

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.

A few days ago the following significant paragraph appeared in a leading London newspaper:—

IS MATTER ELECTRICITY?

In the large theatre of King's College, London, Professor H. Wilson delivered the inaugural lecture of the session to the students, his subject being 'The Electron Theory.' The electron theory, he said, was the recent development of the work which Clerk Maxwell published during the time he was at the college. According to this theory, they might say that ordinary matter was composed simply of electricity and nothing else. They did not know what electricity itself was composed of, or what its nature was, although they knew a good deal about its properties. The electron theory was the electrical theory of matter, and the atomic theory of electricity. The lecturer said the discovery of radium and the properties of radium had done a great deal to confirm the electron theory.

Is it not delicious? Ordinary matter is nothing but electricity! and nobody knows what electricity is! in fact, some of Professor Wilson's brethren tell us that it is not a separate entity at all, so that we are left to imagination and the suggestion that the electricity which causes matter to be is itself caused by something, or by someone, or by myriads of someones, who work it for the production of matter.

Why, really, it takes us curiously near the much-flouted spirit-world, after all!

Professor N. Schmidt, of 'Encyclopædia Biblica' fame, has just published a book on the place of Jesus in the world's history, and it is one more sign of the times that religious thinkers are getting back to the Supreme Idealist of the East. Dr. Schmidt thinks that Jesus is more for this age than for any other—that his ideals were uplifted at least two thousand years too soon—too soon, that is to say, for acceptance and translation from the ideal to the real. He says:—

As social reformer, Jesus must ever hold his best claim on life and society. The Sermon on the Mount does not discuss a complete programme of social reform, but it lays down revolutionary principles; and these are gradually commending themselves to human society. Here is the principle that men should love their enemies, do good to those who have abused them, and abstain from retaliation. This principle was based on the conviction that evil could be overcome by good. The adoption of this principle would abolish war, with its armies and its navies, which are a constant menace to the world; and it would send millions of men back to productive and profitable work, as well as return millions of capital to useful industries, to education, art, and science. Yet, so far, we can find nowhere in Christendom any considerable body of men, except the Quakers, who made a practical application of these principles. Christendom has not yet even been converted to the belief that good is stronger than evil. The day when the battle flags of nations shall be furled in the parliament of man will be a day of

triumph to the Galilean prophet. Nor can the approach of this day be doubted.

This is all undoubtedly true, but it suggests that the ideals of Jesus were uplifted probably nearer three than two thousand years too soon. We are still so far behind these ideals that multitudes deem them ridiculous while other multitudes sorrowfully regard them as impossible.

Some day, attention will be turned to Spiritualism in relation to education, and to education at all its stages; but notably in regard to the education of the passions, affections and instincts. In this vital matter the one thing needful is, not the mastery of a decalogue by the memory, but the mastery of the lower self by the supremacy of the higher; not the motive of a fear, but the recognition and the ascendancy of the spiritual tenant of the animal house.

This will do infinitely more than commandments, or persuasives, or threats. What is wanted is genuine mastery, carrying with it choice, approval and affection. We shall never get right until we can say, 'I delight to do Thy will, yea, Thy law is within my heart.' Amiel, as usual, got to the heart of the matter when he said: 'Every man is a tamer of wild beasts, and these wild beasts are his passions. To draw their teeth and claws, to muzzle and tame them, to turn them into servants and domestic animals, fuming perhaps, but submissive,—in this consists personal education.'

A certain Rev. C. A. Allen has been justifying the use of all kinds of creeds and symbols and expressions as 'picture language.' He says:—

If multitudes of Christians still gain a 'perfect heart-conviction' of the reality of God by the aid of a picture-thought of a great being on a throne in the sky; or of the Divine Love by worshipping the Divine Christ or the Mary-Mother; or of a blessed immortality by the thought of a flesh-and-blood resurrection, why should we worry because these are not 'perfect conceptions' in the intellect? For, after all, who of us ever gains a 'perfect conception' of these truths? 'The best in this kind are but shadows.' We must all be content with symbols even in our most exalted thoughts of God. All we can do is to choose such symbols as best suit our need. Why should we insist that others must use the symbols that best suit us, but which give to them no hint of the holy truth?

That is all very well, and few would object if it were admitted all round that we are all only making up picture books. The trouble begins when we call pictures 'persons,' and when symbols are taken for things in themselves, ending in themselves.

Mr. Allen says (and there is much that is attractive in what he says) that Broad Churchmen recite the Apostles' Creed in public worship in the picture book or symbol sense: but most people cannot discriminate the truth from the symbol, and must apprehend the truth by taking the symbol literally:—

For instance, the truth that the religion of Jesus will finally dominate and judge all human life can be forcibly taught to most Christians by only the picture-thought that he 'sitteth on the right hand of God, from thence he shall come to judge the quick and the dead'; and, though they take it literally, yet they also feel the deeper meaning of it.

Now the Broad Churchmen maintain that, even though all the House of Bishops should insist that no one can be a true 'Churchman' who does not believe this statement in its literal sense, nevertheless the Broad Churchmen have a right to interpret the creeds as they conscientiously must, and that, as long as their Church calls itself 'the Protestant Episcopal Church,' any attempt, even of the bishops, to dictate how they shall interpret the Prayer Book, is sheer popery.

And, on the other hand, if such a great historic Church is to include 'all sorts and conditions of men,' then all its members, when they worship, should be willing to use this picture-language, because this alone is intelligible to the great majority. Thus even the philosopher must 'humble himself as a little child,' and be willing so to pray that the children and all childlike souls, of whom 'is the Kingdom,' can pray with him.

That this would help on something that might be called 'Christian unity' is not to be doubted, and that this points to the way by which a man might 'humble himself as a little child' is not to be questioned. Whether it would help the man to be a man is not so clear.

People are wondering why the churches are usually disregarded by the dwellers in both towns and villages; and the churches are blamed, to a great extent unjustly, we think. Partly to blame, churches may be, but the real cause of the trouble is the restless, unspiritual, pleasure-loving and undisciplined spirit of the time. Nearly everybody pants for sensations, and even 'divine worship' must be decorated in order to escape being 'dull,' and made musical in order to make it attractive and therefore acceptable.

Other influences are at work that are more sinister. What these are may perhaps be suggested by the following which we copy from a prominent leading article in a London newspaper:—

SUNDAY RIFLE-SHOOTING.

The suggestion has recently been made that rifle ranges should be opened for practicing on Sundays, and we publish to-day a letter from Lord Roberts expressing approval of the idea. That a step such as this is in the right direction we believe the great majority of thinking men will at once allow; that it will meet with opposition, and perhaps positive condemnation from certain quarters, is equally certain. Whatever may eventually be accomplished in the matter, it is certainly worth while to look into it and gain some idea of the advantages which might accrue to us as a nation from the introduction of rifle-shooting on Sundays.

Wake up, Spiritualists, to the dangers that beset our young people in these days, and join forces with the children of the light everywhere, to combat the powers of darkness!

SPIRITUAL PRAYERS.

(From many shrines.)

We beseech Thee, Heavenly Father, to increase in us that love of Thee which, beginning with joy in Thee, may pass into pitifulness and lovingkindness, and constrain us to consecrate our lives to Thy service through the serving of Thy children. Be with all men and women who spend themselves for the good of mankind and bear the burdens of others; who break bread to the hungry, clothe the naked, and take the friendless to their habitation. Establish Thou, O God, the works of their hands and grant them an abundant harvest of the good seed they are sowing. Bless our land with honourable industry, sound learning, and pure manners. Defend our liberties; preserve our unity; save us from violence, discord and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we intrust in Thy name with the authority of governance, to the end that there may be peace at home, and that we keep our place among the nations of the earth,—an inspiration to all good men and women who love peace and who strive to make real upon earth the heavenly dream of the Brotherhood of Man.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, Pall Mall East (near the National Gallery), on

FRIDAY EVENING NEXT, OCTOBER 26TH,

When AN ADDRESS will be given

BY

ABRAHAM WALLACE, M.D.,

ON

'A CRITICAL SURVEY OF MODERN SPIRITUALISM, THEOSOPHY, AND PSYCHICAL RESEARCH AND THEIR INTER-RELATIONS.'

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

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

Nov. 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, 'CLAIRIBELLE,' 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 HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

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

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, the 23rd inst., Mr. Ronald Brailey will give illustrations of clairvoyance 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.

TRANCE ADDRESS.—On Wednesday, the 24th inst., Mrs. Agnew Jackson, late of Australia, will deliver a short Trance Address, at 6 p.m., to Members and Associates only—no tickets required.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on Thursday, 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 for psychic culture and home development of mediumship, on the afternoon of Friday next, the 26th inst., at 4.30 p.m. There is no fee or subscription.

On Thursday, November 1st, at 4.30 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

SPIRIT CONTROL.—On Friday next, the 26th inst., at 3 p.m., Mr. E. W. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is free to Members and Associates, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of general interest to submit to the control.

SPIRITS SPEAK IN THE DIRECT VOICE, AND PROVE THEIR IDENTITY.

The 'Progressive Thinker' of September 29th, reproduced from the 'Omaha World-Herald' a long and circumstantial account of some sésances at which a number of spirit people made themselves known by speaking in, or through, a trumpet in the 'direct voice,' through the mediumship of Mrs. E. Blake, the wife of a humble farmer living in an obscure little village called Braderick, Ohio, U.S.A., which can only be reached by a row-boat ferry. The report is written by Mr. David Abbott, of Omaha, a member of the American Society for Psychical Research, and is vouched for by Professor James H. Hyslop, who was himself present at some of the sésances, and who in a communication to the editor of the 'Progressive Thinker,' regarding Mr. Abbott's report, says: 'The man who wrote it is an expert prestidigitator, and well acquainted with me. His statement of facts is conservative and careful. I witnessed many of them and you can rely upon the article as representing the facts correctly.'

Mr. Abbott says that Mrs. Blake is a good, kind old lady, of no great amount of education, but withal of powerful intelligence. For many years she has remained hidden, and although visited by thousands of persons no one ever gave her case to the world. Mr. E. A. Parsons, a magician, of New Haven, Connecticut, having heard of her phenomena, made a journey of five hundred miles to see her and discover her trick, if trick it was. He was so amazed by what he witnessed that he wrote a long account of his experiences to Mr. Abbott, and concluded his letter as follows:—

'Now, Mr. Abbott, I believe I have discovered a real medium, more wonderful than Home, and the spirit communion has been proven, or I have found a lady greater in skill than any scientist. The thing may be a trick, but with over forty years' experience in the study of magic and the acquaintance of all the great magicians, my wits were not sharp enough to see how this could be done by trickery.'

Mr. Abbott says that Mr. Parsons is an expert in the performance of all kinds of tricks, especially the tricks used by professional (bogus) mediums, and therefore his unequivocal testimony to Mrs. Blake's wonderful mediumship carried great weight with him, and, in consequence, he made inquiries. He got into correspondence with a 'Mr. X.,' residing at Huntington, West Virginia, a neighbouring town, who was thoroughly informed on the case, and whose testimony completely verified the statements he had previously received. Mr. Abbott determined, therefore, to investigate for himself and to do so 'on such lines as would entirely remove the possibility of any kind of trickery being employed.' He felt competent to undertake this task because, as he says of himself:—

'I am a performer of the tricks used by the hundreds of professional spirit mediums that travel over the land. I am thoroughly familiar with the various "systems" by which they gain the information that they give to their subjects, and I determined to entirely remove the possibility of anything of the kind being used in this case.'

Being unknown to anyone in that part of the country save his correspondent, 'Mr. X.,' who only knew his name and address, Mr. Abbott was fairly secure, but to make assurance doubly sure he decided to take with him, under an assumed name, a gentleman who was entirely unknown, viz., Mr. George W. Clawson, of Kansas City, Missouri, also a member of the American S.P.R. Mr. Abbott says:—

'I did not reveal to him where he was to go (with the exception that it was to be within one hundred miles of Cincinnati) until two days before starting. I then merely wrote him that we would go to Huntington, but gave no names. I did not tell him the lady's name or town until we arrived in Huntington and had started for her village. Just before starting from Omaha I wired to Professor Hyslop in New York when and where to meet me in Huntington. I went by way of Kansas City and joined Mr. Clawson there. I asked him to choose a name to travel under, and he did so. He registered at the Florence hotel under the name of C. E. Wilson, and I introduced him to "Mr. X." under that name. It was the first time that I had met "Mr. X.," and as he had only known me since April, I was certain that even he was in the dark as

to my history. I had carefully instructed Mr. Clawson in the method of asking questions so as to reveal no information between the lines. As he was an attorney he proved an apt pupil, and I was soon certain I need have no fears on that score. I was present at all of the sittings and heard every word, so that any information the voices gave I knew must be obtained by some means out of the ordinary channels.'

So much by way of introductory explanation.

THE FIRST SÉANCE.

At ten o'clock on the morning of their arrival at Huntington Mr. Abbott and Mr. Clawson crossed the Ohio River and found that Mrs. Blake was just recovering from a six weeks' illness, and only after a great deal of persuasion could they induce Mr. Blake to permit them to see her. They found her sitting by her window in a rocking-chair with her crutches by her side. Mrs. Blake explained that when she was physically 'run down' the 'voices' were so inarticulate as to make it next to impossible for the words to be understood, and unless the sitters could be satisfied she preferred not to sit—she did not refuse on account of any weakening effects that the work had upon her. The rest of Mr. Abbott's story had better be told, as far as possible, in his own words. He says:—

'Before describing what followed I will state that we had in all four sittings with Mrs. Blake. This one, which lasted only twenty minutes; one given in the evening after the arrival of Professor Hyslop; one the following morning at ten o'clock, and one in the same afternoon at three o'clock. The first three were held in Mrs. Blake's home and the last one was given across the river at the office of "Mr. X.," where we had taken Mrs. Blake to be photographed.

'The first day the results were poor, simply owing to our inability to understand the words, they being very weak and inarticulate, owing to Mrs. Blake's weakness. On the second day she was much stronger and results were far more wonderful. The sitting given in the afternoon when she was exhilarated by a carriage ride was very remarkable. In this the voices could frequently have been heard one hundred feet away. The information received was most marvellous and we received in all nineteen correct names, while we received none that were wrong. At the first sitting, however, we obtained very little, merely three correct names. There was much conversation that we could not understand, but what we did understand was correct.

TALK WITH THE DEPARTED.

'Mrs. Blake placed the trumpet with one end in her palm and the other end on the palm of Mr. Clawson (Wilson). In a moment Mr. Clawson said, "How heavy it is getting." Then it began moving upward and Mrs. Blake said: "Someone desires to speak to you; place that end to your ear." Mr. Clawson did so and Mrs. Blake placed the other end to her ear. Her lips were tightly closed, but I at once heard a whisper in the trumpet addressing Mr. Clawson.

'Mr. Clawson then said, "Who are you?" I could not understand the reply, but I heard Mr. Clawson say, "You say you are my brother? You say you are my brother Eddy?" I supposed at the time that this was an error, for I did not know that Mr. Clawson had ever had such a brother, but afterwards, when we were crossing the river, Mr. Clawson told me that the voice said plainly that this was his "brother Eddy," and that he had a brother Edward, who had died at the age of two years.

'After the voice gave this information it made some further remarks which Mr. Clawson could not understand, so he said to me, "You take this end of the trumpet and see if you can understand what they say." I was sitting directly in front of him and I did as he directed. A voice addressed something to me, but I could not understand the articulation. Finally I understood the words, "Can't you hear?" I replied, "Yes, who are you?" The voice said, "I am your brother and I want to talk to mother. Tell her—." The rest of the sentence was inarticulate, and I asked, "What shall I tell her?" The voice then spoke plainly, "Tell her that I love her." I then asked the voice to give me its name, but could not understand the reply. I gave the trumpet to Mr. Clawson to see if he could understand. The voice kept saying to Mr. Clawson, "I want to talk to my brother." He gave the trumpet back to me and I asked, "Whom do you want to talk to?"

'The voice pronounced a name that I could not understand, but kept repeating it until I heard the name "Brother Davis," repeated twice, and then finally the following: "Brother Davis Abbott." "Abbott" was then repeated a time or two. These names were plain and I was certain that it was my name that was pronounced. I said, "Yes, you seem to be repeating my name all right." I did not mention the name myself.

'Mr. Clawson now took the trumpet and a voice addressed him and said: "I am your brother." Mr. Clawson said, "Who else is there?" and the voice answered, "Your mother." He again asked, "Who else?" and the voice said, "Your baby." He then asked for the baby to talk and give its name, but could not understand what was said in reply. Finally a voice (seemingly a girl's) addressed Mr. Clawson. He thought he understood the name "Edna." Now, Mr. Clawson had a dead daughter with whom he was extremely anxious to communicate. Her name was Georgia Chastine, and she died a few years ago just after graduating from a school of dramatic art.

REMARKABLE ANSWERS.

'Mr. Clawson was very anxious to communicate with this daughter and seemed to think the voice was hers, so disregarding the name which he took to be "Edna," he said: "What was your pet name for me?" The voice replied, "I always called you 'Daddie.'" This was the name that Georgia had always used in addressing her father. He then said "What was your pet name for your mother?" and the voice replied, "Muz and Muzzie." This was also correct, as I have frequently heard her use these names myself. Mr. Clawson then asked for the voice to give his name, but the reply could not be understood. I will say in explanation that the mother and a baby of Mr. Clawson's were both dead, but he attempted to carry on no further conversation with them at this time. Just at this point another voice said, "I am grandma." Mr. Clawson said, "Grandma who?" I could not understand the words in the trumpet, but Mr. Clawson, who was listening, remarked: "You say Grandma Daily? That's pretty good," and turning to me he said, "The voice says Grandma Daily is here." Just at this point Mrs. Blake's strength failed her, and we had to give up the sitting.

'When we were crossing the river Mr. Clawson told me that the last voice said, "Davie's grandma is here," but as he and I are cousins he at first supposed this was our common grandmother, and asked, "Grandma who?" The fact is that I had a Grandmother Daily on my mother's side.

'Mrs. Blake did not keep the trumpet to her ear all the time, but at times let it rest in her hand and placed her palm against the end of it. There was no cessation of the voices at such times and her lips remained tightly closed. When the trumpet lay in her hand the voices seemed to me to originate in her hand, but when it was to her ear they seemed to me to originate at her ear.

'She told me that she had heard the voices in her ears when she was a little girl, and that some thirty years ago a gentleman had a tin trumpet made for her to try. She then discovered that any closed receptacle confined the voices and made the sounds louder and more distinct. Afterwards she tried using the double trumpet. We returned to Huntington where we met Professor Hyslop on his arrival, and in the evening we again crossed the river to Mrs. Blake's home.

MEDIUM'S DEAD SON.

'When we arrived at Mrs. Blake's cottage no names were given to her, and we sat in her room. We sat for a very long time with no results, and had about abandoned all hope of anything occurring when suddenly the deep-toned voice of a man was heard, apparently about a foot below and behind Mrs. Blake's head. The voice was melodious, soft and low in pitch, and very distinct. This is the voice that is claimed to be that of her dead son, Abe. There was in it a note of sadness, and it spoke these words: "My friends, I am sorry to say that owing to my mother's weak condition it will be impossible for us to give any manifestations this evening that are worth anything. We deeply regret this, but it is beyond our power to give you anything of value, as she is very weak."

'It is hardly necessary to state that we refused to take this statement as a dismissal, but continued the sitting. In a short time we heard the voice of a man of a different tone entirely, which "Mr. X." recognised as that of his grandfather. The tone was the same as that of the voices of real old men. The conversation was commonplace, and then a much more robust voice, with a far deeper tone, spoke and said: "Low, we will give way to the others." This "Mr. X." recognised as the voice of his father.

'These voices were open; that is, they were in no trumpet. I reached down to the floor and picked up the trumpet which I had brought with me, and soon a voice addressed me. The voice could be heard issuing from the trumpet by the others present. I said, "Who is this?" and I thought the voice replied, "Grandma Daily." I said to Mrs. Blake, "Whom do you understand this to be?" She replied: "It sounds like Grandma Daily."

'I then said, "Well, grandma, what do you want to say?" She replied, "Davie, I love you, and am all right. It's all

right, Davie. It's all right. And I want you to tell your mother, and tell her that I am all right and happy, and Pap is, too."

'I may here remark that my grandmother Daily always called me "Davie," and she called my grandfather "Pap." I will also state that I have a sister Ada, but no one in that part of the country could have known of this, and I was in no way thinking of her at the time. This sister my grandmother and we children always called "Ady." The voice immediately continued as follows:—

"I want you to tell your mother and tell your father, Davie, that I have talked to you, and I want you to tell Ada, too." She pronounced the name "Ady," just as she used to. This was spoken very plainly, and came on me like a gleam of light out of the darkness, but I wanted to make doubly sure, so I asked the voice to repeat the name. It did so, and there was no mistake as to its being "Ady."

'I then said, "You mean Ada, do you?" and the voice said, "Yes, Davie, tell Ady." I then said, "What relation is Ada?" and the voice replied, "Sister Ada, Davie. You know what I mean—you know what I mean. Tell Sister Ady."

'I then decided to ask a question that the voice would be unable to answer, if this were any kind of trickery. My mother's given names are "Sarah Francis," but she was always called "Fannie." I said:—

"Grandma, if you are my grandma, you know my mother's first name. Tell it to me."

'When I asked this question I really meant my mother's given name and had in my mind the name "Fannie." The voice answered instantly, "Sarah." I asked the voice to repeat the name. There was no doubt as to its being "Sarah," but before pronouncing it I turned to Mrs. Blake and said, "Mrs. Blake, what do you understand that name to be?" She replied, "It sounds like Sarah." The voice grew inarticulate here and I asked for an uncle to speak to me. In a few minutes a man's voice near the surface of the centre table said, "I am here." I said, "If you are my uncle, give your name." The voice then said, "Dave, I am your Uncle Dave." I said, "If you are my Uncle Dave, tell me your second name." The voice replied, "Dave, you were named after me" (which was true), and continued some inarticulate words which could not be understood.

'Mrs. Blake's strength seemed to be gone, so we discontinued our experiments and returned across the river.'

(To be continued.)

ROCHESTER: ITS 'RAPPINGS' AND ITS SPIRITUAL CHURCH.

It is an appropriate and perhaps a significant fact that the Spiritualists of Rochester, New York, have just become possessed of a beautiful and commodious edifice, formerly known as the Plymouth Congregational Church. It was at Hydesville, a little village not far from Rochester, that, in 1848, the Fox family heard the famous rappings (afterwards called the 'Rochester Rappings'). By putting questions they opened up communication with the deceased pedlar who was producing the raps, and thus originated the movement known as 'Modern Spiritualism'; and now, less than sixty years later, one of the finest church buildings in the city has been secured for, and dedicated to, the teachings of the spiritual philosophy. The Rev. B. F. Austin, who was declared a heretic by the Methodists of Canada because of his spiritualistic tendencies, has been engaged as pastor of the new Spiritualist church, which building was formerly, it is said, 'the rendezvous for the wealth and fashion of Rochester.' We wish our Rochester friends every success in their work—both temporal and spiritual.

'CONSCIOUSNESS AND MATTER: AS TAUGHT BY THE YOGIS,' is the title of a little volume 'by an Indian,' published at 1s. 2d. post free by Mr. J. Wooderson, of 23, Oxford-street, W. (formerly Nichols and Co.), which deals with states of consciousness as separate from body and mind, and as teaching these to act on spiritual lines. For the separation of the conscious being from matter, we are told, three things are required, which, though apparently simple, are 'the essence of the occult philosophy of India, and need a lifetime of study and practice.' The definition of 'matter' is given from an Indian point of view, and includes much more than what we usually understand by that word.

THE MEDIUM MILLER AT MUNICH.

Since Mr. Miller held the séances at Paris, described in 'LIGHT,' pp. 382 and 398, he has visited Munich, where Mme. Rufina Næggerath, so well known to Paris Spiritualists, is now residing, and a séance which he gave in her rooms is described by Colonel Joseph Peter, of Munich, in 'Psychische Studien' for October. This séance was of the nature of a preliminary trial in order that the sitters might judge of the general character of the phenomena; but, in fact, it was the only one given at Munich, because Miller was called away by telegram to his mother's sick-bed. It is unfortunate that 'preliminary' sittings are more common than séances under 'test conditions.' That 'modern invention,' the telegraph, is certainly greatly to blame for this in the present instance.

In some of the Paris séances it is alleged that Mr. Klebar, the medium's companion, approached the medium just as the séance was opening and assisted him in arranging the sitters. At Munich, we are expressly told, Mr. Klebar sat at the far end of the room, beside the shaded lamp, and did not leave his place for a moment during the séance. Before the sitting Colonel Peter had ample time to examine the room, and he was present when one corner was screened off, by thick curtains hung over cords, to form the cabinet. Miller was not searched, but Colonel Peter thinks that the manifestations were not such as could possibly have been produced by fraud.

While Miller still sat outside the cabinet, the voice of 'Betsy,' his control, was heard from within the curtains, and there were some luminous appearances. After the medium had entered the cabinet various forms were seen, which did not come out of the cabinet, but appeared in front of the curtains, usually quite suddenly and unexpectedly, but in one case a luminous ball gradually assumed a human shape in full view of the company. The forms were not well seen on account of the dim light, and the features could not be recognised; the outlines often appeared ill-defined. The first to appear claimed to be Frederika Hauße, the 'Seeress of Prevorst,' who came again later, and spoke both times in German. Colonel Peter says expressly: 'I have repeatedly spoken with Mr. Miller; he cannot speak the pure, fluent German used by the phantom.'

Soon afterwards, three forms were seen together in front of the cabinet, and one appeared to wear a shining diadem. They disappeared simultaneously, and soon a man's form introduced himself by name to Mme. Næggerath, and asked that his wife be told that he had shown himself. He passed in front of the semi-circle of sitters, and dematerialised at about a yard from Colonel Peter, taking leave of the company as he sank down to the ground. 'Mother Shipton,' the English prophetess of three hundred years ago, also purported to appear, and then a little Indian girl, 'Susie,' came suddenly into the circle, no one could tell how; she said she had materialised behind Mme. Næggerath's chair. A child's figure sang an American nursery rhyme, and then came the development of 'Dr. Benton' from a luminous ball. Immediately after this form had disappeared, 'Betsy' herself materialised (she had from time to time given explanations, apparently by the direct voice) and called attention to the fact that she was a coloured woman. Some of the sitters saw her dark face and arms. 'She disappeared suddenly, with a hasty farewell, as almost all the apparitions seen at this séance did—as suddenly as a light when it is extinguished.' Miller came out of the cabinet almost at the same moment.

After remarking that the séance was not held for the purpose of convincing sceptics, and that it was given disinterestedly to a few personal friends of the hostess, Colonel Peter gives his opinion as follows:—

'To the initiated, the phenomena at this sitting are convincing as regards their genuineness. The forms, though not plainly seen in detail, were all so full of life, so genuinely human in their movements and general appearance, that none of the sitters had the slightest doubt of their reality. The voices were entirely different, not only in timbre, but also in compass and articulation, and always characteristic. Those who say that a ventriloquist can do as much, have probably never heard one; I have heard several, and can assert that

such voices as were heard at this séance cannot be produced by the ventriloquist's art. Then, again, the phantoms, without exception, both appeared and disappeared in front of the curtain; moreover, one form materialised before our eyes, and another gradually dematerialised in full view. I consider it simply impossible to produce such a spectacle as this dematerialisation, under the same circumstances and in the same surroundings, by any trick or artifice whatever.'

'OUIJA' BOARD COMMUNICATIONS.

In a recent issue of the 'Progressive Thinker,' 'Roy M. B.' asks Mr. Hudson Tuttle if he can give any explanation that will help him to understand some difficulties which he had experienced in connection with communications which he had received through the 'Ouija.' He said:—

'One night my father made the statement that all things that had an end could be forecasted if the spirit had the necessary power. He said he could forecast certain things (in a limited degree, of course), and when in the spirit realms he knew when he was right, but when he came to the material plane his control over our strength, magnetism, &c., was not sufficient for him to tell us correctly. This part I can readily understand, because our thoughts, &c., influence him. He also said he knew when he was telling us that it was wrong, but could not prevent it. Now it seemed to us that he had good control, and was running the board so smoothly and strongly that he could have said anything he wished. If you can give me any explanation of this that will help to clear it up, I shall be very thankful.'

Mr. Tuttle, in reply, said:—

'You are to be congratulated on not calling "evil spirits" in explanation. This is the usual method and at once precludes further investigation. If the spirit directly moved the board, there would be no conflicting influence. As it is, it is through the medium, supplemented by the circle, that the spirit controls, and hence the movement is the result of two or more influences—is a blend. It will be evident from this that communications may be given which will not be the full and complete thoughts of the spirit, but which may be broken into by those of the medium, or persons near.

'As the transmission of a message depends on the perfection of the instrument, the insulation of wires, and atmospheric conditions, so the faithful rendition of communications depends on the state of the medium and environments, and these can only be perfected by persistent effort.

'In all cases like this one which perplexes our correspondent, the best method of procedure is to go on undisturbed by seeming discrepancies, rejecting and accepting according to evidence, and not expecting perfect communications. By so doing, and by avoiding antagonism with the controls, they will gain in power and become all that is required.'

The above rational and suggestive thoughts by Mr. Tuttle will, we think, prove helpful to inquirers in this country; especially to those who use 'Planchette' or 'Ouija,' or who practise automatic writing. The tendency to attribute to 'evil spirits' everything which is confusing or difficult to comprehend, is one which needs to be watched and combated. Difficulties have to be overcome on both sides, and careful observation, persistent experiment, an open mind and a fearless spirit are needed if freer intercourse and more perfect results are to be attained.

SCIENCE AND A FUTURE LIFE.—An edition of Dr. James H. Hyslop's 'Science and a Future Life,' the fourth, has now been published by G. P. Putnam's Sons in London, so that this valuable work is more easily obtainable than formerly, and both this and the corresponding work by the same author, 'Enigmas of Psychical Research,' can be had from the office of 'LIGHT' for 6s. each (postage 4d. each). As we reviewed 'Science and a Future Life' on pp. 307 and 386 of 'LIGHT' for 1905, and 'Enigmas' on p. 352 of the present volume, we need say no more than that they together show how large a mass of cumulative evidence attests the fact that there is in man a principle which, even according to scientific logic, must be unaffected by the wearing out of the material mechanism through which it has been accustomed to manifest itself to our senses, and must therefore survive the death of the body. In the concluding chapter of the work before us, Professor Hyslop shows how deeply the acceptance of this truth affects ethics and religion, by giving them an assured foundation.

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

ASPIRATION.

Inspiration and aspiration are the very breath of life of the spirit, the indrawing of the unseen vital forces and the outbreathing of the soul's longing:—receptivity and response. This profound truth never more needed preaching than to-day. An unimaginative materialism and a flimsy worldliness are largely in possession of the public mind, to the exclusion of serious desires and sober thoughts on things unseen. For one who will believe in an unseen guide there are a thousand who will put their faith in a visible priest: and, for one who is serious enough to care for a priest there are a hundred who revel in the atmosphere of a music hall or who are anxious about 'the odds.'

Even the organised Religion of the day is increasingly given over to things spectacular and sensational. Great churches advertise the music for the day. Magic lanterns are invoked to stir up languid interest. Some find salvation in a brass band and a big drum: others put their faith in ritual and millinery: and even most Spiritualist assemblies have to offer clairvoyance and tests. They who keep to the old ways, and offer chiefly worship, aspiration and prayer, are few and far between, and are left very much alone.

It is a state of things not to be assailed. Fighting it will do no good. Probably there is a certain amount of revolting from some excess the other way that has to be worked off. If so, it will have its day and cease to be, and the tired and thirsty wanderer and rebel will come back for the water of life and rest and peace. We hope it may be so, for we are persuaded that the greatest happiness and the truest blessedness are to be found in the green pastures and by the still waters.

This being our outlook, we give a special welcome to a little book which professes to be no more than 'Devotional Aspirations.' It is by Euphemia (Effie) Johnson, and is published by Samuel Bagster and Sons. There are about fifty short aspirations, most of them (not all) quite suitable for what we know as 'Common Prayer,' or praying together. But, though they are all intensely religious and devotional in spirit, the language is often far removed from the conventional phrasing of prayer: and this we cannot help feeling is rather an advantage than otherwise as being more arresting and seeming more real.

There is in them, moreover, what is so often lacking in prayers—real thought, strong, tense and vivid. They appeal to us as the keen thinkings of a stirred soul before God. We shrink a little from it, but we feel urged to give some specimens of what we mean by unconventional phrasing and real thought:—

Father of all light and love, who constantly, for countless centuries, hast unfolded the sequence of the seasons and developed the mystery—life, Whose Eternity baffles our finite comprehension,—in Thy Name we are assembled together now, to receive, if may be, some token of its unity and continuity.

* *

How sorely we stand in need of Thee, dear Father, in mind, in heart, and in body, Thou alone knowest. Have pity upon us! Our dullness of perception to Thy never-failing manifestations quells us. Awaken it! Our selfishness of heart is sad enough to have grieved the Spirit of our God. Shame it!

* *

To our prayer lend Thy powerful aid, O Heavenly God, that we may aspire in good earnest, and by life-long effort, to all these higher paths of truth, that at last we may reach unto that state and sphere of perfection where—according to prophetic word—there is no lie.

* *

At early morn the soul aspires to its Maker, to the Father of all, the Author of undiscoverable perfection,—illimitable law, of the working and interworking of all power. Magnificence of Mercy, retired within all law, the soul must ever aspire to reach Thee, if possible, on the wings of yearning, of imagination, and of love.

* *

Blessed God, in Whose dispensation the development of ethics unfolds to brighter and clearer issues, to higher and better standards as time goes on, we, Thy servants, would pray this evening for the equal recognition in civilised states of all parts component to them.

* *

Let the Christ law prevail over the war spirit, O Heavenly God; and give to Right the dominion which Might usurps. Bless every effort which is being made to this end. Grant that men may know murder to be murder—wherever they meet it, and however gaily trapped and caparisoned it be.

There is much more in the book of the same kind, strongly suggesting, not formal prayer, but the earnest, almost resolute, speaking of the human spirit to the divine. The very titles of the prayers are arresting: such as these, for instance:—For rarer experiences, Against mercenariness, For truthfulness, To God perfect, For high purposes, Against waste of time, On behalf of children, For civil progress, Against restlessness, For thought cleansing and nutriment, For those who pass—self-sent from earth, On the preservation of ideals. These subjects give a fair idea of the purpose of this strong aspirant who over and over again suggests deep and bright knowledge of the spirit-people and spiritual things. Indeed there is one daring prayer bravely addressed to and entitled, 'To the angels.' We give it all:—

To the beautiful messengers of the living God let us pray this morning; for their strength of purpose, for their purity of idea, for their holiness of conduct, for the joyance of courage which actuates the brightness and endurance of their energy.

Passing—as ye must be in multitudinous ministration—O touch us with but the atmosphere from your wings, and earth's clouds shall melt from before your effulgence!

Nothing sluggish or evil can live in the purifying rush of angelic energy,—nor can dull care, nor poisonous broodings.

Onward! Upward! are the angelic passwords. Let us, too, catch their strain, and follow the happy impulse.

Let God's Will be the moving power; God's Work the ceaseless quest.

Stoop and touch us, O workers for good, sweet harbingers of grace—that our lives may feel and recognise thine uplifting influences,—our hearts rejoice in sympathetic harmonies accordant with thine own. Then shall our earthly sojourn be but the avenue which shall lead us to the heavenly.

There is, for a wonder, an oddness of grammar in the last paragraph, but this may have a meaning, something like Tennyson's

What God and Man is.

But, in any case, the word 'your' would have been better than 'thine,' as in the second paragraph.

It only remains to say that the work (except for the excessively heavy gold lettering on the cover) is very beautifully presented in red and black, with bold type and perfect paper. Our only complaint is that the prayers are too short. Many of them are only like the beginning of prayers, that 'For spiritual strength,' for instance; but that may have its uses, in starting thoughts and aspirations from within.

A DANGER SIGNAL.

We discussed in a recent article the effect of spiritualistic studies on religion. There are other points in this connection which may be considered with advantage.

One of the main effects of religious teaching ought to be to counteract the tendency, to which every soul is naturally prone, to be self-centred. We do not say that this is the effect in all cases. By no means; there are phases of religious teaching which produce the contrary results. Certain manuals of devotion, and some ministers of religion, inculcate constant self-scrutiny. No doubt this is done with the intention of encouraging self-knowledge and watchfulness, but self-scrutiny may easily be overdone. Some religious persons are markedly self-conscious and self-centred. Elizabeth Barrett Browning writes:—

'We are wrong always when we think too much
Of what we think or are; albeit our thoughts
Be verily bitter as self-sacrifice,
We're no less selfish!'

Other forms of religious teaching dwell almost exclusively on the importance of self-development. It is possible to insist on the divinity of man's nature, and to constantly direct attention to the divinity within a man's own soul, in such a way as to stimulate an unhealthy sense of self-importance. Of course, self-knowledge, watchfulness, and the realisation of the Divine Self within, are matters of the greatest importance, but if they are emphasised unduly, that is to say, without sufficiently realising the complementary truths, religion itself becomes a snare and a cause of degeneration.

Religion ought to direct the soul *from* self up towards the Infinite, the Highest. Worship should be self-forgetting, it should be concentration on the *not-I*. This is frequently lost sight of. Many forms of devotion direct thought upon self, not from self. What kind of effect has Spiritualism on religion in relation to this danger of self-centredness? It is hardly possible to answer the question when put in this way, because the effect produced by any study always depends largely on the mental and spiritual attitude of the student. We will therefore inquire, rather, what effect *ought* Spiritualism to produce?

We must admit, to begin with, that in very many cases those who call themselves Spiritualists are characterised by a considerable sense of their own importance. The possession of psychic gifts is really, of course, no more a reason for self-conceit than the possession of other gifts. But the possessors are apt to feel themselves 'specially blessed,' and there is great and subtle danger in this feeling. It is better to pray—

'Give me an heart that beats
In all its pulses with the common heart
Of human kind, which the same things make glad,
The same make sorry.'

It is better and safer to pray for this than to desire exceptional gifts. Exceptional gifts will be given to those for whom they are destined, and in that case 'a way of escape' will be made for the receiver that he may be 'able to bear' them. But it seems as if only a minority find that way

of escape; the majority deteriorate. Or, if this is too pessimistic a view to take, we will say that the majority barely avoid deterioration, and many succumb. Thus, one of the results of becoming a Spiritualist, in many cases, is that the natural proneness of the heart of man—

'To set itself upon a private base,
To have wherein to glory of its own,
Beside the common glory of the kind,'

comes strongly into evidence.

And yet this is really an absurd result. It seems childishly foolish, when we consider it. For Spiritualism ought to do exactly the reverse. It opens to our view an awful immensity, a universe of beings, above us, and below us, and around us. In this immensity we are plunged; of it we form individually an infinitesimal part. It is true that in a real sense the importance of every individual life is enhanced by the realisation of the magnitude and dignity and co-ordination which pervades the whole:—

'Tis the sublime of Man—
Our noontide majesty—to know ourselves
Part and proportion of one wondrous whole.'

No unit of this 'wondrous whole' can be of no account all are needed, yes, *needed*, for the completion of the purposes of the Eternal Spirit. But a sense of individual value in this way is entirely distinct from, and inconsistent with, the puerile self-importance of the self-centred man.

In a pamphlet recently printed for private circulation we came upon the following in reference to a work by Professor Lombroso on the psychology of criminality. The writer says:—

'Taking into consideration the criminal's moral insensibility, his unrepentant attitude of mind, *his great vanity*' (the italics are our own), 'his fickleness, &c., Lombroso concluded that in this respect also the criminal was differently constituted from ordinary man.'

It is a little startling to find 'great vanity' classed as one of the prominent tendencies of a degraded type of humanity. The writer continues:—

'The majority of the criminals he studied showed this type, or at least some of its characteristics. Lombroso, however, never stated that a man showing these characteristics must, of necessity, become a criminal. He only considered these anomalies as the expression of certain natural tendencies in the individual that might produce criminality.'

There is comfort in this reflection. There is hope for us, even if we are egregiously conceited; we may yet escape the dock! But the tendency needs to be watched, for it is indicative of lack of balance, and its development in those who believe in the vast hierarchy of spiritual existences is undoubtedly an anomaly.

We are allied to Angels and Archangels and all the Company of Heaven; so also are the news-vendor and the crossing-sweeper; they, too, are links in the great chain, and possibly the degree of difference between the cultivated and psychically gifted man and one of these is small, by comparison with the difference between the most highly endowed psychic and the lofty beings who veil their faces before the perfection of God.

Let us, however, be on our guard against the error of supposing that humility is to be secured by self-depreciation. On this point Phillips Brooks has said some wise, far-seeing things. He writes:—

'I note again, as a characteristic of the morality of sonship, the way in which it secures humility by aspiration and not by depression. How to secure humility is the hard problem of all systems of duty. He who does work, just in proportion to the faithfulness with which he does it, is always in danger of self-conceit. . . . To such a problem the Christian morality brings its vast conception of the universe. Above each man it sets the infinite life. The identity of nature between that life and his, while it enables him to emulate that life, compels him, also, to compare himself with it. The more zealously he aspires to imitate it, the more clearly he must encounter the comparison. The higher he climbs the mountain

the more he learns how the high mountain is past his climbing. . . Humility comes by aspiration; . . . to-day the rescue of a soul from foolish pride must be, not by a depreciation of present attainment, but by opening more and more the vastness of future possibility; . . . not by denying his own stature, but by standing up at his whole height and then looking up in love and awe, and seeing God tower into infinitude above him.'

Self-conceit has many ways of eluding and deluding us. A man may talk much of his dependence on spirit guidance, and may imagine that it is his guide and not himself that he is exalting, when really it is otherwise. There is need to beware; peril lies in this direction. Marcus Aurelius has said, warningly, 'Nothing is more scandalous than a man who is proud of his humility.'

A COUNCIL CHAIRMAN AS WATER-FINDER.

It is not often that we hear of the divining-rod being successfully used by a prominent local official as a means for finding water, but a good case of this description is reported in the 'Daily News' for October 13th. Mr. H. W. Golding, of Braintree, Essex, chairman of the local council, some time since discovered that he possessed the peculiar faculty of using the 'divining-rod,' and has since been exercising it as a hobby. The 'Daily News' says:—

'In this way he has helped many neighbouring farmers, clergymen, and landowners, the latest and most promising case being that of Mr. Herbert Tritton, the London banker. Mr. Tritton had spent a large sum of money in search of water upon his Essex farms, but had failed. Mr. Golding was able, however, to indicate four different spots upon the farms from which water is now being freely pumped. Mr. Golding claims to have succeeded in each of the cases that he has attempted. In an interview he stated:—

'I cannot understand it, but the fact remains, and cannot be controverted, that I have found water in twenty-five cases after unsuccessful attempts had been made by others to locate it. In many cases useless 'wells,' eighty feet deep, had been sunk, but at the spots indicated by my wand, often not twenty feet away from the useless pits, a boundless supply of water has been found, shortly after breaking the ground.

'When I get over a place where there is underground water I can tell at once the direction of the flow and its width; in fact, it is as though I can see the stream in the earth. I wish some scientific man who is not prejudiced would investigate the matter. Some scientific men pooch-pooch the idea, but I can show them my wells. I am an amateur, and not a professional water-finder. I have followed it as a hobby, and should like to see it investigated scientifically.'

Professor W. F. Barrett, of the Royal College of Science, Dublin, writes to the 'Daily News,' of October 16th, referring to his own researches on the divining-rod, published in Parts XXXII. and XXXVIII. of the 'Proceedings' of the S.P.R., and concluding with the following statement:—

'Though a hazel or willow twig has been generally used, the rod itself may be of any material; it is merely an index of a muscular spasm on the part of the dowser, an automatic action which occurs with certain persons when they are near to, or imagine they are near to, the object of their search—whatever that object may be.'

Now the question is, what produces the muscular spasm? On this point our readers will no doubt be able to form their own opinion.

LONDON SPIRITUALIST ALLIANCE.—The meetings of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, will commence on Friday next, the 26th inst., when Dr. Abraham Wallace will deliver an Address. Except on that occasion, the meetings this year will be held on Thursday evenings, as usual.

ARCHDEACON COLLEY AND MR. MASKELYNE.—We understand that a claim has just been received by Archdeacon Colley's legal adviser, from Mr. Maskelyne's solicitor, for the £1,000, and that there is an action for libel pending in connection with this matter in consequence of certain statements made by Mr. Maskelyne in his pamphlet entitled 'The History of a Thousand Pounds Challenge.' The solicitor who is acting for Mr. Colley is Mr. E. R. Serocold Skeels, who, it will be remembered, acted for Mr. Craddock at the recent trial at Edgware.

ARE 'CURES' BY HYPNOTIC SUGGESTION PERMANENT?

Dr. Quackonbos, judging from the article in 'LIGHT' of September 8th, p. 430, is enthusiastic over the value of hypnotic suggestion as a therapeutic agent, but opinions are very much divided upon that point and it is questionable whether patients are permanently and morally 'cured' by such means. A writer in 'Mind' recently pointed out that:—

'The improvement of a man's moral nature, if brought about by "suggestion" under trance-conditions (when no effort of the individual himself is brought to bear upon his moral liberation), has neither sanction nor support from evolution, and it never becomes a vital or dynamic part of growth. It is a more veneer, incapable of touching the deeper springs of man's nature; and such a "cure," instead of being of true assistance to a morally diseased person, simply bars him from the opportunity of self-conquest and the consequent generating of conscious moral strength through the action of volitional, deliberate choice.

'The evolution of man admits of no vicarious atonement. Man must work out his own salvation. There are no victories without battles. It is a fact, evident to every person who has taken his life in earnest, that evolution goes up-hill—along the craggy heights of moral conquest. To blindfold a timid fellow-traveller, and by some mechanical contrivance despatch him from acclivity to acclivity, from precipice to precipice, will only serve to make him still more helpless and unfit to climb the new and ever loftier ascents of progression, which require the strength attained from already mastered difficulties.

'While it is our duty to be of help and service to our fellow-men, we must carefully discriminate as to the kind of assistance we furnish. The best aid we can render an individual is to help him to help himself. Conscience, Judgment, Reflection—these are counsellors given for our guidance in life; and any attempt to improve our moral nature through the suspension of any or all of these functions—as is the case in the hypnotic trance—will result in an impediment to true progress. The difference—great and fundamental—between Nature's hypnotism, if we may use the term, and that of man lies in the fact that the former enhances and promotes the action of self-consciousness, while the latter enfeebles and arrests it. Nature addresses her influences to the *vide-avide* consciousness of her subjects, while a human hypnotiser sinks his subjects into sleep and mental aberrations.'

While it is true that the hypnotiser stands between a man and his conscience, or perhaps it would be nearer the truth to say that he becomes, for the time, the conscience of his patient and enforces the decrees of conscience in a way that the patient cannot do for himself, the whole point at issue is whether hypnotism weakens the will or strengthens it. The writer above quoted says:—

'The issues confronting humanity and demanding solution are too grave to permit the play of so fatal a sport as hypnotism, since through the latter the mind, instead of gaining the strength and impregnable firmness necessary for its protection, is undermined and weakened at its very foundation. . . Nature cannot be bribed. With consummate vigour she resists every inroad made on her domain. Physical and moral ruin and mental aberration and insanity are among the penalties she exacts from those who attempt to storm her fortresses without being morally armed for the undertaking. And this armament—inulnerable and invincible—consists of Love and good will, purity of motive and universality of purpose. When the disciple is ready for the lesson, the Master will be present and ready to teach him.'

THE ROYAL COMMISSION ON VIVISECTION.—The 'Abolitionist' of October 15th contains a lengthy article on the constitution of the Royal Commission on Vivisection, showing that 'of the five medical investigators placed on the Commission, three are, or have been, licensed vivisectionists, another is a pronounced supporter of the practice, and the fifth has publicly declined to ally himself with the Anti-Vivisectionists.' There are two legal members and two other M.P.'s, Colonel Lockwood, who has on several occasions moved a Restriction Bill in the House of Commons, and Mr. James Tomkinson, who is said to be in favour of the total abolition of vivisection. The 'Abolitionist' thinks that though some little sop may be given to Anti-Vivisection, yet practically the law will remain as at the present time. Regret is expressed that a pronounced Anti-Vivisectionist medical expert was not placed upon the Commission. Friends of the cause are therefore urged to continue the struggle by every means in their power.

A DISCUSSION ON REALITY.

A friend has sent us a cutting from the 'Daily Mail,' of October 6th, containing an amusing dialogue, contributed by Mr. H. Knight Horsfield, entitled 'The Ghost and the Stockbroker—A Question of Reality.' The ghost has decidedly the best of the argument all through, and we are inclined to consider it a 'sign of the times' that the 'Daily Mail' should publish so fair a summary of the claims of the Spirit World on our respectful attention. The conversation opens with a point which is the key to the argument :—

"The odd thing," said the Ghost, "is that you never quite believed in us before."

"I don't believe in you now," said the Broker. "I don't want to appear discourteous, but after all you may be merely a subjective hallucination. How can I be certain that you are not the outcome of indigestion?"

"Yet you're a spirit yourself," said the Ghost. "You don't mean seriously to contend that the twelve or fourteen stones of carbon, phosphate of lime, and so on, which you chance to carry about with you, can run a complicated business like yours? It doesn't seem common sense to me."

The Broker objects that the Ghost appears transparent and immaterial—too easily seen through; but the Ghost calmly proposes to argue the matter. He obtains the admission that the Broker's senses are 'not to be implicitly relied on,' and retorts :—

"I am glad that you do not pin your faith too exclusively to the evidence of your five senses. Most people do. Indeed, curiously, they identify the senses with themselves. The five senses are merely the channels through which all outside intelligence reaches you. Sometimes they act imperfectly; then you are deceived. Sometimes they fail you altogether; then you are in the dark. However, I am not at all concerned to establish my own reality. What I wish to make perfectly clear is the reality of you."

"The reality of me?" said the Broker. "Surely that goes without saying."

"In that case you should realise that we are fellow-spirits—that you, in fact, are a ghost just as much as I am."

The Broker demurs: his existence is a fact known to hundreds; his signature commands capital; his identity can be proved by reliable witnesses; but the Ghost may be merely 'a new and somewhat serious form of biliousness.' The Ghost replies :—

"In the first place, your friends know you largely by your dress. Disguised as a sweep or a convict, you might pass through the City unrecognised. The next outward and visible sign of your identity, you would say, is your flesh, a sort of chemically prepared outer garment, which on analysis would not be found to differ from those of the many thousands who throng the City. But what is there in these, I ask, by right of which this stockbroker, clad by the same tailor, coated by the same chemicals, stands distinct from his fellows? Is it by some marked peculiarity in the exercise of his senses? Does he see or hear more or less clearly? Does he think more or less acutely? No; these differences would never amount to identity. It is the spirit which is himself, and which is always a thing apart, wherein the difference lies. And it is with the spirit, disposed of all extraneous matter, that I claim kinship."

To this the Broker objects :—

"But stop my brain, the organ by which I think, and know that I think, and where am I then? . . . What then becomes of your seer and hearer and thinker? The conscious Ego, you say, has departed elsewhere. You have not given one atom of proof of this. What is obvious is that life, whatever it may be, has merely ceased to be. When you blow out a candle, you do not profess that the flame has gone to illumine some other room."

The Ghost paused. "Let us come back to the senses," it said. "We agree that the ruin of the eye does not destroy the seer. By what process of reasoning, then, do you assume that the ruin of the brain—itsself merely a physical organ—must destroy the thinker? Again, you speak of touching the vital principle. Have you the remotest idea what the vital principle is? In what way does it resemble the flame of a candle, which can be snuffed out for good and all? Man who study death carefully will tell you that sometimes the organism is nearly wrecked before death appears; at other times it is barely touched. Or, again, they will tell you that the will to live will retard death, and the readiness to die accelerate it. What is this vital principle, then? A candle's flame or a living thing,

sometimes cleaving to its prison-house and fearing the outer air, sometimes longing to be free?"

The comparison of the life-principle to the flame of a candle, which has no governing consciousness behind it, having been shown to be inadequate, the Broker dismisses the Ghost on the plea of a telephone-call, and the Ghost passes into invisibility and goes home, wondering that incarnate spirits should be such 'hide-bound dogs,' who blame the excarnate for not making the fact of their existence clearer to them!

WILLIAM BLAKE ON IMAGINATION.

A short study of William Blake's spiritual teaching, by Carl Heath, in 'Broad Views' for October, lays great stress on Blake's manner of regarding imagination as a real psychic faculty of apprehending the inner truth of Nature, maintaining that the ideal world was the only real one, and that 'all things exist in the human imagination.' Blake said :—

'The world of imagination is the world of eternity. It is the divine bosom into which we shall all go after the death of the vegetated body. The world of imagination is infinite and eternal, whereas the world of generation or vegetation is finite and temporal. Imagination is the divine vision. I look through the eye and not with it. Imagination is a thing, or rather a region, in which the real things exist, and of whose life they are made living. Not being of perishable material its inhabitants must needs be immortal. Whatever drives us to exercise this faculty tends to increase and nourish the indestructible soul.'

Imagination, says Mr. Heath, is thus the saving element which makes it possible for man to see Nature as Symbol, as a form merely of mental existence, to see through the material world to what lies behind. Without the revelation wrought by imagination, Nature was, in Blake's teaching, a mere delusion, and it was by and through this revelation that we could alone comprehend life and be redeemed from Nature's death. Mr. Heath continues :—

'In one of his poems Blake calls on the Muses to sing "Man's fall into division and his resurrection into unity." This is the universal history which his prophetic poems tell of. "For One must be All and contain within Himself all things, both small and great." It is, as he would say, the perpetual aim of divine love to persuade all lives "to unite as one man,"—to get rid of the egotism of thought and feeling, so that thought and feeling may become the "divine members."

'This, very shortly, is Blake's spiritual teaching. And this teaching, the emphasis laid on the spiritual in life, which came to him by vision, by intuition, by a daily living of his soul on the mountain tops, was set forth in poem and picture, in word and in colour, in prophetic denunciation and in tenderest lyric, strenuously, without doubt, with the firmest optimism, through all opposition and contempt and neglect, ending after seventy years with a death-bed song of triumph.'

This inner knowledge of life, Mr. Heath considers, 'this attaching of humanity to the spiritual realities, this growing consciousness of what the hidden being really is,' is 'just what all modern metaphysical and psychological research is teaching us,' and Blake is now 'beginning to take his rightful place as a prophet of mankind.'

SPIRITUALISM FOR THE YOUNG.—The British Spiritualists' Lyceum Union has just issued a third edition of Mr. Alfred Kitson's 'Outlines of Spiritualism for the Young,' to be had of the author at Hanging Heaton, Dewsbury, Yorks, price 1s. 3d. and 2s., postage 3d. It is a manual of the elementary facts of Spiritualism, suited for the instruction of the young, whether in Lyceums or in families, and contains a history of the movement, with portrait of A. J. Davis, a description of the spirit world as seen by those who claim to have visited it, chapters on the teachings of Spiritualism, on the virtues to be encouraged and vices to be restrained, and on the conceptions of various nations with regard to a future state. A discourse on Children's Progressive Lyceums is added, which should be useful to teachers and parents. We are not sure that we like Mr. Kitson's attempt to introduce the adoption of the word 'soul' for the individual spirit, and he is incorrect in saying that the Quakers used to speak only 'when the spirit people moved them.' Their claim was, and is, to speak 'when the Spirit moves them'—a completely different idea. Are not the descriptions which are given of the homes of the 'children of the Summer-land' almost as likely to be taken in too literal and objective a sense as the New Jerusalem of Revelation?

THE LARGER KNOWLEDGE.

In the 'Metaphysical Magazine,' for October, Dr. Alexander Wilder discusses 'Knowing and Foreknowing,' with special emphasis on the fact that the whole of 'supernaturalism,' including the prophetic faculty, proves the existence of an extended power of knowing, which is, in several respects, superior to our ordinary knowledge. It is superior in range of subject; superior in that 'all events are mirrored in the world beyond,' and the individual whose perceptions are vivified to a proper acuteness may know of them beforehand; but above all it is superior in essence:—

'The true knowledge penetrates into the world of causes. What is commonly termed scientific research is necessarily limited to the region of effects. All that we learn by corporal sense and include by the measuring-line of our understanding, belong in the category of the mutable and perishing. Knowledge properly so-called is the knowing of that which has real being. It is not a collection of gleanings of numerous specific facts, but an energy beyond them all, transcending all and including all. Such knowing embraces truths which are not apprehended in this world of sense—motives, principles, things immutable; love, justice, beauty, virtue, temperance.

'This knowledge is the most precious of treasures. What we know we possess. Knowing love which is beyond selfishness, justice without perversion, beauty that is beyond the superficial, virtue which is not mere outside negation or artificial merit, temperance which is the equilibrium of the soul, we include them as the elements of our being. We have our home and country in the realm where they are indigenous and perennial. . . . The soul, involved and held fast in the ashes of physical existence, will manifest its divine qualities when warmed by love and knowledge into consciousness and activity. It will divine, exhibit superior powers of perception, utter oracles, perform wonders, such as the healing of sickness and restoring of minds that are wandering, and will rise to the heights of sublime heroism. . . . Such knowledge is not a reasoning faculty like the understanding, but an instinct of the higher soul.'

Dr. Wilder gives many instances from ancient history to show how general has been the belief in the prophetic faculty, and quotes Iamblichus, who says: 'The night-time of the body is the day-time of the soul'; also, continues Dr. Wilder:—

'In sleep, Iamblichus declares, as in entrancement, and in profound contemplation, the soul is freed from the restraint of the body, and enters upon the life of the higher intellect. The "nobler faculty" awakes in its power, enabling the mind, which contains in itself the beginnings of all that happens, to discern the future in those antecedent principles which make the future what it is to be. This superior part of the soul is thus a participant of the power and knowledge of God.'

Men having these powers are represented by the same philosopher as speaking a wisdom which they do not understand, so that their faculties, absorbed in a divine power, become the agents of a superior will. This seems to refer to inspirational or trance mediumship.

AN 'AT HOME' AT 110, ST. MARTIN'S LANE.

On Thursday afternoon, the 11th inst., from 3 to 5 p.m., the *House* of the London Spiritualist Alliance were thronged with Members and Associates who had assembled in response to the invitation of the Council to a house-warming 'At Home.' The enlarged lecture room gave general satisfaction, and the hum of many voices showed that the friends thoroughly appreciated and availed themselves to the full of the opportunity for social conversation and exchange of ideas and experiences. Tea was served during the afternoon, and a very happy time was much enjoyed by all present, many of whom expressed the hope that other meetings of the kind would be held during the winter.

A series of additional meetings will be held for short lectures and trance addresses, on Wednesdays, from 6 to 7 p.m., and on Wednesday next Mrs. Agnes Jackson, of Australia, will be the speaker.

A DEATH PREDICTION EXACTLY FULFILLED.

George E. Lothrop, jun., writing in 'The Light of Truth,' remarks that stories of spirit return are often known to the clergy of the various churches, and that they relate them from their pulpits more freely than ever before. He says:—

'The largest salaried temple, probably, in New England offered its pulpit to a well-known minister who stood up like a man and told spirit stories, such as abound in Spiritualism. One story he told was the remarkable statements made by two of his parishioners. The wife had been taken, deathly sick, into one of the large city hospitals, and although the nurse said she could see no sense in the sick lady's claim, yet this patient always prophesied that she "was going home on September 15th, at 8.30 a.m." (or similar date). The minister called a few times to see her, and although no improvement was noted in the disease, she always said, "Well, I will be going home September 15th, at 8.30 a.m." About an hour after the specified time the minister was able to call at the great hospital again, and on asking if the sick lady had gone home as she had predicted, they said it was rather strange, but the lady had "died" an hour before—at the exact time she had predicted weeks before that she would "go home." The minister, who must have been a good old soul, then thought he would try to break the news gently to the dead lady's husband, who also was practically on his deathbed at the time. The reverend gentleman entered the chamber of the man and said, "I have just been down to the hospital to see your sick wife. You know, she said she would come home to-day." The dying man said, "Yes, she was here a few moments ago." "Why," said the reverend gentleman, "I have been to the hospital and she lies down there, dead." "I know," replied the sick man, "but her spirit came here. I saw it with my own eyes. She said she was going home September 15th, at 8.30 a.m., and she kept her word, didn't she?"'

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.

'Evolution of Energy.'

SIR,—It is regrettable that Miss E. Katharine Bates was ignorant of the fact that the late Mr. Keeley of Philadelphia was proved to be a fraud and an impostor, and that the opinion expressed by so many shrewd Americans during his life and so-called 'Researches' was an altogether correct one.

Under the above title in 'LIGHT' of the 6th inst., Miss Bates writes: 'It is to be greatly regretted that Keeley seems to have left no records indicating his methods of research, and that the secret of these methods should have been buried with him.'

True, the secret had been buried with him, but shortly after his decease his methods and entire paraphernalia were brought to light and exposed not only to the photographic plate, but in the engineering journals of America and England.

The writer has seen a photograph of the apparatus which was unearthed from the cellar underneath his workshop, and which was an ordinary engine and air compressor or pump, and the experiments which were conducted in his workshop and witnessed by the 'representative quintette' mentioned by Miss Bates, were effected by the innocent looking copper insulated wires, acting simply as ducts or fine pipes conveying air at high pressure from the 'Prime Mover' concealed in the basement, to the wonderful motor or other 'very finely-balanced machine of intricate structure.'

It will now be readily understood why, although a company was floated, not a single machine ever left his workshop; and the prediction of the occultists that, 'although they recognised the truth of his discovery, yet he would not be allowed to bring it to perfection,' proves once again how, like ordinary mortals, the occultists, even with their prophetic foresight, fail to reveal the subtle methods adopted by tricksters.

I should be happy to send full details, with print of the machine which produced 'such a tremendous dynamic force,' for in my opinion it would form a useful appendix to the book written by another of his 'most faithful and admiring supporters,' Mrs. Bloomfield-Moore.—Yours, &c.,

H. E. YERBURY, M.I. Mech. E.

The Appearances of Christ after His Crucifixion.

SIR,—Before Mr. B. Stevens permits himself to write so dogmatically, he should, at least, be sure of his facts. In his letter on p. 479 of 'LIGHT' he makes several serious errors. Those who have tried to reconcile the admittedly divergent

A FRIENDLY NOTICE. The 'Progressive Thinker,' of October 6th, devoted nearly three columns to extracts from recent issues of 'LIGHT' under the heading 'The Cream of "LIGHT,"' London.—It is extracted to illustrate the range and trend of thought in England.'

accounts have usually enumerated from ten to twelve appearances, but in a slightly different order from that given by Mr. Brown on p. 466 of 'LIGHT.'

Mary Magdalene appears to have gone to the sepulchre, probably with other women; they were met by an angel, and the other women returned to tell the Apostles. Jesus appeared to Mary, and again to the women on their way (Mark xvi., 9, Matt. xxviii., 9). The appearance to Mary is described by Mark as the first, and by John as taking place at the sepulchre. The third and fourth appearances were to the disciples going to Emmaus, and to Peter during their absence; the best versions of Luke xiv., 34, indicate that it was the others who told the two that the Lord had 'appeared to Simon.' This point is argued in 'Encyclopædia Biblica,' article, 'Resurrection Narratives.' Fifth and sixth, to the Apostles in the absence of Thomas, and again when Thomas was present. Seventh and eighth, in Galilee, on a mountain (Matt.), and by the sea-shore (John). Ninth, to five hundred at once. Tenth, to James. Eleventh, to all the Apostles. Twelfth, at the Ascension (the last two may be identical).

No doubt there is some question as to whether all these appearances actually occurred as separate events, but the conditions under which they are described are different in each case. The great truth embodied in all the narratives is that the Apostles, and the disciples in general, had actual proofs (whatever the nature of the experiences may have been) that the personality of Jesus survived the death of the body. We may dispute about the details, but the narratives agree on this point, and Paul, in I. Corinthians, uses the facts, as he knew them, to substantiate the great truth of spirit survival, the foundation alike of primitive Christianity and Modern Spiritualism.—Yours, &c., PHILIP.

A Few Words from the 'Blind Medium.'

SIR,—It is with unfeigned pleasure that I again greet English Spiritualists. Those who take an interest in the growth of our beloved cause will perchance be glad to hear something of our brothers and sisters in Germany. Your readers will remember the sad fate of Frau Rothe, the flower medium. It so happened that I was in Berlin at the time of her arrest five years ago. Germany at best was never a stronghold of Spiritualism. Small wonder then that, after the conviction and subsequent imprisonment of the above-named medium, the staunchest adherents of the cause in Germany dared scarcely mention their faith above a whisper.

About two months ago I found myself again en route for the Fatherland. As I went for pleasure, not for work, I did not seek to acquaint the Spiritualist public of my presence. I found our beloved cause bravely struggling to recover its feet again. Old friends flocked about me, earnestly entreating such crumbs of comfort as we felt physically strong enough to give. During the progress of the few sittings we did hold we were deeply touched by the fact that, instead of the usual greed for material advice, we found only the intense desire for any proof, however small, of the presence of loved ones. Another thing which struck us as especially hopeful is the rapidly growing tendency to form small circles at home for the purpose of developing psychic gifts. One of our largest sittings was held in a very small village in the suburbs of Hamburg.

Taken as a whole, it seemed to us that Spiritualism in Germany bids fair to become something worthy of the name. In regard to the societies our stay was not sufficiently long to acquaint ourselves with them, but from what we could gather from those in a position to judge correctly, the outlook seems promising.—Yours, &c., ANNA J. CHAPIN.

A Husband's 'Token.'

SIR,—I shall be pleased if an explanation can be given of the following incident:—

On Sunday evening, September 9th, about 7.30, a relative of mine was entering her house by the back entrance, leading through the scullery to the kitchen, when, on looking across the scullery, she saw the opposite door open and the figure of a man appear; he stood there for an instant and then the door closed again. She immediately ran to her husband, who was asleep on the sofa, and roused him, saying that someone was trying to get in. They went together into the enclosed and walled garden but saw no one, and found the entrance fastened. Next day the husband fell dead while at work!

During the following week she received word from London that her husband's figure had appeared at the foot of a relative's bed on the Sunday evening, and this manifestation coincided with the time of the appearance at the door of the scullery. After the death of her husband my relative immediately recalled the apparitional figure at the door and regarded it, as she said, as her husband's 'token.'—Yours, &c.,

Wandsworth.

R. H. D.

The Mystery of Mr. Maskelyne's Machinery.

SIR, I see on page two of a small pamphlet issued by Mr. Maskelyne that he denies a statement, attributed to him by the late Rev. Hareis, that he would require 'three tons of machinery' for the purpose of reproducing in a private room the phenomena 'said to be exhibited by certain seances.' Now, sir, there is an old saying that where there is smoke there is always fire, and I should very much like to clear away the smoke and get to the fire in regard to this question.

In 1881 Canon Willibforce, as he then was, said that Maskelyne and Cooke, in reply to a challenge to imitate spiritual phenomena in a private house, said that, 'as their apparatus weighed more than a ton, they could not conveniently accept the challenge.' This is one ton and not three! A few days ago, when looking at Sergeant Cox's work, 'What am I?' I found a footnote on p. 255 of the second volume, in which the author says: 'Maskelyne and Cooke were invited to exhibit at a private house, and informed the inquirer that he must send a waggon and horses for two tons of machinery necessary for their spiritual performances.'

This grows interesting and reminds one of the famous 'three black crows.' First we have Canon Willibforce's one ton; then Sergeant Cox's two tons; then the Rev. Hareis' three tons, and Mr. Maskelyne's denial of the latter statement—but will he deny that he or Mr. Cooke ever made any statement at all to the effect that they would require to use machinery for their imitation of spiritualistic phenomena in a private house?

Further, sir, I have heard it said that Mr. Maskelyne made some such admission at a public lecture given by Dr. George Sexton, some thirty years ago, when the latter gentleman publicly explained the methods employed by the conjurers when they simulated spiritual manifestations. Surely there must be some of your readers who were present on that occasion, who can tell me whether I have been correctly informed, or is it a fact, as suggested in 'LIGHT' of May 28th last, that the whole of this business has arisen out of an inference by Miss Theobald, that, on their own premises, Maskelyne and Cooke were surrounded by the 'tons weight of machinery' necessary for their conjuring performances, and therefore were unable to give their *seance* in a private house? Can anyone throw light upon this dispute and settle the point at issue?—Yours, &c.,

ALPHA.

An Appeal.

SIR,—I am wondering if any of your readers would feel kindly disposed towards a poor woman in whom I am interested. She is a natural psychic and I am trying to overcome the prejudices of her class, by degrees, and develop her; but this of course is a matter of time.

In the meantime, she is in distress about one of her children, for whom she cannot get the necessary outfit for service, though the girl could take a place in a week's time if the things can be got. If any lady would be good enough to help with old things of her own, and would send the parcel by post to me, I would gladly acknowledge them privately, if so desired.

The woman is the mother of five girls, only one of whom is out at service, with a husband at piece work, so that in wet weather they come badly off. She herself wants a pair of boots (size six), but cheerfully wears one button boot and a lace shoe. The things particularly wanted are nightdresses, shoes or boots (size five), print dress, a warm petticoat, brush and comb, &c.

I would not make this appeal to your readers, but I have already helped to the fullest extent of my power. The woman, I know, would be most grateful for any of these articles.—Yours, &c.,

(MISS) H. NICHOLSON.

Portman Cottage, Dummer,
Basingstoke, Hants.

The Late Thomas Lake Harris.

SIR,—I altogether fail to understand the letter written by Mrs. J. L. Harris to the 'Review of Reviews,' a portion of which you published in 'LIGHT' of October 6th. Mrs. Harris said: '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.' &c. This seems to point to consumption or other similar disease; yet later on Mrs. Harris goes on to say, 'He passed away in perfect bodily health'!

If you will kindly explain this apparent paradox you will much oblige.—Yours, &c.,

Chelsea.

C. BROOKS.

[Perhaps one of Mr. Harris's admirers will explain. We should fail to do so satisfactorily, if we tried.—ED. 'LIGHT']

The Discerning of Spirits.

SIR.—It seems to me that the mental vision, an experience of which Mr. Vincent Turrey gives in his letter to 'LIGHT' of the 13th inst., cannot truly be designated, as he calls it, as 'normal seeing,' although the medium be in full possession of his normal consciousness at the time of its occurrence. I use the word medium advisedly, for it is, I think, evident that such visions are given by spirits, the incarnate mind having presented to it a picture formed in the discarnate mind. In this case it appears that the picture was that of a remembered incident. It is, I suppose, difficult for a good clairvoyant to believe that he does not actually see with his bodily eyes, figures mentally presented. In the interests of truth it would, I think, be well if clairvoyants always gave their descriptions with closed eyes.—
Yours, &c., E. P.

National Union Fund of Benevolence.

SIR.—The generous response to my last appeal through 'LIGHT,' on behalf of the National Fund of Benevolence, gives me courage to still press the claims of our needy ones on your readers. My difficulty, as secretary, is in reaching those people who want asking personally to help this fund, and perhaps a gentle hint to all such that this appeal is made to everyone who is able to give, will have the desired effect. I see no reason why all societies cannot arrange special meetings, at least once a year, for the benefit of the fund. The Accrington friends had a 'united' social gathering for this purpose, and sent £3 4s. I hope this may be a useful suggestion to other societies.

My committee thank those who have forwarded the following donations:—'W. J. C.,' per the Editor of 'Two Worlds,' 2s. 6d.; Miss E. Borwell-Stone, 3s. 6d.; Mr. Wm. Crabtree, 10s.; Mrs. Vasey, 5s.; 'Wood Green,' per Mr. Godfrey, 5s.; A. S. Wormald, 5s.; 'Working Man, London, W.' 10s.; 'J. B. S.,' 5s.; proceeds of social meeting from three Accrington societies, per Mrs. Thompson, £3 4s. Total, £6 6s. Trusting to receive further support for this Fund of Benevolence.—Yours, &c., JESSIE GREENWOOD.

Ash Leigh, Hebden Bridge.

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.

(LIFORD CIRCLE.—22, PRINCE'S-STREET.—On Sunday last Mrs. Fairclough Smith spoke with feeling and effect, the service being again well attended. On Sunday next special visit of Mr. J. J. Morse, of Manchester, who will give a trance address on 'What the Dead Say of the Dead.'—P. E. B.

HACKNEY.—SIDGON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailley gave a good address on 'There was Silence in Heaven,' also successful clairvoyant descriptions and messages. Speaker on Sunday next, at 7 p.m., Mr. H. Boddington.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood's trance address on 'Brotherhood' was much enjoyed, and a good after-meeting was held. On Sunday next Mrs. Fairclough Smith will give a trance address on 'Healing,' followed by clairvoyant descriptions. Come early.—J. P.

ACTON.—CENTRAL AUCTION MART, HORN-LANE.—On Sunday last Mrs. A. Boddington gave a logical and able answer to attacks on Spiritualism in the local Press. Wednesday, at 8.15 p.m., members' developing circle. Sunday next, at 7 p.m., Mrs. H. Ball.

BARNSTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mrs. M. H. Wallis gave very helpful, uplifting, and spiritually instructive addresses, followed by answers to questions and clairvoyant descriptions. (On Sunday next, at 11.15 and 7 p.m., also on Monday, the 22nd, at 8 p.m., addresses will be given by Mrs. McLennan.—A. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—(On Sunday last Miss Earle gave good addresses to an appreciative audience on 'Moral Murder' and 'Can anything Good come out of Nazareth?') Mr. Stebbins presided. On Sunday, November 4th, at 4.30 p.m., anniversary tea; at 7 p.m., Mr. W. E. Long; at 8.30 p.m., election of officers.—W. R. S.

CAVENTISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss McCreadie gave twelve clairvoyant descriptions, nearly all recognised, to a crowded audience. Mr. F. Spriggs officiated as chairman. (On Sunday next, at 7 p.m., Mr. E. W. Wallis will give a trance address on 'What does it matter?')—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. F. Clarke's address was much enjoyed. On Sunday next Mr. and Mrs. Roberts, of Manor Park.—M.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Keyworthy gave an excellent address on 'What is Man?' and Mrs. Webb gave clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. F. G. Clark. Thursday, at 8 p.m., investigators' circle.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Walters and Mr. Love did good work. In the evening Mr. Darby presided and Mr. A. Rex gave an excellent address on 'Experiences in Spirit Life.' Sunday next, at 11 a.m., circle; at 7 p.m., Mr. and Mrs. Imison, clairvoyant descriptions. October 28th, Mrs. Checketts; 31st inst., concert and dance.—L. D.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Baxter delivered an able address on 'Life's Harvest.' In the evening Mr. G. T. Gwinn spoke impressively on 'Redemption.' Sunday, October 28th, Mrs. Effie Bathe on 'Spiritualistic Phenomena.' Wednesday, October 24th, at 8 p.m., a social gathering will be held, and a hearty welcome will be accorded to all friends.—N. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last, instead of the usual address, songs and recitations were rendered by the children of the Lyceum. Mr. H. Boddington presided, and gave short and appropriate addresses during the evening. On Sunday next, at 11.15 a.m., Lyceum and meeting. Speaker at 7 p.m., Mr. D. J. Davis. Thursday, at 8.15 p.m., psychometry by Mrs. A. Boddington. Silver collection.—H. Y.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Mediums and Inquirers' was the subject dealt with at the circle. Healing power was again successfully employed. In the evening Mrs. Wesley-Adams' control described 'Work in Spirit Life' in picturesque language. Crowded audience on Monday evening, when Mrs. Atkins gave successful clairvoyant and psychometric delineations. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. A. J. McLellan on 'Spiritualism the Need of the Age.' Monday next, at 8.15 p.m., Mrs. Podmore, clairvoyant descriptions.—J. P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On October 11th Mrs. Podmore gave excellent psychometrical delineations. On Sunday last Mr. H. Boddington's address was discussed by Messrs. Drake, Turner, Simpson, Burton, Smythe, and Imison. Mr. John Adams presided. In the evening a crowded meeting was addressed by Mrs. McLennan and Mr. Turner, and Mrs. Imison gave splendid clairvoyant descriptions. An overflow meeting was addressed by Mr. Imison, Mrs. Imison, and Mrs. McLennan. In spite of this extra accommodation many were turned away. On Sunday next, at 11 a.m., circle; at 7 p.m., Miss V. Burton. Thursday, at 8 p.m., annual general meeting. Every Saturday, at 8 p.m., healing free.—E. A.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Nicholson gave an interesting impromptu address. A lady friend expressed in poetry a beautiful thought on 'The Falling Leaf,' and Mr. Firth gave a recital on the organ.—J.

PORTSMOUTH.—LESSER VICTORIA HALL.—On October 10th, after an address by Mr. Lawrence, Mrs. Wilson gave clairvoyant descriptions. On Sunday last Madame Greta gave trance addresses and well recognised clairvoyant descriptions.—C.E.L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last valuable counsel was given to many inquirers. In the evening Mr. W. E. Long's instructive trance address on 'The Slave Girl at Philippi' was much appreciated.

SOUTHPORT.—HAWKSHED HALL.—On the 10th inst. Mr. S. B. Jones gave interesting reminiscences, also clairvoyant and psychometrical delineations of a high order. On Sunday last Mrs. M. Thompson gave bright and instructive addresses on 'The Gift of God is Eternal Life' and 'Spiritualism: A Science, Philosophy, and Religion,' a beautiful poem, and excellent clairvoyant descriptions; also on Monday evening to a large audience.—E. B.

DUNDEE.—FORESTERS' HALL, RATTRAY-STREET.—On October 7th and 11th fine addresses were given by our president, Mr. J. M. Stevenson, and clairvoyant descriptions by Mrs. Ogilvie, and a pleasant circle of members and friends was held. On Sunday afternoon last, at Broughty Ferry, our president, accompanied by several members, began a series of meetings in the districts around Dundee, and as a result we anticipate that many will be added to the large number who, during the past ten years, have received the 'glad tidings' of spirit return by means of our society.—J. M.