one kind and affectionate, the other so brutal that I am terrified of him.'

In the 'Daily Chronicle' of September 12th, under the heading: 'Demon Doctor,' there was a long article referring to the twenty-seven years' labour among people possessed by demons, of Pastor R. Howton, at the Home of Rest Beth-Rapha, Spire Hollin, Glossop, Derbyshire. Also in the 'Star' of September 13th there was a short article upon the same subject, entitled: 'The Demon Healer'; in which the writer states amongst other things that his services to his patients are free, although a fee is necessary to enter the Home. I showed both these articles to Dr. Winslow, at the same time commenting upon the necessity in such acute cases as that under our observation of uniting *psychic* with ordinary hygienic treatment; basing my conviction upon having followed up four terrible cases of spirit obsession within the past two years, in which patients, although placed under the most advantageous physical conditions, have not reaped the slightest benefit *mentally*. After reading the reports Dr. Winslow most kindly wrote to Pastor Howton respecting the possibility of the deaf man residing at the Home for treatment; and on September 24th received the following reply:—

'DEAR SIR,—In answer to your letter of 21st inst. I write to say that I am inundated with applications for admission to our Home, and have no vacancy at present, and will not have any for some time.

'Yours faithfully,

'R. HOWTON.'

Are not these few lines eloquent indeed of the psychic needs of a far larger proportion of similarly afflicted men and women than one would at first imagine? But actual experience demonstrates that it is by no means in the ranks of Spiritualists *alone* that cases of obsession occur; although undoubtedly psychic investigation and development arouse into activity latent dangers along these lines unless such research is judiciously organised. The great peril even here is not necessarily brought about by developing psychic faculties, but by doing so without, as a preliminary, having acquired adequate knowledge respecting their potentialities for both *good* and *evil*; so that they can be exercised without detriment to the 'sensitive,' and their operative energy directed towards the progressive welfare of humanity.

(To be continued.)

HAYDN'S MEMOIRS.

The famous musician and composer, Franz Joseph Haydn, has left in his memoirs the record of the following remarkable occurrence:—

On May 25th, 1792, a pastor, a friend of Haydn's, accompanied him to a concert, the programme of which began with an 'Andante Major' by Haydn. At the end of the piece, the pastor seemed very depressed and melancholy. On Haydn asking the cause, he replied that once in his dreams he had heard the very same piece, and knew that when he heard it in reality his end would be close at hand. In fact, on his return home, he went to sleep to wake no more.

ABSENT TREATMENT.—Mr. H. W. Dyball, of 9, Surrey-grove, Norwich, states that he has not only *given* absent treatments but has *received* them vicariously. He writes: 'Distance is no object. I have received absent treatments in place of my wife. I informed the operator of the fact and he admitted that it was so, as he was unable to give them to my wife, owing to a cause which he well understood. This experience shows that one can feel and realise when treatments are given, even when not previously arranged. The secret lies in this—the operator's will must be higher than that of his subject.'

THE MEDIUM BAILEY.

SÉANCES HELD BY THE SOCIETY OF PSYCHICAL STUDIES
AT MILAN.

(Continued from page 461.)

In continuation of our report of the sittings held with the medium Bailey by the Society for Psychical Studies at Milan, we give a brief report of the eleventh and twelfth séances, from the Italian review 'Luce e Ombra.'

At the eleventh sitting, Friday, April 1st, the flower-pot was brought out, and the egg (which had been half buried in it at the eighth séance) removed. It was said that as only one Indian control was present on that occasion, the more difficult feats could not be attempted.

There was observed a slight phosphorescent smoke, or cloud, which moved about, disappearing at times and reappearing elsewhere. On the phosphorescent background there presently appeared a luminous cross, about eight inches wide by a foot high. This was seen by all.

After some speeches by controls, 'Dr. Whitcombe' asked for a bottle of water and a basket. 'Abdallah' now came, and placing the flower-pot on the table in front of him, stirred the earth with his fingers, then watered it several times. He said that he was planting a seed which he had brought. Coming forward to the net, after a few minutes, he showed a seedling formed of stem, seed-leaves, and bud; the seed-leaves were about an inch across. He planted the seedling and covered it with the basket, the whole being then placed in the cupboard.

The twelfth sitting, held on Tuesday, April 5th, opened with the examination of the plant, which was found to be in the same state as when left. It was watered, and after some minutes it was found to have considerably grown, having now four true leaves formed, each about an inch long. The control recommended that it be kept in the dark for three days.

Next it was announced that 'Selim,' who had gone in quest of birds, had only been able to find a nest, which he had accordingly brought, and which, on the light being turned on, appeared on the table. A cage was asked for, and the nest placed in it, to be ready for birds which were to be brought at later sittings.

During the interval while the plant was growing, sharp raps were heard on the table, and these were stated to be caused by Egyptian coins of the Ptolemaic period; in fact, these coins were found on the floor at the close of the sitting. A photograph of the coins and nest is given.

PSYCHIC PERCEPTION OF MATERIAL OBJECTS.

In the 'Annales des Sciences Psychiques,' Dr. Guéhard publishes some curious observations on what he calls 'the psychic evocation of material objects.' The writer is a geologist, and in his rambles for the purpose of collecting specimens it has sometimes occurred that, just previous to actually seeing and recognising rare or valuable specimens, his mind has been led into a train of thought which brought the image of these desirable acquisitions very strongly before his mental vision. Thus, coming to a rich deposit of very common shells, he immediately thinks of looking for specimens coiled the reverse way. Then his thoughts fly to an old conversation with a brother geologist who, while seeking such left-handed shells, had found a very rare elongated specimen. No sooner has the idea of this rarity presented itself to his mind than his eyes suddenly fall upon one, then another, then a third, of the very same variety; and, curiously enough, a prolonged search failed to discover more. He suggests that there would seem to be a power on the part of the mentality of projecting in front of the person a sort of invisible feeler, which, on becoming aware of an object sought for, conveys the impression to the mind even before the eye lights upon the object.

We may compare the above observation with the frequency with which one thinks about an acquaintance, or speaks of him, or fancies he recognises him, just before actually meeting the person in question.

TOLSTOY'S FAITH.

'The Open Court' prints a translation of two letters by Tolstoy, now published for the first time. They have special interest for us as revealing this brave thinker's ground of hope and trust concerning the life beyond. These letters were addressed to one who, though deeply sympathising with him, expressed his longing to see him return to the 'orthodox faith.'

Tolstoy explains that what he believes he believes because he has taken reason for his guide. He says:—

'They say that the Scriptures and the traditions of the Church are from God. That may not be true. But that my reason was given me by God, of that there can be no doubt at all. If I agree to accept the Scriptures and the traditions, I should accept them only because my reason recognises the tradition and the Scriptures as being worthy of belief.

'Therefore, the authority of reason is stronger than all, and when I believe in reason (I repeat that all writing must be done, not for the sake of personal interest, but simply for seeking the truth and for the salvation of our soul), I cannot be mistaken.

'God has given me from above the instrument for knowing Him and I have used this instrument with the sole desire to know and to execute His will. I have done everything I could, and for this reason I cannot be at fault, and I feel unconcerned.'

He goes on to say, 'having landed on the solid shore from a wrecked boat, in which I could hardly hold myself above water, I cannot in any way conscientiously return into that frail vessel.' Then follows his simple and touching confession of faith in God, with its childlike but luminous hope and confidence, and this we must quote in full:—

'The chief thing is that I feel perfect peace in life and death in this my belief. I do not confess it in a conventional way, but have inevitably been brought to it by life, and by reason, and by the traditions, not of the study of one single religion, but by the traditions of all mankind. And, therefore, I have neither need nor right to seek for anything stronger or firmer than that which is given me, not by my own arguments, but by God Himself. But, above all, I cannot return to these beliefs which I have left behind since I became convinced of their untenability.

'If I did believe in something invented by me, I would listen to the warning of those who declare that I should not place trust in my own inventions, but I should accept what has been accepted and what the entire world admits. But I believe exactly in what the world believes, and my faith is essentially the same as that which you confess to believe. I believe in God the Father who has sent me into the world with the purpose that I may execute His will, and believing in this and knowing that God is love, that I came from Him and that I will return to Him, I need have no fear in life or death.

'And I need no other doctrines. I have no place where to put them and—I cannot help saying so—I look upon all doctrines added to this faith as insults to God and as a sign of distrust toward Him.

'Suppose that I, a poor outcast and good for nothing, be received by a good master who promised to feed and support me, if only I would not disturb the regulations of his house, should I then undertake to seek my sustenance otherwise than by executing my master's will? Would it not be clear that the man who did so is an unbeliever who seeks a way of living without fulfilling his master's will? That is the way I think and feel now.

'I believe in God, by whose will I am living and shall die, and I propose to do the will of Him who sent me, according to the commands of the Great Teacher of Life, Christ. I know that God is love, and for this reason I believe that I can receive nothing but good from Him, either in this life or in the hereafter. Therefore, I endeavour to do His will, which consists in this, that we must love one another and that we do unto others as we would like others to do unto us; not from fear, but because the better I fulfil His will the better it will be for my soul.

'To execute His will as much as possible, I must bear in mind not to grow remiss. I should always remember Him, pray to Him every hour, and also remain in connection with the better people of the world, with those who are holy, with both those who are living still but especially with those who have passed away, and this you do by reading their writings.

'I do not intend, nor do I even deem it necessary, to discuss or to condemn your faith. In the first place, because I think, if

it is not right to judge the actions, the character, and even the exterior of a man, it should be much worse to judge what is dearest to him, his saint, or saints, or his faith; further, because I am convinced that the faith of a man is developing in his soul in a complicated, secret, hidden way which may not be changed by the desire of men, but only by the will of God.

'To your kind letter, for which I thank you very much, I reply only to let you know the foundations of my religious convictions and the reasons why it is impossible for me to confess the faith for which you show so much anxiety. I wish you, from my soul, that this faith of yours may prove to you a good guidance in life and will afford you peace in the hour of death.'

SPEECH WITHOUT WORDS.

'Dr. W. St.' writes in the October number of 'Psychische Studien' on 'Speech without Words—the Origin of Hallucination.' He relates how, a year ago, lying ill in bed, he was aroused from a half-slumber by hearing the words, 'You will die in three weeks.' Instead of being terrified, he set himself to analyse the occurrence, on the basis of the old definition, 'An auditory hallucination is a thought in vocal form.' 'An hallucination is thus a process of the inner mind projected externally.' He concludes also, by way of explaining apparitions, that 'it is not our own thoughts only that can call up these impressions. Thoughts from another source are able, by telepathy, to arouse hallucinations. We now know that the active brain sends out the recently discovered N-rays, which, like the radium emanations, have great velocity and can traverse various kinds of matter.' He quotes the observation of Professor Blondlot, of Nancy, that when a person speaks, the speech-centre of the brain gives off these rays, and that the more intense the cerebral action, the greater the emission of N-rays.

Telepathy, the writer goes on to say, is now being scientifically studied, and M. Charles Richet's book, 'Les Hallucinations Télépathiques,' has reached its third edition. M. Richet fully recognises the importance of the first steps that are being taken on this entirely new path of scientific study. A common-place example of the power of influence is when one person, gazing fixedly at another, say in a large audience, compels that other to look at him. An instance of action at a distance is quoted from Rev. W. Stainton Moses. All such action is characterised as 'mental wireless telegraphy,' and the resemblance is all the greater, as it is evidently from the brain of the active agent that the radial force proceeds, by which the message is transmitted. This message may be received by the percipient brain in any centre that happens to be most responsive, and in which the image of the active agent is the most easily aroused; thus, if the visual centre be most responsive, his figure will appear, as though seen with the bodily eyes; if the auditory centre, his voice will be heard.

SPIRITUALISM IN HOLLAND.

An excellent introduction to Spiritualism has been published in Dutch ('Handleiding tot de Kennis van het Spiritisme' by H. N. de Fremery, of Bussum, Holland), through C. A. J. van Dischoeck, of the same place. It is a well-printed and illustrated square quarto volume of 370pp., containing chapters on the senses, on dream-warnings, trance-phenomena, telepathy, ghosts, the 'od' and its action, automatic writing, and materialisation. A short bibliography of works consulted is added, and there are numerous illustrations of partial and full materialisations, automatic writing (including two English and one polyglot slate-writing through Slade), experiments by Crookes, levitations by Politi, &c. The evidence quoted includes the most remarkable and conclusive testimony up to date, and the book should be very useful as a handbook to the subject for the increasingly numerous Dutch-speaking Spiritualists.

EXETER.—A lady residing in the neighbourhood of Exeter, who is anxious to further the cause of Higher Spiritualism, would be glad to communicate with other ladies and gentlemen from the same neighbourhood who are willing to take part in this work. Address 'R.B.,' Office of 'LIGHT.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 22nd, 1904.

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IS SPIRITUALISM WORTH INVESTIGATING?

It is strange but it is true that there are still many thoughtful persons who ask whether Spiritualism is worth investigating. The only justification for this question is the implied opinion that 'there is nothing in it.' On any other supposition, the question is simply unpardonable. In a moment of extremest prejudice and folly, Huxley once said that even if Spiritualism were true the communications of the spirits would interest him no more than the chatter of a company of old women, but that remark was so supremely silly that it only served to measure the violence of his unscientific bias; and few persons would talk such utter nonsense now: but the question may fitly be considered at the commencement of another winter's energetic work.

'Worth it,' may turn upon many considerations. It may, for instance, mean, 'Is it important enough?' That brings us back to Huxley's folly. He was interested in many important matters whose value we would rather exalt than depreciate, but none of them, nor all of them put together, could equal in value the importance of this question of a life beyond what we call 'death.' Scarcely one of Huxley's subjects rose above the grade of a matter of curiosity. His work, however interesting and well done, had but little practical value. It added little, if anything, to man's happiness, peace of mind and hope. Spiritualism, on the contrary, while interested in or occupying all the area covered by Huxley's inquiries, goes infinitely beyond, and, whether its claims are valid or not, proposes to prove something which would not only give a new meaning to everything that Huxley wrote, but which carries his investigations into a region as far above that occupied by him as the heavens are higher than the earth. Unspeakable consolations, sublime motives and divinest hopes are involved in this question, whether Spiritualism is worth investigating.

Or 'worth it,' may turn upon the question whether Science gives any hope of a satisfactory result of investigation: and here we would, with all respect, suggest that far too much can be made of the testimony of Science upon this subject. Science works, and is bound to work, mainly on established lines; and, in its way, is just as much bound by an orthodoxy as Theology,—in fact, a little more so. Theology growls the word 'heresy,' while Science scornfully talks about the 'impossible'; though perhaps it would be more exact to say 'talked' than 'talks,' for a great change has come over it; and it is Science itself which is confirming Spiritualism and Swedenborg in their insisting upon

the unseen as the home of all the great realities, and in following what we call 'matter' into a region where it utterly eludes us. Call that a spirit-plane, or a spirit-world, or what we will, into that region Science has to go, with its imagination when its instruments fail; and all its words and phrases,—Evolution, Development, the Conservation of Energy, the Survival of the fittest,—carry us thither.

Or 'worth it,' may suggest the practical question whether there is evidence enough to justify further search; a question which only lack of opportunity for knowing can excuse. No longer is the Spiritualist's testimony required to prove 'evidence enough.' Every shy psychical researcher, every doubtful reviewer, every critic hampered with the malady of over-consciousness of 'culture,' admits, sooner or later, and with varying cadences, that a case is made out for further inquiry.

We talk no longer of 'the supernatural,' but of an enlarged natural;—not of miracle but, as Mr. Andrew Lang puts it, of a 'somewhat unusual.' All we can say to the doubtful questioner is: Experiment for yourself: or, at all events, read the testimony of others. A year with the Library at 110, St. Martin's-lane, might open your eyes—and perhaps rejoice your heart.

The question, however, turns largely, we suspect, upon the probability of results: and here we propose to be quite frank as regards personal investigation. For reasons, very difficult to at all comprehend, results are extremely uncertain. One person, at the start, may get overwhelming results; another may get nothing. One may get pellucid sense and truth; another may flounder into a bog of confusion and lies. It is useless to disguise, it would be wrong to disguise, the fact that this is among the 'probabilities'; but why expect anything different? While this planet sends into the Unseen such a deep and constant stream of idlers, rogues and fools, the planet ought to expect their intrusion into its affairs: and the planet will not escape that intrusion by ignoring the subject. But that is not the only stream sent into the Unseen, and we must cherish the faith, and have every reason for cherishing the faith, that the good and the wise will everywhere be stronger than the evil and the foolish.

It is objected that there is no way of distinguishing between the good and the bad, and that this vitiates all results. We do not think so. Here in the flesh it is very difficult to distinguish between the good and the bad, but that does not vitiate all social intercourse: it only puts us on our guard; and this is all that is necessary in our relations with the spirit people. If we are foolish enough to think that everything which comes from behind the veil is or ought to be good and wise, we need experience, and ought to welcome it: or if we begin with absurd credulity and compliance we need the disillusioning of being taken in. But there is nothing to fear if self-possession be maintained, and if we investigate as those who are

Pure at heart and sound in head.

But there is value even in the intervention of bad and foolish spirit people. They at all events prove the Spiritualist's case: and there is always the chance of communion with higher intelligences;—a chance which, let it be said, may turn more than we think upon what we ourselves are.

'SPIRIT PERFUMES AND EXUDATIONS.'—Mr. Gilbert Elliot writes: 'Perhaps you will mention in connection with Mr. James L. Macbeth Bain's communication, published at p. 489 of "LIGHT," of October 8th, that at p. 14, paragraph 4, of the Biography of Stainton Moses in "Spirit Teachings" it is stated that scents of various descriptions were always brought to the circle. At the close of a séance scent was nearly always found to be oozing out of the medium's head, and the more frequently it was wiped away the stronger and more plentiful it became. Incense used in our churches and elsewhere has its uses.'

ANIMALS IN THE SPIRIT WORLD.

BY MADAME E. D'ESPÉRANCE.

For some time I have watched the pages of 'LIGHT' in the hope of finding that some capable writer had taken up the subject suggested by Bianca Unorna respecting the continued existence of life and individuality of the 'other animals.' Like Bianca Unorna, I will not say '*lower animals*,' because in many cases the relegation of, at least, some of our four-footed friends to an inferior position in the scale of life is decidedly unjust.

A few months ago, while riding on the top of a London omnibus, the driver remarked to me, in the course of a conversation about horses: 'One should remember as hoeses as Christians as well as the rest of us, an' ought to be treated as such.' The first part of his statement is, I fancy, open to doubt, but the latter is undeniable, for who that has friends among the four-footed creatures—who that has observed the intelligence, the reasoning, the understanding, and above all, the faithful lovingness possessed by them—can refuse them the right to be 'treated as such,' or deny the fact that human creatures would be the better did they strive to cultivate the same qualities and practise them in everyday life?

We humans imagine ourselves to be very superior creatures indeed, and arrogate to ourselves the exclusive right to immortality because of this fancied superiority. Yet an observer of the lives, habits, and morals of other creatures cannot but wonder, now and again, what grounds there are for such an assumption.

Sometimes I have wondered whether the intelligence of the human species is, after all, the highest in the scale, seeing that animals possess so many qualities, instincts, intuitions which the majority of humans do not. When, as is sometimes the case, a man or woman is found to be the possessor of some of the intuitive qualities common to all animals, that person is looked upon as decidedly out of the common, and more gifted in many respects than his fellows.

I fancy that those who deny to the 'other animals' the right to an after-life and individuality which they claim for themselves, are often those who know but little about them. Solomon said, 'Go to the ant—consider his ways, and be wise.' There are other creatures whose intelligence is perhaps more akin to our own than that of the ant, and therefore more easy for the student to understand; and I venture to say that no man who makes a study of any one of them but will find his ideas enlarged and his respect for animal intelligence and character increased.

With respect to their continued individual life after the death of the body, there is a diversity of opinions even among mediums. Some deny that animals retain their individuality, but say that the spirit—which they agree is indestructible—is relegated to a common store from which other generations of animals are endowed.

I would, however, remark here that I have noticed in two or three cases that the mediums whom I have heard express this opinion are not animal lovers, nor were they beloved by animals; in fact, in one or two instances I have noticed a very decidedly antagonistic feeling on both sides. How far this antagonism influences the mediums' opinions is a psychological question I am not prepared to answer.

On the other hand, clairvoyants frequently speak of seeing animals, or rather, their spirits. I have several times recognised departed animal friends by the descriptions given me by clairvoyant mediums, who could have had no knowledge whatever of my four-footed acquaintances. Only, however, on one occasion have I had any *personal* experience of the spiritual existence of an animal whom I had known well in life. It was a small terrier, a great favourite and friend of the family, who, in consequence of her master leaving the country, had been given to an admirer dwelling a hundred miles or so away.

One morning, a year or more later, on entering the dining-room, I saw, to my astonishment, 'Morna' scurrying round the room in a perfect frenzy of delight, round and round, under tables and chairs, as she was wont to do in moments of excite-

ment or joy after an absence from home. Naturally I concluded that 'Morna's' new owner had brought her, or that she had found her way home again herself, and I went to make inquiries of the other members of the family. No one, however, knew anything of the dog's return, and search or call as we would, 'Morna' did not show herself again. I was told I must have dreamed I saw the dog, or had been deceived by a shadow, and the incident was forgotten.

Months, or perhaps a year, passed before we met 'Morna's' new owner, and asked after her welfare. He then told us that 'Morna' was dead, had been engaged in battle with an enemy and had died from the wounds she received. As far as I could ascertain, this had happened about the time, or a little while previous to the day, on which I had seen her (spirit) racing round the room in her old home. Personally, I have no doubt that 'Morna,' finding herself free, had come to pay us a visit, and was overjoyed at finding herself in familiar and beloved surroundings.

In stories of folk-lore the spirits or apparitions of animals play an important part. We smile indulgently, if somewhat contemptuously, at these stories and at the credulity of the simple minds that believe them. But, after all allowance for tricks of imagination, credulity, or exaggeration, we must remember that, even as smoke cannot exist without fire, no stories can exist and stand the test of time unless some grain of truth lies at their foundation.

Some years ago I gathered a few of these stories from different countries, and they were published under the title of 'Ghosts and Goblins.' Among them was one which, for several reasons, had a special interest for me. The scene of action was close at home, and I happened to be an eyewitness of it, and on one occasion since the publication of the story have seen a repetition of what I believe to be the same thing. I give the story shortly:—

In 1896 I took up my residence permanently in my present home. I knew the place well, having paid several long visits to it previously, and also knew that it had the reputation of being haunted, but beyond this very few of the stories had reached my ears, first, because I knew scarcely anyone in the neighbourhood, and, secondly, because those I did know did not understand my language, nor I theirs. Communication was, therefore, for some time at least, extremely limited, so that what I saw, or fancied I saw, was not the result of previous information.

In my daily walks I generally went through a little wood, a favourite spot because of the shade and protection from heat its trees afforded in summer, and the shelter they provided from the rains and cold winds of winter. A public road runs along one side of the wood, and I had frequently noticed that horses shied and were frightened when passing it. This behaviour always puzzled me, for there was never anything to account for it. Once or twice, when accompanied by a couple of canine friends, they obstinately refused to enter the wood, but laid themselves down with their muzzles between their fore-paws, deaf alike to threats or persuasion. They would joyfully follow me in any other direction, but, if I persisted in going through the wood, they would break loose from me and scamper off home with every symptom of fear. When this had happened two or three times, I mentioned it to my friend, the lady of the manor, who said that such things had happened ever since she could remember, not at all times, but at intervals, and not with all horses and dogs. She also told me that the part of the road running past the wood was looked upon by the peasantry as a rather eerie place, it having been the scene of crimes committed in the beginning of the last century. A bridal party had been attacked by a disappointed lover of the bride, and the bride, bridegroom, and father had all been killed. The murderer escaped, but was overtaken a field or two away, and was there slain by the brother of the bride. This story is well known and authentic. Near the wood (though not at the spot where the horses are frightened) stand three stone crosses, marking the place where the murders were committed, while two fields away another stands on the spot where the unhappy murderer fell. It is about one hundred years since all this happened, but it is not to be wondered at

if the presence of these crosses keeps the story of the tragedy alive; still they do not explain the behaviour of either horses or dogs.

One day in the autumn of 1896, my friend and I were out walking; we had arranged to meet a young man (a guest) somewhere on the way and to return home together to dinner. We had not met him when we reached the wood, which we entered at the west side, and were strolling quietly along, eastward, when we saw him coming towards us.

I said to my friend that he wore a very light-coloured suit. She replied that it perhaps only seemed so because of the strong light of the setting sun which fell full upon him (we had our backs to the sun). The young man did not seem at first to notice us; he had his eyes bent on the ground, but, looking up, he seemed to see us, stopped, and wheeling round at a right angle to the left of the footpath disappeared into the wood.

I said to my friend, 'He thinks we have not seen him, and intends to let us pass, and will then jump out to startle us.'

We kept watch, and, as we neared the place where he had disappeared, I called out: 'H.! it's of no use, we have seen you; don't play any tricks.' But no answer came, so stopping, we peered among the trees and undergrowth for some sign of him, but realised instantly that there was something strange about it, for at that spot only a thin fringe of trees separated the footpath from a disused quarry that is filled with water, so that there was no way of getting out of sight except by dropping into the water.

We stood for a moment, perplexed and wondering, with our backs to the pathway. I was the first to turn, and there before me stood a red-brown calf. Startled by the unexpected and near proximity of such an animal, I uttered a surprised exclamation, and the creature ran into the wood on the opposite side of the pathway. As it darted into the brushwood a curious red brightness flashed in its large eyes, giving me the impression that they emitted fire.

As I previously mentioned, the sun was setting, and it instantly occurred to me that its level rays, shining full on the eyes of the animal, gave a sufficient explanation of this peculiarity, in the same manner that a window flashes in the direct rays of the sun. But at the time I thought little or nothing more about it, being perplexed as to what had so suddenly become of our young friend. My companion, however, remarked that it was very strange that a calf should have been in the wood, and wondered if we could not have been mistaken—that it had not been a calf, but a deer. My friend, I must explain, is very short-sighted. I laughed at this suggestion, for I am not in the least short-sighted, and not at all likely to mistake a deer for a red-brown calf, even at a much greater distance than that at which the creature passed us.

As we neared home my friend discovered that she had lost the silver knob of her parasol. Meeting, just then, one of the gardeners, she told him to send a man to look for it, at the same time mentioning the direction and the pathway we had taken. The man said he would go himself before it grew darker, explaining that the workpeople had a great objection to going through the wood, particularly in the evening. 'Why so?' asked my friend. The gardener replied that the superstition of the ignorant peasant workpeople about the place, always irritating and vexing, had lately become even worse, in consequence of the report getting about that *the calf with the fiery eyes* had been seen in the wood. Therefore, none of them would willingly venture into the wood, or even pass it alone. He added that such unchristian superstition and crass ignorance was very much to be deplored, and it surprised him that the influence of the clergy was not sufficient to root it out.

My friend and I exchanged glances, but did not attempt to question the gardener's wisdom. He went off to look for the missing silver knob, while my friend and I walked on to our home. Shortly afterwards, we were joined by the young man we had expected to meet, dressed in conventional evening clothes. He denied having been in the wood that day, and accounted for his lateness by having assisted in putting out a fire in some straw or hay stacks. So that, whoever it was that we had seen in the wood, it was quite certain that it was not he.

Talking the matter over afterwards, neither my friend nor I could say positively that we had actually recognised the young man we had expected to meet, in the light-clad figure that had so suddenly and mysteriously vanished. The figure and stature were about the same, though the clothing had struck me as being of a strangely light colour. He had walked with head bent downwards, and his cap well over his eyes, as though to shield them from the sun, so that I could not say I had seen the features except for the moment when he lifted his head before striking off to his left and disappearing as he did among the trees. We came to the conclusion that we had only fancied that we recognised the young man, simply because we were expecting to meet him, and being on private grounds we were not likely to meet strangers. To this day the mystery is unexplained.

Since then, once or twice at long intervals, rumour has had it that 'the calf with the fiery eyes' has been seen by someone, and the wood for a time has been carefully avoided by the peasantry. But (except when absent from home now and then) few days have passed that I have not walked or driven through the wood, and nearly always accompanied by two or three canine friends, without, however, encountering the mysterious calf, until, a few weeks ago, while out walking on an intensely hot day, I turned into the wood to find shelter from the sun and glaring whiteness of the roads. I was accompanied by two collies and a tiny terrier. The two collies laid themselves down at the entrance, refusing to proceed, but tried to induce me to go in another direction, exercising all their canine persuasions and arts for the purpose. Finding I persisted in going my own way, they accompanied me, but with visible reluctance. This, however, they seemed to forget after awhile, and gambolled on ahead of me while I strolled quietly along, picking blueberries as I went. Suddenly they came rushing back to me and crouched, whining, at my feet, while the little terrier sprang into my arms. I could not in the least understand what ailed them all. Almost at the same moment I heard a sound of many beating hoofs; they approached rapidly from behind, and before I could move out of the way there came a herd of roe deer in full stampede, galloping past, unheeding both me and the dogs, nearly throwing me down as they brushed past. I looked round, alarmed, for the cause of their terror, or what might be pursuing them, and saw a *red-brown calf* turn and lose itself in the brushwood. Then all was quiet. The deer had gone like the wind to another part of the wood. My dogs, who under ordinary circumstances would have given chase, yelping with excitement, crouched, still trembling and whining, at my feet, while the little terrier refused to leave my arms. For several days afterwards he refused to go through the wood, and the collies, though not refusing, only went under protest, showing plainly a considerable amount of suspicion and fear.

The result of all our inquiries only confirmed our first impressions, viz., that the red-brown calf, or, as the legend has it, 'the calf with the fiery eyes,' was no ordinary living, earthly creature. Nor could the man who so mysteriously disappeared have been any physical, earthly man. But what connection, if any, existed between them, or if either had any connection with the tragedy enacted near the wood, are questions to which I can find no answer. I do not, however, doubt that the strongly intuitive, or clairvoyant faculties of the animals made them aware of some unusual or unearthly presence in the wood, and that the shrinking from the supernatural, which in human beings we call superstition, was the cause of their strange behaviour. Had I been the only person who had seen the mysterious creature, it is more than possible I should never have mentioned it, but it has been seen at different times by many persons living on the estate. Though, so far, I have found no one who can give me any information respecting its origin.

Here is another instance of the spirit of an animal being seen and recognised. A friend of mine had a favourite St. Bernard, to whom she was much attached. He was an exceptionally fine specimen of his race, and almost more than human in intelligence. He had a great objection to a room where a séance had been held, would sniff suspiciously in the

air, or wherever any appearance, or manifestation had been, and then walk out again as quickly as his dignity would permit, whining uneasily. 'Barry' fell ill, and suffered greatly for months, when he was mercifully put out of his pain.

His mistress was naturally much distressed and greatly grieved at the need of such a step, as well as at the loss of her friend and favourite. She retired to rest, feeling very unhappy. Next morning I was glad to find she had recovered her usual cheerfulness, and on my remarking that she looked better, she told me that she had seen 'Barry.' He had come from somewhere out of the darkness, and stood looking at her, standing on his feet, which he had not been able to do for many weeks, handsome, bright, almost luminous, with an alert eagerness expressed in his eyes and face such as she had never seen in his lifetime. She was perfectly convinced that the dog, happy and joyful in his freedom from suffering, had come to pay her his old, accustomed morning visit. My friend from that time never regretted 'Barry's' release, but rather wished that she had caused his sufferings to end sooner. Many months later, while sitting reading aloud to my friend, a glimpse of something moving in the room caused me to raise my eyes, and there before me I saw 'Barry,' quite as much alive as ever he was! Before I could utter a word to call my friend's attention, he had disappeared.

These are but a few instances of the spirits of animals being seen, but there are many records of such appearances. Once in particular I was assured by an intelligent Swedish-speaking Laplander that his people were helped in the chase by the spirits of dogs they had had. In reply to my questions he said that he had seen them, while hunting, leading the living dogs when, through rain or newly-fallen snow, the trail had been lost. He did not consider it a strange thing, he said; he thought the strangest thing was that people were generally so ignorant about spirit men and animals. And in this I quite agree with him.

SUCCESSFUL PSYCHOMETRY.

It is interesting to note, in connection with the recent trials of palmists and psychometrists in London, that in the 'Review of Reviews' for October, in his character sketch of Mr. Lloyd-George, Mr. W. T. Stead says that, before he began the sketch, he asked Mr. Lloyd-George for a lock of his hair for scientific rather than for sentimental reasons. Mr. Lloyd-George good-naturedly complied with his request, and Mr. Stead sent the hair to Miss Ross, of Witney, with a postal order for five shillings, asking her for a written delineation of the character of the person from whose head the hair had been cut. In reply he received a remarkably accurate character sketch, in regard to which Mr. Stead says:—

'We may believe or not in psychometry as we please, but there are not many among those who know Mr. Lloyd-George intimately, and have watched him closely, who could have more accurately described his character than did this country girl, with no clue to his identity beyond a lock of hair.'

PREDICTION OF DEATH.

The 'Revue Spirite' gives the following interesting case of prediction of the exact date of death:—

The chaplain of the Austrian Embassy at Cetinje (Montenegro) had been attacked by tuberculosis, but during the summer of 1903 his health had improved. On October 19th another member of the Ambassador's household, the governess, between whom and the chaplain a sympathy existed, dreamed that the latter was dead and buried. She told her mistress of this dream, and a few days afterwards the chaplain was taken seriously ill. On the following night the governess dreamed that she saw the figures two and eight, and at the same time a voice whispered to her, 'He will die on the 28th.' On that day an improvement set in, and it appeared as though the prediction would not be realised; but about 5 p.m. the chaplain suddenly expired, thus verifying the dream.

ARE OBSESSIONS DUE TO DEMONS?

III.

(Continued from page 485.)

Before giving some 'pitiful letters from the obsessed' Dr. Peebles, in his book on 'Demonism,' wisely says: 'It must not be conceived that I endorse everything as absolutely true in this series of letters, although I do in the main.' We do not wonder at this safeguarding reservation, for some of the statements strike us as very grotesque and unconvincing.

The value of all testimony depends of necessity upon the credibility of the witness, and as the writers of these letters were, on their own showing, very much distressed and their minds unhinged—to say the least—they can hardly be accepted as competent to explain the facts regarding their own experiences. Considerable allowance must, therefore, be made for the play of their vivid powers of imagination, stimulated to a morbid and unhealthy state of excitement by their fears.

The number of actual obsessions is insignificant compared with the millions of people on the earth. It is also small in comparison with those who have been blessed and comforted by spirit intercourse, and little good, if any, but probably much harm, is likely to result from exaggerated and sensational presentations of the alleged dangers of Spiritism; for it is a well-known fact that after a remarkable and much discussed crime a number of imitators arise, just as a sensational suicide is nearly always followed by others of a similar kind. A large number of badly-balanced people are amenable to suggestion, and for this reason many people object to the flaming theatrical posters, depicting murders and other forms of crime, which are so often exhibited in the streets, because they regard them as likely to act suggestively upon susceptible people. In like manner, the lurid pictures which Dr. Peebles presents of the evils of obsession are calculated to produce similar effects upon imitative, immature and ill-balanced people.

Judging from the statements made by several of the witnesses cited by Dr. Peebles, many of those who affirmed that they had been subjected to evil suggestions from spirits had not any prior knowledge of, or interest in, Spiritualism, or, as Dr. Peebles prefers to call it, Spiritism. Their troubles could not, therefore, be laid at the door of Spiritualism; while, on the other hand, many of these unfortunates were indebted to, and have to thank, Spiritualists, mediums, and enlightened spirits for their restoration to health and sanity.

While we admit that spirits sometimes try persistently to manifest their presence and power through sensitives who resent their intrusion, the fact needs to be recognised that thought influences, personal magnetism and 'suggestions' are surging around us continually—from people on this side as well as from the unseen—and if we are negative, moody, depressed, afraid, or psychically depleted, we may be swayed by the most dominant mind, affected more or less for good or ill by the most positive personality whose influence impinges upon us. But that fact should only make us cautious, resolute, and sincere; it should not alarm us.

In many instances of what are called evil-spirit obsessions the spirits are not evil at all—they are more mischievous than malicious—and in other instances, owing to their strong affections and ignorance of the proper methods of control, they attack themselves to their earth friends without realising the effects they produce, or the distress they cause to those they love, who are also in ignorance of the laws governing spirit manifestations. Experienced Spiritualists know that when spirits first control a medium they usually 'take on' some of their old earth conditions and, by reproducing them through the medium, they often give unmistakable proofs of their identity. This form of 'impersonating mediumship' is, therefore, very common, and in a well-conducted circle it is not injurious to the medium, especially when the assistance of intelligent spirits is obtained to supervise proceedings on the other side. A case of this sort is given by Dr. Peebles. A young man suffered in health until his mind was unhinged and he ultimately died in convulsions. He had been very much

attached to his mother, and after death endeavoured to control her, with the result that she was thrown upon the floor in convulsions. No doubt, to inexperienced people, this would be very alarming, but a little wise counsel would soon have put matters straight.

That ignorance and fear were at the bottom of a number of the 'dreadful examples' set before us by Dr. Peebles is clearly apparent from the internal evidence of the 'pitiful letters'—their own, or those of their friends. For instance, one writer says: 'Possibly the cause of all these troubles is my ignorance concerning Spiritism'; another says: 'I passed much of my time in writing'; still another says: 'I do not know much about Spiritism'; and yet another remarks: 'I am not really a Spiritualist, and was never present at but two séances.' One correspondent writes: 'Once when I was unwell and quite weak, I became conscious that a vampire sort of spirit had gotten into the habit of visiting me'; while another makes this significant statement:—

'I thought it was time to see who would conquer. My will was thoroughly aroused. I *would not* listen to their talk,' and, after a struggle, 'I got entirely rid of them.'

The 'Banner of Light' very pertinently asks:—

'Are there no spirit police to watch the spiritual frontiers and do something to restrain these wandering spiritual tramps from breaking bounds? Let us be sober in all things, and particularly when likely to be overcome either by the emotions of love or fear. The surest way to render obsession possible in many cases is to descend upon its dangers, and so set up a condition of negativeness—receptivity (?)—and thus open the door for the undesirable influence to enter by!'

A point is here raised by the 'Banner of Light' that demands very careful consideration. Have we no friends on the other side? Is the belief in guardian angels unfounded? Is the other world utterly lawless? Have demons free range and scope and our loved and loving ones no power to protect and bless us? What are the 'ministering spirits' about, that they permit these 'imps of hell' to torture and deceive poor, guileless, trusting mortals? Do they permit the experience as a warning? Or is it that the sensitives have voluntarily strayed outside the sphere of their protecting influence and have thus rendered themselves liable to attack?

A Hindu writer, quoted on p. 71, affirms what may be and probably is the truth regarding this matter. He says:—

'The lower spirits attach themselves to, or possess, certain persons whose nature and disposition are similar to theirs, or whose extreme passivity attracts their influence. Our firm conviction is that men attract to themselves such of these beings as are in sympathy with their habitual thought, predominant passions, or tendencies.'

The secret of the whole matter is this: Keep a clean heart, a strong will, and a confident spirit.

Dr. Peebles quotes from an Indian writer named Mysor, who testifies that 'a perfectly pure and good person, if of a religious turn of mind, will not be attacked by an evil spirit; but any vicious habit attracts them'; and he also cites Dr. Baelz, of the Imperial University of Japan, who declares that 'it is almost exclusively women that are attacked, mostly women of the lower classes.' He mentions as predisposing conditions—'a weak intellect, a superstitious turn of mind, and debilitating diseases,' and makes this significant assertion: '*Possession never occurs except in such subjects as have heard of it already, and believe in the reality of its existence.*'* It is because of this that we feel that a heavy responsibility rests upon the writer of this book, for if it should fall into the hands of timid, credulous, or superstitious people, predisposed by their early training to believe its harrowing stories, who can estimate the harm it may do?

It is to a certain extent true that to be forewarned is to be fore-armed, but it is equally true that warnings should be calmly and carefully given, so as not to arouse fear but encourage faith. It is necessary, in describing experiences, that one should not do so in such a way as to exaggerate the dangers and evils out of all proportion to the facts, or make it appear that malicious spirits are so numerous and powerful that they

can do pretty much as they like with sensitives, and that, too, whether the sensitives are aware of their danger or not.

That demons can force themselves—unbidden and unwelcome—upon people, who find their influence irresistible, we do not believe, in spite of the assertion made by W. J. Plumb, that 'in most cases [in China] the spirit takes possession of a man's body contrary to his will, and he is helpless in the matter,' and that, too, 'without regard to his being strong or weak in health.'

To proclaim such ideas and scatter them broadcast is, in our opinion, almost more dangerous than is the evil against which this book is directed, and we should not be surprised if, after this work on 'Demonism' has been circulated, an epidemic of alleged cases of obsession were to set in. We readily admit that the sufferings of those who believe that they are beset by devils are painful in the extreme, whether they are victims of their own auto-suggestions, fears, intemperance (psychical or otherwise), or are actually subject to disorderly spirit influences. If they imagine what is not the fact their sufferings are as real, to the extent to which they realise them, as if they were in very truth tormented by demons, and therefore they need sympathy and help. Whatever may be the facts in any given instance, the remedy is practically the same in all cases. The sensitive must resolutely rise to a higher plane of faith and trust; must emphatically exclaim, 'Get thee behind me, Satan'; stop all attempts at spirit intercourse, and cheerfully forget self in altruistic services to others.

The late Henry Ward Beecher believed in the power of evil spirits, but he also believed that 'angels of light, spirits of the blessed, ministers of God, are our natural guardians, friends, and teachers, and that they minister to us the divinest tendencies, the purest tastes, the noblest thoughts and feelings.' In his opinion our safety against wicked spirits will be found—

'in living the life of the just and the upright; in clean, non-lascivious habits; in cultivating a calm, religious spirit; in seeking good associations; in walling ourselves about with refined, social and harmonial environments, and ever invoking the presence of angel-helpers (who spiritually assail and drive away our adversaries), and putting an abiding trust in God.'

Dr. Peebles believes in exorcism, and on the principle, apparently, that 'like cures like,' he employs contrary suggestions. A sensitive, who had been formerly hypnotised in a public hall and afterwards became a medium, visited Dr. Peebles, professedly under control of an ancient spirit, and talked a lot of pompous nonsense; the Doctor emphatically charged the spirit with being a pretender, and with having sapped the medium's vitality and fooled him, and exclaimed in commanding tones:—

'“Now, sir, do you leave. In the name of truth and the living Christ I demand and command you to leave,” and with these stirring words, I stepped to the medium, clapping my right hand upon his forehead, the left upon the back of his neck, and slowly moving it downward, resting a moment over the solar plexus, then passing it still downward and outward. I stood by this obsessed subject probably five minutes, breathing a magnetic breath occasionally upon his head and exerting a strong, exorcising will-power.'

Whether the man was really possessed or not, the treatment—suggestive and hypnotic—was likely to be successful, at any rate until the poor fellow came under some other strong suggestion! His relief would probably be but temporary, unless he gained sufficient self-mastery to assert his own will and maintain his own individuality.

It seems to us that, in spite of the many good things it contains, this book is likely to arouse in the average reader a strong feeling of aversion from Spiritualism and all its works. So much is said about the dangers, horrors, and the power of demons to injure sensitive mortals, that the reader, revolted by the picture, will probably put the book aside with the exclamation: 'Well, if that is what Spiritualism leads to I will have none of it'—and we should strongly sympathise with him! Those who do not know better, after reading this book, will be apt to conclude that the after-death world is a terrible place where malignant, inhuman beings are free to torture

* Italics mine.—'An Old Medium.'

sensitive people here without let or hindrance. We have not so learned Spiritualism. We do not believe that human beings become demons of malignity. True, it is not all summerland and glory on the other side. Consequences for wrong-doings and shortcomings have to be faced—but it is *one* of the consequences of sin that the spirit is in darkness, and is limited in his sphere of operation!

For our part we do not believe in attributing to spirit people, bad or good, that which is susceptible of explanation on purely normal lines; and we believe that the great majority of people on the other side are well-intentioned and loving, though their efforts are frequently misunderstood, and they themselves spurned as 'evil' spirits, when at the worst they are only unwise. But in all cases, whether the spirits are wise or unwise, the advice that Dr. Peebles gives to sensitives for their guidance is good and helpful, and enforces the necessity of maintaining, as 'M. A. (Oxon)' puts it, a 'level head.'

Dr. Peebles says:—

'Hold this thought in mind, O seekers after truth, O sensitives! Whenever an invisible intelligence affects your health injuriously, makes flaming prophecies, assumes a great name, shows nervous irritability, hatred, or a gleam of sensual vulgarity, quit your occult sittings at once—quit and seek better, higher environments. Read books rich in science and elevated moral thoughts; search for associates of refinement, culture, and religious aspirations. "Keep thou a clean heart," said the old prophet.'

AN OLD MEDIUM.

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 as Perfect.

SIR,—'C. C. M.' on this point appeals to the 'Revisers' of the Authorised Version. Let us consult them.

In the Preface to their New Testament, after mentioning their aims in the work and the limitations imposed upon them by Convocation, and after pointing out the care with which they had observed these, they add: 'But we have often ventured' [observe the 'ventured,' and would that their *audace* had been *toujours*!] 'to represent the Greek aorist by the English preterite. . . . We have felt convinced that the true meaning of the original was obscured.'

As to the suggestion that the use of the Greek aorist in the passage under discussion implies an endorsement of reincarnation, it would be interesting to know—if Jesus had wished to inculcate that doctrine—why, when Nicodemus put to Him the question, 'How can a man be born again? Can he enter a second time into his mother's womb and be born?' his reply did not run thus: 'Certainly! He can, and must, and will so enter, and that more than a second time!'

E. D. GIRDLESTONE.

Sutton Coldfield.

Christian Science and its Detractors.

SIR,—The 'Daily News' recently published a very able, reasonable, and temperate defence of the Christian Science Church, written, with much careful explanation resting on observation, by Mrs. Arthur Stannard, well-known as 'John Strange Winter.' All sort of indiscriminate popular denouncement is bad. Just now, when raiding is rife, and people are condemned mainly because they are not understood, Mrs. Stannard's letter comes opportunely, and it is very valuable because it appeals to a sense of fairness which, though latent in the public breast, has often to be led into action because multitudes are prone to act against what seems to be new, chiefly on that account; and this disposition tends to put right-thinking minorities at the mercy of partisans who cannot think for themselves. Of the Christian Science faith Mrs. Stannard remarks:—

'It is well-known that many who, as it were, come to scoff remain to pray, and no one can go even a little way along the path of understanding this wonderful new reading of an old creed, without realising that a very dark blind has been lifted to let in, through a very large window, the brightest and most radiant sunshine.'

Well, sir, Light is good for us all, and though there is a cherished prejudice against sleeping with open windows, still

in the long run the fresh air of Truth is sure to prevail, health will secure its dues, and in time sane bodies will enjoy sound minds.

But against this attainment is a habit of injustice that leans towards something known to be good, in order to sustain a bad cause against a good one by a sort of objection which Mrs. Stannard exposes. She shows how unjust, how opposed it is to liberty, to urge against the Christian Scientists a denouncement that they who practise what is indeed Christianity are criminal, inasmuch so that they habitually endanger lives by rejecting what is called medical science. And this clap-trap is malicious. It assumes that under no circumstances would medical or surgical help be used. It is meant to undermine the liberty of conscience that is sacred; and, as Mrs. Stannard shows, it is frequently used to cover with obloquy good Christians acting in consonance with their faith.

Her letter followed upon the circumstances of the death of Mr. Colin Hunter and replied to Press comments thus:—

'I think evidence was given at the inquest that his case was pronounced hopeless by his medical advisers more than three years ago. Surely it is hard if the medical men concerned in that verdict are now feeling bitter because a Christian Scientist was not able to cure him. But we have only the word of the writer of the article that these or any other medical men are feeling bitter on the subject.'

And is it not harder against all of us to use this conspicuous case against good people doing their utmost in accordance with a teaching that even the objectors proclaim is the best, so as to make it appear as if the practical Christians would always act with a wickedness that is content to do evil to secure selfish ends?

This is behaviour that needs exposure; and peculiarly so in your columns: for Spiritualists are generally attacked insidiously in this way, and with a malice that strains the law so as to make it an oppression instead of a protection.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

Intra-atomic Energy.

SIR,—Having just read the very interesting article on Intra-atomic Energy in 'LIGHT' of the 8th inst., permit me to add a suggestion to the good ones made therein on the subject of materialisation. If the cohesive force of an element determines its suitability for the séance-room, then oxygen and nitrogen, the principal gases in the air, would be even more valuable than magnesium and aluminium. In that case pure air would be an essential to success, and manifestation impossible in a vacuum. The two former elements have lower atomic weights, but I am not aware that they possess radio-active properties. One thing, however, is particularly noticeable with regard to the arrangement of the elements, namely, that radium, according to present calculations, has the highest atomic weight, and stands at an extreme end in Mendelejeff's 'Periodic Law of the Chemical Elements.' It seems to be a type of element which has reached a stage in the evolutionary process when it can no longer remain constitutionally stable at normal temperature and pressure. Now, instead of allowing the projected electric particles from radium to disappear into the universal sea of ether, one wonders whether spirits could not temporarily make use of them to build up other forms in the séance-room. This, if possible (and who in these days will dare to say what is impossible?), would obviate the necessity for special physical mediums, and consequently do away with oft-recurring suspicion owing to similarity in appearance of medium and spirit form. But perhaps the spirits are as much in the dark as we are in dealing with these forces, and may be quite as anxious to try experiments.

HERBERT PRIESTLEY.

Paisley, N.B.

Three Times on the Scaffold.

SIR,—Quite recently I came across a passage to the following effect—that an innocent man was condemned to die by the scaffold, that he was a powerful physical medium, and on that account his guides were enabled three times to prevent the machinery from working properly, thus saving his life. I cannot remember what book it was in, but the book is in the Alliance Library. Perhaps some of your readers can supply the information. Will 'Dagonet' please note, also, the sixteenth paragraph of Mr. Gilbert Elliot's letter in 'LIGHT' of October 15, page 496?

H. W. THATCHER.

Elsie Newman's Case.

SIR,—Illness has prevented me from noticing until now Mrs. Wallace's censure of the errors in my statement of the minor details of Elsie Newman's case in the appeal which I made on her behalf. In the major I was absolutely correct, viz.: That her case was deserving of help; that it was hopeful, and that funds were urgently needed to pay for the treatment which had done already so much for the poor sufferer.

But I beg to apologise for having: 1. Misstated Elsie Newman's age to be twenty instead of twenty-three; 2. For having asked for funds to pay for the *re-commencement* of the treatment, instead of for its *continuance*; 3. For having intimated that Elsie had been brought to London to be under Mrs. Wallace's treatment, when, as Mrs. Wallace has since said, that can be carried on when the girl is at her own home, and is better followed out there.

I can only say that I took all the care I could to be correct. My letter was founded on a statement of facts which had been sent to Mrs. Wallace for approval and returned by her with only the suggestion for an addition to it, which was made. But as the details given still seemed to me too meagre to evoke interest and to stimulate benevolence, I tried to get more from the friend who first drew my attention to the case and suggested the appeal in 'LIGHT' to me, and who takes not only a deep but also a very practical interest in it; but who, apparently, was not so well informed as to its minor points as with regard to the major. So I was led astray. Also, as it happened, in consequence of circumstances, that at least a month elapsed between the time when I was first told about Elsie Newman and the writing of the letter to 'LIGHT,' it is probable that the treatment had not re-commenced at the former time, and so I was left under the impression that it would be deferred until funds had been collected to pay for it. I certainly was under that impression when I wrote.

It may interest the friends who have so kindly sent in donations for Elsie Newman to learn that the other day I saw her, after standing for some minutes on her crutches, walk to her bath-chair and seat herself easily in it before aid could be offered her. The immense pride and delight with which she did this it was pathetic to see. As I watched her I realised how much she must have suffered to be made so glad by her present condition, and how great was the good which was being effected by the contributions so kindly sent in.

MARY MACK WALL.

The Trial for Palmistry.

SIR,—What a pitiable exhibition the recent palmistry trial was! What nonsense the prosecuting counsel talked, and how he seemed to *glory* in his utter and avowed ignorance of all occult phenomena! He, as a presumably educated man, should have been ashamed of it, poor fellow!

The judge seemed to me to lean to the prosecution, and Mr. Yelverton (all honour to him!) had his hands full; and had not fair play, I thought. As for the jury—well, the less said the better!

Karsfield, Torquay.

F. B. DOVETON.

Offer of Music.

SIR,—I shall be glad if you will allow me to make an offer to spiritualistic societies through the mediumship of 'LIGHT.' During the winter months I shall be willing to give, without charge, pianoforte selections at any Sunday evening meetings, within easy distance of this district. I have done so for the Chiswick Society once or twice. I have taken honours in the Trinity College, London, Intermediate. I may be of use to some societies, so that if you can make this offer known, you will oblige.

DONALD L. SOUTHCORBE.

20, Kingsley-avenue, West Ealing, W.

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.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. D. J. Davis gave an earnest address on 'Spiritualism and the Problems of Everyday Life.' Mr. Davis promised that on his next visit to us he would deal with several questions which appeared to trouble some of the audience. Mrs. Weedemeyer gave clairvoyant descriptions, all, with one exception, being instantly recognised. On Sunday next, at 7 p.m., address by Mr. R. Boddington.—H. G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mr. Webb's control conducted the meeting, and also took charge of an after-circle, which was well attended. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts, and on the 30th inst., at 7 p.m., Mr. E. S. G. Mayo.—W.T.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mrs. Russell-Davies gave an instructive lecture on 'Charms and Superstitions,' which was followed by answers to questions. On Sunday next Mrs. Russell-Davies will speak upon subjects chosen by the audience.—A.C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Porter gave an excellent inspirational address, followed by clairvoyant descriptions, to a good audience. On Sunday next Miss Maryon will give an address and clairvoyance. On Thursday next, at 8 p.m., public circle.

BALHAM.—4, STATION-PARADE, HIGH-ROAD.—On Sunday last an address was given on 'Ancient Creeds and Modern Needs.' Questions were answered. Clairvoyance followed. On Sunday next, at 11 a.m. and 7 p.m., 'Faithist' teachings. Questions invited.—W. E.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, at the morning circle, Mr. W. Underwood answered questions in a clear and satisfactory manner; Mr. Ray also made some interesting remarks. Mr. J. A. Butcher presided at the evening service, and the audience were much pleased with Mr. McDonald's trance address on 'God.' Good conditions prevailed at the after-service circle. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. J. Huxley. Full band.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie's control, 'Sunshine,' described twenty spirit friends, fourteen of whom were fully recognised, and also gave helpful, spiritual messages. Mrs. Beaurepaire delighted the crowded audience by her beautiful rendering of 'The Promise of Life,' and the executive are grateful for her kindly help. Mr. G. Spriggs, vice-president, ably conducted the meeting. The rooms were full. Sunday next, Mr. E. S. G. Mayo, of Cardiff; subject, 'The Triumph of an Angel Ministry.'—S. J. WATTS, Hon. Sec.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last the inquirers' circle was well attended and the results were encouraging. In the evening Mr. Robert King's instructive address on 'The Aura' was much enjoyed, and Mr. King was congratulated on his recovery of health. On Monday last Mr. Will Edwards, of Accrington, spoke on 'The highest possible development of the Soul and how to attain it,' and gave clairvoyant descriptions very clearly and successfully. On Sunday next, at 11 a.m., open circle; at 7 p.m., Mr. H. Fielder, address; on Monday next, at 8 p.m., clairvoyance by Mrs. Clowes. We should be glad of the assistance of a pianist at our Sunday services.—P.S.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an uplifting trance address on 'Light that Elevates the Soul.' An excellent after-circle was held.

FINSBURY PARK.—The meeting on Sunday last was well attended, and notice of removal to more commodious rooms at 123, Wilberforce-road, Finsbury Park, was made by Mrs. Willis.—W.

LONDON OPEN-AIR WORKERS' LEAGUE. The last open-air meeting this season was held at High-street, East Ham, on Sunday last, when Mr. Cecil, Mr. Dennis, and Mrs. Greene addressed a large and sympathetic audience.—M.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On the 11th inst. Mrs. Preece spoke well on 'The Development of Mediumship.' On Sunday last Mrs. Bewick gave an excellent address on 'Speak, Lord, for Thy Servant Heareth,' and her clairvoyant descriptions and comforting messages were well recognised.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On the 12th and 14th inst. interesting services were held. On Sunday last Mr. A. W. Clavis discoursed on 'The Visible and the Invisible Things of Life,' and Mrs. Short gave some excellent proofs of spirit return.—A. W. C.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—On the 12th inst. Mrs. Trueman conducted the service and Mrs. Axworthy and Captain Greenaway kindly assisted. On Sunday last Captain Greenaway gave an interesting address on 'The Dawn of a New Age,' and Mrs. Ford's clairvoyant descriptions were well received.—E. M.

BUCKINGHAM GATE.—3, WELLINGTON-MANSIONS, YORK-STREET, S.W.—The first trance lecture of the new session of the Society of Spiritists was given on the 11th inst., at 7 p.m., by Mr. J. J. Morse, on 'The Process of Dying.' The lecture proved to be very instructive and interesting, and the rooms were packed by members and friends of the society. It is intended to have another lecture by Mr. Morse before his return to America.