

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.

Our readers will, of course, have taken note of the advertisement of the first half of the Season's Lectures at the Salon of the Royal Society of British Artists. The Alliance Lectures are now so well known and so highly appreciated by constantly increasing numbers of thoughtful people that they need no advertisement and but little commendation; but we are moved to draw attention to the subjects that have been announced.

The time has fully arrived for a close and critical survey of the fields occupied by Spiritualism, Theosophy, and what is known as Psychical Research. How far do they differ? How far do they blend? What have they in common? In a word, What are their 'Inter-relations'? This important subject could hardly be in better hands than those of our keen and critical friend, Dr. Abraham Wallace.

The subjects of 'Christo-Spiritualism' and the Message of Tennyson in relation to the immense subjects of Evolution, the Divine Immanence and a Future Life, entrusted as they are to speakers new to us, are greatly attractive for different reasons, and their unfolding will be awaited with special interest by different classes of hearers. 'Christo-Spiritualism' is apt to be somewhat mystical and is sometimes treated in a way that is over speculative and subtle, but there is a profound truth in it which the ordinary 'pure and simple' Spiritualist might study with profit.

The experience meeting is sure to be eagerly welcomed. It just meets the general want. Convinced Spiritualists like confirmations, and inquirers greatly need cases in point. The contributors announced are well known, and testimonies as to their experiences have seriously interested many of our readers. We want more 'Experience Meetings.'

Mrs Page Hopps' lecture will, we understand, be simply a narrative of some curious experiences this year, in the way of Passive Writing: the 'cross currents' of which reveal, in a very striking way, personal characteristics so dissimilar and so conflicting as to compel the inference that the writer was only an instrument in the hands of entities not only unlike herself but utterly unlike one another. The subject of Passive Writing may, after all, turn out eventually to be the crucial test of spirit-intercourse.

On the whole, then, the Alliance offers to old friends and new both instruction and entertainment; and we hope and believe that the approaching Session will bring in many fresh helpers to carry on an enterprise which is second to none in interest and importance.

The current number of 'The Review of Reviews' prints an important letter from the widow of the late Thomas Lake Harris. We give the beginning and the end of it. In view of the fact that a physical victory over death was promised, it is hardly sufficient to say, quite in our way, that 'the victory over death has been won': but the letter is instructive:—

June 4th, 1906.

Dear Mr. Stead,—Over two months ago my beloved husband, Thomas Lake Harris, laid down his earthly load and ascended with hardly more than a sigh to his heavenly kingdom.

The new natural body grew steadily and became more and more apparent to the natural observer, and a delicate beauty of expression as of heavenly youth made his face very beautiful and blessed to look upon; but it was all too exquisitely delicate to endure against the pressure of the coarser nature life that surrounded him, and the new element wasted faster than the renewal could supply the resistant quality. Still the victory over death has been won.

We cannot mourn, for his presence internally is—in God—so upholding that he is still felt as helping those who have been seeking the unselfed life and embodying the strict law leading to human unity on earth.

We have allowed no Press notices to be given out. You are the first among those who reach men's hearts through the Press to whom I have written, for the Beloved has long loved you and your work. If you feel moved to notice his departure in the 'Review of Reviews,' or any paper that you control, I should be glad, but please do not let his name appear on the death list simply if there should be no other notice; for he is not dead, but intensely alive, making his presence palpably felt since his translation in all the groups who follow in the way of his teachings.

He passed away in perfect bodily health at the first hour of the morning of the 23rd of March. A deep calm settled upon the household, and it remains.

In deep sympathy with your labours for the human uplift.
—I am, faithfully yours, J. L. HARRIS.

In this same number of 'The Review of Reviews' there is a section on 'Experiments in Doubling,' and four new cases of 'Bilocation' are given from 'The Annals of Psychical Science.' The 'Review' says:—

These experiments are very suggestive. The astral double was obviously in cases one and four a material tangible entity. In case three it was capable of healing the sick. In all cases the astral went at the volition of the conscious occupant of its physical tenement. Most curious and interesting of all was the inability of the double to see a person whom his original had not expected to find in the room. He felt the resistance of her body, but thought it was the wall. Similar inability to see what it has been suggested is not present has frequently been noted in hypnotic subjects on coming out of a trance.

Reference is made to 'the perils of astral doubling,' and we can quite believe it. The question is whether the pursuit is worth the price. We think it is; but there must be no fooling.

Desmond Mountjoy Raleigh writes, in 'The Review of Reviews,' a very appreciative Article in memory of Mrs. Craigie ('John Oliver Hobbes'). It is almost entirely devoted to her personality as a good and brilliant woman. As for her work, 'alive she had no equal, and dead she has

left no successor,'—a somewhat high note of praise, allowable only to evidently passionate friendship.

Her end, we are told, was, like her life, 'very quiet and very beautiful.' 'What an exquisitely gracious memory and inspiration for those left behind you,' says this writer, as though speaking to her, 'that they know that at eventide you went into your oratory and there, humbly stripping your soul of all worldliness, gave it in happy confidence into the loving care of God, and falling asleep to the world, awoke to find yourself eternally in His presence!'

She has taught us many things, he says,—that you can laugh and sing and dance, and be a saint: that you can live loftily in good society, and still be the friend and helper of the miserable and the ugly:—

Not being God, and therefore not knowing ultimate good from ultimate evil, you will search for the something good which you will inevitably find in all things; and you will shun the evil which you will discover even in the most fair; remembering that Christ stooped and wrote with His finger in the sand, you will be charitable to all men and judge not. Remembering that compared to God's whiteness your fairness is but filth, you will help your brother who faints by the way.

Remembering that life is a quest and not a conquest, you will not be disheartened by failure, or sneer should your brother make mud-tracks in the snow. It is the step forward that counts, and not the ground conquered, because the end is ultimate good, and ultimate good is God; and no man can by striving find out God, but if you strive earnestly, God can and will stretch out His hands and draw you to Himself.

Mr. J. Tyssul-Davis writes in 'The Inquirer' concerning 'Gateways to the Soul.' The latest chapter is on Hearing, and that suggests thoughts on Sound. Sound is only an effect produced, as we say, in the brain. The exciting cause of it has no similarity to sound. Apart from man, sound is vibration, and vibration seems to be the exciting cause of everything: so the connection between sound and the exciting cause of it is very close indeed.

This suggests the thought that, given proper conditions, we might hear across thousands or millions of miles. It is arguable that what we know as the media of sound are only impedimenta to it, though useful impedimenta at this stage. Mr. Davis says:—

So, in examining the commonest phenomenon we are thrown back into a darker mystery, and the most familiar experience is rounded with a hidden wonder and a meaning deep concealed.

Wanted—An Etheric Ear.

We have only one etheric organ—the eye; if we had an etheric hearing organ it would be as easy to hear a sound uttered at New York in London, as seeing the sun in eight and a-half minutes. Scientific invention has made that indirectly possible. In the earliest invented telephone it was only possible to convey sound, not articulate speech. But the electric telephone was discovered. An etheric (otherwise electric) impetus was given to sound, which reduced material resistance to a minimum, so that you may speak in London to your friend in New York. Abnormal hearing, as found in the sensitive who hears voices from great distances, may be due perhaps, not to finer sensitiveness, but to the opening of an etheric organ of sound.

By means of the electric telephone we are enabled dimly to realise that most of the harmony of the world is lost for lack of a vehicle sufficiently swift to convey it ere it dies away.

The closer you look into familiar phenomena, the larger and deeper will grow your sense of wonder, and He whom the heaven of heavens cannot contain is still seen to be God in the clouds, in the clod. The day's doings in air and earth and sea will bear the fullest examination; you may sift and dissect, probe and peer; telescope and microscope; spectroscope and stethoscope these doings; and the deeper you go the more open-eyed will grow your marvel—until you walk the earth, arrested and amazed, a denizen in Wonderland, a dreamer of unutterable dreams, who has awakened to find reality far transcending his sublimest vision.

LONDON SPIRITUALIST ALLIANCE, LTD.

The Council of the London Spiritualist Alliance cordially invite the Members and Associates to meet them at an

'AT HOME'

AT 110, ST. MARTIN'S-LANE, ON THURSDAY NEXT,
OCTOBER 11TH, FROM 3 TILL 5 P.M.,

to inspect the recent structural alterations. Tea will be provided. No tickets required.

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

1906.

Oct. 26.—ABRAHAM WALLACE, M.D., on 'A Critical Survey of Modern Spiritualism, Theosophy, and Psychical Research, and their Inter-relations.' At 7 p.m. for 7.30.

Nov. 8.—J. STENSON HOOKER, M.D., on 'Christo-Spiritualism and all that it means.' At 7 p.m. for 7.30.

Nov. 22.—THE REV. JOHN OATES, on 'Tennyson, the Man, and his Message in relation to Evolution, the Divine Immanence, and a Future Life.' At 7 p.m. for 7.30.

Dec. 6.—MISS MCCREADIE, MRS. FAIRCLOUGH SMITH, 'CLAIRBELLE,' MR. RONALD BRAILEY, MR. J. J. VANGO, and MR. ALFRED V. PETERS will give brief narratives of their most noteworthy Mediumistic Experiences. At 7 p.m. for 7.30.

Dec. 20.—MRS. PAGE HORPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

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

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey, on Tuesday, the 16th inst., and on the 23rd, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, October 18th and November 1st, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, the 11th inst. On this occasion, owing to the 'At Home' earlier in the afternoon, the class will commence at 5 p.m. and close at 6 p.m. There is no fee or subscription.

On Thursdays, October 18th and November 1st, at 4.30 p.m., Mrs. E. M. Walter will kindly conduct meetings to help Members and Associates to develop their psychic gifts.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday, the 19th inst., at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

EVOLUTION OF ENERGY.

In the 'Yorkshire Post,' of August 4th, the following sentences occur in the report of Mr. Frederick Soddy's interesting paper on the 'Evolution of the Elements,' read at the recent meeting of the British Association.

After speaking of the far-reaching effects of Professor Becquerel's discovery, in 1896, of radio-activity, the report goes on to say :—

'The introducer's main point, which he elaborated at some length, was that this enormous evolution of energy is not confined to the radio-active elements, but that *there is no reason to assume that the atoms of ordinary matter are not quite as capable of changing and giving out such energy as radium. The consequence was far-reaching, as suggesting the existence in all matter of an internal store of energy, a million times greater than had been suspected.* Such an idea was going to effect a revolution in certain aspects of philosophy as affecting the views and limitations of human existence on this planet.' (The italics are mine.)

The reading of this statement brought to my mind the fact that many years ago a Mr. Keeley, of Philadelphia, professed to have discovered a method of liberating the tremendous force which he regarded as latent in all atoms, but which he never succeeded in controlling. When I visited Philadelphia just twenty years ago, I heard Keeley spoken of as a first-class crank and impostor, and the Keeley Motor Company, which had been formed for the development of the researches, was then said to be composed of a hare-brained set of speculators, willing to swallow any absurdity on the off-chance of making dollars out of the credulity of their victims, whether the supposed discovery turned out successful or not.

In those days Keeley was evidently considered more of a knave than a fool—if that were possible. On the occasion of a later visit to America—in 1897—public opinion had grown tired of the old 'Keeley crank.' The imposture was considered too patent to be even interesting as a subject of conversation, and it was only by chance that I discovered that Keeley was still quietly continuing his researches in spite of abuse or indifference, still absorbed in the attempt to find the means of regulating the force he had discovered. My last words are, I think, justified by a very interesting conversation I held in the year 1897 with an old American friend of Egyptian days, who, by that time, had become the head of the National Liberties Bank in Philadelphia.

Anyone acquainted with my friend (Mr. Joseph Moore, jun.) as a leading citizen in Philadelphia, will not need to be told that he was the last person to entertain fads or theories, or to encourage imposture in any form; so much so, that I took it for granted that he would have no sympathy with my disappointment when I found it would be impossible to arrange a meeting with Mr. Keeley during a short stay in Philadelphia.

Mrs. Keeley had kindly promised to try and arrange this for me, if practicable, but she warned me that her husband was so busy at the time that he could scarcely snatch a hasty meal in the middle of the day. On the evening his courteous letter of regrets arrived, I was expecting Mr. Moore to dine with me, and fortunately I mentioned it to him, adding: 'Of course, I can't expect you to sympathise with my disappointment. I know you Americans are persuaded that Keeley is a mere impostor!'

'Not at all!' he said, to my surprise. 'On the contrary, I am quite convinced that Keeley has discovered some means of extracting a hitherto unknown force, but at present it seems to me to be very much of the nature of a toy—I mean that it cannot be utilised because he has not learnt how to regulate it; but I have seen Keeley and had a demonstration of his work which quite precludes any idea of a mere impostor. I consider that he has proved his point, i.e., the release of atomic energy; but he cannot put his discovery on the market because he is still ignorant of the conditions under which it can be directed and controlled. Therefore "there are no dollars in it," and that is all the Keeley Motor shareholders care about.'

He then went on to give me an interesting account of his visit, paid in broad daylight, to Keeley's workshop. Mr. Moore was accompanied by four other men; rather a representative

quintette. There was Mr. Moore's uncle (Mr. Fittler), at that time Mayor of Philadelphia; Dr. Leidy, a well-known scientist of the city; the head of the French Naval Department, and the chief engineer of the same. Having already described this interview, *in extenso*, from notes which Mr. Moore kindly allowed me to make for an article in 'Borderland' (for the year 1897), I will only briefly mention that the five men were allowed to choose a piece of iron weighing nearly three pounds, and to place it at the bottom of a large glass cylinder, two-thirds full of water. A metal top closed this cylinder, and a very thin copper wire connected the outside of the metal top with a small, very finely-balanced machine of intricate structure at the other end of the long workshop, close to which Keeley took his stand. He had a tuning-fork, and spent some few minutes in trying to get the exact shade of musical note to satisfy his abnormally sensitive ear. Mr. Moore said: 'Long after the note sounded all right to us, I saw a balled look on Keeley's face. Whatever the force may be, I have no doubt at all that the method of employing it is dependent on the marvellous accuracy of Keeley's ear for music. I was watching his face all the time, whilst the others were watching the cylinder at the far end of the room. The moment the balled look changed to one of relief, I turned my head to the cylinder and saw (as we all did) the heavy piece of iron rising slowly from the bottom of the glass. As the note vibrated the iron rose, then remained poised in the air as the note swelled out, and when it began to die away, and the reverberations became dim, the iron quietly and very gently fell to its original position, without any damage to the glass.'

Now, as Keeley's whole claim rested upon the assertions, (1) that there was an enormous latent energy in all atoms of matter; (2) that he had discovered a method by which this energy could be tapped; and moreover, as five sensible and capable citizens of Philadelphia, well fitted by their professions and callings to give an opinion, had all agreed that Keeley had demonstrated to them the existence of a force which could not be normally placed, even under circumstances of investigation which made trickery impossible,—it seems only fair that the once much abused and of later years ignored name of Keeley should be mentioned in connection with the very illuminating address of Mr. Frederick Soddy, of Glasgow.

I may add that an interesting life of 'Keeley and his Work' has been written by Mrs. Bloomfield-Moore,* his most faithful and admiring supporter; also that various occultists have recognised the truth of his discovery; but all, at the time, agreed that he would not be allowed to bring it to perfection, as the world was not yet sufficiently advanced ethically to be trusted with such a tremendous dynamic force. They said Keeley would either continue his search without ultimate success, or, should he ever be within reach of the goal, his life would suddenly come to an end. Keeley's death was certainly unexpected and he was only in middle life at the time. This may, or may not, be a matter of coincidence. But, in any case, his long years of apparently fruitless research seem now in a fair way of being justified by the *dernier cri* of science as regards the latest theories of atomic matter and the 'Evolution of the Elements.'

It is to be greatly regretted that Keeley seems to have left no records indicating his methods of research. That the secret of these methods should have been buried with him is to be deplored, but scarcely to be wondered at, considering the violent denunciations of him as a fraud and impostor which were his portion whilst he lived amongst us.

E. KATHARINE BATES.

* Mrs. Bloomfield-Moore's book is in the Library of the London Spiritualist Alliance.

CITY TEMPLE THEOLOGY.—Next Sunday evening (October 7th), at the Little Portland-street Chapel, Oxford-circus, the Rev. J. Page Hopps will give an exposition of the Rev. R. J. Campbell's published teachings concerning the Atonement and the Personality of Jesus Christ. Service at seven.

THE UNION OF LONDON SPIRITUALISTS will hold a conference on Sunday, October 14th, at 3 p.m., at 73, Becklow-road, Shepherd's Bush, and at 7 p.m. at St. Luke's Mission Hall, Haydn Park-road (off Askow-road). Speakers: Mrs. McLennan (trance address), Mr. J. Adams and Mr. H. Wright.

THEOSOPHICAL 'TRANSACTIONS.'

We have received from the Theosophical Society, 28, Albemarle-street, a copy of the 'Transactions of the First Annual Congress of the Federation of European Sections of the Theosophical Society, held in Amsterdam, June 19th, 20th, and 21st, 1904'; edited by Mr. Johan van Manen, Secretary to the Federation, and published for the Council of the Federation at Amsterdam. Although the papers contained in this volume (which is sold at 10s. net) are two years old, there is much in them that is of permanent value. The Congress was divided into seven departments, on Brotherhood, Comparative Religion, Philosophy, Science, Art, Administration, and Occultism. In the first, a paper on 'Fraternity as found in the Laws of Primitive Races' exhibits an astonishing system of real and theoretical relationship which, 'when once established and transmitted through a few generations, would hold society together with such power that it would become displaced with difficulty.' In the second department the Bhagavad-Gita is considered as representing the ideas of the third century B.C., with some additions during the first century before our era. The department on Philosophy contains an account of a treatise by Ghazzali (the founder of orthodox mysticism in Islam), which was discovered in Java, and has been translated into Dutch.

The scientific section of these Transactions is remarkable for two papers in Italian and one in English, dealing with the mathematical conception of the Fourth Dimension, and its bearings upon supersensual perceptions. The two Italian papers give perhaps as clear an idea of the general nature of four-dimensional space as can be grasped by our conceptions founded on experience of three-dimensional space, and shows that whereas in our space we cannot turn an object into its reversed counterpart (as when seen in a mirror) without changing the arrangement of its particles, this effect could be obtained in four-dimensional space by a simple movement of rotation. Moreover, a material obstacle would be no impediment to this; a picture of a face looking to the left and hung on one side of a wall could be converted by rotation in four-space into a picture looking to the right and on the other side of the wall, having thus passed through the solid matter of the wall. Here, then, we have passage of matter through matter as a very simple process in the fourth dimension. To four-space vision a closed book would be seen with all the pages superposed, yet distinct, and could be read. Moreover, says Emilio Scalfaro in his paper, freely translated:—

'Four-space beings must be able to move in their own space, and therefore to pass freely through infinite three-dimensional spaces; thus three-space matter will not only not obstruct their vision, but will exercise no gravitational attraction on them, and offer no obstacle to their movement in any direction. They will only regard as "matter" that which they can touch but not penetrate, and this will be matter which, in addition to the three dimensions of our solids, possesses also the fourth dimension; matter of three dimensions only will not exist for them, just as we have no conception of matter existing only as a plane or a line. We can therefore say, in general terms, that every perceptive being can traverse the matter of all lower grades, and can only see its own image reflected in surfaces having the typical form of the next lower grade of matter (as we see our images reflected in a plane surface limiting a solid object). There may be matter of two dimensions and matter of one dimension, forming surfaces and lines, but we cannot perceive them because they are freely traversed by our matter. Thus, again, the matter which fills space has, like space itself, an infinite number of dimensions. Matter, then, presents itself in different aspects according to the faculties of the percipient. A being with two-space perceptions would perceive two-dimensional forms of matter; we perceive matter as three-dimensional; this capacity is due to our percipient organ, the eye, receiving its images on a surface, the retina.'

An organ of consciousness capable of perceiving four-dimensional objects would have to be provided with a solid retina, not a superficial one, and even then the fourth dimension would only be perceived by inference, just as we are liable to misjudge distances when looking with one eye only. The two Italian writers, Signori Scalfaro and Reghini, both revert to the old suggestion that the pineal gland, at the base of the

brain, may be the perceptive instrument in clairvoyance, and it will be noted that the powers and perceptions of four-space beings, as summarised above, correspond very closely with the spiritual faculties as exercised by clairvoyants and claimed by the spirit people.

Dr. Jules Grand, in a paper on 'The Respective Roles of the different Kingdoms of Nature in regard to Alimentation,' very plausibly suggests that each of the lower kingdoms provides the natural food for the next higher; vegetable life has the power of working up inorganic matter into organised forms, while animal life obtains its raw material in these vegetable products, which it finally breaks down and reduces to lower-grade compounds. Man, though far above the animals mentally and spiritually, is still a member of the animal kingdom as to the physical side of his organisation.

In a closing paper on 'Occultism and Occult Training,' Mrs. Besant puts her own point on the moral of the two Italian papers above quoted, which is, that the progress of the conscious entity is accompanied by an opening of higher grades of perception, and that when we have become conscious in infinite modes we shall have attained to the Divine Consciousness.

'TALKS WITH THE DEAD.'

Mr. John Lobb, F.R.G.S., has published a book entitled 'Talks with the Dead.' It contains eight reproductions of 'spirit photographs,' printed on plate paper, and 148 pages of letterpress. It has stiff paper-board covers, with cloth back, sells at 2s. 9d. post free, and is published by John Lobb, and at the Office of 'LIGHT.' It is mainly autobiographical, and the author relates his life experiences, especially his spiritualistic experiences, with reflections regarding them. Mr. Lobb also gives a number of 'communications' purporting to come from deceased celebrities, and from anonymous spirits, and his narrative is plentifully interspersed with poetical and other quotations, and spiritual references.

It was towards the close of 1903 that Mr. Lobb's attention was first drawn to Spiritualism, and he says that since his conversion he has travelled over 18,000 miles and addressed 40,000 persons on behalf of Spiritualism. In no instance has he sought engagements, nor has he taken any fees for his work. Mr. Lobb is undoubtedly a unique personality; his book is thoroughly characteristic of the man, and he is fearless of the consequences that may follow his advocacy of Spiritualism. He says his book is 'not more for the man in the street than for the archbishop,' and continues:—

'The great beyond has engulfed many of our dear ones, and we ourselves are moving fast forward to it, and may at any time break through the thin veil that divides us. What is it that awaits us there? The following pages supply an answer. Upwards of seven hundred of the so-called dead have appeared at circles where I have sat during the past three years. . . I have had an accumulation of indubitable evidence of the future life beyond all question or doubt.'

In the above extract there is a phrase which is rather ambiguous. We refer to Mr. Lobb's claim that over seven hundred spirits have 'appeared,'—does he mean that he has seen and recognised that number of distinct materialisations—or that they have manifested to him by means of one or other of the many phases of mediumship? There is a similarly unfortunate phrase in the footnote to the illustration facing page 89. He there says, referring to two spirits: 'they both materialise, and are often seen with me on the platform at my public services.' Surely the words 'by clairvoyants' ought to have been added after 'seen with me'—for in their absence the general reader may, and in all probability will, imagine that these materialised forms are visible to his audiences at his public services. There are, on page 89, three verses entitled 'Lead, spirits bright,' which are attributed to Annie Besant. Mr. Lobb will pardon us for suggesting that this is a mistake. The verses in question are quoted from the 'Spiritualists' National Federation Hymn Book,' in the first edition of which they were credited to A. Besant—not Annie Besant.

Mr. Lobb's book will probably have a large circulation and be especially useful to inquirers of the orthodox type, who will find in its pages very much of an explanatory character which will be helpful to them and set them thinking in a new direction.

'CAPTAIN OF THE SHIP.'

'I like to think that I am captain of the ship in which I am sailing toward eternity.' So said the late Rev. George H. Hepworth, and we may all agree with him. It is better to be captain and direct the ship's course than it is to let it drift and then exclaim, 'I could not help it—the tide was too strong for me!'

The idea here is a basic one—it recognises that the spirit man has the power of control over the body and should exercise it. The pessimist's plea of inability and the determinist's cry of 'non-accountability' will not avail. Personal responsibility cannot be evaded on the ground of faulty heredity or unfavourable environment. Mr. Hepworth points out that the heart and mind are the magicians who make or mar our lives, and the outlook of mind and heart is largely our own product; we can control them to a very great extent. 'Each man,' he says, 'is a little world, and he governs it as dictator. I had almost said that each man creates his own world—and in a certain sense this is true. Its prosperity, its contentment, its happiness depend, and I say this with all due reverence, more on himself than on God.'

According to this teaching the mission of man is to use the material with which he is supplied and to use it in the right way. He can do so, or he may refuse to do so. Environment is a mere detail in the problem of happiness—one's mental attitude is the element of chief importance. Mr. Hepworth says:—

'You can render life very hard and intolerable by thinking along the wrong lines, just as a boatman makes his journey hard by pulling against the stream. He who has the habit of constantly complaining, who grumbles because things are awry, but does nothing to set them right, whose attitude toward life is that of the fault-finder, can no more be happy than he who gashes himself and then wonders why he is wounded.'

'There are some thoughts which it is as fatal to cherish as it is to swallow poison; some thoughts which produce spiritual indigestion, with all the painful consequences thereof. They are to be avoided as evil companions are to be avoided. You have no more right to indulge in them, in a world like this, provided as it is with every opportunity to grow godlike, than you have to make your home in a dark, damp cave on the mountain side and declare that your fate is hard and there is no sunshine anywhere.'

'The world is beautiful to him who looks for beauty, but nothing is beautiful to one who insists on sitting in the shadow and brooding over the ills from which he suffers. It is possible to be wretched in the most fortunate surroundings, and equally possible to be serene and blest in adversity and sorrow. If you are over critical, over suspicious, uncharitable in judgment, you would be miserable, and would deserve to be miserable, even though you were enveloped in eternal sunshine and lived amid tropical splendour. On the other hand, if you are generous with your sympathy, helpful because you find satisfaction in being so, and have trained your eyes to look for the good rather than the evil in the world, you will create the blessings for which you pray, and impart encouragement and hopefulness, even though the sunshine gives way to shadow and the air you breathe is misty with tears.'

'The dignity, the grandeur of human nature, is worth thinking about. You are not driftwood, at the mercy of the current. You have the stars above you, and even the stormy ocean is the pathway to Heaven. Faith in God, His wisdom and love; faith in the Christ as the expounder of a philosophy of cheerful endurance and peaceful resignation; faith in the possibility of finding in all experiences a stepping stone to higher things; above all, faith in that immortality which will give back the lost and provide wider spheres of usefulness to the ever growing soul—these thoughts will make us wealthy in spite of our poverty and fill us with that serene joy which is sometimes hidden beneath a sorrow. They are pearls of great price, and they are within your reach if you will make an effort to possess them. You can darken or brighten your life by the standpoint from which you look at it. This life amounts to nothing unless you can see the loom of another life on the horizon line.'

The Spiritualist sees the gleams of the light of that other life shining across the horizon line, and catches glimpses of the faces of friends and loved ones over there. He knows that it is the land of fulfilment—of realisation—and consequently feels that Mr. Hepworth's teaching is healthy, stimulating, and true 'gospel.' The spirits have consistently proclaimed

the idea of personal responsibility, and have ever accompanied that teaching with the cheering prospect of progression (both here and hereafter), and of the ultimate realisation of human brotherhood in the Fatherhood of God.

PHANTOM ANIMALS.

The 'Occult Review' for October contains several stories relating to apparitions of animals. The Editor, in his 'Notes of the Month,' mentions the case of an apparition of a huge black dog, which, from the name of the man who first saw it, was known in the neighbourhood as 'Spalding's dog.' The narrative is quoted from a book entitled 'Ghostly Visitors,' by 'Spectre Stricken,' to which the late Rev. Stainton Moses ('M.A., Oxon.') wrote an introduction, stating that on inquiry he 'found that the stories are authentic records of actual fact.' This book is in the library of the London Spiritualist Alliance.

In a further article on 'More Glimpses of the Unseen,' Mr. R. B. Span refers to the instance of ghostly dogs being seen and heard, recorded in 'The Alleged Haunting of B—House,' by Miss Goodrich-Freer and the Marquis of Bute, and to the appearance of the phantom forms of a rabbit and a badger in the home of John Wesley at Epworth. Another 'animal like a rabbit' was seen by Mr. Span's brother in the drawing-room of a house they used to occupy; it seemed to 'run from under the sofa, across the room, and disappear into the wall,' where there was no visible opening by which a real animal could have escaped from the room.

In a letter to the Editor of the 'Occult Review,' Mrs. Spoer (formerly Miss Goodrich-Freer) relates some interesting experiences in answer to a question which had been raised as to whether there are 'ghosts of odours.' It had been stated in a previous issue that the smell of stables and tobacco still persisted (to the psychically impressionable) on the spot where Queen Elizabeth's hunting stables had stood. Mrs. Spoer says that on one occasion she was asked to reconstruct the picture of some ecclesiastical buildings, and for that purpose was left alone in an open field near them. The scene of a celebration of the Mass, with processions and music, was re-enacted before her eyes, but during the whole time—some fifteen or twenty minutes—she was 'annoyed and sickened by the overwhelming smell of heated animals and neglected stables. It afterwards transpired that a private chapel, which stood on this spot, had been wantonly desecrated by Presbyterian soldiery, who had crowded it with their chargers.' Mrs. Spoer also reverts to the phenomena at B—House, saying:—

'The owners, our predecessors, and ourselves, were all disturbed by the presence—ghostly, telepathic, what you will—of dogs all over the house. (One of our own dogs roused me constantly by her terror, and on one occasion I saw the paws of a black spaniel resting on a table. Many also heard steps and movements of the dogs alleged to have belonged to a former owner and destroyed at his death, and which, with their master, are said by dozens of persons during the last forty years to have haunted the house. The widow and sons, as well as the steward of the late owner, spoke to us frequently of the overpowering smell of dogs in the entrance hall, which we interpreted as the particular manner in which they received the telepathic impact, which, in the case of others, differently constituted, was otherwise externalised.'

'Externalised telepathic impact,' or what you will; the facts by any other name are just as interesting.

A REASONABLE INFERENCE.

Thought transference, conscious clairvoyance, and psychometry, and all other phases of the super-normal activity of the higher self—or of super-liminal perception—indicate the possibilities of the awakened human spirit, and are stepping-stones to the knowledge of that science of the spirit which recognises the reality of the presence and power of incarnate humanity. If sensitives, while still cabined, cribbed, and confined in the five-sense body can consciously employ these wonderful psychic powers, it is only reasonable to anticipate that when they are unflashed by death they will be able to enjoy the exercise of their faculties with still greater freedom and success.

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GRIM ANSWERS.

Spiritualists who have long been accustomed to their consoling and beautiful ideals may easily lose the memory of earlier days when there was for them merely the thin commonplaces of a conventional creed, or perhaps only the dreariness of no hope at all: and, moving along the enchanted ground of their present faith, they are apt to be oblivious of the sorrowful fate of those who still grope in the dark, with nothing to brighten the scene of their struggle and toil.

This was forcibly brought home to us one beautiful morning lately, when looking out upon an exquisite expanse of sea. It was a morning of perfect peace. As yet, the glorious sands were untenanted: the beautiful silvery blue spread out far as the eye could see, with the tenderest white ripple of breakers, like a fringe of silver, gently waving and glittering under the risen sun. The distant placid murmur, half song, half sigh, said 'Peace!' How easy to believe! How easy to think of God, of His angels, of a world hidden within all this loveliness of which this was but a symbol and a passing sign!

Presently the seller of the morning papers came by, bringing us back again to the human struggle for life. We were half persuaded to have nothing to do with it. Let the world push and fight and toil, if it likes, what is that to us? But the man and his bag cross over to us, like the holding out of Humanity's hand, and the opening of the Brotherhood's mouth. 'I have much to tell you,' says that bag. So we choose a paper, not likely to be over commercial, over political, over serious; but alas! it drags one sadly from the glory of the sea, the peaceful music of its wavelets, and the tender magic of the morning haze. Here, among the first words to catch our eye, are the headings:—

'Paris.—Fresh indications of the consequences of the Papal declaration of war against France.—How civil and religious war will be brought about.—The question of the Christians in the East.'

'St. Petersburg.—The orders are to keep silence. Anarchy in the Empire.'

'Warsaw.—More massacres of police officers in Poland.'

We put the paper down with a sigh. Why worry about the passions of mankind? What have the Pope and his civil war, St. Petersburg and its anarchy, or

Warsaw and its slaughtered police, to do with us, and with this sweet morning? Better leave it all alone.

But old habit prevails, and we glance at the paper again, attracted probably by a heading in large type, 'A Labour Leader's Opinion,' from which we see that a discussion has been started in the 'Petit Bleu,' of Paris, on the question, 'What conception do you form of the future life? How shall we kill time when time has ceased to kill us?'—a truly Continental way of putting the greatest of all questions: but we do not shrink from the grim humour of it.

The writer says he has had only one reply, and, before giving it, he cites an indirect reply given by a Belgian labour leader who has just declared that the Paradise of the exploiters of labour would be a Society where the machinery would never stop, and where the toilers would never sleep. This, of course, is one of the exaggerations of labour leaders, but the conditions of labour in Belgium—and elsewhere—provoke it.

The direct reply to the writer's question is a melancholy one, though it is given with an air of gaiety. 'What conception do you form of a future life?' is the question. 'I do not form any conception of it at all,' is the reply. Then follows the grim pleasantry, 'How shall we kill time when time has ceased to kill us?' and the reply is repeated: 'I do not think of it at all.'

This reply is praised by the writer, who says, 'Surely never was answer more judicious, more demonstrable, more decisive. It expresses a very general thought. I do not hesitate to declare that it takes the grand prize, a free ticket for a journey to the moon and back. But probably this practical-minded person will say, "A bird in the hand is worth two in the bush." And, with that, this *triste* bit of persiflage flares out and ends in smoke.'

We have looked at it because we quite agree with this writer, that his jesting agnostic very well represents the general thought, or, rather, the want of it. But 'judicious' is the last word to apply to it. It seems to us to be singularly foolish. Here is one of the greatest and sublimest thoughts that Humanity has evolved, upon which so many unspeakably precious things depend, and here is a man who can only say, 'I form no conception about it.' 'I do not think about it at all.' Why, if only as a matter of curiosity one might well think of it and picture it: but when one thinks of what depends upon it, and of what might be the result of thought and inquiry, the cool dismissal of the subject is simply incomprehensible: pitiable rather than 'judicious,' and deserving indeed the insane reward of a free pass to the moon.

How far organised religion in the Church is responsible for this unfortunate state of mind is a question worth considering. The modern man, when an unbeliever, is not always as spiritually poverty-stricken as he appears to be. He is often only a man who has escaped from the uncouth pictures and unhuman barbarities of the priest; and who, in self-defence, prefers to clean his mental slate and keep it uncommitted to any record at present. We cannot blame him, however sorry we may be for him; but his 'I do not think of it' is really a pathetic appeal to us for help. Let us listen and understand!

SPIRIT FORETELLS HIS BROTHER'S DEATH.—According to a report in the 'Los Angeles Herald,' the spirit brother of Dr. Louis Schlesinger informed him last year that he would pass to spirit life in thirteen months, and that prediction has just been fulfilled. Dr. Schlesinger (who was born in Liverpool) was a remarkable 'test medium,' and one of the oldest Spiritualists in America. He was afflicted with a stroke of paralysis in July and on Sunday afternoon, August 26th, he fell into a quiet sleep and ceased to breathe on Monday, the 27th, about noon. He had travelled all over the United States and visited almost every large city as a platform speaker.

THE DAWNING DAY.

The dawn is breaking. No doubt the dawn of a new day has always been brightening somewhere in the world; and even when the night has seemed dark, dawn has still been approaching. Old things are for ever passing into new things, darkness into light, winter into spring. In Europe there are great changes in course of accomplishment; in science, in government, in invention, in religion, and in thought. At times men cry out impatiently, 'Wherein have we advanced? With all our vaunted science we are no wiser than our fathers! *Cui bono* all this laborious attempt to prove the existence of an unseen Universe? Will it not have to be re-proved in each successive generation?'

That question we cannot with certainty answer. But it may be that the *effort* to prove is exactly what is of main importance for the development of the human spirit. Does any man really possess any truth until he has passed through experiences—processes within his own spirit? Only in response to effort and at a certain amount of cost, truth comes into his possession, or rather possesses *him*. Upon each generation is imposed the obligation of such effort, and can we doubt that if one generation is slack and fails to realise its possibilities the next generation suffers the consequences? We should not be where we are in knowledge or attainment if past generations had not striven for faith and wisdom and the verification of the reality of the spiritual universe; we, too, must strive, as they did, that the next generation may be enriched and invigorated, and be better able to benefit, not only by their own experiences, but by ours, so that for them the dawn may be brighter than it has been for us.

These reflections have been prompted by the perusal of an article in a French journal, 'Foi et Vie.' The article is by M. Abelous, professor of physiology at Toulouse. Its subject is, 'La Survivance de la personne humaine'; and it seems to indicate very clearly that, for France at all events, the dawn is at hand.

After discoursing at some length on the facts dealt with in Mr. Myers' epoch-making work, 'Human Personality,' the professor continues:—

Certainly when we examine all these facts we do not find ourselves completely convinced, our conviction is not absolute. We still hesitate, we go on doubting. Nevertheless we must confess that the totality of the facts affords an argument in favour of survival, which gives matter for reflection. . . . The field of our knowledge is still so limited; we are proud of the little we know concerning the phenomena of the Universe; but this little is miserably insignificant by comparison with all that exists which is absolutely unknown to us. We are like a spectator who from his place in a theatre can only see of what goes on behind the curtain as much as can be perceived through a small opening. Why then should we be surprised if, on this opening being somewhat enlarged, we become aware of things which seem to us outside all the laws and order we have hitherto known?

Further on in this article we reach a bolder and more explicit expression of Professor Abelous' own views concerning these things which have now come within our mental vision. He asks what conclusion is to be drawn from the facts to which there is so much reliable testimony, and he replies:—

That these phenomena are real, and that all we have to do is to discover their interpretation. This will not be an easy task. I have my own interpretation, which has no authoritative value for others besides myself. The more I examine all these facts, the more I ponder them, the more I believe (I am on my guard not to say that I am sure) that in our surroundings there are present invisible beings who, under certain conditions, can objectively reveal their existence. But I hold this as an opinion, not as a faith.

The Professor has evidently been studying the Villa Carmen phenomena; for he refers to these as well as to

the earlier experiences published in Sir William Crookes' 'Researches into Spiritualism.' In this connection he quotes from a letter he had recently received from Professor Charles Richet, in which occur the following sentences: 'These are facts, as much proved as facts can be; but I do not understand them. . . . In a word the phenomenon of materialisation exists; this is, for me, as certain as the composition of water. But I cannot go further, and I do not understand.'

Are we not justified in believing that a new day is dawning for the French nation? It will not, perhaps, reveal truths essentially new. Did not our Aryan forefathers believe in the existence of a spiritual universe, and are we not re-discovering, therefore, what long ago the world knew? That may be, and yet we hold that there is something new in the position of those men who are now, cautiously and hesitatingly at first, but with increasing assurance, proclaiming their amazed recognition of a spiritual universe. History and experience are not barren; it is not for nothing that mankind plunges into the darkness of doubt and the gloom of materialism. The human spirit does not arise empty handed from the tomb wherein its hope seemed to be buried; the *contents* of the creed of the future may not differ very essentially in form from the creed of the past; but the *man* of the future will differ from the man of the past. Primitive man looked up to the stars, and believed in the great spiritual beings which they symbolised, with the heart and mind of a child. The man of the future will have behind him the world's great experiences of doubt and despair, of materialism and intellectual pessimism, and will be able to say: 'I do not believe as the child believes, not knowing doubt; but I believe as the strong man who has faced the darkest possibilities and in spite of them and through them and in them has discovered eternal life, and wisdom and joy.'

'To-day,' writes Professor J. E. Abelous, 'it is but twilight, to-morrow it may suddenly become daylight; let us wait, let us search, let us work, let us hope! There is no more stirring problem.'

THE RESULT OF MAHOMETANISM.

Messrs. Luzac and Co., of 46, Great Russell-street, W.C., have published as a pamphlet (price 2s.) the address delivered in London last year by Shaikh M. H. Kidwai, on the anniversary of the birthday of Mahomet. It is entitled 'The Miracle of Muhammad,' and after a sketch of the Prophet's life it proceeds to describe 'Muhammad's miracle, the political, social, mental, moral, and theological transformation effected by him in Arabia, and whose consequences pervade the whole world.' No doubt the success of any new religious teaching is a sign that it meets the particular needs of the age and country in which it is given, and it is a matter of historical record that wonderful progress was made by Mahometan nations, including those of India and Spain. Mahomet held aloft the conception of the Unity of the Deity as a protest, says the author, against 'paganism, polytheism, the worship of idols or of matter. He has holdly and indelibly impressed the notion of the strictest monotheism upon the pages of history, and towards this notion rational man cannot but drift surely, if slowly.' The brotherhood of Islam 'welded the Moslem world into a whole, and endowed it with enthusiasm and vitality; its teaching 'brought about a glorious revolution in the religion, morality, social customs, aspirations, and natural inclinations of a people, and raised them from the most abject barbarism to the pinnacle of noble thought and action.' The laws given to the Moslems, 'though treating in the first place of their relation to God, taught them all that was essential to the life of a peaceful citizen, a brave soldier, a loving husband, a devoted wife, a dutiful son, an affectionate parent, a righteous man, a judicious administrator, a scholar, or a man of business.'

PSYCHIC FACULTIES AND EVOLUTION.

The most important article in 'The Annals of Psychical Science' for September is an analysis, by Ernest Bozzano, of psychical faculties as exhibited by modern mediums and as recorded in history, in relation to the question of their future development as normal faculties, and their bearing on survival. The trend of the argument is shown by the title and subtitle of the paper: 'Mrs. Piper and the Subliminal Consciousness: Showing how the mere fact of the existence of Metapsychical Phenomena—considered in their relation to the law of Evolution, and without taking into account the spiritistic hypothesis—is sufficient to demonstrate that the spirit survives the body.'

Signor Bozzano devotes the first portion of his article to an analysis of the phenomena observed with Mrs. Piper, especially with regard to the attempt to explain them by telepathy pure and simple. He shows that the 'telepathy' required to explain the phenomena must include much more than the strict meaning of the word; in fact, it must amount to unlimited powers of perception of matters which may exist in the minds of persons at a distance, but are not consciously remembered by them, much less voluntarily transmitted by telepathy properly so-called. Even telesthesia, or perception in general outside of sense action, is found to be too limited a term, and Signor Bozzano finally decides on the term *telepathic clairvoyance* as the only alternative (and even that an imperfect one) to the 'spiritistic hypothesis.' He quotes the case of the message to Dr. M. J. Savage from his son, through Mrs. Piper, with regard to the disposal of certain papers which probably no living person knew to exist, and shows that any telepathic hypothesis can only be defended by the roundabout supposition that the communication had been made during the son's lifetime, and lain dormant in the father's sub-consciousness until read there by Mrs. Piper's peculiar faculties. Again, there are phenomena which leap the barrier of time, and take the form of clairvoyant precognition. Of these Signor Bozzano says: 'Whatever be the supernormal faculty which produces them, it is certain that this cannot be telepathy,' and quotes Professor Hyslop to the same effect. Thus Signor Bozzano forces the upholders of telepathy into a very close corner indeed, out of which there seems to be no possible way except through the door of Spiritualism.

In the second portion of the article Signor Bozzano examines the views held by various thinkers with regard to the bearing of the psychic faculties on the laws of evolution, and mentions four leading opinions on the subject: (1) That supernormal faculties are atavistic survivals; (2) that they are rudimentary beginnings of senses not destined to evolve; (3) that they are the germs of new senses which will evolve; and (4) that their sporadic manifestation in some individuals does not imply that they are latent in all. Signor Bozzano shows that these faculties cannot be survivals of powers which were once general among humanity, because they are so valuable in the struggle for life that if they once existed normally they would never have become atrophied from disuse. The same argument answers opinion No. 2, 'that they are not destined to evolve because useless.' On the contrary, he says, 'the extreme utility of such faculties coincides uncontestedly with the direction of development imposed on the human species by the struggle for life.' With regard to the third argument, he shows that while within the historical period other faculties, such as the musical sense, have developed enormously, the psychic powers of man are approximately the same in India, where they are cultivated, and among savage tribes, representing the condition of our own ancestors of many thousand years ago. Then, fourthly, the sudden revelation of lucidity by illness, shock, hypnosis, or drugs, in those who never suspected that they possessed such power, shows that it is a faculty inherent in the sub-consciousness of mankind generally.

This brings us to Signor Bozzano's main point and conclusion, which he states in these terms:—

'The preceding considerations authorize the assertion that from time immemorial the faculties in question have been exhibited in the human species merely in the state of abnormal

manifestations of the sub-consciousness, and this in so uniform and stationary a manner that we must logically infer that they are independent of the laws of natural selection, to which, on the other hand, the faculties belonging to the plane of consciousness of the Ego have conformed during the entire course of the ages. This is equivalent to asserting that the sub-conscious group of psychical faculties is not destined to emerge, evolve, and become fixed and established on the supraliminal plane, that is to say, on the plane of normal consciousness.'

Natural selection, as postulated by the Darwinian theory, 'is necessarily and exclusively exercised on the plane of the life of outward relations, that is to say, on the plane of the normal consciousness, which is that on which the struggle for life arises for sentient and animate beings.' But, as Signor Bozzano has previously shown, 'the supernormal faculties of the sub-consciousness are only manifested on condition that the functions of the life of outward relation are temporarily abolished or inhibited, and their free development is in direct proportion to the degree of unconsciousness of the subject.' This being so, he continues:—

'It is evident that the law of natural selection cannot exercise even the slightest influence over the faculties in question, seeing that a sentient organism plunged into a state of unconsciousness is an organism temporarily disconnected from all relationship with the external world, and therefore powerless in the struggle for life.'

Thus the 'faculties of the sub-consciousness belong to a plane fundamentally different from, and absolutely independent of, that on which the law of natural selection works.' Where, then, do these faculties rightly belong? With Thomson Jay Hudson, Signor Bozzano thinks that those faculties which perform a normal function in this life are destined to do so in a future life, and he remarks:—

'The most enlightened thinkers who have illumined the field of metapsychical research are in accord with Myers as to the fact that, with the proof of the existence of supernormal faculties in the sub-conscious plane of the Ego, we must consider the problem of survival as solved in the affirmative.'

With so many 'milestones on the confines of the unknown, indicating that "there unquestionably exists a Promised Land to be explored," Signor Bozzano thinks that these deductions 'cannot fail to be confirmed by the verdict of the science of the future.'

THE REVIVAL OF READING.

Is reading a lost art? Mr. Stead seems to think so, for he has just issued 'A Plea for the Revival of Reading' from his publishing house at 39, Whitefriars-street, E.C. price 6d. 'To create a love of reading in the mind of man, woman, or child,' says Mr. Stead, 'is to confer a greater boon than to endow them with the wealth of a millionaire'; but he complains that 'the habit of reading books is largely falling into desuetude. The newspaper habit, the magazine habit, the circulating library habit are hamstringing it out of existence, to the no small detriment of the moral and intellectual well-being of the race. He proposes to combat this tendency by the use of the same weapons, that is to say, by issuing books 'with the same regular periodicity, in the same manageable compass, and at as low prices' as the magazines, and with the necessary editorial selection and compression. He proposes to issue a 'Library for the million,' containing a hundred and twenty books, to be issued monthly, the whole costing thirty shillings complete, or threepence for each separate volume; they would consist of two classes, 'books of the day' and 'classics,' or 'books for all time.' He would stimulate interest and attention by offering prizes for the best analyses or summaries of the works read, and he wants a hundred thousand subscribers in advance. Meanwhile he offers fifteen prizes, particulars of which will be found in the book named, for the best suggestions on the subject of a Reading Revival. We wish Mr. Stead every success in this laudable undertaking.

Mrs. ELLEN GREEN.—We have received a long report of the special meetings held at Durban to bid farewell to Mrs. Ellen Green, at which many appreciative and eulogistic things were said with reference to Mrs. Green and her work in South Africa. Beneficial illuminated addresses, from the Durban Society and from the Lyceum, were presented to Mrs. Green and suitably acknowledged by her, and when she went on board the *St. Saxon* a large number of friends assembled to bid her good bye, and wish her a pleasant voyage home.

LIFE AFTER DEATH.

A very remarkable utterance by a German philosopher of the last century has just been made accessible once more to the English-reading public. This is Fechner's famous essay 'On Life after Death,' which originally appeared in 1835, and has been four times reprinted in German. An English edition was brought out in 1882, and has now been re-issued by the Open Court Publishing Company, of Chicago, and by Kegan Paul, Trench, Trübner and Co., Limited, of London (price 3s. 6d.). The author, Gustav Theodor Fechner, was born in Silesia in 1801, and was Professor of Physics at Leipzig University. He was the originator of modern psychological science, for he introduced exact methods of measurement and experimental observation, and discovered what is known as Fechner's Law as regards the relation between sensation and impression. Some of his works are humorous and purposely fantastic, but the one now under consideration forms the outline of a serious philosophical treatise which he called 'Zend-Avesta, or the Things of Heaven and the Hereafter.'

The little book on 'Life after Death' is intensely spiritual in tone, although the author attached little importance to phenomena as proofs of survival, and deprecated the appeal to this class of evidence. His argument was drawn chiefly from the trend of human development, comparing the birth into a higher life with the birth of the infant into this world of physical light and human inter-relation, saying:—

'In the first stage (before birth, man lives in the dark, alone; in the second, he lives associated with, yet separated from, his fellow-men, in a light reflected from the surface of things; in the third, his life, interwoven with the life of other spirits, is a higher life in the Highest of spirits, with the power of looking to the bottom of finite things.'

Though Fechner deprecates relying on phenomena, he fully admits spirit influence, saying that thoughts or moods coming into our minds are 'the influence of spirits entering into us, thinking and acting in us from centres different from our own,' such influence being more striking in clairvoyance or mental disorder, when we are passive under it. The higher spirits are bonds of moral tendency between those in whom they act, and sometimes whole nations are swayed by a single idea. The real meeting between the living and the dead, says Fechner, is in the memory of the living; 'to direct our attention to the dead is to attract their attention towards us.' Further:—

'Whatever wakens the memory of the dead is a means of calling them to our side. At every festival arranged to commemorate them, they rise; round every statue which we erect in their honour, they stand; to every song celebrating their noble acts, they listen.'

The life after death is beautifully described, and stress is laid on the close fellowship between kindred spirits, and with those who have been their inspirers during earth life:—

'Spirits united by their mutual ownership of some element wider of the true, the beautiful, or the good, will remain united by this for ever, sharing the same spiritual property. They will grow together into larger spiritual organisms, and as the roots of all individual ideas are in general ideas, and of these again in more general and universal ideas, so at last will all spirits be united, in wonderful organisation, with the greatest of spirits—with God. Thus the spiritual world, in its perfection, may be likened to a living tree of spirits, with its roots in the earth and its crown reaching throughout the heavens.'

The wonderful play of higher perceptions, to which we shall awake on the death of the body, is fascinatingly set forth, and as is the idea of interblended spheres, which, to the higher consciousness, are distinguished as we read the different sets of lines in a crossed letter. Sleep, the larger spiritual body, and the occasional 'rifts in the otherwise closed door between the world and the next,' are discussed in rapid, lucid, and convincing phrases. Phantoms are described as 'hallucinations of the living, but, at the same time, real manifestations of the dead.' If we believed that 'in God we live and move and have our being,' we should look upon our own life

as part of God's eternal life, and should consider the height of our future life above this present life as a higher step within God, enabling us to 'comprehend the great whole of which we only form a part.' This is the mystical conception of existence expounded with scientific precision.

DIVINE HUMANITY.

Through the interest and co-operation of many who are acquainted with the work of the late Mr. J. W. Farguhar, a new edition of his book 'The Gospel of Divine Humanity: A Reconsideration of Christian Doctrine in the light of a Central Principle,' has just been brought out at the low price of three shillings net, by Mr. Elliot Stock, of 62, PATERNOSTER-ROW. Mr. Farguhar was no professional apologist of any form of religion; he was a humble, earnest old philosopher, a devoted and enlightened student, and, as the Rev. G. W. Allen tells us in his prefixed 'Reminiscence,' 'an omnivorous reader, who laid as many brains as possible under contribution.' At one time he gave a series of lectures at Lord Mount Temple's house, where the audience included such thinkers as Dr. G. Wyld, C. C. Massey, Hon. Boden Noel, Rev. Basil Wilberforce and Rev. Alfred Gurney.

Mr. Farguhar's exposition of religion as the knowledge of God in His relation to man, and of Humanity in its unitary aspect as the Body of God, with Christ as its Representative, is intended to reveal the reconciliation of individual and universal in a Divine Humanity. He believed in the Christian religion, rightly understood, as being founded on the acknowledged of the one Fatherhood of the race, upon which alone the belief in the brotherhood of humanity can be reasonably established. He warns us against a too abstract conception of God which excludes the idea of relation with humanity. Christ 'sits on no throne where there is room for one only, unless that one is redeemed humanity.' The nature of this redemption is the theme of the book.

The Word of God, he tells us, is not merely the written word, although through this, 'in the opening of the understanding by the Spirit of Truth, man may reach to the inner thought of God.' Even if every word had been inspired, and there were no discrepancies in the Bible, 'there would still remain the necessity of inspiration in every individual reader to secure the exact understanding of the words,' for the word is but a symbol to point us to the truth. Moreover, 'as every one comes from God, he is a living word of God, an expressed form of Divine thought'—and so is the voice of creation. Creation, says Mr. Farguhar, 'is continuous manifestation of Divine life on natural planes of consciousness.'

Such subjects as 'The Fall of Man,' 'Liberty and Necessity,' and 'The Atonement,' are treated from the point of view that the education of man's lower physical or sense-nature was necessary for his ultimate perfection. 'The true daily sacrifice of a Christian is the giving of himself to God in continuous sacrifice of the natural or animal nature, that the life of Christ may have free course in him.' As regards judgment, the representation in Matt. xiv. only signifies the separation of those who are justified: the really last judgment will be when 'everything in creation sacrifices all glory, honour, and blessing to God'; until then, the imperfect are only put back for further enlightenment. The distinguishing characteristic of Christianity is the dynamic power of faith, the transforming power of Divine love and truth.

We feel sure that those of our readers to whom these thoughts appeal will welcome this highly original and thoughtful presentation of Christianity as the Religion of Humanity, and as expressing the immutable principles of human progress.

A QUADRY BAKER.—'Among the present-day beliefs of the Seneca Indians is one of singular beauty. When a maiden dies they imprison a young bird until it begins to try its power of song, and then, loading it with coronets, they loose it over her grave, in the belief that it will see fold its wings or close its eyes until it has flown to the spirit land and delivered its precious burden of affection to the loved and lost one.'—*Legend of the Indians*.

MYSTERIOUS NOISES AT EPWORTH.

According to the 'Daily News' of September 27th the quiet little Lincolnshire town, Epworth, the birthplace of John Wesley, which has long been famed for the mysterious rappings that were heard by the Wesleys during their residence in the old rectory, has again been disturbed by strange happenings; this time at the house of a small farmer, whose wife died a short time ago, after a long illness. It is said that since her death, at frequent intervals, several times during the day, most unusual loud noises have been heard. They commenced by scratchings and knockings under the bed, and have since been heard in different parts of the house. 'The whole family for the last three or four weeks have had scarcely any sleep, and on Friday last a chair in the bedroom was thrown down, and also a box containing clothes. Afterwards the ghost of the departed woman appeared on the top of the landing and came downstairs, dressed in white, and was seen at the foot of the stairs by three persons. A number of persons not connected with the family have stayed in the house for a time, and all say they distinctly heard the noises. The rector has offered up a prayer, and since then the noises have not been heard.'

THE 'NEW' MEDIUMSHIP?

Mr. Edward J. Bates, in an article on 'The New Mediumship,' in the 'Progressive Thinker' of September 1st, protests against the continued exercise of trance mediumship and asks, 'Why should the tenant of the body, the "I," have to continually move out of its house in order to accommodate a transient lodger?' and urges a better way—the way of the new mediumship—in which, without the loss of the consciousness of the medium, or inconvenience of any kind, the spirit will be able to make himself known.

The 'New Mediumship,' as Mr. Bates calls it, seems to be the attainment by the sensitive of such a condition of thought control that he can at will suspend his own thoughts, while still retaining consciousness, and then become receptive and responsive to the thoughts and suggestions of the spirits who are sympathetically, or psychically, related to him. This, Mr. Bates calls 'the way of liberation.' He says he does not wish to condemn the methods of the past and the present, but, 'as they give rise to obsession and submersion of individuality,' he thinks it is time that mediums should know that there is another and a better way of spirit control—through the mentality rather than through the nerves. 'Spiritual circles,' he says, 'are not meant to endure for ever. Advanced teachers will understand the new mediumship and will gladly practise it,' and then 'mediums will be once more called by their rightful names—seers and prophets.' In conclusion, Mr. Bates says:—

'Let us widen the gulf between the extremes of mediumship, obsession and inspiration, by discarding that method of the nineteenth century known as trance, and in conscious suspension of thought receive the wisdom of our celestial teachers and give it forth again uncoloured by a sordid nature and an impure heart.'

It seems to us that Mr. Bates is in error in calling this the 'New Mediumship,' for there are many sensitives both in this country and in America who have been, for years, both speaking and giving clairvoyant descriptions under spirit influence, or guidance, while in a conscious condition. Neither is it true that trance mediumship necessarily leads to obsession and the loss of individuality. The fact is that trance mediumship, when carefully exercised, is beneficial and educational—mentally strengthening and spiritually inspiring—to the medium. How can it be otherwise when wise spirits co-operate with earnest and receptive mediums? Rightly used, unconscious mediumship leads up to conscious spiritual influx. But great care is needed in this direction, as in others, for the fact remains that the 'outward and visible signs' of the presence, power, identity, and intelligent independent operations of spirit people are still indispensable. The world still needs evidence of a scientific kind, and Spiritualism claims to supply that need. Proofs of spirit action and identity are difficult to obtain at all times, and it is not well or wise to neglect, or to seek to close, any of the avenues along which the spirits may travel to give us demonstrations of their existence.

To those Spiritualists who have had satisfactory evidences

through phenomenal mediumship, and who protest in favour of 'normal,' 'now,' or 'higher' mediumship, we would say: Go up higher, as far as you please; grow in spirituality, intuition, inspiration, conscious self-unfolding and response to 'thought vibrations' from 'master minds,' all that you possibly can if such seems good to you, but do not ignore, despise, or deride the phenomenal evidences of spirit presence and identity which mean so much and are so necessary to others, and which, at one time, doubtless, were so necessary to you. The need of the world is still the same. Materialism and disbelief still demand 'signs and wonders,' and other evidences.

'HINDU IDEAS ABOUT THE FUTURE LIFE,' ETC.

According to the 'Hindu Spiritual Magazine' the doctrine of re-birth is not a Hindu idea at all. On the contrary the Vedas, we are told, 'clearly and beautifully describe the future life' and the following quotations are given in support of this claim:—

'This was what used to be sung at the funeral of the Hindus:—

"Depart thou by the ancient paths to the place whither our fathers have departed. Meet with the ancient ones, obtain thy desires in Heaven. Throwing off thine imperfections go to thy home. Become united with a body; clothe thyself in a shining form." (The Pitris.)—The Rig Veda, X., 14.

"Do thou conduct us to Heaven, O Lord, let us be with our wives and children."—Atharva Veda, XII., 317.

'And again:—

"In heaven where our friends dwell in bliss, having left behind them infirmities of the body, free from lameness, free from crookedness of limb, there let us behold our parents and children."—Atharva Veda, VI., 120, 3.

'And again:—

"Place me, O pure One, in that everlasting and unchanging world, where light and glory are found. Make me immortal in the world in which joys, delights, and happiness abide."

'Truly says Roth: "We here find, not without astonishment, beautiful conceptions on immortality expressed in unadorned language, with child-like conviction."

'So we find that there is no trace of the theory of transmigration in the early Vedas, but we have beautiful conceptions of the immortality of the soul. Says Hunter:—

"The two noblest doctrines of pre-Christian religion—the unity of God and the immortality of the soul—appear in the earliest Sanskrit writings."

'The two greatest epics in the world, the Ramayana and the Mahabharata, preach the same doctrine.'

Referring to the 'Mysterious powder' which Mr. Woodcock has introduced to our readers, the 'Hindu Spiritual Magazine' says: 'We dare say it is of Tantric origin if it is not a fraud. Sir Maharaja Jotindra Mohun Tagore, who takes great interest in occult matters, has just secured this powder for the purpose of experiment. If possible, we shall let our readers know the result of the experiment.'

By-the-way, we observe that the 'Hindu Spiritual Magazine' has reproduced from 'LIGHT,' without acknowledgment, our abstract of the address which Mr. George P. Young delivered at the Holborn Town Hall, on July 1st last, on 'The Attitude of Science towards Psychic Phenomena.' Probably the omission of all mention of 'LIGHT' was an oversight!

A PARIS 'SOCIETY' LEADER AND SPIRITUALISM

A report in the 'Chicago Examiner' states that:—

'Parisian society has been surprised to discover that a book entitled 'Tales and Interviews,' published under the name of Charles d'Orino, is really by the famous society leader, Comtesse Pillet-Will. The volume, which deals with Spiritualism, in which the Comtesse is a firm believer, gives interviews with dead celebrities. Pèrè Dion, Zola, Renan, Maupassant, and other famous personages have communicated in spirit with the Comtesse, who has jotted down their impressions of current affairs.'

A nameless 'great personage' gives the following description of the other world:—

"It is divided into twenty-five spheres, which are more or less in the vicinity of this. Some are quite habitable, like this world. When we die our souls move on to the next sphere, but we are not obliged to stay there. We can come back to earth if we choose."

LETTERS TO THE EDITOR.

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

The Appearances of Christ after His Crucifixion.

SIR,—Without entering into the vexed question as to how many times precisely our Lord appeared after His Crucifixion, I would ask Mr. C. Brown's forgiveness if I point out what seems to me a little slip in his enumeration.

He speaks of Christ appearing 'to His brother James,' and also of 'His being seen of James.'

Now, the only record we have of our Lord's appearance to any 'James' is that given by St. Paul, I. Cor., xv. 7, so it is difficult to trace Mr. Brown's authority for stating that, independently of this appearance, Christ also 'appeared to His brother James.' The usually-accepted number of our Lord's appearances between His Resurrection and Ascension is ten.

There is an interesting tradition, dating from the time of St. Chrysostom, that when Christ 'was seen of above five hundred brethren at once,' He appeared above them in the heavens, or raised above the earth, so as to be plainly seen and recognised by all. The tradition doubtless arose from an interpretation of the word *ἄνω*, 'above,' which made it synonymous with 'raised aloft,' or 'above the heads of' the five hundred spectators.—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

SIR,—There are several mistakes in Mr. C. Brown's letter. First, Christ's appearance to Mary was when, as one of two women, she went to the tomb, and finding it empty, was instructed by an angel to go to Galilee and inform the disciples that Jesus had risen. There is no other appearance to Mary recorded, and it looks rather disingenuous on Mr. Brown's part to classify the two women as though they were two strange women, when, as a matter of fact, Mary was one of them. This reduces Mr. Brown's list to eleven. Again, the appearance to Peter was identical with that to the two disciples. When the two men had been convinced that they had been conversing with Jesus, they returned to Jerusalem and found the eleven disciples gathered together, and told them that the Lord was risen indeed and had appeared to Simon. If Simon had been one of the eleven assembled at Jerusalem, he would have communicated to the rest of the disciples that Jesus had appeared to him, and what the two men told them would have been no news to them. But the whole eleven are represented as ignorant of the Resurrection, and what the two men were bursting to tell them was that Christ had appeared to them, and as we have seen that Simon was not one of the eleven to whom they told it, he must have been one of themselves. This reduces Mr. Brown's dozen to ten. The seventh on Mr. Brown's list is an appearance to 'His brother James.' Where is the record of this appearance to be found? I mean, of course, the one numbered by Mr. Brown as seven, as distinct from the appearance to James, which marks the eleventh on his list. There was no such appearance. This is Mr. Brown's third mistake, and reduces his twelve to nine. What does Mr. Brown mean by number ten: 'His final appearance to His disciples at Galilee'? There was only one appearance at Galilee, and this is identical with the fifth on Mr. Brown's list: 'Christ's appearance to the apostles on the evening of the same day.' Compare Mark xvi., 14-20, with Matthew xxviii., 16-20. If this appearance in Mark does not coincide with that recorded in Matthew, as above, then Jesus never appeared to the disciples in Galilee at all, for He was taken up into Heaven after He had spoken to them. This is mistake number four, and reduces Mr. Brown's list to eight.

Does Mr. Brown hold that the writer of Luke was also the author of the Acts of the Apostles? Then he is bound to hold that the account of Christ's Ascension in the last chapter of Luke is identical with the record in the first chapter of the Acts, and as Luke represents this as taking place on the evening of the Resurrection, this appearance again must be held to be the same as number five on the list, and this reduces the number of Christ's appearances to seven, which is practically only half the number vouched for by Mr. Lee's 'control.' Included in this list of seven, of course, are the appearances to the five hundred and to James, alleged by Paul; but if, as some contend, those were analogous to that to himself, then they cannot properly be regarded as bodily manifestations at all, which would bring our number down to five.—Yours, &c.,

B. STEVENS.

77, Stibbington-street,
Oakley-square.

The Art of Misquoting.

SIR,—It cannot be denied that in the present day this art—a sloppy art—is pursued with an energy worthy of a better cause. In 'LIGHT' of September 29th, there is a long passage from an article contributed by Dr. Alexander Wilder to the 'Metaphysical Magazine,' and in this extract Dr. Wilder says: 'The whole story is told by the Oriental poet:—

"I sent my soul into the Infinite,
Some lesson of that life to spell;
And presently my soul returned to me
And said: Myself am heaven, myself am hell."

Doubtless Omar Khayyám was an Oriental poet, being a Persian. Still, one would expect him to be referred to by name by any person who was familiar with it and with FitzGerald's rendering of his quatrains. But Dr. Wilder's misquotation is so bad that not a single line is correct. Here is FitzGerald's:—

"I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by-and-by my Soul returned to me,
And answered "I Myself am Heav'n and Hell.""

Dr. Wilder has not even quoted a variant by FitzGerald. His version has been patched up out of broken bits that he had in his memory, and the second line smashes the verse. Why will not writers cultivate exactness, or cease to quote?—Yours, &c.,

A. J.

Mr. Charles Bradlaugh.

SIR,—I should be pleased if any of your readers who were acquainted with the late Mr. Charles Bradlaugh, could tell me whether they have any knowledge of the following incident recorded by Mrs. Besant in her work, 'Theosophy and the New Psychology.'

'Mr. Bradlaugh, who was a very strong mesmerist, put his wife into a trance while they were both many hundreds of miles from London. Whilst in the clairvoyant state, he asked Mrs. Bradlaugh to go into the office of the "National Reformer," in London, and tell him what she saw there.

'She did so, and said that she was inside the office, and that the compositor had put one of the proofs into the press upside down.

'When the proofs arrived by post the following morning, it was found that what Mrs. Bradlaugh had stated in trance was perfectly correct.'

I have endeavoured to ascertain from Mr. G. W. Foote, the Editor of the 'Freethinker,' who was for many years a close friend of Mr. Bradlaugh, whether these facts came to his notice, but as he gives no credence to the story, I wish to know whether there is anyone who is able to verify Mrs. Besant's statement.—Yours, &c.,

HAROLD V. LEVINSON.

'Kovno,' Baring-road,
Lee, S.E.

Biblical 'Angels.'

SIR,—If the Rev. C. E. Hutchinson will consult the article 'Angel' in Sir W. Smith's 'Dictionary of the Bible'—an article written by Bishop Barry—he will find arguments advanced for the identification of the 'Angels,' i.e., divine messengers, mentioned in the Bible with the spirits of exalted human beings.—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

'The Spiritual Mission.'

SIR,—May I, through the columns of your widely read paper, be allowed to thank the numerous friends who so generously responded to our appeal for gifts for our Harvest Thanksgiving Service, on September 23rd, of flowers and fruit for the aged poor, and children, ministered to by the Sisters of Nazareth House, from whom we have received a most grateful letter of thanks? I should also like to thank those who worked so hard in arranging the good things in such a beautiful manner.

The collection, which amounted to £5, was taken by 'White Dove' whilst controlling her medium (Mrs. Fairclough Smith). This financial help was much appreciated by the committee, and will encourage them to continue the work of spreading the truth of spirit return, and the teachings of the Divine Master.—Yours, &c.,

SECRETARY.

The Spiritual Mission,
22, Prince's-street, Oxford Circus.

Help Invited.

SIR,—Having been a subscriber to 'LIGHT' for many years, I am taking the liberty of asking you to insert an appeal on behalf of the new Spiritualist Church in the Idmiston-road, Stratford, which is greatly in debt, and would be glad of any help that friends could give in reducing the same. Any small amount would be most gratefully received.—Yours, &c.,

L. BRUNTON.

4, Cressida-road, St. John's-road,
Upper Holloway.

Mr. Robert Cooper's Clairaudient Experiences.

SIR,—When the King ascended the throne I heard, psychically, very beautiful music, vocal and instrumental, to signalise the event, which finished with the National Anthem—sung right through. 'Home, Sweet Home' was also sung at night by a beautiful soprano voice, followed at intervals by other performances.

For some months past, however, I have not been favoured with any music, but a few nights since, when I retired to rest, about eleven o'clock, as usual, I had scarcely composed myself for slumber when I heard sounds of music, which I recognised as my setting of Tennyson's words commencing 'How pure in heart and sound in head,' four verses of which are printed in my tune book. This music, which was played exactly as I had written it, was repeated for about twenty minutes, and had a gratifying and soothing effect upon me. I am informed that it is a very unusual thing for spirit musicians to come for the special purpose of playing an author's compositions, and I have only known of it on two other occasions.—Yours, &c.,

Bath House, Eastbourne.

ROBERT COOPER.

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.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference will be held at the Manor Park and East Ham Society's Rooms on Sunday, October 7th, at 3 p.m.; speakers, Mr. J. Adams and others; and at 7 p.m., Mr. J. Adams and Mr. P. Smythe.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Wrench gave an interesting address, followed by psychometrical delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. A. Savage. On Thursday, investigators' circle.—A. G.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last excellent addresses were given by Mr. H. Boddington. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Hopkinson and Mrs. Curry. On Wednesday, the 10th, at 3 p.m., circle. Fridays, at 8 p.m., healing.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis dealt ably with six questions from the audience, and her inspired replies gave great pleasure to appreciative listeners. Mr. F. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. J. W. Boulding, address.—W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last, after an address on 'Harmony,' a stranger recounted some interesting experiences; several sitters were treated with healing magnetism with beneficial results. In the evening Mr. George Tayler Gwynn's powerful and instructive address on 'Christ and Redemption,' was much enjoyed. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. F. Fletcher, on 'Mind Culture'; on Monday, at 8.15 p.m., Mrs. Clowes, clairvoyant descriptions.—P. P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On September 27th Mrs. Roberts successfully conducted a circle. On Sunday last, in the absence of Mr. Ronald Brailley, Mr. E. Armitage spoke on 'The Continuity of Religion,' and Mr. Osborne gave successful psychometrical delineations. On Sunday next, at 11 a.m., circle; speaker at 7 p.m., Mr. Osborne. Thursday, at 8 p.m., Mrs. Podmore. Saturdays, at 8 p.m., healing, free.—E. A.

ACTON.—CENTRAL AUCTION MART, HORN-LANE.—On Sunday last, at the inaugural service, Mrs. H. Ball's suggestive and inspiring address on 'Spiritualism and Modern Thought' was followed by successful clairvoyant descriptions by Nurse Graham. Miss Blanche St. Marie contributed a solo. The meeting was well attended, and several new members were welcomed. Sunday next, at 7 p.m., Mr. Abbott. October 12th, at 8 p.m., at 2, Newburgh-road, Acton, Mr. Snowdon Hall, on 'Astrology'; silver collection for society's funds.—M. S. H.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Miss Russell's instructive address on 'The Forgiveness of Sins,' was listened to by a large and attentive audience. On Sunday next Mr. W. E. Long will give a trance address on 'Jesus in Spirit Communion.'—N. C.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last an interesting address on 'Russia and Japan Ethically Contrasted' was discussed. In the evening Miss Violet Burton delivered a beautiful and instructive trance address on 'Guardian Angels: Their Reality, Their Work and Mission,' to an appreciative audience.—S.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Miss McCreadie's clairvoyant descriptions and spiritual messages were much enjoyed by a crowded audience, and we feel that much good was done. On Sunday next, Mrs. M. H. Wallis will speak on 'Spirit Life and Spirit People,' and will give clairvoyant descriptions.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. J. Conolly dealt eloquently with subjects from the audience in an interesting and instructive address. Anniversary services: October 7th, at 7 p.m., Mr. E. W. Wallis, trance address; 8th, tea at 6 and meeting at 8 p.m., addresses by prominent speakers; 10th, Mr. F. Fletcher, lecture.—D. G. M.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Card gave a fine address on 'The Gospel of Christ,' which interested a large audience. Music by the band and vocal solos by Mr. C. H. Pierce were much appreciated. On Sunday next, at 11.15 a.m., circle; speaker, at 7 p.m., Mrs. Jackson. Thursday, at 8.15 p.m., clairvoyance. Silver collection.—H. Y.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts, of Leicester, gave a good trance address on 'Life after Death' and successful clairvoyant descriptions. Her visit was much appreciated by a large audience. On Sunday next, at 7 p.m., Mrs. and Mr. Roberts, address and clairvoyant descriptions. Wednesday, October 10th, at 8 p.m., Mrs. Webb will give clairvoyant descriptions at 50, Avenue-road, Hackney Downs.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Fairclough Smith gave a trance address on 'Where are the Dead?' followed by clairvoyant descriptions, to a crowded and appreciative audience.—J. P.

PORTSMOUTH.—LESSER VICTORIA HALL.—On September 25th Mr. Waterfield replied to questions and Mrs. Wilson gave clairvoyant descriptions. On Sunday last, morning and evening, Mr. Wiffin delivered addresses.—C. E. L.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Agnew Jackson read a portion of the Bible, and spoke on 'Prayer.' Miss Morris presided.—W. R. S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. E. M. Sturgess gave a splendid address and answered several questions relative to Spiritualism.—S. H. W.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Friday, September 28th, Mr. F. Roberts gave convincing clairvoyant descriptions. On Sunday last Mr. J. C. Thompson gave an earnest address on 'Do we Need a New Religion?' and a harmonious after-meeting was held.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Clavis's address on 'Spiritualism,' Mrs. Polard's clairvoyant descriptions, and a solo by Master C. Short, were much appreciated.—E. M.

NOTTING HILL.—61, BLENHEIM-CRESSENT.—On Tuesday, September 26th, Mrs. Effie Bathe's address on 'Psychometry' gave much pleasure to a large audience, who accorded her a hearty vote of thanks.—A. H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last, at the fifth anniversary celebration, Mr. S. Keyworth spoke interestingly on 'The Personality of Christ.' In the evening Mr. D. J. Davis gave an arousing discourse on 'Be not Weary in Well Doing.'—N. T.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last, at the Harvest Festival, the room was beautifully decorated with fruit, flowers, corn, &c. Mrs. Norton addressed a crowded audience on 'The Lessons of the Harvest.' On October 1st, after a well-attended public tea, Mrs. Norton conducted a short service.—H.

SOUTHPORT.—HAWKESHEAD HALL.—On Sunday last Mrs. Whittaker conducted a memorial service for Mr. Ralph Guest, who suddenly passed to spirit life on Tuesday, September 26th. He was sixty-seven years of age, a revered member of our congregation and a generous contributor to the society's funds. Preceding the address on 'If a man die, shall he live again?' his favourite hymn, 'Bringing in the sheaves,' was sympathetically sung. A vote of condolence was passed in silence and the organist played the 'Dead March.' On October 1st Mrs. Forrest commenced a week's mission under favourable auspices.