

# 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.

Mr. Elliot Stock sends us 'Occultism in "Psychical Research," "Spiritualism," &c.,' by 'An Investigator.' It is a somewhat badly written survey of the work done by Psychical Researchers and others. While admitting the reality of 'occult' communications from the unseen, this writer thinks that all such communications are misleading, untruthful, and generally inane. His strong bias,—we might almost say, his rank prejudice,—is manifest, and his tone and temper, to say nothing of his knowledge, may be gathered from such sayings as the following:—

In 'Human Personality' the dead represent themselves as still suffering the bodily pains and the sorrows of earth. We perceive that the contribution of these entities to religion includes the practical abolition of the Ten Commandments, the introduction of revolting heresies into Christianity, and the propagation of heathenism and atheism. All that we know of disembodied intelligences, then, is that they are intellectually contemptible, and that their influence makes for the destruction of religion and morality.

'Psychical research' has shown the truth of what was believed before, that spirits upon this earth are not natural according to our ordinary way of speaking, and that they are in every sense lawless.

Although sometimes 'messages,' especially with new practitioners, may be startlingly true, ninety-nine out of a hundred which profess to state facts are false.

Séance-frequenting, even merely as a spectator, has a tendency to enervate brain power, to weaken the judgment, to incapacitate for daily life.

There are bodies of Spiritualists now who do not follow their founders in adopting as a principle the abolition of the Ten Commandments, although their obedience to their spirit 'guides' may practically produce this result.

'An Investigator,' however, candidly admits that we are right in the main matter,—the reality of communications from the unseen. He says:—

The severe examination of the S. P. R., however, has shown, so far as evidence can ever establish fact, the reality of the phenomena and the existence of powers and of an intelligence working outside known law. Neither the fact of there being much fraudulent imitation, nor that of the easy production of these phenomena by conjurers, could reasonably be regarded as having any effect whatever in the direction of disproof.

Superstition and credulity now mean *not* the belief that occult powers and agents exist and manifest themselves in the natural world to human eyes and ears and senses. To say that these powers and agents do not exist is simply ignorance.

We are assured by this writer that 'Preachers in denouncing Spiritualism have been known to exhibit an astonishing ignorance, and to use arguments which, from their feebleness, could do nothing but harm.'

We wonder whether 'An Investigator' is a preacher.

The Rev. W. D. Simonds is doubtful about revivals. He deprecates their feverish sensationalism, dislikes their psychological associations, and distrusts their results, but his chief objection to them is that they cannot be carried on upon a basis of truth.

By this he does not mean that the revivalists are deliberately insincere, but he does mean that they turn away from what ought to be quite plain to them. They do not tell the truth, for instance, about the Bible: quite the reverse: they make assertions concerning it which are palpably absurd. He says:—

I am no man's judge. But, calmly, I repeat, it is impossible to conduct an ordinary revival of religion upon a basis of truth. I do not now allude to the radical speculations of radical men, but to plain facts familiar to every competent scholar. Suppose the evangelists now in Seattle should spend just one evening in telling the people the truth about the Bible—its origin and history, the story of the manuscripts, of the many copyings, translations, revisions, and interpolations, the story of the formation of the canon—with an honest exposition of the character and contents of this ancient literature. Suppose another evening was devoted to explaining the development of doctrines, including the central doctrine of atonement, the evolution of creeds and ceremonies, with at least a glimpse of the relation of the Christian religion to other great religions. Suppose another evening was given to a fair explanation of this supposed mystery of conversion, and some bounds set to the legitimate influence one soul may exert upon another in a matter so sacred. If all this was done, or any good part of it, these men would lay us all under lifelong obligation, and would do our city an untold amount of good; for religion in Seattle would gain immensely in added intelligence and sincerity. But the chief results of such a revival would not be seen in immediate accessions to churches. Yet how the times demand just this fair square dealing in the pulpit with the fundamentals of faith! Of all true things religion should be truest. It was not a liberal, but an orthodox, divine who said, 'The churches are dying of the dry rot of insincerity.' The only permanent saviour of the world is truth—truth in thought, speech, conduct, first, last, and always.

'New Thought' folks of all kinds are exceedingly fond of quoting Proverbs xxiii. 7 (old version), 'As he thinketh in his heart, so is he,' and the meaning they get out of it is that what one thinks one becomes,—that by self-suggestion we can fall into a consumption or think our way out of it. But the translation is a bad one, and the original means nothing of the kind.

The writer is discussing dining with 'a ruler' and bids the diner be on his guard. Then he discusses dining with a man who has 'an evil eye,' that is who has a sinister design, cloaked by fine words and good wine. 'Don't trust him,' says this writer. 'Beware of his dainties and his wine and his fine words. He is what he is in his heart, and not what he seems to be at his table.'

The Revised Version has it, 'As he reckoneth within himself, so is he.' That is, the man is really what his design is, what he is in his heart, and not what he pretends to be.

We have received from Messrs. Reeves and Turner a well-printed volume of more than 390 pages on 'Man, considered in relation to God and a Church,' by W. Carew Hazlitt, of the Inner Temple. It is almost fiercely militant against the Church (all churches) as organised in Christendom, and flings out its flag with the cry, 'What a different, what an unspeakably more enlightened world, it will be, when Man has cast behind him that crippling, blighting, lowering influence!'

The book is dangerously clever, with a merciless thoroughness and a captivating style which are exceedingly taking; but the writer somewhat too vividly suggests the very smart barrister working up a rather tempting case. He certainly does it uncommonly well, and hits hard many absurdities that deserve to be hit, but, when he has finished, we do not feel that he has gone to the root of the matter, or that he has earned our heartfelt thanks.

#### SPIRITUAL PRAYERS.

(From many shrines.)

##### A FATHER'S PRAYER.

O God, Thou knowest my poverty in good gifts for my son's inheritance. Graciously permit that, even as the want of bread became to Thy hunger-stricken flock in the wilderness the pledge of overflowing abundance, so likewise my darkness may in its sad extremity carry with it the measure of Thy unfathomable light. And, because I cannot give to my son the least of blessings, do Thou give the greatest; because in my hands there is not anything, do Thou pour out all things from Thine. And this temple of a new-born spirit, which I cannot adorn even with earthly ornaments of dust and ashes, do Thou irradiate with the celestial adornment of Thy presence, and finally with that peace which passes all understanding. Amen.

#### THE LAW GOVERNING SPIRIT CONTROL.

Now that the subject of 'Obsession' has again been raised in 'LIGHT' by the references thereto made by Dr. Colles in his recent address to the London Spiritualist Alliance, and reported in our issue of May 27th last, the following extract from the 'Harbinger of Light' will be timely and of interest to our readers. The 'Harbinger of Light' says:—

'Where people of good moral tendencies are obsessed, it usually arises from unwisdom on their part; they are, as a rule, those who, being sensitives, have endeavoured to develop mediumship without any preliminary study of the subject, sitting either alone or in a promiscuous circle, often at frequent intervals, inviting any spirit that chooses to come and operate upon them. Under these conditions the selfish and mischievous spirits who frequent the earth plane are more likely to respond than the more advanced ones who need higher conditions. Remember this: *A disembodied spirit has less hypnotic influence over a mortal than another mortal of the same mental and moral status would have*; hence the subject can, by the exertion of his will power, assert himself and throw off the influence. Individual spirits do intervene to protect mediums and those who earnestly pray for help, but not by force. The aura of a good spirit is like impenetrable armour against the attacks of a malignant one, and one or more loving spirits spreading it around the troubled friends in the body, effectually protects them, whilst the radiations of a highly advanced spirit, entering an apartment where undeveloped spirits were intruding, would have such a painful effect on them as to cause them to retreat in confusion. Mischievous spirits cannot intrude into a thoroughly harmonious circle; there must be some weak place for them to do so. Selfishness, expressed in a desire to be the medium or to get something personal, is usually the gap where they enter and the greatest bar to real progress.'

#### PHYSICAL DETERIORATION.

In one of his addresses Sir Oliver Lodge has compared human personality to an iceberg, of which the greater portion is hidden from view. So, he suggests, may it be with the human Ego; that which at any time reveals itself through the organism in which spirit incarnates may be—probably is—but a fraction of the whole being. The study of individuals under hypnotism and in trance states supports this hypothesis; it is on such studies, as we know, that Sir Oliver Lodge bases his suggestions.

It is needless perhaps to quote cases to prove that in these states quite ordinary persons exhibit loftier powers than in their normal state; one instance, however, which comes to mind may opportunely be quoted. When Chardel had magnetised his subject, the somnambulist Lefrey, the latter said to him: 'You are asleep . . . I, on the contrary, am almost as completely awake as we shall all be at a future day. All that you are capable of seeing is gross and material. You recognise the apparent form, but the real beauties escape you. I, on the other hand, whose corporeal sensations are for the moment suspended, whose soul is nearly completely disengaged from ordinary affairs, see what is invisible to your eyes; I hear what your ears cannot; I understand what is incomprehensible to you. . . . When I wish, I can hear distant sounds—sounds vibrating a hundred miles away. In a word, I do not need that objects should come to me; I can go to them wherever they may be, and I can make a far truer estimate of them than anyone could who was not in a condition analogous to mine.'

This is only one among many similar statements which bear out the theory which Sir Oliver Lodge's analogy of the iceberg illustrates. Mr. F. W. H. Myers, it will be remembered, has also stated his belief that in supernormal states of consciousness the Ego often exhibits a higher sense of moral values than in the normal state, and Dr. Milne Bramwell has somewhere expressed himself in a similar sense. All this points to the fact that in the subliminal region there are hidden tracts of unguessed value; and that we ought not to estimate our fellow-beings by that which is expressed of them under the limitations of their incarnate life.

Infinite hope lies in this thought. The so-called criminal classes, whose criminality, when we take into account their environment, their heredity, the very structure of the skulls which contain the apparatus of their mentality, seems almost inevitable, these criminal classes are composed of individuals the greater portion of whose faculties are incapable of manifesting through the stunted organisms which are the only mode by which they can consciously express themselves. It follows, of course, that it is the duty of those who have become embodied in healthier and less inadequate organisms to do their utmost to improve the conditions of these sorely handicapped members of the race; and chiefly to inspire them with the desire to themselves improve these conditions.

Often the weakened brains and diseased constitutions which hinder the self-expression of the Ego are the result of voluntary self-indulgence; but there are, as we well know, numberless cases in which the responsibility to a great extent rests upon those who have transmitted these constitutions to their offspring. The responsibilities of parentage are very inadequately recognised. These responsibilities, when considered at all (and of course there are many who conscientiously recognise them), are frequently considered only when children are already born. Much important work may, of course, be done in developing, after birth, the physical as well as the mental and spiritual powers, but the responsibility of insuring, as far as possible, that children should be born into bodies adapted for the manifestation of the higher, rather than of the lower, latent possibilities of the human spirit, is, to say the least of it, quite as important as the education of those already born. And it is far more possible to carry out this duty effectually than is commonly supposed. As a matter of fact, very little thought is given to the subject until it is too late, and still less instruction. But there are indications of the dawn of better things. The subject of physical deterioration has been brought

A PSYCHIC NOVEL.

forward for national consideration, and it is proposed that a national league shall be formed to strengthen the hands of those who are already working to check the increase of this physical deterioration. A meeting for this purpose, under the presidency of the Lord Mayor, will be held at the Mansion House, on June 28th, at 4.15 p.m. It is intended to be a really representative assembly. A number of professional men—doctors of medicine and doctors of divinity—are co-operating in the matter. It is to be hoped that the question will be considered under various aspects, and that that most important one of teaching the youth of the land (who will be the parents of future generations) to realise the serious responsibility that devolves upon them of transmitting clean and healthy constitutions to their offspring, will not be omitted when preventative methods are considered.

From the Spiritualist point of view the subject of physical deterioration is one of the greatest importance, for it means dwarfed organs of expression for the powers of spirits. It is true, of course, that in individual cases we find spirituality triumphing over all hindrances, nay, making the hindrances themselves a mode of spiritual advancement; but, on the other hand, how often do we see stunted bodies and low mental proclivities in close combination, and how often is the development of human nature's highest possibilities prevented by bodily disease or some inherited mental disorder due to physical causes.

Those who believe that the unseen sphere of spirit life is the reservoir of illimitable potentialities, that human nature (that is to say, *spirit* nature) has unguessed capabilities of noble and beautiful self-expression, should work with persevering enthusiasm to prevent the increasingly frequent generation of bodies incapable of becoming vehicles for this self-expression. They must bring sound knowledge and balanced judgment and strong determination to bear upon the work, and, avoiding erratic and hasty action, should strive to discover, to teach, and to apply the laws which govern life, in such a way that gradually the physical fitness of the race may, instead of deteriorating, as it seems to be doing at present, steadily improve. And the youth of both sexes should recognise it as one of the first duties they owe to the State and to humanity, to so regulate their lives that when the responsibilities of parentage devolve upon them they may be capable of fulfilling those responsibilities and of transmitting health and vigour to the bodies of their offspring. As things are at present this is often impossible. Overstrain in youth, disregard of the laws of health, wilfulness, and self-indulgence are, of course, often responsible for much mischief; but sheer thoughtlessness and ignorance of the laws of life are, perhaps, responsible for even more. It is this ignorance which we must stir ourselves up to remedy, if we would have the race provided with organisms capable of increasingly expressing the higher potentialities of the complete spiritual entity.

H. A. D.

PHANTOM ORDERS A COFFIN.—A Russian paper relates the following as having occurred in an officer's family at the time of an outbreak of cholera. The eldest son was in an office in a town nearly two hundred miles from his home. One morning the family were visited by an undertaker, who said he had received orders from a person, whom he described, to make a coffin for their eldest son. The father replied that the son was far away, and that all the family were alive and well. Directly afterwards a message came that the eldest son had died of cholera at the same time that his exact similitude had been seen by the undertaker.

THE VIRTUE OF FASTING.—The 'Daily Express' correspondent at Vienna gives an account of a fasting man in that city, Riccardo Saccho, who has been undergoing a twenty-one days' fast. He appears to take pleasure in fasting, which he often does for a week at a time, overcoming the pangs of hunger by suggesting to himself that he does not feel them. His object is to demonstrate the power of the mind over the body through auto-suggestion, and to make disciples for the 'Simpler Life,' in which occasional fasting would find a place, as conducive to health. When not fasting, Saccho is a vegetarian, and during his public fasts (of which this one is the twenty-fifth) he passes the time in studying scientific and spiritualistic works.

The 'Review of Reviews' for June refers to the growing tendency to make psychic matters the themes for fiction, and in reviewing a new novel, 'The Tyranny of the Dark,' by Hamlin Garland, published by Harpers (price 6s.), says:—

'Mr. Hamlin Garland steps boldly across the dividing line by which a tyrannical convention has confined modern writers to human intelligences which are still clothed upon by their bodies. In his story we are back to the true tradition of all great imaginative literature. What would the Iliad be if Homer had not constantly described how the deities of Olympus mingled in the fray, mortals with immortals mixed, the whole action of the drama dominated by the Invisibles? In Mr. Garland's romance the *dramatis persone* are half of them incarnate in physical bodies, the other half disembodied, viewless entities who are as real as the gods of Homer, and quite as important to the fortunes of the hero.'

The story, Mr. Stead thinks, is a sign that we are nearing the time when the exercise of psychic faculties will increase our range of vision and our perception of the realities of the Universe. The story deals with the mediumship of an American girl whose little brother came back and manifested through her; gradually she became the channel for other communicants, including her grandfather, who 'became a veritable tyrant, from whose grasp she in vain endeavoured to escape,' and who, whenever he chose, compelled her to allow him and other spirits to communicate. The story tells how she struggled to escape, and finally accomplished this by the aid of her lover, a scientific materialist, who succeeded in reinforcing her will-power so as to enable her to prevent the controls from taking possession of her against her will.

This young man was a materialistic biologist, one of the kind 'who resent the mere suggestion that they should devote six hours to examine the evidence which goes to show the persistence of the individual after death, or the existence of disembodied intelligences.' Mr. Garland describes this type with much subtle, yet carefully-veiled, sarcasm. After obtaining phenomena under his own test conditions, the scientific lover is still unconvinced. But he thinks of founding an institute for investigating, or explaining away, the supernormal. Finally, it comes to a contest between himself and the controls for the possession of the medium, whom he wishes to marry. The reviewer points out that mediumship is a gift of immense value, which should neither be abused nor destroyed:—

'Nothing can be more dangerous than for a medium—to borrow the heroine's phrase—to lose the key of her own piano. In other words, spirit control ought always to be subject to the veto of the medium. If Morton Serviss had been really devoted to the pursuit of scientific knowledge, he would have been far more eager to marry Viola as a scientist than he was as a lover. For Viola, according to the story, was an almost faultless instrument for penetrating into the invisible world. From the scientific point of view it would be as wicked to destroy her mediumship as for an astronomer to destroy the only telescope in the world. What he ought to have done was to have married her, restored her power to exclude spirits at will, and then to have undertaken, with her aid and the co-operation of the spirits themselves, an investigation into the nature and reality of the other world.'

It appears that Mr. Garland believes in the duty of investigation, and knows enough to rule out the hypothesis of fraud. We hope that his book will set people thinking on these lines.

MRS. LIVERMORE A SPIRITUALIST.—The 'Banner of Light,' in sketching the career of Mrs. Mary A. Livermore, the widely known American reformer, advocate of woman's suffrage, temperance, and sanitation, who passed over on May 23rd, says that she 'was personally convinced and satisfied of spirit return. She knew of a certainty that she received communications from her departed husband. She was personally acquainted with Mrs. Minnie M. Soule, and doubtless received comforting messages through that lady's mediumship. This does not, however, entitle us to say that Mrs. Livermore was a Spiritualist, in the full sense of the term; but it is to her credit that she knew our truths, and doubtless was never afraid, if interrogated, to acknowledge them. Her wide range of usefulness and remarkable versatility were combined with a lovable and sympathetic nature and high character, and she has left a priceless legacy to the whole world in her example and teachings.'

## THE SPIRIT OF TRUTH.

The Rev. J. B. Martin Barnes (minister of the Unitarian Church, King's Lynn), preaching on Whit-Sunday on the above subject, made the following interesting remarks, which go to prove that Spiritualism is finding its way into the more advanced churches:—

The account of the Day of Pentecost in the Acts of the Apostles is held by some to be a mere fiction with no foundation in fact. I do not accept that view myself, as I believe that all myths and superstitions are fundamentally related to truth, and that in this story in particular we have a real manifestation of spiritual power, although it is highly probable that the event did not take place in all its details precisely as recorded. Similar occurrences have been reported in the present day, of men being controlled by spirits to speak foreign languages which they have never learned; moreover, St. Paul, in 1 Corinthians, alludes to the 'gift of tongues' as being one of the peculiar endowments of the Spirit, although he does not attach much importance to it unless there be an interpreter in the assembly or séance. The fact that every man heard the Apostles speak in his own tongue has been held by our orthodox brethren to have been a miracle; they read into the story the idea that although the Apostles spoke in their native language, yet all the strangers heard them in their own various tongues simultaneously; that is to say, the words of the Apostles sounded differently to different men, and, therefore, this was a striking evidence of 'the wonderful works of God.' Such a view is very far-fetched and irrational, and would be contrary to the science of sound. The human ear is constituted alike for all; if a sound is uttered all will hear that sound in the same way, although all might not be able to interpret its meaning. If all could understand its meaning, and yet each man among the foreigners only knew his own tongue, then it was not that a different language was spoken but that each stranger had suddenly the gift of interpretation of the same speech, translating it into his own familiar dialect. But that, to my mind, does not seem likely; these foreigners could hardly be in the psychic condition necessary for the sudden reception of the gift of interpretation. For each man to interpret the words of the Apostles in his own tongue would mean that each one was controlled by a different guide or spirit, and impressed with the consciousness of the true meaning of what the speakers were saying.

Now I do not say that this would be impossible under certain conditions, and I go so far as to say that if we to-day could enter into the right state of spiritual receptivity we might acquire, by our relationship to the Infinite Truth, a knowledge of foreign languages and science by psychic impression instead of by the slow and tedious process of education. It is possible that an age may come when psychic impression will supersede tutorial education, and that in order to acquire knowledge we shall not have to learn but simply to receive it by entering into spiritual harmony with the Soul of Comprehension. We shall gain knowledge not so much by tuition as by intuition, so that although in childhood lessons will have to be taught by tuition, intuition will later on have become so much developed by hereditary transmission that immediately a fact is mentioned it will be perceived by the pupil that such is the case, that he already knew that lesson before he was taught it, and has only needed a tutor to remind him of knowledge inherent in himself; and once reminded of what he unconsciously knows he will always consciously remember it, so that there would be absolutely no need for a repetition of the lesson. At the age of fifteen or before, the pupils might be in a position to acquire further knowledge by passing on to secondary schools established for the purpose of teaching or imparting science, art, literature, and languages by psychic impression, suggestion, and spirit control. Psychology will be found to include all 'ologies,' so that we shall learn not so much by a study of external phenomena as by the unfolding of facts sown in the mind through countless generations, and it may become as natural to 'grow' in wisdom and understanding as it is to grow in grace and character under equitable con-

ditions. But all this belongs to the 'Spirit of Truth whom the world cannot receive,' owing to the 'strong delusion' of the materialistic hypothesis.

To return to our subject, I do not think those foreigners could have heard the Apostles speak in their own tongues if they (the Apostles) spoke in their native language, because these listeners were not in a psychic condition to receive the gift of interpretation which would make it seem as though they heard 'every man in his own tongue.' But I think the real truth of the matter is that the Apostles themselves were controlled to speak in various languages, not all at once, but as one was speaking, others would interpret what was being said to the different groups of foreigners standing around (see 1 Cor., xiv.), or else that each Apostle was controlled or inspired in turn, one after the other, to speak the same or similar words in a different tongue, so that all would be able to understand without the need of a special interpreter to each group.

That there took place a remarkable outpouring of spiritual power I am convinced, not as miraculous, except in the sense that it was of an occult order and proved, as many such cases do to-day, 'the wonderful works of God.' The world cannot receive this 'Holy Spirit' until it believes in its existence, any more than the air can be breathed until we draw it in. We must draw in the 'Holy Spirit' by faith; to refuse to believe in it is like a man shutting himself up in a room almost air-tight, breathing the same air till it becomes foul, instead of opening the window and letting in the fresh breezes that blow gently outside.

Why does not the Spirit of God impress mankind to righteousness and bring about an end of evil and the triumph of good? Simply because the world has shut out the 'Spirit of Truth'; it has barred the windows of love and justice, it has bolted the doorways of equity and righteousness, it has set up the iron shutters of mammon and capitalism, pride and greed; the still, small voice is the only spiritual breath it knows, but that voice it so often stifles, hearing just enough of it to be conscious of evil, but not enough to see that evil would not be there if it pulled those barriers down and let in the 'mighty, rushing wind,' 'the Spirit of Truth,' which is even now ready to 'guide the world into all truth,' and prove a real Comforter in the end.

'Comfort ye, my people, saith the Lord'; but there can be no comfort to the soul that shuts the window against spiritual consciousness and bolts the door against faith and the divine influx of heavenly knowledge. But if the soul opens itself to receive this divine and angelic impression, if the world of humanity opens its mind to receive the presence and the power of the 'Holy Spirit,' then will evil cease to exist because its causes will evaporate; then God will be in all our thoughts and ways, and we shall fully realise that in Him 'we live and move and have our being,' and that the Holy Influence of His All-Embracing and All-Pervasive and Persuasive Spirit has been 'brooding over the waters' right down the vast ages of the past, through all the stages of evolution, striving to be expressed in terms of man, until at length the world opens wide the window of love, and breathes the pure, fresh air of a 'peace' which cannot adequately be explained and which 'passeth understanding.'

SINGING AND CHARACTER.—Madame Nevada, the American prima-donna, has an interesting theory, according to a 'Daily News' interviewer. 'Everything that is good in a person can be brought out in the voice,' she says; and she has always maintained 'that no person who is given to evil can be a really great singer. Such a one may have a good voice, and enjoy some reputation as a singer, but the flaw in the nature will come out sooner or later. The English have such good traits in their national character that I am convinced that, given the opportunity, they would soon develop musical ability of a high order, because the good in the people would be bound to express itself in their singing. No people look after destitute children, protect animals, or defend women as the English—all great national traits, which I am sure would soon show themselves in the music of the country were the nation to give a little of that attention to music which foreign nations give.' England was 'Merry England' once, and everybody sang; why not again?

## THE PSYCHIC TIMBRE IN MUSIC.

Why have none of our scientific occultists yet appeared to lay stress upon the following fact, which may have, and probably has, a much more important bearing upon the induction of the phenomena of the séance room than has hitherto been suspected? When the snake-charmer uses a reed instrument of peculiar *timbre*, he does not do so by accident, or because that particular instrument happens to be the nearest to his hand. It has been chosen throughout the ages of set purpose, and as one possessing a peculiar fitness for the effect to be produced. Following up this idea, I have long been experimenting with a view to ascertain what particular *timbre*, if any, is the best adapted for the music of the séance room. I shall have the support of all true occultists—and especially of those who have studied magic—when I assert that in music and incense we possess two splendid aids to the induction of that peculiar state of abstraction or absorption which is so very essential, and which enables us to draw to ourselves those spiritual intelligences with whom we wish to communicate. It is a great mistake to undervalue these aids.

The ceremonial use of incense—first in the rituals of magic, and subsequently in those of formularised religion—was ordained by wisdom, and the same is also true of music. The ceremonial use of music in this sense is nowadays best exemplified in the Catholic Church, but even there its esoteric value is but ill understood. In the works of Palestrina, specially, we find strange and unearthly modes, which are not, as most people suppose, merely the results of the peculiar style of the master, but also the inspired expression of his saintly, mystic nature. This brings us to our point: what is the *timbre* of most value in the séance room? Taking the organ as the instrument usually to be found, I suggest the reed stops alone. The piano is utterly useless, not possessing any *timbre* at all approaching what we want. The harpsichord supplies it in an imperfect manner, but unfortunately that instrument is seldom to be found, except in old country houses, when it is only very rarely kept in tune, or ever used. If we had instrumentalists willing to conduct a series of experiments, I would suggest the oboe, or a combination of oboe, clarionette, and bassoon. This, in my opinion, would give us the peculiar hypnotic *timbre* which is so essential for our purpose. For practical uses, however, we have to make use of the reed stops of the organ, and where that instrument is not available we might find an imperfect substitute in the English concertina (never the abominations of German or Anglo-German origin), but this instrument is seldom well played. Students who are willing to experiment along these lines will find we possess a powerful aid in the particular vibrations set up by reed instruments, and that their effect on the human organism is as strongly marked as upon the "other animals."

Failing reed music, the 'cello supplies us with a very similar *timbre*—the violin does not. It would be possible to construct a special instrument of the violin type, having a deep and peculiarly shaped shell, which would give us nearly what we want, and which any violinist could use. Coming to purely stringed instruments, we have the harp and the zither, both intensely "sympathetic," but still falling immensely short of the peculiar psychic *timbre* of the reed. The *vielle*—an Auvergnais instrument, once common in our streets, and then known by the name of 'hurdy-gurdy'—also possesses this peculiar *timbre*, but it would be difficult to find players in this country, and there remain also the ridiculous associations connected with the instrument.

The same objection would apply to the Calabrian bagpipe, with its accompanying musette, so these also may be ruled out, though eminently fit and suitable. I think I have said enough to direct the thoughts of practical occultists into a channel which will amply repay the research. I might go on to demonstrate why the peculiar *timbre* to which I allude has so marked an effect upon the nervous organism, but this is not at present my point. We are supposed to be seeking every known aid in our experiments,—here is a very potent one ready to our hand, and which does not appear to have received any attention at the hands of our scientists. To other and better instructed

occultists, therefore, I leave the task of elaborating upon my suggestion. The special music we require in the séance room is unique in quality. It should be the merest thread of harmony, subdued enough to admit of conversation. Volume we do not need, and a special *timbre*, as I have shown, is of more importance than all. Given such a thread of *suitable* music, a thread also of continually ascending incense, and a subdued light capable of being shaded by silk shades of various colours, and we have all the most ideal conditions of a séance room. We then need only a harmonious and united circle of inquirers, free from impatience and petty jealousies,—unfortunately, the rarest of all conditions to compass!—but still to be obtained by a process of judicious selection. Given such conditions, we should advance with greater strides, and the little vicious circles in which so many so-called Spiritualists continue to gyrate without advancing, would be a thing of the past. Greater freedom of opinion, broader views, and the instant adoption of any means found to be helpful, without too critical an inquiry into the reason why, or the *modus operandi*,—these are what we need. Laboratory methods may well come in later, when we know more about these things.

BIANCA UNORNA.

31B, Clanricarde-gardens, W.

## PHANTASMS IN EAST AFRICA.

'Die Uebersinnliche Welt' gives an account, by Colonel Langheld, of his experiences while in charge of a station in the interior of German East Africa. The only white civilian there was the son of a large Colonial merchant in Hamburg, who was travelling to gain experience and promote the interests of his firm. He was of a strong and earnest nature, and had made a firm friendship with the Colonel, who, on the occasion of the young man's departure for the Victoria Nyanza, felt an uneasy sense of danger, and recommended him to be prudent. His friend replied: 'If anything befalls me you shall know of it at once; I will give you a sign, wherever you may be.'

About two months later, the pigeons, in their cote in the middle of the yard, appeared to be disturbed by some animal. Having set a watch, the Colonel was aroused in the night, and saw two round points, more like glowing coals than the eyes of a wild beast, gleaming from the dovecote. He fired, and saw an animal like a chimpanzee, having long reddish-brown hair, fall to the ground and immediately rise and disappear round the corner of the house with lightning rapidity, uttering a terrible shriek. An old Soudanese sergeant declared that it was a 'devil,' and that European weapons were powerless against it. He said that it came as a warning when a European had died an unnatural death, and that this was the third time he had seen it. A strict search revealed no traces of blood, although the shot had been fired at only four yards' range. The Colonel's dog was found to have hidden himself in great terror, and could not be induced to pass the corner of the house where the creature had been last seen.

Later in the same night, the Colonel, still awake, heard light footsteps on the verandah, where he was accustomed to take his meals, and soon he heard sounds as though glasses and other articles were being moved on a table. Rising to see who was there, he was surprised to find a European sitting at the table, which was fully set out for a meal. As the stranger raised his head in the full moonlight, he saw that it was his friend the young Hamburg merchant, but hollow-eyed, with sunken cheeks, and a suffering mien. The Colonel, with a feeling of icy chill, managed to utter a question, when suddenly the apparition vanished, and the table appeared clear of all dishes, &c., as was usually the case after the last meal. On getting a light, nothing was to be seen of the visitor.

Six weeks later, word came to the station that, on the same day on which these remarkable events had happened, or seemed to happen, the young merchant had lost his way during a hunting expedition, and had been partly devoured by wild beasts. His body, when found, was recognised by a portrait which the Colonel had given him.

STEPNEY.—Mr. D. Horne, of 126, Jamaica-street, Stepney, E., would be glad to hear from any Spiritualists in that neighbourhood with a view to holding meetings.

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

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### 'THE OUTLOOK BEAUTIFUL.'

'The Outlook Beautiful' is a new volume by that charming and industrious book maker, Lilian Whiting. It is published by Messrs. Gay and Bird, London, and contains seven studies or outlooks upon 'The delusion of death,' 'The ethereal world,' 'The supreme purpose of Jesus,' 'Friendship as a divine relation,' &c. The book is almost as much a compilation of quotations as an original work, but the quotations are delightful, and the clever hand has deftly fitted them in, thus making probably a better book than if all of it had come straight from the writer's own mind. Her previous books on 'The World Beautiful,' and 'The World Beautiful in books,' were similar in workmanship and style, and we believe they have given much joy and comfort to a certain class of readers.

In saying this, we by no means suggest an undervaluing of Miss Whiting's own writing. It is always well-informed, brilliant and, above all, hopeful and happy. She is a bright optimist, and sees the world and life in a sort of angel light. Her studies, for instance, in the present book, on 'The delusion of death,' 'Realising the Ideal,' and 'The Ethereal World,' are admirable examples of this 'Outlook Beautiful' upon life, and are most comforting. All through, one golden thought runs:—that this present world is a spirit world, and that this life is a spirit life. We mistake in separating between them. The two worlds, so called, the physical and the ethereal, are simply two successive conditions in the all-enfolding and all-circling spirit world, and they interpenetrate each other: and we reach the spirit world just in so far as we mentally and emotionally live in it and for it. It is not a locality: it is a condition.

Spirit communion is by no means only the conscious reception of messages. It is the uprising of the inner self to the inner sources, and it may be very really accomplished even where there is no direct belief in it. Miss Whiting seems to partly identify it with thought-power or 'thought-creation,' or command of the spirit self for practical uses in the realm of the physical. 'One's life is really in his own power,' she says, 'if he has sufficiently developed his higher self to have achieved the power of thought-creation. . . Thought is a force of the most intense quality. It is, at once, the most subtle and the most intense potency in the universe. . . Telepathy will soon become as recognised a method as telegraphy.' Our bodies, she thinks, will be trained and used as transmitting and receiving stations. 'The gigantic engineering enterprises, the wonderful inven-

tions, the marvellous creations of man in every variety of human endeavour, are simply the result of the power to discern and to enter into the mastery of these more intense potencies of the ethereal world.' Hence it is affirmed, and apart altogether from conscious spirit communion, that the spirit world and the spirit powers are constantly acting in and upon the physical plane: but the recognition of this will mark a crisis of the most arresting significance in human life.

In another direction, penetration to the spirit world and the spirit powers may be of unspeakable personal value. We are always more or less in need of uplifting above the sordid, painful and depressing influences that press upon us. The tyranny of the senses, and of the environment which works through the senses, is sometimes dreadful. There are those who could truly repeat the words put into the mouths of certain mournful beings by Miss Whiting:—

We awaken in the morning, and close our eyes to sleep at night, under a burden of mingled pain, sadness, discord; conscious, it may be, of being misinterpreted and misunderstood; and, on our part, perhaps misinterpreting and misunderstanding others, until all the fine gold of life is fretted away and the time—all the days and months and years that should be beautiful, joyous, filled with noble achievement and generous outgoing; with sympathetic joy in all the good of others—come to be, instead, entangled with hopelessness and thus paralysed into inactivity.

The remedy is an ascent into 'the Heaven of Spirit,' admission into which can be gained by the uplifting of the inner self to it, that it may drink of the water of life. 'The power of thought to dissolve existing states: to efface the present mould and create a new one for "the flowing conditions of life" to enter, is one that can only be achieved by entering more and more into conscious and intelligent participation of the divine life. Spirit is force, and to the degree in which one lives in the spirit shall he achieve this power and be enabled to exercise it.'

From such thoughts it is easy indeed to mount to the conclusion that death is a delusion. It is not the end of life but an event in life: it is promotion: it is intensification of life: it is getting one stage nearer the source of life and power. This, at present, is hidden from us simply by the limitation of our senses:—

I tell you, we are fooled by the eye and ear.  
These organs muffle us from the real world.

It is good to know this. It puts us in possession of so much that is consolatory and helpful: it delivers us from the cloud that presses upon us, and from the painful conclusion that 'this muddy vesture of decay' is all: it gives us the key to almost every sullen door that shuts us out from hope.

Miss Whiting's picture of our condition in spirit life is highly realistic. She maintains that it is the complete being which, having withdrawn from the physical body, stands in the ethereal world. 'The heart beats; the lungs inhale the ethereal air; the eyes see; the ears hear; the voice speaks; and the difference between this condition and that of the physical world is simply the difference of degree. The new condition is that of a wonderful exhilaration of freedom; of a far more clear and intense consciousness.' This, at all events, is clear and perfectly understandable; and, with our modern notions concerning what we call 'matter,' we need not hesitate to conclude that it is quite likely to be true. It may be said that it lands us, after all, in a sort of materialism: but then, as we have suggested, our modern notions concerning 'matter' are dissipating it, or pushing it back into that ethereal world which, after all, seems to be the real.

## PREMONITION IN DREAMS.

By JAMES COATES (Author of 'Human Magnetism,' &c.)

There are dreams and *dreams*; the former do not interest us, but the latter do, because they present evidence of the seeing, hearing, and knowing, in a supernatural way, of that which is and is to come in the near future, and which could not be known through the ordinary channels of sense. We have abundant evidence of the existence of psychic faculties in man, apart from that borderland revealed in dreams and in allied sleep states, but that evidence I do not propose to touch upon in this article.

With regard to premonition in dreams, I propose to present a few instances which I *believe* to be true, and some which I *know* to be true. Some are of the symbolical or second-sight order, others are mixed, while a few are so plain and direct in character that their meaning can be grasped without difficulty.

Some of the most interesting dream experiences known to me are not reportable. Of the subjects of them some are dead, some are living, but their most telling dreams have related to private matters which neither they nor their friends would like to see made public, and others have either been contributed to the Press already or are about to be so. Even in the following cases I have been compelled to hold back a precise statement of names and dates, but, if necessary, these can be supplied.

Although I am what is called an old man, I have only had one dream of a premonitory or psychological character. It had nothing weird about it. It may have been a warning or not, but at any rate it was a perfect revelation of things to come. Why I never had any more dreams I cannot tell, and even of this one the *cui bono?* was doubtful. But I think I have found the answer in being able to listen to, and sift, the evidence presented by other dreamers.

Here is the outline of my one and only notable dream. My parents were residing in Belfast, Ireland, and in July, 1851 or 1852, as nearly as I can recollect, we all went to a little seaside resort called Greencastle, a few miles down the Lough. I had a companion with me, a youngster of the name of Cook, whose father was then lessee of the Theatre Royal, Belfast. Boylike, I enjoyed the beach and the fishing, had a healthy appetite, and was not given to dreams; but about the third night that we spent at Greencastle I had a very vivid dream to this effect:—

I seemed to be going along a country road, with three other boys, bent on pleasure and mischief. I remember seeing an old-fashioned country shop, in a clump of three or four little houses, which we would call a 'clachan' in Scotland. There was a bread van, from Belfast, before the door, but we passed on and turned up a narrow lane which led to a place called 'The Knock,' a fairly good sized hill, and in time found our way to the 'plat,' or grassy knoll at the top, on which we romped and played about to our hearts' content. One of the boys whooped as he saw a hawk drop the mutilated body of a sparrow at his feet. This excitement over, I noticed a vessel, I think it must have been American, a full rigged ship with all sails set, sailing up the Lough. It looked so beautiful, with its white sails, that we were all delighted, I thought, but we soon forgot it in our gambols, racing to and fro. I was a little ahead of the others when I suddenly came to the edge of a precipice, or deep break-down in the face of the knoll; I tried to check myself, and awoke with a start.

The dream was so real, vivid, and connected, that it was a little time before I realised that I had been dreaming only. Shortly afterwards I fell asleep again, and the next day, beyond telling one or two about it, I forgot the whole thing. Three or four days afterwards, the boys, tired of the sea-shore, proposed to go up the hill, and we went along the road by the way of the old village, past the clump of one-story thatched houses and the old shop, which I had never seen before except in my dream, and on up the lane to the top of the hill, and everything I had dreamt took place, except the falling over the cliff. It seems when I got there I started back, when young Cook, seeing my danger, caught hold of my jacket and jerked me backwards, and I fell dizzy and frightened. When I recovered

I remembered my dream, and there sure enough was the big ship, with its white sails, sailing up the Lough.

There was no Society for Psychological Research in those days, and I was too young and too thoughtless to get corroborative evidence, but I give the dream as a true one, literally fulfilled, and one which I am not likely to forget.

At the age of nineteen, when crossing the Atlantic on a sailing ship, I had something akin to a dream-vision. I was not sleeping. I was on the look-out and the night was calm and beautiful. Although I was quite alert, the calm stillness of the surroundings induced in me something of reverie, and I became conscious of a cloudy, hazy appearance in front of me. It came nearer and grew more distinct, and then it opened and I saw what appeared to me to be the face of a sister whom I thought much of. The vision-face smiled sweetly at me and disappeared as suddenly as it came. I did not know what to make of it, but some months afterwards I learned that she had died about the time I had that dream-vision. The hour and the date were not taken by me, I regret to say, as my mind was not given to the consideration of psychological research problems in those days.

In 1880 I became acquainted with a lady in Glasgow whom I subsequently married. I will give the gist of some of the dreams she previously had. This lady, then Mrs. S., had in 1872 what I might call her first psychic dream. It was symbolical in character. During the night of December 3rd, 1872, about three months after the birth of her son, she dreamt that it was the Day of Judgment. The house shook, and all the other houses were shaking and falling, and all the people rushed out of them. She saw rocks covered with snow and people clinging to them. There was a great outcry and much sobbing. Then there came a change, and she saw many gravestones about and people weeping among them. Presently the houses, gravestones and rocks disappeared and she seemed to be on a great plain which was crowded with people. Darkness overshadowed the scene and she saw vivid flashes of lightning and heard the thunder rolling and the agonising cries of the people. All seemed to change again, and as she saw the people looking upwards she looked too, and saw thousands of bright and glorious beings, tier upon tier, all round as far as the eye could see, and heard an indescribable volume of music. Then there descended out of the heavens a glorious being, who stood on some raised structure in the centre, and he prayed, and then read the eighth chapter of Romans. Then the glorified minister and the spiritual visitants vanished, but the people remained, or appeared to do so. The dreamer saw a movement among them and the crowd was divided; there came towards her a small group and with them she saw a small coffin; those with it looked at her as they passed. Then there came a greater number with a large coffin carried shoulder high, which was taken to a hearse, and there was a great crowd of people whom she knew, all of whom looked towards her; and she saw the hearse, and the carriages in great numbers, after which she awoke in a great fright.

The dream of the Day of Judgment and the coffins made a great impression on her, but the object was not clear to her as yet. She thought the little coffin meant that she was to lose the little child she was nursing and that the larger coffin meant herself. She was so struck with the dream that she rang for the servant and asked her to bring a Bible and find the eighth chapter of Romans, which she repeated word for word as she had heard it. Mrs. S. positively declares that she must have heard it, or part of it, read before, but that she never learnt it, as some young people do, and that being able to repeat it made a great impression upon her. She confided the dream to her husband, to the nurse and to friends. The boy on her knee did not die, nor did she, but the dream *was* fulfilled, very literally, for the little coffin left the house first and it was followed only too soon by the larger one.

This dream was followed by another, also symbolical, but still more definite. She had another Day of Judgment dream, less vivid than the former; there was no glorified being reading the Bible, nor were there any coffins or gravestones. When the alarming scenery had passed away she thought she saw her first-born, a little girl, then about two years and six

weeks old, in her little crib, supported by a pillow behind her; she appeared naked and breathing hard; her little face was drawn and old-looking, and she gazed steadily and sorrowfully upon her mother, who next saw her in her little coffin. This passed away, and when next the dreamer saw her child she was arrayed in white, walking out of the room, holding a lighted candle in her hand. Mrs. S. thought that her husband was in the room and that they were both spell-bound at seeing their little pet thus, holding out the candle and smiling as she approached them. The child put out her right hand and pressed against her mother's breast and pushed her aside; and having done the same thing to her father, she took the candle, which was still burning brightly, in both hands and turned from her parents and left the room, walked down stairs, and, at the bend, she looked back with a long loving look and passed out of sight.

Mrs. S. woke in a perturbed state. She thought that this dream pointed to the death of her daughter A., a little girl who was at this time quite healthy and peacefully sleeping in her little cot. However, a younger child had whooping cough, and A. took it and died on March 3rd, 1873—just three months after the first dream and six weeks after this one. *The little coffin had gone out of the house!*

About three weeks after the death of her daughter, Mrs. S. had a dream-vision of her, which was very consoling. I may add that the two previous dreams, as though by some law, were dreamed three times each.

In April, 1878, Mrs. S. had another religious symbolical dream. She remembers sitting up late that night, knitting and thinking about many things. But nothing that she had been thinking about influenced her dream, which was a revelation of coming events. It was a wet and stormy night and the wind and rain were beating heavily upon the windows when she retired to bed and slept. In her dream she was in the parlour again, and, looking out of the window, was surprised to see how clear and beautiful it was. Her attention was attracted to a silver cloud, and on that cloud she had a vision of the Saviour, who, she thought, was glorious to behold, and a marvellous golden light seemed to penetrate through and behind the cloud right down to the earth, as both the cloud and the figure descended. She seemed to see a scroll in the Saviour's hands and, while trying to make out what it was, a monument appeared to rise up in the garden lawn in front of the villa, and the Saviour seemed to have left the cloudy couch and descended on the top of the monument, but when she looked again he was gone and her husband was there instead, clothed in white garments, something like a shroud. This dream was also repeated when she again fell asleep.

Mrs. S. was greatly alarmed by this dream and tried to keep it to herself, but she was compelled to tell it to her husband, who was very much struck with it, and said he was sorry that she had told him as her other dreams and visions had turned out so significant. Mr. S. was at that time in good health and full of business energy, and all appeared to be going well with him; but three months later he died, and his coffin was fashioned like the one she had seen in her dream. The hearse and the carriages lined the street, as in the dream, and the well-known faces that had looked at her were there. Her husband, being a Burgess of Glasgow, a Collector of the Trades House, a Commissioner of the Burgh and a prominent churchman, &c., had an unusually large funeral. *The big coffin had followed the little one out of the house!*

(To be continued.)

PSYCHIC MANUALS.—Mr. R. Dimsdale Stocker has just issued, through L. N. Fowler and Co., the fifth and sixth of his 'Psychic Manuals' at one shilling each. One of these deals with 'Phrenometry,' the study of the brain in its relations to life and consciousness, and the means of training this physical organ to perform its duty in the expression of the Self through the mind and will. Exercises adapted to this end are given. The other manual is on 'Healing, Mental and Magnetic,' and explains the methods of self-suggestion and of 'restoration to health through the transference of vital force from the operator to the subject,' with hints on how to avoid waste of mental force.

## INSTINCT, REASON, AND INTUITION.

The problems of genius in man, and the apparent reasoning powers of animals, receive lucid treatment, we might even say fresh and vivid illumination, in an article contributed to 'The Metaphysical Magazine,' of New York, by Dr. Axel E. Gibson, on 'Instinct, Reason, and Intuition—the career from beast-hood to God-hood.' The writer relegates the various phases or degrees of life, 'scaling the infinite thermometer of Universal Consciousness,' to one or other of the three categories named. Defining and distinguishing them, he says:—

'Instinct guides the movements of the animal. Its decisions are imperative and unerring. Belonging more to the order of a universal than individual consciousness, it knows no fear or hesitancy in the execution of its impulses. Instinct is not, like Reason, a compound, but a simple quality—a direct, uncoloured, uncorrupted flow of conscious life. Hence its accuracy and unerring vision. The animal is not its own guide, but is placed under the guardianship of intelligent forces which execute their mandates in and through the animal consciousness. When, in the case of domesticated animals, the human being transfers this guardianship to himself, the work of instinct is no longer entirely reliable. Moreover, under the influence of the human mind, the animal consciousness may respond to it, and yield growing signs of reason.'

Thus the writer regards the powers of apparent reasoning, or the intellectual equipment of animals, as an 'induction or hypnotic influence received from the dominating kingdom' of humanity. Although Reason is higher than Instinct, it is not so certain in its results:—

'Reason is superior to Instinct only because of its self-conscious movements. In point of keenness of perception and power of discernment, Instinct is as yet superior to human Reason. . . Instinct is a ready-made statement of law, worked out and revealed to the animal by invisible intelligences in whose charge the lower kingdoms of Nature are placed. For the same unerring statement of law obtains also in the forms and structures of the vegetable and mineral kingdoms.'

The constructive works of the bee and of the birch-weevil are declared to 'agree perfectly, even in the smallest technical details, with results of calculation only to be arrived at by the help of certain parts of the higher mathematics, which had remained unknown up to a recent date in that science.'

With Reason commences free-will, volition taking the place of appetite or constitutional wants; in the struggle between the animal and the divine, Reason is the arbiter and executioner. Thus Reason 'furnishes the training-school for the soul upon its journey towards self-consciousness.' In the evolution of the soul, the work of Intuition,—

'New channels of consciousness open up to connect the entity with ever new and grander conditions of being. Unselfish love, sympathy, universal brotherhood, ideal beauty, holiness, &c., belong to a sphere of consciousness of which Reason can tell us nothing. Every phase or conception of consciousness which transcends the cognisance of sense-perception pertains to the sphere of Intuition. What to the mind whose intuitional properties are latent, or merely brooding, appears an impenetrable mystery, becomes to the purified vision forms and essences of transcending beauty and sacredness. . .

'Every grand discovery was ever foreshadowed by Intuition. Standing on the vantage-ground of eternal truth, those Great Ones, touched by the forked tongues of Intuition, emit sparks of holy fire into the minds of men, lighting up the obscure labyrinths of materialistic researches. The revelations made by a soul thus illumined serve as working material for whole eras of investigators and constitute epochs in the history of human culture.'

The writer illustrates his meaning by examples drawn from the lives or writings of men of great genius, quoting Locke: 'Our highest degree of knowledge is intuitive, without reasoning,' and Max Müller: 'There is in man a faculty for correspondence with the Infinite, of which the outcome is religion'; and he adds some considerations by way of practical application:—

'To invoke the power of intuition means to transfer our interests from sensuous to spiritual concerns, and to employ the mind with the contemplation of supersensuous concepts in place of pondering upon objects of the senses and on their gratification. This needs the mediation of sense-functions



sufficiently refined and spiritualised. The transfer of interest will force the life-current into other channels, and quicken the slumbering spiritual senses into activity. The establishment of self-consciousness on that plane of life equips man with spiritual powers. This intuition, or sense-activity on the spiritual plane, is only to be obtained through the renunciation of all lower, selfish interests, and the subsequent creation of new and nobler ones, embracing the needs and hopes of humanity.'

AN ACTOR'S STORY.

'John McCullough, as Man, Actor, and Spirit,' is the record, not only of the mortal career of an eminent tragedian, but of the continuation of his conscious existence beyond the change called death. It is written by an earnest and convinced Spiritualist, Susie E. Clark, and published by the Murray and Emery Company, Boston, Mass.

The first portion of the volume deals with the actor's earthly career as an Irish lad (born 1832) who went to Philadelphia in 1847, and ten years later found his vocation on the stage, being from the first almost exclusively the interpreter of Roman parts, such as 'Coriolanus' and 'Virginius.' The first reference to occult influence is perhaps wide of the mark, but to us it is suggestive of spirit overshadowing:—

'It were easy to believe that other and earlier experiences of the soul had enriched his powers, that, unconsciously to himself, he possessed an intuitive heredity. One might readily conceive that he had known the life of a Roman, he seemed so born to the purple. No one ever wore a toga so regally, so naturally.'

Later, when he had returned to speak to earth through the mediumship of the Rev. F. A. Wiggin, lately a Baptist minister, and now pastor of the Boston Spiritual Temple Society, he gave the following explanation of his powers:—

'Clairvoyance is a feature of the perceptive organs which all mediums do not possess, and all spirits are not clairvoyant—I am not; therefore I cannot see your physical bodies. But one thing I did not know when on earth—I was inspired as a medium. Forrest was my teacher, and when he went out he remained my teacher. The elder Booth also inspired my acting, though I held the people by my personal magnetism. But it all seems so far away that I can hardly recall it in this life.'

He gave a good test of identity by recognising a former acquaintance who was unknown to the medium or to anyone else present, and by repeating the words that this gentleman had written on a piece of paper which had not been touched by the medium.

Extracts from his fine and uplifting discourses and 'spiritual reveries' given through Mr. Wiggin, are quoted in the book, and the following words bear on the subject of mediumship:—

'Mediumship is universal; everyone is a medium. In its perfect state it is the result of the individual's spiritual development and unfoldment. Mediumship depends on the organisation, not on morality, but its value is enhanced by morality. The object of mediumship is to foster the needs of a spiritualised manhood. When mediumship is more intelligently understood, it will be a grander, more beautiful help to the world, and fraudulent mediumship will be driven from the world forever.'

'The ability of a spirit to control depends on the sensitiveness of the nerve terminals at certain points of your body. Preserve your patience and passivity in your sittings. Make conditions and do not let conditions make you. Never aim to draw any spirit down to your plane of development. Bring your spiritual life up in harmony of vibration with the influences above. But remember, in your endeavours to unfold any phase of mediumship, that it does not consist merely in being controlled by a spirit, but it is the co-operation with spirits for wise and beneficent purposes. Mediumship is a beautiful gate leading through soul-unfoldment to the wisdom of the spheres.'

TO CORRESPONDENTS.

K. T. R. and H. T. (March).—Next week, we hope.

'CONSTANT READER.'—Sorry we cannot act on your suggestion. Why not send direct?

INTERESTING TABLE-TILTING EXPERIENCES.

A lady contributor to 'Psychische Studien' gives some experiences not altogether unlike those described on p. 532 of 'LIGHT' for 1904. The first took place at Dresden at the time of the Congress of Occultists, in 1897. A medium asked the writer and another lady if they had ever seen experiments with a table, and on their replying that they had not, all three sat down to a solid oblong table with four legs. On obtaining movements, the medium said, as though speaking to the table: 'Please tell us how many of you are present.' The table replied: 'One.' The table was afterwards lifted, let fall, made heavy, so that the three persons could hardly lift it, and light, so that it could be raised very easily, according to request.

The second experience was at a small private circle, just before the writer was to leave home for a prolonged residence in another country:—

'The usual knocking and scratching were heard, and when one of the company tapped rhythmically on the table the same measure was heard, apparently from within the table-top. Suddenly dance-music was heard from the apartment below, where a betrothal was being celebrated. The table, a small three-legged one, now began to dance, as though with difficulty, in precise mazurka time. "What, are you a dancer too?" asked the sitters, laughing, and after that there was no stopping it. Every time the music recommenced the table began to dance.

'Presently the table began to walk in a shaky, waddling manner, one foot after another, across the room, at the side of which it had previously stood, at one time taking special pains to tread on the foot of a gentleman present. This has happened on other occasions in experiments with tables, as though to show that the movements were not controlled by the sitters. The table stopped under the hanging lamp, as though to tease the company by forcing them to bend over in a stooping position. One of us said: "This is very inconvenient," and the table then moved on, so that we could stand upright. While we thus stood, holding our hands a little way above the table, we asked: "Can you raise yourself up?" It then raised itself, our hands following its movements, almost to the height of the hanging lamp.

'We then formed a wide circle, with the table in the centre, and called "Come!" and the table took a sliding jerk into the lap of one of the ladies. We held our fingers over the table in such a manner that we scarcely touched it, and the table followed our fingers higher and higher, swinging like a pendulum, as though hanging by invisible threads; when it came down again it did so gently, without noise.

'At last it seemed as though the table was not going to do anything more, and I said: "Please do something for me as a souvenir; I am going away, and this will be the last time." After a moment or two the table sprang high up and fell upon one foot with such force that the end of the foot was broken off. I picked up the semi-circular bit of wood as my souvenir, and that was the end of the sitting.'

The article ends with an instance of a communication, through a table, with an identified friend who had not recently been in the writer's thoughts, in which evidences were given of knowledge more exact than that possessed by the writer herself.

WINDSOR.—A large party of friends spent a delightful day on Saturday, with Mr. Thurstan, on his house-boat. Boating and music were followed by a spiritual meeting. Other gatherings will be announced shortly.—E. M. WALTER.

THE GALICIAN MEDIUM.—In 'Psychische Studien,' for June, Herr S. Tyndel continues his account (already noticed in 'LIGHT,' pp. 194 and 232) of the remarkable medium at Kolomea, replying to some editorial remarks on his previous papers, and giving the results of six experiments conducted by two professors from the University of Lemberg. Four of these tests were completely successful; a ring was removed from a cord, the ends of which were held by a professor; a cord having been laid on the medium's knees, he was found, after half a minute, to have had his hands firmly tied behind him, and also secured to the back of the chair. In another test, the medium's jacket having been removed, his hands were secured behind him by sealed cords; very soon he was found to be wearing the jacket, which had been laid on his knees, and which he could not have put on in any ordinary manner, the cords and seals being intact. Another time, while the medium put his hands through an opening in the curtain, a drum and a guitar placed in the cabinet were heard sounding simultaneously.

### A USEFUL SPIRIT COMPANION.

I was recently present at a séance held at the house of a gentleman whose wife is mediumistic, at which some useful information was given by one of the controls.

My friends desired to communicate with a family living on the other side of London, of whose present address they were unaware. While the lady was entranced, the control said she knew the address, and partly in words, partly by writing the number and spelling the name of the street, she gave the desired information. The number was written three times over on a sheet of paper, in large, bold strokes, because in the dim light the number was misread when first written, but in the full light the figures were found to be correctly formed each time. The name of the street was spelt out in order to distinguish it from other names of similar sound. This was done correctly, although the control remarked rather petulantly that she was 'no scholar,' having been in life a gipsy girl. The control also said that the people had been intending to write, but had delayed doing so because of illness (named) being in the house.

The very next morning my friends received a letter from the family in question, giving the address exactly as stated by the control, and mentioning the illness referred to.

My friends tell me that this control keeps a very close watch on their doings, and often gives information to the lady, who is able to hear her messages clairaudiently. On one occasion she announced that the husband had paper money in his pocket; he at first denied this, but presently found that he had a cheque which he had slipped into an inner pocket some days before, and forgotten. On another occasion the lady was waiting at the station for her little girl, and was told that the child was on another platform, which proved to be correct.

Whatever explanation of these experiences may be given by scientists, their reality and utility, as proved by the correctness of the information given, remain unimpaired. My name and that of my friends are known to the Editor.

SITTER.

### THE SENSES OF ANIMALS.

An article in 'Psychische Studien' for June, by Dr. Th. Zell, of Berlin, entitled 'The Howling of Dogs as a Death-Omen,' refers to various popular ideas which are often regarded as superstitions, such as the belief that horses and cattle will not pass over the place in which the body of a murdered man has been buried for concealment. The writer says that he has learned to look at all such popular intuitions from all points of view before regarding them as erroneous. He holds that the senses of animals differ in many respects from our own. A man's chief impressions are derived from his eyes; those of an animal from his nose, and with this advantage to the animal that the sense of smell is not affected by darkness or other hindrances to vision. From the behaviour of animals, the writer deduces that not only is a dead body immediately distinguishable from a living one by the sense of smell, but that an unhealthy person emits a different odour from a healthy one. It is, in fact, known to physicians that where there is infectious disease the nature of the malady can be determined by the characteristic smell, but the senses of animals are even more acute and trustworthy than medical diagnosis. He mentions a case, known to acquaintances of his own, in which a man was incurably ill, but was expected to live for some months longer. One day his wife noticed that the dog, after smelling his master, crouched whining under the bed, and could not be induced to come out. She sent for the doctor, who assured her that there was no immediate danger; but the same afternoon the man died, thus proving that the dog's premonition was true. The writer says he is quite disposed to believe the story that, shortly before the death of the Emperor Frederick the Great, his dogs ran away from him, howling.

Other instances of the keen senses of animals, amounting to what we call prevision, are given by the writer, who also refers to their strong sense of locality. Either by feeling or

hearing, animals seem to be aware of impending changes of weather, as well as of earthquakes, eruptions, and other catastrophes. Just before the eruption of Mont Pelée, after the Governor had issued a proclamation that there was no further danger to be apprehended, the wild animals left the neighbourhood of the mountain, and the domestic ones showed signs of great distress. It is reported that similar uneasiness was observed among birds and animals just before the recent earthquake in India.

The writer gives a hint, which we think might be followed up still further, that this keenness of scent, or of sense in general, is associated with a power of perceiving what we call the supernatural, or rather the Unseen. Homer relates that the celebrated dog of Ulysses was able to see the Goddess Athene, who was visible to Ulysses himself, though not to Telemachus. In accounts of supernormal events it is frequently stated that animals show signs of terror, and it has even been asserted that psychic vision is a normal faculty with animals. In fact, the mode of perception known as instinct is a faculty of which we have very little accurate understanding.

### THE PSYCHOLOGY OF THE FOOTPATH.

Mr. Arthur C. Fifield, of 44, Fleet-street, E.C., has just published, in his 'Simple Life Series' (price 6d. net), a little book entitled 'In Praise of Walking.' It consists of four essays, by Thoreau, Whitman, Burroughs, and Hazlitt. The third of these, 'The Exhilarations of the Road,' by John Burroughs, contains some impressions of an American with regard to the English footpaths and their significance:—

'Their land is threaded with paths which invite the walker, and which are scarcely less important than the highways. When you see an English country church, withdrawn, secluded, out of the reach of wheels, standing amid grassy graves and surrounded by noble trees, approached by paths and shaded lanes, you appreciate more than ever this beautiful habit of the people. Only a race that knows how to use its feet, and holds footpaths sacred, could put such a charm of privacy and humility into such a structure. I think I should be tempted to go to church myself if I saw all my neighbours starting off across the fields or along paths that lead to such charmed spots, and was sure I would not be jostled or run over by the rival chariots of the worshippers at the temple doors. I think this is what ails our religion; humility and devoutness of heart leave one when he lays by his walking shoes and walking clothes, and sets out for church drawn by something.

'Indeed, I think it would be tantamount to an astonishing revival of religion if the people would all walk to church, on Sunday, and walk home again. Think how the stones would preach to them by the wayside; how their benumbed minds would warm up beneath the friction of the gravel; how their vain and foolish thoughts, their desponding thoughts, their besetting demons of one kind or another, would drop behind them, unable to keep up or to endure the fresh air. They would walk away from their *ennui*, their worldly cares, their uncharitableness, their pride of dress; for these devils always want to ride, while the simple virtues are never so happy as when on foot.'

Then again comes the question of companionship; and here it is indicated that a good dog is a better companion than a mediocre man:—

'It is another proof of how walking brings out the true character of a man. The devil never yet asked his victims to take a walk with him. You will not be long in finding your companion out. All disguises will fall away from him. As his pores open his character is laid bare. His deepest and most private self will come to the top. Walking is a vital co-partnership; the relation is a close and sympathetic one, and you do not feel like walking ten paces with a stranger without speaking to him.

'Hence the fastidiousness of the professional walker in choosing or admitting a companion. And hence the truth of a remark of Emerson, that you will generally fare better to take your dog than to invite your neighbour. The dog is just that happy, delicious, excursive vagabond that touches one at so many points, and whose human prototype in a companion robs miles and leagues of half their power to fatigue.'

But there is more suggestion in this book than we can refer to, and we advise readers to slip it in their pocket—and go for a walk.

LETTERS TO THE EDITOR.

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

An Appeal.

SIR,—I shall feel greatly obliged if you will allow me to make an appeal in your valuable columns on behalf of Mrs. Ayers, of 45, Jubilee-street, Commercial-road, E., who is one of our oldest workers, having laboured in the movement for over forty years.

Mrs. Ayers has had very bad health for some time past, which is no doubt owing to her great age, being in her eighty-fifth year. She is a life-long abstainer and has no relatives. A little assistance would help to brighten her latter days. I should be pleased to receive and acknowledge subscriptions on her behalf. It would be a good thing to make a pensioner of this grand old lady for the rest of her life.

I am one of the many who will always remember Mrs. Ayers' sésances, for her's were the first I ever attended, and I look back upon them with great pleasure.

J. J. VANGO.

61, Blenheim-crescent, W.

Passive Mediumship.

SIR,—May I be permitted to remark—on behalf of any 'sensitives' who have suffered and become afflicted in consequence of injurious influences, or spirits, brought to them through contact with sitters and persons whose aura and magnetic emanations were not always good—that the responsibility for such suffering should, perhaps, lie at the door of those who, while strong and in full possession of their normal faculties, bring all the influences of their lives, whether good or evil, to bear upon and affect the defenceless medium, who thus may become the victim of the predominating temperamental characteristics of others?

The 'Great Healer' of those stricken, either in body or mind, taught by His Divine example the basic spiritual law of love—whereby the possibility of good in all lives may be recognised. We venture to believe that fallen spirits or discarnate fallen souls most often seek to attach themselves to sensitives in the hope and wish of being helped upwards, and those who cannot realise how great is the responsiveness of sensitives to all influences should cease to condemn ignorantly and unjustly. How many frail, delicate souls have become the victims of the so-called 'strong' in this world. Yet it may be that those who have suffered through their love and faith in others shall, in an after-life, know the joy of helping and blessing those through whom they have been harmed, and may thus fulfil the law of love, by returning good for evil.

Perhaps the reason why the poorest and weakest are drawn and attracted to the 'Master Christ' is because, unconsciously to themselves, they know a great fundamental truth—that only the highest, holiest love can understand and sympathise with humanity in its sufferings, be they merited or not merited.

CHARITY.

'Do the Dead Return?'

SIR,—I am much obliged to Mr. Lobb for kindly offering further information about his experiences with materialisations, and hope he will publish the 'test details' in a letter or article in 'LIGHT'—if the Editor can find space—for the benefit of those Bradfordians who were not quite satisfied with his address. We want *test details*; we believe in Mr. Lobb's good faith, and that he is convinced of the genuineness of the apparitions of C. H. Spurgeon, Dr. Parker, &c.; but what were the *conditions*?

Was fraud impossible? Were the sésances at Mr. Lobb's own house? Did he see the medium and the apparition *together*, thus negating the possibility of the latter being the former dressed up? And, lastly, did the spirit frequently tell Mr. Lobb things that nobody else in the room could possibly know? This last test should have been very easy, as some of the spirits had been his friends; I know it is not a *quite* conclusive test, telepathy may be invoked to explain it, but it is at least a good one.

I am aware that it seems rather mean to withhold one's name when writing in this way, but—at the risk of incurring obloquy—I prefer, for the present, to remain pseudonymous. I think the Editor, if I may take the liberty of appealing to him, knows enough about me to assure Mr. Lobb that I am not a scoffer; that I am indeed for many reasons *anxious to be convinced*; and, in short, that I am accurately described by my pseudonym,

Mr. Lobb will remember that, at the meeting in question, his chairman—formerly a Spiritualist—avowed himself unconvinced, though anxious to believe. This indicates, of itself, a lack of satisfactory evidence in Mr. Lobb's address.

Bradford.

TRUTH-SEEKER.

Obsession.

SIR,—May I venture to suggest that some really valuable work might be done by 'Spiritualists' in regard to the question now under discussion, viz., 'obsession'? Would it not be well to define exactly what we mean by the term? Could not a really interesting fraternal and beneficial conference on this question be held by the most sincere students of spiritual truth?

It seems to me (from long and painful experience) that 'obsession' (so-called) may be of three kinds: 1. By spirits out of a body. 2. By spirits still incarnate through hypnotism or the process called 'concentration,' recently advised by one of your correspondents. 3. By the victim becoming the channel through whom the predominating evil characteristics in a nation operate in their accentuated form.

So far from lowering our sense of 'responsibility,' as your correspondent fears, the recognition of the actual truth upon this matter would lead us *all* to realise that we are 'our brother's keeper' to an extent we have not yet even suspected. Weak souls may become the victims of our evil thought in a way we have little dreamed of.

A. T.

Spiritualism in Durban, Natal.

SIR,—I have much pleasure in informing you that we held our second annual meeting on Monday, May 15th, when we had a very successful gathering. Our president, Mr. William Utton, opened the meeting, commenting very favourably on the good progress made during the last twelve months, and gave an outline of the society's formation and subsequent progress. The annual report made appreciative reference to the good work done by the president, Mr. William Utton, vice-president Mr. W. Knox, Mrs. E. Griffiths, and Mr. J. B. Shaw, the society's platform workers, and also by Mrs. Gybson, the society's organist. The balance-sheet showed that we had £48 in hand, and that the total receipts for the year were £109 18s. 9d., while the expenditure amounted to £92 14s. 5d.

It was thought advisable to alter the name of the society, and it was decided that it should be known in future as 'The Durban Spiritualist Society.' The officers and executive for the coming year were elected as follows: President, Mr. William Utton; vice-presidents, Messrs. W. Knox and R. Lorimer; treasurer, Mr. J. F. Kohlke; secretary, Mr. W. T. Utton; executive, Messrs. W. S. Knox, W. Harris, J. B. Shaw, W. Smith, and Lawrence, with Mrs. Gybson and Mrs. Lorimer. About this time last year we were holding our meetings on Saturday evenings, in the form of a public circle, in a small room, but owing to the gradual spread of the cause here, and having secured further platform workers, we are now able to hold them on Sunday evenings in the Good Templars' Hall of this town, which is indeed an excellent hall, with every convenience and very good seating accommodation. We have started a fund for the purpose of getting a good medium out to Durban.

WILLIAM T. UTTON,  
Secretary.

Battersea Spiritualist Lyceum.—For the Children.

SIR,—Once more I seek the privilege of a small space in the columns of 'LIGHT' for an appeal on the children's behalf. We are anxious to give them their usual day's outing into the country, and to this end shall be very grateful for any assistance which those friends who have responded so generously in the past may be able to afford us.

Donations may be sent to Mr. Adams, 105, Cheapside, E.C., or to Miss J. Morris, 122, Walworth-road, S.E. All such will be gratefully received and duly acknowledged in these columns.

J. MORRIS,  
Conductor, Battersea Lyceum.

Ladies' Hats and Bonnets.

SIR,—On the subject of the adorning of women's hats with feathers, I was glad to see the outspoken letter of M. B. Newton in your last issue. I have often marvelled at the utter lack of discrimination of very good men when discussing this subject. Not only do they blame women for a traffic initiated and carried on by men, but they complacently ignore the fact that it lies in their own power to abolish any evil by Act of Parliament. They are the legislators—we are not.

A WOMAN WHO LOVES FAIR-PLAY.

### Spiritualism at Brighton.

SIR.—Replying to the letter of Mrs. Walter, appearing in the columns of 'LIGHT' of the 10th inst., may I say how pleased the members and associates of the Brighton Spiritualists' Centre will be to greet and welcome the members of any other society desirous of spending a day at the seaside?

During last summer a number of friends from the Fulham Society visited Brighton, and were met by many of our friends here for tea at a restaurant in the town, and a very enjoyable meeting for the exchange of fraternal greetings was subsequently held in our late hall.

Now that we have a hall connected with a private house here, Mrs. Sharp, the lady residing there, will gladly provide refreshments at a reasonable charge for any friends desirous of availing themselves of our offer, and a pleasant meeting for the evening could be arranged, if desired, for the interchange of thought, the exchange of greetings, music, singing, &c.

11, Round Hill-crescent, Brighton.

ALFRED CAPE.

### SOCIETY WORK.

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

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last, Messrs. F. G. Clarke, Vetch, and others gave short addresses and experiences. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Walker, address and clairvoyance. On Thursday, 29th, Mr. Wrench.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Harris gave an address on 'The Uplifting Power of Spiritualism.' Successful after-circle. On Sunday next, at 7 p.m., and Wednesday, at 8 p.m., Mr. Ronald Brailey.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. H. Boddington delivered a fine address on 'Faith, Hope, Charity.' Many convincing tests in the after-circle. On Sunday next, at 11.15 a.m., open circle; at 7 p.m., service and public circle. On Thursday next (Room 3), public circle for psychometry and clairvoyance. Tickets 6d.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Ronald Brailey gave twenty-five clairvoyant descriptions, of which seventeen were recognised, and many helpful messages. Mr. Hawkins presided. On Sunday next, Mr. A. V. Peters, clairvoyant descriptions. Doors open 6.30 for 7 p.m.—S. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, after a short address by Mr. Imison, we had good clairvoyant descriptions by Nurse Graham. Mrs. Murrell sang a solo and played the organ, Mr. Newman accompanying with his violin. Next Sunday our speaker will be Mr. Frost, of Fulham.—N. B.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. McKenzie gave an interesting discourse on 'True Religion,' which was greatly appreciated. Mrs. Weedemeyer gave clairvoyant delineations, every one instantly recognised. On Sunday next, at 7 p.m., Mr. R. Boddington, address; Mrs. Imison (Nurse Graham), clairvoyant descriptions.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last very successful meetings were held by Mr. John Lobb. On Sunday next, at 11.15 a.m., Miss Porter, clairvoyant descriptions; also at 7 p.m., after inspirational address. Silver collections. Hall open Tuesdays, 3 to 5 p.m., for inquirers. A. C.—In last week's report the name of the speaker should have been Mrs. Walter, of Leyton, not Walton, as given.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mrs. Roberts gave an uplifting address, and Mr. Roberts gave descriptions of spirit friends. Successful after-circle conducted by Mr. Slade. On Monday Mr. Connor gave an address on 'Prayer,' and Miss Lynn gave several descriptions, all recognised. On Sunday next, at 11 a.m., circle; at 3.15 p.m., Lyceum; at 7 p.m., Mr. McDonald. Monday next, at 8 p.m., Mr. Savage.—H. G. H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our Wednesday evening public circles continue to be a success. Mrs. Miller gave very good psychometry. On Sunday evening last Mr. J. Jackson presided, and Mr. W. Underwood gave an address on 'Science and Religion,' which was much appreciated. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. E. Cecil, clairvoyance. Sunday, July 2nd, at 7 p.m., Madame Zaidia, clairvoyante and crystal reader.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle gave an address on 'Flowers,' which was much enjoyed. Good after-meeting.—J. P.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, June 13th, Mr. J. J. Vango's mediumship and messages from unseen friends were much appreciated.—J. P.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD, HONOR OAK PARK.—On Sunday last Mr. Vaughan's address, 'My Experiences in Spiritualism,' proved most interesting. On Wednesday evenings, circle for inquirers.—F. V.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Professor T. Timson, F.B.P.S., addressed a large and appreciative audience on 'The Religion of Spiritualism.' Clairvoyant delineations followed.—T.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Porter gave us an address which was greatly enjoyed. One of her inspirers was James Burns, late Editor of the London 'Medium.'—W. C.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Frost, of Fulham, gave an address on 'Spiritualism, Science and Religion,' which was thoroughly enjoyed. Mr. G. Twidle presided.—A. J.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last Mr. Dan Llewellyn gave an excellent address on 'Spiritualism, Past and Present,' which was much appreciated. Mrs. Bewick followed with well-recognised clairvoyant descriptions.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning public circle and the evening address given by Mr. W. E. Long, entitled 'The Christian Church not the Church of Christ,' were well appreciated.—S. E.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. S. Samson opened a discussion on 'Reincarnation.' In the evening Mr. J. Conolley gave an interesting address on the words, 'Try the Spirits,' followed by circle.—N. T.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last, discussion; afternoon, Mrs. Podmore's circle. In the evening, Mr. Robert King delivered a very lucid address on 'The Occult Aspect of Breathing.'

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Wednesday, June 14th, 'The Power of Faith' was the subject; questions and clairvoyant descriptions. On Sunday morning last, subject 'The Founding of the Father's Kingdom on Earth.' Evening, 'Is Jehovih All-sufficient?'

GREAT HARWOOD.—On Sunday last a special memorial service was held for the late Lyceum conductor and president of the society, Mr. James Booth, who passed away after a brief illness, Mr. G. H. Bibbings, of Leicester, officiating. The large audience included visitors from all Lyceums in the district. Mr. G. Ormerod, of Rishton, presided.

DUNDEE.—GREENLAW PLACE, CLEPINGTON-ROAD.—On Sunday last, Miss Cotterill, of Manchester, gave fine addresses and clairvoyant descriptions, 'The Preacher's' addresses being straight to the point, earnest, and forcibly delivered. At the Lyceum Flower Service, Miss Cotterill also spoke on 'Children in the Spirit-World,' and during her stay she named two infants.—J. M.

PLYMOUTH.—Balfour Hall, Princess-square.—On Sunday last, P. S. A. address by Mr. J. Tamlyn on 'How the Pagan State Captured the Christian Church'; in the evening, lecture by Mr. Warner Clark, subject, 'Cast the Net on the Other Side.'—H. S.—Oddfellows' Hall, Morley-street.—On the 14th inst. Miss Lavis gave us very good demonstrations in clairvoyance and psychometry. On Sunday last Mr. A. W. Clavis discoursed on 'Where are the Dead?' Miss Wakeham also rendered a charming solo very nicely, and Mrs. Short gave some excellent cases of clairvoyance.—A. W. CLAVIS.—Grenville-road Mission.—On Sunday last, interesting address by Mr. Blamey on 'Spiritualism in the Light of Religion.' Good clairvoyant descriptions by Mrs. Evans.—H.

MONKWEARMOUTH.—VISIT OF A VETERAN SPIRITUALIST.—Mr. W. H. Robinson has long been an enthusiastic worker in the Spiritualist cause, and his appearance on Wearside on Sunday evening last, when he addressed a meeting in the Miners' Hall, Monkwearmouth, created the liveliest interest. Mr. Bell occupied the chair. Mr. Robinson dwelt on the need of spiritual culture on the part of our speakers, and pointed out that, when the higher powers of the soul were starved, they could neither be susceptible to wise inspirations nor kindle in others the desire to reach a higher mental and moral plane. There was a demand for spiritual light, but so far our platform had been utterly inadequate to supply the requirements of the people. The aim of culture is the perfection of our human nature on all sides, in all its capacities. So far mediums had relied too much on spirit influences, and neglected culture and knowledge, seemingly oblivious of the fact that the spirit of man is an instrument which cannot give out its deepest, finest tones except under the immediate hand of the Divine Harmonist. And whatever good thoughts or feelings we have we must try earnestly to embody them in act, if we wish to grow. Religion is not a perception alone, but performance.—J. R.