

# Light:

## *A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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### NOTES BY THE WAY.

There are times when we think that some Spiritualists hardly do justice to Jesus. In their antagonism to certain modern presentations of Christianity, they let their weapons project explosives against its founder, and they thereby represent their best friend as a foe. It is, to say the least of it, bad policy: and, if it mattered to Jesus, we should say it is not fair.

In relation to our belief in spirit-communion, it is certain that we owe it very largely to him. We think our power to realise it is intuitive and all our own. We say, 'See what a witness the human heart is to the immortal life': and we do not realise how much it is indebted to him—'the Way, the Truth and the Life.' It is not so much what he has explicitly told us as what he has suggested that has enriched our insight. To him, the unseen life was hardly a future life: it was hardly even another life: it was only a prolonged life—a life prolonged into unseen domains where the life became intensely more potent and real.

He did not so much speak of that other life as live in it. He was 'in the bosom of the Father' even while he walked along the dusty roads of Galilee. He seemed to be a citizen of that other world, here for a busy hour, and ready at any moment to be gone. This is why everything he said about Heaven and God had about it the air of knowledge and experience rather than of expectation and thought. Heaven was not far off, but very near; and as real as the blue hills seen from the Mount of Olives, or the splendid temple, or the busy streets, or the distant purple sea.

Religion, glorified in Humanity, is the only cure for superstition, because it is both reverent and rational. We need both, and superstition at the best has only one. Without Humanity, faith is sure to be vain, and it may be dangerous. The religion of Humanity was the religion of the Christ, now spoiled by theologians and stifled by priests. He taught that the kingdom of heaven is within; for he knew that if we could not find God in the soul, and if we did not get heaven in the heart, it would be useless to look for them elsewhere. This is the mystery which is hidden both from the sceptics and the creed-mongers: but it is 'revealed unto babes,' as the Christ said; for it has its roots in Love: and this was his secret.

By the gate of simple Love, even though only in the form of sympathy or pity, the true Religion is reached—or, rather, the true Religion reaches us: and, on no other condition, can one become 'wise unto salvation.'

Mr. Colville, who is a verbal genius, once discoursed on the practical uses of Concentration. In the course of it he conjured to some purpose with the verb *to member*, though the word as he used it is not in the dictionary. It perhaps ought to be. We have the verb *to remember*, and 're' means *again*, so that to remember is to member again, and practically that is what Skeat tells us when he says that 'remember' is 're' and 'memorare,' to make mention of, whose root is 'memor,' *mindful*.

Now that just hits it. To remember is to be remindful, but mindful must come first, and Mr. Colville tells an odd story about becoming mindful. There is a sort of magic in it. He tells us that in his childhood he—but we will let him tell the story himself:—

In my childhood a teacher of occult science gave me the hard task of getting at the meaning of three scholastic terms, which I impertinently called 'jawbreakers.' They were, *anthropomorphic*, *theomorphic*, and *abiogenesis*. I had enjoyed only a very moderate amount of training in a private school in England, and had never come across any of these three verbal giants in the course of my restricted reading. The teacher of occult science insisted, much to my immediate amazement and discomfiture, that I could draw out from those polysyllabic words their true significance. I could but look into them one after the other, much as a crystal-gazer peers into a crystal or keeps attention fastened upon its shining surface with a view to exercising a latent clairvoyant faculty. I took *anthropomorphic* first, and could make nothing whatever of it. Guessing was strictly forbidden by the teacher, and if any of his pupils indulged in it they were very soon detected and usually quite severely reprimanded. I remember to this day my struggles with that awe-inspiring adjective, and though it taxed my concentrative determination to the utmost, I visualised a bulldog and held on till at length, after several minutes' rigid mental gazing at the baffling word, I saw in the air before me, *anthropos*, man, *morphos*, image, and I at once gleefully exclaimed, 'in the image of man.' After that first effort the second was naturally much easier, so I disposed of *theomorphic* very quickly with the correct answer, 'in the image of God.' *Abiogenesis*, however, floored me twice, for while I could understand that genesis meant beginning or generation, I could not interpret the prefix till a student who knew the English equivalent put his hand on the top of my head and conveyed to my consciousness in some mysterious manner his own knowledge of the meaning. Then, within two minutes, according to a time-keeper's statement, I blurted out 'spontaneous generation.'

And that in his 'childhood': 'From that day to this,' he says, 'I have had numerous experiences in opening out the hidden meaning of technical terms, and whenever I remain sufficiently quiet or receptive to information I can arrive at a correct solution.' If we mistake not, this is something that is but little known. Education by suggestion may have something in it. But would it wear? Mr. Colville tells us it does, and that his education is largely due to it: and we all know what an outpouring from Mr. Colville is, and what a marvellous vocabulary he has.

The secret of what is called 'The New Theology' is not Theology but Freedom. It is simply one more uprising of the human mind to carry still further the protest of the Reformation: but, at present, this 'New Theology,' as interpreted by some of its custodians, does not appear to

understand itself; and, if one were to judge from certain appearances, it would seem to be just as much an exploiter of the 'new' as the 'orthodox' were exploiters of the old.

A New Theology of a very revolutionary kind is wanted, not so much as regards creed as life. Its newness should mainly consist in its bold attempt to annex the world. The Christian Church is not exactly where its founder would be. He would be in the streets. The Church of the rich, the comfortable, the highly respectable, is doomed. The Church of Christ, after all these centuries, is only being born. In its maturity, it will possess and regulate the world.

'The poor ye have always with you,' said Christ: but that was the statement of a fact, not a prediction. Still, in so far as there are poor, when the true Church possesses and regulates the world, the poor will be wisely cared for. The world will be taught to relish the taste of equality, to disdain luxury, to humorously turn away from the costly nonsensicalities of fashion, to cultivate art for the common enjoyment, and to foster health for all. Then will begin the true 'Millennium.'

On its publication, we noticed the first number of Mr. Lang Buckland's 'Friendly Words.' The second has now reached us, and, to our surprise, it is a glorification of Imperialism in general, and of British Imperialism in particular. We have nothing to say against it. That is beyond our bounds, but we are moved to quote the writer's admirable conclusion containing his dream of an Imperialism that will no longer extol war and revel in making provision for it. That Imperialism, he says:—

Will intensify the obligations of common compassion and the sensitivities of the soul. There are those loving the bravery of things, and the slowly fading glitter of sword and spear, and the heroisms of an earlier day, who uphold as their ideal—'One Imperial Navy, and One Imperial Army.' The Imperial Ideal, however, may not care in time to dwell on things like these, but lay aside the pomp and splendour of military majesty for some new and nobler power more pure and more prevailing, and rejoice in heroisms more searching and severe, and conquests greater and more glorious than those that live in the memories of war.

There speaks the loftiest Spiritualism, and, while it speaks like that, it may wear any badge and call itself by any name, for all we care.

In the United States, the removal of a house, or even of a hotel or a church, from one site to another is common enough. This brings the following story just within the range of possibility. A passing stranger, seeing the removal of a church proceeding, said to a very much interested onlooker, 'What are they moving the church for?' 'Well,' was the reply, 'I'm mayor of this little place, and I'm for law enforcement. We've got an ordinance which says no saloon shall be nearer than three hundred feet from the church. I gave 'em three days to move the church.'

We have received a letter from 'Lais' respecting our article on 'The New Negro.' We do not think it would answer any good purpose to print it. It works too hard the notion of 'Karma' and asks us to believe that 'the "nigger" must be black more or less inside,' that his colour is the consequence of 'past defections,' and that 'his physical is the outward semblance of his inward condition.' We do not believe it.

Nearly all Spiritualists seem to be going too fast for all the conventional religionists, cautious Christians, and prudent psychical researchers. They must forgive us if we

sometimes run. It may only be our zeal for facts and love of truth. They will all join us some day. Meanwhile, may we, without offence, remind them of Baring-Gould's lovely lines:—

#### A PARABLE.

A youth caught up an aged pilgrim on the way  
Of life, and to him said, 'My father, tell me, pray,  
Where Paradise may lie, that I may thither speed.'  
The old man halted, and thus answered him: 'Indeed,  
The road I know full well, my son. Look on before—  
Yonder is Paradise, and yonder is the door.'  
Thereat, off sped the youth, with bounding step to fly  
Toward the portal.

But loud after him did cry  
The old man, 'Not so; Paradise must entered be  
On crutches, and with gouty feet, as done by me.'

#### 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, NOVEMBER 5TH,  
WHEN AN ADDRESS WILL BE GIVEN

BY

MR. ANGUS McARTHUR,

ON

'The Spiritualism of Socrates: A Study in  
Pre-Christian Psychics.'

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.

*In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1909.*

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—  
1908.

Nov. 19.—H.E.; W. H. Abdullah Quilliam, B.A., LL.D. [Sheikh-ul-Islam of the British Isles], on 'From Orthodoxy to Islam.'

Dec. 3.—Mr. E. E. Fournier d'Albe, B.Sc., on 'Physical Conditions of Life in the Next World.'

Dec. 17.—Interesting Personal Experiences will be given by Mrs. Annie Boddington, Mrs. Imison (Nurse Graham), and Mr. W. Kensett Styles.

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA  
MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S  
LANE, W.C.

CLAIRVOYANCE.—On Tuesday next, October 27th, Mrs. Place-Veary will give clairvoyant descriptions, 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. November 3rd and 10th, Mr. J. J. Vango.

**TRANCE ADDRESS.**—On *Wednesday next*, October 28th, at 8 p.m., Mr. E. W. Wallis will deliver an address on 'The Life of Use.' Admission 1s.; Members and Associates free. No tickets required.

**PSYCHICAL SELF-CULTURE.**—On Thursdays, at 4 p.m., Members and Associates are invited to hold informal meetings for psychical self-culture, without the aid of professional mediums. *Special Meetings* will be held on Thursdays, November 5th and 19th and December 3rd and 17th, at which Mr. James I. Wedgwood will preside and conduct the proceedings. No admission after 4.10 p.m.

**TALKS WITH A SPIRIT CONTROL.**—On *Friday next*, October 30th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

**MEMBERS** have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

**SPIRIT HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

#### DEATH-BED 'RECAPITULATIONS'?

It is a curious psychological puzzle that unscrupulous partisans, who believe that they are religious, can spread false reports about prominent persons. It has been said of Thomas Paine, Charles Bradlaugh, and Colonel Ingersoll that they 'recanted' before they died, and many persons believe these untruths, although they have been contradicted again and again. In a recent issue 'Great Thoughts' reproduced a sensational story about Browning having declared D. D. Home an impostor and threatened to kick him downstairs. In 'LIGHT' of March 9th, 1907, Mr. James Robertson dealt with 'Misrepresentations of D. D. Home,' and showed that 'Mr. F. W. H. Myers (who was not readily inclined to favour mediums) satisfied himself that Home was never convicted of fraud.' Further, Mr. Robertson says, 'Mr. Myers took pains to interrogate Browning, and found that there was literally little or no warrant for any charge against Home. Some flimsy story he had heard from someone gave him, he thought, the materials to express his abhorrence of Spiritualism.' That is all!

Now comes news of an attack upon the reputation of Mr. Stainton Moses. A correspondent informs us that he was recently assured by a friend of his that 'Mr. Stainton Moses, at the end of his earth-life, recanted all or the bulk of his spiritualistic beliefs,' and he asks for a definite answer whether there is any truth in this assertion. Our correspondent should *demand* from his informant his authority for this preposterous slander. The man who makes the assertion should be required to prove his words or withdraw them: it is not our duty to disprove a lie. However, we may remind our correspondent that Mr. Moses edited 'LIGHT' up to within a few days of his passing over, and in 'LIGHT' of June 16th, 1906, we reproduced a letter written by him on November 23rd, 1884, in which he tells how he was saved from accidentally doing himself what might have been a fatal injury by a warning spirit voice, and he quotes the words 'I heard a voice from heaven saying unto me,' &c., and says: 'These things are very real and true to me. I have no sort of doubt of their reality.'

While writing the foregoing we received an impression that we should find a definite statement made by Mr. Moses himself regarding his position shortly before his passing, which occurred on September 5th, 1892. Mr. Moses was in London for three months and hard at work up to the time when he returned to his mother's home at Bedford, *only five days* before he breathed his last. In 'LIGHT' of July 23rd, only six weeks before he 'died,' and at a time when he was far from well, he

wrote: 'First of all *I am a Spiritualist and never tire of saying so.* . . . I claim for myself an *unflinching* adhesion to that which I call by the name of Spiritualist.' We do not envy the state of mind of those persons who, to discredit Spiritualism, seek to blacken the characters of its pioneers by utterly baseless statements about the most solemn moments of their earth lives. 'Revelation' says that they have their 'portion' in the hereafter—we hope they may repent before they get there.

#### TELEPATHY FROM 'THE DEAD'—WHY NOT?

To students of psychical problems the position taken up by a writer in 'The Nation,' who says that he is not 'driven to the necessity of admitting the existence of discarnate spirits as being the only and most reasonable explanation of psychical phenomena,' is extremely interesting. Possibly it is because he has not had direct, experimental evidence, and depends upon the recorded experiences of others, or he may be, like Mr. Podmore, constitutionally unable, however forcible the evidence, to conceive the possibility of ex-carnate spirit action.

Some persons are so constituted that while no amount of testimony can convince them, they swear by what they themselves have witnessed. There is good reason for this, because many seemingly trivial characteristics and little personal traits displayed by the communicating intelligence can only appeal to a friend; while there is often, also, a subtle spiritual quality, or personal magnetism, which one feels when holding intercourse with ex-carnate friends, which has much to do with the conviction forced upon one of the real presence and identity of the communicator. This realisation must be *felt*, it is too intimate, too psychic, to be explained, and can only be understood by those who have themselves experienced it.

Do those who discard the testimony which has already been published ever ask themselves what more they want?

There is a mental state, a habit of thinking, displayed by those who are never satisfied, which is deplorable. Like Oliver Twist, but without his justification, they cry for more, more, and still more. Always hungry, they are never fed. Instead of appraising the evidences they have had and resolutely recognising the significance of the facts, they ask for new tests, fresh proofs, and when they are given, raise new difficulties, fresh objections.

In the 'cross-correspondences' reported by Miss Johnson mention is made of a curious message in which a series of letters of the alphabet were written down. These letters were meaningless until the key was given, and then it became apparent that the name 'Richard Hodgson' was meant. Following upon this the medium was made to set down, without understanding why, a column of figures, as if for a simple addition sum, and then a second column; these figures were afterwards found to correspond with the numbers of the letters (counting from A) of the name Richard Hodgson—thus 18 stood for R, 9 for I, 3 for C, and so on. We are informed that deception on the part of the 'automatist' is quite out of the question, but, as these ingenious puzzles must have been well thought out and devised by *someone*, the question arises—who? The natural inference in ordinary circumstances would be that it was a little test planned by Richard Hodgson himself, in a manner which is said to have been quite characteristic of him when he was on this side.

But, according to the objectors, the circumstances in this case are not ordinary, and we are asked to believe that the subliminal self of the writer invented the puzzle. But why, and how, and when did the sub-conscious self of the medium invent this ingenious and cryptic mode of spelling the name belonging to a dead man for the purpose of deceiving her normal self, and trying to befool the persons who would read the writing? When carefully considered, this theory is manifestly absurd, and were it not that it seems to offer a possible escape from an unwelcome alternative, it would be laughed to scorn by the very persons who propound it. But if the subliminal self of the writer did not try to trick the normal self, and if the normal self is honest and trustworthy, what telepathic pro-

cess *will* account for the setting down of those especial letters and numerals? Who conceived the idea and then telepathically transmitted it to the 'subliminal' of the medium? Why should not Richard Hodgson himself seek, telepathically, to make his presence known in this way?

A writer says 'we are in almost entire ignorance of the conditions under which one mind may affect and communicate with another, in an occult manner'—true; but is that any reason why we should imagine that the subliminal self of the automatist is almost omnipotent and omniscient and yet an inveterate liar? If the inner, sub, or spirit-self does possess such amazing power while incarnate, why may it not, when *discarnate*, be able to employ the same faculties and agencies with even greater success? 'Telepathy from the dead' (so-called) fits the facts like a glove fitting a hand—but no other theory does.

PSYCHICAL.

### A NEW VIEW OF SURVIVAL.

Mr. E. E. Fournier d'Albe, who has written some profound and original works dealing with the constitution of matter and the possibility of the existence of other universes on various scales of magnitude as compared with our own, has now approached the subject of immortality from a new point of view.\* He first considers what is known as to life and matter, and the relations existing between them; he regards matter as a manifestation of life in various degrees, and shows that just as the air, water, and ground are now known to swarm with organisms so minute as to be all but invisible, so evidences of life may hereafter be discovered in the very molecules and atoms of matter. In fact he has shown in his book 'Two New Worlds,' reviewed on pp. 441 and 498 of 'LIGHT' for 1907, that the atoms and molecules of matter 'may be the homes of untold numbers of infra-beings, whose lives, being reduced in the same proportion of time and space, are probably not widely different from our own.' A degree of life is shown by the response of matter to light and other forces, and in fact, as Mr. Fournier says, 'it is life, life, life, all along the line.'

But this line by no means stops short with the physical body, or with conscious human life. The author gives a biological reasoning by which the possibility of a spirit-life in a spirit-body can be realised. The life-principle of every cell is centred in the nucleus, which has about a thousandth part of the weight of the average cell-body.

Its really vital, and perhaps invisible, portion may be a ten thousandth part of the weight of the cell. In other words, taking all the cells together, our real living matter, the vital portions of our body, may have an aggregate weight of about a fifth of an ounce. Could we eliminate all the rest of the cell-material, we should have a 'body' consisting of all that is most 'alive' in every single cell. But that body *would be quite invisible*, and would, if it filled the outline of the body as before, ascend some fifteen miles into the air before it found a position of equilibrium. It would, indeed, live in a new world, hitherto 'unseen,' retaining all its social and organic memories, and fulfilling all its essential functions except that of exerting force upon ponderable matter. To restore such a body to its ordinary mundane functions it would suffice to enable the various cell-centres to resume their assimilating activities for some little time.

Such a withdrawal and restoration is not inconceivable, even on the scientifically accepted views of cell-life, and Mr. Fournier believes that something of the kind occurs at death and at other periods when the soul is separated from the body. Although this view links the soul principle with the physical constituents of the body, the author claims that it is 'not materialism, since we have postulated that all matter is alive. These vital material parts are those entities which control the organism on behalf of our individuality.' The modern theory of electrons, which interpenetrate the atoms and molecules and pass from one to the other, affords ample possibility for this process of extraction, and psychical phenomena prove that this, or something analogous, is 'a practical reality,' and is

shown in the emergence of shadowy limbs, or complete human forms, from the body of a medium. Further:—

If the soul can be proved to be separable from the body even during the lifetime of a person, half the battle for immortality has been fought and won. The great and overwhelming argument for the annihilation of the individual at death is that no characteristic message from his mind any longer reaches us. If we can prove that this is simply due to a kind of 'moult,' whereby an outworn or damaged covering is laid aside in favour of either vastly increased freedom or a more suitable covering, death will have lost most of its terrors. . . . The study of these possibilities will annex to science most of the realms hitherto regarded as 'occult,' and will enable us to deal with ghosts, apparitions, hauntings and doubles much as we do now with meteorites or comets or icebergs, while it will throw the searchlight of accurate investigation over the path which we all one day must tread on our way into the unseen world.

Mr. Fournier shows that the complete withdrawal of the essential nuclei of the living cells of the body would entail exactly the consequences that we see in the physical body at death. The soul, however, formed of the withdrawn soul particles (which the author calls *psychomeres*) 'finds itself free, unharnessed, unembarrassed. The most vital parts of the organism are intact. The memories and faculties are keen and alert. There is a sense of adventure, of expectancy, of possibilities but vaguely felt, of new faculties hardly yet awakened.' Diseased and deformed conditions will be rectified through the greater power of readjustment of part to part, and no further injury is to be feared, for 'a soul-body is practically invulnerable by human means.' The natural shape of such a body, the author thinks, would be that best adapted to motion in air, namely, an elongated form like that of a fish or of a dirigible balloon, or, again, that of a flame—a tongue of fire, or if large, a 'pillar of cloud by day, and of fire by night.' 'If for any reason the earth-memories of the soul should be reawakened and become dominant, it can assume its accustomed earth-form,' assimilate matter, and in fact 'materialise' wholly or partially. As for the location of these soul-bodies, the author thinks that they might exist in the higher regions of the atmosphere, and intercourse with earth could take place by a kind of thought-transference or by an ex-carnate soul temporarily amalgamating with an incarnate soul, perhaps by the latter becoming disembodied and lending its organism to the visitor, or, again, by the soul reclothing itself with earthly matter.

After discussing the wider problems of immortality as distinct from what might be only a temporary survival, the author collects and marshals his assumptions to form the groundwork of a 'new psychology,' and shows how they explain the observed supernormal phenomena of mediumship, automatisms, thought-transference, psychometry, human magnetism, &c. This section of the book is of high interest and importance, for it contains an excellent account of the phenomena observed by Sir William Crookes with Florence Cook, and portraits of the medium and of the spirit visitant, 'Katie King.' The salient features of these phenomena and others of similar nature are given at some length, and the author shows that, when regarded from the point of view set forth in this book, these occurrences become simple, natural, and almost inevitable, for, as he says:—

We, to whom the survival of the soul-body is a reasonable solution of the problem of immortality, cannot find any difficulty in conceiving that a fair proportion of souls may, for various reasons, desire a short spell of human intercourse. The air must be full of them, and although such intercourse is not normal, and may possibly not be altogether desirable, we, who see in our city life so much undoubted suffering and evil, cannot afford to close the door against anything that offers the slightest prospect of increasing our knowledge of the essential conditions of life, and thus holds out a new hope to the sufferers.

Though so largely taken up with finding a physical connection between the discarnate and incarnate modes of life, this book does not lose sight of higher thoughts. To the author, all matter, all phenomena, all existence, are manifestations of Life and its actions and interactions on various planes or degrees of materiality, in degrees differing according to the

\* 'New Light on Immortality,' By E. E. FOURNIER D'ALBE, B.Sc. (Lond.), M.R.I.A. Longmans, Green and Co., 39, Paternoster-row, E.C. Price 6s. net.

power of response possessed by the material through which it works ; and each change of state or of mode of manifestation should bring us nearer to the Central Fount of all Life, that is, of all force and of all manifestation :—

That incense of souls which first mingles with the clouds and then transcends them, mounts higher and higher, increasing both in tenuity and in intrinsic worth and power, and the infinity of worlds is matched by our infinite destiny. And thus we stand, great and free, on this earth of ours, masters of ourselves and of our life conditions, with higher and higher calls awaiting us beyond ; fearless and dauntless, not in our solitary strength, but in the living consciousness that we, too, are born of God, that we share His freedom and His power, and that here, now, and forever, we may share His eternal bliss.

## SPIRITUALISM IN MODERN LITERATURE.

An interesting survey of modern literature on Spiritualism is presented in the October number of 'Current Literature' (New York), under the title 'Has Spiritualism made good its Claims ?' The writer seems to be surprised by the prominent position assumed by Spiritualism in literature, and says : 'The time is rapidly approaching, if it is not already here, when Spiritualism will have to be estimated anew.' This sounds as though the writer had been asleep for a few years, and had suddenly woke up to find 'a marked revival of interest in the whole subject, occasioned by the mass of fresh testimony.' Sir Oliver Lodge's article in 'Harper's Magazine,' to which we have already referred, is taken as a typical instance of the modern popularisation of the subject, and the other magazine writers named are Hamlin Garland, in 'Everybody's Magazine,' Charles Johnston in 'Harper's Weekly,' and John Corbin in 'The Ladies' Home Journal.'

After giving a brief account of Mrs. Piper and Eusapia Paladino, and of the remarkable phenomena obtained through their mediumship, and setting forth Sir Oliver Lodge's views and some of Mr. Podmore's comments, the writer proceeds to notice a work on 'The Riddle of Personality,' by H. Addington Bruce, which makes the usual futile attempt to explain something that we can definitely observe, but not fully understand, by reference to something else which we can neither observe with certainty nor understand. Mr. Bruce thinks that 'the explanation of spiritistic phenomena must be sought for in that vast domain of unexplored mental activity known as telepathy.' He admits that 'we are sadly ignorant of the laws of telepathy,' in fact he can only say that it 'seems' certain that 'telepathy itself is an established fact.' So-called apparitions, when not illusions pure and simple, are regarded by Mr. Bruce as 'telepathic hallucinations proceeding not from the dead but from the living,' sometimes from 'the living about to be numbered with the dead.' We should rather say, in such cases, 'from the living who are experiencing a foretaste of the larger faculties which will be theirs when numbered with those surviving, in another phase of life, the death of the body.'

The view set forth by Mr. Bruce leads him to the conclusion (too many people make *their own views* the bases of their conclusions !) 'that not only does the survival of personality after bodily death remain unproved, but that it can *never* be definitely proved by evidence scientifically acceptable,' for even such a test as that proposed by Mr. Myers (the sealed letter) 'is nullified by the unescapable operation of telepathy. Always telepathy confronts Spiritism, and in confronting conquers.' This would only be true if the immense powers attributed to telepathy were proved to be real ; but they are for the most part mere assumptions. They will, in fact, 'never be definitely proved by evidence scientifically acceptable !' The writer in 'Current Literature' brings out the extravagance of all such arguments, whether intentionally or not, when he says :—

If this hypothesis is correct, Mrs. Piper's trances are states of self-hypnotism in which her subconscious or 'subliminal' self becomes dominant, and adopts and enacts any personality suggested to it. Eusapia's feats are either hallucinations, or tricks performed with a cunning which defies detection. The 'ghost' of Sir Oliver Lodge's uncle vanishes into limbo, leav-

ing behind it the subconscious Sir Oliver, from whom, by methods at present inexplicable, Mrs. Piper plucked her sheaf of memories.

If this be the alternative presented, we can only say that it is a manifestly absurd one. Eusapia Paladino's phenomena have been proved to be neither tricks nor hallucinations, and telepathy is admittedly unable to account for physical phenomena, whether raps, the lifting of tables, or materialisations. Nor can telepathy from the living enable a medium to adopt precisely the manners and expressions of a person who is no longer in earth life ; the omnipotent, omnipresent and omniscient telepathy which this would require is more incredible, and needs even more rigorous proof, than spirit return. In fact, as the writer in 'Current Literature' points out, 'it is only a short step' from the powers regarded by Sir Oliver Lodge as possible extensions of normal faculties, to 'an acknowledgment of the possibility of spirit control.' Once admitting that the personality survives (and is that so large an admission in this professedly enlightened age ?) those who are convinced of the possibility of telepathy between the living ought to be among the very first to admit the reality of 'messages from the unseen,' which in many cases are received in the same way as telepathic messages from those still on earth.

## A SPIRIT CRITIC COUNSELS AN AUTHOR.

Two good Spiritualists residing at Paris, M. and Madame Letort, have published in 'L'Echo du Merveilleux' a description of séances with Mr. Vango, at which they received some tests which they regard as excellent and convincing. At a private sitting they were told that a deceased friend was present, who had been a writer. They thought at first that it was the spirit of a literary celebrity of the first half of the last century, who had previously made his presence known through mediums, and whom Mr. Vango himself had described on a previous occasion ; but it was stated that this was a person not long deceased, and with whom M. Letort had been acquainted. There was uncertainty until the medium said that the spirit showed him a table, very much longer than wide, placed near a window, and with many papers on it. This led to recognition. The medium further said that among the papers there was a manuscript which had been brought by M. Letort and which the deceased writer had highly appreciated ; he now wished that it might be published. Further, the spirit described a gentleman with whom M. Letort was at present in business relations, and advised M. Letort to submit the manuscript to him. He predicted that this gentleman would offer terms which were not very advantageous with regard to other manuscripts, and advised M. Letort to agree to them, provided that the one in question was also accepted on ordinary terms.

M. Letort states that the references to the manuscript and to the opinion formed of it by this spirit before decease, as well as to the gentleman with whom he was negotiating for the disposal of other manuscripts, were all correct, with the trifling exception that 'produced' would have been a more correct word than 'published,' for they were dramatic works. It was true that the gentleman who was considering their production had not yet seen the manuscript in which the spirit author took so deep an interest, and M. Letort intended to follow precisely the advice received from him through Mr. Vango.

Other descriptions of deceased friends were given, both at the same and at a public séance, concerning which it is stated that it was 'impossible for M. Letort to have the slightest doubt, and equally impossible for the medium to have known these details.'

UNDER the heading 'Messages from the Dead' 'The Weekly Welcome,' a Dundee 'home paper,' in its issue for October 14th devotes a page to an interesting article on Spiritualism, with especial reference to 'cross-correspondences' and a report of an interview with Mr. E. W. Wallis. The subject is treated with commendable fairness and impartiality.

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### 'AFTER GOD'S OWN HEART.'

The Bible phrase, 'A man after God's own heart,' has almost become proverbial: and, as commonly used, it is generally free from anything objectionable. It is when we track it home to the Bible itself that it becomes astonishing, for the phrase is applied to a man who, with all his reputed virtues in other ways, was verily guilty of some very gross and sordid crimes: and, above all others, the fully persuaded Spiritualist is staggered at calling David 'a man after God's own heart'; but the matter will bear thinking about on unusual lines, in some such way as this. If we can only stand away from the crude conception of God as humanly personal, and contemplate Him as the great creative Power, in and behind and above Nature, as the inmost of every thing and every one, it does seem to follow that all kinds of things and all kinds of people can be things and people after His own heart, not as being in His likeness but as being good specimens of their kind. Whatever answers the end of its being, whatever serves, if we may say so, the Creator's purpose, may be said to be 'after God's own heart.' It is not a question of similarity but of adequacy, as an example of its kind, thorough, full-blooded and free.

It is difficult but it is necessary that we should think of God, not as a Being who has likes and dislikes as man has, but as absolutely impersonal in His volitions and neutral in His choice. Nature's successes are God's approvals, whether the success be in the form of henbane or wheat, a David or a Christ. Here is a North-east wind after God's own heart; an Atlantic storm-depression after God's own heart; a rose, a thistle and a shamrock after God's own heart; a Kaffir and an Englishman after God's own heart; a skylark and a vulture after God's own heart; an earthworm and poet after God's own heart. Of course. It must be so, if, by God, we mean the universal Presence and Power in whom all things live and move and have their being. It is an explanation which may lead us to some rather startling inferences, but then Nature and God are startling us all the time.

When old Europe was sick and nigh unto death, the fierce, fresh, hot-blooded or hot-tempered races came from East and North, and poured new energy into Europe's languid heart and bloodless veins; and the mobs of Goths and Vandals and Aryans were men after God's own heart;

His human tonic North-east wind, to freshen, toughen and arouse. All strong men, all competent masterful spirits, who come in to drill, invigorate and tame, to destroy the worn-out or to build up the new, are co-operators with the Creator. Our English Cromwell, Italy's Garibaldi, Germany's Bismarck, all in a way did Nature's work. Christ was not complete without his crucifiers, and his work was not done without a cross.

The verse which represents God as saying, 'I have found David, a man after mine own heart,' adds, 'who shall fulfil all my will.' That is exactly the point,—'who shall fulfil all my will': and elsewhere that 'will' is set forth in a poem which describes God as beating down one and setting up another, all of which may have been patriotic exaggeration or martial ardour, but which is sufficient to indicate what is meant by a man, a force, an instrument, after God's own heart: and it is just here that we find the core-value of the old ugly doctrine of 'Election.' Calvin's mistake was in representing that Election as arbitrary, turning only upon a hard, unjust and unreasonable Will; whereas the truth at the core of it is that the judgments of God are the verdicts of Nature, and that His Election of men and nations is not based upon a sovereign decree but upon a law which is ever working for the survival of the fittest.

God, then, as the great Creative Energy, the moral and yet neutral Lord of Nature and of Man, works up in the mighty loom of Time every atom of Time's varied substances; and every atom serves a purpose, and helps on the decisions of the Will. God's modes of operation are not ours: and our moods, our antipathies, our forms of anger and of love only symbolically indicate anything in Him: and He is

As full, as perfect, in vile man that mourns  
As the rapt seraph that adores and burns.  
To Him, no high, no low, no great, no small,  
He fills, He bounds, connects and equals all.

We cannot, therefore, attribute to Him anything completely answering to our approval and disapproval except as symbols. Kings and crossing-sweepers, Englishmen and Arabs, philosophers and fools, are, in a sense, all one to Him who, with Paul, may 'suffer fools gladly.' One man opens the glorious Cathedral and dusts it: another puts on his gorgeous robes and performs his incantations at the altar: and the truth may be that the homely man, with his keys, his brooms, his dusters and his zeal, may be more a man after God's own heart than the priest with his secret doubts and his possibly perfunctory manipulating of the supposed body and blood of God.

But, to return to David. When all the truth is admitted about his wrong-doing, it must also be admitted that his was a rich, full, generous nature—brave, ardent, affectionate, thorough. In this sense he was a man after God's own heart, as distinguished from a man of a weaker type, what, in our homely phrasing, we call 'a poor specimen of a man.' If David was a sinner, he was a bitterly repenting sinner, a sorry and struggling sinner; and, in a very true and touching sense, a sorry and struggling sinner is a man after God's own heart. The prodigal son was as truly a man after God's own heart as the elder brother who had never at any time transgressed his father's commandment; but he was that in a different sense. He was a prodigal after the father's own heart—a prodigal who had learnt his lesson; who had come home, and who had found out that, after all, he had been a fool.

THERE is nothing that so covers the nerves, so tempers anger, is such a natural cure for discontent, brings men to such a companionship level, and creates such fellowship, as the divine spirit of mirth. It is despised in the sanctuary, though oftentimes it is of God, and leads us back to God, if it is not perverted.—H. W. BECHER.



## PSYCHOMETRY.

At a meeting of the Spes Bona Club, held at the Holborn Restaurant, on Thursday evening, October 8th, a paper on Psychometry was read by Miss Katharine Bates. The lecturer said she owed her own introduction to the subject to Dr. Rodes Buchanan's book and Denton's fascinating volumes 'The Soul of Things,'\* and added:—

Now that we are learning such wonderful things as regards the consciousness of animals, and even of plants—when we read about the eyes of plants and the lenses hidden within their leaves, when we note their behaviour under anæsthetics and see such flowers as the evening primrose and the beautiful tobacco blossom curling up their leaves and going to sleep at night, when we find metals responding to stimuli and showing 'fatigue' in a manner commonly attributed only to the nervous system of animals, when we find animal tissues passing from a state of responsiveness when killed by poisons, and find metals transformed from a responsive to an irresponsible condition by the action of similar poisonous re-agents, surely the walls of separation between the vegetable, animal and even human kingdoms are wearing very thin.

One of the charms of Miss Bates' lectures and writings lies in the pertinent illustrations of the various points, and this lecture was no exception to the rule. For some she drew upon her published volume, 'Seen and Unseen,' but many experiences hitherto unpublished were related, proving not only the truth but the utility of psychometry. As to its bearings, she said:—

It is a very solemn thought that not only are we influencing each other daily by our acts and words and thoughts when present, but that we are actually leaving on every material object that we touch—on the very walls of the room in which we live and breathe—a record of ourselves which may influence for good, or, alas! for evil, the people who come after us. I remember hearing at Trinity Church, Boston, some twenty years ago, a very remarkable sermon from my friend, Dr. Phillips Brooks, upon the text, 'Am I my brother's keeper?' He seems to have realised, in a flash of that keen intuition for which he was so remarkable, this great psychometric truth of the vitiating or purifying of localities through the pure or impure lives lived in these localities. One amongst many striking illustrations in his discourse was the case of some poor girl who had been betrayed and abandoned, throwing herself in her despair and loneliness into the river, hoping thus to hide her shame and end her sorrow. 'Some young men may say,' added the preacher, 'well, here, at least, I am innocent—I never knew the girl, never heard her name before, no action of mine has affected her life or hastened her death.' 'How do you know that, my friend?' Dr. Brooks continued, in a low, impressive voice: 'if you have lived in the same city, and lived at your lowest instead of at your highest, if you have been filling the atmosphere in which she dwelt with impure, wicked or despairing thoughts, instead of bright, pure and courageous ones, don't go home and flatter yourself that no responsibility rests with you. You have done your best to vitiate instead of to cleanse the moral atmosphere of the city in which you live, and in so far as you do this you *are* responsible in your own degree for the crimes which are made possible in such atmosphere.'

In the light of an actual scientific knowledge of psychometry we shall be able to read many problems of the past and realise that numerous so-called superstitions have not only rested upon a foundation of fact, but have held a very undeniable truth. Sacred shrines, sacred relics, sacred localities, bits of the garment which once clothed a holy man or woman, rings and ornaments worn by beloved friends—it is easy to call it mere superstition which cherishes and values these; but perhaps we have been wiser and even more practical than we knew in doing so.

We all know how extremely sensitive horses and dogs are to psychic influences—how often they hear and see sounds and sights which are not perceived by ordinary men and women. Why should they not be equally sensitive to calming or disquieting influences in the atmosphere around them? Personally, I feel quite convinced that this is the case. Years ago when driving through the famous Yosemite Valley in California, where the precipices mean a sheer fall of many thousand feet if the coach should turn over on that side, I have more than once seen the driver of such a coach deliberately insist upon changing a nervous passenger from the first seat to the back one. In one case it was a lady—in the second

case a man. The man was a fidgety, nervous-looking individual, and when the coachman had got rid of him in the most peremptory way, he said confidentially to me: 'I wasn't going to have that fellow sitting there worrying me, and terrified to death that we were going over the precipices every few minutes—throwing it all on my horses, too! enough to send 'em over anyway!' When I asked what he meant by this he told me that he often had to change passengers for this very reason, and found that restive, unmanageable horses would quiet down at once when these changes were made, whereas a steady team would often get out of hand if very nervous passengers sat close to them, even without making a sound. Yosemite Valley coach drivers are certainly not dreamy or fanciful as a rule, and if it be suggested that the man was taking a rise out of me, I can only say that he insisted upon the change of passengers before the matter was discussed, and would have said no more about it, had I not urged him to give me a reason for his action.

Miss Bates related several instances of correct psychometrical readings of letters, articles of jewellery, &c., of evils and troubles averted through advice given at the time being heeded, and of disaster when unheeded, and in conclusion said:—

Some of us, perhaps, have been more scientific than sympathetic, but it is only fair to remember that many of us in the past have been more sympathetic than scientific. So it is natural that the pendulum should have swung back a little *too* far when the re-action from former methods set in. It is, however, well for us all to remember that we shall never find an ideal, nor even a fairly successful investigator of these finer senses and capacities, until science has learned the grand lesson that, without capitulation of her rights, she must temper criticism with common-sense and learn to put her prejudices on one side of her and not in the van, during her useful and admirable investigations in this new field of her domain.

Some interesting experiences were also narrated by Miss Lister, Mr. E. Wake Cook, Miss Scatcherd and others, and a hearty vote of thanks to Miss Bates, proposed by Mr. Sherard Cowper-Coles, who presided, terminated the proceedings.

Miss Bates also delivered this interesting lecture before the Cosmos Club, at the Eustace Miles Restaurant, Chandos-street, W.C., on Wednesday last.

## THE GOSPEL OF MYSELF.

BY HARRISON D. BARRETT.

A gifted seer and able instructor of men says, 'I proclaim the gospel of myself.' These words are pregnant with truth to all who are seeking light upon the mystic problems of life. Too many men have been proclaiming the gospel of other men. They have not used their own reasoning faculties, but have been willing to allow others to reason for them, with the inevitable result of mental slavery and intellectual darkness, for spiritual illumination and intellectual unfoldment can only come to those who resolutely endeavour to unfold their own soul powers.

The first great essential in the gospel of self is the recognition of the immanence of the Infinite Life in the universe. The second essential is the acceptance of the fact that the Infinite Life is all inclusive, hence Intelligence is involved in Life: therefore Infinite Intelligence is the all-pervasive essence and power that controls, directs and sways the universe. The third essential is the recognition of the fact that every form of life is a manifestation of Infinite Life. From the monad up to man, each expression of life is the result of an evolutionary life power greater than itself. Man as a living soul is the product of the Infinite Soul, whose child he is. When the beautiful truth is recognised that each finite soul is the child of the Infinite Life, endowed with possibilities far beyond the ken of even the most progressive minds, earth-life takes on a meaning never before perceived or even approximately understood. Every man is God's child and, by reason of his heirship, he is entitled to all those things which God gives in abundance for all His children.

The 'gospel of one's self' impels men to make use of every faculty to the end that no energy may be misdirected or soul-principle turned from its normal channel. The first

\* These works, which are now out of print, will be found in the library of the London Spiritualist Alliance.

essential is the fearless assumption, and declaration, that good health is the natural right of every living being. This assertion means that the living forces innate in all human beings should predominate over the physical organism through which they function. Life, Soul, builds the body, the body does not create the soul. Let any man make a demand for health, use his own mental forces in the direction of health, and he is on the way to become strong and well. It is he who fears his own shadow and stands in awe of the seeming, who is always complaining of being ill and moaning about his misfortunes.

This gospel does not mean that men should love themselves *first*, but rather that they should love themselves *last*. By it they are taught to develop their faculties to the highest degree of excellence : to utilise all their forces for their own good and for that of their fellow men. They are first to remove the beams from their own eyes before they seek to cast out the motes from the eyes of their brothers. They are to possess themselves of good health that they may radiate healthful influences wherever they may be : to laugh, to sing, to dance, to be happy in order that they may add to the sum total of the joys of their fellows. They are not to trespass upon the sacred privileges of their brothers in anything that makes their brothers' lives broader and better. They must think for themselves and permit their fellow men to do the same. They are not to presume to think for their friends and neighbours, nor are they to permit their friends and neighbours to attempt to think for them. Perfect freedom of conscience is guaranteed by this beautiful gospel of an emancipated selfhood.

He is not afraid of honest labour who engages in it for the good he is able to do for his fellow men. Paid nurses may be skilled in their especial fields of labour, but the nurse who labours for love has a greater power to heal diseases and to soothe pain than has he or she who merely works for the financial reward. There is a higher and truer recompense than money which can be obtained by all those who love and live this ennobling gospel of a purified selfhood. Money is a useful medium of exchange, but it never yet has been an offset for soul-values when they are applied unselfishly to human needs.

'Proclaim the brotherhood of the race,' says the teacher of 'the gospel of myself.' The kinship of souls means more than mere words. It is the assertion of the sonship of all beings. Man's Infinite Parents, Life and Love, never designed that there should be anything but peace and good order among those who bear their image. This gospel means the overthrow of war and of all bickerings. It will establish as a living principle in the affairs of men what was heard by the shepherds of the plain, beneath the skies of Judaea, nearly two thousand years ago, when the angels sang 'Glory to God in the highest! On earth peace, good will to men!' This angel song has been proclaimed for two thousand years from thousands of pulpits, and yet how few are the steps which have been taken by the race to realise its ideal! If the song of the angels, through the gospel of the higher self, were applied to the affairs of men the disarmament of nations would speedily follow, and the men, who are now drawn from useful vocations to make up large standing armies and to man ships of war, would be enabled to return to occupations through which they could be of real service to their fellows.

The gospel of self proclaims happiness, tenderness, good will, loving kindness, brotherhood in all the relations of life. Assert happiness and she comes to you. Travel to find her, and she is always a will-o'-the-wisp which can never be overtaken. Proclaim tenderness, and lo! she comes, an abiding angel, into every heart and softens it to beat in sympathy with all mankind. Assert good will, and behold! hatred, malice and unkindness disappear; they cannot exist in the light of the positive forces of being. Negatives always disappear when affirmations make themselves heard. Light is positive, darkness negative. Darkness flies before the potent power of light. Live, therefore, in the thought of health, not that of sickness. Face the sunshine—not the shadows! Laugh—not moan! Rejoice—not grieve! Sing—not croak! Act—not bemoan

your misfortunes! Talk of your blessings—not of your misfortunes! Comfort those less fortunate than yourself—not commiserate their agonies! Stop pitying yourself over some real or fancied ailment, mental or physical! Pity is said to be akin to love, but that kind of pity which commiserates and promotes giving in charity is not love; neither is it conducive to morality. It is easier to give the dollar to a mendicant than it is to heal that mendicant by making him self-supporting. What he needs is helpful service, encouragement, and opportunity for growth. Seek for causes rather than continue dealing with effects. The criminal and the pauper are the effects, not the causes. Charity is often an escape from duty. Do not give the dollar until you spiritualise it by your love. When spiritualised it will find honest work for the needy one or instruction for his soul so that he can become self-supporting.

Let your face be so radiant as to illumine all who come within the reach of your personal magnetism. Be what you seem. Live in the open and drink in the sunshine as the rose absorbs the rays of the King of Day. Look up into the smiling eyes of the stars that shine in the heavens, not down into the yawning chasms of doubt, distrust and despair. Lean upon the magic staff which was given to Dr. A. J. Davis, in the interior world : 'Under all circumstances keep an even mind.' No one can disturb you but yourself. The soul can never be injured by any physical blow : it is only injured when you pervert it from a path of righteousness into contemptible self-pity and sensual thinking. Cultivate strength of will in order that it may be potent to enable you to work out your noblest ideals. Let the command of the Buddha be yours : 'Think purely, speak truly, live nobly.' Follow these teachings and you will become, not only neophytes in wisdom, but gods in power. Peace, joy, victory will be yours for evermore.

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#### BY ANY OTHER NAME.

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A rose, we are told, by any other name would smell as sweet; and it might be argued that spiritualist doctrine, if hidden under some other phraseology, would be just as acceptable—perhaps even more so to those to whom Spiritualism is a name which suggests exaggerated fancies and unproved imaginings. But those to whom Spiritualism appeals as a conception of continued existence, founded on close observation and careful reasoning, may reply that a mere nomenclature for the facts claimed as true by Spiritualists by no means represents the whole of the comfort and encouragement to be derived from Spiritualism, and does not supply the incentive to a morally ordered life and to a brotherly sympathy with humanity! Nevertheless, if the facts are accepted, the philosophy will follow.

Already we have seen the phenomena described by Mesmer and Reichenbach re-labelled, and scientifically recognised under their new names of hypnotism, suggestion, human radiations, and N-rays; now a further step is taken, and it is being admitted as scientifically conceivable that, as Lombroso says, 'the action of the subliminal consciousness may be prolonged into the state of death.' Thus it is not *we* that survive, but our subliminal consciousness! But what if the subliminal consciousness be only another name for all of ourselves that the Spiritualist regards as capable of surviving? In 'The Annals of Psychical Science,' for October, a translation is given of an article by F. Zingaropoli, a brilliant Spiritualist lawyer of Naples, in which he replies to a certain Father Franco—a Jesuit who, like Father Miller and others, accepts the phenomena, but ascribes them to diabolical agency—and contrasts these opinions with those of Lombroso, who is less ready to accept the facts of Spiritualism, chiefly because they will not accord with the dogmas of science, and scientific heresy is now a more terrible thing than religious heresy. Signor Zingaropoli writes—

Both the combatants, representing science and dogma, are assailed by tormenting ideas—the one of the survival of the soul, the other of the Devil! The scientist [Lombroso] does not decide to deny the dogmas of the materialistic school, and



writes that the acceptance of the spiritistic hypothesis must 'naturally (!) be repugnant to the scientist,' and he is anxious to screen himself from the terrible words, 'the soul and its survival,' although by tortuous ways and with many exclusions he arrives at something equivalent !

Quoting a phrase in which Lombroso says : 'It is not too difficult to imagine that, as in dream and in ecstasy, the action of the subliminal consciousness may be prolonged into the state of death,' Zingaropoli very pertinently remarks :—

The continuance after death of the subliminal consciousness, as an explanation of transcendental mediumistic phenomena, is the recognition of the intervention of the spirit of the deceased, the sole and sufficient cause of the manifestations—that is, the spiritistic theory which the Jesuit Father strives to stigmatise and combat in the name of the Devil. Here we are confronted by two dogmas, the theological and the scientific. Of the two, the former is destined to perish, because contradicted by reason ; the second to be transformed, because science is not immutable like the Church. Already the positivist who felt repugnance for the spiritist doctrine ends by admitting—driven by the evidence—the prolongation of the subliminal consciousness into the state of death—a circumlocution which contains a formidable confession !

In the same periodical, Dr. M. Kelly raises the question, 'What is proof of personality and of its persistence in this life?' as being an important preliminary step in the discussion of the persistence of personality in another life, and says :—

Although many psychic researchers of to-day assert that no satisfactory proof has been adduced of the survival of personality after death, nobody, so far as I am aware, has denied its existence and persistence in this life, or defined what would be a satisfactory proof of survival. . . . The Spiritualist can, in my opinion, often maintain that he has as good proof of survival as of persistence in this life, and those who do not agree with him must either admit that no proof is possible in either case or add a new chapter to rational psychology. Until this is done we must be content to amuse ourselves after the fashion of the Indian sophists, using such words as 'telepathy' to conceal the fact that we have to deal solely with a metaphysical problem.

This brings us to another remodelling of Spiritualist language to make it less 'repugnant' to the scientific mind. When a sensitive receives intelligence from a deceased person, it is by 'telepathy,' which is now more than half admitted to be possible between exanimate and incarnate 'subliminals' ; and, indeed, those who put forward the phrase, 'persistence of the subliminal consciousness,' as the scientific rendering of 'survival of personality,' can scarcely help admitting that this 'persisting' subliminal must retain its powers, including that of transferring its thought, by telepathy, to those still in the body. The idea of communication with the departed, so 'repugnant' to science, becomes quite simple and natural when it is re-named 'telepathy from the persisting subliminal consciousness !' To us it is all one and the same thing ; the survival of the Self once admitted, under whatever phraseology, everything that Spiritualists claim as a logical inference must follow naturally and be accepted—even if the scientific people amuse themselves by reconstructing the whole 'metapsychical' vocabulary !

THE English friends of Mr. W. J. Colville will be pleased to know that he has promised to lecture for the London Spiritualist Alliance on Thursday, March 25th, next year. Mr. Colville informs us that he is having crowded meetings wherever he goes, and that the general public interest in America in all spiritual themes is very great—there is sincere inquiry in all directions. This seems to be the case everywhere. 'The flowing tide' is with us, to use a one time popular phrase. In Africa, Australia, New Zealand, America, Canada and Great Britain there is increased activity and interest in all psychical matters. The world *does* move after all.

THE LONDON SPIRITUALIST ALLIANCE has just issued a new four-page supplementary catalogue containing the names of upwards of one hundred books which have been added to the Library since the catalogue was printed last year. Copies of this supplement can be obtained by the Members and Associates from Mr. B. D. Godfrey, the librarian, and, if a penny stamp is enclosed, they will be sent by post on application.

Mrs. Place-Veary, of Leicester, who recently returned from a successful tour in South Africa, will give clairvoyant descriptions at 3 p.m., on Tuesday, the 27th inst., at 110, St. Martin's-lane. See p. 506.

## THOUGHT TRANSFERENCE.

As a demonstration of the powers of thought and the possibility of thought transference, some interesting experiments were made on Tuesday afternoon, October 13th, at the offices of 'The Annals of Psychical Science' by Mr. and Mrs. Marriott, who are now appearing at Messrs. Maskelyne and Devant's and the London Pavilion. Among the number present were Miss Katharine Bates, Miss Lister, Miss Scatterd, Mrs. Cooke, Mr. H. Withall, Mr. R. W. A. Brewer, C.E., Mr. J. Morley, Dr. Patterson, Mr. Foot-Young, Mr. Ben Nathan, and Mr. Dudley Wright.

The experiments proceeded on precisely the same lines as the public performances. Various articles were handed by members of the audience to Mr. Marriott, and in perfect silence, no word being uttered by anyone, a description of each article was given by Mrs. Marriott. The only words spoken during the demonstration were 'correct' or 'wrong' by Mr. Marriott, according as the description was accurate or inaccurate. Numbers and dates of stores and season tickets, dates engraved on coins and trinkets, addresses on envelopes, &c., were given, with only a small percentage of mistakes.

The last experiment took the form of a game of nap, with two dummy players, and Mrs. Marriott, who was blindfolded, directing the game. This she did, describing with only one slight mistake the cards held by the two players, giving the necessary instructions for each step.

At the conclusion of the demonstration it was decided to experiment as to whether thought could be transferred to Mrs. Marriott from any other individual present. A pack of cards was held by Mr. Withall who faced Mrs. Marriott, and one was visualised by Miss Scatterd. Slowly, but almost accurately, the card was called by Mrs. Marriott in the following words : 'The colour of that card is red : it is diamonds : it is the five of diamonds.' As a matter of fact it was the six. Otherwise the answer would have been correct in every detail.

A vote of thanks to Mr. and Mrs. Marriott was accorded on the proposition of Mr. H. Withall, who spoke of the interest attaching to such experiments and of the unique powers of Mrs. Marriott as a thought-reader.

D. W.

[It would be extremely interesting if sensitives like Mrs. Marriott and Mrs. Zancig could be prevailed upon to hold themselves open and receptive with a view to receiving thought impressions from exanimate minds. These ladies seem to be remarkably impressionable, and in all probability they would soon receive striking evidences of the presence and power of intelligences on the other side. In the early days of mesmerism, when the operators threw their subjects into the deep trance state and induced clairvoyance, they not infrequently found a stronger will than theirs operating upon the sensitives, and, upon making inquiries, learned that disincarnate individuals were at work and wishing to communicate, while other sensitives, when in the clairvoyant state, saw and described spirit people. Surely modern thought-readers may be affected in a similar way.—ED. 'LIGHT.']

A Gnostic PARABLE.—The tenth volume of the shilling series of 'Echoes from the Gnosis,' by G. R. S. Mead (Theosophical Publishing Society), is devoted to 'The Hymn of the Robe of Glory,' an old insertion into a Syriac translation of the 'Acts of Thomas the Apostle.' It appears to be of the school of Bardisanes, the Syrian Gnostic of the second century, and to present both personal experiences and a parable of the incarnation of a soul and its subsequent return after gaining earthly experiences. The soul, or person, is described as a king's son who puts off his robe of glory and takes his journey into Egypt (the life of bodily manifestation). He was told to bring back 'the one pearl,' namely, Gnosis, or wisdom and knowledge ; but he forgot that he was a king's son, and fell into a deep sleep. Being aroused by a letter from his father, he remembered his mission, found the pearl, returned to his father's house and resumed his Robe of Glory. The symbolic language is clearer than is often the case in Gnostic writings, and Mr. Mead compares this story with the parables of the Pearl of Great Price and of the Prodigal Son. As Mr. Mead says, 'the poem is beautiful, and not a few may find it inspiring and illuminating also.'

## JOTTINGS.

The following quaint epitaph was contributed to the 'Daily News' by a correspondent who copied it from a stone in the churchyard of Lowestoft: 'The body of Lewis Webb, school-master, like the cover of an old book, its contents worn out and stript of its lettering and gilding, lies here food for the worms. Yet the work shall not be lost, for it shall (as he believed) appear once more in a new and most beautiful edition, Corrected and Revised by the Author.'

The 'Review of Reviews,' referring to Mr. James Robertson's book on 'Spiritualism the Open Door to the Unseen Universe,' says truly that it is 'a plain, straightforward personal narrative by an honest Scotsman of his pilgrimage from darkness into light. Like most Spiritualists, Mr. Robertson began by being a sceptic and a scoffer. But the facts which occurred in his own experience led him to the same conclusion to which every honest inquirer must come if he pursues the investigation as patiently as he would that of any other obscure law in the natural world. Anyone wishing for an introduction to the study of this latest born of the sciences will do well to obtain Mr. Robertson's handy volume and read it carefully from beginning to end.'

The spiritual experiences of the dying are always interesting, and it would be well if more of them were put on record. The following description by an eye-witness of the passing of a child of six years of age who was devotedly fond of the narrator will interest many of our readers. Our correspondent says: 'As she passed away she suddenly lifted up her head; her eyes opened wide, and a look of perfect wonder and trust came over her face. It was bathed in light—in an unearthly radiance such as I never saw before. So she passed away without a sigh—passed to some wonder—to some arms she could trust. Her face was transfigured. Never was such a light on human face, at least in my experience; it seemed to come from the very heart of love, from the centre of purity and beauty.'

Under the heading, 'Mr. Campbell's Correspondence Column,' some good spiritual teaching is being given in 'The Christian Commonwealth.' Mr. Campbell says: 'As to the question of the conscious union of human and Divine, and the loss or absorption of individuality in God, little need be said. I do not like the word "absorption," for it implies, or seems to imply, the extinction of self-awareness—a thing impossible. The true ideal is the expansion and illumination of self-consciousness until it sees itself one with all being. It does not follow that this takes place immediately at death; in fact, the probabilities are quite otherwise; but this is the goal of spiritual aspiration.'

Referring to the everlastingness of life, Mr. Campbell suggests that 'we must try to realise the possibility—nay, the certainty—of a range of consciousness which is not limited by the thought of beginnings and endings. This kind of consciousness is that which we predicate of God; we can do no more than glimpse it so long as we are subject to the limitations of personal existence, and yet that very awareness of self which to us is associated with personality is timeless. This is what I mean when I say that that which is most really you has never begun to be. Personal existence begins and ends, but there is something higher than personal existence, and that is the eternal consciousness, the "I am." As personalities we need not ask whether we have lived before—we may or may not—we eternally are in the infinite life of God.'

Dr. Harrington Sainsbury, in a recent Introductory Address to the London School of Medicine for Women, gave a warning against the indiscriminate use of drugs, and put much of the blame for it upon the public love for 'a prescription.' He laid stress on psychic influences, and said: 'Whatever the mechanism and the route, the fact is unquestionable that the mind influences the body, now quickening, now depressing the vitality of the cell. The *psyche* is a great moving element in the bodily workings. It is yours to enlist that psychology into the medical service of the body. By psychic influences you will impress most readily the inner man, and come into closest relationship with others. These aspects of humanity cover forces of immense potentiality which for your own sakes, as well as for the sake of others, you cannot afford to ignore; forces, moreover, which are subject to the great law of growth with use, of atrophy with disuse.' To cultivate the *psyche*, he said, meant to enlarge our scope of influence upon our fellows.

The 'Daily Mail,' following up the suggestion contained in Mr. Sinnett's letter on spirit photography, referred to in last week's 'LIGHT,' has 'made arrangements for the formation of a committee of inquiry, to consist of recognised scientific photographic authorities and a similar number of gentlemen who claim to be in photographic communication with the spirit world.' Mr. Sinnett will 'endeavour to obtain a medium,' and has duly impressed upon the 'Daily Mail' that spirit photographs cannot be obtained at any moment 'to order.' Meanwhile the 'Daily Mail' continues to 'wet blanket' the matter by referring to the apparently doubtful or suspicious character of many alleged spirit photographs, and wonders why the spirits did not make their presence known in the earlier days of photography, being apparently under the impression that spirit photography is a thing of recent date. We can only hope that this 'committee of inquiry' will obtain some definite result—but we are not over-sanguine. The 'conditions,' mental and psychical, are not favourable, as a rule, when 'committees' of this kind are got together. Fitness for the investigation does not consist merely in expert knowledge of photography; psychic knowledge and suitability are also needed. Every member of such a committee ought, at least, to read the series of articles on 'Spirit Photography,' written by Mr. Stainton Moses, which appeared in 'Human Nature' in 1874 and 1875.

## 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 which may elicit discussion.*

## The Death Watch and Similar Premonitions.

SIR,—Having read 'Vron-y's' remarks on the 'Death Watch' ('LIGHT,' p. 480), and the reply by Mr. S. B. McCallum (p. 491), I think that possibly the following experiences may be of interest:—

I was living in Ootacamund (Nilgherries), in 1898, when a terrible epidemic of typhoid broke out. Some girl friends were staying with me for the season, a younger sister being a boarder at the school kept by the Sisters of the Church in that station. This child, with eight or ten other members of the school—teachers and pupils—fell ill, and her eldest sister, A., was allowed to spend a great part of each day with her. Just before A. came, she had dreamt that the youngest sister became ill with typhoid, but recovered, while she herself took the infection through nursing her sister and died—this dream being fulfilled to the letter within three months. I was naturally most anxious that she should not be allowed to visit the patient, who already had three trained nurses to take care of her; and I told both the doctor and the father of these girls my reasons for asking them to forbid A. seeing her sister till she was out of quarantine; but finding that my reasons were based on a dream, they laughed me to scorn—and the eldest girl died.

Two days after she was taken ill she was removed from my bungalow to the Sisters' house, as being more convenient to the doctor, and the day after she left me I was sitting in the verandah talking to a friend when a bee came and buzzed all round us, and finally tried to enter my nostril. This lady then told me that whenever a death was about to take place the bees always told her, just as the Death Watch did in England, and that she thought they would in future tell me also. I had not at that time begun to develop psychic faculties, but was impressed to say, while the bee continued to buzz round me, 'A. will die one month from to-day,' and after I had said that the little messenger flew away.

Exactly one month to the day I was sent for in haste to A.'s death-bed, and on my return to my bungalow a friend who was visiting me at the time told me that several bees had flown into the dining-room, and all settled on a particular cushion, which had been worked for me by A., the only thing in the room that had any connection with her; and on inquiry it transpired that this occurred exactly at the time that A. passed away from the body.

On my return to England I corresponded regularly with the same lady, who told me that bees were used as messengers of death. One morning, late in the autumn—I think in November—I found a bee in my bedroom. By that time my psychic faculties were in full play, and I at once knew that news of a death was coming, and the same day I received the news of the death of my friend's mother. The following February I again found a bee in my room—it had come to tell me of the death of my friend herself, and its message was corroborated the following mail.

In 1903 my son and I were in Yorkshire, and were roaming one afternoon in a country lane. *Three* bees, one after the other, came and settled on my clothes, refusing to be driven away. One had been injured and was apparently lame; it was quite an old (bumble) bee; the second was rather foolish, and floundered around with apparently no settled motive; the third was an ordinary working bee. I called my son's attention to them, saying I was sure the first lame bee meant the Rev. —, who was ill, and who was crippled from rheumatism; that the second one reminded me so much of Mr. Z.—a good-natured but rather foolish person—who as far as I knew was in perfect health; and the third I could not account for, except that I was sure it was a woman. Within three weeks we heard of the deaths of the Rev. —, and Mr. Z., who, unknown to us, was ill at the time; and very shortly afterwards news came of a third death—and, as I had thought, it was that of a woman.

These are only a few instances out of a great many in which bees have been *used* to forewarn me of death; and as soon as I had advanced sufficiently to talk with those of the ex-carnate who tried to attract my attention, I asked them why insects, birds, &c., were able to give such forewarnings? The reply was: 'For one of two reasons. Either, as is often the case with dogs, they definitely scent death in advance, and feeling great horror of the unknown, and of what is to many of them the end of conscious existence, give vent to their fear in howls; or because *we* are so anxious to make our incarnate brethren understand that we, the so-called dead, can, and long to, communicate with them; and so, when we find a sensitive, we use *any* means as a signal.

'Some insects and birds are more easily manipulated by us than others; just as we can attract the attention of some human beings, while others are blind and deaf to our signals; and we find that bees, some beetles, the robin, dove, pigeon and sparrow are the best suited to our purpose. *You* will always be forewarned of the passing on of friends by bees; and if you will make yourself passive, we shall, as a rule, be able to impress upon you *who* has passed, or is about to pass on, without words.'

With regard to the *scent* of death, I might also say, that the night before my friend A. died, she being ill in a house quite three miles from my bungalow, my own room was so filled with the death smell that I was compelled to leave it; and since returning to England I have several times been forewarned of deaths by this overpowering and horrible odour, when no bee has been available for the purpose, as in the depths of winter.—Yours, &c.,

ASTEROS.

#### Critical Research.

SIR,—I consider Mr. H. Carrington's remarks on p. 483 very much to the point, in so far as evidence that will not stand the most critical investigation is valueless.

Many of us would be glad to know that Spiritualism is true, for this would give us a much happier outlook on the world; but we must be excused if we cannot accept as evidence the mere assertions of mediums or other persons. We require critical tests before we can accept Spiritualism. Many of the books published on Spiritualism are full of absurd statements attributing to spirit agency results that require no such explanation. Indeed I assert that if some of these books were placed in the hands of an inquirer at the outset of his investigations he would be utterly disgusted with their nonsense and drop the subject entirely.

The three best books on Spiritualism that I know are those by Sir William Crookes, Dr. A. R. Wallace, and Mr. F. Podmore. There is nothing hysterical or unscientific in them. Sir William Crookes was strictly scientific in his methods, and Dr. Wallace brings an impartial mind to bear on the general body of evidence. Mr. Podmore's book, though severely critical, is the very one that has appealed most to me in favour of Spiritualism, for, after explaining away everything, it is obvious that many of his explanations will not stand, and he admits himself that some things are not to be explained away. These three men inspire us with a feeling that there is something in Spiritualism; my own mind is open on the matter. I would like to believe, but I cannot do so without convincing evidence. I am almost persuaded.

It seems to me that those who fraudulently manufacture spirit (?) phenomena are the lowest and basest of all human beings, and that if there be a hell there should be an extra warm corner of it reserved for those who wilfully deceive others on spiritual affairs for the sake of gain or notoriety! If there be an almost unpardonable sin it is surely that of wilful deception in sacred and eternal matters! By all means purge the research movement of false mediums, the most degraded of all human beings.—Yours, &c.,

W. J. FARMER.

#### The Development of a Medium.

SIR,—It was with great interest that I read the article on 'The Development of a Medium,' in 'LIGHT' for September 26th. While travelling in Scotland I have had wonderful experiences which largely resemble those described by your correspondent. They differ in details, but, for instance, the 'rapture' of which he speaks I have also felt. I have been thrown into trance for some days, during which I have been magnetised by my own hands for hours, and about four months ago I too began to hear words in my ears and have heard them ever since, much to my physical and moral benefit. Predictions uttered then have been fulfilled to the letter, although I would not believe them. The strain on my brain and nervous system was great, and I was so weak that I had to lie down for a fortnight, but without any mediums I recovered wonderfully by aid of 'the other side,' and, repeating the words of your correspondent, 'I do not for a moment regret the troubles I have been in. I have quite lost the fear of death. I find this earth a very good place to live in for a time. I have no desire to leave it at present, but the inevitable change which most people try to forget as much as possible has no terrors for me.'—Yours, &c.,

DUTCHMAN.

#### Evening Meetings at St. Martin's Lane.

SIR,—As it has often been remarked that the London Spiritualist Alliance did not provide any evening meetings at their rooms so that business men and others engaged during the day could be present, I would like to draw your readers' attention to the experimental series of intensely interesting meetings for addresses and advice by well-known mediums and others now being held at those rooms (110, St. Martin's-lane) every Wednesday evening at 8 o'clock, preceded from 7.30 p.m. by the informal gathering of all those so inclined for mutual discussion, advice, and recital of experiences.

These meetings, if more widely known and attended, should do much towards making the word 'Alliance' something more than a mere title.—Yours, &c.,

H. BIDEN STEELE.

11, St. Martin's-court, W.C.

P.S.—At the moment many private circles are being formed, and if those wanting sitters, or wishing to become sitters, will send me their names and addresses, giving the days of the week preferred, with a stamped envelope, I shall be happy to try and put the proper parties in communication with each other.

#### 'Lead Us Not into Temptation.'

SIR,—I think it may interest Mr. Gilbert Elliot to know that in the version of the Lord's Prayer used by the Nestorian Church of Chaldea the phrase, 'Lead us not into temptation,' runs, 'Lead us out of temptation.'—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

#### 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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Frost gave an address and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Percy Smyth. Monday, at 7 p.m., and Thursday, at 8.15 p.m., circles.—O. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wright spoke instructively on 'Is Life Worth Living?' Sunday next, at 11.15 a.m., circle. November 1st, anniversary; tea at 5 p.m., admission 6d.; evening, Mrs. Annie Boddington. Old and new friends heartily invited.—C. A. G.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. A. Haddock lectured on 'Brotherhood and Babel.' Sunday next, Mrs. Effie Bathe, on 'Colour and Form produced by Thought Vibration,' illustrated with thirty original paintings.—A. H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Miss Violet Burton gave a helpful address on 'Angel Ministry.' Mr. Otto rendered a solo. Sunday next, at 7 p.m., special visit of Mrs. Eva Harrison; musical programme.—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard's address on 'The Broader View' was greatly enjoyed. Sunday next, at 11 a.m., Mrs. Fairclough Smith, trance address and clairvoyant descriptions.

**CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.**—On Sunday last Mr. A. Punter spoke on 'Do the So-Called Dead Return?' and gave clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Frost, address and clairvoyant descriptions.

**HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.**—On Sunday last Mr. J. S. G. Burnell's address on 'The Ethical Teaching of Buddhism' and answers to questions were much appreciated. Sunday next, Mr. King will lecture on 'Re-incarnation,' when a silver collection will be taken. (18s. 9d. was collected in aid of the National Fund of Benevolence.)

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last Mr. E. W. Wallis's able and educational address on 'Do We Believe in an After-life?' gave much pleasure to a large audience; Mr. W. T. Cooper presided. On Sunday next, at 6.30 for 7 p.m., Mrs. Place-Veary will give clairvoyant descriptions. Silver collection.—A. J. W.

**ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.**—On Sunday last Mr. J. Adams delivered an uplifting address, and Miss Paget gave good clairvoyant descriptions. Solo by Mr. Ensor. Sunday next, at 7 p.m., Citizen Sunday: Mr. J. F. Shillaker, on 'Evils of Sweating.' November 1st, Miss Maries.—S. R.

**STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.**—On Sunday last Mr. F. Smith delivered an eloquent address on 'Charity v. Love,' and Mrs. Smith gave clairvoyant delineations. Mr. Geo. F. Tilby presided. £1 was collected for the Fund of Benevolence. Sunday next, Mr. H. G. Swift on 'The Realities of the Invisible World.'—W. H. S.

**PECKHAM.—LAUSANNE HALL.**—On Sunday morning last Mr. Stebbens spoke; in the evening Miss Maries gave a good address on 'The Dwelling for Eternity.' Mr. Wellsbourne sang a solo. Sunday next, at 11.30 a.m., Mr. Stebbens and Miss Brown; at 7 p.m., Mrs. Irwin. Thursday, Mr. R. Boddington; November 1st, Mr. Snowdon Hall.—C. J. W.

**SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.**—On Sunday morning last several mediums spoke. In the evening Mrs. Whimp gave convincing clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Miss Violet Burton. Thursday, at 8 p.m., Miss Chapin. Wednesday and Friday, at 8, members' circles.—J. J. L.

**CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.**—On Sunday last Mr. Blackman spoke on 'Keep God's Laws' and gave successful clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mrs. Ord. Monday and Thursday, at 8 p.m., Friday at 2.30, circles. Saturday, at 7.30, prayer.—C. C.

**BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).**—On Sunday morning last Mrs. Perryman and Miss Renee held a good public circle. In the evening Miss Reid gave an excellent address. Sunday next, at 11.15 a.m., public circle; at 7 p.m., local mediums will occupy the platform; collection for Fund of Benevolence.—A. C.

**CHISWICK.—56, HIGH-ROAD, W.**—On Sunday evening last Mr. Dudley Wright delivered an instructive and interesting lecture, and on Monday Mrs. A. Webb gave successful clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. D. J. Davis on 'What we Learn from Spiritualism.' Monday, at 8.15 p.m., clairvoyance. Tuesday, healing.—H. S.

**THE UNION OF LONDON SPIRITUALISTS** will hold a Conference meeting at Workmen's Hall, Romford-road, E., on Sunday, November 1st. At 3 p.m., Mr. G. T. Brown will open a discussion. Tea at 5 p.m., 6d. each. Speakers at 7 p.m.: Messrs. G. T. Gwinn, J. Adams, H. Wright, and Mrs. Cousins.

**NORWICH.—LABOUR INSTITUTE.**—On Sunday last Mrs. Musket, Mr. Wiseman, and Mr. Elvin addressed a large audience.—D. D.

**EXETER.—MARLBOROUGH HALL.**—On Sunday last Mr. Elvin Frankish spoke on 'The Identity of Christ,' and Mrs. Letheren gave clairvoyant descriptions.—E. F.

**CAERAU, BRIDGEND.**—On Sunday last Mrs. Laura Lewis gave an address on 'Is Spiritualism a Religion of Prayer and Thanksgiving?' and recognised clairvoyant descriptions.

**SOUTHSEA.—1A, WATERLOO-STREET.**—On Sunday evening last Mrs. Wilson delivered an address and Miss Fletcher gave psychometric readings.—W. D. F.

**BRISTOL.—49, NORTH-ROAD, BISHOPSTON.**—On Sunday last Mrs. Bartlett gave an interesting address and clairvoyant descriptions and messages.—W. M.

**LINCOLN.—ARCADE, UPPER ROOM.**—On Sunday last Mr. Pardy gave good addresses on 'Thought' and 'Practical Religion,' followed by clairvoyant descriptions.—C. R.

**READING.—CROSS-STREET HALL.**—On Sunday last Mr. P. R. Street spoke on 'The Hand of Death' and answered questions.—T. W. L.

**HOLLOWAY.—49, LORRAINE-ROAD.**—On Sunday last Mr. Walker gave an address on 'Healing' and clairvoyant descriptions. Good week-night meetings were held.—H. P.

**WINCHESTER, HANTS.**—On Sunday last Mr. Walker, of Bournemouth, gave an address and clairvoyant and psychometric delineations, which were much appreciated.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mrs. Boddington gave an eloquent address on 'The Message of Spiritualism to the World.'—W. H. B.

**SOUTHEND-ON-SEA.—MILTON-STREET.**—On Sunday last, morning and evening, Mr. D. J. Davis gave an address, answered written questions from the audience, and gave helpful psychometric readings. Mrs. McPherson rendered a solo.

**EXETER.—MARKET HALL, FORE-STREET.**—On Sunday last Mrs. Grainger gave an address on 'Harmony, Home, and Heaven,' followed by clairvoyant descriptions. On the 13th inst. Mr. Rodburn gave 'Reasons for Becoming a Spiritualist.'

**RUNCORN.—ASHRIDGE-STREET.**—On Sunday, Monday, and Tuesday last Mr. John Lobb addressed crowded audiences on 'Woman in the After-Life,' 'Uncle Tom,' and his own experiences.—A. D.

**BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.**—On Sunday last Mr. H. Boddington's stimulating addresses on 'Man's Gods' and 'Man's Religious, Social, and Commercial Relationship to Man' were much appreciated.—F. T. B.

**TORQUAY.—4, TRAFALGAR-TERRACE.**—On Sunday last addresses were given by Mrs. Thistleton on 'Spiritualists: Their Duty, and the Unemployed' and by Mr. Williams on 'The Lives of Great Men.'—R. T.

**SOUTHSEA.—LESSER VICTORIA HALL.**—On Sunday morning last Mrs. Agnew Jackson conducted a circle, and in the evening delivered an eloquent address on 'Brotherly Love' and gave clairvoyant descriptions.—J. W. M.

**BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.**—On Sunday last Miss L. A. Randall gave an inspiring address on 'There is No Death' and clairvoyant descriptions. Miss Pinches, aged twelve, beautifully rendered sacred solos. On Monday Miss Randall gave psychometric delineations.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—On Sunday morning last teaching and personal advice were given. In the evening Mr. W. E. Long gave a helpful address on 'Communion.' The social evening on October 12th was a great success.—E. S.

**DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.**—On Sunday last Mrs. Inglis gave an address and clairvoyant descriptions to large audiences. On the 16th inst. an enjoyable social meeting was held, when Mrs. Inglis received a very hearty welcome home after her tour in South Africa.—D. U.

**GLASGOW.—EBENEZER CHURCH, WATERLOO-STREET.**—On Sunday morning last Mr. Geo. Young spoke on 'Man's Higher Faculties.' In the evening Mr. James McBeth Bain gave an address on 'Healing of the Soul and Body.' Both addresses were much appreciated.—R. B. G.

**TOTTENHAM.—193, HIGH-ROAD.**—On Sunday last, at the Flower Service, Miss F. M. Russell spoke to the Lyceum children, and in the evening addressed a large gathering on 'The Education of the Child.' Mr. and Miss Jeffries rendered a duet. H. G. S.

**LITTLE ILFORD.—CORNER OF THIRD AVENUE, CHURCH-ROAD, MANOR PARK.**—On Sunday afternoon last Mr. G. Nicholson gave an address on 'The Duty of Man.' In the evening Mrs. Fairclough Smith spoke on 'Some Truths of Spiritualism,' and gave well-recognised clairvoyant descriptions.—A. J.

**PORTSMOUTH.—VICTORIA-ROAD, SOUTH.**—At the annual meeting on October 14th the reports showed a satisfactory financial position considering the difficulties and expenses of the first year in our own building. We have ninety-three members, and hope for a large increase during the coming year. Officers elected included Mr. Hector Lacey, president; Mr. A. E. Fielder, vice-president; Mr. A. Spiller, financial secretary; Mr. J. G. McFarlane, 'Oaklands,' Douglas-road, Copnor, corresponding secretary; Mr. Isaacs, treasurer. On Sunday last Mr. Lacey delivered helpful addresses on 'The Gift of the Spirit' and 'The Road to Happiness' and gave psychometric readings.—G. McF.

#### NEW PUBLICATIONS RECEIVED.

**MONTHLY MAGAZINES.**—'Light of Reason' (4d.), 'Open Road' (3d.), 'Theosophical Review' (1s.), 'Nautilus' (10 cents), 'Modern Astrology' (6d.), 'Harbinger of Light' (6d.), 'Lyceum Banner' (1d.), 'Reason' (10 cents), 'Current Literature' (25 cents), 'Annals of Psychical Science' (1s.), 'International' (1s.), 'Hindu Spiritual Magazine' (1s.), 'Progressive Thought' (6d.), 'Review of Reviews' (6d.).