

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.

One of the 'Daily News' staff who contributes a column every morning on the principal page, must have been painfully hard up a few mornings ago when he produced the following:—

It is all very well for the Spiritualists' National Union to demand that séances shall no longer be dark. It seems to be the fact that spirits won't come when it is light. If the gentlemen of the S.N.U. want to have things otherwise, they must address themselves to the spirits. Perhaps for this single purpose they might be allowed to have the lights down.

What does the writer mean by 'spirits won't come'? Does he imagine that materialisation is the only way of coming? or that only when materialised can a spirit be addressed? It is the 'Daily News' man who is in the dark. We have abundantly proved that the unseen people are with us in the light, and that there is no need 'to have the lights down' in order to come into vivid contact with them in various ways. These cheap little laughs are unworthy of the 'Daily News' or any other journal with a character for dignity and sense. They give no one any help, and only reveal a vacant state of mind.

We commend to this particular 'Daily News' man another column in the same number of the paper, containing a review of Lord Redesdale's book on the late royal visit to Japan: and we specially commend to him the closing paragraphs:—

It was in his visits to the scenes of his former journey or to tombs of the great men that he learned how deep-rooted in the heart of the people is the reverence for the past. On one occasion

'I told a Japanese friend of mine that I was going to see Kido's grave. He replied, "He will be glad to see you." "Alas," said I, "he is dead, he cannot see me." "His spirit will be there," answered my friend, gravely rebuking me.'

The soul of the people draws its vigour from this vivid consciousness of the continued presence of the spirits of the dead around them. It is the inspiration of their life, it is likewise the inspiration of their death.

'Let him who would know what Bushido (the way of the warrior) means to the Japanese visit the tomb of some famous warrior. It may be a busy day, and there may be no man in the Shin Den—God's field. Yet will some pious soul have been there before him, and have left a loving tribute of flowers before what is rather a sacred shrine than a mere grave, a reliquary rather than a resting-place for the dead. Maybe he will see, as I did, a young mother come with her children, the babe slung on her back, the five-year-old son led by the hand. Reverently she will make her obeisance to the spirit of the dead, and in hushed tones she will tell her little man of the mighty hero's deeds, hoping that he, too,

may be stirred to earn fame as a noble Samurai. And the child, listening awe-struck, will drink in the thrilling tale, and when he goes back to his school every dull task will have a fresh and inspiring meaning for him, and he will say to himself, "This must be done well, that better may be done hereafter. To me also it may be given to die for my country."

To die for his country and to live not only in its grateful memory, but as one that watches its fortunes from the spirit world and sees the fruits of his own work, this is the aim of every Japanese, and to this aim are due his boundless strength, endurance and devotion.

'The American Hebrew' lately printed a remarkable argument by Mr. McDermott, a member of the House of Representatives, against the common error that the Jews as a whole put Jesus to death. Jesus, it is said, was popular amongst the Jews: 'the common people heard him gladly,' and his coming was heralded by cries of 'Blessed be he that cometh in the name of the Lord!' We are told by Matthew and Mark that when the priests plotted the destruction of Jesus they had to do it warily because 'they feared the multitude.' The condemnation of Jesus was a class affair, aided by a rabble, and with the Roman governor for an instrument. 'Christ was not stoned to death under the Mosaic law. He was crucified under the Roman law. According to John, Pilate said to the accusers, "Take ye him and judge him according to your law." The Jews answered, "It is not lawful for us to put any man to death": and they accused him, not on religious grounds, but of treason. Then, turning to the awful problem of the slaughter of Jews in Russia, Mr. McDermott says:—

Let the Church of Russia speak! Let the Czar speak! He is the head of that Church. Not one in a thousand Russians knows that Christ was a Jew. The Russian Greek Church has in its possession many bushels of relics. It has sticks and stones and bones and rags. It proclaims that it has a garment worn by Christ; that it has some of his blood; that it has a picture of the Blessed Virgin, drawn by St. Luke; that it has the hand of St. Mark and the bones of the prophet Daniel. That there is any efficacy in these relics is not believed by any one outside of the Russian Church, but within that Church they can be made instruments of command. Let the churches of Russia resound with the cry that the hand of St. Mark is the hand of a Jew. Tell the people that the garment of Christ was worn by a Jew. Tell those who crowd the churches that on the day of final judgment Jesus Christ will hold court with twelve Jews as associate judges. Tell the congregations that those who murder Jews will be punished in the next world—will be condemned to eternal punishment. Use the relics. The day will come when they will be cast aside, but that day is many generations afar. While they are paraded, let it be in the cause of humanity.

The Rev. T. Rhondda Williams, of Bradford, writes, in 'The Message' every month, shrewd answers to questions. Two in the current number specially interest us. One questioner asks: 'Do you hold that character is absolutely fixed at death, and what warrant, if any, have we for assuming the contrary?' Mr. Williams' answer is short and sharp:—

I think that the man who holds that character is finally fixed at death is the man who ought to be asked for his warrant

for the assumption. As I do not see character finally fixed at any point during life, I see no reason whatever for supposing it fixed at death. Growth seems involved in the texture of soul-life, and it is purely arbitrary to suppose that departure from the present body alters that fact. I cannot imagine the human soul in any world without will-freedom, which means moral alternative. I do not believe in the absolutely doomed life anywhere.

The other question comes still nearer home :—

Paul tells us that if Christ be not risen, hope and preaching are alike vain ; do you agree with this ? Do you think the Apostle referred to a physical resurrection, and how could the coming to life again of the Christ of orthodoxy (God the Son) bring hopes to human beings who did not share His divine nature ?

We give the essential part of the reply :—

If the resurrection of Jesus was accomplished to prove that He possessed a nature different from ours, then it can not only carry no assurance as to what will happen to us, but it precludes it. That He was not holden of death is the kernel of the resurrection faith, and the only thing in it that is essential. Christians have often thought that it was also necessary to believe in the re-animation of the body that died on the cross. I cannot admit that this is necessary. If we believe that Jesus lived at least three days without that body, there can be no difficulty in believing that He could live without it for ever. We believe that our own departed are alive now, though their bodies are mouldering in the grave. All who are capable of this belief should find it an easy matter to believe firmly in the continued life of Jesus without the evidence of physical resurrection.

What is 'conversion' ? A definite and inclusive answer is not possible, for there are many kinds of conversion, going all the way from the conversion of a drunkard to sobriety, to the conversion of a Jew to—what ? But all conversions of a radical kind are alike in this, that they, for the time being at all events, call in the spiritual powers from many interests to one, and concentrate them on one emotion or aim.

This was perhaps never better illustrated than in the late conversion of a well-known and brilliant young American, the son of the still better known and more brilliant father, the Rev. Edward Everett Hale, the 'Grand Old Man' of the American Unitarians. The peculiarity of this case is that the young man has told his own story, after watching and analysing his mental and spiritual transformation in very much the same way that a chemist would watch and describe an experiment.

It all happened in a week, and this is what happened :—

As the week went on I began to be conscious of a curious change in myself which I did not and do not now explain. My pleasure in the many interests which made up my life began to diminish and become dull. Instead of desiring to finish up the duties of life to turn to its pleasures, I found that for the time its pleasures had little interest. Art, literature, scholarship, the theatre, the various things that had filled my mind, these things, as well as some others that I need not particularise, lost attraction. Further even, plans, possibilities, ambitions of one sort and another, of which I had a number in hand, no longer interested me. The only thing that held my attention was my everyday work and a certain rather dry bit of philology that I had in hand. I noticed this loss of interest, and entirely without regret. The attraction of nature held on longer than the rest. I remember one morning looking out of the window at a row of elms which I had for years looked at with delight while dressing, taking particular pleasure in their change of aspect with the changing year. I said to myself, quite consciously, 'I wonder if that is going, too,' and before I had finished the sentence I was aware that love of nature had gone with the rest.

It is a most instructive case, and we need not point the moral. We would only suggest a grave doubt whether a conversion with such a process and such a result is altogether wholesome. Anything which lands one in the loss of delight in natural beauty can hardly be that.

'The Humanitarian' has dug up from 'The Manchester Evening Chronicle' a report of an extraordinary scene in a

Wigan police court. It is almost unbelievable, but we give it as printed in the 'Chronicle' :—

To-day at Wigan a fourteen years old boy named Wallace Winrow, of Cauce-street, was charged with stealing a watch, value £3, belonging to his father. The Chief Constable stated that the lad tried to pawn the watch, but the pawnbroker informed his father.

The father, called, deposed that during the last twelve months he had tried in every way to chastise the lad ; but he had now to admit that he could not manage his son. The magistrate remanded accused to the cells for a week, Mr. T. Fyans, J.P., asking the father if he would go and flog the lad every morning.

The father : I will, if you will send someone to do my work for me.

Mr. Fyans : Will you let me flog him every morning ?

The father : Yes.

Mr. Fyans : Then I will do it. I will be your deputy.

'The Humanitarian' rightly draws attention to the illegality of this proposal of the magistrate. A boy in the cells is taken entirely out of a parent's authority, and is in charge of the prison authorities, and any infliction of corporal punishment by anyone would be an assault. We refer to this case because Humanitarianism and Spiritualism are very closely allied, and because of our keen desire to repress the 'natural man's' longing to use the brutal and degrading lash.

A PSYCHOMETRICAL DESCRIPTION VERIFIED.

The 'Northampton Daily Reporter and Echo,' for July 11th, says :—

'A remarkable confirmation of a Spiritualist prophecy has come about by the discovery of a knife in the spinney at Hardingstone, near which the young man Hodges met his death rather more than a month ago. The knife was found last night about half-past seven, and is now in our possession. It corresponds in an extraordinary degree with the description given by Mr. H. Stewart, the Northampton Spiritualist, in the sealed psychometrical account of the tragedy written before the trial and published by us afterwards. The knife, being of an unusual kind, and no description of it being available from the witnesses, it is marvellous that the account of Mr. Stewart should be so minutely accurate.

'When the inquest on Hodges was held at Hardingstone on Wednesday, June 6th, one of the two young women witnesses said that Hodges had something in his hand, she could not say whether it was a knife or a stick. All she knew was that it was "a few inches long." No other witness mentioned the weapon, either at the inquest or at the subsequent police court investigation.

'In response to our offer of an experiment, Mr. Stewart wrote under psychometry an account of the tragedy. This account, sealed, was delivered to us on June 13th, more than a week before the trial at the Assizes. This account was not opened until after the Assizes, when both the arrested soldiers were free men again.

'We published Mr. Stewart's account on Tuesday, June 26th, and in it appears the following extraordinary statement :—

"Hodges then came on the scene, having in his possession a very peculiar shaped knife about 9in. long, curved at point, and rather sharp. Also there is a 'spirit' picture of a short stick ; appears to be coloured, with a knob on end 'silver looking.' The knife will be found, but 'Spirit Guide' did not state definitely that it would be found before the trial. It was in the scuffle and excitement in the spinney that Hodges cut the soldier's trousers."

'Last evening (Tuesday) a domestic in service in Northampton was out with two children near the scene of the tragedy. In the hedge near the spinney she picked up a knife answering exactly to the description given above.

'The knife is eight and a-half inches long and is made of hard steel. It is marked on the haft "Extra Fine," the letters being just visible. The knife curves some little towards the sharp end, very much like a bent finger. The cutting edge, rounded at the extreme point, is fairly sharp. There is a small notch at the bottom end of the cutting edge. At the other end of the knife, we can hardly call it a handle, for it is one piece of flat steel, there is a small hole. A few yards away the observer would be more likely to call the thing a stick than a knife. The instrument is one of the paring knives formerly used in the shoe trade.'

THE REV. JOHN PAGE HOPPS.

Mrs. Charles Bright, Editor of the 'Harbinger of Light,' gives, in the number for June, some personal impressions of our friend the Rev. John Page Hopps. She refers to the fact that 'many of those who have brought renewed life into Unitarianism have no university degree,' instancing among others Robert Collyer, of New York, who began life as a blacksmith in Yorkshire, and P. W. Clayden. Of Mr. Hopps' career she says :—

'Educated for the Baptist ministry at the Baptist College, Leicester, he, after a short experience as pastor of the Baptist Church, Hugglescote, Leicestershire, became assistant minister to George Dawson, Church of the Saviour, Birmingham, 1857-60, after which, the leaven of untrammelled thought having done its work, he came out into the open as minister of the Unitarian Church, Uppertorpe, Sheffield. From there he went, in 1869, to the Old Chapel, Dukinfield, and six years later to the Unitarian Church, Glasgow. In 1879, when I last visited England, he was in charge of the "Great Meeting," Leicester, remaining there from 1876 to 1892. For eleven years—1892-1903—he was at the Free Christian Church, Croydon, Surrey, where he announced, to the regret of the whole Unitarian body, that the time had come for his retirement from active work, and that henceforward he should be an unattached minister, speaking as occasion demanded. By 1905, however, he had been induced to reconsider this decision, and since then he has filled the pulpit of the historic Little Portland-street Chapel, London, made famous by the ministrations of the Rev. James Martineau. For many years he both edited and published the "Truth Seeker." After this was given up he followed with "The Coming Day," in which his endeavours in the rationalising of theology and the advocacy of humane thought and noble ideals still continue to influence many minds.'

Mr. Hopps' strenuous life, says Mrs. Bright, is an illustration of the power of the Spirit, for, 'though well on in the seventies, he is doing as good, or better, work than many a one half his age.' The article continues :—

'At the back of this active life Mr. Hopps' belief in the immanence of the spiritual world, of a life of activity and enlarged opportunity beyond the portals of earthly existence, is an unfailing inspiration. For many years he has been an active member of the London Spiritualist Alliance, and is a member of the council. His name always appears in the list of lecturers for the season, these week-night addresses during several months each year being the only public functions of the Alliance, which is a strong centre of influence in London. A magnificent library and reading-room, and arrangements for classes and smaller meetings at its own rooms, make it a fine example for Spiritualists to follow who believe in steady growth from the centre, and a place of call and rendezvous for those seeking information. Best of all, the Alliance is always a centre of peace, harmony, and goodwill.'

Reference is made to Mrs. Hopps, both in connection with her lecture on 'Voice Figures' and in relation to a remarkable experience she has lately had with regard to spirit return. Mrs. Hopps, as we are told in a letter from her husband to Mrs. Bright, is a writing medium in a very private and quiet way. On Saturday evening, April 7th last, three days after the decease of the celebrated artist, Sir Wyke Bayliss, at about half-past ten, before Mrs. Hopps retired, she suddenly seemed to hear the words quite sharply : 'I am Wyke Bayliss,' and immediately felt the strong impulse to write. Taking a pencil, the following came without a pause from beginning to end :—

'Many people think that I am dead, and I want you to tell them that I am not—my wife, for instance. She is in distress. She does not understand, but oh! it is all so simple and natural. It is an unfolding of the life from within to without, from one plane of being to another. It is all a gradual unfolding of the life from the world of matter to the world of more etherealised matter, which is spirit. I wonder if you will do this for me and say that I am here, that I have all my faculties, and that I am as I was in earth life minus a body. This change which we call death is a wonderful transformation, I might even call it a transfiguration, for so it seems to me. I came to you because I know your husband and because I know that you can convey my message, and that you will do so if you have this cause at heart. I am utterly alone, but fearing nothing, utterly happy, but utterly forlorn. Can you understand all this, or does it seem strange to you? You will see my meaning, I hope. Good-bye.'

Half an hour later, after the matter had been talked of somewhat doubtfully, the following came :—

'They think I am dead, that is the main thing, and the reason for my coming to you. I wish you to say that I am well and happy and that I fear nothing. All is well with me. I am only a little lonely and longing to see a familiar face, but that is natural. I am only repeating what others have said, only this fact I must impress upon you, that I am still alive and well. That is why I come to you. Tell her this.'

Mr. Hopps says that they had seen the notice of Sir Wyke's decease in the paper, but the subject had not been mentioned and had made but little impression. The statements with regard to forlornness and solitude surprised both Mr. and Mrs. Hopps as being very much opposed to their idea of what is likely to happen on the other side.

'It is good for us,' says Mrs. Bright in conclusion, 'to know what men like Rev. John Page Hopps are doing for the new-born religious faith that will be the outcome of Spiritualism.'

DR. MONCK'S MEDIUMSHIP.

(Continued from page 333.)

After Dr. Monck's release from prison, a number of test sésances were held with him, two of which may be specially mentioned, as they were reported by Mr. Stainton Moses ('M. A., Oxon.'). On June 30th, 1877, according to Mr. Moses' account in the next issue of the 'Medium,' 'a hand formed under the tablecloth, took my pencil-case, and at request placed a finger-tip on each of mine, the table-cloth being between us. Medium's hands and those of all sitters in view.' Words were written on the inner surface of slates tied together with a peculiar knot by Mr. Moses. Some faces were seen, not well materialised, resembling masks; the medium went and sat on the piano in the light room, when

'notes were sounded, and keys were plainly depressed as though by a blow. Several keys were so put down together and consecutively. During the whole time the light was good, and the medium's hands were in full view. It was entirely beyond his power to produce the effect by any means that could be traced with the closest scrutiny. When the materialisations were concluded, at the request of the medium he and the dark room were thoroughly searched by Mr. Swinburne and myself, and nothing was found that could account for the production of the forms and drapery we had seen. . . I again repeat that I used every vigilance, and believe that I have recorded with precision what was actually produced by *boni fide* agency of invisible operators.'

Mr. Moses remarks that while the writing was going on between the slates, the medium's hand moved as though writing himself. Yet this could not indicate that he was producing the writing on the slates, because 'the knot was intact and he could not have reached the surface on which the writing was found without getting rid of the string.' Mr. Moses instances this fact, and the mask-like appearance of the faces, to show how easily fraud might be imagined when the conditions were not very carefully considered and verified. Mr. Hensleigh Wedgwood was present at this sitting.

The second sitting referred to was held on October 19th, 1877, with the Rev. Mr. (now Archdeacon) and Mrs. Colley, and Mr. Stainton Moses, whose report appears in the 'Medium' for October 26th. The doors of the two rooms were locked and sealed with gummed paper, and the inner room carefully searched; the one occupied by the sitters was dimly lighted by a shaded lamp. After a short sitting at the table, Mr. Moses says :—

'Dr. Monck retired into the inner room, and presently appeared standing at the doorway between the two rooms, entranced by "Samuel." We were sitting at the table about two and a half yards from the medium. By degrees a faint cloud of white, at first like a fine, white mist, appeared by his left side, and in the course of a minute or two, during which the medium gasped and shuddered convulsively, a small but perfectly-formed figure of a child, about four feet in height, grew by his side. This figure seemed to be united to the medium by a line of white mist, but the light was not good enough to enable me to say positively that it was so.

'The child was, undoubtedly, a separate entity, distinct from the medium. We could all see and hear the little figure

clapping her hands and could hear words proceeding from her mouth. She also rang a small handbell with sufficient vigour to break it.'

This figure remained for a time at not less than six feet from the medium, and afterwards vanished. Mr. Moses says:—

'The light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round, misty appearance on the left side of the medium's black coat.'

Very shortly afterwards a similar misty appearance developed into another figure, that of a man some eight inches taller than the medium, 'swarthy and Oriental in type, with large black beard and moustache, and with dusky arms and hands,' which were icy cold to the touch, whereas the hands of the child-figure were lifelike and natural; the medium's hands were very warm. The Oriental was draped from head to foot in white, and had on his head an ornament which flashed in the dim light. He was no other than 'The Mahedi,' who figures so largely in Archdeacon Colley's published lecture, and Mr. Moses says:—

'In this case again there was no room for doubt that the figure was separate from the medium, and was endowed with vitality and volition. At request "The Mahedi" (such is his title) took up a chair and put it on the table, removed it, and sat down upon it with the clumsy, jerky movement that I have before noticed in these forms; wrote some hieroglyphics in my pocket-book, and moved round to a remote corner of the room while the medium was by my chair.'

The form gradually vanished while standing near the medium, but again there was not light enough for Mr. Moses to decide whether it was absorbed or dissipated. The inner room was examined; 'the seal on the door was intact, and no suspicious object was discovered by a thorough scrutiny.' Mr. Moses states that he has no doubt 'as to the separate existence of the forms, the *bona fides* of the medium, and the straightforward character of the whole séance.' Some writing obtained between two slates, which were never out of the hand and sight of Mr. Moses, contained a word asked for by him, and two words which had just been used in passing conversation by Mr. Colley, and therefore no previous preparation was possible. Mr. Moses says with regard to this, 'I can imagine no more conclusive test.'

Dr. Alfred Russel Wallace, F.R.S., had also an opportunity of witnessing some of Dr. Monck's phenomena, which he thus describes on pages 330, 331, of the second volume of his recently published autobiography*:—

'Mr. Monck, a Nonconformist clergyman, was a remarkable medium, and in order to be able to examine the phenomena carefully, and to preserve the medium from the injury often caused by repeated miscellaneous sances, four gentlemen secured his exclusive services for a year, hiring apartments for him on a first floor in Bloomsbury, and paying him a moderate salary. Mr. Hensleigh Wedgwood and Mr. Stainton Moses were two of these and they invited me to see the phenomena that occurred. It was a bright summer afternoon and everything happened in the full light of day. After a little conversation Monck, who was dressed in the usual clerical black, appeared to go into a trance; then stood up a few feet in front of us and after a little while pointed to his side, saying "Look." We saw there a faint white patch on his coat on the left side. This grew brighter, then seemed to flicker and extend both upwards and downwards, till very gradually it formed a cloudy pillar extending from his shoulder to his feet and close to his body. Then he shifted himself a little sideways, the cloudy figure standing still, but appearing joined to him by a cloudy band at the height at which it had first begun to form. Then, after a few minutes more, Monck again said "Look," and passed his hand through the connecting band, severing it. He and the figure then moved away from each other till they were about five or six feet apart. The figure had now assumed the appearance of a thickly-draped female form, with arms and hands just visible. Monck looked towards it and again said to us "Look," and then clapped his hands; on which the figure put out her hands, clapped them as he had done, and we all distinctly heard her clap following his, but fainter. Of course such a narration as this, to those who know nothing of the phenomena that gradually lead up to it, seems

mere midsummer madness. But to those who have for years obtained positive knowledge of a great variety of facts equally strange, this is only the culminating point of a long series of phenomena, all antecedently incredible to the people who talk so confidently of the laws of nature.

'Mr. Wedgwood assured me that in the course of their long investigation they had had far more wonderful results. In some cases, instead of a shrouded and somewhat shadowy female figure, a tall robed male figure was produced, while Monck was in a deep trance and in full view. This would remain with them for half an hour or more, would touch them and allow of close examination of his body and clothing, and was so thoroughly, though temporarily, material that it could exert considerable force, sometimes even lifting a chair on which one of them was seated, and thus carrying him round the room.'

Archdeacon Colley's account, at Weymouth, of how a parcel of muslin, with his card insecurely pinned to it, was delivered to a friend 'in London somewhere at a chance hotel by Psychic Parcels Post,' was rather clumsily burlesqued in 'Punch' at the time, but the 'Medium' for 1877, p. 786, gives a narrative, signed by Mr. Hensleigh Wedgwood and Mr. W. P. Adshead, of 'a spirit-postal operation' in which, after slates had been written on and moved to other parts of the house, through closed doors, a request was made that a particular unframed pasteboard slate should be taken to the house of one of the company, a distance of nearly two miles, and dropped into the letter-box of his front door. Two of the company remained with Dr. Monck, and three started off in a cab for the house designated. On arrival there, after midnight, they found the slate lying in the letter-box along with a card which had been loosely tied to it; both slate and card bore the signatures of the sitters, and were therefore completely identified.

In January, 1878, Dr. Monck commenced a series of Sunday evening services in Ladbroke Hall, Notting Hill, the opening meeting being presided over by our veteran friend, Dr. Peebles, 'the celebrated Spiritualist traveller,' as he is described in the announcement. In the spring Dr. Monck was taken by a friend to Switzerland, where he remained for two years, with the exception of a winter at Naples. On his return to England a testimonial fund was subscribed, and he tried to bring out certain inventions which were said to have been given him by spirit power while in Switzerland. He proclaimed his intention of giving his services freely to the cause, but the next notice that we find of him is that he was being lionised in Brooklyn as the 'Celebrated English Medium,' and was giving exhibitions of his healing powers. We believe that he did not return to England, and are not concerned with his further actions.

With regard to the genuineness of Dr. Monck's powers, when legitimately brought into play, 'The Spiritualist' for March 9th, 1877, bears unmistakable testimony when commenting on the results of the appeal in the Huddersfield affair, saying:—

'There are some incidents connected with the trial and conviction of Dr. Monck, the spirit medium, as an impostor, which deserve examination. The circumstance in his favour which induced Spiritualists to defend him is, that he is a strong medium, in whose presence solid objects occasionally move about in broad daylight in houses which he has never entered before, in the presence of sceptical witnesses, and under conditions where he could not by any artificial means produce such results. These results have been beyond mistake, absolute facts, which could in no way be invalidated by anything he might say or do on other occasions.'

'The Spiritualist' was certainly not prejudiced in Dr. Monck's favour, as is shown by other utterances on the subject, but it never throws the slightest doubt on the fact of Monck being a powerful medium. In the Huddersfield matter, it lays the greatest stress on the confession alleged by Mr. Lodge to have been made to him by the accused man; but it is such a farrago of absurdities that 'The Spiritualist' not unjustifiably regards it as a case in which a mesmeric sensitive (as mediums are) 'finds himself in the presence of a man who understands mesmerism, and consequently makes statements which coincide with that man's will and opinions.' This would mean that the confession was the result of 'suggestion' from Mr. Lodge, and this brings us back to the inference alluded to earlier in this article, that thought and expectation of fraud on the part of

the sitters may have an influence in causing the phenomena to be either suspicious or actually fraudulent.

It is worthy of note, too, that the decision of the magistrates and of the Barons of Exchequer does not convict Monck of fraud, but merely of professing to use supernormal arts, leaving untouched the question of the truth or falsity of this claim. As a matter of law, the truer his claim the greater his guilt!

The point we have had in view to decide is not Dr. Monck's moral character, or whether he ever tricked or not, but whether his performances, as a whole, or any of them, were exhibitions of genuine phenomena. We have passed over a mass of testimony which we in no way call in question, and have confined ourselves to quoting that given by a few observers who may be considered as absolutely reliable on account of the care which they took to assure themselves of the reality of what they witnessed.

Those whose names we have mentioned as testifying to the genuineness of Dr. Monck's mediumship are well known to the older Spiritualists as keen and scrupulously cautious experimenters, and Mr. Hensleigh Wedgwood's name carried much weight, as he was known as a man of science, and was a brother-in-law of Charles Darwin. We have left Archdeacon Colley, as far as possible, out of the question, but in the cases cited at which he was present there was strong confirmatory evidence to show that he was not mistaken in his account of 'The Mahedi's' remarkable doings, and that he was not mistaken either in adducing the phenomena obtained in the presence of Dr. Monck as valid evidence of the truth of Spiritualism, no matter how incredible they might appear to those inexperienced in the truths of this glorious and illuminating domain of modern knowledge.

A SCIENTIFIC RELIGION.

Sir Oliver Lodge, in the current number of the 'Hibbert Journal,' discusses the problem of religious education, and suggests the form which he thinks it might reasonably take. As to the popular demand for religious teaching, he says:—

'I am convinced that the majority of people in this country are not really dead to the old, deep truths of the Universe. They are readily awakened to a contemplation of the serious problems of existence; and if they have grown hopeless of any solution, and careless of religious observances—as undoubtedly most of them have—I fear it must be admitted that the carelessness is due partly to the class-respectability of religious bodies, and partly to the over-lofty absorption of some church officers in rites and observances and modes of expression too remote from everyday life and experience. . . . The old familiar problems which group themselves around the fundamental ideas of God, Freedom, and Immortality are far more interesting and weighty than questions concerning sacerdotal authority and apostolic succession, which have always been responsible for divergence between Church and Dissent.'

'The fact is that there is a growing conception of religion which regards it, not as a thing for special hours or special days, but as a reality permeating the whole of life. The old attempt to partition off a region where Divine action is appropriate from another region in which such action would be out of place, the old superstition that God does one thing and not another, that He speaks more directly through the thunder of catastrophe or the mystery of miracle than through the quiet voice of ordinary existence—all this is beginning to show signs of expiring in the light of a coming day.'

Sir Oliver Lodge thinks that it should be possible to familiarise children with 'the mass of fundamental material on which the great majority are really agreed,' and to 'leave distinctive colouring to other influences' operating outside of the public school. To draw up a creed, he admits is difficult; 'a creed or catechism should not be regarded as something superhuman, infallible and immutable'; a religious creed 'must always range further into the unknown than science has yet explored,' but it should be based on 'a scientific and historical foundation.'

In order to set forth the heads of such teaching, Sir Oliver throws them into the form of a brief catechism, although, as

he says, each of these heads could be expanded into a treatise. Man is defined as a being who has evolved from lower forms through struggle and suffering, and as having 'responsibility for his acts, and the power of choosing between good and evil, with freedom to obey one motive rather than another.' Good and evil are thus explained:—

'Good is that which promotes development and is in harmony with the will of God. It is akin to health, and beauty, and happiness. Evil is that which retards or frustrates development, and injures some part of the universe. It is akin to disease, and ugliness, and misery.'

Man's duty is defined as being 'to assist his fellows, to develop his own higher self, to strive towards good, and seek to know the laws of Nature and obey the will of God. His own nature is sufficiently in tune with the universe to enable him to be aware what is pleasing and displeasing to the guiding Spirit, of which he himself should be a real and effective portion.' Sin is the wilful act of one 'who sees the better and chooses the worse.'

The scientific catechist believes that 'in some of the innumerable worlds circulating around those distant suns (the stars), there must be beings far higher in the scale of existence than ourselves,' and that we cannot 'assert the absence of intelligence anywhere.' There must, he says, 'be some Intelligence supreme over the whole process of evolution, else things could not be as organised and as beautiful as they are.'

We should study the great teachers, prophets, and poets, and especially the Bible, continues Sir Oliver, and he states his belief in the Infinite and Eternal Father, in Christ the revealer of the Divine Nature; he proceeds:—

'I believe that man is privileged to understand and assist the Divine purpose on this earth, that prayer is a means of communion between man and God, and that the Holy Spirit is ever ready to help us along the way towards Goodness and Truth, so that by unselfish service we may gradually enter into the Life Eternal, the Communion of Saints, and the Peace of God.'

Our real existence, he believes, continues without ceasing, in a higher or lower form, according to our use of opportunities, and 'the fulness of life ultimately attainable represents a state of perfection at present inconceivable by us,' with higher 'privileges of communion already foreshadowed by our own faculties of language, of sympathy, and of mutual aid'—'a mighty fellowship of love and service.' Prayer he regards as the attunement of our spirits to the Spirit of Righteousness, when 'our hopes and aspirations exert an influence far beyond our conscious range, and in a true sense bring us into communion with our Heavenly Father,' and he illustrates this by an explanation of the clauses of the Lord's Prayer, ending: 'Finally, we repose in the night, majesty and dominion of the Eternal Goodness.'

TO CORRESPONDENTS.

In consequence of the pressure on our space several communications are unavoidably held over to another issue.

MR. A. V. PETERS informs us that he is giving up his personal work and receptions in London, and retiring to his home at Westgate-on-Sea, after which he will only take platform engagements for societies.

SWANSEA.—Spiritualists visiting Swansea would be glad to have the names and addresses of some sociable Spiritualists living there. Address 'S. A.,' office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

MR. R. J. LEES' SÉANCE.—The séance kindly given on Tuesday last, at the rooms of the London Spiritualist Alliance, by Mr. R. J. Lees, author of 'Through the Mists' and 'The Life Elysian,' was attended by about fifty members and friends, and proved highly interesting and instructive.

THOMAS LAKE HARRIS.—The 'Light of Truth,' of Chicago, in its issue of July 7th, republishes the paragraphs from a letter relative to the decease of Thomas Lake Harris, which appeared in 'LIGHT' for June 16th, p. 285, but without any acknowledgment of the source from which they were taken. Incidentally, this serves to confirm our remark that no public announcement had as yet been made of the decease.

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

SATURDAY, JULY 21st, 1906.

EDITOR E. DAWSON ROGERS.

Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

SCIENCE AND RELIGION BALANCED.

A thoughtful booklet has reached us from America, on 'The Agreement between Science and Religion.' The author is Orlando J. Smith, and the publisher is C. P. Farrell, of New York. Its object is to show, altogether apart from Bible and Church, that Science and Religion have the same basis in certain fundamental principles of rightness and inevitability, irrespective of scientific systems or dogmatic creeds. The author traces all to one grand immutable law which is the foundation of all things—the grand and immutable but exquisitely simple law that consequences are true to their antecedents.

The logicians, he says, define this underlying fact as 'invariable sequence' of which Mill says, 'Invariability of succession is found by observation to obtain between every fact in Nature and some other fact which has preceded it. The invariable antecedent is termed the cause; the invariable consequent, the effect.' This simple and homely law may be said to be God in action, for it is behind, beneath, before and within all things.

The writer proceeds to trace carefully the working of this law in Common Experience, in Reasoning, in Ethics, in Mathematics, in Physics; and then applies it to the brilliant conception of the Harmony of all Truth and Knowledge in the great realm of Science.

Common Experience teaches us that the main practical difference between the wise man and the fool is that the one is aware of consequences and steers his course accordingly, while the other ignores them and lives wilfully. 'The shrewdest maxims of trade are built upon the observation of consequences. The science of political economy aims to distinguish and mark the good and evil results of different systems of land tenure, taxation, trade and finance. The science of government would determine what political system is best for a people. And so on through the whole of human experience, knowledge seeks to distinguish that which has the best results from that which has inferior or evil results.' So, in reasoning, logic builds fundamentally upon this law. Reasoning *a priori* is reasoning from cause to effect; *a posteriori* from effect to cause. The syllogism is only a form: it is the fact which determines, and the fact is determined by this mighty but simple law. No right process of reasoning has anything arbitrary in it. 'Conclusions, corollaries, deductions, judg-

ments, inferences, discoveries and estimates are consequences—each following from an antecedent or antecedents.'

In Ethics, all healthy judgments are based upon the law of consequences. What we call 'Ethical systems' are only attempts to follow the windings of the Moral Law which seems to be a part of what we vaguely call 'The nature of things.' Such questions as; What is the *summum bonum*? How can we best secure the greatest good for the greatest number? What is sin? and the like, all point to a 'stream of tendency which makes for righteousness,' all bear witness to a law of consequences which binds us to our actions. In very deed, 'God is not mocked, but whatsoever a man soweth that shall he (or, alas! someone else) also reap.'

In Mathematics and Physics we find the law of consequences as rigid as the Himalayas, as inexorable as the tides. Everywhere is the account between cause and consequence truly kept. 'We may traverse the whole course from the simplest calculation in arithmetic to the most intricate problem in mathematical physics or the theory of functions, and we shall find in each and all the same invariable relation between antecedent and consequence. The perfect balance between antecedent and consequence is the vital part in all mathematical reckoning, and is expressed or understood in the fundamental axioms and principles of the science.' As far as our knowledge goes (and, by inevitable inference, it goes very far), the whole of the stupendous processes of Nature depend upon a balance of causes and consequences which need the higher Mathematics to express their subtle terms.

So we arrive at what our author calls 'The Harmony in Truth,' of which he rightly says:—

The simplest truth is in harmony with all other truth. Any truth concerning the system of Nature must agree with, and through its relations include, all truth concerning the system of Nature.

Modern science recognises that Kepler's three laws of planetary motion are covered by Newton's laws of motion—that planetary motion is governed by precisely the same laws as all other motion. It is true also that Newton's three laws of motion are included in a single fundamental principle. His first law covers the fact that the motion of a body cannot be accelerated or changed in course 'except so far as it may be compelled by force' to do so; that is, it will change only as it is compelled by *cause* to do so. His second law—'change of motion is proportional to force applied, and takes place in the direction of the straight line in which the force acts'—means that the consequence of a force applied must correspond accurately with its antecedent. His third law—'To every action there is an equal and opposite reaction'—means that the consequence of an action is equal to its antecedent. Each of Newton's three laws of motion is included definitely by its own terms in the principle that consequences are true to their antecedents.

That far-reaching generalisation which we know as the doctrine of Evolution has, for one of its most pregnant words, the term 'environment,' which has been defined as 'the sum of the agencies and influences which affect an organism from without,' and agencies and influences are causes; and the organism is the exact sum of these antecedent causes. 'The theory of evolution is a statement of the working, in one very important line of inquiry, of the principle that consequences are true to their antecedents.'

So with all the other modern doctrines,—the conservation of energy, the indestructibility of matter, the ceaselessness of motion,—all lead to the one conclusion, that the universe is governed by one law—that consequences are true to their antecedents; that consequences are ceaseless and compensatory. This is the supreme law of Nature, single and fundamental, in which all other explanations of the system of Nature and all truth converge and have their centre.

Our author applies all this to 'The Foundation of Religion,' which he finds 'in the broad principle or principles

which have been accepted by great masses of men in places and times wide apart; in the permanent manifestations of religious sentiment, and in the instinctive, spontaneous or untaught beliefs common to primitive men which survive in more highly developed form among the enlightened.'

Among these broad principles he includes the belief that the soul is accountable for its actions, the belief that the soul survives the death of the body, and the belief in a supreme power of adjustment: and, when we come to think of it, these actually are the fundamentals and vitalities of all Religions; and every one of them has for its basis the law of consequences which we have been tracing all along. The soul's accountability is manifestly an idea which has its rise in some dim or urgent sense of right and wrong and their consequences. The soul's survival of the body is a very early feeling-out after the great laws of Continuity and the Conservation of force, while the belief in 'a Supreme Power of Adjustment' carries us right up to God and the stupendous law of cause and effect as applied to the future condition of being.

Here, on the broad highway of Law, Science and Religion meet:—

Religion and science are in agreement, not in conflict. They have never been in real conflict. The appearance of conflict has been due to the misunderstanding and misinterpretation of both religion and science through the ages in which men have been groping and toiling upwards from darkness to light.

The scientific explanations of Nature have advanced constantly in breadth—into the uniform, the boundless, the universal, the changeless, the ceaseless, the deathless. Upon these broad grounds religion and science meet—on the ground of life, not death; of persistence, not annihilation; of right, not wrong; on the ground of the uniformity of Nature: that the consequences of human action are as definite as the consequences of chemical action; that the law of compensation which operates in the realm of physics acts with the same unfailing certainty, and with the same eternal ceaselessness, upon the soul of man.

DIVINING-RODS DERIDED.

Scientific men in Germany are beginning to fear, as did Demetrius the silversmith, and his fellow-craftsmen, at Ephesus, that their occupation is in danger. At a meeting of gas and water experts recently held at Bremen, Dr. Wolf, the Royal District Geologist, severely criticised the German Government for sending out a distinguished 'dowser,' Herr von Bulow-Uslar, to try and find water in South-West Africa. The 'Royal District Geologist' lamented that even the authorities could not 'shake off the old-world faith in the supernatural powers of the divining-rod miracle-man who professes to discover the presence of water under the surface of the earth by a system which has always failed.' He described this appointment as not only 'favouring the spread of superstitious ideas, but as militating against the cause of exact science.' The meeting determined to memorialise the Government against the divining-rod 'swindle' and 'tomfoolery.'

We think it not altogether improbable that the German Government, more attentive to such matters than our own, has been reading Professor W. F. Barrett's painstaking researches on the divining-rod, and in that case the 'superstition' is all on the part of the 'Royal District Geologist,' who regards its asserted action as necessarily 'supernatural,' and therefore non-existent.

A HUSBAND'S DEATH-BLOW FELT.—A case of telepathy in the most literal sense, that of suffering at a distance, is reported in 'L'Echo du Merveilleux,' with regard to the death of Lieutenant Gilmann, who was crushed between two trains at Argenteuil on June 20th last. It was told to a friend of the narrator by a comrade of the deceased officer, who said that as he was passing the Lieutenant's house, after the accident, he saw Mlle. Gilmann at the door, seemingly greatly agitated. When the Colonel of the regiment came to break the sad news to her, she rushed towards him and exclaimed, 'Do not come in. My husband is dead, I know he is. At half-past eight I received a terrible blow in my back. My husband has been struck down by a train, I am sure!' It was, in fact, just half-past eight when the unfortunate officer was knocked down, and the blow that killed him appears to have been felt by his wife at the same moment.

PHYSICAL PHENOMENA OF SPIRITUALISM.

When an article appears in the public press in the name of an official representative of the Society for Psychical Research, the reader assumes that he is getting information which can be relied on as accurate; it is, therefore, regrettable that the statements made in the article which recently appeared in the 'Daily Express,' signed by the Secretary of that Society, should have to be traversed on the score of inaccuracy.

In that article the statement is made that, 'broadly speaking (with the exception of stone-throwing and what are called Poltergeist phenomena), no parallel is to be found in civilised countries' to the physical phenomena of Spiritualism, '*within the last three or four centuries at least.*' (The italics are mine.) Can this mean that the Secretary of the Society for Psychical Research has not read, or has forgotten, the chapter on 'Comparative Psychical Research' in Mr. Andrew Lang's book, 'Cock Lane and Common-Sense'? That seems a curious question to ask; but the only alternative question is even less satisfactory. Does she regard the evidence cited by Mr. Lang as not worth mentioning? The effect of not mentioning it is misleading. The ordinary reader, uneducated in these somewhat technical matters, would naturally conclude after reading Miss Johnson's article that no evidence for the occurrence of physical phenomena was cited, simply because there was none that *could* be cited, whereas the actual state of the case is quite different. Miss Johnson will, I am sure, forgive me for pointing this out, whilst, at the same time, I desire to add that I am sure this misleading effect was quite unintentional. I presume that she was silent concerning the existence of this evidence, if she remembered it, because in her opinion it is insufficient. The testimony that she ignores may be found between pages 84 and 127 of Mr. Lang's above-mentioned book.

His authority for many of the cases which he cites is the Rev. Dr. Joseph Glanvill (Fellow of the Royal Society), who, he says, generally tries to get his stories at first-hand and signed by eye-witnesses. Dr. Glanvill testifies to the occurrence of disturbances in Mr. Mompesson's house at Tedworth, which began in March, 1661. 'These events,' adds Mr. Lang, 'so famous among our ancestors, were precisely identical with what is reported by modern newspapers, when there is a "medium" in a family. The troubles began with rappings on the wall of a house, and on a drum.'

Raps with a materialised hand are also reported by Glanvill to have occurred at Little Burton, in June, 1677. 'They saw a hand holding a hammer which kept on knocking.' 'This hand,' says Mr. Lang, 'is as familiar to the research of the seventeenth century as to that of the nineteenth. We find it again in the celebrated Scotch cases of Rerrick (1695) and of Glenluce, while the Rev. James Sharp (later Archbishop of St. Andrews) vouched for it in 1659.' Further on he quotes Glanvill as reporting phenomena

'accompanied "by a cold blast or puff of wind," which blew on the Fellow of Queen's College, just as it has often blown, in similar circumstances, on the hands of Mr. Crookes and of other modern amateurs. It would be tedious to analyse all Glanvill's tales of rappings and of volatile furniture. We shall see that, before his time, as after it, precisely similar narratives attracted the notice of the curious. Glanvill generally tries to get his stories at first-hand and signed by eye-witnesses.'

Further on, in the same chapter, Mr. Lang refers to the well known disturbances in the house of the Wesleys, and he adds that in this experience scarcely a single phenomenon was left unrepresented. He also gives the

clapping her hands and could hear words proceeding from her mouth. She also rang a small handball with sufficient vigour to break it.'

This figure remained for a time at not less than six feet from the medium, and afterwards vanished. Mr. Moses says :—

'The light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round, misty appearance on the left side of the medium's black coat.'

Very shortly afterwards a similar misty appearance developed into another figure, that of a man some eight inches taller than the medium, 'swarthy and Oriental in type, with large black beard and moustache, and with dusky arms and hands,' which were icy cold to the touch, whereas the hands of the child-figure were lifelike and natural; the medium's hands were very warm. The Oriental was draped from head to foot in white, and had on his head an ornament which flashed in the dim light. He was no other than 'The Mahedi,' who figures so largely in Archdeacon Colley's published lecture, and Mr. Moses says :—

'In this case again there was no room for doubt that the figure was separate from the medium, and was endowed with vitality and volition. At request "The Mahedi" (such is his title) took up a chair and put it on the table, removed it, and sat down upon it with the clumsy, jerky movement that I have before noticed in these forms; wrote some hieroglyphics in my pocket-book, and moved round to a remote corner of the room while the medium was by my chair.'

The form gradually vanished while standing near the medium, but again there was not light enough for Mr. Moses to decide whether it was absorbed or dissipated. The inner room was examined; 'the seal on the door was intact, and no suspicious object was discovered by a thorough scrutiny.' Mr. Moses states that he has no doubt 'as to the separate existence of the forms, the *bona fides* of the medium, and the straightforward character of the whole séance.' Some writing obtained between two slates, which were never out of the hand and sight of Mr. Moses, contained a word asked for by him, and two words which had just been used in passing conversation by Mr. Colley, and therefore no previous preparation was possible. Mr. Moses says with regard to this, 'I can imagine no more conclusive test.'

Dr. Alfred Russel Wallace, F.R.S., had also an opportunity of witnessing some of Dr. Monck's phenomena, which he thus describes on pages 330, 331, of the second volume of his recently published autobiography * :—

'Mr. Monck, a Nonconformist clergyman, was a remarkable medium, and in order to be able to examine the phenomena carefully, and to preserve the medium from the injury often caused by repeated miscellaneous séances, four gentlemen secured his exclusive services for a year, hiring apartments for him on a first floor in Bloomsbury, and paying him a moderate salary. Mr. Hensleigh Wedgwood and Mr. Stainton Moses were two of these and they invited me to see the phenomena that occurred. It was a bright summer afternoon and everything happened in the full light of day. After a little conversation Monck, who was dressed in the usual clerical black, appeared to go into a trance; then stood up a few feet in front of us and after a little while pointed to his side, saying "Look." We saw there a faint white patch on his coat on the left side. This grew brighter, then seemed to flicker and extend both upwards and downwards, till very gradually it formed a cloudy pillar extending from his shoulder to his feet and close to his body. Then he shifted himself a little sideways, the cloudy figure standing still, but appearing joined to him by a cloudy band at the height at which it had first begun to form. Then, after a few minutes more, Monck again said "Look," and passed his hand through the connecting band, severing it. He and the figure then moved away from each other till they were about five or six feet apart. The figure had now assumed the appearance of a thickly-draped female form, with arms and hands just visible. Monck looked towards it and again said to us "Look," and then clapped his hands; on which the figure put out her hands, clapped them as he had done, and we all distinctly heard her clap following his, but fainter. Of course such a narration as this, to those who know nothing of the phenomena that gradually lead up to it, seems

mere midsummer madness. But to those who have for years obtained positive knowledge of a great variety of facts equally strange, this is only the culminating point of a long series of phenomena, all antecedently incredible to the people who talk so confidently of the laws of nature.

Mr. Wedgwood assured me that in the course of their long investigation they had had far more wonderful results. In some cases, instead of a shrouded and somewhat shadowy female figure, a tall robed male figure was produced, while Monck was in a deep trance and in full view. This would remain with them for half an hour or more, would touch them and allow of close examination of his body and clothing, and was so thoroughly, though temporarily, material that it could exert considerable force, sometimes even lifting a chair on which one of them was seated, and thus carrying him round the room.'

Archdeacon Colley's account, at Weymouth, of how a parcel of muslin, with his card insecurely pinned to it, was delivered to a friend 'in London somewhere at a chance hotel by Psychic Parcels Post,' was rather clumsily burlesqued in 'Punch' at the time, but the 'Medium' for 1877, p. 786, gives a narrative, signed by Mr. Hensleigh Wedgwood and Mr. W. P. Adshead, of 'a spirit-postal operation' in which, after slates had been written on and moved to other parts of the house, through closed doors, a request was made that a particular unframed pasteboard slate should be taken to the house of one of the company, a distance of nearly two miles, and dropped into the letter-box of his front door. Two of the company remained with Dr. Monck, and three started off in a cab for the house designated. On arrival there, after midnight, they found the slate lying in the letter-box along with a card which had been loosely tied to it; both slate and card bore the signatures of the sitters, and were therefore completely identified.

In January, 1878, Dr. Monck commenced a series of Sunday evening services in Ladbroke Hall, Notting Hill, the opening meeting being presided over by our veteran friend, Dr. Peebles, 'the celebrated Spiritualist traveller,' as he is described in the announcement. In the spring Dr. Monck was taken by a friend to Switzerland, where he remained for two years, with the exception of a winter at Naples. On his return to England a testimonial fund was subscribed, and he tried to bring out certain inventions which were said to have been given him by spirit power while in Switzerland. He proclaimed his intention of giving his services freely to the cause, but the next notice that we find of him is that he was being lionised in Brooklyn as the 'Celebrated English Medium,' and was giving exhibitions of his healing powers. We believe that he did not return to England, and are not concerned with his further actions.

With regard to the genuineness of Dr. Monck's powers, when legitimately brought into play, 'The Spiritualist' for March 9th, 1877, bears unmistakable testimony when commenting on the results of the appeal in the Huddersfield affair, saying :—

'There are some incidents connected with the trial and conviction of Dr. Monck, the spirit medium, as an impostor, which deserve examination. The circumstance in his favour which induced Spiritualists to defend him is, that he is a strong medium, in whose presence solid objects occasionally move about in broad daylight in houses which he has never entered before, in the presence of sceptical witnesses, and under conditions where he could not by any artificial means produce such results. These results have been beyond mistake, absolute facts, which could in no way be invalidated by anything he might say or do on other occasions.'

'The Spiritualist' was certainly not prejudiced in Dr. Monck's favour, as is shown by other utterances on the subject, but it never throws the slightest doubt on the fact of Monck being a powerful medium. In the Huddersfield matter, it lays the greatest stress on the confession alleged by Mr. Lodge to have been made to him by the accused man; but it is such a farrago of absurdities that 'The Spiritualist' not unjustifiably regards it as a case in which a mesmerist sensitive (as mediums are) 'finds himself in the presence of a man who understands mesmerism, and consequently makes statements which coincide with that man's will and opinions.' This would mean that the confession was the result of 'suggestion' from Mr. Lodge, and this brings us back to the inference alluded to earlier in this article, that thought and expectation of fraud on the part of

* 'My Life.' London: Chapman and Hall.

the sitters may have an influence in causing the phenomena to be either suspicious or actually fraudulent.

It is worthy of note, too, that the decision of the magistrates and of the Barons of Exchequer does not convict Monck of fraud, but merely of professing to use supernormal arts, leaving untouched the question of the truth or falsity of this claim. As a matter of law, the truer his claim the greater his guilt!

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Sir Oliver Lodge, in the current number of the 'Hibbert Journal,' discusses the problem of religious education, and suggests the form which he thinks it might reasonably take. As to the popular demand for religious teaching, he says:—

'I am convinced that the majority of people in this country are not really dead to the old, deep truths of the Universe. They are readily awakened to a contemplation of the serious problems of existence; and if they have grown hopeless of any solution, and careless of religious observances—as undoubtedly most of them have—I fear it must be admitted that the carelessness is due partly to the class-respectability of religious bodies, and partly to the over-loyalty absorption of some church officers in rites and observances and modes of expression too remote from everyday life and experience. . . . The old familiar problems which group themselves around the fundamental ideas of God, Freedom, and Immortality are far more interesting and weighty than questions concerning sacerdotal authority and apostolic succession, which have always been responsible for divergence between Church and Dissent.'

'The fact is that there is a growing conception of religion which regards it, not as a thing for special hours or special days, but as a reality permeating the whole of life. The old attempt to partition off a region where Divine action is appropriate from another region in which such action would be out of place, the old superstition that God does one thing and not another, that He speaks more directly through the thunder of catastrophe or the mystery of miracle than through the quiet voice of ordinary existence—all this is beginning to show signs of expiring in the light of a coming day.'

Sir Oliver Lodge thinks that it should be possible to familiarise children with 'the mass of fundamental material on which the great majority are really agreed,' and to 'leave distinctive colouring to other influences' operating outside of the public school. To draw up a creed, he admits is difficult; 'a creed or catechism should not be regarded as something superhuman, infallible and immutable'; a religious creed 'must always range further into the unknown than science has yet explored,' but it should be based on 'a scientific and historical foundation.'

In order to set forth the heads of such teaching, Sir Oliver throws them into the form of a brief catechism, although, as

he says, each of these heads could be expanded into a treatise. Man is defined as a being who has evolved from lower forms through struggle and suffering, and as having 'responsibility for his acts, and the power of choosing between good and evil, with freedom to obey one motive rather than another.' Good and evil are thus explained:—

'Good is that which promotes development and is in harmony with the will of God. It is akin to health, and beauty, and happiness. Evil is that which retards or frustrates development, and injures some part of the universe. It is akin to disease, and ugliness, and misery.'

Man's duty is defined as being 'to assist his fellows, to develop his own higher self, to strive towards good, and seek to know the laws of Nature and obey the will of God. His own nature is sufficiently in tune with the universe to enable him to be aware what is pleasing and displeasing to the guiding Spirit, of which he himself should be a real and effective portion.' Sin is the wilful act of one 'who sees the better and chooses the worse.'

The scientific catechist believes that 'in some of the innumerable worlds circulating around those distant suns (the stars), there must be beings far higher in the scale of existence than ourselves,' and that we cannot 'assert the absence of intelligence anywhere.' There must, he says, 'be some Intelligence supreme over the whole process of evolution, else things could not be as organised and as beautiful as they are.'

We should study the great teachers, prophets, and poets, and especially the Bible, continues Sir Oliver, and he states his belief in the Infinite and Eternal Father, in Christ the revealer of the Divine Nature; he proceeds:—

'I believe that man is privileged to understand and assist the Divine purpose on this earth, that prayer is a means of communion between man and God, and that the Holy Spirit is ever ready to help us along the way towards Goodness and Truth, so that by unselfish service we may gradually enter into the Life Eternal, the Communion of Saints, and the Peace of God.'

Our real existence, he believes, continues without ceasing, in a higher or lower form, according to our use of opportunities, and 'the fulness of life ultimately attainable represents a state of perfection at present inconceivable by us,' with higher 'privileges of communion already foreshadowed by our own faculties of language, of sympathy, and of mutual aid'—'a mighty fellowship of love and service.' Prayer he regards as the attunement of our spirits to the Spirit of Righteousness, when 'our hopes and aspirations exert an influence far beyond our conscious range, and in a true sense bring us into communion with our Heavenly Father,' and he illustrates this by an explanation of the clauses of the Lord's Prayer, ending: 'Finally, we repose in the night, majesty and dominion of the Eternal Goodness.'

TO CORRESPONDENTS.

In consequence of the pressure on our space several communications are unavoidably held over to another issue.

MR. A. V. PETERS informs us that he is giving up his personal work and receptions in London, and retiring to his home at Westgate-on-Sea, after which he will only take platform engagements for societies.

SWANSEA.—Spiritualists visiting Swansea would be glad to have the names and addresses of some sociable Spiritualists living there. Address 'S. A.' office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

MR. R. J. LEES' SEANCE.—The séance kindly given on Tuesday last, at the rooms of the London Spiritualist Alliance, by Mr. R. J. Lees, author of 'Through the Mists' and 'The Life Elysian,' was attended by about fifty members and friends, and proved highly interesting and instructive.

THOMAS LAKE HARRIS.—The 'Light of Truth,' of Chicago, in its issue of July 7th, republishes the paragraphs from a letter relative to the decease of Thomas Lake Harris, which appeared in 'LIGHT' for June 16th, p. 286, but without any acknowledgment of the source from which they were taken. Incidentally, this serves to confirm our remark that no public announcement had as yet been made of the decease.

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

SATURDAY, JULY 21st, 1906.

EDITOR E. DAWSON ROGERS.
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

SCIENCE AND RELIGION BALANCED.

A thoughtful booklet has reached us from America, on 'The Agreement between Science and Religion.' The author is Orlando J. Smith, and the publisher is C. P. Farrell, of New York. Its object is to show, altogether apart from Bible and Church, that Science and Religion have the same basis in certain fundamental principles of rightness and inevitability, irrespective of scientific systems or dogmatic creeds. The author traces all to one grand immutable law which is the foundation of all things—the grand and immutable but exquisitely simple law that consequences are true to their antecedents.

The logicians, he says, define this underlying fact as 'invariable sequence' of which Mill says, 'Invariability of succession is found by observation to obtain between every fact in Nature and some other fact which has preceded it. The invariable antecedent is termed the cause; the invariable consequent, the effect.' This simple and homely law may be said to be God in action, for it is behind, beneath, before and within all things.

The writer proceeds to trace carefully the working of this law in Common Experience, in Reasoning, in Ethics, in Mathematics, in Physics; and then applies it to the brilliant conception of the Harmony of all Truth and Knowledge in the great realm of Science.

Common Experience teaches us that the main practical difference between the wise man and the fool is that the one is aware of consequences and steers his course accordingly, while the other ignores them and lives wilfully. 'The shrewdest maxims of trade are built upon the observation of consequences. The science of political economy aims to distinguish and mark the good and evil results of different systems of land tenure, taxation, trade and finance. The science of government would determine what political system is best for a people. And so on through the whole of human experience, knowledge seeks to distinguish that which has the best results from that which has inferior or evil results.' So, in reasoning, logic builds fundamentally upon this law. Reasoning *a priori* is reasoning from cause to effect; *a posteriori* from effect to cause. The syllogism is only a form: it is the fact which determines, and the fact is determined by this mighty but simple law. No right process of reasoning has anything arbitrary in it. 'Conclusions, corollaries, deductions, judg-

ments, inferences, discoveries and estimates are consequences—each following from an antecedent or antecedents.'

In Ethics, all healthy judgments are based upon the law of consequences. What we call 'Ethical systems' are only attempts to follow the windings of the Moral Law which seems to be a part of what we vaguely call 'The nature of things.' Such questions as; What is the *summum bonum*? How can we best secure the greatest good for the greatest number? What is sin? and the like, all point to a 'stream of tendency which makes for righteousness,' all bear witness to a law of consequences which binds us to our actions. In very deed, 'God is not mocked, but whatsoever a man soweth that shall he (or, alas! someone else) also reap.'

In Mathematics and Physics we find the law of consequences as rigid as the Himalayas, as inexorable as the tides. Everywhere is the account between cause and consequence truly kept. 'We may traverse the whole course from the simplest calculation in arithmetic to the most intricate problem in mathematical physics or the theory of functions, and we shall find in each and all the same invariable relation between antecedent and consequence. The perfect balance between antecedent and consequence is the vital part in all mathematical reckoning, and is expressed or understood in the fundamental axioms and principles of the science.' As far as our knowledge goes (and, by inevitable inference, it goes very far), the whole of the stupendous processes of Nature depend upon a balance of causes and consequences which need the higher Mathematics to express their subtle terms.

So we arrive at what our author calls 'The Harmony in Truth,' of which he rightly says:—

The simplest truth is in harmony with all other truth. Any truth concerning the system of Nature must agree with, and through its relations include, all truth concerning the system of Nature.

Modern science recognises that Kepler's three laws of planetary motion are covered by Newton's laws of motion—that planetary motion is governed by precisely the same laws as all other motion. It is true also that Newton's three laws of motion are included in a single fundamental principle. His first law covers the fact that the motion of a body cannot be accelerated or changed in course 'except so far as it may be compelled by force' to do so; that is, it will change only as it is compelled by *cause* to do so. His second law—'change of motion is proportional to force applied, and takes place in the direction of the straight line in which the force acts'—means that the consequence of a force applied must correspond accurately with its antecedent. His third law—'To every action there is an equal and opposite reaction'—means that the consequence of an action is equal to its antecedent. Each of Newton's three laws of motion is included definitely by its own terms in the principle that consequences are true to their antecedents.

That far-reaching generalisation which we know as the doctrine of Evolution has, for one of its most pregnant words, the term 'environment,' which has been defined as 'the sum of the agencies and influences which affect an organism from without,' and agencies and influences are causes; and the organism is the exact sum of these antecedent causes. 'The theory of evolution is a statement of the working, in one very important line of inquiry, of the principle that consequences are true to their antecedents.'

So with all the other modern doctrines,—the conservation of energy, the indestructibility of matter, the ceaselessness of motion,—all lead to the one conclusion, that the universe is governed by one law—that consequences are true to their antecedents; that consequences are ceaseless and compensatory. This is the supreme law of Nature, single and fundamental, in which all other explanations of the system of Nature and all truth converge and have their centre.

Our author applies all this to 'The Foundation of Religion,' which he finds 'in the broad principle or principles

which have been accepted by great masses of men in places and times wide apart; in the permanent manifestations of religious sentiment, and in the instinctive, spontaneous or untaught beliefs common to primitive men which survive in more highly developed form among the enlightened.

Among these broad principles he includes the belief that the soul is accountable for its actions, the belief that the soul survives the death of the body, and the belief in a supreme power of adjustment: and, when we come to think of it, these actually are the fundamentals and vitalities of all Religions; and every one of them has for its basis the law of consequences which we have been tracing all along. The soul's accountability is manifestly an idea which has its rise in some dim or urgent sense of right and wrong and their consequences. The soul's survival of the body is a very early feeling-out after the great laws of Continuity and the Conservation of force, while the belief in 'a Supreme Power of Adjustment' carries us right up to God and the stupendous law of cause and effect as applied to the future condition of being.

Here, on the broad highway of Law, Science and Religion meet:—

Religion and science are in agreement, not in conflict. They have never been in real conflict. The appearance of conflict has been due to the misunderstanding and misinterpretation of both religion and science through the ages in which men have been groping and toiling upwards from darkness to light.

The scientific explanations of Nature have advanced constantly in breadth—into the uniform, the boundless, the universal, the changeless, the ceaseless, the deathless. Upon these broad grounds religion and science meet—on the ground of life, not death; of persistence, not annihilation; of right, not wrong; on the ground of the uniformity of Nature: that the consequences of human action are as definite as the consequences of chemical action; that the law of compensation which operates in the realm of physics acts with the same unflinching certainty, and with the same eternal ceaselessness, upon the soul of man.

DIVINING-RODS DERIDED.

Scientific men in Germany are beginning to fear, as did Demetrius the silversmith, and his fellow-craftsmen, at Ephesus, that their occupation is in danger. At a meeting of gas and water experts recently held at Bremen, Dr. Wolf, the Royal District Geologist, severely criticised the German Government for sending out a distinguished 'dowser,' Herr von Bulow-Uslar, to try and find water in South-West Africa. The 'Royal District Geologist' lamented that even the authorities could not 'shake off the old-world faith in the supernatural powers of the divining-rod miracle-man who professes to discover the presence of water under the surface of the earth by a system which has always failed.' He described this appointment as not only 'favouring the spread of superstitious ideas, but as militating against the cause of exact science.' The meeting determined to memorialise the Government against the divining-rod 'swindle' and 'tomfoolery.'

We think it not altogether improbable that the German Government, more attentive to such matters than our own, has been reading Professor W. F. Barrett's painstaking researches on the divining-rod, and in that case the 'superstition' is all on the part of the 'Royal District Geologist,' who regards its asserted action as necessarily 'supernatural,' and therefore non-existent.

A HUSBAND'S DEATH-BLOW FELT.—A case of telepathy in the most literal sense, that of suffering at a distance, is reported in 'L'Echo du Merveilleux,' with regard to the death of Lieutenant Gilmann, who was crushed between two trains at Argenteuil on June 29th last. It was told to a friend of the narrator by a comrade of the deceased officer, who said that as he was passing the Lieutenant's house, after the accident, he saw Mme. Gilmann at the door, seemingly greatly agitated. When the Colonel of the regiment came to break the sad news to her, she rushed towards him and exclaimed, 'Do not come in. My husband is dead, I know he is. At half-past eight I received a terrible blow in my back. My husband has been struck down by a train, I am sure!' It was, in fact, just half-past eight when the unfortunate officer was knocked down, and the blow that killed him appears to have been felt by his wife at the same moment.

PHYSICAL PHENOMENA OF SPIRITUALISM.

When an article appears in the public press in the name of an official representative of the Society for Psychical Research, the reader assumes that he is getting information which can be relied on as accurate; it is, therefore, regrettable that the statements made in the article which recently appeared in the 'Daily Express,' signed by the Secretary of that Society, should have to be traversed on the score of inaccuracy.

In that article the statement is made that, 'broadly speaking (with the exception of stone-throwing and what are called Poltergeist phenomena), no parallel is to be found in civilised countries' to the physical phenomena of Spiritualism, '*within the last three or four centuries at least.*' (The italics are mine.) Can this mean that the Secretary of the Society for Psychical Research has not read, or has forgotten, the chapter on 'Comparative Psychical Research' in Mr. Andrew Lang's book, 'Cock Lane and Common-Sense'? That seems a curious question to ask; but the only alternative question is even less satisfactory. Does she regard the evidence cited by Mr. Lang as not worth mentioning? The effect of not mentioning it is misleading. The ordinary reader, uneducated in these somewhat technical matters, would naturally conclude after reading Miss Johnson's article that no evidence for the occurrence of physical phenomena was cited, simply because there was none that *could* be cited, whereas the actual state of the case is quite different. Miss Johnson will, I am sure, forgive me for pointing this out, whilst, at the same time, I desire to add that I am sure this misleading effect was quite unintentional. I presume that she was silent concerning the existence of this evidence, if she remembered it, because in her opinion it is insufficient. The testimony that she ignores may be found between pages 84 and 127 of Mr. Lang's above-mentioned book.

His authority for many of the cases which he cites is the Rev. Dr. Joseph Glanvill (Fellow of the Royal Society), who, he says, generally tries to get his stories at first-hand and signed by eye-witnesses. Dr. Glanvill testifies to the occurrence of disturbances in Mr. Mompesson's house at Tedworth, which began in March, 1661. 'These events,' adds Mr. Lang, 'so famous among our ancestors, were precisely identical with what is reported by modern newspapers, when there is a "medium" in a family. The troubles began with rappings on the wall of a house, and on a drum.'

Raps with a materialised hand are also reported by Glanvill to have occurred at Little Burton, in June, 1677. 'They saw a hand holding a hammer which kept on knocking.' 'This hand,' says Mr. Lang, 'is as familiar to the research of the seventeenth century as to that of the nineteenth. We find it again in the celebrated Scotch cases of Rerrick (1695) and of Glenluce, while the Rev. James Sharp (later Archbishop of St. Andrews) vouched for it in 1659.' Further on he quotes Glanvill as reporting phenomena

'accompanied "by a cold blast or puff of wind," which blew on the Fellow of Queen's College, just as it has often blown, in similar circumstances, on the hands of Mr. Crookes and of other modern amateurs. It would be tedious to analyse all Glanvill's tales of rappings and of volatile furniture. We shall see that, before his time, as after it, precisely similar narratives attracted the notice of the curious. Glanvill generally tries to get his stories at first-hand and signed by eye-witnesses.'

Further on, in the same chapter, Mr. Lang refers to the well known disturbances in the house of the Wesleys, and he adds that in this experience scarcely a single phenomenon was left unrepresented. He also gives the

following quotation from the Rev. Alexander Telfair (1695):—

'As I was at prayer, leaning on the side of my bed, I felt something thrusting my arm up, and casting my eyes thitherward, perceived a little white hand, and an arm from the elbow down, but it vanished presently.'

I have limited my references to this chapter because it seems to sum up well the most remarkable cases of the last four centuries, but it would be interesting if others would produce further testimony from other books along the same lines. What I have given seems, however, to be sufficient to show the inaccuracy of the statement that, 'broadly speaking, no parallel is found in civilised countries' to the physical phenomena of Spiritualism 'within the last three or four centuries.'

The inaccuracy is rather serious, because anyone who has the last word in a correspondence on psychical matters in the daily press (and more particularly any one officially connected with the S.P.R.), is responsible for influencing a large number of readers, who are unable, or perhaps unwilling, to pursue the investigation for themselves, and as the correspondence is now closed the error cannot be rectified.

There is one other point in Miss Johnson's article which seems questionable. The statement is made that there is no manner of evidence for the claim that light hinders the manifestations at séances. But can this be fairly maintained in face of the fact that whilst phenomena can be obtained in light they are obtained more speedily when there is darkness? If it is replied that this is not evidence for the effect of light on the psychical condition of the medium, but only evidence of fraud, the rejoinder might be made that this is a pure assumption, and needs proving as much as any other statement in relation to this subject. That the light rays produce a genuine effect in retarding the phenomena was the opinion of M. Michel Petrovo-Solovovo, who, in his original documents published in the 'Annales des Sciences Psychiques' (November-December, 1899; January-February, 1900), states that although the medium Sambor, with whom he experimented, preferred that there should be some light, M. Solovovo personally advised those who wished to witness phenomena without long delay, to extinguish the light. The counsel does not seem to me altogether wise; for one supernormal occurrence in light is, for evidential purposes, worth a hundred times that number in the dark: I quote his opinion, however, because no one can have read his articles without recognising that he was an impartial investigator and alive to possibilities of fraud, and at the same time no one will suggest that by this advice he intended to intimate that he regarded fraud as, in this case, the explanation of the more rapid occurrence of phenomena in the dark.

It seems difficult to see how the fact that light hinders phenomena can be attested otherwise than by the non-occurrence or the more tardy occurrence of phenomena in light. To practical investigators the statement that there is no evidence to prove that light affects the conditions lacks cogency.

In both these instances the reader's grounds of complaint are, not that the evidence is treated by Miss Johnson as *insufficient*, but that it is treated as *non-existent*.

H. A. DALLAS.

CURIOUS CASES OF PREVISION.

Mr. Werner Kaufmann, a business man in Philadelphia, where he represents the Balcomb Steel Company of Syracuse, contributes the following incidents to the 'Grand Magazine,' which the editor of that magazine thinks 'well worth attention as indicating the possession of a sixth sense, of which many persons have often experienced a more or less well-defined presentiment':—

'On August 28th, 1905, I received a letter from a Mr. H., requesting me to meet him in New York on August 31st, at 9.30 a.m., at D. G. and T.'s place of business. I left Philadelphia on the 7 a.m. train on August 31st to keep this engagement. Before boarding the train, I bought the morning paper, which I read until we had passed Trenton, and then, being through with the paper, I leaned back in my seat and let my mind drift.

'Suddenly I seemed to be sitting in a room facing a door, open, and so allowing me to see into the next room. The sun was shining, or rather I could see the reflection of the sun, the next room being lit up by the glow. Through this door a tall man entered wearing a brown Derby hat. The vision I saw as distinctly and as clearly as I have ever seen anything in ordinary life. At the time I did not know what to make of it, as I did not recognise any portion of the scene.

'On arriving in New York, not knowing where D. G. and T.'s office was, I asked a police officer to direct me; but, his instructions not being sufficiently clear, I stepped into a cigar store for more information. I give you this detail to show that I certainly did not know anything about the place. On entering the office of D. G. and T. I asked if Mr. H. was in. He had not yet arrived, I was told, but was expected any moment, and I was asked to take a seat, which I did. I sat facing the next room through which I had entered, and immediately recognised the place as the one I had seen on the train. The sun, however, was not then shining, but after a short time came out from under a cloud, illuminating the next room exactly as I had seen it in the vision. No sooner had this happened than I heard footsteps, and the very gentleman with the brown Derby hat appeared, came forward and shook hands with me, mistaking me for someone else. This all happened in less than two hours from the time I saw the vision.

'Another instance occurred early in February of this year. While sitting at home after supper I suddenly found myself in my place of business. I was standing near the front door. In front of me, leaning on the back of a roll-top desk, with his back to the door, stood an elderly gentleman, tall and grey-haired, in his shirt-sleeves. I stood facing him at a distance of probably three or four feet. A little behind me and to my left was another gentleman. I could not recognise the elderly gentleman in the shirt-sleeves, though I was positive that I knew him, but the vision did not last long enough for me to succeed in placing him. The gentleman to my left I did not seem to bother with beyond knowing someone was there. I reported the circumstance immediately to my wife, and next morning mentioned it in the office to at least three people, stating in addition that it must come to pass that day. About one o'clock, quite accidentally, I stood in the position mentioned above. I was talking to a gentleman who had been in the office all the morning, and while doing so another gentleman passed by the front door. Immediately on seeing him I called to all present, "Here he comes!" instantly recognising the man as the person I had seen the night before. The man himself had no intention of coming to see me, but knowing me and seeing me standing near the front door stepped in. He stood leaning on the roll-top desk, talking to me, and I all the while was wondering about the shirt-sleeves. After a short while he complained of the heat in the store, and removed not only his overcoat but also his other coat as well, and then resumed his original position, now in his shirt-sleeves, thus carrying out the vision exactly.

'Still another instance occurred a few days ago. About a quarter-past six in the evening I had just finished supper, when I suddenly saw before me a young lady in a white dress, wearing a black coat, but without a hat. I at once felt positive that I would see her that evening, but otherwise paid no attention to the matter. Within an hour and a half a number of visitors arrived at the house, she among them, dressed precisely as I had seen her in the vision.

'I learned, on making inquiry, that at the time I saw her she did not know that she was coming to my house. Her visit was quite accidental. She boards in the neighbourhood with a family; the head of this family had intended calling on me about some trifling matter. After supper, and after I had seen the vision, he suggested to his family that they should accompany him to my house, and of course included the young lady. She had no idea of the visit until five minutes before she left.

SUMMER OUTINGS.—With regard to the picnic announced for to-day in last week's 'LIGHT,' we learn that the 1.35 p.m. train from Liverpool-street will be met at Theydon Bois, and friends arriving late are asked to call at the house of Mrs. Todd, 6, Coppice-row, Theydon Bois, where cloaks, &c., can be left. Nurse Graham (Mrs. Imison) and Mrs. Izard will take part in the evening meeting, which will be held indoors in case of rain.

MESSAGES FROM THE OTHER SIDE.

The following extracts are from a series of messages given through a lady in a private circle, partly through 'Ouija' and partly through automatic writing. Many of the messages were of a personal nature, giving good advice to the sitters, but some of the later ones, being of a more general character, are, we think, likely to be helpful to our readers.

III.

SPIRITUAL CULTURE AND 'SIGNS AND WONDERS.'

'Mother mine, we love to hold these sweet communions. Tribulation and sorrow are only in store for those who make of this sacred means a source of pecuniary gain. But a far greater evil confronts everyone on earth's threshold who carelessly trifles with Spiritualism. Take heed to your ways, walk humbly with God, and all will be well. Cast out fear, and in perfect love go on from strength to strength. Use every means to cultivate spiritual gifts. This is not quite the same with development of mediumistic powers, but the surest way to develop medial powers is to act on Christ's saying, that he who seeks to save his life will lose it. My meaning is, do not so continually fix your thoughts upon developing mediumistic powers; rise to a higher spiritual plane. Turn your backs resolutely upon all these lower methods. Then in gaining a truer spiritual health you come into more complete possession of your mediumistic powers, because they have been nourished by their right food. The other course means starvation and stultification.

'The veil between is, oh, so thin, and it is only the grossness of people's minds which prevents them from realising this. For what, after all, is this constant craving for phenomena, when analysed, but selfish want of regard of conditions which make for spiritual enfranchisement? Deluding themselves with vain imaginations, forgetting their high spiritual birthright, they seek to reap before they have sown. Live the spiritual life and all these things are yours inalienably. Do not think I depreciate mediumistic gifts; it is because of my deep solicitude for them that I urge you not to put them in the foreground of your consciousness. This is to starve them. To strengthen them needs that your spiritual being must be made strong. Christ has pointed out the only way. This is no meaningless paradox, but this is the life of life. You will then enter into the glorious fruition and speak with us face to face. There is absolutely no other way of getting into real, actual, and fully realised communication with us.'

'Love from us all! Assurance two-fold, which it is difficult to provide at all times, is requisite to carry conviction of the reality of communication 'twixt the two worlds. First, the great importance of adequate tests. You both feel this, and would rejoice to get irrefragable evidence of its truth. To sit with your hands on the board while the little manual slowly spells out some more or less satisfactory message, having no evidential value as regards proof, other than what may spring from yourselves, is dispiriting. Of course, you are too heartwhole to give this point of mine its full and inevitable value. Tests such as will furnish undoubted demonstration of the reality of communion cannot be dispensed with. Loyalty to Spiritualism does not mean that you have to accept everything for and at its own face value. We, on this side, appreciate this difficulty, too. How often, when prepared with a message, has this wonderful medium of your psychical organisation anticipated our design and given some message, which, if not contradictory and diverse to the one we had prepared, was certainly not from us. You can judge, then, how diversity can creep in if strict regard be not paid to this important matter of test conditions. Christ would not have so strongly set his face against signs and wonders had not this initial requisite been so fraught with that tremendous danger to spiritual well-being which makes it one of the assurances so difficult to give. I must not dwell so long on this first point, only remember that tests are all-important, although your reliance upon them must not imperil higher spiritual interests.'

'Coming to the second part of our subject, which is the assurance best and most important, you must cultivate your spiritual gifts. The key-note is Harmony. While in your world the physical, material body has its place. Unless you study the health of the body the whole being suffers deterioration. But this does not mean that you have to concentrate your whole attention on it. Avoid extremes, and shun everything in the shape of a fail. I will not digress, or I could say strong somethings about fads and faddists. "Know ye not that

your body is the temple of the Holy Ghost?" On your plane, the body, fearfully and wonderfully made, is the shrine, the casket in which rests your divine spirit. Reverence it then, and cultivate its glorious powers as a means to the supreme end, viz., the cultivation of your spiritual gifts. Assurance that you are certainly and truly in communication with us on this side of the veil depends entirely upon the cultivation of these gifts. You are spirits, and must enter into full possession of your inheritance. Harmony, that is, the perfect balance of your bodily, mental, moral, and spiritual being, must be your aim constantly. Let it be your watchword. Many courses are open to you, but let moderation in all things be your continual care. Then in God's own good time His perfect will will be done, and this is the consummation of all your hopes and desires. You will not need then to ask, am I truly in communication with my loved ones? For the assurance will have realised itself beyond the possibility of doubt or mistake. Seen still as in a glass darkly, for you are yet in your earthly body, and we can only penetrate within its murky folds transiently and fugitively. Does not this make you see the secondary and inferior value of mediumistic manifestations? Use them by all means, but understand their true and relative value as entirely subordinate to the reality of spiritual communication.'

'"Sic itur ad astra" (So you journey to the stars). You seem to be immersed in earthly things, and the things of Heaven seem distant and vague, but you are steadily and assuredly journeying to the stars. A little time and then the seemingly too solid things of earth will vanish and be as though they were not. The Unseen is the abiding, and they are unseen to the blind senses of earthly vision only. Nothing is more certain than that while in the earthly body the apprehension of spiritual things requires the opening of the spiritual sight. How always you read that "his eyes were opened and then he saw." Your earthly life is not divorced from the spiritual, but the things are not always spiritually discerned.' (I asked if we had put this down correctly. He wrote 'Sufficiently near.') 'Your life passes much in what seems to be a vain show, but the true interpretation, the real key, will be found when you pass within the veil. Do not despise your earthly environment, but thankfully to God use it. Its purpose is an inestimable one; as you value your eternal welfare, use it aright.

'Do not enter into this life maimed and halt. Remember you will be called strictly to account. Your privilege is a great one and your responsibility is a terrible one when misused and abused. Take this as our farewell message for the Old Year. Now God bless and keep you always. Be faithful, and do not forget to sit regularly.'

MESSAGE BY AUTOMATIC WRITING.

During the past three years a highly educated and accomplished lady resident in Dublin has been the recipient of a considerable number of what her friends regard as beautiful and helpful communications by automatic writing. Some of the messages purport to come from certain discarnate spirits and others from her own higher self. We subjoin one of the shorter messages from the latter source, and although it has not the 'evidential' and 'phenomenal' value of authenticated communications received from another spirit, it is regarded by the recipient and her nearest friends as having an important bearing on the problem of the soul's past and future in view of the fact that in many cases the communications contain ideas quite foreign, and sometimes opposed, to the lady's own convictions:—

CONCERNING LOVE.

'Amen. Amen. Amen. Your Genius writes concerning Love:—

'Some nights ago you dreamt of the "Gate of the Heart." It is the gate through which one enters into all knowledge. There is no true knowledge without Love. Love overleaps knowledge, but, having attained itself, is found to contain all knowledge. Where there is true Love there is perfect sympathy between the Lover and the Beloved, so that there can arise no pain, no discord. Love would fain draw all things to itself, to assimilate all it loves to its own nature. "God so loved the world"—"we love Him because He hath first loved us"—and that Love of the All is the power which will redeem the world.

'In Eastern philosophies and religions the Path to Bliss—Nirvana—is by way of contemplation undertaken as a consequence of the cognition of certain metaphysical truths. But to the West has been given a new revelation comprised in the word Love. Love includes contemplation, but it also includes action,—action based on the Love of the whole con-

ceived in the Inner Self in contemplation. The work of the future must be the infusion of this Love principle throughout the East, and the cognition and adoption by the West of those principles of logic and philosophy which have been elaborated by the East and yet are included in the principle of Love.

'Love is an attitude of the heart, mind and body, which are ever ready for service; which are, in fact, ever serving either in thought or action. And whatever be the actual service done on the planes of manifestation, the reward is the same; for it is the heart that is judged, not the deed, which is only the outcome of the heart conditioned by cosmic, national and individual karma.

'Love is the great ingatherer; but the embrace of the arms of Love is infinite, and includes all that is conceivable. It cometh forth from the All to abase itself, so that in its arms it may raise its Beloved to greater heights. It maketh itself poor, knowing that thus only can it make all rich. Never doth it seek its own good, but ever the good of the Beloved. It showeth itself equally in sorrow and in joy; but in sorrow it goeth forth, and in joy it returneth. In its nature it is cyclic; but it is also spiral, never returning to that only from which it went forth, and ever enriched by that which it poured forth. It is One in Essence: there is no great or small in Love. It is one in Activity: nothing is beneath or unworthy its offices. It is One in knowledge: not itself God, but of God: one of the seven spirits of God; wherefore it is written that "God is Love." But God is also the other of the spirits of God, with which and with all things is intermixed the greatest of these, which is Love.

'Perfect yourself, therefore, in Love, that so you may become one with All-Love, and, entering through the "Gate of the Heart," attain to all the powers of the Transmuter and the Dissolvent. Amen. Amen. Amen. Your Genius.'

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Falkirk.

J. STODDART.

The 'Mysterious Powder.'—Experiences of a Developing Medium.

SIR,—I have recently made four experiments with Mr. Woodcock's Oriental compound, and I think the results would interest some of your readers. The first sitting took place in the after conning tower of my ship about noon on Monday (2nd inst.). There was a great deal of noise, and, as I half expected, nothing happened. The second sitting took place in one of the six-inch magazines in the ship. Everything was quiet enough, but as the magazine had been painted out during the day the smell was very unpleasant. For some time nothing happened, but after a while I found myself breathing very heavily, and I felt as though someone was near me, my flesh twitched a great deal, and a peculiar drowsy feeling came over me, but I had to discontinue on account of the smell. The third sitting had, I think, the best result. It took place in the after-flat of the ship, under the after barquette, lasting from 10 until 11.10 p.m., on July 3rd. The conditions were good, and here is the result: For the first ten minutes or so nothing unusual occurred. Then my limbs started twitching as on the previous night, and I felt my head shaken violently from side to side while I was powerless to stop it. Next I found it very hard to keep my eyes open. I was not at all tired, but it seemed as if I was required to keep them closed, and I did so. After that, I seemed to be in the séance room of the house of a lady in Southampton, whose circles I attend. I have, for the past few weeks, been rather worried at my inability to get to them, being required on board, and they are always held on Tuesdays at about the time I was experimenting. I could see nothing whatever, but I felt that I was there. At the last circle I attended I went under control for the first time, and I had a similar experience on Tuesday night. As at the circle, I was dimly conscious of my surroundings, and also knew, in a dazed sort of way, what I was saying and doing, but I felt powerless to stop it. It seemed that the spirit friend controlling me was desirous of speaking to me only, and for quite a long time I was asking mental questions which were being answered through me in a husky voice that was very different from my own. I remember saying a long prayer which I have never heard before. After that I seemed to be shaking hands with quite a number of people. Then I again started breathing very heavily, and after a while opened my eyes. Directly I did so all my drowsiness vanished and the little cone of compound was no longer smoking. When I am under control in Southampton I have a vague recollection of shaking hands in a similar manner.

My fourth experiment took place in the fore chart-house of the ship, at between 10.15 and 11.30 p.m. on Friday night. After a very little while I had the same peculiar feeling come over me, and I felt that I was going to be controlled again, nor was I mistaken, and for a good three-quarters of an hour the 'friend' and I had conversation in a similar manner as before. The conversation was a very good one indeed. I received some sound advice and not a few cheering predictions for the future. Then I mentally inquired the name of my friend and almost immediately I felt my right arm lifted and bent into my body, and my fingers closed on a pencil in my pocket; then, on a piece of paper lying on the desk, was written the words 'Ben Johnson.' The voice that answered my questions was that of rather an old man with rather a northern dialect.

I wonder if some older Spiritualist than myself would tell me anything about that semi-conscious controlling. It is only since last Easter that I have known anything about Spiritualism, and a psychometrist told me that I had several psychic gifts; my only regret is that I have seen nothing.—Yours, &c.,

LANCE ABERCROMBIE,
Signalman, H.M.S. 'Revenge,' Portsmouth.

'A Painting Medium.'

SIR,—I am much interested in the possibilities of drawing and painting in connection with clairvoyance, as described in 'LIGHT' for June 23rd, p. 290. The paintings referred to by your correspondent are said to be of specimens of Uranian flora. Dr. A. J. Davis also gives a clairvoyant description of that planet amongst others in 'Nature's Divine Revelations,' Part I., p. 169, from which the following is an extract:—

'It (Uranus) is not filled, like those between it and the Sun, with life and activity; nor has its surface been shaded by the growth of plants or trees. No life of any kind exists there; nor can there, until further condensation and development occur.'—Yours, &c.,

Schoten, Holland.

W. J. COQUELIN.

Mercy and Justice.

SIR,—May I be allowed to ask some of your scholars in Hebrew what are the several meanings in ancient Hebrew of the word which we have translated into English by the word *mercy*? My difficulty is this. We say that God is the fount of justice, which means, giving to every man the exact due (pleasant or unpleasant) of his deeds. If this is so, I cannot conceive how He can be merciful, which means, remitting part of the penalty due to ill-doing.

I have been told by an amateur Hebrew scholar that the Hebrew word means, or can mean, *pity*; which is quite a different word, in meaning, from *mercy*. If God is the author of all in the universe, I think (though I may be wrong) that He will act by the same laws in nature as in humanity. It is the teaching of 'mercy' which has made man indifferent as to whether he obeys the Decalogue or not. Will some of your readers acquainted with ancient Hebrew kindly oblige?—Yours, &c.,

JOSEPH CLAYTON.

'Fear of Evil Spirits.'

SIR,—I think that 'Spiritualist' ('LIGHT,' p. 336) has misunderstood the intention of the remarks of 'A Student of Spiritualism,' who, on p. 311, quotes Mr. and Mrs. Wallis's pamphlet 'Is Spiritualism Dangerous?' which he rightly calls a useful one. At the same time 'Spiritualist' may be quite correct in his account of his personal experiences. Mr. and Mrs. Wallis say in their pamphlet (which is mainly a reprint of a chapter in their larger and very valuable book, 'A Guide to Mediumship') that spirits are *human* beings, 'not so black as their enemies paint them, nor so white as their admirers depict them.' They point out that the influence which one mind obtains over a weaker one is due to that very weakness, and there have been cases in which persons have thought that they could not possibly shake off this dominating influence of another mind. But by understanding the facts we learn how much depends upon ourselves. Knowledge is the best antidote to fear, and by cultivating and exercising our own will-power (which usually fails merely for want of use) we may resist and overcome obsession by either incarnate or ex-carnate minds. It is fear, the result of ignorance, which keeps us in bondage. 'Spiritualist' would, perhaps, have done good service if he had told us by what means he released himself from the 'outside spiritual influence' which caused him to 'run the gamut of madness.' Probably it was, as Mr. and Mrs. Wallis put it, by 'being aroused, and becoming positive enough to exercise his will-power in opposition.'—Yours, &c.,

S. F.

Automatic Writing.

SIR,—Your correspondent, the Rev. C. E. Hutchinson, would do well not to conclude too hastily that there is nothing more in his writing than the action of his sub-conscious mind. I think most Spiritualists understand that many—some say all—communicating spirits can only see and hear on this plane through the physical organs of mediumistic persons. Though, from certain experiments of Crookes and others, it is clear that some of them have independent vision, I fancy that many who think they have would find out their mistake if put to the test. But, as the following case will show, they are not less themselves on that account.

At the first circle held by the Greenock Association there were no developed mediums present, but we found that one of the lady members could get writing. The communicator stated that she was her cousin 'Nelly.' I asked if she saw any other spirit friends besides herself present. She wrote 'No.' 'Do you use your own eyes or the eyes of your cousin, Nelly?' 'My own eyes.' 'Then, can you tell us the number of a hymn from this book without your cousin looking at it?' 'Yes.' I opened the book and placed it behind the young lady's back, without giving either her or myself an opportunity of seeing which hymn had been turned up. 'Nelly' could not answer, and had to admit that she was not so independent of her cousin's eyes as she imagined.

After we had commented on this failure I asked the young lady to take the pencil again. 'Nelly' was still there. I asked her if she would show herself to the clairvoyante who was to occupy the platform that night, and she promised to do so. But the members of the circle waited in vain that evening for the expected description. It may be thought that this was another point in favour of Mr. Hutchinson's theory. But after the meeting Miss MacCreadie, of London, who was in the audience that night, went up to 'Nelly's' brother and told him there was a little girl beside him all the evening, and she was in great distress because she was not described. 'Nelly' had redeemed her promise so far as lay in her power.

ceived in the Inner Self in contemplation. The work of the future must be the infusion of this Love principle throughout the East, and the cognition and adoption by the West of those principles of logic and philosophy which have been elaborated by the East and yet are included in the principle of Love.

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J. STODDART.

The 'Mysterious Powder.'—Experiences of a Developing Medium.

SIR,—I have recently made four experiments with Mr. Woodcock's (Oriental compound, and I think the results would interest some of your readers. The first sitting took place in the after conning tower of my ship about noon on Monday (2nd inst.). There was a great deal of noise, and, as I half expected, nothing happened. The second sitting took place in one of the six-inch magazines in the ship. Everything was quiet enough, but as the magazine had been painted out during the day the smell was very unpleasant. For some time nothing happened, but after a while I found myself breathing very heavily, and I felt as though someone was near me, my flesh twitched a great deal, and a peculiar drowsy feeling came over me, but I had to discontinue on account of the smell. The third sitting had, I think, the best result. It took place in the after-flat of the ship, under the after barrette, lasting from 10 until 11.10 p.m., on July 3rd. The conditions were good, and here is the result: For the first ten minutes or so nothing unusual occurred. Then my limbs started twitching as on the previous night, and I felt my head shaken violently from side to side while I was powerless to stop it. Next I found it very hard to keep my eyes open. I was not at all tired, but it seemed as if I was required to keep them closed, and I did so. After that, I seemed to be in the séance room of the house of a lady in Southampton, whose circles I attend. I have, for the past few weeks, been rather worried at my inability to get to them, being required on board, and they are always held on Tuesdays at about the time I was experimenting. I could see nothing whatever, but I felt that I was there. At the last circle I attended I went under control for the first time, and I had a similar experience on Tuesday night. As at the circle, I was dimly conscious of my surroundings, and also knew, in a dazed sort of way, what I was saying and doing, but I felt powerless to stop it. It seemed that the spirit friend controlling me was desirous of speaking to me only, and for quite a long time I was asking mental questions which were being answered through me in a husky voice that was very different from my own. I remember saying a long prayer which I have never heard before. After that I seemed to be shaking hands with quite a number of people. Then I again started breathing very heavily, and after a while opened my eyes. Directly I did so all my drowsiness vanished and the little cone of compound was no longer smoking. When I am under control in Southampton I have a vague recollection of shaking hands in a similar manner.

My fourth experiment took place in the fore chart-house of the ship, at between 10.15 and 11.30 p.m. on Friday night. After a very little while I had the same peculiar feeling come over me, and I felt that I was going to be controlled again, nor was I mistaken, and for a good three-quarters of an hour the 'friend' and I had conversation in a similar manner as before. The conversation was a very good one indeed. I received some sound advice and not a few cheering predictions for the future. Then I mentally inquired the name of my friend and almost immediately I felt my right arm lifted and bent into my body, and my fingers closed on a pencil in my pocket; then, on a piece of paper lying on the desk, was written the words 'Ben Johnson.' The voice that answered my questions was that of rather an old man with rather a northern dialect.

I wonder if some older Spiritualist than myself would tell me anything about that semi-conscious controlling. It is only since last Easter that I have known anything about Spiritualism, and a psychometrist told me that I had several psychic gifts; my only regret is that I have seen nothing.—Yours, &c.,

LANCE ABERCROMBIE,
Signalman, H.M.S. 'Revenge,' Portsmouth.

'A Painting Medium.'

SIR,—I am much interested in the possibilities of drawing and painting in connection with clairvoyance, as described in 'LIGHT' for June 23rd, p. 290. The paintings referred to by your correspondent are said to be of specimens of Uranian flora. Dr. A. J. Davis also gives a clairvoyant description of that planet amongst others in 'Nature's Divine Revelations,' Part I., p. 169, from which the following is an extract:—

'(It (Uranus) is not filled, like those between it and the Sun, with life and activity; nor has its surface been shaded by the growth of plants or trees. No life of any kind exists there; nor can there, until further condensation and development occur.'—Yours, &c.,

W. J. COQUELIN.

Schoten, Holland.

Mercy and Justice.

SIR,—May I be allowed to ask some of your scholars in Hebrew what are the several meanings in ancient Hebrew of the word which we have translated into English by the word *mercy*? My difficulty is this. We say that God is the fount of justice, which means, giving to every man the exact due (pleasant or unpleasant) of his deeds. If this is so, I cannot conceive how He can be merciful, which means, remitting part of the penalty due to ill-doing.

I have been told by an amateur Hebrew scholar that the Hebrew word means, or can mean, *pity*; which is quite a different word, in meaning, from *mercy*. If God is the author of all in the universe, I think (though I may be wrong) that He will act by the same laws in nature as in humanity. It is the teaching of 'mercy' which has made man indifferent as to whether he obeys the Decalogue or not. Will some of your readers acquainted with ancient Hebrew kindly oblige?—Yours, &c.,

JOSEPH CLAYTON.

'Fear of Evil Spirits.'

SIR,—I think that 'Spiritualist' ('LIGHT,' p. 336) has misunderstood the intention of the remarks of 'A Student of Spiritualism,' who, on p. 311, quotes Mr. and Mrs. Wallis's pamphlet 'Is Spiritualism Dangerous?' which he rightly calls a useful one. At the same time 'Spiritualist' may be quite correct in his account of his personal experiences. Mr. and Mrs. Wallis say in their pamphlet (which is mainly a reprint of a chapter in their larger and very valuable book, 'A Guide to Mediumship') that spirits are *human* beings, 'not so black as their enemies paint them, nor so white as their admirers depict them.' They point out that the influence which one mind obtains over a weaker one is due to that very weakness, and there have been cases in which persons have thought that they could not possibly shake off this dominating influence of another mind. But by understanding the facts we learn how much depends upon ourselves. Knowledge is the best antidote to fear, and by cultivating and exercising our own will-power (which usually fails merely for want of use) we may resist and overcome obsession by either incarnate or ex-carnate minds. It is fear, the result of ignorance, which keeps us in bondage. 'Spiritualist' would, perhaps, have done good service if he had told us by what means he released himself from the 'outside spiritual influence' which caused him to 'run the gamut of madness.' Probably it was, as Mr. and Mrs. Wallis put it, by 'being aroused, and becoming positive enough to exercise his will-power in opposition.'—Yours, &c.,

S. F.

Automatic Writing.

SIR,—Your correspondent, the Rev. C. E. Hutchinson, would do well not to conclude too hastily that there is nothing more in his writing than the action of his sub-conscious mind. I think most Spiritualists understand that many—some say all—communicating spirits can only see and hear on this plane through the physical organs of mediumistic persons. Though, from certain experiments of Crookes and others, it is clear that some of them have independent vision, I fancy that many who think they have would find out their mistake if put to the test. But, as the following case will show, they are not less themselves on that account.

At the first circle held by the Greenock Association there were no developed mediums present, but we found that one of the lady members could get writing. The communicator stated that she was her cousin 'Nelly.' I asked if she saw any other spirit friends besides herself present. She wrote 'No.' 'Do you use your own eyes or the eyes of your cousin, Nelly?' 'My own eyes.' 'Then, can you tell us the number of a hymn from this book without your cousin looking at it?' 'Yes.' I opened the book and placed it behind the young lady's back, without giving either her or myself an opportunity of seeing which hymn had been turned up. 'Nelly' could not answer, and had to admit that she was not so independent of her cousin's eyes as she imagined.

After we had commented on this failure I asked the young lady to take the pencil again. 'Nelly' was still there. I asked her if she would show herself to the clairvoyante who was to occupy the platform that night, and she promised to do so. But the members of the circle waited in vain that evening for the expected description. It may be thought that this was another point in favour of Mr. Hutchinson's theory. But after the meeting Miss MacCreddie, of London, who was in the audience that night, went up to 'Nelly's' brother and told him there was a little girl beside him all the evening, and she was in great distress because she was not described. 'Nelly' had redeemed her promise so far as lay in her power.

A fortnight later Miss MacCreadie favoured the Greenock Association by giving clairvoyance, and as 'Nelly' was still the only communicator we had at our usual sittings, I asked her to try to show herself again to the clairvoyante. That night 'Nelly's' mother attended, I think for the first time, and she was the first one selected by Miss MacCreadie for a description, and she had no difficulty in recognising her daughter. The clairvoyante explained that she had to give that description first as the little girl stood there waving a wreath of flowers to attract attention. 'Nelly' had learned from her former experience and was evidently determined not to be overlooked in the crowd.

Had it not been for Miss MacCreadie's clairvoyance I might have been foolish enough to write supporting Mr. Hutchinson's theory and reporting in proof 'Nelly's' failure to tell the hymn number.—Yours, &c.,

W. S. HENDRY,
President, Greenock Association.

Mediums in South Africa.

SIR,—In your issue of 'LIGHT' of May 26th 'A Spiritualist' of Johannesburg said he considered it a duty to send a warning to mediums contemplating a journey to this country. But the statements made in that note are contrary to the real facts and utterly misleading. It was impossible for 'crowds of people to come in just before the lecture was finished,' for the simple reason that the hall was, with one exception, packed to the door before the lecture was commenced.

Mrs. Ellen Green was delighted with the Johannesburg audiences, and made a public acknowledgment of the sympathy extended to her at all the meetings, saying 'she looked forward with delight to the time when she would return.' The Johannesburg public are new to Spiritualism, the majority failing to recognise it as a religion. When the clairvoyance was over, many of them rose to depart in the manner usual at a public lecture, but in fairness to them I must state that when asked by the chairman to remain during the singing of the hymn, and whilst the prayer was being offered, not a person left the room. My committee are of quite a different opinion from that expressed by 'A Spiritualist,' and intend engaging a succession of mediums from other countries to continue the good work in which Mrs. Ellen Green so ably assisted, feeling assured that there is a hungering after spiritual knowledge.—Yours, &c.,

G. M. HORNE, Hon. Sec.,
Johannesburg Society of Spiritualists.

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.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave a spiritual address on 'Our Homes in Heaven,' and Mr. Roberts gave good clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. Robert King. On the 29th, Mr. A. V. Peters.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Abbott gave an eloquent address on 'Life and its Purpose.' On Wednesday Mr. H. Fielder spoke on 'What Spiritualists can learn from Blatchford.' Speaker on Sunday next, Mr. Clarke, of Clapham.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Mr. R. J. Lees' trance address was listened to with rapt attention, and the wish was expressed that he might make his home in London. On Sunday next, Mr. S. Keyworth (see advertisement).—P. E. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last a flower service for the West Ham Hospital was held, and a splendid collection of flowers was taken to the hospital. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Hewit. Thursday, at 8 p.m., investigators' circle.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning circle proved helpful. Mr. W. E. Long's trance address on 'The Divinity of Jesus,' an explanation of the problem of the nature of man, was highly appreciated. Sunday next, at 6.30 p.m., Mr. W. E. Long on 'Apostolic Mediums.'—E. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington delivered a highly spiritual and uplifting address, and gave the name of 'Prosper' to an infant. The band played some excellent music. On Sunday next, at 11.15 a.m., circle; speaker at 7 p.m., Mr. Conolly. Thursday, at 8.15 p.m. (Room 3), psychometry. Silver collection.—H. G.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, Mr. F. G. Clark gave excellent addresses. Speaker on Sunday next, Mr. E. W. Wallis.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last addresses by Mrs. Westley Adams and Mr. John Adams were much enjoyed. A good after-meeting was held. Speaker on Sunday next, Miss A. V. Earle.—J. P.

PREKHAM.—CHEPSTOW HALL, 139, PREKHAM-ROAD.—On Sunday morning last Mr. Underwood took the morning circle. In the evening Mr. Hollings presided and Mr. H. Fielder gave an inspiring address. Sunday next, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyante. Wednesdays, at 8 p.m., members' circle.—L. D.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last, Mr. Cape, of Brighton, rendered a poem, 'Open wide the Gates,' which was much appreciated. In the evening, Mr. Keyworth's fine address attracted interest and attention. A visitor from Northampton gave some interesting experiences. On Sunday next, at 10.45 a.m., choir; at 11.15 a.m., circle; at 7 p.m. prompt, Mrs. Podmore, of Plaistow.—P. V.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. W. S. McLennan, from Australia, gave an eloquent and inspiring address on 'Many are called but few are chosen,' this being her first introduction to a London audience. Sunday next, at 8 p.m., Mr. Abbott of Fulham. Monday, at 2.30 p.m., Nurse Graham (ladies only). Thursday, at 8 p.m., Nurse Graham.—E. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave twenty-three excellent clairvoyant descriptions to a large and appreciative audience, together with several helpful messages. Mr. W. T. Cooper presided, and warmly welcomed our old colleague and late vice-president, Mr. H. Hawkins, who is visiting London. Sunday next, at 7 p.m., Mr. A. V. Peters, clairvoyant descriptions. Doors open at 6.30. Silver collection.—A. J. W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies read a paper on 'The Past, Present, and Future of Faithism.' Discussion and clairvoyant descriptions followed. In the evening Mr. G. Morley gave a fine trance address dealing with 'The Higher Life,' answered questions and gave clairvoyant descriptions. On Sundays, at 11.15 a.m. and at 7 p.m., and on Wednesdays at 8.15 p.m., services are held, and Faithist teachings given. Questions invited.—W. E.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On July 13th, at a members' meeting, it was resolved to form a choir, and to commence a building fund. Any help in this direction will be gratefully received by Mr. T. Brooks, 19, Audley-gardens, Seven Kings, and acknowledged in 'LIGHT.' On Sunday last, Mr. Frost, of Fulham, gave an excellent address on 'Spiritualism.' Will friends please note our new address, next the East Ham Fire Station. Services are held on Sunday at 11 a.m. and 7 p.m. Lyceum at 3 p.m., and on Fridays at 8 p.m.—B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Ball gave a fine address on 'Longfellow's Spiritualism and Brotherhood.'—O. A. G.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. Walker's subject was 'Seek first the Kingdom of God.' There was a good attendance and an after-circle was held.—Z.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. S. Samson spoke interestingly on 'Hypnotism.' In the evening Mr. J. Conolly dealt earnestly and ably with subjects suggested by the audience.—N. T.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. D. J. Davis spoke on 'The Utility of Spiritualism' to a large and appreciative audience. Mr. Walker gave some very correct psychometrical readings.—J. M.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday evening last Mrs. Richardson, of Northwich, gave a splendid address on 'Brotherhood,' followed by well-recognised clairvoyant descriptions. On Monday evening, clairvoyance and medical psychometry.—H.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. J. Osborne gave a thoughtful address on 'Hell,' and good psychometrical delineations, which were highly appreciated. Mr. H. J. Abel presided and conducted the after-circle.—A. J.

DUNDEE.—CAMPERDOWN HALL.—After five Sundays in succession of well-known workers from a distance, we have again resorted to our own members for platform work, and good services have been rendered by Mrs. Ogilvie, Mrs. Odhner, Messrs. Watson, Dand, Addison, and Thallan. On the past two Sundays we have had most telling addresses from our president, Mr. J. M. Stevenson, and fine clairvoyant descriptions by Mrs. Odhner.—J. M.