

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER GOD MAKES MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

Dr. Alex. Caird, President of the remarkably successful Lynn (U.S.) Spiritualist Association, writes in 'The Progressive Thinker,' on 'What does Spiritualism teach that Spiritualists believe in common?' The conclusion arrived at is not a very encouraging one. After enumerating the points about which Spiritualists differ, he says:—

The only points on which Spiritualists seem to agree is that we are spiritual entities in this life, that we shall continue to be the same after the change called death, and that after that change we can communicate with those still in earth life.

But that does not satisfy him. He persists that 'there must be something for us to believe: there ought to be something that is accepted by all well-informed Spiritualists as the corner stone of their faith.' What this is, he proceeds to set forth, and a very simple and homely thing it is:—

Our claim is that the fundamental teachings of Spiritualism are for man to live as near as is possible in a state of righteousness. My understanding of righteousness is right living. I believe that hygiene and physical culture should go hand in hand with soul culture; that proper care of the physical body, a kind and cheerful disposition, a clean moral life, are all adjuncts of Spiritualism, and should come under the head of spiritual teaching. I think if our lecturers would emphasise the principles set forth above, a more practical work would be accomplished than much that has resulted from their work in the past. To devote time to rhapsodies on the sweet summerland, and useless sophistries in the name of philosophy, is to my mind impracticable and a waste of energy.

Another doctor, Dr. J. W. Cowan, writing in the same number of 'The Progressive Thinker,' seems to put in the first place the realisation of the conviction of persisting life. He says:—

The thought thrills me! The beauty, the solemnity, the unchanging need and importance of individual life presses upon me. I remember reading years ago of how the once celebrated lecturer, Anna Dickinson, standing in the beautiful Yosemite Valley, with the grandeur of the mountain and plain about her, was almost overwhelmed by it all, and then suddenly the thought comes to her, 'I am greatest of all! When all this wondrous scene has perished and is forgotten, I shall live—because I am an individual part of God, and was not born to die.'

So it comes to me, and my soul bows down in wonder and adoration, in unspeakable gratitude for the gift of life. To stand alone and undaunted in such strength as one has in and of himself; because of his kinship with God to so live 'that the great light be clearer because of our light, and the great soul be stronger because of our soul'—what could be greater or better than this?

Now and then we naturally turn our spiritual light upon what is called 'The religious world,' and not always

to that world's attractiveness or satisfaction. In fact, even our own friends have been known to shrink a little from the operation. But why? If that which is conventional has become musty or unlovely, why not say so? Or if new thoughts that are good and beautiful are waiting to be recognised, why not make them known? Religion is a matter of supreme importance, to all, and especially to Spiritualists; and we do not understand why any one should be restive when it is freely discussed. It was actually a Roman Catholic journal which said this:—

Why should the discussion of religion, which is the root of everything that is good, and beautiful, and ennobling, be offensive to any right-minded man? It is not difficult to understand that it would be exceedingly risky at times to utter sentiments and express opinions which would seem to lean to one or the other denomination—but if we have correctly estimated the mission of the Press, the consideration of pleasing or of giving offence should play no part when it is a question of doing what is right, and fair, and just. It pays at times to be diplomatic and cautious; and it is sometimes the part of wisdom to maintain the stoic's silence. But to boast of entirely ignoring so important a topic as religion is neither valiant nor logical. Religion is as interesting and as important in the life of a nation as is politics, and the lines of division are as sharply drawn. But surely it would at least savour of cowardice to eschew putting forth an opinion on a political question because, mayhap, it will offend those who are on the other side of the fence. The thousands of church spires that rise skyward are certainly of as much importance as are the factory chimneys belching forth huge clouds of smoke. May we not talk as earnestly, then, about religion as about the industrial condition of the land?

Messrs. Watts and Co. publish, uniform with their 'Cheap reprints,' Thomas Paine's 'Age of Reason.' We do not wonder, and we never did wonder, at the rage that was provoked by it on its first appearance, nor do we wonder at the shyness with which it is touched or merely mentioned now: and yet five-sixths of its most 'dreadful' statements concerning the Bible are now incorporated in 'The Higher Criticism,' and the other sixth is practically only style.

Paine was thorough and thoroughly bold, honest and honestly bold, and it was his lot to fall foul of a whole zoological garden full of wild theology and caged bibliolatry. The result was appalling, and the commotion lasted over one hundred years, and even now is hardly over: and yet Paine was a believer in God and a Future Life, and actually had his book translated into French in order to stem the tide of Atheism in France.

At the beginning of the book he said, 'I believe in One God, and no more; and I hope for happiness beyond this life'; and, at the end of Part I., he said, 'I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it, in any form and manner he pleases, either with or without this body.'

Of course, he was vilified; and of course orthodox prejudice and alarm fostered the slanders of the unscrupulous, but Paine was, in reality, a pure-minded and noble-hearted man.

Says 'The Christian Register':—

It is an excellent story, and one which shows how much broader and kindlier the Roman Catholic Church is than many Protestant sects are, that the Archbishop of Canterbury asked a favourite maid-servant if she really believed that he was going to hell. She said that she would ask her priest, and came back much relieved to find that her good master would be saved by his 'hinvincible hignorance.'

The meaning of this doctrine is that, when a man has been brought up from childhood in a certain form of faith, he is not to blame for it, because it is not voluntary, is almost a part of his nature, and must be, for a time at least, invincible by ordinary arguments. Strange as it seems to apply such a phrase to an archbishop's mental condition, it is evidently just such persons, moulded by lifelong education and circumstances, who are most likely to be in the hopeless predicament which it describes.

That last remark, at first sight, seems a naughty one; but, when we come to think of it, there really does appear to be some truth in it.

The following beautiful and consoling little poem, by R. G. Welsh, lately appeared in 'Harper's Magazine':—

The angels in high places
Who minister to us,
Reflect God's smile—their faces
Are luminous,
Save one whose face is hidden,
(The Prophet saith,)
The unwelcome, the unbidden,
Azrael, Angel of Death.
And yet that unveiled face, I know,
Is lit with pitying eyes,
Like those faint stars, the first to glow
Through cloudy winter skies.

That they may never tire,
Angels, by God's decree,
Bear wings of snow and fire—
Passion and purity,
Save one, all unavailing,
(The Prophet saith,)
His wings are gray and trailing,
Azrael, Angel of Death.
And yet the souls that Azrael brings
Across the dark and cold,
Look up beneath those folded wings,
And find them lined with gold.

We trust that further contributions to the fund for Mr. J. J. Morse will soon be received, as the need is urgent. As most of our readers will recollect, Mrs. Morse sold up her London hotel business about a year ago, that, together with their daughter, she might accompany Mr. Morse to Boston, Mass., U.S.A., where he had undertaken the editing of the 'Banner of Light.' At the end of eight months, however, he was compelled to resign his post, as a large portion of his salary remained unpaid. By the kindness of a few sympathetic friends, he and Mrs. and Miss Morse were enabled to return to England, and, having lost their all in this unfortunate endeavour to serve the cause of Spiritualism, they have now, practically, to begin life over again.

It is hoped that it will be possible, at the Conversazione of the London Spiritualist Alliance, on the 19th inst., to present Mr. Morse with a sum equal at least to the amount suggested by Mr. Withall, and we trust that his many friends will liberally respond to the appeal on his behalf within the next few days.

'SIGNS OF CHARACTER IN FACE AND FORM' is a sixpenny manual, or rather note-book, for enabling character to be judged with rapidity from the salient features of a person's countenance or general appearance. The right-hand page of each opening is left blank, we presume for entering names or details of illustrative cases. It is published by the Ellis Family, Promenade, Blackpool.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE THRONE ROOM OF THE

HOLBORN RESTAURANT, HIGH HOLBORN,
(Entrance in Newton Street),

ON THURSDAY, OCTOBER 19TH, AT 7 P.M.

Short Addresses at 8 o'clock by MR. J. J. MORSE
and others.

Music, Social Intercourse, and Refreshments during the Evening.

SPECIAL NOTICE.

Owing to the fact that the Salon of the Society of British Artists could not be secured for this occasion, the Council of the Alliance have engaged the THRONE ROOM at the Holborn Restaurant for the approaching Conversazione. Members and Associates may have tickets for themselves and friends on payment of *one shilling each*. To other persons the charge for each ticket will be *two shillings*.

It is respectfully requested that Members and Associates, and others, will make application for tickets, accompanied by remittances, not later than October 17th, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery):—

1905.

Nov. 2.—MR. HERBERT BURROWS, on 'The Kinship of Man with the Universe.' At 7 p.m. for 7.30.

Nov. 16.—THE REV. DR. COBB, on 'The Church of the Future—a Spiritual Forecast.' At 7 p.m. for 7.30.

Nov. 30.—MR. W. L. WILMSHURST, on 'The Scientific Apprehension of the Super-physical World.' At 7 p.m. for 7.30.

Dec. 14.—REV. J. TYSSUL-DAVIS, B.A., on 'Nature's Thought Forms.' At 7 p.m. for 7.30.

1906.

Jan. 11.—MR. E. WAKE COOK, on 'Christian Science in the Light of Modern Spiritualism.' At 7 p.m. for 7.30.

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, AND REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with *Lantern Illustrations*. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of, and Interest and Faith in, the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—Speaker and Subject to be announced later.

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

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1906.

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

TEST SITTINGS AT ALGIERS AND NICE.

The 'Revue Scientifique et Morale du Spiritisme' has lately been publishing a long series of records of materialisations at the Villa Carmen, Algiers, the residence of General and Madame Noël. As these accounts aroused criticism from various quarters and from the most diverse points of view, M. Gabriel Delanne, the editor, wrote to General Noël to ask for further information, and finally received an invitation to assure himself, by a personal visit, of the reality of the manifestations, with the result that, as he says:—

'During nearly two months I received the most cordial hospitality at the Villa Carmen, and I here express my gratitude to the General and his lady for having enabled me to study, freely and closely, these phenomena, which are the most absolute proof of the reality of life beyond the grave. In forthcoming numbers of the "Revue" I shall give details of the séances at which I was present, along with the lady correspondent of a great English newspaper, and later, with Professor C. Richet. I shall enumerate the precautions taken to avoid error and to assure us of the positive existence of the phantom which so often appeared. Even now I am happy to announce that, personally, I am absolutely certain that "Bien Boa" is really a spirit, and I hope that my readers will share this conviction when I have laid before them all the evidence.'

The same review gives a continuation of the account of séances held at Nice with an occultist who 'has taken the name of Rama.' This medium's eyes were bandaged with large masses of cotton wool secured by four napkins. He professes to be able to work better when large quantities of cotton are used, as though it gave out a light perceptible to the psychic senses. Thus blinded, he moved about the room like one who sees, handed a card to a person and asked him to write a word on it, then gave the card, reversed, to the presiding member, Professor Moutonnier. He now took a paint-brush and made strokes representing portions of letters, then went over them again so as to complete the letters, joining the two sets of strokes correctly. The word thus formed was the one written by the member on the card.

Next, he played a game of dominoes, arranging his hand as though he saw the pips, asking his adversary to begin, as holding the double six, and playing the game correctly. 'Normal vision,' says the writer, Dr. Breton, vice-president of the Society for Psychical Studies at Nice, 'did not exist. There was, therefore, an internal vision, an act of real psychism, with or without incarnation' (i.e., spirit control-possession).

Rama next took a card and painted on it the subject chosen by the president, namely, a sea-view by night, with moon, no clouds, mountains in the right background and ten rocks in front. This picture was produced in nine minutes, in full view of the spectators, in a well-lighted room—so well lighted, indeed, that on the bandages being removed he asked that the strong light should not be allowed to strike his face.

A second experiment was almost equally successful, the painting being less artistic in style. A third picture, slightly inferior to the first, was retouched the next morning by the medium, who asked to be blindfolded for the purpose. 'The style of the three pictures is different, and they do not appear to come from the same brush. The notion of a *painting sub-consciousness* proceeding from a spectator would appear to exceed the limits of even the most fantastic explanation.' It was noticed that when Rama was under control he spoke both French and Italian with a purity of which he was normally incapable.

THE 'MAHATMA' AGAIN.—'His Holiness' the Mahatma Sri Aganya Guru Paramahansa, 'internally occupying the stage of Eternity, and holding the world to be the play of a magician, teaches his student, who dwells upon the plane of magic,' by means of a publication entitled *Sri Brahma Dhàra*, 'Shower from the Highest,' issued by Luzac and Co., 46, Great Russell-street, W.C. The magician in whose net we are ensnared under the 'delusive charm' of this world is called *Māyā*, and the *Māyā* is 'nothing but an illusive fermentation of an Atom of Bliss in the power of the Highest.' 'The vibrative love is the cause of all illusive presentation.' By removing the vibrative force from our minds, wisdom will follow; we 'awake to ourselves in the Highest,' and 'entirely occupy the extended truth in one moment.' Such are some of the more intelligible teachings of this rather wordy book.

FANCIED RECOGNITIONS AS PREVISIONS.

A phenomenon of such frequent occurrence that it has become proverbial in many languages is discussed in the 'Annals of Psychical Science' for September, by Professor G. C. Ferrari, of Bologna, editor of 'Rivista di Psicologia.' This phenomenon assumes two forms, the one embodied in the common proverb, 'Talk of the Devil and he will appear,' the other, the fact that we often meet a person in the street or in a public place, and at first mistake him for someone well known to us, this mistake being soon followed by a meeting with the real person.

Professor Ferrari describes the experiences of two young men, friends of his. One of them is an excellent physiognomist, which makes the occasional mistake all the more remarkable. A third instance is given, in which a lady, passing a photographer's window, caught sight of a photograph representing a group of ladies, one of whom reminded her of a friend whom she had not seen for some years, but whom she actually met about five minutes afterwards, having in the meantime turned the corner of the street, so that her friend could not have been in sight at the time when she fancied she saw her likeness in the window.

Professor Ferrari suggests an explanation for these cases which is not improbably the true one, namely, that:—

'We appear to have here something analogous to what takes place in the *detectors* of the Herzian waves in the Marconi system of telegraphy; when the known person comes within a certain radius his approach is in a way *felt*, but he is not identified, because this method of feeling is outside of the habitual action of our senses, and therefore it passes unperceived. For this reason it is necessary that a special call should be made upon our attention, and here the false recognition comes into play.'

Elsewhere the writer says, 'this image localised itself in the first face that in any way resembled it,' and we may suggest here, as indeed appears to be Professor Ferrari's opinion, that it is a case of the Inner Self having a wider range of perception than the normal consciousness, and endeavouring to impress its perceptions on the latter. In order to accomplish this, the Inner Self has to resort to some roundabout method, unless, by the development of the psychic faculties, a direct connection has been established. It is possible that all the phenomena known as hallucinations, together with crystal-gazing, and perhaps the use of 'planchette' and motor automatisms generally, together with premonitory dreams, are means adopted by the Inner Self to communicate what it perceives, or the messages conveyed to it by spirits incarnate or discarnate, to the normal consciousness. This may be too sweeping a generalisation to be strictly scientific, and in proposing it we are going far beyond what Professor Ferrari considers as admissible, but in any case it is very curious to note how the Inner Self can use an external object to suggest the desired image or idea to the conscious mind. We prefer to say 'Inner Self' rather than 'subliminal' or 'sub-conscious self,' which we regard as being terms more properly applicable to that which rules the mechanism of the body, its growth and renewal.

NATURE VERSUS BARBARISM.—The Humanitarian League, of 53, Chancery-lane, has published, through Arthur Fife, of 44, Fleet-street, a little book (price 3d. net) on 'British Blood-Sports,' containing a series of papers by the Rev. J. Stratton, Rev. Arthur Harvie, Colonel W. B. Coulson, Lady Florence Dixie, and others. Each paper describes the cruelties involved in one or other of the various forms of 'sport' pursued in this country, such as tame and wild stag hunting, deer stalking, the otter worry, pigeon shooting, and, of course, fox and hare hunting and miscellaneous shooting. These descriptions are graphic, for they are written by those who are well acquainted with the various forms of sport; but, exciting as the scenes described sometimes are, a sense of the shame and the pity of it, and the wanton cruelty involved, overpowers any semi-savage 'sporting instincts' which a perusal of these narratives might call out. A prefatory chapter describes the present state of the law, and the efforts which are now being made to obtain the abolition of some of the more artificial forms of torture of animals under the name of 'sport,' while awaiting a further development of that moral feeling of the community which has already rendered certain former 'sports' obsolete.

MATTER, LIFE, SPIRIT, EVOLUTION.

IV.

EVOLUTION A GUIDED PROCESS.

In view of the fact that materialism affords us no satisfactory solution of the riddle of the universe, it is but natural that we should turn in other directions for light and guidance; and the more deeply we investigate the more apparent it becomes that 'back of molecular action and controlling it—back of matter and operating upon and through it—is Mind, Intelligence (conscious causation),' and to this Mind our thoughts lead us 'as parent source and primal energy.' Not only to the 'parent source and primal energy' but to the ever-present, eternally operative, Immanent Spirit. In one of his luminous discourses the Rev. Minot J. Savage said:—

'We cannot escape the conclusion that the universe is moving with a purpose towards an outcome—living, intelligent, beneficent, advancing, progressing. Such is our modern thought of this marvellous universe of which we are a part. We can trace an intelligent advance from the first beginning of our investigation up the ages until to-day; and we can see that the universe is still on the march—it is not through. To quote the trite words again, it is reaching towards

"Some far-off, divine event,"

as Tennyson has sung.

'Wherever we pursue our investigations, we find an intelligible order, perfect of its kind. That which matches our intelligence, and that which is intelligible, we can only interpret as the manifestation of intelligence. I believe, then, that this universe is a living organism, and that it is intelligible and intelligent from circumference to centre.'

Sir Oliver Lodge recently affirmed* that 'the attempt to show that evolution is unguided—that it is the result of absolute chance—fails.' Evolution is not a random process, 'but guided change.' 'Evolution is the method of Divine working. We must infer that He works, and always has worked, in the same way—by agents, by a gradual process, and not by occasional direct personal interference; and it is still going on.' Dealing with the idea of the uniformity, the eternity, and the self-sustainedness of the universe, in an article in the 'Hibbert Journal,' January, 1903, he asked, 'Does it make it the easier to understand?' and continued:—

'Are we so sure that the guidance and control are not really continuous, instead of being, as we expected, intermittent? May we not be looking at the working of the manager all the time, and at nothing else? Why should He step down and interfere with Himself? That is the lesson science has to teach theology—to look for the action of Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. If His action is not visible now, it never will be, and never has been visible. . . . We can see Him now if we look; if we cannot see it is only that our eyes are shut—

"Closer is He than breathing, nearer than hands or feet."

Poetry, yes,—but also science; the real trend and meaning of science, whether of orthodox science or not.'

This accords with the spiritualistic idea that all life is spiritual, and that Nature is the 'living garment wrapt around the true self' of the Infinite and Eternal Spirit—half concealing, half revealing, the divine innermost—the Life and Love supreme—and that we ourselves are 'God manifest in the flesh.'

It has become abundantly clear that the work of creation, by evolutionary processes, is still going on, and what we shall be does not yet appear; but, as Professor C. S. Minot† affirmed, we too can say:—

'It seems inconceivable that the evolution of animals should have taken place as it actually has taken place unless consciousness is a real factor and dominant. There is, in my opinion, no possibility of avoiding the conclusion that consciousness stands in immediate causal relations with physiological processes.'

In the past we unwisely drew arbitrary lines of demarcation between the natural and the spiritual, but we begin to realise

now that this is a spiritual world; that natural laws are spiritual laws; that what we call physical nature is throbbing with life, and is continually vitalised by the Immanent Spirit, and that it is therefore but an imperfect type of the expressions of the same living Spirit in what we call the unseen or spirit world.

The 'one far-off event' to which the whole universe tends is still the goal before the humanity of the incarnate realm of being, as it is in this initial sphere of our educational experiences.

If life be, as Henry Wood says, 'an all-inclusive educational scheme,' that fact pre-supposes that man is capable of being educated, and as all growth is from within outwards, we may well exclaim with another American thinker, 'We talk of God in Nature—did any mortal ever find Him there who did not carry Him?' Manifestly, then, not only are we in Him but He is in us—working to do of His own will and pleasure—and when we realise that fact it becomes to us a revelation indeed—in the light of which many things otherwise obscure become plain.

Henry Wood, writing in 'Mind,' wisely observes that:—

'Life and soul, not matter and death, are the primal cosmic verities. Mind and spirit dominate and provide for all unrolling and unfolding. The motive energy in spiritual development is the trained and disciplined thinking faculty. This is like a living vehicle by means of which we may move forward and mount upward. It paves its own pathway as it goes, utilising material of every variety. Its creative power is nothing less than divine, for thereby it creates new worlds, subjective but real. It is the usher that conducts one into a divine or cosmic consciousness, where he may breathe his own native air. The law of the conservation of spiritual energy is as exact and scientific as in the case of its correspondence on the lower plane. Vibrations of love, spirituality, peace, health, sanity, and harmony will be radiated in ever-widening circles, striking other responsive centres that are only waiting for a well-directed concordant impulse.'

Physical science, after all, is only systematically re-reading and interpreting the pre-existing facts of Nature. We have cultivated our powers of observation and trained ourselves to detect and appreciate the signs of the reign of law and the manifestations of life, and at best are but interpreters and exponents of the Supreme Intelligence which, within the universe—ourselves included—is its law and its life. In all our 'discoveries' we create nothing; we re-think the thoughts and catch glimpses of the ideals of the Divine Mind. As we, by intuition, realise the presence and power of the indwelling Spirit and consciously unite with the soul of things, we increasingly feel that outward appearances are but the symbols of eternal principles; that the facts of life but serve to relate us to the truths of being, and that objective Nature is but the thought-form—the outward and visible sign—of that master thinker, who seeks, and finds, in enlightened man an intelligent interpreter.

W.

A HUMAN TELEPHONE.

Helen Mathers, authoress of the story, 'Comin' Thro' the Rye,' writing in the 'Daily Graphic' of September 21st, says:—

'Sometimes a quiet voice has seemed to say to me, "Such and such a thing will happen," and unlikely, impossible even, as it appeared, it has happened. I never fight the warning now, only oppose to the catastrophe a courage as great as I can command. Call it telepathy—call it what you will—we who have second sight use our power in the same way that others use the telephone, only over the invisible wires that link us with the unknown pass stranger messages than mere human to human speaks through the 'phone.'

'A young brother of mine, in perfect health, was going abroad, and had wished me good-bye a few hours before he sailed. The same night I dreamed that I opened a door suddenly, and saw him hanging against the wall before me, pale, with closed eyes—dead. I spoke of the dream, and somehow was not surprised a few days later to receive a letter from the captain of the ship to say that my brother had died a violent death the night he sailed, at the very hour I had my dream.'

* 'The Commonwealth,' April, 1903.

† 'Spiritual Quarterly,' December, 1902.

'WHAT IS A SECONDARY PERSONALITY?'

In 'LIGHT,' of September 16th, 'Seeker' charges me with having mistaken the teachings of 'the best teachers of psychology.' This statement presupposes that 'Seeker' himself is familiar with them, and if so, he could very easily, and certainly ought to, have shown wherein I had erred. I can confidently assure him that in all this wide world there is only *one sole fact* of which he has any *positive* knowledge, and that is his own personal identity—the existence of everything else surging around him being simply and purely hypothetical, even including his 'twelve personalities.'

So long as 'Seeker' retains his consciousness, and if in the course of his development he comes to find himself doubting the existence of surrounding phenomena (which is very probable), even then he will learn that he can never doubt the existence of himself, try he never so hard, and that he cannot transfer or communicate all, or any fractional portion of, his identity to another, nor can any other person, incarnate or discarnate, dispossess him of his identity. He is *one*, indivisible and indissoluble.

A person is a simple essence, not a compound substance; independent of time and space, and of any arrangement or derangement of mind or body. If the facts of Spiritualism have any meaning at all, they are intelligible only from this point of view of our personal identity. If Professor Hyslop (if, I say) has ever committed himself (which I very much question) to such folly as the doctrine of 'secondary personalities' (multiplied six times now) he is diverging from the established methods of science; reminding one of Shakespeare's—

'Proud man!

Drest in a little brief authority,

Most ignorant of what he's most assured—

His glassy essence.'

With all due respect to Mr. E. D. Girdlestone, I submit that seeking to remove a mystery by substituting another arising out of it (as he does in 'LIGHT' of September 23rd) is not an explanation but is the continuation of the same mystery under another form. To say that the word 'person' originally meant 'aspect' instantly recalls the angry quarrels that occurred in the Christian Church for over three hundred years before the Athanasian Creed was formulated.

Only on the hypothesis that by the word 'person' was understood what we understand by it to-day, can such an anomaly be removed, and a large section of the Christian Church justified in their faith, however much we may think they are mistaken.

The 'three different aspects' of one person all can understand; it is no mystery; it is not, however, the teaching of the Athanasian Creed, but the outcome of the growing life and reason of man. I sincerely grieve to observe Mr. Girdlestone giving any countenance whatever, as he appears to do in his 'Quadrilateral Hypothesis,' to the doctrine of a secondary personality, which is purely chimerical; a mere fantastic conceit of the mind; 'an airy nothing' which I am sure will never find 'a local habitation and a name,' even though propounded in the name of science. Mr. Girdlestone appears to view the word 'personality,' as he does in the creed, as a mere 'aspect,' to which no objection can be taken if he stops there, as being his full meaning; but when he describes the word 'aspect' as being a 'portion only of a complete person,' it is very doubtful what he means by the term 'aspect.' A 'portion of a complete person,' if not entirely destitute of any meaning whatever, at least implies the divisibility of the person, and, as Mr. Girdlestone well knows, all psychologists are agreed that the Ego, which is the person, is an indivisible substance.

The writer of the article on this subject in 'LIGHT' of August 19th talks of layers and strata of consciousness pretty much as the collier talks of the layers and strata of coal in the mine, but with nothing like the same transparency, because the collier can verify his consciousness by an appeal to outward fact. The 'large percentage of Spiritualists' are intuitively right 'in ignoring the activities of a stratum of consciousness dissociated from the normal stream' until the 'evidential expert' gives a reasonable explanation, and not a mere *ex parte*

statement of what power it is which dissociates, and if it also possesses the power to restore the connection. Is it the primary or secondary personality, or is the *tertium quid* a tertiary personality? I suspect if we were to avoid such high-flown and ambiguous phraseology, we should the sooner realise the inestimable boon of knowing that our knowledge never extends beyond the phenomenal.

Gosforth.

JNO. MOULD.

LONDON SPIRITUALIST ALLIANCE, LTD.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Inglis, the Dundee clairvoyante, on Tuesday next, October 10th, and on the 17th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon October 12th, and on the 26th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, October 12th and on the 26th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, October 13th, at 3 p.m., prompt. On the 20th Mr. E. W. Wallis will take the meeting. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

WHY DID THE WATCH STOP?

Mr. Hume Nisbet, artist, novelist, poet, critic and traveller, writing in the 'Daily Graphic' of September 22nd, says:—

'Frankly, I do not believe in "Chance." Intelligence and design govern Nature, animate and inanimate. This is my belief, founded upon what seem to me conclusive tests. . .

'I have had many premonitions, but the most unexplainable are the following. Travelling from Sydney to Melbourne, my watch stopped for exactly twelve hours, and went on again to the minute afterwards. I made a note of the date, and six weeks later received a letter which informed me that my child-daughter had taken carbolic acid by mistake, and, after lingering for twelve hours, died. From the time she took the poison until her spirit was released, my watch had stopped.

'I lost another daughter afterwards. On the night of her death the hands of a Waterbury watch, denuded of its works, which was hanging on the wall of her bedroom, began to gyrate violently, and continued for over half an hour. All in the house saw this, and were afraid to go near it. It stopped one second before her soul fled. Last year my watch stopped again, while I heard a voice distinctly cry out "Hume!" The housemaid also heard the call, and came to tell me she thought Mrs. Nisbet was calling. But my wife assured me she had not done so. I received a letter afterwards, informing me of the death of a friend who had passed away on that day and about that hour. I have not as yet been able to find out the exact moment that my friend departed; but I suppose that the call and his passing were about the same time.'

EUSAPIA PALADINO.—In response to various inquiries we may state that the sances with Eusapia Paladino, held at Milan in 1892, and referred to on page 466, were described at some length, with the opinions of Professor Lombroso and Dr. Carl du Prel, in 'LIGHT' for 1893, pp. 194, 207, 220, 232, 243, 287, 302, 332, 352.

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

SATURDAY, OCTOBER 7th, 1905.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

THE SPIRITUAL BLIGHT OF INDIA.

II.

The degradation and mutilation of the body so graphically and fully set forth in Mr. Oman's book on 'The Mystics, Ascetics and Saints of India,' mark, in our judgment, a low grade of spiritual development, and an entire misreading of the will of the Heavenly Powers. It may indeed command a sort of admiration in so far as it is an effort to deny self, and again in so far as it indicates self-denial and self-control, but, so far as spiritual religion is concerned, we can regard it all as nothing better than a blight.

Body and spirit, in the divine order, have been united for the uses of this wonderful, opulent and beautiful world, and both body and spirit are needed for its right development and enjoyment. The body of a man is as much a creation of God as the body of a skylark or a dog: and he would rightly be regarded as insane or spiritually blighted who sought to degrade these by violent and disgusting mutilations. No: we are justly called upon to glorify God in our bodies as well as our spirits, and it is expressly said that the body is the temple of the Holy Ghost, and we do no honour to the Holy Ghost by defiling and degrading his temple. Rather, by the refinement and purification of it, and by its evolution to all things sweet and beautiful, shall we make it a fit temple for so glorious a guest.

We have no wish needlessly to disparage the ascetics of India, but the evidence goes to show that their saintliness is very frequently of a disagreeable kind—as unlovely as their ways of showing it. Mr. Oman, who seems to be perfectly fair and unprejudiced, says of this, 'There is no denying the fact that, regarded from the ordinary standpoint of morals, the celebrated Hindu sages do not generally command especial admiration outside the charmed circle of their own countrymen.' He quotes the Rev. Mr. Ward, of Serampore, who says, 'The Pooranus, indeed, abound with accounts of the crimes of these saints, so famous for their religious austerities: anger and lust seem to have been their predominant vices.' Of modern Sadhus, he tells the following story:—

One morning I presented myself at a monastery in the Punjab, which I need not name. Though my visit was quite unexpected, the portly abbot, who was reading a vernacular newspaper when I arrived, was most gracious in his welcome, and seemed willing to discourse upon all the ordinary topics of the day.

Being informed by one of my companions that I was much interested in Sadhus, he forthwith broke out into a tirade against the whole crew. 'There might,' he said, 'be one in a hundred who had any pretensions to goodness or virtue, but the rest were vile scum and unmitigated scoundrels.'

Concerning latter-day Yogis, Mr. Oman's own verdict is no better. He says:—

There is no denying the fact that *Yoga* is practised by many earnest men of unquestionably high character, yet, unfortunately, it cannot be affirmed of a majority of the twentieth-century Yogis who, in the guise of ascetics, peregrinate the country, living on the pious credulity of the masses, that they are anything better than ignorant, worthless impostors, and even dangerous characters,

As is well known in this country, the Yogis have lately come very much to the front in the Western world. In England they have attracted attention, but, in the United States, interest in such subjects as the rationale of concentration, psychic breathing, subliminal consciousness, the perception of the Self, *rapport* with the Universal, and also, without disguise, the *Raja Yoga* system of India, is very great. Roughly defined, 'the science of *Yoga Vidya*' is mainly concerned with hypnotic trance, self-induced ecstasy, and 'neurotic impulses' which induce the taking of concentrated emotions for complete union with the Universal Spirit.

The subject of these states or processes quite naturally imagines himself to be an authority. As a Guru, he calmly claims deference as to one who knows, and from whom there is no appeal. If you ask questions, you must not do so out of curiosity or as one who will controvert; you must open your mind as to a fountain of pure truth. The Yogi professes to have reached that fountain. You can bring your cup if you like: he will fill it. 'I don't believe in *Shastras* or *Vedas*, or *Mantras*,' said a *Sadhu* to Mr. Oman, 'I have God': but he was not prepared to eat food which had been touched by Mr. Oman. 'He had not, as yet, received God's permission to do so much as *that*!' It is easy to see how far self-delusion and ignorance may lie behind all this, and how it may readily blossom into arrogant assumptions of infallibility.

Of course, there is a background to all this, and a background which commands, and ought to command, our veneration and admiration. What we have been disclosing is what we have called the 'spiritual blight' upon something that is intrinsically great and good: and Mr. Oman is as much aware of this as we are. Indeed, at the close of his enlightening book, there is a long lingering look back at these mystics, ascetics and saints. His last chapter, significantly enough, commences with an illuminated letter, surrounded by a picture, in the foreground of which sits a distorted ascetic, all unconscious of a railway train that is coming full speed right along a track upon which he is seated. His end is sure! That railway train symbolises the incoming of Western 'civilisation,' bringing with it hard work, finance, government, competition, ambition, and a national spirit which may make a new and much more animated and enterprising India of it. 'Some term this *progress*,' says Mr. Oman, rather doubtfully: and then he ends with a paragraph which we must reproduce in its entirety:—

By no means enamoured of Indian Sadhuism, I feel at the same time no particular admiration for the industrialism of Europe and America, with its vulgar aggressiveness, its eternal competition, and its sordid, unscrupulous, unrelenting and cruel struggle for wealth as the supreme object of human effort. But, whatever may be the merits or demerits of these two systems, they are essentially antagonistic, since the economic ideal of life, being frankly worldly and severely practical, excludes imagination, emotionalism and dreamy sentimentalism, and consequently religion also, except of the philanthropical or pharisaical type. Hence a momentous, if unobtrusive, struggle in India is inevitable under new conditions, between the forces which make for the renunciation of the world on the one hand

and for the accumulation of wealth on the other; and there is no doubt that, as a consequence, the immemorial civilisation of the Hindus will undergo change, both in its spirit and practice, under the stimulus of the potent foreign influences to which it is now exposed. Yet I cannot help hoping that the Indian people, physically and mentally disqualified for the strenuous life of the Western world, will long retain, in their nature, enough of the spirit of Sadhuism to enable them to hold steadfastly to the simple, frugal, unconventional, leisured life of their forefathers, for which climatic conditions and their own past history have so well fitted them, always bearing in mind the lesson taught by their sages, that real wealth and true freedom depend not so much upon the possession of money, or a great store of goods, as upon the reasonable regulation and limitation of their desires.

MR. J. J. MORSE.

In 'LIGHT' of September 16th, Mr. H. Withall made a kindly suggestion that, in view of the unfortunate circumstances in which Mr. Morse finds himself, through no fault of his own, but as a result of his efforts to be of service to the cause of Spiritualism, his brothers and sisters in the faith should present him 'with a purse of £50, or so, not as a formal testimonial but as a friendly mark of appreciation and sympathy.'

In response to Mr. Withall's suggestion the following contributions have been received:—

	£	s.	d.
The Proprietors of 'LIGHT' ...	2	2	0
'A Sympathiser' ...	2	2	0
Dr. and Mrs. Abraham Wallace ...	2	2	0
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Rev. J. Page Hopps ...	0	10	0
Mr. E. W. and Mrs. M. H. Wallis ...	0	10	0
Mr. H. W. Coombs ...	0	10	0
Mr. T. F. Godden ...	0	10	0
Mr. Jas. Lingford ...	0	10	0
Miss M. Mack Wall ...	0	10	0
Mrs. Kate Taylor Robinson ...	0	5	0
Mr. John Rutherford ...	0	5	0

Further subscriptions will be gladly received and should be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

BOSTON'S FAREWELL TO MR. MORSE.

Upon the eve of the departure for England of Mr. J. J. Morse, with Mrs. and Miss Morse, a farewell reception, such as has rarely been tendered to any workers in the cause, was given to Mr. and Mrs. Morse by Mrs. Conant Henderson, of Boston, and a large number of prominent Spiritualists, who testified to the esteem in which Mr. and Mrs. Morse were held by the Spiritualists of the United States, so that, says the 'Progressive Thinker,' they will return to England with the tangible impress of affection won while in America indelibly stamped upon the tablets of their memory. Mr. Morse, in replying, said that he was used to the buffets of fortune, and could appreciate them after they were all over. He had nothing but respect and affection for the great body of American Spiritualists, by whom he had always been most kindly treated and most royally dealt with, and he knew that in time everything would be brought right.

DIFFERING PLANES OF CONSCIOUSNESS.

By W. J. COLVILLE.

REPORT OF LECTURE DELIVERED IN MONTREAL,
AUGUST 30TH, 1905.

To the student of modern psychology the mighty problem of human, sub-human, and super-human consciousness looms large and formidable, as it did to the sages and philosophers of ancient days, for we, like them, are confronted with age-enduring mysteries, and generation follows generation but to face the same unending marvels, which never fail to call forth human wonder, admiration, and awe. How great is man, and how small is he! Man is allied to the dust of the earth, and he is a partaker of divinity. The Talmudic allegory of Adam is full of significance for every student of anthropology. Man is represented by sages of a day long departed as standing with feet on earth and head in heaven, symbolising perfectly the highness and the lowness, the spirituality and the carnality, of every human being. In that admirable recent book, 'The Measure of a Man,' by C. B. Patterson, we find the author inviting us to consider at least four distinct phases of human consciousness, which may be respectively designated: Animal, mental, psychical, spiritual.

The animal man is crude and rudimentary in all his appetites and yearnings; the intellectual man is a great improvement upon the animal, for though he contains and can exercise all that the lower holds, he is conscious of aspirations of which that other realises nothing. The psychic man is a still more advanced and interesting type, for he transcends mere intellectuality as the intellectualist transcends the sensualist.

The spiritual man towers majestically above the psychical, and it is reserved for him alone to fathom the mysteries of the temple of God, the holy sanctuary, which indeed we are, though we are not all aware of our birthright or acquainted with our inheritance. We have not here out-pictured four distinct human entities but only called attention to four degrees of consciousness within the human race as a whole and within every individual as a lesser unit within a greater unit. Though four may be the number selected for a special treatise, five, six, and even seven can quite easily be taken for purposes of more searching analysis and wider range of differentiation. With four or five planes of consciousness we are probably, most of us, reasonably familiar, but there are sub-planes and super-planes, like undertones and overtones in music, entirely above and below average human comprehension, at least as we now know humanity on earth.

Much fascinating speculation concerning a circumambient and interpenetrating spiritual realm receives much sanction from recent scientific demonstrations. The term 'Spirit-matter' now freely introduced in current literature, is a happy compound, not a despairing compromise. The ultimate reality is beyond our grasp; the ineffable ONE must ever remain super-comprehensible; but the phenomenal universe, in so far as we have already been able to study it, presents to us a dual face. On one side we are convinced of very decided consciousness, of highly marked intelligence; on the other side we see much that causes us to still employ such terms as inert and insensate in a conventional if not in a scientific usage. Quite recently the grandiloquent term *cosmic consciousness* has invaded Western speech, and by this is seemingly meant a capacity to so far transcend all usual limits of individual consciousness as to permit of our sharing the boundless consciousness of the illimitable Cosmos. Oriental philosophy, freely introduced into America and Europe during recent years, has done much to set Occidental brains whirling in a tremendously ambitious attempt to rise so far above the common limits of accepted consciousness that we cease to regard ourselves as merely men and women, and sometimes claim to be infinite and omniscient.

Individuality is the basis of life, and if we are indulging any tendency to deny away our distinctive individualities we are treading on treacherous ground, and are travelling towards vagueness, not definiteness, of mental concept. The much-

needed cry for practical realisation of universal brotherhood and sisterhood does not necessitate any surrender of permanent faith in the abiding integrity of every unit of consciousness in the human race. To love one another, to co-operate perfectly, to entirely harmonise, to completely agree, all this is ideally beautiful in theory and by no means impossible in practice. But this blending in blessed accord, this co-operation in every human sentiment and interest, lends no countenance to any thought that individuality will be obliterated, for we cannot co-operate if we cease to exist, and we cannot love each other if there be no self and no other. The ringing words of Emerson, 'I am I and you are you,' always sound true, but that noble seer and sage of Concord, who insisted so strongly upon individuality, gave us a poem on Brahma which seemed to endorse the most visionary philosophy of Asia. But Brahminism, like all other cults, has varying sides, and its sacred lore, equally with Western Scriptures, can be appealed to successfully to sustain diametrically opposite positions, not because of inconsistency at core, but by reason of enormous versatility. The universe is one, therefore its consciousness is one. Life is one, no matter through how many channels it may flow. One alone is absolute and unconditional, and in that matchless incomparable Unity all life must be included.

Such is the teaching of true metaphysicians of all climes and ages, and their basic premise is indisputable. But we are living amid relations, and relationships to us are dear, and they belong, at their highest, not to our perishable clay, but to our animating spirit. We would not willingly relinquish individuality; we are not content to contemplate renunciation of identity, and no philanthropic consideration urges us to do so. We are glad that we are alive as individuals, and the more self-consecrating our lives become the more do we rejoice in our portion and give thanks that we are conscious that we live. On the animal plane of consciousness weariness and satiety soon follow much indulgence, but on loftier planes indulgence quickens appetite, so that fresh joy and added satisfaction are the product of continual gratification of the higher aspirations of our nature. This consideration, even if it stood alone, would certainly suffice to throw much bright light upon the question of individual immortality. Vanity and vexation of temper can never follow spiritual employment, but they invariably ensue when earthly objects are the goods for which we strive. There is a poor sort of intellectual achievement which brings no more solid peace or permanent enjoyment than does carnal indulgence. This is because a mental goal is not pursued with a sufficiently exalted aim, but is sought only for ends of private personal aggrandisement. Mere self-seeking is too infantile, too rudimentary, to yield delight after the first flush of transient enjoyment has passed by. We are members one of another, and whosoever works for self only is filling for himself a cup of exceeding bitterness. Self only can never satisfy, for we belong to each other, as our gregarious instincts abundantly prove. Even on the animal plane there is more joy in giving than in grasping, in serving others than in being served. Ministry is the law of life, and according to the wideness of our ministry must be the fulness of our joy. Though it is indisputably true that human life is far higher than animal existence, we have no right to shut our eyes to the heroism of animals because we claim courage as a magnificent human endowment.

Bravery, fidelity, compassion, and many other beautiful traits of character are often exhibited by quadrupeds, and did we know the animal tribes more intimately we should esteem them far more highly than we do. Rudyard Kipling's 'Jungle Stories' have done much to convince people who had never studied animals deeply that even wild beasts have a code of honour, and display far more equity as well as intelligence than they are usually credited with. Popular lecturers like Seton Thomas also contribute, by illustrating the actual conduct of creatures of various types in their native wildness, much that is valuable to the cause of human education by proving that other occupants of this planet, who are not of our race, are by no means a despicable lot. The relation between men and animals is far more intimate than many schools of thinkers have supposed, and as we are always justified in judging philosophies by their effects, we can truthfully assert that wherever,

as in Italy, the rights of animals have been denied, they have been disgracefully maltreated; while, as in India, where their importance has been over-estimated, they have become objects of idolatrous adoration.

(To be continued.)

A VETERAN MEDICAL REFORMER.

As a pendant to the remarkable article on Dr. Peebles' horoscope, noticed on p. 380 of 'LIGHT,' 'Modern Astrology' publishes, in its issue for October, that of Mr. Joseph Wallace, the veteran food reformer and healer by magnetic and other rational treatment. With the astrological reading is combined a sketch of Mr. Wallace's career, which will be found highly interesting even to those for whom the 'progressed aspects' have no significance.

Mr. Wallace was born at Newtown Ards, near Belfast, in 1821, a few hours, as astrologers would say, before the sun's entry into Aries at the Spring Equinox. This places the sun virtually in the cardinal fiery sign of energy and vigour, and, if so taken, the 'strenuous' aspect of the horoscope is greatly strengthened. Perhaps, from an astrological point of view, the reason why we have so many 'grand old men' in spiritualist and occult circles, and why a large number of eminent scientific discoverers were born about the end of the second decade of the last century, is that at that period the planets Neptune and Uranus were near to each other, and at certain times in actual conjunction. In the horoscope of Mr. Wallace these two planets are within two minutes of each other, that is to say, in very close conjunction, and are rising on the cusp of the second house. A more obvious sign of inventive capacity, especially in regard to electrical and magnetic matters, under the guidance of intuition, could scarcely be found in any horoscope.

As a matter of fact, Mr. Wallace, brought up as a civil engineer, early turned his attention to electricity and to the science of distillation. Among his discoveries in this branch was that of a non-poisonous alcohol. Although the proprietor of the largest embroidery business in Ireland, he continued his electrical studies, and in 1858 (having previously experimented with homeopathy) he took up curative magnetism, and is stated to have 'cleared out an asylum, all but two inmates, by magnetic treatment.' The other two 'died under the asylum doctor's treatment, otherwise Mr. Wallace believes he could have cured them also, and to this day he regrets that he did not get the chance to make the attempt,' as we learn from a note added by Mrs. C. L. H. Wallace.

The lady just named, who is Mrs. Wallace's second wife, was herself one of his 'incurable' cases, although she is now the very embodiment of health and vigour. Mr. Wallace himself is in the pink of condition, and it is expected that he will take a prominent part in the congress of octogenarian vegetarians about to be held at the Memorial Hall. Mr. and Mrs. Wallace are widely known both for their system of rational medicine and their equally rational method of rendering medicine unnecessary by 'physical regeneration' and 'conservative cookery,' all of which can be studied by means of the literature circulated in connection with the 'Herald of Health,' 3, Vernon-place, Southampton-row, W.C.

TRAVELLING CLAIRVOYANCE.—The new Portuguese monthly, 'Estudos Psychicos,' for September, contains a case, reported by the Editor, Dr. Sousa Couto, in which a clairvoyant medium described himself as rising through the air and seeing the houses, streets, and lights of the city (Lisbon), and presently finding himself inside a house; he expressed the fear of being seen, and on being reassured he proceeded to describe what he saw. Although he seemed to fix upon one point and gradually to enlarge his field of view, he insisted that he did not see as though from a distance, but was really at the place he described. In the room were two ladies, the younger of whom was reading a book. Being asked what the book was, the medium at first said he could not see, but was induced to go close to it and read the title, which he gave. The description of the room and the ladies, and the title of the book, were recognised by a doctor who was present as referring to his own house, with which the medium was quite unacquainted.

A SONG OF HOPE.

It is too late!—Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand *Edipus*, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than fourscore years;
And Theophrastus at fourscore and ten
Had but begun his Characters of Men.
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the Canterbury Tales.
Goethe, at Weimar, toiling to the last,
Completed Faust when eighty years were past.

What then? Shall we sit idly down and say—
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labour by the failing light;
Something remains for us to do and dare;
Even the oldest tree some fruit may bear;
For age is opportunity no less
Than youth itself, though in another dress;
And, as the evening twilight fades away,
The sky is filled with stars invisible by day.

From LONGFELLOW'S '*Morituri Salutamus*.'

A VERIDICAL APPARITION.

Mr. Percy Addleshaw sent the following remarkable experience to the '*Daily Graphic*,' in which paper it appeared on September 27th. Some years ago he went to Christ Church, Oxford, from Shrewsbury. He had two friends, Peter and Thomas, and the three companions spent their vacation in 1891 travelling together, and afterwards Mr. Addleshaw returned to Oxford while both his friends, who seemed in good health, remained in Cornwall. When the three had been in Oxford, Thomas, who was at Worcester College, frequently called upon Mr. Addleshaw about tea-time, and afterwards would call on Peter, at Pembroke College. On the evening of the first day of term after his return to Oxford, Mr. Addleshaw says:—

'I was bending over my fire, looking after my kettle. Thomas came in. I heard the door open; I looked round, saw him, and greeted him. Then I returned to my duties with the kettle. I had only left Thomas a few days before, and although I was glad to see him, I saw no special reason why I should show that I was. When I looked round again, after propping up the kettle, Thomas was not in the room. I supposed he had gone off to see other friends, and sat down to my tea and toast in a tranquil frame of mind.

'Suddenly my door was opened with a bang, and instead of Thomas, whom I expected, I saw my equally dear friend Peter. He looked very scared, and was white as a ghost. He had just come to tell me about one. His first words were:—

'*"I've just seen Thomas's ghost!"*

'*"Ghost,"* I replied, comfortably; *"why, he's just been here, and he'll be back in a minute."*

'*"Back in a minute! Didn't you get my letter?"*

'*"No."*

'*"We buried him yesterday."*

'It was true enough. The poor boy had died suddenly. I knew nothing of his sad history. But after Thomas had left my rooms he had gone, as was his wont when living over St. Aldate's, to Pembroke. My Pembroke friend had been at the funeral. I did not know there had been a funeral; indeed, I was looking forward to another pleasant evening within the hospitable halls of Worcester College.'

MISS MACCREADIE desires to inform her friends that she is out of town for a few days.

'PARENTAL HONESTY' and 'The Bloom of Girlhood' are two pamphlets issued by the Vir Publishing Company at 1s. each. We deprecate exaggeration and fussiness in these matters, however well meant, but it is unquestionably better that a child should acquire its first notions on the subjects in question in a right way and correctly, than in a manner that is not only wrong but often highly dangerous, because involving absolutely false conceptions which may not be corrected until much harm has resulted. These pamphlets are calculated to assist parents to give correct first impressions to young people.

TELEPATHY AND INSANITY.

To assist in the differentiation of objective telepathic voices from those which are subjective in origin, as causes of insanity, or of wrong thought and action, such as self-murder and homicide, Mr. J. Barker Smith, L.R.C.P., of 4, Holmdene-avenue, Herne Hill, S.E., is sending out the following list of questions 'to psychologists and alienists,' at home and abroad, and requests their kind co-operation in clearing up these urgent and important considerations. He asks: 'Are the following symptoms in your opinion of *objective* or *subjective* origin?' and invites explanations on the points raised. An answer to the number, on a postcard, will be sufficient.

1. Metallic or cold sensation of the forehead, increasing, and diminishing memory and the co-ordination of arms and legs, associated with vocalisations, or apparent telepathy.

2. An intelligence sensed as a benumbing atmosphere around the head, a diminution of the sensation of reality, associated with vocalisations, commanding, advising, threatening, &c.

3. A cold sensation of forehead, often fugitive vocalisations or apparent telepathy, bearing scientific examination by the sane patient month after month, or for many years.

4. Voices coming with trains, buses, and carts, especially night and morning, sometimes with the full force of the puffing engine, striking night after night the precordial area to soreness, and eventually producing high tension of arteries.

5. Voices received with the ears completely stopped by the fingers, voices coming with the beatings of the carotids, or a strong incoming wave of force borne into the forehead with communication often murderous.

6. Clocks at home and abroad vocalising various communications, murderous and otherwise, dazing the patient, continued daily for months, or even years.

7. Voice demonstration that the patient is one of a circle knowing his thoughts and actions, bearing scientific observation for months, asking him to take his life because he is a nuisance, &c.

8. *How long has telepathy been employed*, and its relation to past cases of insanity, self-murder and suicide?

SCEPTICISM AND EVIDENCE.

There are some trenchant remarks about the scepticism of science in the '*Occult Review*' for October, and an article by Mr. Alfred Fellows dealing with the scepticism which is the fundamental attitude of English law as regards all claims to psychic perception. With reference to science, the Editor says that Mr. John Morley has remarked that 'an archbishop owes it to himself to blaspheme against reason in superlatives of malignant unction,' and applies the phrase thus:—

'Read "scientist" for "archbishop" and "superstition" for "reason," and let superstition stand for all that side of nature and super-nature which science finds it convenient to ignore, and the sentence might be taken as a very fair definition of the attitude generally assumed in scientific circles. It is part of the bag and baggage of the scientific profession to adopt this particular pose. But are scientists really as sceptical as they represent themselves? I doubt it.'

The writer thinks that people in general may be divided into those who believe in ghosts and 'those who say that they don't.' Scratch the scientist and you find a fellow-creature, with his so-called superstitions and other intellectual peculiarities.

Mr. Arthur J. Lambert, writing on 'Hypnotism, Old and New,' thinks that magnetic passes should be made without any suggestion as to the effect intended; if the subject expects a certain result, it will be produced, but if his mind is entirely free from preconception 'you have, instead of an uninteresting automaton, an individual with a personality of his own, one whose mental faculties have become clearer and more powerful, and who often exhibits an intelligence and culture far in advance of his normal condition,' and may also develop clairvoyance.

Mr. A. E. Waite analyses an old mystic book, '*The Mystery of the Cross*,' and Mrs. Spoer (Miss Goodrich-Freer), continuing her account of '*The Occult in the Nearer East*,' mentions that everyone there burns at light a night to ward off evil spirits, and that the belief still exists that the Wandering

Jew, who is described as the incredulous servant of Moses, continues to haunt the region in which Moses is said to have been buried. There is also a series of psychic records and correspondence giving experiences, several of which are decidedly uncanny.

WRONG DEDUCTIONS OF THOMSON JAY HUDSON.

The late Thomson Jay Hudson, in his work, 'A Scientific Demonstration of the Future Life,' on p. 173, when referring to the prevalence of spirit communion and manifestations among the early Christians, says:—

'It is almost superfluous to observe that these manifestations were identical with the so-called spirit manifestations of the present day. But it is worth while to note the fact that not one of them was authorised or countenanced by Jesus, with the single exception of healing the sick. . . . His whole life and career was a living protest against that species of psychism . . . that claimed to hold communion with spirits of the dead.'

Commenting upon this sweeping assertion Mrs. Lucy A. Mallory asks in 'The World's Advanced Thought':—

'Was it "a living protest" against spirit communion when Jesus held converse with the spirits of Moses and Elias on the Mount? Angels (spirits) appeared to the shepherds and announced the birth of Jesus. Angels communed with Jesus after he had withstood the temptation of the Devil. Jesus cast out devils—evil spirits. He appeared to his apostles several times after his crucifixion. An angel (young man) was at the entrance to the tomb after his resurrection. Paul, one of his apostles, was converted by the spirit of Jesus appearing and speaking to him. Peter was delivered from prison by an angel. The record proves that Jesus was a medium for spirit manifestations.'

We may add that the Revisers of the New Testament found it necessary to insert the words 'of Jesus' into the seventh verse of the sixteenth chapter of Acts, making it read, 'the spirit of Jesus suffered them not.' From this it is clear that it was believed that Paul was spirit-guided by Jesus in his missionary wanderings.

We have seen it objected that Moses and Elias were 'translated,' whatever that may mean. But it is distinctly stated that Moses 'died' (Deut. xxxiv. 5), and, as regards Elijah, it is manifest that his physical body could not enter the kingdom of heaven, or the spirit-world, and it must therefore have died, or been disintegrated, which is practically the same thing. In any case they were human spirits who manifested to Jesus and his friends.

How anyone but a pur-blind theorist can claim that the life and career of Jesus were a living protest against spirit communion we fail to see in view of the facts. Did he not take His chosen Apostles and ascend the mountain for the express purpose of holding the memorable séance when He was transfigured before them? Not only so, but He distinctly promised that He would 'come again.' That promise He fulfilled to Mary, to the two on their way to Emmaus, to the disciples in the upper room, to Paul on his way to Damascus, and at other times.

ARCHDEACON COLLEY AND THE CHURCH CONGRESS.

As our readers are no doubt aware, the Church Congress is just now holding its sittings at Weymouth. At its opening meeting, on Tuesday, Archdeacon Colley handed to the president, the Bishop of Salisbury, a letter containing a request that he might be allowed to move a resolution for the appointment of a special committee to examine him in regard to his published statements as to his experiences in Spiritualism. In that letter he reminded the Bishop that Aldhelm, his lordship's predecessor in the See of Salisbury, was reputed to have had so much psychic power that the pastoral staff on which he leaned became rooted to the ground and put forth ash leaves while he was preaching, and that a very beautiful art representation of this formed the Church Congress banner beneath which his lordship was then sitting; and under these circumstances he (the Archdeacon) did not see how his lordship could consistently refuse his request. His lordship was seen to read the Archdeacon's letter, but he made no comment. If the request is not granted Mr. Colley will give a public lecture on the subject, and that lecture will be published at the office of 'LIGHT.'

'MY PETITION.'

A valued correspondent has kindly furnished us with the following beautiful aspiration by Max Ehrmann. It is entitled 'My Petition,' and will be, we feel sure, much appreciated by readers of 'LIGHT.' Max Ehrmann says:—

'Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the Strength that comforted me in the desolation of other times. May I remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness, and from the sharp passions of unguarded moments.

'May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamour of the world, but that I walk calmly in my path. Give me a few friends who will love me for what I am, and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for Life, and for all that is good and sweet; and may the evening's twilight find me gentle and true and ever trusting.'

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.

The Spirits of Animals.

SIR,—Permit me to ask your correspondent, 'E. P. L.,' whose letter appeared in 'LIGHT' of September 16th, what authority he (or she) has for the theory that the spirit of the little bird he speaks of will ever 'disintegrate'? I am aware this 'disintegration' idea is one held by some Theosophists, but it is not in any way borne out by the 'revenants' who visit us, and from whom our ideas of the next phase of life are received. It appears to me to be much more in accordance with the modern acceptance of the nature of the spirit to contemplate all life as eternal and indestructible, and it is no matter in what form the specific spark of life is enshrined. The sooner we accustom ourselves to the truth that all life is one, the better.

In stating that the spirits of animals are as permanent as our own, I am not merely theorising, but speaking from actual knowledge, based upon an extended experience of the return of such spirits of the 'lower' animals, in which category the bird of 'E. P. L.' would be classed. If that writer could see the glee with which the spirits of pet dogs and other favourite animals greet their masters still in the body, he or she would have reason to modify the opinion expressed as to the supposed evanescence of such humble spirits. There is another theory held by some thinkers, viz., that only 'pet' animals, or those which have been much beloved by their owners, have 'spirits' capable of returning or evincing an after-life. This is arrogating to ourselves the power to confer a 'soul' upon the 'lower' creation! But this idea is by no means new or original, for the Arabians and other Eastern peoples have held that man is capable, by marriage and otherwise, of raising the soulless genii to the dignity of continuous life, and the possession of a human soul!

Now, it appears to me that the one theory is as reasonable as the other, and that both are equally untenable! The certainty of the continuity of life in the so-called 'lower animals' is a truth realised as yet by comparatively few of us, albeit it opens up a wonderful vista of speculation for all capable of thought. 'E. P. L.' may rest assured that the little bird, when embodied, filled an atomic place in the great Universe, and does so still. There will be no 'disintegration,' but, possibly, something quite the reverse. Whatever changes take place, we may rest assured they will be of a progressive, not retrogressive, character, as surely for the bird as for the greatest saint who ever lived.

The continuity of life is a fact established—its eternal permanence is not, and never can be; for that we hope, and that is all!

BIANCA UORNA.

31b, Clanricarde-gardens, W.

A Quadrilateral Hypothesis.

SIR,—Without entering upon the subject especially referred to by Miss E. Katharine Bates, I should like to express my great interest in the concluding portion of her letter. Might it not, however, be more just, with respect to the Law of Evolution, to use the word 'psychical' rather than 'spiritual,' in which Miss Bates rightly says 'it should hold good as well as in the physical'; for this reason, that Hermetic or our Christian philosophy, Esoterically understood, posits the spirit as a whole, integrally perfect, and Divine Spirit, which reaches to man, and will contact man, so soon as his *psychical* part or soul, by desire and effort, reaches up to that goal—distance growing less and less, the *condescension* of the spirit descending, and the aspiration of the soul ascending, until suddenly, the two poles assimilating, the ensuing light or spark kindles that divine flame that alone regenerates man, the light of that spark illuminates that aggregate called man, who henceforth becomes a new man, one not subject to death of the soul,—for here I venture to say that when St. Paul spoke of the *redemption of the body* he referred to the soul, or 'Body of Sin,' or, as it is called otherwise, the nervous system; it is the Inner Man that has to be 'transmuted,' by contact with that flashing Ithuriel's spear, into true gold.

I can nowhere read that any alchemist or mystic considered that the *flesh* and blood of this *physical* body can ever be transmuted, as all its qualities are made up of transient stuff, just like other animals. These writers were referring to that body which alone had special interest to them, the soul, which, according to them, is not *per se* immortal, but *immortalisable*.

It is certainly true that a gross physical body, full of disease from varying causes, is indeed but a pitiful encasement for the soul; also a gross and diseased, i.e., sinful, soul is too heavily weighted for its weak wings to fly heavenward, and its efforts to reach its true life are but poor and purposeless. And it is true that though gross living and over-eating will accentuate the natural disintegration which belongs to everything born on this earth-plane, it may be also true that another course of conduct may retard this disintegrative process, and death, or the final dissolution of these earthly particles, may be delayed. It is quite possible that some such elixir has existed and may be re-discovered; but this is very different from the vital change called *transmutation*.

That, in my estimation, is a process which applies to the soul, or Body of Sin of St. Paul, and it is that that should be released from the prison of the body, *not* by casting it loose to wander, and perhaps, without aid, to return into the astral wilderness, that Land of Dreams, the *undesirable* world, yet alas! so much desired!

This freedom without guidance does indeed give liberty to the soul, and it can no doubt function independently, *being the inner body*, and with far more freedom, as we in the flesh understand freedom; for it has *inherently* the gifts of clairvoyance, clairaudience, &c., only alas! to function in that Land of Dreams, for no imperfect soul (and every one's soul is imperfect until regenerate) can enter the *Real World*. How, then, have we a right to expect truth or gold—from a country that is not Havilah?

The Outer, i.e., the soul, shall be as the Inner, i.e., the spirit, but only by the one living Way, i.e., the aspirations of the soul working—not dreaming—its way over the Bridge of Life, to its true end. This physical body, i.e., its remains, are wanted in this world to make up other physical bodies. To transmute *them*, and remove them altogether from their proper field of action, always predestined for this purpose, would be to alter the economy of Nature. To this earth belong all its integral particles; to the Land of Dreams belongs the soul, or Body of Sin; to the Real World belongs the spirit; but the soul, being the intermediate, can choose to which polar end of the Magnet of Life it wishes to cling, either end accepts, neither commands.

ISABELLE DE STEIGER.

Rock Ferry, Cheshire.

Dreams and Disease.

SIR,—Dreams and their causes being always of great interest to students of the occult, the following may prove acceptable:—

Some time ago I dreamt that my left hand broke out in smoke and flames, and that I held in it a goblet of semi-opaque cameo-cut glass. Within ten days that hand broke out in gouty eczema which presently assumed a tapioca, rash-like appearance. Shortly after the first outbreak I read that Dr. Joost said that dreams were sometimes presages of coming disease. At the time of the dream I put its interpretation at something quite different.

T.

Mr. J. J. Morse.

SIR,—I happened to be in the United States during almost the whole period of Mr. J. J. Morse's connection with 'The Banner of Light,' of Boston. This fact leads me to ask you to permit me a few words in reference to Mr. Morse's return to England, which you have announced.

I join with those who heartily welcome him back again, and I earnestly hope that the proposed subscription to aid his re-settlement amongst us will be more than made up.

Our experience in England is poor enough, but in America it is tenfold worse. The 'spirit worker,' whose methods must be those of perfect, transparent innocence and simplicity, finds himself in the hands of people who, professing belief in spirit realities, are themselves without spirit experience and power, and therefore find their only possible occupation in spiritualist circles to be that of intrigue for office and its personal gains.

Mr. Morse has suffered thus. So suffers every true 'psychist.' I hope that better times are coming for all such, in a revived national and international true 'Church of the Spirit.'

JOHN C. KENWORTHY.

The Grey House, Purleigh, Essex.

'Memory.'

SIR,—One has but to go to the pages of 'LIGHT' for illumination! Was there ever a paper so well deserving of its name? Mr. Mould's letter in your issue of August 26th opens up views as regards memory that had entirely escaped me. I have also to thank him for his definition of memory.

Of course, the idea expressed in poetry, or prose for that matter, is the essential point and not the mere word symbols. At the same time, is it not true that the mind thinks symbolically? Our thoughts are presented to us in the form of symbols only.

If this is true, is Mr. Mould correct in saying that we can store ideas more readily in our memories than words? It seems to me that when the words are forgotten the idea is lost, as far as the material brain is concerned, at any rate. When the mind has a hazy, indistinct idea it only becomes distinct and clear by being fully expressed in words.

Much in the same way it may be said that words represent ideas, and the letters symbols. There are a few words I can never recall to mind without first visualising the letters—the first two or three, at least. However this may be, the practice of repeating the words of some favourite lines always affords me great pleasure.

The following short piece is one of my favourites; it has already appeared in 'LIGHT,' I believe, but it is entirely worthy of reproduction:—

'He is with me when the day breaks,
Through the long sweet hours of light,
When the evening shadows gather,
In the silent, darkling night.
The Ineffable is with me,
By His love my soul is filled
With a joy beyond expression,
And its hungering is stilled.
While He stoops to guide my footsteps,
He informs and fills the whole,
All created things controlling—
Vast, mysterious Over-soul.

—WANDA WEST.'

A. K. VENNING.

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

September 12th, 1905.

A. J. Davis and Vaccination.

SIR,—Can any of your readers tell me if A. J. Davis in any of his later works modified the views expressed in the first volume of the 'Great Harmonia' in favour of vaccination? He not only extols Jenner as a benefactor of the race, but credits vaccination with having practically banished the worse forms of small-pox out of existence, and advises his readers not to rely on one dose of the vaccine virus, but to get re-Jennered every fifteen years.

W. S. H.

A Clairaudient Experience.

SIR,—Kindly permit me to ask if any reader of 'LIGHT' can tell me the meaning, if any, of words that sound like 'Omar tu chuddar.' I heard them clairaudiently, but was not aware that I was a 'clear-hearer,' although I have had nearly every other form of mediumship. As I have no axe to grind, it would be a 'test' (to me), because I know no other language than English, save schoolboy French.

V. N. TURVEY.

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.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday evening last the meeting was very full and harmonious; quite a reunion of old friends. The meetings for spiritual service are now held every Sunday at 7 p.m.—A. W. J.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. Walker's trance address on 'The Teachings of Spiritism' was greatly enjoyed. Successful after-circle. On Sunday next, meeting at 6.30 p.m. Doors open 6.15 p.m. After-circle at 8 p.m.—P. R. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last our harvest festival was a great success, Mrs. Phillips, Mrs. Webb, Mr. and Mrs. Smith were amongst the speakers. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Hough. On Thursday, investigators' circle.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last the excellent addresses and clairvoyant descriptions, with convincing spirit messages, were fully appreciated. On Sunday next Nurse Wragg will devote the evening to phenomena. On Sunday, October 15th, Mr. and Mrs. Roberts of Stratford. All are welcome; silver collection.—J.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding's eloquent address on 'Things Seen and Things Unseen' greatly pleased the large audience. Mr. W. T. Cooper, president of the Marylebone Association of Spiritualists, ably conducted the meeting. On Sunday next Miss MacCreadie will give clairvoyant descriptions. Doors open at 6.30 p.m.; early attendance is necessary.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Madame Zaidia dealt with questions from the audience in an admirable manner. On Sunday next, at 11.15 a.m. and 7 p.m., Miss Porter. On Saturday, the 7th inst., at 8 p.m., séance for clairvoyance, psychometry, &c., by Miss Porter. Fee 2s. each sitter. Hall open Thursdays from 3 to 5 p.m.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last, at the public circle, many evidences of life after death were given through Mr. Long. In the evening Mr. Wynford Brierly delivered an able address on 'Scripture, Science and Spiritualism.' On Sundays, the 8th, 15th, and 22nd inst., Mr. Long will speak on 'Who, What and Where are the Dead?'—S. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an able and interesting address on 'Occultism,' and answered questions from the large audience. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyant descriptions. A public meeting will be held at the King's Hall, Hackney, on October 24th. (See future announcements).—H.A.G.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. A. V. Peters delivered an excellent address on 'Has Man Seven Principles after Death?' a subject chosen by the audience. Nearly all his clairvoyant descriptions and messages were recognised, many minute details being given. On Sunday next, at 11.30 a.m., developing class; at 7 p.m., Mrs. H. Boddington. On Thursday, at 8.15 p.m., psychometry. Silver collection. October 10th, conversazione; tickets 1s. (See advt.).

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last a good circle was held and in the evening Miss Violet Burton's control gave a deeply interesting sketch of 'Life Experiences in the Two Worlds.' On Monday Mrs. Podmore's clairvoyant descriptions were mostly recognised. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. G. Harris. On Monday, at 8 p.m., Madame Bianca Unorna: special séance, admission 1s. (See advertisement).—H. HEARN.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—Our Wednesday evening and Sunday morning circles are well attended. On Sunday evening last Mr. A. J. Butcher presided, and Mr. W. Underwood gave an encouraging address. At the after-circle some good tests were given. On Sunday next, at 6.30 p.m., Mr. J. Sloan will give illustrations of psychometry. On Sunday, October 15th, Mr. Tayler Gwinn, speaker.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a trance address on 'Spiritualism: Its Religious Teaching.' A circle followed.—H. V. L.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. D. J. Davis delivered an excellent address on 'Spirit Aid,' and answered questions from the audience. Mr. G. W. Lear presided.—W. H. S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. W. E. Bonney delivered a good address on 'The Testimony of the Ages in regard to Spirit Existence.'

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On September 29th Mr. Hyman gave correct phrenological readings. On Sunday last, at our harvest festival, addresses were given by Messrs. Gwinn, Adams, Clegg, and Long.—H. J. P.

CARDIFF.—87, SEVEEN-ROAD, CANTON.—On September 26th, Mr. D. Morgan conducted the service. On Sunday last Mr. D. Llewellyn gave an instructive address on 'Spirits, Spiritualists, and Spiritualism.' Clairvoyant descriptions at both meetings by Mrs. Preece.—D.M.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Wednesday, September 27th, and Sunday last, addresses were delivered on 'The Dangers of Isolation,' 'The Holy Covenant,' and 'Faithful Pioneer Work.' Clairvoyant descriptions were given at each meeting.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last the retiring officers of the Spiritual Brotherhood Church gave a review of the year's work to a good audience, after which, at the annual meeting, the following officers were elected: President, Mr. J. W. Adams; vice-president, Mr. A. Rex; treasurer, Mr. Whitehouse; secretary, Mr. James Payn.—J.P.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, September 26th, Mr. Ernest Peckham read extracts from automatic writings, dealing with 'Man, a Spirit functioning through a Body and having a Soul,' and gave two inspirational addresses, evidencing the reality of spirit communion and the close association of those out of the body with earthly affairs.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, for the first time, Mrs. Fanny Roberts delivered addresses under spirit influence on 'Life's Responsibilities' and 'The Spirit World,' and gave clairvoyant descriptions successfully at both services. Mrs. Roberts won the hearts of all.—J.M.S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Miss Kidd, the able secretary of the British Union for the Abolition of Vivisection, gave a forcible address on 'Vivisection.' In the evening Mrs. Effie Bathe's interesting lecture on 'The Hope of Heaven' and able answers to questions, and the vocal items of Madame Leslie Dale, R.A.M., were much appreciated.—N.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last an address was followed by an interesting discussion. In the afternoon Mrs. Podmore conducted a large and successful circle. In the evening Mr. Imison, before a crowded and appreciative audience, gave a telling address on 'Our Responsibilities as Spiritualists,' Nurse Graham following with good clairvoyant descriptions.—S.

DUNDEE.—GREENLAW PLACE, CLEPINGTON-ROAD.—On September 24th and 25th Mrs. M. H. Wallis visited us and, as usual when she is here, we had splendid audiences, ideal addresses, fine clairvoyant descriptions, and admirable replies to written questions. On Sunday last the control of our president, Mr. J. Stevenson, gave an earnest and thought-inspiring address, and Mrs. Odner gave good clairvoyant descriptions.—J. M.

BRIGHOUSE.—SPIRITUAL CHURCH.—On Sunday last, at our anniversary services, Mr. John Lobb addressed a crowded audience on 'How I became a Spiritualist.' In the evening the Town Hall was crowded, and Mr. Lobb spoke of his 'Interviews with the Dead,' and gave details of conversations he had had with materialised forms. Mr. J. Burchell, of Bradford, ably presided. Solos were ably rendered by Miss Crowther and Miss M. Skitmore, and Mr. W. Plintoff officiated at the organ. The collections amounted to £14.—G. C.

PLYMOUTH.—Oddfellows' Hall, Morley-street.—On September 27th, Mrs. Short's psychometrical readings were successful. On Sunday last Captain Greenaway gave an address on 'The Message of Spiritualism to Man.' Miss Clarke rendered a solo, and Mrs. Short gave clairvoyant descriptions to a large audience.—C. Albion Hall, Stillman-street.—On Sunday last Mr. J. Evans delivered an instructive opening address at this hall on 'The Relationship of Man to the Past, Present, and Future' to a large audience, and Mrs. Evans' clairvoyant descriptions were very successful.—H.

BRADFORD SPIRITUALIST ALLIANCE.—WESTGATE NEW HALL.—On Saturday, September 30th, we held our third successful annual tea and concert. On Sunday morning Mr. Gush's control ably answered several questions, and Messrs. Bowen, J. Northrop, H. Hodgson, Fitton, and F. Drake gave good short addresses. The Lyceum open session in the afternoon was interesting, and in the evening the speakers were Mr. and Mrs. Gavin, Mrs. Holdsworth, Mr. Lewis Firth and Mr. R. H. Yates. A recitation by Miss Swallow was much appreciated. Mr. Yates, our secretary, gave a good report of the past year's work.—S. N.