

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

We frequently hear that Spiritualism is declining in America, and the same verdict is occasionally given here. We always doubt it, and are glad to see, in 'The Light of Truth,' an able Article by Mr. J. C. Barnes, of Indianapolis, on Spiritualism's steady growth. He altogether declines to measure that growth by the success or non-success of Societies, and gives as his reason the natural shrinking of Spiritualists from organisations. Organisations, he thinks, retard growth. He says:—

I would suggest that Spiritualists, as a rule, are thinkers—they have cut loose from authoritarian institutions and are averse to restraint by authoritarian organisations and human institutions. They are, according to the law of evolution, anarchistic—averse to commanding or governing others, and of course will not be bound by any so-called organisation.

The tendency is towards individualism in belief and action—but there goes along with individualism an altruism also, regarding the equal rights and interests of others.

There are no better people than Spiritualists, yet there is seemingly less harmony. The seeming inharmony is owing to an aversion to dictation, to restraint, to man's institutions, which is a good, and not a bad, sign. Here in Indianapolis are thousands of Spiritualists and a very small, weak organisation, not much larger than many of the circles that meet around at private houses and have lectures, talks and physical manifestations, where strangers are invited and converted. I have heard better lectures at private houses and seen more conversions to Spiritualism than at the so-called church, though I work with the church and do all I can to promote the cause, yet I see that an attempt at a strong organisation is futile.

Did Spencer, Tyndall, Huxley, Darwin, Helmholtz, Kropotkin or Tolstoy ever belong to a strong organisation? No; but they were world movers, and have done more than all the organisations in the last hundred years to lift man from ignorance and slavery.

No; Spiritualism is not on the decline, but organisations, institutions are. Some of our best Spiritualists will not join any organisation; they will not be restrained; and all men's so-called organisations are restraining.

There is truth in this, but there is also a truth in the assertion that organisation is a source of strength. In many respects, people can do together what they cannot do in isolation. Why not take the good in both,—in organisation and in freedom? That is quite possible.

A late number of 'The British Weekly' contains a weak but friendly reference to Spiritualism. Even were its claims proved, it says, 'the Christian would gain nothing.' What! Not gain by turning belief into knowledge? 'Spiritualism,' says 'The British Weekly,' 'is almost exclusively concerned with the special department of experience in the phenomenal world . . . but

nothing in the phenomenal world, transcendent or normal, can bring permanent peace or beatitude, or help on the way to God.' What! nothing in Nature and Human Nature? What then remains? Only certain feelings, emotions, and inward so-called 'experiences' which are often as vague as they are conventional, and as illusive as they are vague. The writer in 'The British Weekly' says a good deal about 'union with God,' but if we exclude Nature, Human Nature, and Communion with the Spirit World, we lose the most solid ground along which advances to that union can be made.

'The Inquirer,' in a review of Dr. Savage's latest volumes, quotes that writer's unfortunate remark, that 'the word "Spiritualist" as ordinarily used, covers so many things which I do not believe, so many methods with which I am not only not in sympathy, but to which I am strongly opposed, carries with its popular significance so much unreasoning credulity, the general movement so opposes itself to any scientific investigation, has covered and defended so many proven frauds, that I should misrepresent my position if I were willingly to be known by the name.'

We call that an unfortunate remark because to say that the general movement opposes itself to any scientific investigation and has covered and defended so many proven frauds gives the public a false impression. We can much more truthfully say that we know no Spiritualists who oppose scientific investigation, and who cover and defend proven frauds.

'The Inquirer' deprecates inquiry, fights very shy of the subject, and, while frankly noting Dr. Savage's belief in the facts, warns its readers against looking into the matter, and falls back upon the hazy evidence of 'moral and spiritual life in communication with God.' Both are needed; the mystical suggestions of the spirit-self and the scientific or experimental basis of belief.

The interesting communication from 'C. T.' in our last number gives considerable support to those who insist upon the disagreeable fact of obsession: but it also abundantly illustrates our contention that what is called 'obsession' is very largely complicated with peculiar states of mind. 'C. T.' tells us that, in her misery, she was 'an utterly hopeless, despairing, ambitionless woman, longing for death' to escape her despairing thoughts; and that, on being convinced of the truth of Spiritualism, she became a medium, 'threw prudence to the winds,' &c.; all of which goes to prove that obsession may be only the extension of a morbid state of mind. We say this, not to dispute the fact of obsession, but to suggest that the cause of it may be very much nearer home than the ill-will of an evil spirit, and that it may always be difficult to say how much is evil spirit and how much is evil in the self. The wise and the well-balanced need not fear obsession.



We have just been reading a deeply wise and very beautiful Address on the decease of a good man whose strenuous life was joyously and lavishly lived in the service of the community. 'This man ought not to have died,' cried the speaker. 'He was not wise about himself, not wise about saving himself.' Then, as though remembering the splendid saying 'He that saveth his life shall lose it,' the speaker went on to praise the happy warrior who counted not his own life to be dear unto him:—

I do not know whether it is given us in the last analysis to say whether we shall live long years of careful guardedness, or burn out our fuel to make one winter night the less. Some live to be seventy and eighty, and have clung to the shores all their lives, afraid of the great sea and its risks; and others have gone out into the deep early, where some of them have foundered, and others have discovered new lands. It was William Lloyd Garrison, the least prudent of men, who said, 'The world is full of careful people who are sinking into unremembered graves, while now and then a man forgets himself into immortality.' Our friend spent his whole life, while most men of his age were dissipating theirs. He was a very spendthrift of his life's resources. Life was not dear to him: he had not enough imagination to picture to himself how he would save it, only how he might use it.

We think that is the right view of it. A wise restraint, within limits, is permissible, but the strenuous and uncalculating life of service is best.

Dr. W. F. Cobb, of St. Ethelburga's, Bishopsgate-street, whose name, we are glad to say, will appear in the forthcoming list of Alliance lecturers, has, in his Church Calendar, a frank Note on the miraculous. Replying to a correspondent, he says:—

You ask whether, strictly speaking, a miracle is not that which happens contrary to, or apart from, the uniform working of Nature's laws, whether the word does not imply that ordinarily God lets the world go on under the laws He once for all laid down for its working, but that sometimes, at exceptional moments and for exceptional purposes, He breaks through the laws by doing something which they do not allow of, and whether that exceptional event is not what is properly meant by miracle. That is so. The only legitimate meaning of the word to the scientific thinker is an event which is due to God's supersession of natural law. The water in Jordan defying gravity, or the sun standing still, would be miracles.

Do I then believe in miracles of this sort? Frankly, I do not, nor does the Bible. There is no miracle recorded in the Bible, for the simple reason that there can be no miracle believed in where there is no conception of the uniformity of law, and as this latter conception was not present to the minds of the Bible writers so they had no belief in miracles.

What they believed in, what they related, and what I accept heart and soul is the *marvellous*. Was it not Huxley who is reported to have said that the mysteries of Nature are far greater than the mysteries of grace? For myself, I find both worlds marvellous, both full of mystery, but no miracle in either, for all is God's, and God is a God of uniform order.

This is sound doctrine. 'Miracle,' as interference with established law, is inadmissible. Everything that happens has an adequate cause behind it, and that cause belongs to the infinite Order and proceeds from the infinite Power.

'The Redemption of the Body: being an examination of Romans viii. 18-23,' by W. F. Whitehouse, M.A. (London: Elliot Stock), is a scholarly and well thought-out exposition of the meaning of the word *crisis* in the passage referred to. Mr. Whitehouse strongly argues that its meaning is 'creature' and that it denotes the body of man: his contention being that Paul's intention was to assert the final glorification of the body at the resurrection. If Paul meant that—and perhaps he did—it only supplies us with another instance of baseless expectation. The resurrection did not take place; and

it is too late to resurrect him now: but, in truth, he must be long past needing it.

As we have said, the book is scholarly and clever, but it galvanises, or tries to galvanise, a dead horse.

The Rev. G. A. Thayer, in a late discourse, presented a virile and inspiring view of Religion. We have had too much about 'trembling before God' and the abasing of one's self in His presence. Let a man be bold, says this sturdy preacher: let him claim himself in God's presence: let him live in the present, and largely for the present, so long as he is working for noble ends:—

A genuine religion should not seek to fashion a ghostly, bloodless race whose thoughts are wholly intent upon another world. It should make souls more equal to the arduous strife of the life which now is in the body, more disposed to climb the mountains to discover what at present is out of sight, if by chance some new land of promise may stand revealed for the occupation and cultivation of their fellow-souls of less adventurous type. Pioneers, sailors, scientific explorers, world-builders—these, too, are manifestations of God quite as truly as those who preach and pray.

Then follows a bright thought concerning 'the new order of ideas' in relation to the churches, which, he says, will presently exist—

Not to give certificates of fitness for everlasting bliss in heaven, but to incite faithful endeavour in each of us to make the utmost of himself in the sphere where destiny and duty seem to have placed him, to try to perfect himself from day to day through the everlasting life which begins on this mortal soil.

Doing this, let him not fear the hereafter. The reverent, self-poised soul is ready for any event, on earth or in the sky.

'The soul that can

Render an honest and a perfect man  
Commands all light, all influence, all fate;  
Nothing for him falls early or too late.'

American papers state that remarkable spiritual manifestations are being vouchsafed to the Shaker communities. The Shakers, it is said, do not hold séances, for the atmosphere of their homes is so harmonious that spirits are able to manifest their presence at any time. This is just what we might expect.

We have received a pamphlet by Eldred Hallas on the question, 'Is Spiritualism a Fraud? The Bush Controversy and the Subjective Mind.' 'The Bush Controversy' is a melange of reports of lectures, letters, criticisms and testimonies. 'The Subjective Mind' is a fairly smart criticism of T. J. Hudson's 'Law of Psychic Phenomena.' On the whole, it is a useful little fighting pamphlet.

'THE CRANK.'—Recent numbers of the 'Crank' have kept up its claim to be 'an unconventional magazine,' although nowadays it appears as though unconventionality were becoming almost conventional! In a recent number, 'Adam' pleaded for 'a day in the buff'—'let us have a no-clothes brigade before the world is much older.' Appropriately enough, this essay is followed by one on Carlyle, and we cannot help calling to mind a certain passage in 'Sartor Resartus.' Other 'Historic Cranks' who have recently come in for notice are Thoreau and St. Augustine. A writer in the August number thinks that when we eat honey taken forcibly from the bees, we are violating the Golden Rule, and 'Vashti' describes two visits to followers of the Simple Life in the open air. The June number contained a well-meant warning against 'Black Magic,' the evocation of 'elementals' and the production of 'vampires,' giving an instance of the harmfulness of such practices, purporting to be quoted from an address to the 'Spiritualist Alliance.' The editor explains in the August number, that it was not the London Spiritualist Alliance, but 'a Spiritist society now dispersed.' We do not wish it to be supposed that our Alliance encourages any harmful phase of occultism. There is plenty to be learnt, without that.



## 'IS THERE A SPIRIT WORLD?'

What is called the 'silly season' has begun, and the daily newspapers are starting discussions of a more or less useful kind. 'The Daily Mirror' asked for contributions from its readers giving 'records of actual spirit communication' and said:—

'It is of enormous importance to us all to know if the spirits of the dead can communicate with the living. If this were proved, it would alter many people's conception of the universe and view of life altogether. All who can contribute to the clearing-up of doubt ought to regard it as a duty and a privilege to do so.'

In response to this appeal a large number of letters have been sent in, from among which some have been selected and published under the heading 'Is there a Spirit World?'

On August 17th, Mr. H. J. Charlton, of Edge-lane, Liverpool, related how his eldest daughter manifested in materialised form on several occasions and 'was seen of many,' to use a well-known phrase.

Clara Irwin, of 3, St. Lawrence-road, London, S.W., told how, when she was staying with friends in the North of England, at Christmas time, one night, after she and a young lady friend had been in bed about three minutes, and while the gas was still burning, she was surprised to see 'a lady standing in the middle of the room. She was very pale, with cheeks much sunken, and had on a black hat with a large bunch of red berries in it.' Next morning Miss Irwin related her experience to her hostess and that lady sent for a neighbour to whom she gave a description of the spirit. The neighbour burst into tears and said it was her sister who had died in that same room, and she further declared that 'the last hat her sister wore had a bunch of red berries in it.'

Francis Valentine, of Argyll-street, London, W., said that the editor of a paper, on which he had been employed, was a shrewd, hard-headed Scotchman who was in the habit of holding conversation with his spirit friends through the 'Ouija board.' Mr. Valentine suggested that he should try for something more tangible, and he agreed, and, says Mr. Valentine, 'within the period of half an hour a white tulip was materialised or built up out of a glass of water! The flower was as real as if it had grown in the ordinary way, and faded after a few days. Tulips, I may mention, were not in season at the time of year when this phenomenon occurred.'

In the issue of August 18th, a letter appeared from Mr. H. W. Coombs, of Maida Hill, W., who states that he was recently in conversation with a young psychic who unexpectedly passed into the trance state, and, under the control of his mother, said: 'Do not neglect William, his passing away is imminent.' Mr. Coombs understood the message to refer to his father, who lived in the country, but as he received a letter on the following morning from his father, who seemed to be in his usual health, he dismissed the matter, thinking a mistake had been made. A fortnight later, however, his mother again controlled the psychic and said: 'You have neglected to do as I desired.' Mr. Coombs says:—

'I felt condemned, and said I would go to my home on the following morning. My mother's reply still burns in my brain—"I fear you are too late."

'At 9.30 on the following morning, as I was preparing to go home, a telegram was brought into my room, which stated: "Your father passed away suddenly at 6.30 this morning."

Chrissie Smith, of 45, Park-road, Nottingham, says: 'My father, a scientist and nephew of the founder of the Birmingham University, gave us once the name of a new element about to be discovered four months before it was announced to the world.' Further, while living in Sydney, New South Wales, in 1892, she endeavoured to get automatic writing, and after a prolonged sitting, was rewarded with a characteristic letter from her father, and on the next day was again controlled to write, this time in old German text, giving information concerning her long-lost brother, whom she had gone to Sydney to seek.

In the issue for the 19th, Mr. A. C. W. Knowles, of 68, Charteris-road, Finsbury Park, says that while his wife, who was ill, was resting on a couch, he looked up from the book he was reading, and was surprised to see a big black woman (as he at first

thought, 'in the flesh') smoothing the brow and forehead of his wife. She looked towards him and smiled, and realising that she was a spirit visitant, his nervousness left him. The spirit spoke, but as he could not understand he shook his head. By dumb action she made him understand that she was doing good to his wife, and then she vanished from his sight. When he spoke to his wife she opened her eyes and requested him to smooth her forehead again as it felt ever so much better, and he then told her what had happened. The following Sunday they both visited a Spiritualist meeting, and a clairvoyant mentioned that a spirit was standing near Mrs. Knowles, who, however, was unable to recognise her from the description given, but Mr. Knowles identified her as the spirit black woman whom he had seen at his home.

Mrs. L. Lawrie, of 140, Farringdon-road, E.C., relates how her husband's brother visited them last summer, and then informed them that he was a medium. One evening he went into a trance, and after giving Mrs. Lawrie a prescription, under the control of a spirit doctor, he went on to say that a lady and two gentlemen would be drowned from a small rowing boat, and advised Mr. and Mrs. Lawrie to look into the newspapers three days later. They did so, and 'the exact fatality happened in the very seaside place he mentioned—Hoylake.' Mrs. Lawrie forcibly remarks: 'One might as well disbelieve in wireless telegraphy as Spiritualism. One is no more wonderful than the other.' G. A. Hayes, of 66, Taunton-road, Lee, adds a useful little testimony, to the effect that while sitting in circle 'many an old friend or relation whom we had almost forgotten' had been described by a friend, a recent acquaintance, and further mentions that advice on 'the conduct of circles' can be obtained from the office of 'LIGHT' for the cost of postage.

We are, of course, pleased to see reports of spiritualistic experiences published in the daily papers, and we wish that more of such narratives were sent to 'LIGHT' for the benefit of our readers, so that the facts might be put on record in the Spiritualist Press for future reference.

## 'A VERIFIED SPIRIT MESSAGE.'

In the 'Daily Mirror' of the 21st inst., Mr. J. McCluskie, of Ivy House, Hanley, Staffs., gave a good case of the identification of a communicating spirit, whose existence was previously entirely unknown to all the sitters. Mr. McCluskie said:—

'At a recent sitting I attended the table was raised, and by my going through the alphabet a sentence was spelled out as follows: "I want Tom's wife to have my baby."

'I asked who the spirit was and got the name, Mrs. Gilbert. I then asked what was the surname of Tom, and on going through the alphabet again got the name, Everall, of Cotton-s-row, Newcastle-under-Lyme.

'I asked if anyone in the circle knew either of the people mentioned. None of them had ever heard the names before.

'We gleaned also that the woman Gilbert lived while in the body at a house in Cartwright-street, Newcastle, where her body still lay, as she had only passed over two days previously. She had only been delivered of a child about a month before and caught a chill, which carried her into spirit life.

'Next day I repaired to the address given. I asked if this was where Tom Everall was living. The woman who answered the door looked up and said "Yes, I am Mrs. Everall." I then said, "Do you know anyone named Gilbert, of Cartwright-street?" She replied that her brother's wife was dead, and they were burying her to-morrow, and her name was Gilbert.

'I then conveyed the message as promised, which caused no little astonishment to both Mr. and Mrs. Everall, and the greatest possible satisfaction to myself, as it proved to me that people lived, loved, and cared for those they leave behind, and are only too pleased to communicate with friends who give them an opportunity, which, alas! is too often denied them, however desirous they may be.'

In this instance mind-reading and telepathy are surely out of the question, and the loving desire of the arisen mother lifts the message above the plane of triviality. It is evident that 'the intelligent operator at the other end of the line' had a distinct purpose in view and succeeded in carrying it out, and no theory but the spiritualistic one will cover the whole ground of the facts.



## 'THE SIMPLE LIFE.'

'The simple life' is a phrase which is much in evidence just now, and many people seem to think that it means the simplification of daily routine and surroundings. How strange it is that we so often look for some *external* means of salvation when what we really need is a change *within* ourselves. So long as certain things and conditions are deemed *necessary*, and certain observances are regarded as *duties*, we shall continue to worry and work ourselves into a feverish state of unrest and dissatisfaction. But when we change our attitude and realise that we have the power to be happy,—not by being *made* happy by others, or by our possessions, but by thinking brightly and cheerily; by appreciating the good things and the good people about us, and being thankful for the many blessings we enjoy, we shall cease to worry and be discontented. While we hungrily desire to possess what we have not, and envy others who are wealthier than ourselves, we cannot be happy; and so long as we wish to mould, bend, or compel others to go our way and agree with us, we shall be disappointed; but when we rejoice because of the natural unfoldment, the success and progress of others, then our happiness is increased. Surely, then, 'the simple life' resolves itself into the life of simple, natural goodness; of unaffected and spontaneous kindness and good cheer; of sympathy and helpfulness.

'Be happy and you will be good' is the revised version of an old saying, embodying the latest thought regarding the right attitude in life, and its results. But, some one may say, 'How can I be happy? I cannot *make* myself happy at will.' No, of course not—not all at once; especially if you have allowed yourself to drift, and have grown dispirited, morbid, irritable, discontented and anxious. Still, you can try to form the habit of hopeful, appreciative, and thankful thoughts and feelings. Instead of dwelling sadly on your burdens, trials, losses and sorrows, say to yourself, 'Of course I have my difficulties and griefs—every one has them in some form; they are part of life's discipline, and I am foolish to complain because I have my share. I will accept the inevitable, and make the best of it. I will think of the many blessings that have come my way, and will find all the good I can in men and women, and in life. I will face the sunshine, not the shadows, and will look on the bright side and be thankful: I will be as happy as possible in spite of adverse circumstances, and meet the world with a smile and a song of hope, and while making the best of what I am and have, I will persevere in my endeavour to enjoy this beautiful world and bring out the good in others and myself.'

It is possible, by resolute perseverance in cheerfulness, to master our moods and to grow self-possessed, serene and joyous. Some people have done it;—some who have come through the deep waters of tribulation have learned patience, fortitude and resignation and have grown sweet and gracious, and what they have done others may accomplish. Those who cultivate the thankful spirit can readily find many things to be glad of, or grateful for, and if we look at life from the point of view of 'counting our blessings,' appreciating our opportunities, and using our powers wisely and hopefully, we shall steadily grow in grace, goodness, and usefulness even through trying and painful circumstances.

How few there are who really feel the spontaneous gladness of life and realise that it is *good* to be alive! Yet the world is to us largely what we think it is and if we would get the best out of life we must give of our very best, and learn to appreciate, and to be thankful for, the goodness of others. We may rest assured that there is something wrong in ourselves if we fail to find that 'there are kind hearts everywhere.' 'Wherever there is a good man, a good woman, or a good child there is cause for thankfulness,' said the Bishop of Carlisle recently, and he emphasised his assertion by giving a particular instance. Referring to the late Rector of Kirkbride Church, the Rev. W. R. Hopper, in an address to the late Rector's parishioners, he said: 'There is no blessing to a community like the blessing of good persons in it. . . . You have had living amongst you for eight years a man whose characteristic

note was that of simple goodness,' and he urged them to 'thank God for his good life and the opportunity they had had of being in touch with goodness.'

That is the kind of 'simple life' the world needs! To help us to attain it, Robert L. Stevenson's morning prayer strikes the right note. When it is not only uttered in the right spirit of aspiration and thankfulness, but carried out in daily life, it cannot fail to have a stimulating and harmonising influence upon those who use it. It is as follows:—

'The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep.'

W.

## MRS. BESANT ON PSYCHIC HEALING.

The 'Psycho-Therapeutic Journal,' for August, contains an account by Miss McGrigor, of an interview with Mrs. Besant, the object of which was to remove the 'misapprehensions which seem to exist as to the light in which psychic healing is regarded by leading Theosophists.' Mrs. Besant's addresses at the recent Congress of Theosophists had done much to clear the ground, for she then said:—

'Clairvoyant vision and clairvoyant diagnosis in a condition of trance were being proved to be of the greatest value, and this must obviate the crime of vivisection. Some medical men were finding that the working of the human organism could be better studied under trance. Psycho-physiology was being recognised in France, and vivisection was being less practised. The body, being the home of the spirit, should be dealt with by psychic methods. The theosophical movement was towards greater refinement in every way—refinement of perception, of manners, of methods of living—which must tend to keep the body in health, and of methods of healing in cases of illness.'

Mrs. Besant explained in this interview that the Theosophical Society, as a society, had not taken up any attitude towards psycho-therapeutics. It had not warned its members against those practices. Colonel Olcott had performed many cures by psycho-therapeutic methods, and Mrs. Besant herself had done so in cases of emergency, including the cure of a snake bite, when the man's life depended on prompt measures being taken.

Mrs. Besant considered the value of mesmeric passes and mesmeric trance to be very great, but did not approve of hypnotism, meaning thereby the induction of sleep by mechanical means, such as revolving mirrors and strong light, which she believes to be injurious, and deprecated stage exhibitions of the power of suggestion for no good purpose. The tremendous power of thought vibrations has long been known to Theosophists, and this knowledge makes them careful in the choice of healers. With regard to the objection based on the law of Karma, Mrs. Besant said that if circumstances brought a sick man in contact with a healer, it is reasonable to conclude that his Karma is to be cured. Finally, the teaching which members of the Theosophical Society receive is a direct encouragement to help brothers in adversity, destroying disease and discord, and restoring and promoting health and harmony in the universe.

IS SPIRITUALISM 'DESOLATING' OR COMFORTING?—In an interesting article in the 'Morning Leader,' of Saturday last, Mr. William Archer affirmed that Dr. Maxwell's book, on 'Metapsychical Phenomena,' is worthy of most serious attention, and he confessed that certain classes of such phenomena seemed to him to be 'established by an enormous mass of evidence,' and also that he could not 'sympathise with those men of science who remain merely contemptuous,' but, he continued, 'for myself, I can conceive nothing more desolating than the "spiritist" interpretation; and I have a tolerably cheerful hope that it will one day prove untenable.' What does Mr. Archer mean? Surely the fact that by phenomenal manifestations spirit people are able to demonstrate their continued existence and their unabated interest in their earth friends is a cause for rejoicing, for it proves that we are not left desolate, but are accompanied by loving, ministering spirits.



## PHYSICAL PHENOMENA AT MILAN.

A series of experimental séances under test conditions has been held by the Society for Psychical Studies, at Milan, with the medium Politi, of Rome, the results of which are recorded in 'Luce e Ombra,' for August. The séance-room was the one belonging to the society, in which the sittings with Bailey were held. The committee and those whom they invited to be present sat round a table; Politi was placed at one end, his hands being held by the persons at each side of him, who also placed their feet over his.

Many physical phenomena were obtained; the curtains of the cabinet, directly behind the medium, were seen to swell as though blown outwards by a strong draught, sometimes to the distance of half a yard. A small table moved across the floor to the medium, and on his placing his hand over it, still clasped in that of his neighbour, the table rose four inches from the floor. The sitters' chairs were pulled away, and even the medium was caused to fall backwards to the floor. Hands were felt to touch some of the sitters, and as the series of sittings (eleven in number) continued, the evidence of the personal presence of identified friends became strong.

In the earlier sittings, the only evidences of personality beyond the medium's control, 'Alfredo,' were some brilliant lights and luminous streaks which, in the fourth sitting, began to assume definite forms, such as a triangle and a cross surrounded by an aureole. The medium, being in the cabinet during these manifestations, clapped his hands to show that he was not using them for any trickery.

From the fifth sitting the touches felt by the sitters became more frequent; knocks, corresponding to the number desired by the sitters, and movement of tables without contact, were unmistakably evident. In the sixth sitting voices began to be heard, calling some of the sitters by name; only on one occasion were the words spoken through the medium himself; at other times they sounded in the air, and often on the side of the person addressed which was away from the medium.

Signor Achille Brioschi was addressed most frequently, and the first time that the name 'Achille' was heard in the direct voice, another member of the circle recognised it, even before Signor Brioschi himself did, as being the voice of that gentleman's mother. The following is a good sample of these manifestations, and shows how completely the conditions appear to exclude trickery:—

'Signor Brioschi also heard himself called, the name "Achille!" being pronounced in a clear voice which seemed to him to be that of his mother; those near heard it also, those further away saw a light forming behind him, and rising up, he felt himself touched; at the same time the medium clapped his hands, away off in the cabinet. While we were commenting on the occurrence, another light appeared high up to the left, and assumed the form of a St. Andrew's cross.'

Later in the same sitting a different kind of light appeared on Signor Brioschi's left, which one sitter said looked like a profile. It disappeared, and soon a stronger luminosity was seen, and a voice called 'Achille.' Signor Brioschi then said that the profile formed by the light was that of his mother; the same manifestation occurred at another sitting, and at the last one Signor Brioschi recognised a different voice and profile of light as indicating the presence of his wife.

The last phenomenon of all was that the chair on which the medium had been sitting before he entered the cabinet (as he usually did during the course of the séance) was lifted up and placed on the table, passing in front of Professor Lombroso, who was present.

Signor Brioschi states that when he was one of those who held the medium's hands, he perceived a kind of new limb issuing from the medium, which extended until he felt it press against his own side, nearly a yard from the body of the medium; this occurred repeatedly, and sometimes it seemed as though the whole side of the medium moved rapidly to touch the body of his neighbour, yet this was physically impossible owing to the manner in which he was held on both sides. When the medium was in the cabinet, the touches seemed to be given by detached fingers and hands.

Signor Cipriani also mentions that when he was sitting next the medium, with his foot on the medium's, he had a feeling as though the medium's leg had moved so as to touch his own; in reality, however, it had not moved, being about six inches distant at the part where the contact was felt. He remarks that there seemed to be a duplication of this portion of the limb, and that the duplicate, although invisible, had been brought into contact with his own leg. He considers that the movements of the curtain, and of the lights, were such as could not be explained by any possible artifice on the part of the medium.

## 'THE CLOTHES OF THE PSYCHE.'

As regards Mr. Evans' communication in 'LIGHT' of the 12th inst. on the above subject, perhaps the following personal experiences may be of interest to your readers.

Many years ago a sister of mine, who belongs to a religious order, was to have spent the day with me. Hours passed, and as she did not come I felt very anxious. At last, about 5 p.m., as I stood at my windows, still expecting her, to my great delight she crossed the street from the direction of the Underground station, but with a *novice's white veil* on her head. This is only worn in the house, a grey one being substituted out of doors. I ran down to the front door to greet her, but she had disappeared. I felt satisfied that she was wishing to come to me but had been prevented doing so, and this idea was justified on the arrival of a messenger with the news that she was considered too ill to travel. Again in 1903, I saw this same sister sitting in our garden and called out to her to join me. Not receiving an answer, I went up to the seat, but she was not there! In fact I found her in her bedroom, whither I went immediately. On another occasion my sister was seen by a friend who is not a psychic.

I notice frequently when visualising that the 'thought clothes' of the spirits from the unseen land are their *favourite* garments, not, as a rule, those they were last seen in on earth. On one occasion, three weeks ago, I was conscious of a brown coat and blue tie (not seen clairvoyantly), as worn by a friend's brother, whom I had never seen on earth, and these were his 'favourite coat and tie.' My friend told me also that the attitude which his psyche assumed was also a 'favourite one.'

On another occasion a departed friend was clothed in a gown which she was very proud of, not in the one I had seen her wear on the occasions of our last two meetings. The jewellery also was not that which she had then worn, but a favourite and peculiar necklace. A little while ago, one evening, I went (unconsciously) to visit a clairvoyant friend, and she described the very dress my body was wearing at a dinner party at the time. The percipient knew my hostess, but did not know that I was dining with her. The keynote to the story lies in this, that at the time (9.30 p.m.) my hostess and I were talking together earnestly about the percipient.

This same clairvoyant friend I can occasionally visualise, and generally find her dress correct at the time; but once, when wrong, I found it was a favourite one she had intended to wear, but at the last moment changed her mind.

Pax.

**SOUND ADVICE ON MEDIUMSHIP.**—The useful and important address, entitled 'Thoughts on Mediumship,' delivered by Mr. E. W. Wallis at the Conference of the Spiritualists' National Union, held at Burnley in July last, has been reprinted in pamphlet form, and is published by Mrs. M. H. Wallis, at 6, Station-road, Finchley, N., price 1½d., post free. Mr. Wallis gives clear and sound advice, the fruit of long and varied experience, which will be valuable to all who desire to develop mediumship in any form, as well as to partially developed psychics, many of whom will find in this little book hints that they would do well not to disregard. Mr. Wallis strongly advises would-be mediums to acquire self-control, and not to 'sit in season and out of season, or to write automatically at all hours of the day or night,' and says: 'It is by disorderly practices such as these that those who have complained of being "obsessed" have brought their trouble on themselves.' The conditions in test and dark séances are also discussed, and in a very useful supplementary chapter Mr. Wallis gives some 'Useful Hints to Beginners for the Conduct of Spirit Circles.'—S.



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### IS GOD A FATHER?

Dr. Minot J. Savage's new book on 'Life's Dark Problems' (London and New York: G. P. Putnam's Sons) contains ten of his luminous and optimistic sermons in answer to the question, 'Is this a good world?' He faces squarely enough the 'Dark problems,' but is not greatly troubled over them, though he does not profess to solve them. He seems to outflank the enemy all the time, although he discusses the dark problems of Pain, Moral Evil, Accidents and Calamities, Mental Disease and Decay, and Death. All the way through, he sees alleviations, compensations, or inevitable necessities, and good at the end of 'the valley of the shadow.' Then he fitly closes with the bold question, 'Is God a Father?' and it is his answer to this question that we select as giving the substance of all his teaching on Life's dark problems.

But, at the outset, a formidable question awaits us:—Is there a God at all? In the old sense, No. The superhuman God, the almighty magnified man, personal as man is personal, and passioned as man is passioned, is no longer acceptable. Dr. Savage does not put it quite like that, but what he says practically amounts to it. Here are the stages of his definition of God: We recognise that around us, outside of us, there is a Somewhat, or a Somebody, that is not ourselves. This being which is not ourselves is *one* Being: all the varied objects in the universe are the manifestations of one Power: there is unity everywhere: it is a *Uni*-verse. This Being, or Power, is limitless in might, so far as we can see, and it manifests itself as perfect order: law reigns supreme. Then this Power is intelligent and intelligible, and is, moreover, a Power that is clearly pursuing a purpose: from the far-away beginnings, this Power has trodden a path that has led to certain definite ends: it is therefore a transcendent Power that intends and secures. It is, still further, a righteous Power, 'a power not ourselves which makes for righteousness,' that is to say, a Power which so orders that the universe is in favour of the keeping of its own laws: for the keeping of the laws of the universe means perfect rightness in every direction, and, up in the realm of ethics, perfect righteousness.

Then comes the last great step. This Power is conscious and personal, says Dr. Savage: that is to say, it is not a blind force. Being what it is otherwise, we are impelled to think of it as rational. If, then, we call this transcen-

dent, orderly, intelligent, purposive and righteous Power 'God,' we are bound to infer that if He is not conscious in the sense in which we are, He is so, not in a lower but in a higher sense. If there is something in His consciousness different from ours, it means that He is more than conscious. So with His personality. If His personality is not the same as ours, that is so because it is higher. We have a right to suppose that it is something as much above and beyond what we mean by personality as this is above the stage of vegetable life. This was Herbert Spencer's view.

Can we advance, then, to affirm the Fatherhood of God as regards ourselves? Dr. Savage thinks we can. If He is the Power which has purposely evolved us, that is equivalent to Fatherhood. We must not be over afraid of being anthropomorphic in relation to Him. Let us not be afraid of anthropomorphism, says Dr. Savage; only let us always bear in mind that our human thoughts are infinitely and unspeakably below the reality. What, then, is spiritually and morally involved in the idea of the Fatherhood of God? and how are we to reconcile that idea with the existence of evil and misery in the world? The answer entirely depends upon the breadth and depth of our survey of the world and of human life. Dr. Savage distinctly holds that this is the best possible world in the circumstances and for its purposes. 'I confess frankly,' he says, 'that after years of careful study I do not know one single thing that I would dare to change if I could do it with a turn of my hand.' He sees that a great intellectual and moral purpose is being worked out; that this world is the workshop for the hammering out of character, that motives and incentives to good abound, and that the hope of life beyond is growing into a certainty that there is to be opportunity, scope and range somewhere for every soul to come to everything of which it is capable.

But God does not interfere to prevent evil and misery? How could He, and yet preserve the intellectual and moral order and purpose of life? It is for our good that law is kept inexorable, that effect should follow cause, that error should teach its lesson, that moral order should produce misery, and that man should be driven to acquire knowledge, to develop wisdom, and to long for righteousness. 'We are like little children,' says Dr. Savage, 'who wake up out of a bad dream in the night, and cry in terror, or in the shadows see distorted images of familiar things until we are afraid; but, as the mother hovers close by and waits to comfort and soothe, so I believe God hovers over the cradle of every one of His undeveloped children, and that, by and by, when the dawn rises, we shall see and understand.' Yes, 'when the dawn rises'; but it is in the night that we need Him.

### DIAGNOSIS OF DISEASES.

To meet the wishes of a number of inquirers, Mr. Geo. Spriggs has very kindly consented to attend at the offices of the London Spiritualist Alliance, 110, St. Martin's Lane, W.C., on two occasions during September before commencing his regular sittings for the diagnosis of diseases. These special visits will take place on Thursdays, the 7th and 21st of next month, between the hours of 1 and 3 p.m. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MARRIAGE.—On August 10th, Mr. John J. Bennett, honorary secretary of the Walsall Spiritualist Association, to Miss Pattie Fisher.



## SYMBOLIC DREAMS.

By W. H. EVANS.

*(Continued from page 377.)*

The first symbolic dream which I shall narrate has had a distinct influence on my life. It was so vivid, so clear, and had such a world of meaning in it that I could not mistake it. I had this experience when I was twenty-one years of age, and although not yet old, and having a long way to go yet to reach old age, it has been a source of comfort and strength now for many years.

In the manner of dreams I found myself upon a wide, arid plain, seemingly of baked mud. It was very dry, and there were fissures in the soil such as one sees when there has been a long drought. Through the centre of this plain ran a small stream, sluggish and muddy. At the place where I was there were a number of people, and exhibitions of every description—travelling theatres, roundabouts, shooting galleries, and all that went to make up a country fair. But in the midst of it all I felt out of place and restless. Turning to some people near, I said that I should leave them.

'Why?' they asked.

'Because I wish to find happiness,' I replied; at which statement they laughed merrily.

'Happiness!' they exclaimed, 'why you have it all around you. Look; take your fill, and enjoy yourself. Here is every pleasure.'

I shook my head sadly. 'You speak truly, it is pleasure, but not happiness, and I shall go and seek it.' I turned away and left them, followed by their mocking and derisive laughter. I wandered on across the plain for a long way until the place I had left was hid from sight, and in all that waste I saw no one. I was alone in the solitude, alone with God. But I pressed on, and at length came to the end of the plain. In front of me was a ditch of stagnant water covered with green slime. On the other side was a mound, so that I could not see what was beyond. On my right was a beautiful lane, whose refreshing green looked cool and tempting after the heat of the plain. I stood and reflected which way I should go, whether through the ditch, or down the lane, which, so far as I could see, led in the same direction. But it might have been a kind of 'by-path meadow,' for aught I know, leading to a castle of some 'Giant Despair,' and I determined to cross the ditch. I plunged in and waded through the slime and oozy mud, and climbed out on the other side.

What a transformation! Not a stain was there upon me, and I was clothed in a robe of dazzling white. With my pulses throbbing with a new-found joy I ascended the slope and reached the top. Before me was a lovely expanse of country, over which the softened light of the sun fell with heavenly splendour. There were beings there clothed like myself in white. But it was only a glimpse; there was but just time enough to take it in and see the blue mountains in the distance, when I relapsed into unconsciousness. But though years have sped it is as fresh and clear in my memory as if it had only been last night. It is a memory full of sweet suggestiveness, and I feel that one day I shall dwell in that morning land, when the heat of the plain is past, and the slime and ooze of misunderstanding shall have been overcome.

Of the next three dreams I do not clearly know the meaning. There is a subtle connection between them, and perhaps someone will be able to throw a little light upon the problem. These dreams have been separated by an interval of one year and a half respectively.

*Dream No. 1.*—I became conscious of being outside a church. It was a new structure built with dressed limestone. I was entering a gateway at the east. Around the church were railings, enclosing a pathway. I entered the gate and walked round to the west end, and as I neared the gateway I saw a number of people conversing together. I was about to step into the road when a young man and maiden left the crowd and came towards the church. I now became conscious of a sudden increase of strength and power, and as the young couple passed me I turned and followed, taking care, however,

to shut the gate. They entered the church and I followed and found that it was almost entirely new. The pews were of stained pine, and the roof was groined and arched. We were in the side aisle, and proceeded to walk down the church towards the altar, which I found was of a peculiar structure, being merely a large block of black polished marble. It was about twenty feet long, six broad, and three high. Beyond it was a large gallery rising almost to the roof, at the top of which was the organ. This altar I found was arched out on the side facing the gallery, and, lying there, one half of her body in the archway and the other out, was a young woman in grave attire, apparently awaiting burial.

It was at this point that I assumed command. Motioning the young man and maiden to stand on the sides of the corpse, the man on the right, the maiden on the left, and to each take one of its hands in one of theirs, I took their other hands in mine, and stood at the head of the corpse, gazing down. I then requested that the organ be played, and immediately beautiful soul-stirring melody filled the vast building. I became conscious of a stream of electrical coldness, striking me at the nape of the neck, and my body vibrated as if in connection with a powerful battery. We waited thus while the strains of the organ harmonised and blended our souls in one. It seemed as though the whole building was pulsating with superabundant life, and at last the music died away in the arches like the whisperings of an angelic choir. Then in a loud, commanding voice I cried: 'Young woman, I bid thee arise.'

Immediately the woman who had been dead sat up, living and throbbing with life and energy. I stooped and assisted her to rise. Turning, I took up a large black cloak which was behind me and wrapped it around her. The young man and maiden who had assisted me turned, and without a word proceeded to walk out of the church. I followed with the resurrected maiden. As we walked slowly down the aisle we stopped, and I turned and gazed at her. She was taller than myself, with fair hair and beautiful clear grey eyes. 'What a narrow escape,' I said, 'of being buried alive!'

'Yes, indeed!' she answered.

Then over me came the horror of anyone meeting such a fate, and I awoke.

*Dream No. 2.*—In this experience I found myself in an ancient village street, paved with cobbles. On each side were thatched cottages, with small gardens in front. I was again in the company of the resurrected maiden. In this dream I, too, was changed. Instead of the maiden being the taller, I was taller than she. The change did not stop here, for I was dressed in sombre tones, being in black. Thus, black silk hose, black velvet doublet, and a sombrero with a heavy plume of the same colour, silver buckles at the knees and shoes. There was a very striking difference in my dream-self and my waking self, my dream-self being very much taller, with black curly hair, heavy moustache, and very dark eyes. The features, too, were more oval. Yet I knew it was myself. I was, as it were, a spectator of a drama, yet merged into the consciousness of the player. The lady was robed in clinging white. Apparently we had improved our acquaintance, though when or where I know not. We walked down the street, our attitude being more that of lovers than one of mere friendship. Reaching the end of the street we came to a large square. On one side was a cathedral of majestic proportions, with a Norman tower, grey with age and lichen-covered. On the other side was a building with large pillars supporting the portico, and approached by a flight of steps. In the square were a number of villagers dancing, and we too joined in the revelry. We danced round the square with the rest, though we spoke to no one until we came to the place from whence we started, where we paused. The sky had now become overcast, and was black and lowering. The whole place was filled with gloom. We watched the heavy masses of clouds as they rolled up from the west and over us, and while doing so a strange phenomenon took place. Over the cathedral tower the clouds broke in a jagged mass, and the sky shone out between, a bluish-green colour, very clear and bright. In the centre appeared a narrow crimson cross. I gazed at it with a feeling of contempt; not for the symbol, but in my mind



was a feeling that it was not a natural phenomenon, but was the product of priestly endeavours to overawe the minds of the people.

While contemplating the scene, the heavy doors of the cathedral opened, and a procession of ecclesiastical dignitaries emerged, and walked across the square to the building mentioned. As they passed they looked at me with a malicious hatred, which look I returned with one of equal hauteur. I also had a curious feeling of being in advance of the age I lived in. After they had gone the villagers entered the church, and we waited until the last, then we entered. Going in by a side door we found ourselves facing the worshippers, and crossed in front, taking a seat fronting the altar. The church was old, and furnished with high old-fashioned pews. It was lighted by candles, set in small alcoves at regular distances around the church, and I noted that at each candle was a cowed monk, clad in a brown habit, with a rope girdle. The altar was lit by a number of candles also. Almost immediately organ music was heard, and its swelling chords, together with the air of worship pervading the building, inclined my heart to a responsive echo. Suddenly the whole church was plunged in darkness, all but one small, solitary star, gleaming brightly on the altar. The stillness was oppressive, and one could hear the suppressed breathing of the congregation. Then upon the awful silence broke the sound of muffled drums, whose mournful rumble seemed bodeful of death. My companion clung to me in fear, and I vainly struggled with the terror of the unknown that was rapidly overmastering me, and with a start I awoke, awoke with the firm conviction that a terrible massacre had occurred in that building.

*Dream No. 3.*—This is recent, and the only connection is that I was clothed in the same apparel, with all the distinctive features noted in the preceding dream. My first consciousness was of a rose-coloured light which suffused everything. I was in the hall of a large mansion, which was built of different coloured marbles, highly polished. On this occasion there was no fear, but a sense of complete mastery. I was coming out of the house through the porch, the roof of which was supported by beautiful columns, and over all the buildings round about was this wonderful light. I went down the steps and saw a pathway leading right on in front, with a grassy slope on my right, on which were growing lovely flowers. Going away to my left was a carriage drive. I walked along this, gazing round with admiration at the magnificent buildings, until I came to a circle of broken columns on my right. The ground inside the circle was of a gravelly nature and sloped away to the centre. Standing there was a woman dressed in black and veiled, so that I could not see her face. As I perceived her I heard a multitude of voices cry, 'She is a witch, she is a witch,' but I saw no one. I stooped and picked up in my hands what appeared to be a fine powder, and standing on the edge of the circle threw it over the woman. At once she disappeared in a rose-coloured flame, which rose high in the air, splitting up into tongues of fire and forming the shape of a vase. Upon this there were shouts and acclamations of joy, and I turned round feeling I had accomplished my task. I went back and re-entered the house I had left.

This completes the series up to the present. One thing I must mention. These dream visions came to me in the early morning, and, lest any should think they are the result of hearty suppers, let me state that I do not partake of anything before retiring, so that that cause is eliminated; neither do these dreams in any way interfere with the refreshing power of my sleep.

There is another dream that I have had between the two last, but I feel the examples I have narrated are sufficient. Of their causes I cannot say, but they are sufficiently remarkable to be worthy of record, and to go to swell the list of interesting experiences.

As they are symbolical they evidently have a definite meaning, which as time goes on may be revealed. For the present I must rest content, feeling that these experiences are not altogether the outcome of any action or thought on my part, as I cannot trace any relation between them and my

daily life previous to dreaming. Rather are they pictures impressed on my consciousness for some purpose. Why the dramatic element should enter so largely into the visions is hardly clear, unless it is to impress them the more vividly upon the physical brain. It shows, however, that we often exercise powers which in our waking state are marvellous, and feats are performed with ease which are not possible when awake. The dullest mind seems capable of constructing scenes, creating characters, and giving them a vitality and personality so distinct as to be for the time real. Yet in the waking state it would be impossible to conceive of such things. As Emerson says in his essay, 'Poetry and Imagination':—

'In dreams we are true poets; we create the persons of the drama; we give them appropriate figures, faces, costumes; they are perfect in their organs, attitude, manners; moreover they speak after their own characters, not ours; they speak to us and we listen with surprise to what they say. Indeed, I doubt if the best poet has yet written any five-act play that can compare in thoroughness of invention with this unwritten play in fifty acts, composed by the dullest snorer on the floor of the watch-house.'

In this there is a suggestion that the characters are not always our own creations. 'They speak to us, and we listen with surprise to what they say.' It scarcely seems probable that we should be surprised by the utterances of our own creations. Rather are these characters *real* and independent of us, and it is this that renders the personalities so distinct. At any rate, it opens up a wide and extensive field of research, for there are many people who dream and who can investigate some of the problems for themselves.

#### 'A BISHOP'S BELIEF IN SPIRIT PRESENCE.'

In 'LIGHT' of March 4th last we quoted a passage from a sermon by the Right Rev. J. W. Diggle, on his installation as the sixtieth Bishop of Carlisle, in which he declared his belief in the presence of invisible disembodied spirits who 'never cease to take a living and loving interest in the affairs of earth.' Evidently the Bishop realises the importance of this basic element in the religious faith of humanity, as he has again expressed his earnest conviction that 'the departed do not cease to love us and watch over us.'

We learn from the 'East Cumberland News,' of July 29th, that on the previous day the Bishop dedicated a new window which had been placed in Kirkbride Church as a memorial of the late Rector, the Rev. W. R. Hopper, who, he said, had 'left this visible and material sphere to go to the "house not made with hands, eternal in the heavens."' Continuing, the Bishop said:—

'He did not believe that the dead, as we called them, were dead, but that they were much more living than we ourselves. So that afternoon he felt as if they had with them the spirit of the Rector who had departed out of human sight. He was convinced that the departed did not cease to love us and watch over us, and, as there were angels of worship, he believed that their dead worshipped with them in their worship. Might this comfort the widow, and might his children grow up to follow in his steps as he followed Christ. Might his spirit rest with that parish and move it to persistent enthusiasm, devotion, and thankfulness to God, that, being dead, as they called it, he might for generations to come yet speak to Kirkbride.'

**MANIFESTATIONS AT DEATH.**—The Spiritualist weekly, 'Constancia,' of Buenos Aires, reports a remarkable threefold manifestation occurring within a very short time of death. Señor Gedeon Francois, of Cordoba, Argentina, writes to that paper that his daughter Celina, aged seventeen, shot herself with a revolver on May 24th last. At that time the mother was alone in a house in another street, and thought she heard the street door open, but on going to look she found it securely fastened, and no one about. Passing through the yard, she seemed to hear a noise as of heavy weights falling or knocking together; this did not greatly alarm her, being an educated woman and a Spiritualist. It was not until she reached home that she found out what had happened there. About the same hour a young lady, a friend of Celina's, was about to light the lamp when she saw a shadow pass in front of her which seemed to be that of Celina. Looking towards the door she saw the form of her friend who looked into the room, and passed on, which surprised her greatly. These occurrences are authenticated by the father of the girl who thus prematurely cut short her earthly life.



## THE STORY OF A MANUSCRIPT.

I have a story to tell which will illustrate the difficulties with which writers of spiritistic literature have to meet. For years past, a young lady, working in the seclusion of an English village, had qualified herself in psychic gifts sufficiently to become the amanuensis of an advanced band of spirits who dictated to her a series of romances, recounting their earth lives and subsequent experiences in the spirit world. Her difficulty was, how she could give the work to the world.

Publishers are hard to find who will undertake the publication of our literature at their own expense; the authoress was poor and inexperienced in business matters. At last a generous lady came forward and helped her to publish one of the smallest of these tales under the title of 'A Wanderer in Spirit Lands,' in an edition of some 1,000 copies, the sale of which would about cover expenses. Some five years ago I had the honour of an introduction to this authoress. She consulted me as to the literary value of another story in MS., entitled 'Ahrinziman,' purporting to be written by an ancient Persian who, born in the Royal Harem, had been sent away as a baby to a distant temple in order to escape the jealousy of the Queen. There he was brought up, like a Samuel, as a psychic in a temple. The methods and mistakes of old-time psychic training are fully set forth. Ignorant of his royal birth, and tiring of the temple discipline, he ran away as a youth and fell among a tribe of nomad brigands. Years of a life of intense action pass, full of romantic episodes; but again tiring of this life, he runs away to a distant city where he becomes the servant of one who ostensibly was a physician but really an occultist and magician. This master discovers by occult means the secret of the boy's birth and reveals to him, or rather opens his clairvoyant eyes to, scenes in his past and scenes in his future, which promise the youth one day to be seated on the throne. The lad's spirit-mother rescues him from the hands of this magician and the rest of the story shows, in a series of exciting adventures, how these visions fulfilled themselves. Then comes a second part of the story. All the *dramatis persone* are transferred to the spirit world and we are shown how action and reaction continue from one life into the other. I found the whole written in a true Eastern mode of story-telling and as full of interest and instruction in psychic matters as any book yet published. As purchasers of this kind of literature are much more numerous in the States of America, I advised her to find a publisher there so as to secure the copyright there, but all her efforts to do so have been unavailing. My advice has been justified by her experiences with her book already published in this country. While 'A Wanderer in Spirit Lands' was receiving high encomiums, and interesting thousands of readers in our Alliance library, the sale of the small edition dribbled on year by year in small instalments. Meanwhile an enterprising pirate publisher started an edition on his own account in the States, the sale of which, there is good reason to believe, has already reached 17,000 copies.

Of course, not one penny of the profits of all this sale has come to the pockets of our poor authoress, who, all this while, has had to earn a hard living by hours of uncongenial manual work, and finally has been obliged to emigrate to the States in order to find more regular employment. There, luckily, among the Wisconsin State Spiritualistic Association, she has at last found some energetic helpers and friends who are issuing circulars inviting admirers of the other book and all interested in spreading spiritual knowledge, to subscribe for a first edition of this new work. Publishers in America, it appears, are willing enough to publish an English approved story at their own risk if they can get the whole profits by piracy, but refuse to do so when they have to share profits. Hence the necessity for subscribers. The book is to be published under the title, 'The Story of Ahrinziman,' at 75 cents a copy, and to be sold in England at 3s. 6d. a copy. Are not some of us ready to help her also in this country? If anyone desires to do so, a postal order for 3s. 6d., with name and

address, should be sent to Nurse E. Parker, 16, Wandle-road, Croydon, who has kindly undertaken to transact all the necessary correspondence and to forward the subscriptions to the American collector, the Rev. Nellie K. Baker, Portage, Wis., U.S.A., who will send circulars with full particulars of the book to anyone applying for the information.

FREDERIC THURSTAN.

## VERIDICAL MESSAGES BY TABLE-TILTING.

A communication, afterwards verified, received through movements of a table by two Protestant theological students at Florence is recorded in 'Luce e Ombra,' for August. These young men, whose names are given, had previously obtained intelligible messages in the same manner. On June 9th last, almost immediately after they had seated themselves at the table, it began to rap out the word 'Bonifabiani,' apparently a name, but quite unknown to both of them. On asking, 'What do you want?' the reply came, 'I weep.' Asked why, the communicator replied, 'Killed,' the form of the word being feminine. Other questions brought the replies that the woman in question was killed at Florence, four days before, in a quarter named. When the sitters asked 'By whom?' the table ceased to move.

The students declare positively that they were entirely unaware of any such occurrence having taken place; but on inquiring the next morning at the office of a newspaper which usually publishes a complete chronicle of events in the city, they learnt that on June 6th (which in Italy would be called four days previously) a woman whose married name was Boni, and her family name Fabiani, had been murdered in the quarter named in the message, by her son, who was declared to be insane.

The absence of response to the question 'By whom?' is significant, for if these details had been known to, and communicated by, the sub-conscious mind of either of the students, there was no reason why the question should not have been answered. The withholding of the name of the aggressor was just one of those touches which speak, almost more eloquently than positive detail, in favour of the identity of the 'invisible operator,' for it tells of a mother's love and of her grief, not for herself alone, but for her son's deed, and for the insanity which occasioned it.

## PHILIPPE THE MYSTERIOUS.

The remarkable man known as Philippe, who is understood to have had at one time a strong influence over the Czar, died on August 2nd, at Arbesle, not far from Lyons, his birthplace. His true name was Philippe Laudard, but he also called himself Nizier Anthelme Philippe. He first attracted attention as a healer, and was probably a natural healing medium, if his own account of the involuntary nature of his power is to be relied upon. The following is the substance of his own story as told to a correspondent of the 'Matin':—

'I do not know when I first became conscious of my power. I have never understood, and never tried to explain, the mystery. When I was scarcely six years old, the *cure* of my parish was uneasy at certain manifestations, and said I had not been properly baptized, for the Evil One appeared to be my master. I effected cures at the age of thirteen, though hardly old enough to understand the strange things accomplished through me. I went about curing people, and revealing the clairvoyant illuminations which came to me from some unknown source. I obeyed the inspirations without knowing whence they came. My part was limited to that of an unconscious intermediary between men and a higher power which was not in myself. I foresaw, without knowing how, things which were to happen, and found that my presence, or my thought at a distance, had an effect on the maladies of my neighbours. I have not cultivated any psychic force by concentration of will; I know nothing of magnetism, or of science. I have not been able to make anything of the books on hypnosis and occult science which I have occasionally looked at, nor to repeat the elementary experiments of famous magnetisers. Yet I followed my mission of healing and comforting both the humble and the great ones of the earth.'

All seems to have gone well with Philippe until he advised the Czar to beware of China, and predicted success in the war with Japan.



## PSYCHIC FACULTIES IN ANIMALS.

Signor Ernest Bozzano, of Genoa, contributes to 'The Annals of Psychical Science,' for August, a highly interesting summary of cases in which animals have, according to approved testimony, given evidence of psychic perception, or have been able to influence human beings, so that their forms have been seen, either in a dream or in the waking state.

The article is entitled 'Animals and Psychic Perceptions,' and these perceptions are divided into six categories. The first is devoted to 'Telepathic hallucinations in which the animal acts as agent,' and opens with the celebrated dream of Mr. Rider Haggard. Other cases of dream-visions of animals are quoted, also cases in which the form of an animal was seen in the waking state; among the latter is the incident referring to 'Morna,' related by Madame d'Espérance in her article in 'LIGHT,' of October 22nd, 1904. The greater part of the narratives quoted by Signor Bozzano are contained in the 'Proceedings' and 'Journal' of the Society for Psychical Research, and may therefore be taken as authentic.

The second category, headed 'Telepathic hallucinations in which an animal acts as percipient,' is included chiefly in order to make the classification complete, because we cannot say what may be the nature of the animal's perception when nothing is seen by human beings. The same difficulty attaches to the whole range of the subject, but, as the writer points out, when the animal acts precisely as though it saw the same vision as the person, and in the same place, it may pretty safely be assumed that the perception by the animal is substantially identical with that of the man. It is in this sense that we are to understand the titles of the three next categories: No. 3, 'Telepathic hallucinations perceived collectively by animals and by man'; No. 4, 'Visions of human phantoms occurring outside of any telepathic coincidence, and perceived collectively by animals and by man'; No. 5, 'Visions of animal phantasms occurring outside of any telepathic coincidence, and perceived collectively by animals and man.'

The distinction between telepathic and non-telepathic 'hallucinations' means that in the former case there was some occurrence, such as a death, which would afford a reason for the apparition, while in the latter no such coincidence could be traced. Not only the death of the animal, as in Rider Haggard's case, but its impending suffocation may give rise to a warning perception, and two instances are quoted in which the lives of favourite animals have been saved by prompt attention to the impressions received by their owners.

The unnecessary supposition that animals only see visions that human beings see is answered by Signor Bozzano by showing that in one-third of the cases quoted the animal was either the first to notice the apparition, or else gave signs of some perception that was not shared by any person.

The sixth category relates to the behaviour of animals in (so-called) haunted localities, and in this connection some instances are given which plainly show the different behaviour of the same animals in the presence of real and of phantasmal disturbances. Yet animals may be deceived at first; thus, in a haunted house, a dog was twice seen to run to the foot of the stairs, acting as though it expected to be caressed, but suddenly it slunk away, trembling. The impression it made on the spectators was that it had seen the figure, and afterwards found that it was not a real person.

Another long quotation is made from the article by Madame d'Espérance, namely, her account of 'the calf with the fiery eyes,' which, we may note in passing, has been translated into more than one foreign language, and is going the round of the psychic Press. Signor Bozzano urges Madame d'Espérance to take down in writing the evidence of others who were witnesses of the facts; by so doing, 'she would render a signal service to the cause she has so much at heart.' He also hopes that well-authenticated cases, as yet unpublished, will be brought forward to increase the comparatively scanty collection. Yet, even now, enough has been substantiated to render it impossible to deny the possibility of the phenomena of psychic perception in animals.

## PHOTOGRAPHS BY HUMAN RADIATIONS.

At the general meeting of the Société Universelle d'Etudes Psychiques, held at Paris, as reported in 'Annales des Sciences Psychiques' for July, it was announced that photographs had been received from Commandant Darget, forming two distinct series according to the manner of their production. In the one case the photographs are produced by the operator merely placing his hand over the plate, his fingers alone touching it, for ten or fifteen minutes, at the same time fixing his thoughts upon a certain object. On developing the plate, the image of the object thought of, or even of a scene called up in the mind of the operator, is seen to have been fixed on the sensitive plate, apparently by the action of emanations akin to the N-rays.

The other series of photographs was obtained by applying the plate to the forehead; in this way similar thought-images were obtained, and in one case a picture of the convolutions of the brain was brought out with remarkable exactness. On placing a sensitised plate on the forehead of a sleeping person, a very distinct representation of an eagle was obtained.

The report points out that this field of research is new and unexplored; everything has yet to be done in the way of finding out the elementary conditions, such as time of exposure, distance of the plate, and whether the result depends upon a certain mediumistic power. Further experiments by various observers are greatly to be desired, the exact conditions being carefully noted.

Commandant Darget considers that the discovery of the sensitiveness of a photographic plate to human emanations constitutes a virtual priority over M. Blondlot in the discovery of the N-rays, which, he says, are the same as the emanations discovered by himself. According to an 'Open Letter' published in the 'Revue Spirite,' Commandant Darget sent ten photographs of human emanations to the Académie des Sciences, Paris, in January, 1898, and recently he has sent others illustrative of the points above referred to; but the Académie apparently declines to consider the evidence or to go into the matter at all.

## MRS. BESANT ON REVIVALS.

An interview with Mrs. Besant appears in the 'Review of Reviews' for August. A reference to the Theosophical Society was shelved at the outset by Mrs. Besant's insistence on the importance of the spread of ideas, which she attributes to 'the direct action of spiritual powers on other planes who appear to have decided to project a flood of spiritual energy into this generation,' signs of which are seen everywhere. She regards the Welsh Revival as one of the most significant of these signs, and the astral lights which accompany Mrs. Jones as striking manifestations of the attention with which the work is followed by those beyond the physical plane. Not only the scientific people, says Mrs. Besant, but the religious ones, 'from the Pope downwards, are all pressing more and more to the essence of their religion.' The object of the present outpouring seems to be directed against 'the notion that man is a self-contained, self-sufficing unit, without relation to the other orders of being, or the other planes of existence.'

Mrs. Besant has seen Mrs. Campbell Praed, and talked with 'Nyria.' But that, she says, referring to the production of the celebrated novel, 'is only one instance of the way in which theosophical doctrines are pervading literature.'

Here we call a halt. We see no reason why Spiritualist doctrines should be claimed as theosophical. Let Theosophy become frankly spiritualistic if it will—we welcome the change, of which we have seen many signs—but let it also become avowedly so. Theosophy sprang from Spiritualism, and if it claims our doctrines as its inheritance, to which it is quite welcome, it should not put them forth as its own independent, distinctive features.

THE UNION OF LONDON SPIRITUALISTS will hold a conference at Masonic Hall, Camberwell, on September 3rd. At 3 p.m., Mr. T. B. Frost: 'What is Spiritualism?' At 7 p.m., Messrs. G. T. Gwinn, J. Adams, and M. Clegg.



## HOPE OF IMMORTALITY.

A South Carolina pastor, William L. Seabrook, has written, and the Vir Publishing Company, of Philadelphia and London (7, Imperial-arcade, Ludgate-circus), has published, a hopeful book on 'Immortality' (price 4s. net). We say 'hopeful,' because the author dwells rather on the hope than on the assurance of immortality. He finds it as a hope, in all the religions, and he leaves it as a hope, but his principal object is to extract from that hope all the comfort he can, for the benefit of those who are in need of consolation, and this task he performs well and cheerfully.

The book is dedicated to 'all who have loved ones in "The Land o' the Leal,"' and to them he desires to bring the message of comfort. He does this partly by reasoning, and partly by quotations from the many beautiful poems in which spiritual thinkers have embodied their thoughts on the life beyond and on the reunion of loved ones in the future state.

We need not dwell on the subject of his first chapter, 'The Influence of the Hope of Immortality,' and as to the second, on the universality of that hope, Dr. Peebles has lately reminded us that we meet with it everywhere. Coming to Reason's argument for the hope of immortality, the author gives seven considerations: The being of God, the being of man, man's consciousness of a lower and a higher life, the capacity of human nature for development without assignable limit, the present incompleteness of that development, the triumph of the spiritual man over a weakened body, and 'the ethical instinct in man that demands a world where the balances of justice swing even.' Although he admits that 'science finds no sensuous evidence of the immortality of the soul,' and though, 'if it did, doubt might decline such evidence,' yet 'that which evidently must be, lies beyond doubt,' for 'reason tells us that it must be so.'

Love, as the truer and clearer conception of divine things, affords the soul a more potent support in its striving after truth; and the author then goes on to speak of the idea of immortality as indicated in the Old Testament, and as forming the central affirmation of the New; reminding us that the 'change' spoken of is a change in the nature of our bodies, not in the identity of our character.

## SPIRITUALISM AND THE SPIRITUAL LIFE.

Writing in the 'Church Times' for August 4th, the Rev. J. W. Horsley contends that 'Paradise would not be worth having if spirits were liable to be pestered there to gratify the curiosity of the idle, the credulous, or the credulous' for the pecuniary profit of mediums. He has never known communications to rise above the intellectual level of the medium, and is surprised 'that any should need the aid of Spiritualism to believe in spiritual life, continuous and progressive, in an intermediate state.'

A reply to this letter by 'A Midland Rector' was sent to the 'Church Times,' but was not inserted. In that reply 'A Midland Rector' states that for over twenty years he has held spiritual converse with former high ecclesiastics, and can prove from his notes that the subject matter is quite the reverse of puerility; 'it is also in numberless instances far beyond the knowledge or normal capacity of the medium, and bears witness to an intelligence of a very high order indeed.'

'A Midland Rector' refers to the benefits and comfort to be derived from private mediumship, and reminds us that, as there is probably one possible or undeveloped medium to every household, 'there is obvious scope for the production of matter of the most exalted and valuable type,' as well as of trivial messages, which, however, are often of 'absorbing interest' as being from departed friends, who are found, as a rule, to have been vastly enlightened since passing over.

Finally, 'A Midland Rector' thinks that 'the medium *par excellence* should surely be the priest'; that clergymen should put themselves in the right attitude to be instructed by the higher powers, and they will then cease from talking twaddle and sneering at those as 'credulous' who may have a code of belief by no means inferior to Mr. Horsley's own.

## 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.*

## Séance with Mrs. Haley.

SIR,—On the 16th inst. the committee of the Bradford Spiritualists' Alliance held the first of a series of séances for physical phenomena with Mrs. Haley, of Bradford, as medium. Thirty-six persons, nearly half of whom were sceptics, sat round an ordinary table. After a time raps were heard in various parts of the room, the majority being on the table. On one occasion several raps were heard at the same time. The medium clairvoyantly sees names written on the table, which are accompanied by a scratching noise, and eight names were thus read, all of which were recognised. In each instance the recognition was accompanied by confirmatory raps on the table. The table moved several times. All these phenomena took place without contact of the medium or any of the sitters, and in a brilliant light. The table and room were examined both before and after the séance.

SAMUEL NORTHROP.

## A 'Phantasm of the Dead.'

SIR,—When I was a child my parents resided in a small house in Bristol, and my grandmother lived alone in a cottage some little distance away. One night, when I was about three or four years of age, being thirsty, I went downstairs for some water, and when half-way upstairs on the way back to my bed I heard someone calling me by name. Turning round I saw my grandmother. She looked very white, and was wearing her poke cap. She said, 'I want you.' I was frightened and scrambled upstairs, but she caught hold of my night-shirt. I clenched my fingers into a crack of the stairs and shouted for my mother. Aroused by my outcry my mother asked, 'What is the matter?' and I told her that granny had hold of me. As soon as I spoke grandmother vanished. I went downstairs but could not find her, and all the doors were fastened. When I went upstairs mother asked me why I screamed, and I told her that granny had tried to pull me downstairs. She urged my father to get dressed and go and see if anything was the matter. When he got there he found her dead in bed. She had been dead some time. I have a very acute memory, and can clearly remember many incidents of my childhood, and the one I have just stated made an indelible impression upon me.

DANIEL BRIGGS.

## Memory.

SIR,—In 'LIGHT,' p. 382, an article on 'Memory' appeared over Mr. Venning's signature and accompanying it a poem entitled 'My Convoy,' in regard to which allow me to express my admiration of its simplicity and sweetness.

The lesson I gather from it is that a wholesome fear of death beautifies the character while living, and both combined make a fitting preparation for the solemn change which awaits us all.

Ideas govern us in this life, and it is only reasonable to suppose that they will still govern us in the world to come, if, as we believe, it is a continuation of this life, and therefore I hardly think it is vitally necessary to burden the memory with the mere frame work of any poem whatever, if, after studying it, we are sure we have imbibed its spirit and assimilated its ideas. Training the memory to remember a poem as it is written is purely artificial, and may at first be useful in aiding us to apprehend it more fully, but, generally speaking, in the continuance of such a habit, there is a great fear of our yielding to a mere love of rhythm, which is rather a mechanical or material than a spiritual appreciation of the poet's thoughts. Moreover, we can never hope to acquire a sufficiently rich variety of truly poetic ideas for present and future use, if we insist on a *verbatim* knowledge. Manifestly we can more readily apprehend and store ideas in our memory than an arbitrary collection of words, and as it is the thought which is enshrined that is immortal, it is the thought which will always speak to us long after the form in which we first met it has passed away. Besides, the poet's words can always be travestied by the profane, but his spirit and ideas are unassailable. Possessing ourselves of those essentials a parody of his finest poems will have no more effect on us than the vulgarity we are often unwillingly obliged to hear in the street. I dare say Mr. Venning will appreciate the following definition: 'Memory is the cabinet of the imagination, the treasury of reason, the registry of conscience, and the council chamber of thought.'

JNO. MOULD.

16, Gosforth-terrace, Gosforth.



## A Prophecy Fulfilled.

SIR,—In the month of September, 1904, I met Madame Bianca Unorna for the first time. She placed in my hands a crystal, which she herself afterwards looked into, and told me many wondrous things, which had been, and were to be. She then asked 'Who is George?' whom she discovered in America (my brother). After following him through many phases, vicissitudes, and 'black clouds,' she followed him into a large building, remarking, 'Now I see him going in for a first class and a gold medal—and he will win; I hear the words, "He'll win, he'll win, he'll win, he has won." She laid down the crystal as I said 'God grant he may.' At that time I was very much worried about my brother, and had not heard of him for some time. A few days ago, August, 1905, nearly a year afterwards, my brother writes from the S. Hospital, U.S.A., 'Glad to tell you I passed in every subject, and won a gold medal with my name, date, &c., engraved on it.' Madame Bianca Unorna gave me this information without money and without price, as I was in a little difficulty at the time. I should like her to know that her prophecy has all come true and to thank her! Not knowing where to write to her I shall be grateful if you will insert my letter in 'LIGHT.'

NURSE M.

## A Wonderful Test.

SIR,—I shall be grateful if you will allow me through your columns to give an example of what I consider the wonderful clairvoyant powers of Mr. Vango, seeing that the experience I had with him is not easily explainable on the hypothesis of the much-quoted subliminal self.

Some time ago I attended one of Mr. Vango's public circles, when he gave me a description of a spirit, and although the description was somewhat distinctive, the spirit described being tall, with deeply-set eyes and bushy eye-brows, I failed to recognise it, until Mr. Vango said: 'He is showing to me a church organ, with pipes, and he also shows me a book on "Voice Culture." He gives the initials "W. H." I then realised that the medium was describing a man who had been in the employ of the same firm as myself about seventeen years ago. He then described his passing over, and the causes that led up to his illness.

The above statement of facts speaks for itself. I had not seen or heard of 'W. H.' for seventeen years—this being the period of time which had elapsed since my leaving the employ of the firm where I met 'W. H.'—and I may say that for years I had not consciously thought of him. The significance of the church organ and voice culture lies in the fact that generally, once a fortnight, 'W. H.' and I used to go to a certain organ builder's premises and practise the organ for an hour or so; while I had given some attention to voice culture, and used to discuss the subject with him.

I feel bound to give the above account as a tribute to Mr. Vango, from whom I have uniformly received successful results, and I feel sure that many who read these lines will agree with me in saying that Spiritualism has much to thank him for during the twenty-five years he has worked for the Cause.

W. R. L.

## TO CORRESPONDENTS.

Communications from 'A. Clegg,' 'W. Gharville,' 'Z. W.,' 'R. A. Cochrane,' 'F. Vaughan,' 'J. Mould,' 'Fair Criticism,' 'One of the Sitters,' and others are necessarily held over for another issue.

No letters can be inserted unless accompanied by the names and addresses of the writers.

ROMANTIC "OCULISM."—Messrs. R. F. Fenne and Co., of New York, have recently published a novel by Berthe St. Lutz, called "Black Butterflies," in which society small-talk is inextricably mixed up with vials containing silvery drops that have power to do whatever is required at the moment, whether it be removing the marks of branded letters from a woman's brow, or causing the spirits of cats and dogs to be interchanged so that the dogs mew and the cats bark and growl; this only as an illustration of a similar process to be performed on human beings. Ethenwano, the goddess of Thaggoa, is dragged in somewhere, a room is found mysteriously knotted (?) round a woman's throat, and an enigmatical Hindu with a hybrid kind of name is the centre of all these mysteries. We are told that he became an adept in occultism by 'temporarily residing with a secret, mysterious sect (?) terming themselves Brahmo-Sana?' (sic), and moreover that the Brahmins, to whom he belonged, 'are divided into numerous castes.' According to the illustrations this grotesque gentleman sometimes appeared garbed in "Oriental" raiment closely resembling that of a Sister of Charity. "Oculism" seems to have run mad nowadays.

## 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 Mrs. Roberts' address was well received, and was followed by clairvoyant descriptions by Mr. Roberts. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Savage. On Thursday, investigators' séance.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On Sunday last Mr. W. Walker's interesting address on 'Is there a Spiritual World?' was followed by good clairvoyant descriptions and a successful circle. This society is making good progress. Mr. Bibbings, of Leicester, will conduct a special mission on Sunday next.—A. H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On the 17th inst. Nurse Wragg gave strikingly accurate clairvoyant descriptions. On Sunday last Mr. Moses gave readings to an attentive audience. Large after-circle. Sunday next, Miss Violet Burton, address; and clairvoyant descriptions by Nurse Wragg.—W. G.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Madame Zaidis gave thoughtful replies to eleven questions, a brief, encouraging address, and four clairvoyant descriptions, of which three were fully recognised. On Sunday next, Mr. F. Clark. On Sunday, September 3rd, and Tuesday, September 5th, Mrs. Roberts, of Leicester.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last eloquent addresses by Mr. F. Clark and Mr. H. Boddington on 'The Moulding Power of Spiritualism' were much appreciated. Helpful messages were given at the after-circle. On Sunday next, at 11.15 a.m., open circle; at 7 p.m., service. On Thursdays, at 8.15 (Room 3), psychometry and clairvoyance for investigators. Silver collection.—H. Y.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis gave instructive and eloquent replies to fourteen questions submitted by the audience. Mr. Arthur Wallis's reading of the poem, 'In the Streets of Baltimore' (given through the mediumship of Lizzie Doten), was highly appreciated. On Sunday next, at 7 p.m., Mr. J. W. Boulding, address. Doors open at 6.30 for 7 p.m.—S. J. W.

POCKHAM.—CHEPSTOW HALL, 139, POCKHAM-ROAD.—On the 16th good clairvoyant descriptions were given. On Sunday morning several mediums obtained good results. In the evening an address by Mr. W. Underwood, president, on 'Self-Cultivation,' was much appreciated. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Bixby, clairvoyance; circle follows. Wednesdays, at 8 p.m., public circle, all free.—VERAX.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last an interesting address was given by a Finsbury Park friend. In the evening Mr. Connolly dealt with three subjects from the audience in an intelligent and interesting manner. On September 3rd, at 7 p.m., at the anniversary and flower services, Mr. H. Boddington and Nurse Graham will officiate. Friends from other societies are invited and will be heartily welcomed.—R. J. P.

CHESWICK.—AYNIE HALL, 300, HIGH-ROAD.—On Sunday morning last several points in connection with mediumship were well explained. In the evening Miss Violet Burton spoke on 'Spiritual Guidance of Emancipated Souls.' The after-circle was well attended. On Monday last Mrs. Atkins gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., flower service; at 8.30 p.m., circle. Monday next, Miss Lynn, clairvoyant descriptions. Outing to Epsom on Saturday, September 2nd.—H. G. H.

BARGEPOLE.—ORPINGTON HALL, 17, ORPINGTON-AVENUE.—On Sunday last Mrs. Curry and Miss Mahony rendered acceptable services. Mr. Mackenzie made a few remarks, and a lady visitor kindly sang a solo. On the 17th inst., a few members and friends were privileged to meet Mrs. Arthur Perryman, when she gave a short address upon the phenomena of direct writing, materialisations, apparitions, &c., obtained, under test conditions, in her own private home circle. The writings, some of which were very minute, and wonderfully well executed, were passed round for inspection. Some lady visitors added to the pleasure of the evening by their singing and music. On Sunday next, at 11.15 a.m. and 7 p.m., 'Christ-bells,' who will also give a select séance on Saturday, the 26th inst., at 8 p.m.; 2s. each sitter.—A. C.