

Light.

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way.....	541	'Light' to Enlighten	545
L.R.A. Notices	542	A Useful Witness	546
Strange Premonitions of Death	543	Christo-Spiritualism and all that	
What do we know?.....	543	It Means. An Address by J.	
Notes on Pre-Existence	544	Stenson Hooker, M.D.	547
Rechercher: And Its Spiritual		Love and Serve	549
Church	544	'A Religion of Psychical Re-	
Theories of Materialisation.....	545	search'	550
Professor Lombroso and Spirit-		Does Telepathy Explain?	550
ualism	545	Mr. Jesse Shepard at the Hague	551

NOTES BY THE WAY.

Spiritualists are inevitably repelled by all sorts of physical impurity, especially when offered as means to health. The path to health is, in their view, the path of purity, and they, in all things, believe in salvation by 'sweetness and light.' Hence they will be interested in one of the latest developments of the theory and practice of salvation by filth.

Dr. Nathan Row, writing in 'The British Medical Journal,' tells us that he is 'engaged in collecting the blood of animals killed for tuberculosis,' the serum of which he proposes to use—for what purpose, does the reader think?—'to use in vaccinating children whose parents have died of Phthisis, with a view of protecting them from Phthisis.' How is he to grab the poor little orphan? and, when he has got him or her, how does he know what he will convey into its veins with the serum of the blood of the tuberculosis-infected beast?

It may be necessary to watch Guardians of the poor and other authorities on this matter. Perhaps it may be necessary to stop by law this unclean and dangerous trafficking with the blood of diseased beasts. But the best of all protectives against this pernicious and unholy uncleanness is the atmosphere in which the true Spiritualist lives and moves and has his being. He could never 'touch the unclean thing.'

'The Daily Express' reports at some length a case of burying alive, for five days, a hypnotised woman. We do not see what is to be gained by such experiments: and, in any case, there must be in them an element of danger which removes them from the area of things desirable. Risks, of course, ought to be taken when an obvious good is to be secured, by the opening of doors to knowledge which can promise beneficent results: but we see nothing of the kind in these fakir-like shows.

The only suggestion of utility that occurs to us is the rather painful one—that the plea for more strictly determining the fact of death before burial is strengthened.

By the way, that reminds us of a Report of the Medical Officer of Health for Leicester which has been some little time on our table. In this Report, *apropos* of the demand for special care in giving certificates of death before cremation, serious reference is made to the exceedingly loose certification of death for burials. The gravity of the Medical Officer's remarks can hardly be over-rated. He says:—

The present system, under which medical men give certificates of death which are not certificates of the fact of death,

but merely of the cause of death, is eminently unsatisfactory. Probably many people are unaware that doctors are under no obligation even to inspect the body before signing the death certificate, and usually do not do so unless they happen to be present at the time of death. What happens is that the friends come and inform the doctor that the patient has died, and ask for the certificate, which the doctor thereupon gives them.

The certificate is in the following form:—

'MEDICAL CERTIFICATE OF THE CAUSE OF DEATH.'

'I hereby certify that I attended John Jones during his last illness; that such person's age was stated to be twenty-one years; that I last saw him alive on the 11th day of January, 1905; that he died, as I am informed, on the 12th day of January, 1905, at 7, Blank-street, Leicester, and that, to the best of my knowledge and belief, the cause of his death was as hereunder written.' (Then follows the cause of death and the signature of the medical man.)

It sometimes happens, especially in the case of chronic disease, that the medical attendant has not seen the deceased for some days or even weeks prior to death, but he is still competent to sign the death certificate.

It is stated that this dangerous looseness is simply the result of the absence of a fee. It is almost incredible, but the Leicester Officer is quite frank and clear about it, and says:—

The explanation of this very loose and unsatisfactory state of things, which medical men themselves recognise as clearly as anyone, is that the obligation of giving a certificate of the cause of death has been laid upon them, but without any fee or remuneration. The duty of certifying as to the fact of death has not been laid upon them, and unless provision be made for paying them for the extra work which this would involve, it is unreasonable to expect that medical men should be called upon to carry it out. In country districts, where the medical man lives at a distance from the patient, the time involved in visiting to examine the body after death would be considerable.

The following, from one of Dr. Peebles' late Addresses, once more raises the always pressing subject of tying tests. Do they help or hinder? Are they ever completely satisfactory? Would it not be better to leave the medium comfortable and free, and depend for evidence upon what comes rather than upon what confidence can be placed in the tying? We are at present only at the experimental stage, and we must keep open house for any and every suggestion.

Any way, here is what Dr. Peebles said:—

Going to an art gallery for a photograph, do you fix the conditions, the poise, the shadings, and insist that it be developed in the light before your eyes as one of the conditions? If so, you would be taken for an imbecile. And yet you—many of you—go to a séance for messages and you decide—insist upon the conditions of a wire or wooden cabinet, the sensitive strapped or tied, the feet in sacks, flour in the hands, a cord around the neck, and a netting thrown over the whole toggling machinery—and then you ask the angels to come and give you loving messages! What consummate arrogance in anyone to doggedly determine the conditions for spiritual manifestations! What do you know of angelic conditions and methods? What do you know of ether, the auras, the finer constituents and electro elements of the spiritual world? What do you know, O mortals, of those laws and ethereal forces that the angelic employ in their manifestations and holy ministries? Your test methods of chaining or tying these sensitive instruments to the verge of pain and physical slavery, give just the conditions for the entrance of the lower haunting intelligences, of Andrew Jackson Davis' diakka, that delight to infest,

deceive and play their tricks. Down on this trifling with matters so serious, so sacred, as immortality, and up with sincerity, conscientiousness, aspiration and a religious enthusiasm for the good and true!

On the other side it may be urged that when such an experiment as Dr. Peebles describes and denounces is conducted, the object is not to get 'the angels to come and give loving messages,' but to get results, if possible, under strict test conditions for scientific purposes. The real question is whether these test conditions are wise, and whether they are likely to yield the best results. It is an open question.

'The Sunflower' (U.S.) prints a 'prophecy' by the well-known philosophical Spiritualist, J. C. F. Grumbine, who tells us that he is not given to prophecy, and sends out the present message only in obedience to 'what the unseen intelligences dictate.'

We are sorry to say that the prophecy for America is a very black one. In three months, business will flag, and later on there will be a financial crash. President Roosevelt will probably be forced to become a candidate for re-election:—

A black hand arises in the South West and appears with fingers and palm in the act of grasping, and extends over the White House. This has reference to anarchy, and it springs up suddenly, asserting its strong hand in the House of Representatives. Wait! This seems impossible but it is so, and the chairs of the House are seen in disorder and the men are combating each other. Such a riotous scene has not appeared in such a judicial place for many years.

Banks fail and large trust companies are forced to go out of business. There are riots in Chicago, St. Louis, Kansas City. The dread of a revolution throws business into a panic and stocks tremble, industrials suffer a loss of from 25 to 50 per cent. Automobilists are held up by the infuriated populace, who throng the streets, because idle, as large factories, once flourishing, close their doors. This condition goes on for five long years without abatement. A brother's hand is raised against a brother's, and still the end is not shown.

Let us hope that all this is but 'the baseless fabric of a vision.' We record it as a curiosity, and because we shall soon be able to test its truth.

'The Christian Commonwealth' is publishing a series of communications from clergymen and ministers on their ideals for the coming winter's work. A recent number contained communications from Prebendary Webb-Peploe, Canon Hay Aitken, the Vicar of Brixton and Rev. J. Page Hopps, who says:—

There are so many needs and so many calls to service that it is difficult to single out this or that and say, 'This is what I put first or highest'; but I am increasingly feeling the poverty of most of our creed differences and the folly of many of our ceremonial observances, and I look with distress upon the indifference and the drifting past of the mighty multitude. I sometimes think that in a few years the men of the Church will stand practically alone and sigh, 'Is it nothing to you, all ye that pass by?' Perhaps we are only paying for our folly, and perhaps slowly learning to be loving rather than speculative, and human rather than priestly. We may again interest the great, strenuous throng in the realities of the spirit. I hope so.

The great Masters in Israel must bear with us if we smile. Some of our readers will remember the displayed paragraphs in a late number of 'The Daily News,' headed in arresting letters,

'THE UNLIKELY.'

HOW SCIENTISTS ARE OFTEN INSPIRED BY TRIFLES.

DISCOVERY OF NEUTON.

How suggestive! Here is the opening Paragraph of the Report:—

To a crowded audience at Burlington House last night, Sir William Ramsay discoursed on the advantages of investigating the Unlikely.

It sounds new, but it is not. The history of Man is the history of the discovery of the Unlikely. How modest it ought to make us! how patient! how receptive! how enamoured of 'a mind to let'! The Christs are always being born in the manglers, and God is always using the foolish things of the world to confound the wise.

And so they have discovered another gas, have they! Wonderful!

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

THURSDAY EVENING NEXT, NOVEMBER 22ND,

When AN ADDRESS will be given

BY THE

REV. JOHN OATES,

ON

'Tennyson, the Man, and his Message in Relation to Evolution, the Divine Immanence, and a Future Life.'

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.

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 20th inst., Mr. J. J. Vango 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 next, the 21st inst., Mr. E. W. Wallis will deliver an Address on 'The Death Change,' at 6 p.m., to Members and Associates—no tickets required.

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 Thursday next, the 22nd inst., at 4.30 p.m. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—On Friday next, the 23rd inst., at 3 p.m., Mrs. M. H. 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.

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, the 29th inst., 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.

STRANGE PREMONITIONS OF DEATH.

The late Rev. Septimus Hansard, Rector of Bethnal Green, once related to me the following experience. He said :—

'I'll tell you now what I once experienced. I once spent my holidays with a number of brother clergymen on the Swiss Alps. We all stayed at the same hotel. It was our practice to go out every morning together and walk leisurely along the mountain road leading from the hotel. One or other of the party would each morning leave the others, walk at a quick pace to a little post office which was some distance up a side road, get the letters, and come back to meet or wait for his companions. No sooner had one companion started on ahead one morning than I had a vision. I saw my brother, an adult, whom I had left at home well, lying on his bed dead. I saw even the very coverlet of the bed. I at once told my companions and they said, "Nonsense, nonsense, Hansard; you have been thinking of him." I told them I had not. The incident passed, and we walked on till we reached our companion who was waiting with the letters. He began to distribute them. "Here's one for you; one for you; so many for you," till he came to the very last, which was in a black-edged envelope; and "here's one for you, Hansard," he said; and when I opened it I found an announcement of the death of my brother.'

Spiritualists call this, I believe, clairvoyance; but whatever it is, one can scarcely believe it was a coincidence, or that it was a benevolent warning of his own mind to prevent the mental and physical shock the receipt of such sudden and unexpected news by letter would give. Even if it were a benevolent warning, what put that benevolent attitude of the mind into operation? That's the mystery! Was it God, or some spiritual agency?

And here is another case which came within my own experience. Many and many a time have I, the writer of these accounts, heard my dear mother relate the following: Her father and mother lived at Low Leyton, Essex. They had a family of some five or six, and a young girl, afflicted with a spinal complaint, whom they had adopted. One of my mother's sisters got married and went to live at Walworth. One morning, early, she was awakened by something, she could not tell what, and looking into the middle of the room she saw her foster-sister, to whom she was much attached, in the rocking-chair, just as plainly as she had often seen her in the flesh at her old Leyton home. 'Jem, Jem!' she said, awakening her husband, 'I can see —,' naming her foster-sister. 'You are dreaming,' he replied. 'But I am not dreaming,' she said. 'I can see her as plainly as ever I did.' The vision disappeared. She arose, lighted a candle, and looked at the clock; it was two o'clock. There were no busses or trains in those days, and she walked from Walworth to Leyton, to find that at two o'clock her foster-sister had died.

What or who could have awakened her? There is the mystery.

And here is yet another case: I, the writer, have been living with an old couple, the husband sixty-eight, the wife sixty-three. On Monday, October 1st last, he came home from his employment at Silver's Factory, Silvertown, at a quarter to two in the afternoon—a thing he had never done before during the forty years he had been in that employment. He had left his wife unwell with occasional spasms, and when he arrived, he said, 'I wouldn't stay at my work for a thousand pounds. I thought,' speaking to his wife, 'that you were dead.' She was up and better, and he was much cheered. On Tuesday night, the 2nd inst., I related to him the two accounts given above—that of the Rev. Septimus Hansard and that of my dear mother—and jokingly he said, 'That's a New Yorker!' On Wednesday I went on an electric car with a friend to Wanstead Flats for a ride—and a little walk—as I am suffering from a bad form of neurasthenia since the death of my dear wife in September, 1905. I got home at 10 p.m. They were both well. I bade them good-night and retired to bed at once. They followed immediately afterwards.

In about a quarter of an hour after I had left them the old lady came rushing into my room. 'Oh, Mr. Parsons,'

she said, 'I believe my husband is dead.' I instantly dressed and was in their room in a very few seconds. I instantly sent the grandson for a doctor, propped the old gentleman up on pillows, rubbed his heart, chafed his hands, and tried to get a little brandy into his mouth; but the livid face, glazing eyes, and feeble pulse, growing weaker and weaker, ceased in a few minutes, and told me that he, too, had gone to the world of spirits—if there is such an abode. It is my most fervent hope there is. The doctor arrived in a few minutes and pronounced life extinct. The deceased was a good man and perfectly prepared to die. But what explanation can be given of his own mysterious impression of his wife's death? Was it to make him think of the brevity of life? Death was found to be due to hemorrhage of the brain.

F. H. PARSONS.

WHAT DO WE KNOW?

We do not often expect to find views with which we can heartily sympathise set forth by a professed agnostic, and yet 'Saladin,' in the 'Agnostic Journal' for November 3rd, comes a long way in our direction. He says :—

'The true scientist with the poetic and esoteric vision in him, does not hold that matter is the *Ultima Thule* of being, *teste* Sir Oliver Lodge. And only the other day Sir James Crichton-Browne put on record his lack of sympathy with the view expressed in the punning phrase, "Life begins in a cell and ends in a cell." There is something, he holds, besides the material in the living organism. Man is not a mere machine, started and worked by a series of explosions, proceeding without purpose, and subject to inevitable destruction. Even the machine, he might have added, only comes into existence as the product of a directing brain. The fact is that the materialistic views express a certain part of the truth, but not the whole truth. They are consistent up to a certain point, and give an intelligible explanation of the phenomena of the world up to that point. But beyond it they break down altogether, and they are merely fantastic conjectures when they allege that there is nothing but matter in man, and that mind has no existence.

'The non-thinker always knows—somebody told him. The thinker does not always know—he is agnostic. He feels that questions as to origin and destiny instinctively force themselves upon him, on which Science is silent and Philosophy is dumb. On the dim and boundless sky of the esoteric he can see no sign, no star, only in the mist in the awful apex he reads, vague and dim as a dream, the fateful but esoteric sign. You may urge, this is not practicable. It is practicable, it is urgent, if we are to be men in the higher sense and not mere beasts of toil and gastronomy. We are more than that, as our inspirational instincts show. There is something in us that ever asks, What am I? Where am I? Where did I come from? Where am I going to? What is my purpose here? To such questions Science cannot give even the faintest whisper of an answer. Man has, depend upon it, some nobler mission here than to "make money." We have our psychic vision, or esoteric aspirations. Let us remember this. *Sic itur ad astra.*'

'The thinker does not always know'—this is true, because the highest knowledge is a matter of spiritual perceptions, what we sometimes call 'insight,' and gives us a view of truths about which we cannot reason. Consequently, as to these truths, the scientist and the logician must confess themselves agnostic as such, but there is no reason why they should not cultivate faculties of knowing beyond the narrow bounds of their scientific and reasoning processes.

INTIMATION OF A FATHER'S DEATH.—A striking case of a son being made aware of the death of his father, and of the manner in which it took place, is recorded by a witness in a Munich paper, and reproduced in 'Psychische Studien' for November. In 1849 the narrator was at a school for boys of from ten to fourteen years of age, and one of his room-mates was a boy named Karl, son of a baron who was a cavalry captain. One night, the narrator was aroused by the shaking of the bed, and found that Karl was trembling all over and his teeth chattering. As the clock struck half-past eleven, Karl started up, crying: 'They are shooting! My father is dead!' When a light was brought, he covered his face with his hands and burst into tears, exclaiming, 'Be quiet, he is dead!' Two days later the news came that Karl's father had been shot during a military disturbance at Karlsruhe, at half-past eleven on the night in question.

NOTES ON PRE-EXISTENCE.

When I was a child of four or five years old, a curious sensation came over me at times. It seemed that my life was rather a continuation of being than a new existence. The feeling generally occurred when I had been listening to the far-off music of church bells, the sound of lapping water, or the voice of strangers rising up from the street and sinking into my ears just as I was falling asleep. There was no memory attached to these sounds; rather they took possession of my mind as though they were impressions, not the remembrance, of a former state. There came to me the appearance of a young man, seated upon a mound of grass, who was indulging in a mood of sombre melancholy. He did not speak, nor did he give any evidence of vitality either in his features or by movement. I seemed to be conscious of another form near him, vague, ghost-like, and shadowy, but apparently that of a girl. I somehow got a curious impression that the scene was taking place in a land where, as the poet says, it was always afternoon. Nor, in spite of the religion in which I was brought up, did there appear to me to be any sort of morality or reverence in that strange vision. The idea of God, the notion of morality, the question between right and wrong, seemed utterly unknown; they had no place there; and the young man's mind was entirely destitute of them. I never told my parents or my brothers and sisters of these freaks of consciousness; but, somehow or other, the sense that I had existed before, that my life was a prolongation, not a fresh beginning, was fixed indelibly in my mind.

Odd to say, one of my grandchildren has shown the same faculty. To the surprise of his relatives he has often talked of the life he had before he came into the world. This he has done without any solicitation on their part. Once he said, as he was looking at a little toy-dog, that in his previous existence he had been a dog himself! But I think this need not be taken literally. A boy of three or four years old has no language fit to communicate his thoughts. What he probably meant to express was the change he had undergone in passing from that former world into this. But the expressions he used certainly showed how much his mind was influenced by these impressions. Of late years these imaginations—if you like to call them so—have considerably weakened, and seem on the point of dying away. Nevertheless, he certainly had them; and their expression in a family of sober-minded people caused an astonishment that is hardly yet forgotten.

I have lately been reading a review in the 'Hibbert Journal' of Dr. MacTaggart's 'Some Dogmas of Religion.' The author believes that our present existence has been preceded by a plurality of lives, and will be followed in like manner by a plurality of future lives. 'The obvious objection to this theory,' says the review, 'is the fact that we retain no memory of those previous lives; and Dr. MacTaggart, it is to be noted, does not imply that in the lives to come we shall have any memory of our present existence.' Here we may grant the fact without binding ourselves to the theory. That fact is established to us by the knowledge that not only do we possess bodies—in some measure explainable by natural laws—but that we possess dispositions, peculiar habits, characters, intellectual traits, and everything else that distinguishes one man from another. For though there is a general average of characteristics, yet the internal bent of each man's nature is as distinct as the difference between men's faces. Now it may well be asked, whence do these peculiarities arise? The girl or boy begins with them and carries them on to adult life. For, as the poet said, the child is father of the man. But who is the father of the child? Who has sent down—it may be from uncounted ages—the tones of thought, of habit, liking or repulsion, that make the music or the discord of our lives? I think we may well take the learned professor's opinion, and believe that we are here carrying out the lines of destiny laid down for us in our pre-existent state.

But as regards the absence of remembrances of that state, we may, perhaps, feel inclined, from what I have said, to dispute the assertion. But let that be. Surely, if we consider the law of evolution we shall not be surprised by the failure of

our memory in respect of our antecedent experiences. It seems evident that what we call morality, that is to say, the distinction between right and wrong, between the just and the unjust, between love and hate, and the rest, commences in this world. Here, also, naturally starts our memory into life, for memory is so allied with the ethics of our nature that they cannot be separated. In fact, we here begin an Immortality of Moral Worth or Culpability. Our remembrances accentuate, repeat, praise, or condemn our old experiences. In consequence they necessarily become a part of ourselves, simply because we are moral beings. But we were not moral beings before we came into this world, and therefore we needed no memory. That simply concerns itself with the ethical nature with which the law of evolution has, for the purposes of this existence, and, may be, for all succeeding ones, provided us.

ALFRED STAEKEY.

ROCHESTER: AND ITS SPIRITUAL CHURCH.

We have received a circular from the Rev. B. F. Austin, D.D., pastor of the new Plymouth Spiritualist Church of Rochester, New York (which church formerly belonged to the Congregationalists and upon which the Spiritualists have paid a deposit of £100), in which the reverend gentleman earnestly appeals to Spiritualists in all parts of the world for financial support. The building and furnishings originally cost about £12,000, and the site alone is estimated to be worth the price the Spiritualists are to pay for the furnished building and the land upon which it stands, viz., £3,000. The trustees hope to obtain half this amount within the next six months and to raise the rest on mortgage. The local Spiritualists are few, but determined, and are doing their utmost to secure the church, which will accommodate fourteen hundred persons, for Spiritualism. Mr. Austin pleads hopefully for contributions because 'Rochester was the city which received and sheltered the Fox Sisters when they were driven from their village home at Hydesville,' and it has become 'indissolubly associated with the initial phenomena of Spiritualism by the phrase, now of world-wide meaning—"The Rochester Rappings."' Contributions should be sent to the Rev. B. F. Austin, 10, Arlington-street, Rochester, N.Y., U.S.A., or to Mr. Frank L. Cushman, Secretary, Plymouth Spiritual Church, 5 and 9, Sawyer-street, Rochester, N.Y., U.S.A.

REMOVAL.—Mrs. Annetta Banbury desires to inform her friends that her address in future will be 49, Brondesbury Villas, High-road, Kilburn, N.W.

THE INWARD VISION OF THE EYE.—Professor W. F. Barrett, whose interest in psychical research and Spiritualism is well known, has contributed to 'The Scientific Proceedings of the Royal Dublin Society,' for October, a paper on 'Entoptic Vision,' or the perception by the eye of things within itself. Most readers of physiological works are aware that on looking steadily with the left eye only at the right hand side of a page, an object such as a halfpenny, placed on the left side of the page, disappears from view when the eye is at a certain distance; this is on account of the existence of a 'blind spot' in the retina where the optic nerve enters it. Another curious effect is that the branching blood-vessels of the coats of the retina can be seen when a candle is moved up and down at the side of the head. Two less known phenomena are also described by Professor Barrett. The first is a pair of small yellow cones with a pale purple spot at each side, which are seen on looking through a Nicol's prism at a bright sky. Secondly, 'when a bright, sunlit sky is viewed through a cobalt-blue glass a rapid succession of bright specks is seen darting across the field of vision.' These are believed to be the white corpuscles of the blood, and it is suggested that their behaviour should be watched in various states of health. Metchnikoff's theory that these corpuscles are phagocytes, and concerned in the elimination of disease, is contradicted, as some of our readers know, by Dr. Joseph Wallace, who holds that they are dead corpuscles, and are the cause of morbid growths and abscesses. Finally, allusion is made to Sir John Herschel's observation that in darkness he could see patterns of perfect symmetry and geometrical regularity, and to his suggestion that they were due to 'a thought, an intelligence, working within our own organisation distinct from that of our own personality,' or, as Professor Barrett translates this phrase, that they afford some evidence of a 'sub-conscious self.'

THEORIES OF MATERIALISATION.

In 'LIGHT' of August 4th there was an article on the above subject by 'A. E. L.,' in which various theories were mentioned as to where and how the substance is obtained which is used in the production of materialised 'forms,' &c. Some consider that the substance emanates from the medium only, while others think it is furnished by the medium and sitters combined. Perhaps a little experience will help us to better understand the matter. Take my own case. The first materialisation that I saw was a beautifully formed hand, quite transparent, flesh-tinted in colour, and perfect in shape in every detail. This occurred twice in one night, while I was in bed and quite wide awake.

I consulted a Spiritualist about the phenomenon, and all I ascertained from him was the opinion that it was probably shown by my 'guide.' A few days after I was considerably upset by my landlord stating that my mother had walked upstairs into his bedroom, and that if such a thing occurred again I should have to go elsewhere. A few weeks later I changed lodgings, and was put into a room in which there was no chimney or fireplace. I had been in this room but a few nights when suddenly there stood at the foot of the bed a well dressed man in evening dress. He had splendid dark eyes and a beautiful expression on his face. In stature he appeared to be about 5ft. 6in. The affair was sudden and unexpected, and how the man got in I could not conceive. I instantly jumped at the man but he disappeared, though the door was locked and the key in the door! I lighted the lamp and searched the room but no man was to be found. Owing to my having then no knowledge of Spiritualism I was at a loss how to proceed. Three nights later, just as I had got into bed and comfortably settled down, a man appeared at the side of the bed with his 'throat cut.' I jumped out of bed and again searched the room, but could not account for the phenomenon. My jumping out of bed caused the room and the adjacent room to vibrate, for it was a wooden building, and in answer to an inquiry by one of the family next morning, I told them all that had happened. Then, they informed me that others had seen the same appearance, which they attributed to the room being 'haunted.' Two brothers, it was said, had owned the property conjointly, the one who lived longest to have the whole of the property. One morning one of the brothers was found dead with his throat cut, and whether the death was caused by murder or suicide was never known. Yet whenever a stranger came, the 'ghost' invariably turned up.

The foregoing phenomena I witnessed in the United States of America. Later on I had an occasion to sit at a table with two other sitters, ladies, the room being lighted by a candle, sufficiently to see all who were in the room (seven persons). Now, just at the conclusion of the séance, a beautiful transparent hand was materialised in the centre of the table, exactly like the hand I had seen materialised in the States. All of us at the table saw the hand, and so alarmed were the two ladies that they declined to sit any longer. The reason of the séance was that the ladies had lost their father suddenly (he had died of heart disease), and the property (including a public-house, stated by the family solicitor to have been left by their father) did not come up to their anticipations, and their father dying so suddenly without a will, left them entirely in the dark as to the amount of property there really was, but on inquiry of the solicitor shortly after the séance, they learned that there really was 'other property' of which they had not known.

The public-house aforesaid was haunted by the 'father' for a considerable time, but the haunting ceased as soon as the property business was settled. The puzzle to my mind is, whence did the substance emanate, in all these cases, by which to build up forms? (1) a hand; (2) a mother heard walking up stairs, and seen in a room by the landlord; (3) a materialised form in an evening dress; (4) a 'suicidal' form; (5) a publican's form heard walking, and seen by several persons; (6) another materialised hand.

These very interesting psychological facts seem to me to prove beyond a doubt that outside intelligences do operate irrespective of so-called 'séance' conditions, and, to my

mind, prove the existence of intelligences outside the body more surely than if all the phenomena had occurred at an ordinary séance. To my way of thinking it is the 'doctors' who retard the manifestation of phenomena, causing other vibrations to be set up and thereby spoiling the spiritual web-like process. Only let sitters be neutral or sympathetic, but as scientific as you please, and then phenomena would be more likely to occur. I enclose my card. 'MANTON.'

PROFESSOR LOMBROSO AND SPIRITUALISM.

The London daily papers, more especially the 'Daily News' and the 'Tribune,' have recently given prominence to the fact that Professor Lombroso has become convinced of the genuineness of certain spiritualistic phenomena, and that in 1902 he and Professor Richet attended a séance at which a 'form' that appeared claimed to be Professor Lombroso's mother, and addressed him as 'Cesare, my son,' put aside her veil and kissed him. Both professors were satisfied that there was no imposture. This declaration by Professor Lombroso is no news to the readers of 'LIGHT,' for some months ago we referred to his 'open acknowledgment of the reality of spirit phenomena.' It is evident, however, that the writers of the paragraphs in the London papers know little or nothing of the subject, for they give the name of Mr. Myers as 'Mijon'; Aksakoff as 'Aysakoff,' and refer to the medium Eusapia Paladino, as 'Dr. Palladine.'

'LIGHT' TO ENLIGHTEN.

The 'Barry Dock News' of November 9th contains a report of a meeting of the Barry (near Cardiff) Public Library Committee, at which a letter was read from Mr. L. C. Thomas, secretary of the Barry Spiritualists' Society, asking permission to place copies of 'LIGHT' in the central reading rooms. The chairman reminded the committee of a resolution which stated that 'no denominational papers whatever should be taken in.' Mr. Marshall: Is this a denominational paper? Mr. Manaton: I don't think so. Mr. Marshall: We should certainly study the Spiritualists as well as anyone else. Mr. Manaton: I don't regard 'LIGHT' as a denominational paper. It was decided to accede to the request.

THE NATIONAL SPIRITUALISTS' ASSOCIATION of America has just held its fourteenth annual convention. The proceedings, which lasted for four days, seem to have passed off very pleasantly, and a good deal of useful discussion took place on a large variety of topics. Mr. Harrison D. Barrett was declared the president for the fourteenth time; in fact all the officers were re-elected. Voluminous reports were submitted by the president, secretary, Editor-at-large (Hudson Tuttle) and others, and some useful work was accomplished. This convention was held at Chicago; next year it is to be held at Los Angeles, California.

THE ATOM AS A UNIVERSE.—A fascinating book, especially to those who understand simple mathematics, has been published by Mr. E. E. Fournier d'Albe, entitled 'The Electron Theory' (Longmans). The chapter on the origin and development of the electron theory, and the preface by Dr. G. Johnstone Stoney, which deals with the molecular structure of matter, read like romances of scientific discovery. Mr. Fournier explains the bearing of the electron theory on electricity, magnetism, heat and light, showing that light consists of waves of electric and magnetic force, and that reflection from a polished surface depends on the presence of electrons which vibrate in the period of the incident light. In the chapter on 'The Constitution of the Electron,' he shows that if an atom were magnified to the size of the solar system, Neptune would represent a 'detachable' electron, and that its size and mass bear about the same ratio to those of the solar system as the size and mass of an electron to those of a lithium or oxygen atom, while the distance between the sun and the nearest fixed star would represent the mean free path of a molecule of air on a high mountain. Moreover, an electron, magnified to the size of the earth, might be found to have a structure resembling that of the earth in every particular, and life on it might not materially differ from life on our earth!

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A USEFUL WITNESS.

'The Nature and Purpose of the Universe,' by John Denham Parsons (London: T. Fisher Unwin), is, as its title indicates, a very 'large order,' but we cannot say that it indicates the contents of the book, which is more metaphysical than scientific, more metapsychical than metaphysical, and more transcendental than either. All the same, it is a big book of big thoughts, and might be, for many, a good tough intellectual meal for the winter. The worst of it is that a vast number of sentences run to twenty or thirty long lines, and are terribly involved, needing a great deal of mastication: but that may be good for mental assimilation.

The following, from the Table of Contents, fairly indicates what the book has to do with 'The Nature and Purpose of the Universe': 'The Gospel of the Resurrection,' 'The third day,' 'Our Post-Pauline Biographies of Jesus,' 'Oriental faiths,' 'Reincarnation Theories,' 'Instinct and Heredity,' 'Spiritism,' 'Our subliminal consciousness,' 'Space, Time, and Memory.' The fact is that the book is a book of Psychical Research over a very wide field, and on very independent lines, with abundant indications of knowledge, scholarship and sense.

The chapter on 'Spiritism' of course attracts our attention. Mr. Parsons announces himself, on his title page, as 'A Member of the Society for Psychical Research,' and as such we accept him as a useful witness because, in a way, he confessedly stands aloof from us and has many saving clauses in his confession of faith.

He carries us far enough back for our origins and sanctions,—as far back as Old and New Testament times. As to Clairvoyance, for instance, he says: 'Although neither the term Clairvoyance nor any other term of similar signification in the popular estimate occurs in our translations of our sacred writings, the faculty itself is repeatedly referred to therein, and, although our Bible commentators never point out the fact, those Scriptures cannot be thoroughly understood unless the importance attached to the faculty in question in days of old be recognised.'

Not only were Old Testament prophets seers but, as Mr. Parsons reminds us, whole communities in Syria were devoted to the development of clairvoyance. Jesus himself was admittedly a clairvoyant, 'seeing spirit forms, hearing spirit messages, and able to read the thoughts of those like himself living in the flesh.'

Modern clairvoyants, then, only bear witness to a natural law, and a law no less natural because the power is limited to a few. Mr. Parsons does not believe that clairvoyants, 'who at spiritualistic meetings describe what are said to be spirit forms,' see the actual spirit bodies of discarnate beings. He hints at temporarily constructed and animated models of persons departed this life, moulded for recognition's sake: but he is fully persuaded that thought-reading and telepathy cannot account for the recognitions and messages which have sufficed for belief on the part of so many.

As to trance speaking and passive writing he rather hesitates. Quite admitting that, in his experience, he has always had reason to believe that the 'trance-speaker' was in an abnormal state, he also has always felt that such a state was a self-induced hypnotic state or semi-hypnotic state 'in which the automatic consciousness spoke in general accordance with previously received suggestions, but was open to other suggestions—and especially so because such a course was previously willed by the reasoning consciousness.' His experience leads him to the conclusion that 'no information nor idea expressed by a trance orator that the author ever heard could not have been either previously met with in literature of a spiritualistic kind or imagined as in dreams and as a result of suggestions which there is no reason for attributing to the beyond': but he does not infer that 'in no case does a departed one take advantage of the abnormal state of a trance orator to get through an idea.' He blames Spiritualist associations and journals, however, and thinks they lessen their influence 'by their persistence in putting forward as without any doubt inspired so-called control orations, control dictations, control answers to questions, and control conversations, which obviously may be wholly the work of the supposed medium's automatic consciousness as affected by suggestions received otherwise than from denizens of another plane of existence.'

Mr. Parsons also makes much of this 'automatic consciousness' in his references to passive writing, in which, so he thinks, the waking consciousness withdraws itself and leaves the automatic consciousness to take a turn on its own account,—a sufficiently wonderful occurrence! It is also suggested that a person, touching the writer's shoulders, might will what should be written: and this of course leads up to the suggestion that if discarnate beings exist it is reasonable to suppose that they could obtain control in a similar way. This Mr. Parsons frankly admits, and adds, 'As information of a kind never in the possession of anyone known to be present, yet that has afterwards been ascertained to be accurate and to have been in the possession of someone departed this life, is sometimes received, that a discarnate human is then controlling is a not irrational inference.'

A closing reference to Christians and their hesitations, denials and defamations, is very useful. The Bible, says Mr. Parsons, contains not a little which points to there being some truth in the spiritualistic theory: and 'no well-informed and fair-minded critic can deny that there is much in the New or Christian Testament which seems akin to what is called Spiritualism. . . Nor should we forget that most of the saints of our calendar were canonised by the Christian Church upon the strength of, among other things, mediumistic gifts—many, for instance, having been enrolled among our saints upon the strength of, among other things, displays of the distinctly mediumistic power of levitation.'

O, but these wonders have ceased, it is said, or now they are worked as mimicries by demons,—a saying which is obviously arbitrary and silly, and which Mr. Parsons gravely rebukes. Equally tiresome is the taunt that

Spiritualism is crushed under a weight of illusion and imposture. As to this, Mr. Parsons is strong in his reply:—

Granting all this a thousand times—and in the same way that as Christians we have to grant that Christianity has been the cause of far more shedding of human blood than has Buddhism, and yet can honestly and fairly maintain that despite this difference against one faith Christianity is almost infinitely superior to Buddhism, it is not for those who know nothing of the conditions to lay down the law about communications—especially as mediums may be wanted the other side also, and as so many alleged communications are most evidently no such thing; and whatever may be said about imposture and about illusion, the fact ever remains that any number of thousands of instances thereof would be totally outweighed even by a single instance of a contrary kind. Nor is it certain that so much imposture and so much illusion in a matter which each can investigate for himself and that is based upon personal experience could exist and persist were there no supporting foundation of truth.

This is not exactly lucid writing but it is good sense, and there is plenty of it in this mountainous book.

CHRISTO-SPIRITUALISM AND ALL THAT IT MEANS.

BY J. STENSON HOOKER, M.D.

An Address delivered by J. Stenson Hooker, M.D., to the Members and Associates of the London Spiritualist Alliance on Thursday evening, November 8th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair. DR. STENSON HOOKER said:—

I wish, in the first place, to thank your President, Mr. Dawson Rogers, and the Council of the London Spiritualist Alliance for honouring me with an invitation to give an address from this, their platform. In the case of one who, like myself, only professes to have studied Spiritualism and cognate subjects for some few years, you will, I am sure, readily understand that I can but feel a certain amount of diffidence in thus dealing publicly and openly with things of such a complex and transcendental nature. And that diffidence is not lessened, but as a matter of fact is accentuated, when I see around me so many experts on the subject; such an array of cultured and educated ladies and gentlemen who have dived and delved into these matters to a much greater depth than I have ever had the opportunity of doing, and that also for a greater length of time. On the other hand, I know, or at least, I think I know, that I am amongst friends, who, like myself, are but looking for the Greater Light, and who will therefore receive one's maiden efforts in this direction under the auspices of the Alliance in a spirit of friendship, and who will, moreover, temper with a kind indulgence any criticisms which they may afterwards see fit to make.

Referring to the title upon which my remarks are to be founded, there was a paragraph, in a recent issue of 'LIGHT,' to the effect that Christo-Spiritualism is apt to be somewhat mystical, and likely to be treated in a way that is over-speculative and too subtle, but that, nevertheless, there is a profound truth in it, which the ordinary 'pure and simple' Spiritualist might study with advantage.

With your kind permission I should like to analyse this paragraph a little, and such an analysis will serve as a peg on which to hang some introductory remarks. With regard to the mystical side of it, such a subject must necessarily have in it a certain element of mysticism, though it will be my endeavour this evening to steer clear of pure mysticism; rather will it be my object to adumbrate a few suggestions, throw out a few reflections, and specify a few lines of thought which may result in some real, practical good.

If we can thus introduce the practical into mysticism, we shall be on the safe side. No less an authority than Lord Rosebery has said that the practical Mystic is one of the most potent factors in the world, and after all, the lives and writings of mystics will, in the near future, have a great influence in the spiritual development of mankind generally.

With respect to the dangers of treating the subject in too speculative a way, it will rather, as hinted just now, be my earnest endeavour to educe from the consideration of the subject something which will be of real value, rather than be over speculative in dealing with it. We must, of course, of necessity speculate a little in our thoughts when treating of a subject of such vast range and great import, and which, moreover, is not without its distinctly metaphysical aspect; if we did not speculate a little in our thoughts in regard to subjects dealing with transcendentalism we should never arrive at any particular point, never reach any particular goal. And as for treating it in too subtle a way, how could I possibly do that for such an audience as this! I am afraid, indeed, that you will rather be disappointed at the simplicity of the Address than be overwhelmed with its profundity!

Lastly, the writer—the thoughtful writer—of the said paragraph admits that there is a profound truth in Christo-Spiritualism which might be considered with advantage by Spiritualists proper. This is precisely what I would attempt to prove to-night; though personally I would go a step further than the writer, and would maintain that it indeed might be considered with profit by all who are seeking for more light, by all who profess to be thinkers at all; by all who are interested in the great questions of Man, his present potencies, and his future destiny.

Reverting for one moment to the title, you may be surprised at the confession, but it is a fact that in my great ignorance I was unaware that the subject had been treated—under this particular head, at all events—by anyone in any definite and concrete way; at any rate by an authoritative person. No literature under this heading has come under my notice, nor do I remember ever having been present at any public discussion or lecture upon this subject. In other words, I am dealing with it to-night entirely upon my own initiative; altogether from my own point of view. The interpretation which I put upon it may be entirely different from yours; indeed, you may consider my definition and meaning of it quite erroneous, but at all events I am presenting to you my own spontaneous thoughts on the matter, and therefore I alone am responsible for the opinions expressed to-night.

Now, in order to clear the way as we go, let us briefly define what we intend to imply—perhaps I had better say, what the term means to me—when we make use of this word Christo-Spiritualism. Personally, then, I should say that 'Christo-Spiritualism' means the bringing of the Christ Principle into the tenets and the teachings of Modern Spiritualism; I say Modern Spiritualism advisedly, because, as we all know, Spiritualism, as such, existed long, long before the days of the personal Jesus of Nazareth. You have only to recall to mind many ancient writings and customs to realise that the fundamental tenets of Spiritualism were believed in in very early historical times, while in the Old Testament itself, as so many of your members have pointed out in their writings and lectures, evidences abound of visions, spirit voices, and other so-called spiritualistic phenomena.

Having, then, thus given a definition of the compound term, we had better, in order to be quite clear in our minds as to that of which we are speaking, cut the term into its component parts and see what each half separately represents. The prefix word, 'Christo,' implies what is now generally known as the Christ Principle; not Jesus of Nazareth, as he is supposed to be present at some High Church altar; nothing personal in any way, but a great and wonderful Principle; a Principle which existed ages before Jesus himself came to earth; a Principle which was inherent in Buddha, in Confucius, in Zoroaster, in all true prophets and saints to a greater or less extent; the keynote of that Principle being a great, living Love for Humanity, and a great longing that our vast Humanity should be 'lifted up' on to higher planes of being.

So much, then, for the 'Christo.' With regard to defining Spiritualism, this, I am aware, must seem a very trite thing to most of you here, but there are, I do not doubt, a few strangers present who may possibly have but a vague and perhaps quite an erroneous impression as to what is meant by the term Spiritualism, and it is for the sake of those few that I

ask you, who are so deeply versed in it all, to be patient and indulgent whilst I mention the mere A B C of the subject. Spiritualism, then, in its primal and essential meaning, includes, briefly speaking, the belief in the continuity of life after so-called death; and, secondly, a belief in the power of communication between those who have crossed earth's borders and ourselves, who as yet remain on this physical plane.

And this Faith, this Philosophy, this System of Thought, or whatever you care to call it, has unquestionably brought comfort and consolation to tens of thousands of people; it is a faith which has sustained innumerable men and women amidst the manifold disappointments and perplexing problems which we have in this earth life; while in the hour of death it has been to many a source of supreme moral strength, and has brought a wonderfully calming influence; and it will continue to be to many of us the means of enabling us, as the American poet has said, 'Sustained and soothed by an unalterable trust, to approach our graves like one who wraps the drapery of his couch about him and lies down to pleasant dreams.' That is the light in which Spiritualism is viewed by a large number of intelligent men and women of to-day; but on the other hand it is not so regarded by another and a larger class of educated people, whilst we still come across some narrow-minded clergymen and others who continue to assert that it is 'of the devil.' It should be—it might be—of Christ! Surely in respect of that loftier phase of the cult which is altogether apart from phenomena, does it not essentially belong to the region of the Christ sphere?

Bring, then, the principles and the teachings of the still living, operative Christ into the movement of Modern Spiritualism, and what a much mightier, much more forceful weapon, and a much brighter and much more burnished one, you would have at your command wherewith to fight the battle against Materialism!

There are one or two places in our fair England which are called 'Waters Meet'; beautiful spots where two broad streams, coming from different directions, at length meet at a certain point, and thus converging, form a stronger and a deeper current; and though both of the streams may be individually fair to look upon, and bring a sense of rest and calm to the traveller as he gazes upon the gentle flowings of their waters, yet once joined we have a current of greater potential. And thus it might so easily be of the Christos and Spiritualism. At present you have, more or less, two separate forces, the Christ Principle on the one hand, and so-called Spiritualism on the other. I am still speaking of the Higher Spiritualism, not that form the followers of which are satisfied with mere 'phenomena.' Bring then, I say, these two forces together and their several powers would be immensely strengthened; such a strong, deep, forceful current of the very waters of life would flow through men's minds, and into men's hearts, as would bring light where before was darkness, and conviction where before there was doubt. Many a questioning soul would in this way be at length led beside the still waters—no longer with heart and mind ruffled by doubt and seared with despair, but on the other hand would become possessed of a greater calm of being, a more decided poise of soul, an ineffable sense of certainty, which would impart new strength for all the duties of this life, and brighter and wider hopes for what has been called 'the larger and lovelier life to come.'

With regard to this supreme sense of certainty, I may here perhaps relate an incident which occurred in my own practice some years ago. A very old clergyman who had 'preached Christ' for some fifty years, and who had led an absolutely blameless life, lay, as he thought, upon his death-bed. Upon my visiting him, I found him violently agitated, and trembling all over. Upon my asking him the reason of his great perturbation, he replied, 'Dying, sir, is a very serious thing.' He was full of years, had been a firm 'believer' all his life, had done his duty well; but now, as he thought, on the point of death, he was altogether uncertain as to what awaited him in the next world! However, he recovered, and curiously enough, had a very singular death-bed, and a very merciful and beautiful one, when the actual time for his departure really came. Suddenly sitting up in bed, he said loudly to his nurse, 'Lift me up,

nurse! lift me up high, higher! I see my friends; they are all here; they are coming for me; lift me up higher! higher!' at the same time raising up his hands towards heaven; and with a sweet, gentle smile upon his face, like a gleam of sunshine passing over a field of golden wheat ripe for the harvest, he quite gently passed away.

And surely, in this Christo-Spiritualism, you might easily turn the tables on those narrow-minded ones mentioned before, and demonstrate to them that you are occupied with something else besides listening to table raps and watching materialisations. This addition to your faith should transmute it into a living, active, militant Religion. You would, I venture to say, thus have something of real, practical import to present to the whole world. Let us convince people that we are living up to, and advocating, not only the Immortality of the soul and the communion of the departed ones with us, but that there is welded and burnt into our creed one of the sublimest facts of the world, the presence and power of the Christ Principle. Armed *cap à pic* with this double-barrelled Force, you would possess a power which must command attention, and which must have its influence upon a still doubting and questioning Humanity. One of the main questions then, this evening, upon which I particularly wish to focus my remarks, is the very pointed and practical one: Do avowed Spiritualists, as a body, realise what a great accretion of power would be theirs if they could all go to the public and the parsons and say, 'We do do something else besides attend séances and cultivate mediumship; we do indeed cultivate the acquirement of the gifts of the spirit, and we base our justification of doing that, amongst other things, upon words to be found in the New Testament itself; but in all, and through all, we also have a Religion; we uphold, as the best possible teachings for Humanity at large, those principles enunciated by the Christ, and who was himself, perhaps, the greatest psychic and the divinest man who ever lived'? In other words, have the public generally any idea that many of you, at all events, have a Religion and a Philosophy as well as schools, and circles, and certain systems for psychic development and research? And if not, has not the time come that you should take some more active steps to show the people that you, from your point of view, are inculcating the great teachings of Christ as well as studying occult matters? If these two forces were combined, that is, the Christ Principle and the faith in the continuity of life after death, together with the knowledge that those who have 'crossed the bar' can still impress and influence us, it seems to me that you would have a lever which, properly and efficiently applied, would upraise humanity to a loftier level of thinking, a much more spiritual plane of being, and a clearer conception of man's wonderful destiny. We undoubtedly find already a large number of Spiritualists who are in the vanguard of Progress, who take an active part in the propagation of Humanitarianism, and, if I may say so, of Christian objects and movements generally, but I cannot but think that in this Christo-Spiritualism you might claim a still more extended field for your operations, and command a larger number of people to listen to you.

Do not let us be satisfied with the so-called 'tangible' proofs of spirit communion as produced at materialising séances; there is a real danger in this, as indeed there is in all walks of life, in stopping too short in our several quests. Moreover, there is another way of being convinced of the presence with us of the Unseen Intelligences, and it seems to me a better way. The one method is, after all, vague and uncertain; the other is more sure and more lasting, though I admit it is a much slower process. You all know what this method is, you who are so versed in Sainthood, in Theosophy, in all the writings and teachings of both ancient and modern Occultists. It is for each of us so to live, and so to meditate continually on the highest, that, sooner or later, we shall individually render our respective souls receptive to the influences of the great world of the Unseen, and after a certain spiritual awakening in this direction, when we have learnt to still our souls even amidst all trials and all sorrows, and have reached, as our chairman said in his opening remarks, into closer communion with the Infinite Himself, then shall we

become our own Mediums, our own Prophets, our own Seers; and though we may not by this method be enabled to sense the presence of any particular departed individual, we may rest assured that those who do come then within our sphere will be the brighter and the better ones. (Applause.)

(To be continued.)

LOVE AND SERVE.

Ella Wheeler Wilcox contributes the following sonnet to the October 'Nautilus':—

'Lean on no mortal, Love and Serve
(For service is love's complement);
But it was never God's intent
Your spirit from its path should swerve
To gain another's point of view.
As well might Jupiter, or Mars
Go seeking help from other stars,
Instead of sweeping on, as you.
Look to the Great Eternal Cause,
And not to any man, for light.
Look in; and learn the wrong and right
From your own soul's unwritten laws:
And when you question, or demur,
Let Love be your Interpreter.'

DREAM CLAIRVOYANCE AND WARNING.—A frequent correspondent of 'Psychische Studien' gives, in the November number, an account of a recent dream in which he saw his father, who lives at a distance of nearly a day's journey, drinking something out of a glass, and making gestures of despair. Immediately afterwards he dreamed that he was in a riding-school and was asking the instructor not to give riding lessons to his father. He afterwards learnt that his father had got into the habit of taking sleeping draughts, which were doing him harm. The second part of the dream seemed to refer to the fact that the son had previously strongly dissuaded his father from taking riding lessons, and appears to have been an attempt on the part of the perceptive consciousness to suggest that he should again give his father a timely warning; this suggestion was conveyed by a picture recalling the previous occasion on which he had urged his father to give up his intention.

A HEREDITARY DREAM.—'Counsels of the Night,' by Lucas Cleeve (Fisher Unwin, price 6s.), is a story dealing with the mysterious and tragic fate of the Northern suitor of a Virginian heiress. The man who ultimately married the lady was informed of the details of the affair by his father on the day of his marriage, and after that he frequently dreamed that he himself was enacting the same tragedy. These dreams occur also, with vivid detail, to the son who was born some years after the event, and the young man sets to work to investigate the mystery in order to assure himself as to whether either his father or grandfather was concerned in the deed. The only reason suggested as to why he should have these dreams is that his father must have 'some psychic power—call it telepathic, or what you will, mesmerism, hypnotism'—which enables him to convey his thoughts to others. But in the story the boy's dreams reveal details which were unknown to his father, and, if the romance has a basis of truth, we should give a different explanation. The story is well told, and shows considerable insight into the fascinating problems of psychology, which are attracting almost universal attention at present.

'THE ART OF REMEMBERING,' a sixpenny booklet by the Rev. Chas. A. Hall, published by L. N. Fowler and Co., gives a suggestive analysis of the memory and its powers, and dwells on the importance of a harmonious interworking of the reasoning and perceptive faculties of the mind. Memory is to be strengthened, not by the use of arbitrary 'systems,' which are not to be relied on, but by careful and accurate observation, guided by thought and reason, so that the impressions to be stored in the memory may be well selected, and as vivid and precise as possible. People have good memories for those subjects in which they take an interest, and which they understand, and children's minds should be stored with useful impressions. 'Through observation, thought, and lively interest the mind becomes furnished with facts, details, and illustrations that can always be drawn upon when necessary. They are recollected at the psychological moment by the law of association. The better the thoughts have been digested, and the more closely and accurately the details have been observed, the clearer will be the mental picture.' We might, perhaps, say that our memory should be to us like a well-trained caddie to a golfer, always ready at a moment's notice to hand us the most suitable implement for making an effective stroke.

LETTERS TO THE EDITOR.

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

'The Cloud on the Sanctuary.'

SIR,—It is quite true that Mrs. Ivy Hooper did write to me in reply to my question, in a private letter of the same date of mine, to 'LIGHT,' stating that it was in 'pure inadvertence' that she omitted both names in connection with the letters by Eckartshausen, Mr. Waite's and my own—but I considered, the lecture being a public one, that a private admission of the inadvertence was by no means sufficient, one being clearly due to the audience.

It seemed, too, regrettable that at least, Mr. Waite's valuable preface should have been bracketed; containing as it does so much useful and instructive matter both to the lecturer and to the audience; of course, the lecturer, in her letter in your columns, admits her ignorance of the subject in the book, as she considered she was introducing the matter to an audience equally uninitiated, by stating truthfully that the book for some years (certainly the first issue, the preface by Mr. J. W. Brodie-Innes, also able, but not so instructive to beginners) had escaped all that notice which now the lecturer conceives it deserves.

I cannot but congratulate the society in at last (though very late in the day) intending to study Theosophy through the genuine theosophic writers, and from no modern 'inquirer' assuming the rôle of teacher.

It is a pity that this wise step has been so long delayed, for, in consequence, the Theosophical Society is now merely following, a long way in the rear, a valuable and deeply interesting movement towards Mysticism, traces of which, in the mere literary and artistic form, are being clearly seen even in current literature.

With all due respect to this valuable paper, 'LIGHT,' and its specially spiritualistic readers, I do not wish to confuse Mysticism with Spiritualism, as it is unhappily commonly understood. This movement to me is truly that difficult path dazzlingly attractive to so many modern Theosophists, or rather members of the Theosophical Society, rightly designated *Astralism*, as it contains so much which is the opposite to Mysticism.

Eckartshausen himself makes it abundantly clear that clearness and lucidity are the dominant factors in Mysticism. But be it always remembered that simplicity of mind and singleness of Eye never mean in Mysticism other than that which is meant by the Master Jesus Christ, in Matthew vi. 22, being the opposite to privation, meaning the *Pleroma*, Luke xi. 34.

ISABELLE DE STRIGNER.

Rock Ferry.

In Defence of Mediumship.

SIR,—I think we all owe Dr. Abraham Wallace a debt of gratitude for the conciliatory way in which he spoke to Spiritualists and Theosophists alike; but I think his diagnosis of a medium's symptoms is incomplete. Personally, and I speak with thirteen years' experience, I have found that mediumship under proper conditions is not so lowering as he would make out. I have often gone into my séance room tired out and weary, and the harmony of the circle and the action of my guides upon my organism when under control have taken all the sense of languor away and left me bright and strong. (On the other hand, when I have entered some circles with mixed moral, mental, and spiritual conditions, no matter how well I was to begin with, I have left very much like a wet rag at the close, and if it had not been for my husband and some other members of the circle making a few passes over me when the séance was done, I would have been prone to sickness. My good guide has a very homely way of illustrating some points, and this is one of his sayings: 'If you have a smoky lamp in the room and do not attend to it, or take it out, you will have to go out yourself.' I have repeatedly had to act upon this advice, and have been called 'faddy' or 'independent' at the time, but it is this independence that is required amongst mediums, especially those of the gentler sex, and I have found that it is this very independence which most investigators try to take away from us. I maintain that so long as mediums have to meet such characters they should be strong before they enlist in the ranks, and to blame mediumship is simply begging the question. The person who falters in mediumship, with all its inspiring advantages, would fall under precisely similar circumstances in any other public calling.—Yours, &c.,

Piccadilly Mansions, (MRS.) MARIE BRENCHELEY.
17, Shaftesbury-avenue, W.

'A Religion of Psychical Research.'

SIR.—On reading Mr. Hill's letter in last week's issue, I was much struck with the loose way in which we continually employ terms like 'Spiritualism' and 'materialism.' With the main drift of the letter I agree; that is, I have frequently found latent mental impressions, memories, and thought-forms mistaken for genuine spirits, and 'dreamy writings of planchette,' as Mr. Hill calls them, wrongly interpreted as real spirit messages. It is essential, therefore, to warn all investigators against a tendency to accept anything and everything they hear, for only evil can accrue from mistaken notions and errors of judgment.

What I take exception to in the letter of Mr. Hill is the erroneous definition he gives, and perhaps accepts, of the terms 'materialist' and 'Spiritualist.' He says, 'The materialist errs, in my opinion, when he dogmatically assures us that there is and can be no consciousness unassociated with what we call matter.' The doctrine of every thinker and teacher has been that spirit is manifested *only through matter*. There are various degrees of fineness and grossness in matter; but manifestation of any kind must of necessity take place in and through matter. A 'spirit' is clothed in matter, as much as we are; the only difference being in the quality of the matter.—Yours, &c.,

94, Park-street, Mayfair.

ARTHUR LOVELL.

SIR.—In reference to Mr. J. Arthur Hill's comment, in 'LIGHT' of November 10th, on the notice of his article in the 'Hibbert Journal,' which appeared in 'LIGHT' of October 27th, I should like to say that the impression made upon me, and upon others with whom I have spoken, was that Mr. Hill took too low a view of Spiritualism as a movement and held out too sanguine expectations as to the results to which the efforts of the Society for Psychical Research would lead in the future. In fact it seemed to me that he put the Spiritualists out of count and based all his hopes on the Society for Psychical Research.

In the first place, is the trend of the Spiritualist movement to be judged by the mere phenomena-hunters, the camp-followers of the movement, or by the rank and file of its main army, and by the leaders to whom they look for encouragement and guidance? I am sure that there is a very large body of earnest, thoughtful men and women who have turned to Spiritualism for comfort and guidance through life: but it is to the leaders that we must look if we wish to know what use is to be made of this army as a fighting unit against the black but shadowy forces of pessimism and despair—the worst foes to which a man can surrender. I need not enlarge on the work of these leaders, or mention their names; readers of 'LIGHT' are familiar with the teachings of the men who write in its pages and occupy the platform of our Alliance. Among these leaders I include many mediums whose controls use the opportunities presented to them every Sunday to raise the tone of thought of their hearers, and to expound a spiritual philosophy which may well become a religion such as Mr. Hill has in view.

Now as to the Society for Psychical Research, Mr. Hill admits, in his letter on p. 539, that 'the Society for Psychical Research, as a society, has no collective views at all.' How, then, are we to expect from it any pronouncement which would tend to formulate a system of thought or a new religion? The Society for Psychical Research does but follow at the heels of the Spiritualists, and sometimes takes a snap at them. It can but determine the truth, or otherwise, of the facts upon which a spiritual philosophy, or religion, may be ultimately based; but testing the foundations is not erecting the edifice. Mr. Hill's experience of Spiritualists may have been inadequate to enable him to form an opinion regarding them, or he may have been led to use phrases which do not convey his real meaning; in either case I can assure him that on facts brought forward by Spiritualists, and checked or tested by the Society for Psychical Research, Spiritualists will ultimately build, in fact are building, the religion to which he looks forward. And in this work of construction there is a place for Mr. Hill to which he will be welcomed, if he chooses to occupy it.—Yours, &c., S.

Does Telepathy Explain?

SIR.—I was lying in bed, praying to God that He would increase my seership and give me physical strength to labour in His vineyard, when a lovely spirit—a lady—dressed in golden white, with a circlet of gold round her brow, and in her hand a wand with a lily at the end of it, leaned over my bed and said, 'Take a good look at me, I want a description given at your meeting on Sunday. I cannot possibly come then, as I

am a matron in a large home where we receive little baby spirits, wee mites that need nursing, and on Sunday I am "in charge." See! I change to earth clothes.' Her robes faded, and in their place there appeared a sealskin jacket, a little toque hat, with feather, fur and buckle, and a dark skirt, with patent boots sewn in white thread. Well! I said to myself, I must have Spiritualism on the brain and be getting 'hallucinated.' The spirit said, 'Oh, no! do describe me, "chance it," as you say. Look! this is how I picked up a book' (a little mannerism); 'this is how I used to open a door' (another mannerism). 'Well,' I replied, 'I will describe you and "chance it," but I am jealous of my gift and hate to be wrong in my descriptions; but whom do you come for?' 'You don't know his name,' she said, 'so describe me to the gentleman to whom you gave a description last Sunday of an old man sitting on a camp stool, in an Inverness coat, fishing; tell him I was what you call an aristocrat and give him this message—"a book, a ring, a flower."' "

On the Saturday our president called on me and I told him all and said, 'Shall I give it? I shall look such a fool if it is wrong.' He said, 'Yes, try it.' Well, I gave the whole incident from the platform to the gentleman, and imagine my delight when every detail was recognised—and even the ring, which is actually in my house now.

The next week a similar thing happened. A rollicking tea-planter came into my bedroom. 'Now, young man,' he said, 'have a look at me; note my yellow face pitted with smallpox; see my piercing dark eyes; look at my white duck suit, peculiar shoes (to you), and wide brimmed hat. Now take me in, have a good look at me.' 'Whom do you come for, friend?' 'Oh never you mind,' he said, 'I'm sufficiently striking not to be "recognised" except by the right person: just you describe me from the platform; and if there is any doubt you say to the lady the last words she had with me were a bit of a row. She had the cheek to come riding over my land and fences like a madcap; but on her return journey we made things square again.'

I gave the description and message, and the lady to whom I gave it rose in the audience and stated that she recognised the spirit and the incident. She had had to ride for a doctor, and took a short cut over the planter's grounds; she did not stop to explain matters, and he shut the gate and she jumped it. On her return he was waiting for her, but naturally accepted her explanation and they made it 'square.'

The next incident is given in a letter which your Mr. Wallis has seen, giving the evidence that I have, speaking through the telephone, described a person who was in the room of the person who was 'phoneing' me; and also when the friend held up a book, *unseen* by the speaker (to prevent the suggestion of telepathy), I described that a mile away. This incident happened in the same rooms and on the same 'phone.' Here is the letter:—

DEAR TURVEY.—I was this morning sitting in a mutual friend's house. He rang you up on the telephone; you replied (showing you were at home, I understand a mile away). After a little conversation, he told you I was in the room, and you said you could see a spirit friend with me. You gave him a description of the spirit, and he repeated it to me. I recognised it distinctly. This, I think, puts the so-called explanation—thought-transference—entirely on one side as not covering all the facts.—Yours truly, (signed) JOHN LOBB.

May I ask any of your readers who chance to read this letter, to be so good as to murmur, 'May his gifts increase, and may he become physically strong enough to use them for his fellow men and our sacred cause'?

Bournemouth.

VINCENT N. TURVEY.

Rev. Frank Ballard and Ghosts.

SIR.—On Thursday, the 8th inst., the Rev. Frank Ballard, M.A., B.Sc., &c., lectured at Dale-street Wesleyan Church, Leamington, on 'Ghosts and Ghost Stories, a Modern Scientific Investigation.' He dealt with the phenomena recorded by the Psychical Research Society, of which he is a member, and quoted from the books of Mr. Ed. T. Bennett. Mr. Ballard claimed that the phenomena of ghosts gave the death-blow to materialism. He chose the word 'Spiritism' instead of Spiritualism as applying to the manifestations of spirits, and gave numerous authenticated cases of apparitions. Spiritualism, he said, was related to the spiritual welfare of man.

In answer to the question, 'Does a careful study of the phenomena of Spiritism help us to understand Bible miracles and angelic visitations?' he said, 'Yes,' but laid stress on the word 'careful,' and recommended those who did not find all they needed in the Bible to study these phenomena.—Yours, &c.,

E. A. BARTLETT.

'The Best Thing in the World.'

SIR,—Recently my attention was arrested by an announcement in 'LIGHT,' of a book entitled, 'The Best Thing in the World, Good Health, and How to Keep it for a Hundred Years.'

Curious to learn the secret, I sent to Messrs. Fowler for a copy of the work.

Mr. Shaw is a man of forty-five years. His father died of Bright's disease, with which he was himself threatened, besides being a martyr to rheumatism. He was 235lb. in weight. A book published by Mr. C. Haskell induced him to try the experiment of 'natural living.' He began with fasting for three days, lengthening his fasts to a fortnight, until he carried out successfully the longest fast on record of forty-five days. All this time he took nothing but water, lemonade, and the pure juice of the grape. The wonderful thing is, that instead of becoming weaker he grew stronger, and during these forty-five days he worked from twelve to eighteen hours a day without fatigue.

The result is that he has entirely got rid of all his ailments and is now in the most perfect health. I do not see how anyone can read Mr. Shaw's book with an open mind and yet doubt the truthfulness and reliability of his statements. He has reduced his system from 235lb. to 175lb.—his normal condition.

May I suggest that Mr. Shaw's case holds out a substantial hope to many who may be suffering from the many ills to which 'flesh is heir'? Rheumatism, bronchitis, dyspepsia, &c., must yield to the plan which has been proved safe and sound by Mr. Shaw. I would even suggest that this may be found a safe and certain cure for drunkenness, thus dispensing with doctors and drugs. If you can find space for these few lines they may be the means of inducing some sufferer to betake himself to Mr. Shaw's method of cure.—Yours, &c., G. W.

Mr. Jesse Shepard at the Hague.

SIR,—During Mr. Jesse Shepard's stay of two months at the Hague he was my guest the whole of the time, and I and many friends wish to place on record a few of the remarkable psychometric, clairvoyant, and clairaudient manifestations which came to us through him during that most memorable time, some of the communications being of a surprising character.

Mr. Shepard consented to give a series of psychometric and clairvoyant sésances in my drawing-room, ten or twelve persons being admitted to each sésance, and all received communications as to health, spiritual development, with many names, exact dates, descriptions of distant scenery, houses, people, &c., &c. To Mrs. R. D. S.—who was a stranger to Mr. Shepard—he said: 'I see a young man whose name is Jan Hendrik.' It was her son in spirit life. To Miss B., the daughter of an English clergyman, he said: 'I see someone magnetising your head from behind your chair,' and some weeks later Miss B. stated that the agonising pains in the back of her head had ceased from that evening. Not one of the other sitters in the room knew that Miss B. suffered from such a form of headache. One of the editors of a leading daily of the Hague received such surprisingly satisfactory readings of a psychometrical character, that he wrote me a letter expressing his gratitude, and a few days later he called to talk over all that he had received.

It would require whole columns of 'LIGHT' to give an adequate idea of the nature of the clairvoyant and other manifestations which occurred here during Mr. Shepard's stay. More than fifty persons received communications of a convincing character in my own home, and I am not now alluding to his musical recitals, which have nothing to do with personal communications. It is indeed difficult to say which is the more wonderful, his musical recitals, or his clairvoyant descriptions. I have had some physical manifestations in my own room. Once, after the servant brought up my tea at eight in the morning, my daughter and I were startled by the cup being lifted out of the saucer, and on another morning I was touched by hands; but there is not space sufficient to permit of details. I have, at Mr. Goebel's request, written an account of some of these things for our Dutch paper devoted to the spiritual philosophy, and the same paper has already contained several long articles and letters from Sir and Lady van Holthe tot Echten, Mrs. van Rees, Mr. Thierbach, Mr. Waltz, and Mrs. A. de Koning, concerning manifestations which occurred at other private houses in the Hague and Utrecht through Mr. Shepard. In my house, before a company composed of former residents in Java, Mr. Shepard gave communications in Hindu, Malay, and Javanese, the wonderful sésance lasting three hours. I understand that Mr. Shepard gave some proofs of a similar nature to the late Professor Kiddle at his house in

New York twenty-six years ago. Mr. Shepard has been invited to give a recital in Amsterdam, to accommodate many who could not come to the Hague.—Yours, &c.,

The Hague.

C. M. ALMA.

Rev. W. Stainton Moses.

SIR,—Some few months ago I reverently inquired, through the trance mediumship of my wife, whether it would be possible for the spirit of the late Mr. Stainton Moses now to communicate with us and thus remove the great disappointment which has been universally felt on account of his non-return. Subsequent inquiries through the same channel having been as unsuccessful as the first, I let the matter drop. Judge of my delight and surprise, then, to be awakened in the depth of last night by these words:—

Control: '... the third sphere. ... Yes, in one of the groups in the third sphere.'

Question: 'To whom do you refer?'

Control: 'Stainton Moses.'

Question: 'Have you seen him?'

Control: 'No, but I know he is there. I will try and get a message soon.'

Should the control keep his word I shall be happy to acquaint you with the result.—Yours, &c.,

'Etheldene,'

CHARLES W. TURNER.

145, Ruskin-avenue,

Manor Park, Essex.

November 5th, 1906.

Thought-Transference at the Alhambra.

SIR,—All who are interested in telepathy should witness the illustrations of thought-transference now being given at the Alhambra. The swiftness and inerrancy of mental exchange between M. and Mme. Zuncig must be seen to be realised. Their own description, 'two minds, one thought,' is literally exact.

In private life they are as courteous, charming and unassuming as they are gifted. I shall always remember with gratitude their kindness and patience with a somewhat exacting investigator like myself.

I find many of my fellow-members of the Society for Psychical Research are inclined to discount the likelihood of there being any scientific value in what forms part of a popular entertainment. Readers of 'LIGHT' may share a similar prejudice: hence this letter.—Yours, &c.,

F. R. S.

What is God?

SIR,—The 'question' of all 'questions' ever has been 'What is God?' and in your issue of the 3rd inst. you give the same eternal question, under the heading of 'Notes by the Way,' in a quotation from 'The Christian Register.'

I will answer this question by asking another question (the same question that you have quoted, with the addition of two letters and an apostrophe), and will then answer my own question in one word.

My answer to 'What is God?' is, 'What isn't God?' And my answer to this is 'Nothing.' So the whole matter stands in this way: 'What is God?' *Everything!* 'What isn't God?' *Nothing!* A. S.

An Appeal.

SIR,—A tribute is being got up to Mr. Kenneth MacLennan, of Glasgow, in acknowledgment of his self-denying services in the cause of Spiritualism as secretary and vice-president of the Glasgow Association of Spiritualists; secretary of the Scottish Spiritualists' Alliance; and latterly founder of the Scottish Mediums' Union (the existence of which body has been fully justified). The occasion is Mr. MacLennan's leaving Glasgow for a position in Bathgate, and it is proposed that the presentation should be made at the home of the Scottish Mediums' Union on December 14th next.

Subscriptions will be received and duly acknowledged by

ALEXANDER MCGREGOR,

17, Oswald-street, City, Glasgow.

Convener.

'The Healing Art.'

SIR,—I shall be greatly obliged if any of your readers will kindly tell me who was the author of the book called 'The Healing Art, the Right Hand of the Church.' I am anxious to know this as a test.—Yours, &c.,

Zetland House,

Bridge of Allan, N.B.

(Mrs.) A. S. HUNTER.

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.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last a good morning circle was held, and in the evening Mr. F. Fletcher gave a capital discourse on 'Folklore.' Sunday next, at 11.15 a.m. and 7 p.m., Mrs. H. Boddington. Wednesdays, at 3 p.m., clairvoyance, &c. Fridays, 8 p.m., healing.—A. C.

OXFORD CIRCUS.—22, PRINCE'S STREET.—On Sunday last a large audience welcomed Mrs. M. H. Wallis, whose inspirers spoke with telling effect on 'Man's Responsibilities,' and her clairvoyant descriptions were all recognised. Several new members were received. On Sunday next Mr. Frederic Fletcher on 'The Spiritual Significance of Folklore.'

SOUTHERN-ON-SEA.—MILTON STREET.—On Sunday morning last Miss Robb's instructive paper on 'The Power of Thought' was discussed. In the evening Mr. Macbeth Bain's fine address on 'Spiritual Healing' was thoroughly appreciated. On Sunday next Mrs. Effie Bathe on 'Auric Colours and their Psychic Significance,' illustrated by forty original paintings.—N. C.

BRIXTON.—8, MAYALL ROAD.—On the 8th inst. Mrs. Roberts gave recognised clairvoyant descriptions. On Sunday last Mrs. Effie Bathe lectured on 'The Hell and Heaven of Spiritualism,' to an interested audience, and satisfactorily answered questions. On Sunday next Mr. J. Checketts will speak on 'The Abolition of Capital Punishment.' Questions invited.—J. P.

CLAPHAM INSTITUTE, GAUDEN ROAD.—On Sunday last Mr. H. Boddington gave a strong address on 'The Need for Social Reform,' which favourably impressed an attentive audience. On Sunday next, at 11.15 a.m., Lyceum and meeting; speaker at 7 p.m., Mrs. Ball; clairvoyance by Mrs. A. Boddington. Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM ROAD.—On Sunday morning last Mr. Walters rendered good service at the public circle. In the evening Mr. Darby presided, and Mrs. Checketts' uplifting address on 'Spiritualism, the Gospel of Hope' was greatly appreciated. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mrs. Podmore, address and clairvoyance; 25th, at 7 p.m., Mr. W. Underwood, address.

SHEPHERD'S BUSH.—73, BUCKLOW ROAD, ASKEW ROAD, W.—On the 8th inst. a successful social gathering was held. On Sunday last Mr. G. Taylor Gwinn delivered a highly spiritual address to a crowded audience. On Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Podmore. Thursday, the 22nd, at 8 p.m., Mr. and Mrs. Imison. Saturdays, at 8 p.m., healing (free).—E. A.

FULHAM.—COLVEY HALL, 25, FERNHURST ROAD, S.W.—On Sunday last Mr. W. R. Stebbens delivered an earnest address. On the 14th inst. Mrs. Roberts conducted a public circle, and gave very successful clairvoyant descriptions. On Sunday next, Mrs. Flood, trance address. On the 21st, at 6 p.m., public tea, admission 9d.; public meeting at 8 p.m., address by Dr. J. M. Peebles.—D. G. M.

HACKNEY.—SIDGON ROAD SCHOOL, DALSTON LANE, N.E.—On Sunday last Mr. R. Brailey gave a good address on 'Seeing is Believing,' and convincing clairvoyant descriptions, drawing on the blackboard the faces seen by him clairvoyantly. Madame Cope kindly sang a solo. On Sunday next, at 7 p.m., Mr. J. Macbeth Bain, M.A., on 'How the Christ is generated in us for healing and all blessing.'—N. R.

BALHAM.—19, RAMSDEN ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address on 'Self-Abnegation' was discussed, and clairvoyant descriptions were given. In the evening Mr. G. Morley gave an address on 'Faithism,' and clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CAVENDISH ROOMS, 51, MORTIMER STREET, W.—On Sunday evening last Miss McCreadie's control gave excellent clairvoyant descriptions of fourteen spirit friends, mostly fully recognised. Several were convincing tests, being confirmation of descriptions given in private circles. Several helpful messages were also given. Mr. F. Spriggs ably presided. On Sunday next, Mr. E. W. Wallis, on 'Is Salvation after Death Possible?' Speaker on November 25th, Dr. J. M. Peebles; doors open 6.30.—A. J. W.

LUTON.—On Sunday last Mr. A. Punter gave a fine address on 'Covet ye the best gifts' and good clairvoyant descriptions. Mrs. Champkins gave trance impersonations.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S ROAD.—On Sunday last Mrs. M. Agnew Jackson gave a splendid address on 'In My Father's House are Many Mansions.'—S. H. W.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY STREET.—On Sunday last Mr. Clavis delivered an enlightening address on 'The Glory of God,' and Mrs. Short gave good clairvoyant descriptions.—E. M.

PORTSMOUTH.—LESSER VICTORIA HALL.—On the 7th inst., after a lecture by Mr. Nichols, Mrs. Wilson gave well recognised clairvoyant descriptions. On Sunday last an address was given by Mr. Wiffen.—C. E. L.

TOTTENHAM.—193, HIGH ROAD.—On Sunday morning last Mr. Baxter opened an interesting discussion on 'Healing,' and in the evening Mr. R. Boddington gave an able discourse on 'Causes.'—N. T.

ACTON.—CENTRAL AUCTION MART, HORN LANE.—On Sunday last Mr. R. H. Abbott gave an inspiring address on 'Religion,' and several tests were given at the after-circle. (See advt.).

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD ROAD.—On Sunday last Mr. Webb made an earnest appeal on behalf of 'Spiritualism,' and Mrs. Webb gave excellent clairvoyant descriptions.—W. H. S.

CAMBERWELL NEW ROAD.—SURREY MASONIC HALL.—On Sunday morning last excellent tests were given. In the evening Mr. W. E. Long's address on the passing on of Mr. L. Mortlock was most sympathetic and comforting.—E. S.

BATTERSEA PARK ROAD.—HENLEY STREET.—On Sunday last Mrs. F. Roberts gave an address, named the infant son of Mr. and Mrs. Harris, and gave good clairvoyant descriptions. Mr. Thomas presided.—C. A. G.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mr. Smith, of Nottingham, gave practical addresses on 'Spiritualism' and 'What is the Matter?' followed by convincing clairvoyant descriptions.—H.

LITTLE ILFORD.—CORNER OF THIRD AVENUE, CHURCH ROAD, MANOR PARK.—On Sunday last Mr. J. Kinsman's practical and instructive address was thoroughly enjoyed. Mr. H. J. Abel presided.—A. J.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE ROAD.—On Sunday morning last an address by Mr. Richardson was discussed. In the evening Mrs. Annie Boddington's interesting address on 'Fact and Fancy in Relation to Spiritualism' was followed by remarkably good clairvoyant descriptions.—S.

READING.—PALMER HALL.—On Sunday last Mrs. M. E. Sturges conducted the opening service, and Mrs. T. Wesley Adams delivered an address on 'Homes in Spirit Life' to a crowded and attentive audience, and answered several questions.—E. M. S.

STRATFORD.—IDMISTON ROAD, FOREST LANE, E.—On Sunday last Mr. Walker gave an interesting address and psychometric delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Smith. Thursday, at 8 p.m., investigators' circle. Saturday, the 24th inst., anniversary tea and social.—A. G.

SOUTHPORT.—HAWKSHED HALL.—On the 7th inst. Miss M. Topping was again very successful. On Sunday last Mr. Will Edwards spoke with vigour and effect on 'The Lion and the Mouse' and 'The Mysteries of the World,' and gave good clairvoyant descriptions. On Monday last Mrs. Beattie gave good clairvoyant and psychometrical delineations.—E. B.

NORTHAMPTON.—ST. MICHAEL'S ROAD.—On Sunday afternoon last Mr. Harrison's control answered questions satisfactorily. In the evening Mrs. Eva Harrison spoke on 'Is Spiritualism worth investigating?' Deep interest was manifested by a large audience. On the 12th a successful social was given by Mrs. Roch.—84, Dunster street.—On Sunday last, afternoon and evening, Mrs. Comerford delivered powerful addresses to large and appreciative audiences, and gave recognised clairvoyant descriptions. On Monday last about fifty friends sat down to a public tea provided by the committee, and a well-attended public meeting followed. It has been found necessary to enlarge the room on account of increasing attendance.—B.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH STREET.—During the last two weeks Dr. Peebles has addressed nearly all the societies in Scotland, and on Sunday morning and evening last he addressed the Glasgow Association on 'The World's Bibles and the Plan of Salvation,' and 'The Pyramids of Egypt and what I saw in Palestine.' In the evening our accommodation was taxed to the utmost. On Monday a social meeting was held to bid farewell to Dr. Peebles, who expressed his sincere regret at leaving Scotland but also his pleasure at his reception.—G.—Clarendon Hall.—On Sunday last the morning circle was conducted by Mr. J. MacLennan, who, in the evening, gave an inspiring address. Miss Mackenzie, a new worker, was successful with clairvoyant descriptions. Mr. Macpherson presided. The meetings of the Mediums' Union are growing in interest and numbers.—A. G.