

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. Charles Voysey pays the usual penalty for his determined ignoring of and antipathy to our testimony. He appears to have a strong belief in spirit-life, but his strongest statements lack substance, and his highest flights are exceedingly vague. Thus, in a late published discourse on the 'worship of the Father in spirit and in truth,' he distinguishes between matter and spirit in a way that leaves spirit 'without form and void.' He says:—

On one side there is roughly speaking all matter, containing objects more or less gross, more or less subtle and even invisible, but every one without exception under the laws of matter, having form, size, weight, locality and motion in space. On the other side are spiritual realities, such as consciousness, mind, conscience, love and other thoughts and emotions not one of which has any property of matter, but is altogether in a different category and region of activity. For convenience we call these things 'spiritual.'

But consciousness, mind, conscience, love and all the rest are not entities, and have no existence except as characteristics or possessions of persons, and Mr. Voysey fights shy of spirit persons. He tells us that the point of contact between Man and God is the possession of mind, and that

this point of contact, however small, between us as rational beings and Him who gave us reason, who is exercising reason before our very eyes in the visible world, is sufficient to prove to us that God is spirit rather than matter; that He is not possessed of any property of matter, and is therefore not localised but everywhere present throughout the whole universe.

What does this exactly mean? It seems to suggest that the not being possessed of any property of matter makes the non-possessor of it omnipresent: but he has already told us that the spiritual 'things' attributable to man are all in that category, as not having any property of matter. Are these 'things,' then, omnipresent? and if they inhere in spirit personalities, 'not possessed of any property of matter,' are these spirit personalities omnipresent? If Mr. Voysey would turn his attention to spirit-people who can act in time and space, instead of to 'spiritual things' which appear to be impersonal, his thoughts would flow more clearly, and his grasp of the whole subject would be more virile.

Mr. Voysey has been challenging 'The Bishops and clergy and all other professedly Christian teachers' to 'boldly and honestly call the attention of their flocks' to the Book of Enoch 'quoted as Divine Revelation by the Apostle Jude.' This remarkable Book is certainly older

than any Book of the New Testament—probably a century older than any of the Gospels—and yet it contains a good number of passages so similar to passages in the Gospels that the inference of some connection is inevitable. 'The fact is beyond dispute,' says Mr. Voysey, 'that Jesus and his followers made extensive use of the popular Book of Enoch and adopted many of its distinctive and original ideas and even phrases.' 'The kernel of Christianity was fully grown before Jesus was born.' It certainly looks like it. But what then? The Old Testament and the New are vitally related; and, as we have lately noted, there are parallels between Buddha and Christ. 'Let the galled jade wince, our withers are unwrung.' The Spiritualist sees nothing that is unrelated. As Emerson said:—

Out from the heart of Nature rolled
The burdens of the Bible old;

and, out from the heart of Nature came all the love and wisdom of all the Saviours of the world. What is the value of originality? We prefer to recognise links in a Golden Chain.

From the Annual Report of an Indian Brahmo-Samaj, we take the following 'Principles of Brahmoism':—

1. There is only one God, who is the Creator, Preserver, and Saviour of this world. He is Spirit; He is infinite in power, wisdom, love, justice and holiness; He is omnipresent, eternal and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God is to be worshiped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. To love God and to carry out His will in all the concerns of life constitute true worship.
5. Prayer and dependence on God and a constant realisation of His presence, are the means of attaining spiritual growth.
6. No created object is to be worshiped as God, nor is any person or book to be considered as infallible and as the sole means of salvation; but truth is to be reverently accepted from all scriptures and the teachings of all persons without distinction of creed or country.
7. The Fatherhood of God and the Brotherhood of Man and kindness to all living beings are the essence of true religion.
8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.
9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it; and union with God in wisdom, goodness and holiness is true salvation.

For all we know, this might be accepted, as its creed, by every Spiritualist Society in the world.

Dr. Cobb, who is to lecture for us soon, issues a spirited little monthly Church Paper. The number for October contains an enlightened Article on 'Christian doctrine from the point of view of a mystic.' Of mysticism he says, it is 'that "scholastic of the heart," as Goethe calls it, "that dialectic of the feelings," by which "reason is applied to a sphere above rationalism." . . . Its direct religious negation is legalism. Its poet is Wordsworth; its apostle John the Evangelist; and its congregation is

made up of all those who make their inner light their guide to the One Reality.'

Concerning a discussion on Christianity from the point of view of a mystic, he makes four 'large postulates':—

1. It must postulate that matter exists for spirit and not conversely, and it rules out, therefore, all attempts to explain spirit in terms of matter, or in other words to petrify spirit.

2. It assumes that the function of matter is to provide form for spirit, and it rules out, therefore, the vagueness which goes to the other extreme, and would evaporate spirit.

3. It regards creeds, social customs, set forms of worship, and methods of organisation, as forms of the external world, which are not to be valued as the highest, or to be despised as the lowest, but are to be used as instruments thrown up by the spirit for its more concentrated and, therefore, its more effectual working.

4. Lastly, it takes it as a fact and not an opinion merely that Jesus Christ came not to re-form any existing institution, or to deal at all with forms as such, but to revive the spirit of personal religion, to point man to his origin, to assert his kinship with the Divine, by stimulating his will, by assuring him of his perfectibility. The line of Christianity pure and undefiled runs from Jesus to Paul thence to John and from him through the many of all kindreds and peoples and tongues who have fought and suffered for light and life and love.

Respecting Mr. Burke's experiments resulting in a hope that he has succeeded in 'growing life,' the 'Prabuddha Bharata' says:—

It has been suggested that if Mr. Burke's experiments are verified the creation of living out of dead matter would be proved, which would be damaging to the cause of religion. We can understand how it would be so in the case of religions which believe in the dogma of an extra-cosmic God with its corollaries of dead matter and creation of life. But there are religions and religions. Those religions which believe in the immanence of the Divine Principle in the universe and look upon life as only a particular mode of manifestation of the Omnipresent Spiritual Energy, have nothing to lose but everything to gain from this new knowledge of science. For, with them, there being no 'dead' matter in the universe, but only living energy in different grades of manifestation, the expression of life in a hitherto unknown way would only be another proof—and an excellent one—of the existence of an All-pervading Principle which is the Source of light and life—an article of their faith. Since Life is everywhere, our senses being able to detect it only under certain conditions which we do not as yet understand, whenever those conditions would be produced, life would be bound to manifest. Up till now, we knew these conditions existed only in organic beings. If Mr. Burke's experiments are verified they would be seen possible in inorganic beings too—a beautiful corroboration of the knowledge spiritual by the evidence of the senses.

Messrs. Horace Marshall and Son have lately published an account of 'The Sisters of the people and their work,' by Miss Dorothea Price Hughes. This is the work which was begun by Hugh Price Hughes as 'The West London Mission.' It is a touching story, and, at the same time, thoroughly businesslike and practical, giving useful information concerning Crèches, Kindergartens, young people's and men's clubs, District nursing, Rescue work, &c. The whole enterprise is purely humanitarian, and deserving of sympathy and support.

The following quaint little poem, by Gertrude Hall, has in it a profound truth beneath its delicate humour:—

How shall we tell an angel
From another guest?
How, from the common worldly herd
One of the blest?
Hint of suppressed halo,
Rustle of hidden wings,
Wafture of heavenly frankincense,
Which of these things?
The old sphinx smiles so subtly:
'I give no golden rule,
Yet would I warn thee, World, treat well
Whom thou callest fool.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, NOVEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. HERBERT BURROWS

ON

'The Kinship of Man with the Universe.'

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

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

Nov. 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.' With Lantern Illustrations by slides specially prepared for the occasion. 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 Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

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. Fairclough Smith on Tuesday next, the 31st inst., 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, November 9th, 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 afternoons of Thursday next, November 2nd, and on the 16th. 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, November 3rd, at 3 p.m., prompt. *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.*

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.'

JUSTICE FOR DR. A. R. WALLACE AND SIR W. CROOKES.

Writing in the 'Referee' of October 22nd, under the heading 'Science and the Soul,' 'Merlin' gives a very appreciative notice of Dr. A. R. Wallace's autobiography, and deals at length with his spiritualistic experiences, regarding which 'Merlin' says: 'Dr. Wallace has nothing to modify, nothing to withdraw, nothing to explain away.' On one point 'Merlin' is in error; he says, referring to the mediums of some twenty or thirty years ago: 'Mr. Maskelyne outdid many of the wonder-mongers at their own trade, and proved that the great majority of the effects produced were to be realised by normal means.' The fact is, Maskelyne never produced any phenomena under test conditions such as those to which mediums were subjected; his performances merely travestied, *without tests*, the phenomena they were supposed to duplicate. 'Merlin,' however, makes a good point when he says 'it was forgotten' (by those who scorned the whole subject because of imposture, real or supposed) 'that it is possible to tell lies about a thing which in itself is true, and that one observed fact is of more value than any number of exposures of imposture'; and he further says: 'To-day the inquiry into psychic phenomena has advanced so far that no man of science is ashamed to be found engaged in the investigation,' and he mentions Professor James, Sir Oliver Lodge, Dr. A. R. Wallace, and Sir William Crookes, regarding whose *bona fides* he justly says 'there is, as a matter of course, no word to be spoken. There is no question either as to their powers of observation, or of their ability to sift the evidences laid before them. They are all men whose devotion to the search for truth is beyond dispute.'

After quoting some of Dr. Wallace's remarkable experiences in materialisation phenomena, and mentioning that Sir William Crookes, like Dr. Wallace, 'records a simultaneous appearance of the materialised form and the figure of the medium,' he says: 'Nothing less than the establishment of completely separate identities—one for the medium and another for the materialised form—would satisfy them,' and, in conclusion, 'Merlin' points out that when Dr. Wallace and Sir William Crookes made their investigations they were already famous:—

'They not only risked their reputation for truth, but if they allowed themselves to be beguiled, their moral force as students and expounders was for ever undermined. They had nothing to gain and everything to lose by their proclamation of what they believed to be the truth. No incentive to care and watchfulness was wanting. It would have been easily possible to allow the whole question to die out and be forgotten. But they stand by their guns. They willingly revive a discussion which has involved them in much odium and reproach, and it is not to be wondered at that added thousands are every year to be found who regard them as witnesses for the truth.'

We are pleased to see that 'Merlin' at least appreciates and does justice to the sterling valour of these two brave and faithful devotees at the shrine of truth, and honours them for their fidelity to their convictions.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

PRESENTATION TO MR. J. J. MORSE.

The opening Conversazione of the present session was held on Thursday evening, the 19th inst., in the Throne Room of the Holborn Restaurant, High Holborn. There was a very large attendance.

MR. E. DAWSON ROGERS, the President, in commencing the more formal portion of the proceedings, expressed the hope that the members were perfectly satisfied with the programme of the session before them. The very fact that the Council were able to arrange such a programme was an evidence of the improved position of Spiritualism in London. (Applause.) Nevertheless they had to recognise that some portion of the public Press still remained unconverted. There were papers which still indulged in bitter sarcasm, nay, which almost descended to ribaldry in regard to the subject. But it was to be remembered that such papers sinned through ignorance. Their ignorance, indeed, was compound. They did not know the truth, and they did not know that they did not know the truth. (Laughter.) The policy of Spiritualists should be to stand firm, and pay no heed to the ridicule of the uninstructed portion of the Press. The time would come when these hostile critics would express surprise to find how many wise and intelligent people were believers in Spiritualism.

'My special business to-night,' continued the President, 'is in regard to our good friend Mr. Morse. Twelve months ago I gave you a broad hint that we should see Mr. Morse amongst us again. I don't set up for a prophet, but I think I shall after this. (Laughter.) Well, we are glad to have Mr. Morse back amongst us, and I believe he will find after all that Great Britain is his proper place. Indeed, I think that he has already come to that conclusion himself. As you know, we have made a little appeal on his behalf. Now, my experience has always been that of all the people I know, Spiritualists are the most handsome in their contributions whenever a contribution is needed. We never have appealed in vain, and I don't think we ever shall. The appeal on behalf of Mr. Morse has been handsomely met. The thought originated with our friend Mr. Withall, and therefore I conclude that he should be deputed to make the presentation to Mr. Morse. The contributions would have been larger but for an unhappy misunderstanding. Somehow the idea has got abroad that Mr. Morse was paid all that was due to him before he left the United States. Well, that is not true. He has had to accept bills for the greater part of the amount due to him, payable at four, eight, and twelve months.'

MR. WITHALL commenced his remarks with a plea for a greater display of the spirit of fraternity in spiritualistic gatherings. In this respect he thought other bodies set them an example, by doing all they could to show their sympathy with those whom they could benefit. He thought they might profitably take pattern by these other societies and see if they could not introduce into their meetings a little more of the feeling of brotherhood, and by that he meant that they should endeavour to associate with those whom they could help, and assist them all they could. They had an accession to their ranks of some forty or fifty new members, and these people, who were strangers, should be welcome and made to feel that they were amongst friends. (Applause.) Referring to Mr. J. J. Morse, Mr. Withall said that in reply to the appeal on his behalf they had so far received the sum of £68 2s., the contributions coming not only from the Spiritualists of Great Britain but also from America and Germany, and many of these offerings had been accompanied by messages of fraternal greeting and sympathy. He then publicly presented to Mr. Morse a cheque for the amount collected.

[As will be seen from a statement in another column the amount received has been since increased to £74 13s.—
Ed. 'LIGHT'.]

MR. MORSE, who was cordially received, expressed his

acknowledgments in a speech marked by evident emotion. In the course of his remarks, he said :—

‘It is almost impossible for me at the moment to do justice to all that has been said. I had not the slightest suspicion that any action of this kind would greet me on my return home to my native land. Even when it became public knowledge that such was to be the case I confess that I did not expect that the sum suggested would be realised, and now I know that it has not only been realised but even exceeded. I am almost powerless to express my thanks, and when I remember all the kindly sympathy and fraternal greetings that accompany the gift it makes the presentation all the more acceptable to me. I could have hoped that my return to my own country would be made under more favourable circumstances. But painful as my experiences have been, the remembrance of them is softened by the proceedings of to-night. Those experiences have been unsatisfactory, but they have left no bitterness behind, nor have they caused me to feel that all Americans are to blame for the doings of one particular firm. I have known the United States for over thirty years; I have visited almost every part of it, and have in every case been received with the utmost kindness and hospitality. This is the first occasion in my experience of the Spiritualists of the United States in which I have had cause for dissatisfaction.’

Referring to the financial aspect of the matter, to which the President had alluded, Mr. Morse explained that he had been compelled to accept a small part of the amount of salary due to him in money and the remainder in bills.

In his concluding remarks Mr. Morse said he was more than rejoiced to be home again, and he was home to stay. ‘I thank you all,’ he added, ‘and through Mr. Withall I would like to convey my heartfelt thanks to those whose contributions have made up the very handsome cheque he has handed to me. My recollection of this kindness will never grow dim. Friends, I cannot command my words to speak to you as I would like. My speech is halting; my feelings are too much for me. If I have left aught unsaid forgive me and believe me now as always, yours gratefully and most sincerely.’ (Applause.)

THE REV. JOHN PAGE HOPPS said he had very little to add to what had been said. He might say, however, that he had been asked, since Mr. Morse’s return, how it was that Mr. Morse’s guides had not warned him not to go to America; and he would very much like to see Spiritualists face difficult problems of this kind. In this connection he was reminded of a passage in the recently-published autobiography of that grand old man, Alfred Russel Wallace. In that book Mr. Wallace had referred to the effect upon his career of certain financial difficulties, his conclusion being that had his desire for an existence free from such troubles been granted it was exceedingly improbable that he would have produced any of his books. As they knew, Mr. Wallace had written some of the most charming books in existence, and it seemed certain that none of the volumes would have been produced but for his financial misfortunes. One might say, then, that Mr. Wallace’s guides wanted him to write his books, and for that purpose led him into financial troubles. And it might be reasonably contended that Mr. Morse had been taken across the Atlantic and led into his recent troubles for some very good purpose.

THE PRESIDENT, in some concluding remarks, referred to the fact that he had known Mr. Morse from the first year—almost from the first day—he had become a medium, early in 1870. The more he knew of Mr. Morse the more he esteemed and respected him. He had had to make his way through obloquy and opposition. ‘I have known him all these years,’ continued the President, ‘and I hope I shall continue to know him during the little time I have to remain amongst you. Mr. Morse, you have my best wishes, and the best wishes of all our friends.’ (Applause.)

During the evening a charming programme of music was performed under the superintendence of the Misses Withall. Amongst the items were the following :—

Songs: ‘Spring has come’ (White), ‘The Slighted Swain’ (Old English), Miss Florence Crane; ‘King of the Elves’ and ‘Three for Jack’ (Squire), Mr. Felix Hotchkiss; ‘L’Eté’ (Chaminade), Miss Margaret Dobson; duet: ‘Venetian

Boat Song,’ Misses Dobson and Crane; trios: ‘Queen of the Night’ and ‘Sleep, gentle lady’ (Smart), Miss Dobson, Miss Crane, and Mr. Hotchkiss. Miss Evelyn Heighton was an efficient accompanist, and the various numbers performed were received with cordial appreciation. Altogether the Conversation was a very pleasant and successful one.

SELF AND THE UNIVERSE.

‘Self’ is a difficult subject to handle, and all the more so because it appears under two partly contradictory aspects. If we ask what we are here for, some will tell us that it is in order to get rid of ‘self’; others, to develop our self-consciousness. The fact is that both these phrases, ‘self’ and ‘self-consciousness,’ have a higher and a lower meaning. We have to get rid of the consciousness of the false self, and to develop the true self and the consciousness thereof. The false self is narrow, exclusive, ‘selfish’; the true self strives to find its place and to do its work in a universe of endeavour, in which each part is needed to complete the whole, and each factor is necessary for the fulfilling of the work. The self exclusive must be cast aside in order to find the self inclusive. A writer in the ‘Light of Reason’ for October, who uses the word ‘Catholicus’ as a *nom-de-plume*, reminds us that this struggle between the higher self and the lower is not an easy one. He says :—

‘Regeneration, or the birth and growth of the ethical consciousness in man, is by no means a momentary spontaneous process; it is the slow expansion of the sympathies; the gradual merging of the personality in the all. The fight with our innate selfishness, or individual-regardfulness, is one long-continued struggle and watchfulness. Self is an immeasurably more powerful and subtle enemy than many of us fondly imagine. In some matters he is easily overcome, but in others he attacks and conquers when we are not watching; indeed we scarcely know that we have been attacked, and we pass on in utter ignorance that we are still his slave.’

Another article in the same magazine, by D. Field, on ‘Faith,’ sets forth the effect of our faith in a friend or neighbour as an almost unconscious influence upon our actions and speech with regard to that person. So also our faith in spiritual matters will be best evidenced by the way in which it affects our lives :—

‘No amount of dogma can make up for the loss of a vital faith in the supremacy of good, and no lack of creed or definite observance can cancel the reward of those who make this truth the light of their lives. The effect of this attitude of mind is strong and instantaneous upon action. The man who once doubts that goodness is best, or feels that his fellows are naturally evil, does not easily find it worth while to struggle against his lower self or to act fairly to those about him. But the man who believes firmly in goodness is ready to forgive injuries, to deny himself for others; he sees the noblest in his friends, and his hope and joy gladdens their hearts. For faith in the universe means faith in the individual and everything which leads to the light.’

In fact, faith is the recognition, so deeply seated that it becomes a rule of life, that the higher self, as an integral portion of the Universal, is more real than the lower or apparent self, which is an illusion of worldly circumstances. It is this fundamental recognition of a higher sphere of existence, of higher motives of action than those of the jungle, that leads us on in the pathway of effort and of progress. The same writer says: ‘Let us believe in ourselves—or rather in the power that is within us—to raise our whole being and to completely conquer if we will but make the effort. This is the creed of faith, the faith that will lead us to the Perfect Life.’

True faith, then, is the root from which spring our actions, as its expressions, testifying by their consistency to the purity of the faith which gives rise to them. This faith as a source of action is something different from faith considered as a belief: it is more real, more concrete, more productive, more capable of translating itself into noble deeds. Our beliefs may modify our actions, but faith is that which originates them and sends them forth, as the seed or the root sends forth the stem that is to bear the flower and the fruit. It is this causative, impulsive, propulsive faith that is needed in the world; and

among other things that it will do, it will impel us out of, and away from, our old husk of environment by self, and towards the larger freedom of the Self that is in correspondence and in unison with the boundless forces and potencies of the Spiritual Universe.

S. G.

STRIKING PERSONAL EXPERIENCES.

(Continued from page 499.)

After the startling manifestation referred to in last week's 'LIGHT,' Mrs. S. and I returned to the hall, thoroughly puzzled, and wondering what could have caused the noise. Mrs. S. suggested that someone might have broken something in the house opposite, and the sound had somehow been thrown into that room, and I was replying that it was 'impossible,' when we were cut short in our argument by a second great crash, which sounded distinctly in the same room as before. There was no doubt about the nature of the noise; it was clearly the breaking of china, as if dozens of cups and saucers had fallen off a table, and the broken fragments were scattered noisily about the floor, and the sound proceeded from one place only, and that was the room we had searched so carefully.

Mrs. S. turned pale and looked aghast, but went quickly to the room and opened the door, which she had closed and locked, and lighting a candle, we again searched the room, but quite in vain. Mrs. S.'s daughter and two or three other people, who had been disturbed by the noise, came in and joined us in our endeavours to solve the mystery. We could make nothing of it, and later I retired to bed without hearing anything more. The next morning, Mrs. S. told me she had been much disturbed, during the night, by rattings and footsteps and movements of furniture in her bedroom, and had obtained very little sleep, having been up nearly all night, and that in the early morning another crash had sounded from the room downstairs. Her daughter had occupied the same room and had also heard it all.

The disturbances commenced by loud knocks on the door, and when she opened it to see who was there, they sounded on the wardrobe in the room, and then on the walls. When the lights were put out, footsteps were heard, as of someone moving about the room, and a tape measure, which lay on the mantelpiece, was thrown on to the bed. Later on, chairs were moved about, and Mrs. S. became so nervous that the lights were kept burning all night.

Her door had been locked, as usual, and there certainly was no one, whom they could see, in the room. These phenomena never recurred, and Mrs. S. did not scoff at psychical subjects again. There was, of course, no explanation of it. I have often discussed these subjects with sceptics since, but no consequent manifestations occurred to confirm my assertions and give practical proofs of the proximity of an unseen world, until last winter, at Mentone, when the phenomena were most remarkable. I have already recorded them in 'LIGHT,' so will not refer to them again except to mention one particular which I omitted in my accounts of the electric 'bell' and lights manifestations, and that is the incident of the lights in a room going out when I told them to or gave a signal with my hand for that purpose, and then reappearing when I gave the word. This has been done over and over again before many witnesses, when trickery was out of the question. I used to take up a position in the middle of the room, away from the electric light knobs (and saw that no one else was near them, so that the lights could not be switched on and off by anyone), and wave my hand once towards the lights and they would at once go out, and would not appear again until I gave the word for re-lighting, which was generally in French (*la lumière, s'il vous plait*), when the lights would at once appear in the burners as if by magic. This was, of course, operated by a spirit friend; but *how* it was done I never was able to ascertain. It has been done before a number of sceptical people, who were greatly astonished, and some were much alarmed, as there was absolutely no natural explanation for the feat. I used to do this a great many times in

an evening, and ask people to try to find out how it was done. There were, as usual, many absurd theories advanced. I have many witnesses of this, and other phenomena which occurred at the time, who are quite satisfied as to the genuineness of these spirit manifestations.

I must relate one more incident which occurred to me, in Colorado, U.S.A., which shows that spirit friends sometimes watch over and guard us from physical ills.

I had gone out to Denver, Colorado, for my health, my lungs being affected, and my chest in a very delicate condition. During the warm weather I always left my window open at night. In the 'fall' of the year this is dangerous, on account of the sudden extreme changes of temperature;—icy cold winds springing up in the night, after a hot evening. One warm night I left my window open, as usual. In the middle of the night I was aroused from a deep sleep by being shaken vigorously, and felt a hand gripping my shoulder, which, however, let go when I fully awoke. Thinking that the house was on fire, or something of the sort, and that I was being aroused from danger by one of the servants, I called out, 'Hullo! what's the matter?' and not hearing or seeing anyone in the dim light I sprang out of bed and lit my candle.

There was no one in the room, and as the door was locked, no one could have entered, except by breaking the door open. An icy cold wind was sweeping through the room from the open window, and I found I was chilled through and through, and my chest felt frozen, as I had been sleeping in the full draught from the window with but a thin covering. It was snowing hard—a blizzard having suddenly come on. If I had been exposed to that cold wind any longer, I should certainly have contracted pneumonia, in my delicate state of health; so it was fortunate that I was awakened in time by some kindly spirit guardian. That spirits sometimes relieve pain in illness, I firmly believe, as I had personal proof of spiritual treatment when I was ill early last year.

I think it is time that physicians should investigate the psychical and spiritual methods of treating disease. We are all spiritual beings, incarnated for the time being, but subject to spiritual laws, and possessing spiritual bodies, corresponding in every detail with the outward and visible physical bodies; the two being intimately associated and blended together, so that by treating the spiritual you affect the physical.

May the time speedily come when the spiritual shall dominate the material, and pain, wrong, misery, and the darkness of the world gradually give way before the strong, pure Light of the God of Love.

Bournemouth.

REGINALD B. SPAN.

PSYCHIC PHOTOGRAPHY.

The sub-committee appointed by the Council of the London Spiritualist Alliance for the purpose of investigating, and reporting upon, the phenomena connected with psychic photography, are still engaged upon the task, and invite experiments to be made by private circles and societies, and reports to be sent in to them. In any cases of indications of successful results being likely to follow further experiments, the sub-committee will be glad to supply photographic plates at their own expense, or to do any developing.

FREDERIC THURSTAN,

Hon. Sec.

A CALIFORNIAN MEDIUM.—We mentioned on p. 327 of 'LIGHT' that M. Van der Naillen had transmitted to Colonel de Rochas an invitation to go to California in order to investigate the powers of a remarkable materialising medium, Mr. Miller, some of whose phenomena were described on the page quoted. 'Luce e Ombra,' for October, publishes a letter from Colonel de Rochas stating that he has replied to M. Van der Naillen's letter, excusing himself from taking so long a journey on account of his age, and saying that his single testimony would not have sufficient weight. He proposes, however, that Mr. Miller and M. Van der Naillen should come to Europe, and that a committee of scientific investigators sufficiently versed in psychical matters should be formed to devote a month's study to the phenomena said to be produced through Mr. Miller, who has accepted the invitation thus tendered.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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A NOTABLE LIFE.

I.

The writing of an Autobiography is a perilous proceeding. It needs a scarce blend of courage, wisdom and noble simplicity; and, behind all, it needs an eventful and useful life whose story is worth telling. It should be a kind of summing up of experiences, motives, services and forecasts: and it is obvious that it is difficult for a man to sit in judgment upon himself. And yet, if the story of an eventful and useful life could be self-told, with courage, wisdom and simplicity, the chances are all in favour of its value, interest, utility and charm. Especially is this the case when the life has been one of adventure, investigation and discovery, in untrodden or almost untrodden ways. Then the self-told life-story may be the best vehicle for transmitting a general view of results.

It seems to us that Dr. Alfred Russel Wallace, in his new work, 'My Life: a record of events and opinions' (London: Chapman and Hall), has very nearly, if not quite, come up to our ideal, and in it we certainly find all the characteristics we have named,—courage, wisdom and a very notable and noble simplicity. In his case, we do not see that the Life could have been written by anyone else. It is practically a *résumé* of his prolonged and varied investigations in fields far and wide apart, and dealing with subjects of vast and profound importance in Natural History, Sociology, Political Economy, and Things Occult, with a strong infusion of the personal element which gives to the work special piquancy and interest, notably in connection with the references to men of the day like Huxley, Tyndall, Mivart, Owen, Darwin, Romanes and Herbert Spencer,—all highly entertaining, and often important.

The work is splendidly produced in every way and its charm is greatly increased by the addition of a great number of excellent illustrations including several portraits of the author, at different periods of his life, and very pretty views of his various residences, and notably his present home at Broadstone. The serious vein which runs through these two volumes is lightened by many glimpses of humour, and by a simple style of story-telling which gives to the whole work a peculiar vivacity and grace.

For us, of course, the chief interest of the work centres in the seventy-five pages in Volume II. which tell the story of Dr. Wallace's experiences in relation to Spiritualism, a subject which the various reviewers of this work touch with a very timorous, tricky, or well-guarded hand. The

writer's testimony, however, is there, and is as fresh and resolute as ever.

Not much is told by way of personal experiences but frequent references are made to his invaluable work, 'Miracles and Modern Spiritualism,' which still holds the field as one of the sanest and most scientific presentations of the Spiritualist's case. Such experiences, however, as are related in this work are on perfectly familiar lines; but a Section on 'Predictions Fulfilled' opens up a somewhat novel form of test. One of these fulfilled predictions is curious.

Eight or nine years ago, Dr. Wallace, then living at Parkstone, in a house which he had purchased and adapted for himself, and with a choice garden which he had created, was told at a séance that he would soon remove, and that 'the third chapter' of his life was to come, described as 'Satisfaction, Retrospection and Work.' Nothing seemed less likely. At that time he was seventy-three years old, in poor health and subject to chronic asthma, with palpitations and frequent bronchitis from which he never expected to recover. He had given up lecturing and had no expectation of writing another book, and certainly never expected to leave his home.

About a year after, he was induced to join some friends in trying to found a kind of home-colony of congenial persons in some beautiful and healthful spot. This effort came to nothing so far as others were concerned, but it led to the discovery of a most tempting site for a house, and upon that he built his present home, with the result that he has had eight years of renewed health and constantly interesting work. Surely, he says, 'all this was well foretold in the one word "Satisfaction."' This Autobiography, the work that has chiefly occupied him in the new home, 'is admirably described by the word "Retrospection": and the whole of this process has involved, or been the result of, continuous and pleasurable "Work."' Dr. Wallace adds, and it makes this fulfilment the more remarkable, 'during the whole of this "third chapter" of my life I had entirely forgotten the particular words of the prediction which I had noted down at the time, and was greatly surprised, on referring to them again for the purpose of this chapter, to find how curiously they fitted the subsequent events.'

Dr. Wallace, we are glad to say, not only maintains his ground with sturdy persistency, but turns his guns upon our scientific critics and our pseudo-scientific scoffers, as we shall see in the second part of this review. His connection with the subject goes back at least forty years, and it was through Mesmerism that he ultimately found his way to the Promised Land. To-day he is more persuaded than ever of the truth and value of Spiritualism. It brought him out of the darkness of Agnosticism into 'the marvellous light' of larger experiences and brighter hopes. It made him charitable and sympathetic. It made him a better man, and gave him the key to much that seemed dark if not hopeless in human life. He awoke to the beautiful discovery that there are 'no absolutely bad men or women, that is, none who, by a rational and sympathetic training and a social system which gave to all absolute equality of opportunity, might not become useful, contented and happy members of society.' He became more tolerant, and learnt to 'enjoy the society of people whose appearance or manner had at first repelled' him, and, 'even in the most apparently trivial-minded, was able to find some common ground of interest or occupation.' This was not entirely owing to the influence of Spiritualism, but, in a touching passage, he says: 'I feel myself that my character has continually improved, and that this is owing chiefly to the teachings of Spiritualism, that we are in every act and thought of our lives here building up a

character which will largely determine our happiness or misery hereafter; and also that we obtain the greatest happiness ourselves by doing all we can to make those around us happy.' A heavenly creed!

ARM CHAIR CRITICISM.

'The Spectator,' in a review of Dr. Maxwell's 'Metapsychical Phenomena,' gives us one of those tiresome studies in prejudice and evasion with which we are so familiar but which never seem anything but forced and artificial. This particular specimen is a specially bad one, it is so flimsy and yet so arrogant; so solemn and yet so soft. The writer of it must be familiar with Mr. Podmore's books. He has perfectly caught his trick of explaining phenomena by supposing fraud,—by simply supposing it, asserting it, and smiling. But that has long become simply tiresome.

Dr. Maxwell complains that scientific thinkers and observers have treated with scant justice the wonderful phenomena he describes. Yes, says 'The Spectator,' that is because of the fraud which mingles with the phenomena even if it does not entirely control them; 'and few scientific men have the opportunities of eliminating this element.' That is a valid explanation, but with this proviso, that the scientific person or the literary person who has not the opportunity of weighing the matter should freely hold his tongue about it. 'The man of science has no particular wish to be held up to ridicule as the formulator of theories based upon fraud,' says 'The Spectator.' It is a golden sentence, and it explains the disinclination to look, or the unreadiness to confess, of many who ought to look or of some who ought to own up. All the more honour to men like Sir William Crookes, Dr. Alfred Russel Wallace and Sir Oliver Lodge!

In this golden sentence, however, we note the trick of assuming fraud which runs through the whole of this review. With a comical air of infallibility, this writer refers to 'the farrago of second-rate conjuring that has so amply deceived both Dr. Maxwell and Professor Richet.' How does he know that this or that was 'second-rate conjuring'? He was not present at the experiment, and he does not see the palpable absurdity of sitting in his arm chair and spinning out of his own head this 'farrago' of prejudice and supposition. Without even rising from that arm chair he calmly tells us that he doubts whether there is a single instance of mysterious happenings set forth in this book which is not explainable by fraud: that is to say, excluding all the facts of the case, and giving a free hand to supposition, it is possible to imagine conditions and conduct which would account for 'mysterious happenings' by fraud; but what is the use of this non-sensical incontinence of the imagination?

'The Spectator,' 'in the desire to be fair,' quotes a specimen of the happenings in the presence of Eusapia Paladino: but this is how, 'in the desire to be fair,' it introduces that specimen: 'In the desire to be fair, however, we will quote one instance of her conjuring.' Is that 'fair'? But here is the instance:—

It was broad daylight in the drawing-room at L'Agnélas. We were standing around the table; Eusapia took my hand and held it in her left, resting her hand on the right hand corner of the table. The table was raised to the level of our foreheads; that is to say, the top of the table was raised to a height of about five feet from the floor. . . . In ordinary séances the table used to be raised to a lesser height; perhaps because we were seated, and could not therefore accompany it very far [*sic*]. As a rule the levitation was preceded by oscillations; the table raised itself first on one side, then on the other, and finally left the ground. Very often Eusapia, holding her neighbours' hands, would abandon all contact [*sic*] with the table, and make several passes above it, when the table would rise, apparently of its own accord.

This is given as a specimen of 'conjuring,' with the remark, 'We can see nothing in this that a very common conjurer could not have done, except one thing. We admit that it was remarkable, almost Irish, for Eusapia to have made passes over the table while her hands were held.' Whatever does 'The Spectator' mean? Does it know what a 'pass' is? The hand need not be opened, and a pass could be readily made by one hand holding another. Nor do we comprehend the use of 'The Spectator's' (*sic*). Of course, if persons were seated, the sitters could not 'accompany it very far': and surely 'abandon all contact' is clear. But this writer appears to be excited as well as prejudiced, and wildly says, 'We must, however, again rule out the phenomena as displayed by Eusapia Paladino.' Must we really?

On the subject of 'Parakinesis,' described by Dr. Maxwell as 'the production of those movements where the contact observed is insufficient to account for them,' 'The Spectator' weakly says, 'Our comment on such phenomena is that it is impossible to say what is "sufficient," and it is therefore dangerous to regard this as a separate class of phenomenon.' Impossible to say what contact is sufficient to account for a movement! Is it then easier to decide what contact is 'insufficient' to account for it? If a table, weighing, let us say, 200lb., is lifted three feet above the floor while no one is touching it but one woman, and that with the tips of her fingers only, it is merely desperate wilfulness that can persist in saying that no one can decide what contact is insufficient to produce such movement. The critic who would say that would say anything.

This writer, still, so far as we can make out, confining himself to the book and the solitude of his writing table, sums up the experiences of Dr. Maxwell and others in the following curt style:—

As to the wonders performed by the medium, they were poorer than the poorest, woodenest miracles ever performed in a travelling show. But they were sufficient. The same may be said of the other wonders in the book—luminous phenomena, and so forth. Meaningless, dangerous, irreverent and clumsy, they only serve to illustrate the infinite capacity of educated men for being deceived.

This almost beats Mr. Podmore at his worst, for, taking the reviewer at his own valuation, and so far as his information goes, he is simply sitting in judgment upon a performance without seeing the show. In that case, the measure of his certainty is only the measure of his unfitness to be a critic at all.

In this same number of 'The Spectator' there is a Paper of a different kind on 'Nature and the Supernatural.' It is somewhat discursive and hazy, but it is at least sympathetic, and we find consolation in the following at its close:—

We cannot afford to ignore any spiritual corroboration. There is to-day a very natural, and we think inevitable, desire to learn something of the spiritual world through other mediums than that of religion, that at the mouth of more witnesses we may come to believe. Men strain their ears and eyes within the relentless walls of the five senses to gain some knowledge of the spiritual world which they suspect lies about them. Sometimes—somehow—there comes through different mediums, to some men, a measure of apprehension. How they obtain it they do not know; indeed, they do not obtain it at all, but receive it. Such experience keeps alive theology, which otherwise would have perished amid the strife of tongues:—

'Here is the judge who stints the strife
When men's devices fail,
Here is the bread that feeds the life
Which Death cannot assail.'

MR. WILLIAM TEEB, in a private letter, says: 'It is encouraging to the pioneers of the Spiritual Reformation to see the announcement of such a goodly list of speakers at the meetings of the London Spiritualist Alliance during the approaching session.'

'INQUIRERS AND INQUIRIES.'

II.

(Continued from page 490.)

Regarding the alleged 'dangers' that beset inquirers into Spiritualism, or the 'risks,' as 'M. A. (Oxon)' calls them, which 'some find themselves face to face with, unprepared, and suffer or escape as the case may be,' he wisely says:—

'The risks are principally of our own making. The ordinary methods in a promiscuous circle of approaching the world of spirit would seem to be devised for the very purpose of incurring the maximum of risk with the minimum of satisfaction. I hope the day is not far distant when we shall agree to abandon such ill-advised procedure. There is risk there, so grave that it can hardly be exaggerated. But for the evenly-balanced mind, not to be thrown off its balance by the unknown and unexpected, there is no risk greater than that which besets our ordinary life. The unbalanced intellect when tried fails, as it would do elsewhere. The enthusiast raves; the vain-glorious vaunts himself exceedingly; all the over-developed instincts or passions become rife under unwonted stimulation. That is so, and must be so. But the even-minded, level-headed incurs no risk, and soon learns his best lessons from the discipline necessarily imposed upon him by an intercourse that demands his whole self-command and the exercise of the best qualities of his nature. I see that it has been said that some risk to physical health is inseparable from this investigation. I have no such experience or belief. I believe that a constant attendance on promiscuous circles is, especially for the medium, whose vital powers are used, gravely fraught with risk. But I know no such risk as attendant on the sane and well-ordered investigation of a reasonable man.

'If there be risks, there are blessings; if difficulties, success is to be won. If we leave the individual and pass to the general, if we take a broad view of Spiritualism, and ask what it has done for human thought, we have no reason to fear the result of the inquiry. Taking the term in its widest acceptance as implying the inquiry into, or the knowledge of, the means of communion between this world and the world of spirit, with all that that communion carries with it, Spiritualism has already conferred upon us benefits that we are, perhaps, slow to recognise.'

Inquirers are frequently perplexed because of the contradictory character, real or seeming, of the information they receive, and dealing with this difficulty 'M. A. (Oxon),' in reply to those who ask why the information should be contradictory, shrewdly retorts with the further question, 'Why should it not?' and continues:—

'The world of spirit would seem to be peopled by beings of infinitely varying grades of intelligence. We supply them, or some of them, ourselves from this world of ours, and we know that it is so. We receive their answers, and we are confirmed in our opinion. Some know little, and pretend, like any histrionic mind amongst us, to pose as omniscient. Some have their definite work on the physical plane—materialisation, for instance—and can no more answer abstruse philosophical questions than the nearest newly-enfranchised farm-labourer can expound the mysteries of proportional representation. But none the less the questions are put, and the replies are contradictory, superficially or essentially. Well, I could easily propound a question which would elicit confident but contradictory replies from, say, the Archbishop of Canterbury, Herbert Spencer, Frederic Harrison, Tyndall, and Ingersoll. There is nothing strange in variety or irreconcilability of opinion, even when each is dogmatically laid down as law.

'Moreover, the avenues of knowledge are so various that only very few of us can estimate the value of the information that comes through each. It is one of the most remarkable facts about a remarkable age that the attempt on the part of the world of spirit to get into relations with and influence our world should be so widespread. It is not by any means confined to that particular spiritual outbreak with which I am concerned. Since it broke out in America less than forty years ago, we have had definite attempts on the part of spirit to correlate itself with us, such as that which found a mouth-piece in Thomas Lake Harris; or that which is associated for all time on the Continent of Europe with the name of Allan Kardec. We have had in the United States of America more than I can remember or name, and we have had Eastern philosophy adapted to Western thought by what claims to be occult agency.

'All more or less stuff? Quite so: or, as I prefer to put it, all embodiments of partial truth: no monopoly of perfec-

tion in any of them: no approach even to more than a mere adumbration of truth such as the several minds who received the several revelations were able to bear. We all have our little mug, and we can't do more than fill it. We do not all go to the same streamlet, but all the streamlets trickle down to us from the great Fount, losing something by the way, acquiring some contamination, but conveniently adapted by locality to various needs. It must be so. If you, my good friend, had been born on the banks of the Ganges, locality would have influenced the unconscious choice of the spiritual streamlet at which your soul first slaked its thirst (if it had any); as it is, you were born on the banks of the Thames, and things are different.

'This has been so in all ages. The avenues of spiritual enlightenment are various, and are adapted to very various needs. This is so now, and has been so always. And observe that it has not been from a common centre that all these various local centres of activity have been thrown off. We can tell nothing (for we have not the materials for judgment) about what took place when that great spiritual wave passed over us which left us the holy influence of the Christ, the most pure as it has been the most beneficent that the world has ever seen. But we can watch the present outpouring of the Spirit, and we can see that it is not a mundane development from a central spot on our earth. It is not in one place but in many, scattered sporadically over the face of the world; not to one type of mind or to one sphere of thought that Spirit has manifested itself; but to all who have ears to hear and the power to assimilate the message. It was said in the old days—if I may reverently apply what is a truth for all time, of no local or special application: "The wind bloweth where it listeth . . . so is every one that is born of the Spirit." We can give no reason for these sudden outbursts of spirit power in special places; we cannot tell why one is taken and intromitted into the inner mysteries of the kingdom of spirit (which in a very real sense may be, and often is, a Kingdom of Heaven), while another strives in vain to get evidence which would, if he got it, be no proof to him, and which he has not imagination enough to grasp (for spiritual things are spiritually discerned), except that the origin of all is not with us, not governed by our wishes, or moulded to our ideas of fitness.

'We only know that it is so; and so long as it is we shall not be able to answer questions and objections which would be suitable if concerned with exact science, but which are not in place when we are but on the threshold of spiritual mysteries. Rather than vex ourselves with these too curious questionings let us think what has already been done for us in the leavening of religious thought, in the buttressing of a yielding faith, in the demonstration of intelligence apart from a human brain, in the establishment of a sure and certain hope that because life and activity are possible for some of the disembodied members of our race, and that demonstrably, they are possible also for us.'

PORTRAIT OF DR. ALFRED R. WALLACE.

We give in the present issue of 'LIGHT' the first instalment of a review of the recently-published Autobiography of Dr. Alfred R. Wallace. A further notice will appear next week, and we propose at the same time to give, as a supplement, a fine portrait of the Doctor, beautifully printed on plate paper, and in every way suitable for framing. We gave a portrait seven years ago, but, though that was good, we believe this to be even better; and having been recently taken it gives a more correct impression of what our distinguished friend is like at the present day.

MEASURING NERVOUS FORCE.—In 'Annals of Psychological Science,' for October, Dr. Paul Joire, the inventor of the sthenometer, an instrument for measuring nervous force radiated from living persons, describes a method of applying this instrument for the diagnosis of nervous diseases. Normally, the right hand causes a greater movement of the light suspended filament than the left hand, but in neurasthenic patients this difference is reversed when the symptoms are of a physical nature. When the intellectual faculties, the memory, and the will, are enfeebled, there is a great diminution in the force given off by the right hand. Hysteria differs from neurasthenia in that it gives very low readings for the left hand, and if acute, or complicated by neurasthenia, the readings may be *nil* with both hands. In various cases given, the progress of the cure, and occasional relapses, can be plainly traced until a normal reading indicates restoration to health.

THE AROUSING OF LATENT FACULTIES.

MR. J. J. MORSE.

The 'Review of Reviews' for October gives extracts from an article in the 'Contemporary Review,' by Mr. Sydney Olivier, entitled 'Illumination in Art, Love, and Revivalism,' the purport of which is to assert that there are extensive and important faculties in our nature which are usually latent, but which can be called into play by certain emotional stimuli. A masterly picture, the author says, gives him the impression resembling that of falling in love at first sight, and he suggests that 'The effect of every work of art is always to a certain extent hypnotic,' and 'causes the spectator to have the impression of seeing what positively is not on the canvas, and to feel things that could not possibly be expressed there.' Similarly, 'music can dissolve or extend the bounds of our own conscious personality so as to give us an understanding in which we are not deceived and which remains a creative possession.'

Expressing himself in philosophical language on the basis of Kant's 'Categories,' he says:—

'We must accustom ourselves to recognise that there is a wide (not to say endless) range and diversity of categories of perception, of modes in which an impression arriving on the threshold of consciousness may be apprehended. The idea of Personality, the ideas of human form and human activity are very powerfully predominant categories. It is natural that they should be; the human mind is constitutionally anthropomorphic in its interpretations.'

We have not only this proneness to personify our conceptions, both in allegory and in religion, but the writer thinks that the idea of love is primarily a recognition of personality:—

'It cannot be disputed that love, whether quickened by sex or by race-relation, or standing full-grown in the liberty of its own nature, can see the form and aspect of the personality it embraces with a truth of sight as far beyond that of others as is the truth of sight of one of the greater painters of personalities.'

Love, meaning thereby the faculty in the broadest sense, religious as well as personal, is described as being surely

'one of the most common and significant instances in which a certain mode of hypnotism produces not only visual and other hallucination, but also telepathic sensibility, great enhancement of direct mental rapport, extension and intensification of consciousness, and, one may say, almost invariably, marked accession of energy and faculty, sometimes to an extraordinary degree and with important substantial results.'

Mr. Olivier speaks of the effect of religious excitement in similar terms, recognising that—

'The hypnotic machinery of religion throughout its whole range does, in fact, open the door to extensions of consciousness which bring into the self new and permanent characteristics and powers, and under the spell of those hypnotisms something positive and enduring is in greater or lesser degree apprehended, no matter in what grotesque or distressing formulation it may be embodied.'

But Mr. Olivier's openly-expressed scorn of the phenomena of religious revivals appears rather to discount his recognition of any value in these exceptional extensions of consciousness, and he compares them to the concerts of howling monkeys—sometimes 'really magnificent concerts'—in the forests of Central America, at which he thinks a 'common emotional excitation must be produced in their congregations' very similar to that shown at a revivalist meeting.

MAGNETIC HEALING.—We are pleased to learn, from a correspondent, of two recent cases in which magnetic treatment by Mrs. Fairclough Smith, of 166, Marylebone-road, W., has proved entirely successful. In the one case a lady suffering from 'violin arm,' with shrinkage of the muscles, great pain and weakness, which had resisted various treatments for five years, was cured in five weeks, and no return of the trouble has been experienced during the last four months. The other case was that of a child two years old, who could get no natural sleep and had great difficulty in taking food; consequently he was rickety, and could neither walk nor talk. The child was pronounced cured, after eight weeks of Mrs. Fairclough Smith's treatment, by the doctor who had seen him every fortnight since birth, and there has been no relapse during the last three months.

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:—

Amount acknowledged in 'LIGHT' of		£ s. d.		
October 21st	...	59	15	6
Dundee Society of Spiritualists (per Mr. D. D. Clark)	...	2	2	0
'M.'	2	2	0
Mr. J. C. Eno	...	2	2	0
'The Annals of Psychological Science'	...	1	18	0
Mr. E. Shaw	...	1	1	0
Mrs. A. L. Pettengill (President of the City of Light Assembly, Lily Dale, N.Y., U.S.A.)	...	1	0	0
Mrs. Horton	...	1	0	0
Dr. H. Grey, D.D.S.	...	0	10	0
Dr. P. Grey, D.D.S.	...	0	10	0
'V. F.'	...	0	10	0
'C. G. R.'	...	0	10	0
'A Few Sympathisers' (per Mr. J. Miller)	...	0	10	0
Mr. T. D. Hill	...	0	10	0
Miss H. A. Dallas	...	0	5	0
'A. L.'	...	0	2	6
'C. M. C.'	...	0	2	6
'B. H.'	...	0	2	6
		£74	13	0

CASTS OF SPIRIT FORMS.

Reference was made on p. 430 of 'LIGHT' to some casts of spirit hands, face, &c., obtained by Signor Eugenio Gellona, of Genoa, through the mediumship of Eusapia Paladino. A detailed description of the manner in which these casts were obtained appears in 'Luce e Ombra' for October, from which we extract the following particulars.

The sittings were held during a visit to Genoa, when Eusapia Paladino stayed for a fortnight at Signor Gellona's house. Some of the séances were held unexpectedly and late at night, with the family only, while at others various well-known persons were also present. The moulds of spirit forms were obtained in modellers' clay, from which plaster casts were taken.

A typical sitting is thus described by Signor Gellona.—

'Having three blocks of clay prepared, I placed the largest on a chair in the left hand corner of the cabinet, more than a yard away from Eusapia, and the other two on very heavy chairs to right and left of the medium, so that she could not possibly touch them; in fact she herself asked me to push them further away from her. While my wife and I each held a hand of the medium, and had our feet on hers, we saw by the red light the round block of clay to the medium's left, weighing seven or eight pounds, rise and come towards the further end of the table, on to which it was slowly lowered; then the chair on which the block had rested was raised to a height of about thirty inches from the ground, and lowered again, as though to show that this was the chair from which the block had been removed.

'A handkerchief now left Eusapia's pocket and was so placed as to cover two-thirds of the clay. While we held the medium's hands firmly, the curtain of the cabinet was extended towards the clay, and I saw a hand issue from it and slowly place the thumb and forefinger on the handkerchief and the other fingers on the clay, after which it drew back, along with the curtain.'

This was doubtless intended to show that imprints could be obtained either with or without a fabric interposed, and was in answer to a difficulty raised in Signor Gellona's mind by the fact that in some of the imprints the hand seemed to be covered by a thin veil of tissue, while in others the natural lines of the skin were shown, and in these cases they did not correspond with the finger-prints of persons present.

It is pointed out that the spirit fabric shown in the casts is of a remarkably fine and regular texture, and that when a cast was taken of a living person's hand enveloped in the finest obtainable fabric the latter appeared coarse by comparison, and its pressure so changed the shape of the hand that the cast was not an exact model of the original, while the spirit-fabric merely veils the finer markings.

At the close of the séance described, the block of clay within the cabinet was found to bear the imprint of a face and a closed hand; at another time the imprints of two closed hands held at different angles were obtained on a single block of clay. The hands and face thus moulded by super-normal agency are highly characteristic, as noted in our previous reference, and we learn that they were recognised by Madame Gellona as those of her deceased father; the identity was confirmed by comparison with a portrait in oils, and with photographs, also by the testimony of a lawyer who had known him well. Duplicates of the casts have been presented by Signor Gellona to the Society for Psychical Studies at Milan.

GRAMOPHONE ACCOMPANIED BY SPIRIT VOICES.

It is my custom when visiting my friends, Mr. J. Foot-Young and his sister-in-law, Miss Bennett, of Llanelly, to ask for a little vocal music when about to engage in a psychometric examination. I may say Mr. Young possesses one of the best gramophones I have ever heard, and through this medium we get vocal reproductions of the greatest singers living to-day. I paid a visit to my friends on Sunday, October 16th, and on preferring my usual request for vocal music, that beautiful song, 'Angels Guard Thee,' written, I believe, by 'Jocelyn,' composed by Godard, and sung by Madame Michailowa (soprano), accompanied by violin and piano, was the record chosen. So sweet and soothing did we all find it, that it was repeated at my request. Suddenly, at the commencement of the second vocal phrase, a second voice joined in the refrain, singing melodiously and in almost perfect unison with the soloist. We were all spellbound with amazement as this continued till the record was played off, when each of us intimated our desire to try it again. Imagine our sensations when, at the first note of the prelude, a complete orchestra burst forth instead of the usual accompaniment of a piano and violin obligato; and, instead of the solo, we heard a trio of first, second and third soprano, each taking up her part as though the music were so arranged, and singing with divinely sweetness until the room was flooded with their heavenly music; but alas! the ecstatic spell was broken by the sudden barking of the dogs on the arrival of visitors, and the conditions were so disturbed that though we tried again and again to bring about the same state of things, our sweet-voiced visitants made no further sign of their presence. Perhaps I ought to add that Mr. Young and myself are strongly mediumistic.

It would be interesting to learn if any of your readers have had similar experiences, and I would ask if it would not be worth while to experiment with a good gramophone occasionally at séances, using the 'pianissimo' needle, which reproduces the voice both softly and naturally? Surely it would be an improvement on the old-time musical box and be more likely to produce good results.

Swansea.

(MADAME) S. J. ST. LEONARD.

[We have received a note from Mr. Foot-Young confirming the above statements. He says: 'It is impossible for me to convey in words what I felt, and it only occurred to us, when it was all over, that the title of the song was most appropriate.'—ED. 'LIGHT.']

THE MIKADO AND HIS ANCESTORS.—We think it will be of interest to readers of 'LIGHT,' in connection with our previous notes as to the belief, which is prevalent in Japan, that the spirits of the departed watch over and influence present events, to take note of the announcement contained in the 'Official Gazette,' of Tokio, that 'the Mikado will visit the Ise Temple to lay the tidings of the conclusion of peace before the spirits of the Imperial ancestors.' We might assume that these spirits are already aware of what has taken place, but the ceremony derives additional importance from the fact that 'it is a rare event' (as a Reuter telegram says) 'for the Mikado to visit the Ise Temple in person.'

AN UNKNOWN RELATIVE REVEALED.

Writing in the 'Daily Mirror' of September 9th last, Mrs. Marie Gervasius said that she and her husband sat together regularly twice a week for two years and seven months, hoping to obtain spirit manifestations, but nothing occurred, and, utterly unbelieving, she begged her husband to discontinue the sittings. She continued:—

'Then we invited a famous London medium to visit us. In the evening we three had a sitting, at which we had abundant proof that messages (under proper conditions) could be received from our dear ones beyond the veil.

'The medium gave the name of a spirit present as John Edward Harvey, saying that he was a relation of mine. I answered that I never had a relative of that name.

'Next day I asked my mother if there ever was a relation of ours named John Edward Harvey. Her answer was: "Yes, child, he was your cousin, who went to America many years ago. We have not heard from him for a very long time, so I suppose he is dead."

'Two years ago I lost my dear husband, and since then I have had undoubted proofs that my dear one is not dead; further, that he is often near me.'

WHAT SPIRITUALISTS BELIEVE.

'The Progressive Thinker' has opened a symposium on the question 'What does Spiritualism teach that Spiritualists believe in common?' Nora Batchelor Hensley, of Massachusetts, after 'eliminating the extraneous features which are no part of the true philosophy of Spiritualism,' but rather articles of personal belief, suggests the following as a statement of what all Spiritualists believe in common:—

1. The continuity of life after death.
2. The possibility of communion between the unseen world and this.
3. The fact that death makes no change in the moral character or spiritual nature of the individual.
4. That happiness, or misery, in the future state depends upon the character of the life lived here,—upon the degree of moral and mental unfoldment gained in this world.
5. That evolution is the law of life, and that every spirit must eventually pass out of its ignorant, benighted state into one of light and knowledge and consequent happiness.
6. That there is no limit to growth and progress, intellectual and spiritual, in the life beyond.
7. That such growth and progress are the result of conscious effort, of individual exertion, and are directly proportioned to the degree of such effort and exertion. And lastly, that the mission of Spiritualism in this world is the demonstration of immortality, the inculcation of humanitarian principles, the teaching of a lofty system of ethics, and the dissemination among men of the truths of universal brotherhood.

The question of the existence of a Creator is left open by saying 'that the Spiritual philosophy neither affirms nor denies,' and does not attempt to decide between those who believe in Supreme Intelligence and those who recognise only Immutable Law. Perhaps this is wise, as a basis of belief held in common, but to us Law pre-supposes Intelligence.

MR. W. RONALD BRAILEY desires to inform his clients and friends that being engaged by the Manchester Alliance for October 31st and November 1st, he will be out of town for those two dates.

SECOND SIGHT.—The 'Revue du Monde Invisible' quotes a passage from Goerres on 'Mysticism,' in which the author mentions Great Britain, Westphalia, Switzerland, Suabia, Salzburg, the Dauphiné, and the Cevennes in France, as places in which the gift of second sight is found, mainly in mountainous districts. It was most frequent at the beginning of the last century, but existed in these places before the introduction of Christianity. (An old record communicated to 'LIGHT' in 1902, p. 177, makes clear reference to the existence of second sight in Lapland about A.D. 1500.) The writer points out that the faculty is independent of age or sex, temperament or state of health, and says that when several persons so gifted are together, if one of them sees the vision and touches another, the latter will also see it, while if they form a chain by joining hands, all will see the same thing. The eyes are generally wide open and staring, and the vision lasts only as long as the seer can look fixedly without winking. It is said that children in their cradles often appear frightened by something that they see, and that horses, cows, and dogs give signs of perturbation when these sights are seen.

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.

Archdeacon Colley's Lecture.

SIR,—No student interested in psychic or spiritualistic objective phenomena should fail to secure a copy of Archdeacon Colley's lecture 'On Spiritualism,' delivered at Weymouth during the week of the Anglican Church Congress, which has been published at the office of 'LIGHT,' 110, St. Martin's-lane, London, W.C., *in extenso*, for the small sum of 2½d. post free, or 2s. 3d. per dozen, post free. I secured a dozen to send to various lay as well as clerical Anglicans, so as to, as it were, force the subject on the attention of the various recipients; and I have also posted a copy to an old Cape Town friend.

It may interest various readers of 'LIGHT' to know that I made a special trip to Weymouth to be present at the aforesaid lecture, in order to give all my moral support to our worthy and temerarily militant Archdeacon, who veritably had to 'face the music' of rank antagonism, ignorance, and Christian bigotry.

Having had many practical experiments—séances, if you like the term better—with the same psychic, sensitive, or medium, with whom Archdeacon Colley sat in this country about 1877, besides having met the Archdeacon at Cape Town many years ago, I thought that the fact of my being on the platform and next to him whilst the lecture was being delivered, might do good.

After the lecture had been delivered I stated that I fully believed all that had been said, inasmuch as I had seen many phases of the same phenomena at the Cape during the stay of Mr. Wm. Eglinton (the world-renowned materialising medium) at my house in 1878-9.

'Spirit-grabbers,' as well as tyros and self-conceited and often superlatively ignorant psychic investigators, should read the Archdeacon's lecture.

(DR.) BERKS HUTCHINSON.

The Abuse of Mediumship.

SIR,—Referring to the communication from 'C. T.' in 'LIGHT' of August 19th last, in your comment in the following issue you threw out the suggestion that probably a good deal of the trouble was due to the lady being in a morbid state of mind before taking up the study of Spiritualism. This was not so, for the lady in question has been known by me for a considerable time. She wished to lay particular stress upon the fact that the abuse of the laws governing mediumship is very likely to bring serious harm to those who persist in abusing them, and that if those of fine, high-strung, nervous organisations sit in séance too frequently the consequences are likely to be painful, as all experienced Spiritualists know.

The lady in question, who is of this type, became so interested in the possibility of opening up communication with those she held dearest, that she sat for automatic writing, sometimes as often as two or three times daily for over a year. She also developed clairaudience to a remarkable degree.

A spirit who called herself 'Zeila' manifested, and told pitiful tales of her sufferings while in the physical body, and the medium, thinking she could help to raise her, allowed her to communicate almost daily. 'Zeila' was simply an ignorant, earth-bound spirit who, like others in the same condition, found great pleasure in coming into touch with a sensitive, but had no preconceived plan, object, or desire to obsess the lady. After a time, however, she was unable to keep away from the immediate vicinity of her medium, who felt the spirit's presence constantly. Every time she desired communication with her loved ones, 'Zeila' spoke to and annoyed her incessantly, so much so that she could get very little sleep. Realising her serious condition, she consulted a friend, who (knowing that I had had large experience, and special facilities for finding out just what was the matter) brought the lady to me. My wife, who is a powerful clairvoyante, soon saw what was wrong. With the aid of our spirit friends and the co-operation of the lady herself, the spirit was brought to realise her true position and the psychic connection between her and the medium was broken, and the latter is now robust and strong, mentally and physically, thanking God that she came through this ordeal, which she says she would not have missed for anything as it gives her knowledge born of bitter experience, to warn and set others on the right track.

Permit me, in closing, to warn everyone who contemplates trying to open the door between the two worlds to first consult an experienced Spiritualist or study the laws of mediumship and spirit control. If the advice contained in the 'Guide

to Mediumship' written by Mr. and Mrs. Wallis is carefully followed there can be nothing but good as the outcome, provided, of course, the motives actuating those seeking communication with spirits are pure, earnest, and spiritual.

OCCULT STUDENT.

Maritzburg, Natal, South Africa.

Psychic Pillow-Tapping.

SIR,—I should be glad to know whether any of your readers have had any experience of what I can only describe as psychic pillow-tapping. I have on numerous occasions lately, when lying awake at night, been made suddenly aware of a gentle percussive sound, as of the tapping of a finger, beneath the pillow, and have fully convinced myself of the reality and 'objectivity' of this phenomenon, having taken every precaution to assure myself that it is not of the nature of noises in the head, nor the reflex sound of the heart beat.

Generally these sounds will act in conformity with my desire mentally expressed, and intelligent answers have been thus signalled in response to my questionings. The code that seems to be understood in this process is the simple one of two taps for 'yes' and one for 'no.' In obedience to my wish that so many taps shall be given to signify some particular spirit-person, the taps are given accordingly, or they stop as if to convey that I am wrong in my conjecture. When the latter is the case the code is recommenced after a brief interval. I have thus carried on through the agency of this strange psychic pillow-telegraphy a conversation lasting over an hour before I have fallen asleep.

As the result of careful observation I am well-nigh convinced that the sounds which come from beneath or within the interior of the pillow proceed from some force intelligently used and directed to excite my attention.

I understand that such experiences are not altogether unheard of, and it would, I am sure, be of general interest if other readers of 'LIGHT' could be induced to record any similar phenomena that may have come under their observation.

H. G. S.

A Personal Experience.

SIR,—Perhaps you might like to give a place in your columns to the following narrative of a personal experience of communication between the 'dead' and the living.

It was my privilege some years ago to be able to aid a widow with five young children, of whose need I had read in a daily paper. Her husband had taken his own 'life' upon hearing from their physician that his wife was fatally ill; and she passed out of the physical body some ten months after my meeting her. After her passing, the children were adopted by parties having no children of their own, there being no relatives who could care for them.

Some three or four years later, while having a reading by a medium, to whose public séance I had been casually attracted the evening before, he mentioned some names of deceased relatives which he had received clairaudiently, and then gave me the name 'George.' Shaking my hands heartily he said, "'George' wants me to shake your hands and to thank you so much for what you did for him.' I was about to say I had never had a friend named George when the medium gave the mother's name, and then the names of the five young children in the order of their age, and added that 'George' must have passed out of the body by drowning or hanging, for he felt a very strong sensation of 'choking' when 'George' came.

Then I knew who 'George' was, for there came back to my thought that I had many times heard the widow speak of her husband George and of the strong affection they had had for each other, which was indeed the cause of the unhappy man seeking relief in 'death' by drowning from the grief he felt at her approaching 'death.'

I will only add that the medium was a total stranger to me; I had never been in his presence but once before, and that on the previous evening, as I have stated. Mr. W. F. Ruffle was the medium, then living in Chicago, U.S.A., but now at 27, Elm-road, East Sheen.

Putney Bridge-road.

WALTER C. SMITH.

Memory.

SIR,—I wish to ask the following importunate questions—for your readers at least: Is there such a thing as an *undying memory* of a cruel deed, consciously committed on an innocent animal, incapable of defending itself? Can God forgive such an act of injustice? Can society or the Church forgive it? Can man forgive himself? These are questions not to be shirked.

I. O. M. A.

P.S.—I want knowledge, not opinions. Will a Spiritualist or a Theosophist answer?

The Bane of Dark Séances.

SIR,—The reported exposure at Newcastle, when the supposed spirit form was discovered to be the medium, causes me to think it is about time that all honest mediums should adopt test conditions. I am an earnest inquirer and am only too anxious and willing to be convinced. I have already proved to myself, beyond the shadow of a doubt, the truth of other branches of Spiritualism and therefore do not approach the subject of materialisation as a sceptic, but I am bound to admit that I feel that the usual conditions at séances for form manifestations are eminently unsatisfactory. The sitters are, frequently, taken into a room, of which they know nothing, to sit with a medium of whom also they know little or nothing. Pitch darkness prevails (which would cover any amount of fraud), and the sitters are not allowed, or requested, to examine the 'forms.' They are told that the inky darkness is necessary for the creation of the manifestations. Granting that it be so, surely the room should always be examined and the medium and sitters searched before the sitting! If this were done, the medium could have his darkness, and welcome, because if spirits *then* appeared, they *must* be the genuine thing. One is told that all this has been frequently done with success. All I can say is I should like to see it done, but if one attempts to suggest it, objections are raised and refusal follows. Naturally, to my thinking, all this does the cause of Spiritualism incalculable harm. In my opinion, payments and money collections are the great incentive to fraud. I know that mediums must live and I see no objection to paying them, but I consider that the moment they take money it should be insisted that they should not sit except under test conditions. No one would then object to payment. Further, the public should realise that these phenomena, if genuine, cannot be commanded or produced at will; and though the séances might often be disappointing, yet when the sitters *did* get results they would surely be well repaid for their trouble and patience.

AN EARNEST SEEKER.

A Correction.

SIR,—I have just seen your note in 'LIGHT,' of October 14th, on M. de Rauville's interview with me. This interview has been very inexactly described in 'L'Echo du Merveilleux,' M. de Rauville having omitted to send me a proof. This gentleman, who certainly wrote in good faith, but who seemed to know nothing about psychic phenomena, has misunderstood and confused my statements. Thus he has mixed up our séances in Clowne, where the light was good, but not brilliant, and our sitting with Mr. Boursnell, where the light was brilliant, but where, of course, the spirits did not materialise. I stated in this latter case that, being clairvoyant, I could perceive the spirit forms behind us, but, on account of the great daylight, I could not, except in one case, see them distinctly.

The photo reproduced in 'L'Echo du Merveilleux' is of a materialisation at Clowne; it was not taken in our presence, but we have seen this spirit materialised; the other photos shown to M. de Rauville were taken by Mr. Boursnell.

23, Rue du Bac, Paris.

CHARLES LETORT.

A Strange Experience.

SIR,—The following experience of my childhood days may perhaps interest some of your readers. I have no reason to think it an uncommon one. I remember telling my youthful companions, over and over again, that I would wake at a certain hour, at five, or six, or seven o'clock, as the case might be, and to the best of my recollection I never failed. The matter did not then impress me as anything strange; but I have often asked myself since how I was able to wake at the hour specified without any apparent outside aid. Had anyone asked me to tell the hour of the day I could not have done so without the help of a clock or watch. Will any reader give similar experiences, or help to the solution of what appears to me to-day, to say the least of it, as rather mysterious?

VERON—Y.

Fund of Benevolence—A Correction.

SIR,—The committee of this society desire me to correct an error in Mr. Will Phillips' acknowledgment of the amount of £1 4s. in your last issue. This was collected at a combined outing of Battersea, Fulham, and Chiswick Societies to Epsom Downs recently, at the suggestion of Mr. Turner (Fulham), and was not collected by the London Union as stated. The amount was afterwards handed to Mr. Adams to forward to the National Union Fund of Benevolence. I hope you will kindly be able to make this correction, as the various committees are responsible to their members and friends as to the disposal of the same.

25, Homefield-road,
Chiswick, W.PERCY SMYTH,
Chiswick Society.

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.

WISBECH PUBLIC HALL.—On Sunday last Mrs. Place-Veary, of Leicester, gave splendid addresses and excellent clairvoyant descriptions, mostly recognised. On Sunday next Mrs. M. H. Wallis, speaker and clairvoyante.—H. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Savage gave an instructive address on 'Spiritual Gifts,' followed by clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. F. G. Clarke. On Thursday, investigators' circle.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, our good friend Mrs. M. H. Wallis addressed crowded audiences, and also conducted a meeting on Friday night. On the 23rd inst. she preached the spiritual gospel in the neighbouring town of Motherwell.—H.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—The Progressive Adult School invite all Spiritualists interested in advanced thought to their annual meeting on Sunday, October 29th, at 11 a.m. prompt. Speakers, Mr. J. Lobb, Mrs. B. McKenzie, and Mr. Revelle Potts.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. Hewitt gave a fine address on 'Spiritualism.' In the evening Mrs. Roberts spoke beautifully on 'Love, Truth, and Purity.' Mr. Roberts gave clairvoyant descriptions and Madame Cope a solo. On Sunday evening next, Mr. E. W. Wallis, on 'Spiritualism: Its Revelations.'—S.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last, morning and evening, eloquent discourses were given by the inspirers of Mr. E. W. Wallis. On Sunday next, at 11.15 a.m., open circle. At 7 p.m., inspirational address by Miss Maltby and clairvoyant descriptions by Mrs. Curry. Hall open on Thursdays from 3 to 5 p.m.—A.C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. H. Fielder spoke on 'All the World's a Stage.' On Monday Mr. Savage gave good psychometrical delineations. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Roberts. On Monday next, at 8 p.m., Mrs. Barrett.—H. G. H.

MANOR PARK AND EAST HAM.—COLERIDGE AVENUE.—On Friday, the 20th inst., Mrs. Podmore gave good clairvoyant descriptions. On Sunday last Mr. Frost delivered an excellent trance address on 'Spirit Communion.' On Sunday next Nurse Graham will conduct a special service, also on Friday, November 3rd. All friends are invited to attend.—H. J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Boddington lucidly explained the teachings of Spiritualism, from the text, 'In my Father's house are many mansions.' Mrs. Stanesby sang a solo with her usual good taste. On Sunday next, at 7 p.m., Mr. John Lobb.—N. RIST.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. E. Burton gave a reading, and the clairvoyant descriptions by Mrs. Atkins were all recognised. A circle followed. On Wednesday next, Miss Violet Burton, address. On Monday next, at 8 p.m., Mrs. Atkins, circle, fee, 6d. On November 2nd, Mrs. F. Roberts, clairvoyant descriptions, fee, 6d.—W. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. G. H. Bibbings, who was enthusiastically welcomed by a crowded audience, spoke on 'Is It Good Enough?' in his well-known able and stirring manner. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyance. Doors open at 6.30; early attendance requested.—S. J. W.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—The Thursday circles are bringing home the truth to many. The Lyceum work is satisfactory, and the children evince great interest. On Sunday last Mrs. A. Boddington gave an extremely interesting address on 'Ghosts.' Songs by Miss Newens and selections by the band were much appreciated. On Sunday next, at 11.15 a.m., open circle; at 11.30, Lyceum. Religious service at 7 (prompt). Thursday, at 8.15 p.m. (Room 3), psychometry. Silver collection.—H. Y.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Jones read a practical and helpful paper on 'Health,' which excited much discussion. In the evening Mr. D. J. Davis gave an inspiring address on 'Spirit Aid,' and a heart-rending account of the poverty in West Ham, where he does much social work. A sum of 18s. was collected for Mr. Davis to help cases in which he is interested.—N. T.