

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We have received from Chicago an excellent report of a 'Congress of Religion' meeting in that great city. The speeches, by men from all 'denominations,' were excellent; quite refreshing, in fact, after our conventional Exeter Hall outpourings. These Americans always appear to us delightfully fresh and breezy. We were particularly arrested by the speech of a certain pastor of a Baptist church, L. A. Crandall by name, who took his stand on the 'only two great questions' which interested him,—God and The Future Life. Of the second he said:—

I wish to feel that when this life is done there is something beyond. A little while ago a great orator died, and a short time before he died he wrote the words, something like this:—

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret hid in fate
We cannot know.
We hope and wait.

Now, for one, I am not content to abide there. I want to know, so far as possible to human knowledge, what lies beyond the darkness of death. I want to know that somewhere is life for those who have passed out from the home and from our sides, from our embracing love.

I am a Christian because, in addition to all the other evidences of the immortal life of the human soul found elsewhere, as I verily believe, I believe that in the earthly teaching and experience of Jesus of Nazareth I have added demonstration of the existence of life after death.

Before the meeting closed, a learned Jew, Dr. Hirsch, spoke, and gave a glimpse of the outlook of Judaism upon a Future Life—a subject, by the way, seldom heard of. He said:—

We do not speculate on life to come. It has often been said that that is the poverty of Judaism. The New Testament talks of the life hereafter. The Old Testament has mere indications of immortality. The later Judaism has intimations full and deep of a life to be before the 'kingdom come' of which Jesus spoke, as their prophets had reference to a social regeneration not beyond the clouds but here on earth.

Judaism teaches me that there is an immortality, but the immortality shall not be an incentive. Hell and heaven are neither deterrents nor magnets for the Jew. He knows that the best life here on earth is the best preparation for whatever may come hereafter. Judaism lays down this fundamental principle (and I am quoting teachers who lived fifteen hundred years, perhaps eighteen hundred years ago), that the noblest life which every man may lead is the best preparation for whatever may come hereafter.

We do not say the Jew alone is to be saved, but salvation is free to all and accessible to all without any miraculous mediation. Of course, man must be born again, but the power to be reborn and the necessity to be reborn is in every human being.

At the close of another meeting, a minister made a memorable declaration:—

We who call ourselves liberal have sat here to-day, listening to papers and addresses from nearly all nominally orthodox men, hardly a word or sentiment of which we would criticise. We have listened to them with great pleasure, profit and delight. I think there is one thing in which we are a unit or in which we are going to be a unit, and that is the idea that while there are different systems, churches, sects, dogmas, there is but one religion, 'the life of God in the soul of man,' as Dr. Abbott defines it. We are recognising that even truth is not religion, simply an instrument. The Jewish religion is just the same as the Christian religion, the Methodist religion the same as the Catholic religion. Religion is 'the life of God in the soul of man.'

We shall have to endure as best we can the presence of such journals as 'The Psycho-Harmonic Scientist' (Colorado). We should not have mentioned it, but we have been asked to do so, and it may be as well to comply, if only for the sake of pointing out once more that no enterprise ought to be made responsible for all its advocates. The editor of 'The Psycho-Harmonic Scientist' says he is 'The Man from Venus.' It is a pity he did not stay at home. But he will do no harm; he may even learn something here. He may, at any rate, learn to order his ways and to write good English. The following about reckons him up. Replying to one of his correspondents, he says:—

Lois is a loud talker, and I am already beginning to catch the echoes, and the answering thunder of my own not inefficient utterance strikes the shimmering ambience of her aural circumference with rolling rhythms full-voiced, and in full alignment with the Norm Harmonial.

The 'Theosophical Review,' for February (London: The Theosophical Publishing Society), contains many good things, such as a paper by Mrs. Besant, on 'Spiritual Darkness'; another by Ludwig Deinhard on 'Goethe's World-Concept in the Light of Theosophy'; and a scholarly study of Apollonius of Tyana (apparently the first half), by Mr. G. R. S. Mead. There is a lively selection of notes and notices: one, entitled 'Reminiscence,' reads thus:—

The same paper ('Hamburgischer Correspondent') on January 4th, speaks of a boy of three, Pepito Ariola, who is astonishing the Court of Madrid at the present time by his remarkable musical faculty. His tiny hands, that can barely span four keys, spring with wonderful certainty from note to note in Allegro as well as in Adagio movements. The Queen of Spain, who heard of the boy from the newspapers, invited him with his parents, and has promised to look after his further musical education. The Madrid press hopes that in him a second Mozart will be found. To us this youngster is of especial interest, as yet another out of so many examples of the bringing over of faculty from some not far distant birth.

Would it not be at least as reasonable to say 'another out of so many examples of the use of suitable organisms by unseen operators'?

'The Theosophist,' for February (Madras: Theosophical Society's Headquarters, Adyar), is, as usual, gossipy, thoughtful, bright and deep—a notable blend. Notes of a

lecture on Death, by Mr. Leadbeater, are full of good things, some of which we should like to extract, but one must suffice, and, just now, we feel most drawn to the following:—

Another terrible thing connected with death is the mourning for those who have passed away. We, in the West, are rather worse in this respect than others, though it is not the thing we should expect from Christianity. In the East they mourn, certainly, yet they do not mourn for the dead, but for those who have lost their loved ones; but to mourn for the dead, to say *poor so and so*, does great harm. To grieve for losing one's friends is selfish. Besides this, there are other revolting displays with regard to death. Look at funerals: they are absurdly wrong. Suppose your friend, instead of being near you on the astral plane, had gone to Australia, you would not get up a hearse and funeral. Mourning and funerals, as at present conducted, are wrong, and we must hope, in time, to get more civilised, and show more sense when anyone belonging to us passes away to 'Abraham's bosom' or to Deity. It does not seem very respectful to mourn that our friend has gone to Him! Let us do as little as possible in this way, ourselves, and try to prevent others from perpetuating these popular but foolish customs. Poor people often get into debt in order to have a grand funeral for someone who is dead. They think it is the last thing they can do, the last sign of respect they can pay to the deceased. It is ignorance to suppose that such a display is good and desirable. We can all help to minimise this.

Of course this is a subject which must be tenderly dealt with, but it is quite necessary to occasionally speak frankly about it. It is not consistent, on our part, to fall in with the distressful or formal mourning customs of the world.

'The Prasnotara' (Benares) is 'The Gazette of the Indian Section of the Theosophical Society':—a poor-looking paper, and chiefly taken up with brief reports and balance-sheets, but with a good deal of its space devoted to questions and answers. A series of lectures on 'Building of the Individual' has good thinking in it, with the usual theosophical mystifications, verbal and otherwise. The following suggests a profitable subject of thought:—

I shall have to ask you to recollect two or three leading principles in order that you may understand what we mean by the word spiritual. All evolution consists of two things, the development of life and the building up of form. These two aspects cannot be separated in our thought. If we try to study evolution in only one of the aspects, we shall get an incomplete idea. In the West, forms are studied to the exclusion of life. It is a habit amongst us, here, to study only the evolution of life and to ignore the corresponding form which expresses the life. The life evolves by unfolding the germinal capacities inherent in it, and the form evolves by yielding to the impulse of life and shaping itself to that impulse. The modifications will be shown by ever-increasing richness of organisation and complexity of vibration. We must look both to the life and the form, if we would understand the meaning of spirituality.

We like all our 'religious' and 'Christian' papers. They are so temperate, so precise, so free from bias, so absolutely truthful! We extract, with due reverence, the following from 'The Christian Register':—

Some years ago, in England, a gentleman was asked to address the scholars of the local school. 'Well, children,' said he, 'once upon a time there was a very good lad. One Sunday afternoon, as he was gawin' to school, two bad boys met him, and persuaded him to gan bird's-nesting wiv 'em. So they went along by the riverside, and by and by they came tiv a tree; and in the tree on a branch which overhung the watter was a nest. The two bad lads sent the good lad to climb the tree and fetch the eggs. Up he went and got out on the branch, and just as he was reaching out his hand the branch brok, and he fell into the river and was drooned.' After waiting a few moments to allow his hearers to thoroughly grasp the full extent of the catastrophe, he resumed with, 'Children, the story is true; for the lad that was drooned was me!'

TO CORRESPONDENTS.

SEVERAL communications are unavoidably deferred.

'A READER OF "LIGHT."—Kindly send name and address.

SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STANTON MOSES.

I remember that a great deal was said some time ago by 'Imperator' on the point of genius and mediumship being the means by which the spirits made themselves felt. But the suggestion of an Ocean of Spirit is new to me?

Stores of wisdom and knowledge are drawn by you from that great Ocean of Spirit which is all around you, and from which your spirit draws life and sustenance. This Ocean of Spirit finds vent everywhere, in greater proportion through those who are most receptive and whom you call mediums. The physical brain originates nothing. All is the transcript, frequently very imperfect, of what exists with us.

'Great wit to madness near allied.'

It enshrines a great truth but dimly realised by you one which it will be well for you to know more of. The indistinct line that divides what you call genius from what you deem madness is one that can only be traced with difficulty. Frequently those whom you call mad are but the instruments of undeveloped spirits who try in vain to control the physical body, and cause ravings and incoherent utterances to issue from the medium. Moreover, what man calls insanity is frequently nothing but a disorganisation of the delicate instrument under unwise spirit guidance. You have seen this yourself in the case of your friend —. The subject is too vast to be treated by us now. Dr. R., who has exhaustively studied this question, is now elucidating it for you through the mediumship of —, and though the idiosyncrasies of the medium do interfere much, still valuable truth is evolved which you may well study.

You speak of the idiosyncrasy of mediums. Does that modify your sentiments to any appreciable extent?

We borrow from your mind as little as may be, the mere shell in which we clothe our thoughts; they come with as little admixture of earth as possible. This is so in an eminent degree in such communications as this. It is so, too, in our circle when harmonious, when no strange influence is present, and when you are not harassed and tired. Indeed, we frequently prefer to originate thoughts there and to elucidate them here. You can see for yourself the extent to which your spirit is used, by occupying your mind with other matters. It only renders the control more delicate and difficult, but does not hurt it at all. This is a very rare quality of mediumship, and when it is had the most perfect results can be obtained. We know of no other through whom we could get such results.

Is it then so rare?

The higher development of mediumship such as this, which allows of the uninterrupted passage of spirit influence, is the highest and rarest of the spirit gifts. It must be used with care and forethought, lest it be abused. The lower forms of material mediumship are to it only as the rude bar of iron to the delicately poised needle responsive to the slightest influence; as the balance that weighs to the thousandth part of a grain compared with the machine that estimates by tons and takes no count of pounds. It can only be had in rare combinations of mental, physical, and spiritual gifts; and we warn you rather against abusing or misusing it, that many have made shipwreck of the good through vanity, pride, and folly. Beware!

One has little to glory in, if the best are only vehicles?

For that there are distinctions and degrees, and the good instrument sometimes looks with scorn on the bad. He glories most, frequently enough, who has least in what to boast himself. Nor does it detract from man's desert

that he, in common with all, is but the vessel into which the Supreme pours his revealed truth. Rather does it enhance his glory.

You speak of mediumship being entirely unconnected with physical peculiarities. Do they not modify it in any way?

Undoubtedly, in just the same way as the condition of the body acts upon the spirit in all ways. Your spiritual state is greatly affected by bodily ailments. Depression of spirit will result from bodily sickness, and mental processes are paralysed by physical ailments. To this extent, and no farther, are conditions of mediumship affected by bodily conditions. The force which we use is well called psychic, for it is soul force, and of the spirit, not of the flesh.

Are objective manifestations owing in any degree to the independent action (unconsciously) of the spirit of the medium? Serjeant Cox thinks that the shiverings which accompany or precede manifestations are caused by the spirit leaving the body?

That is not so. The spirit of the medium is not in any way concerned in manifesting. Far otherwise; seeing that it is a necessary pre-requisite to our operations that the spirit of the medium should be in a condition of passivity. The shudderings are not caused by the spirit leaving the body, but by the efforts of the operating spirit to obtain or maintain control. The action of the controlling spirit is exactly analogous to what is known among you as mesmeric control. The spirit, whether in or out of the body, operates on another spirit in the same way. The controlling spirit affects the controlled by mesmeric power, and the shiverings are caused by the passage of the influence from the controlling to the controlled. When you know more of the action of all the forces which are operating round and in you, you will see that they are far simpler than you fancy; and that what we describe as will power is at the root of everything. By it we control your organism. By it we overcome the resistance which seems to you a property of matter. By it we substitute another condition of attraction and repulsion for that which is known to you; for we move objects, not by lifting as you do, but by holding them in suspension by attraction. You can scarcely yet realise that magnetism is the great force which governs all things. This is the great agent, of which you know little.

Magnetism? How does that govern all?

You ask what would take long to answer; nor would you understand. Matter is made up of atoms which range themselves in obedience to an inherent law of vitality, each atom being in itself a magnet having polarity. Like poles repel, and unlike poles attract; and so homogeneous growth is obtained. Every condition of health is secured when the atoms of which the body is composed are arranged in due order. Conditions of disease are set up when these orderly arrangements are disturbed either locally or throughout the system. Magnetic treatment, which is the true healing, acts by restoring the normal condition and allowing the healthy state to be restored.

In the mesmeric passes is a force conveyed from the operator to the patient, or not?

Assuredly. A stream of vital force is conveyed; as you may prove by the fact that a rapport is established between the two, so that the operator will frequently carry away the ailment which he cures, only in a milder form. And he will surely convey to the patient any pain under which he chances to be suffering. Hence care should be taken that only healthy operators should be allowed. But, beside this, the remedial process consists, too, in the direction of the patient's mind to the seat of his ailment, whereby his nerve force is directed to the place and the deficient supply is remedied. The expression of all force is ultimately

contained in will power and magnetism, magnetism being in itself only one of the modes of action of volition or will power as known partially to you.

Atoms, you say, are all magnets having polarity. Then do they range themselves in obedience to that law of magnetism, like selecting like, and repelling the unlike? That would explain much.

That is so, and that explains the reason why every growth is homogeneous, why the tree selects unerringly the atoms which build it up, why no heterogeneous atoms ever intruded into any growth. It is impossible, because of the invariable law of atomic magnetism. The subject is vast, and we have not begun it. What is written is but desultory illustration. You will hear more of it as time goes on. We do but prepare you for what you will be instructed in. Our friend Benjamin Franklin, who principally inspires this communication, has stores of knowledge on the subject.

Is the law of spiritual assimilation the same?

Yes, the same.

Then, we can only take in from the great Ocean of Spirit around us what we attract: and so people cannot take in an uncongenial subject? It would be to them heterogeneous.

You grasp it well. It is true.

You say that this magnetic arrangement of atoms is at the bottom of all life?

Yes, of all life. Everything has a duplicate existence—physical or natural, and spiritual. Everything is formed by the orderly arrangement of magnetic atoms; and everything of spiritual wisdom and knowledge is similarly conveyed by what corresponds to atomic assimilation, namely, by the mind assimilating spiritual sustenance from the surrounding Ocean of Spirit, taking that only that is necessary for its sustenance. From this you will learn why many minds are unable to grasp and assimilate particular ideas: why they create repulsion in them: why they reject them as the stomach rejects unsuitable food: why it is as strong to force new truth on such as to force on a weak stomach food which it is unable to digest. This may give you food for reflection. You may ponder, too, the light shed by this truth on the doctrine of the origin and development of all things. We have very much yet to say on points which will be explained by degrees. Do not seek for more now. We have said all that is wise.

+ RECTOR.
PRUDENS.
B. F.

A SEQUEL TO THE NEW COSMOGONY.

'It is only where the centres of rotating bodies are fixed centres that disruption takes place from centrifugal force; a fact that seems to have been overlooked in the Laplacian cosmogony.'

The above is the concluding paragraph of my article printed in 'LIGHT,' of April 24th, 1897. I wish now to add to it the following fitting corollary, viz.:—

1. ☞ 'Universal gravity' and 'terrestrial gravitation' are due to the revolution of the heavenly bodies upon themselves under conditions which make the existence of centrifugal force an impossibility to them.

2. What is termed 'centrifugal' is simply projectile force accumulated in a body prevented from forward movement by the fixity of the centre on which it revolves.

3. The heavenly bodies having never revolved on fixed centres are dominated only by the projectile force which has ever maintained them in their orbits.

THADDEUS HYATT.

Ulmenstrasse, Frankfort-on-Main,
Germany.

February, 1900.

INVISIBLE INTERLOPERS.

The readers of 'LIGHT' are indebted to the editor for the full report of the Rev. J. Page Hopps' very pleasing address on Dr. Garth Wilkinson's 'Improvisations from the Spirit.' The volume being out of print, like many another valuable and interesting work of the pre-Psychical Research period, is not within reach of most Spiritualists.

Mr. Hopps' suggestion that some of the strange verses produced so rapidly through the passive hand of Dr. Wilkinson are the work of the Diakka—spirit loiterers and hangers-on—is an altogether likely explanation. Their trail is all over Spiritualism—as, indeed, it is throughout civilised society.

We are surrounded by a host of invisible beings who have not outgrown their fondness for a practical joke. They still love a silly laugh and refuse to take life seriously. And why should they do so? Have they not been taught that beyond the grave all chance of reformation and improvement has vanished? Finding themselves in all essential respects just the same as they were in the body, and surrounded by others like themselves, why should they not in their own way make the best of a very poor job? Remember they are thoroughly convinced that, as one of them actually remarked in my presence, 'Where the tree falleth, there shall it be!' Besides, they are by no means certain that one day the dread blast of the last trump may not be the ominous signal of a far worse fate. 'Let us be merry to-day, for we know not what the future has in store for us,' is their fitting motto.

Wonderfully shrewd are they in discovering the foibles of mortals; and surpassingly adroit in playing upon them. Consequential vanity and pompous self-esteem are their very delight. Nor are the grosser propensities beneath their notice! The egregious flattery, the preposterous promise and the subtle insinuation that so often come from the Beyond, suggest the classic lines, 'Will you walk into my parlour? said the spider to the fly,' &c.

The presence of these prankish, mischief-loving dwellers on the threshold was very strikingly indicated in the manifestations that so disturbed the household of Dr. Eliakim Phelps, at Stratford, Connecticut, during the year 1850. Objects were thrown about, carried from room to room, and hurled through the window panes; the young son's clothing more than once was torn into shreds on his back; visitors would discover, when the time came for them to leave the house, that their hats and canes and umbrellas had mysteriously disappeared. Sometimes the articles would be found thrust into the chimney or concealed in some equally absurd place, at other times they would drop into the room. Yet, with all the display of an almost unlimited power over physical objects, beyond severe nervous shock no bodily harm was done.

About one hundred specimens of independent writing were also produced. Messages written on slips of paper, placed in a book or wrapped around some small object heavy enough to give sufficient momentum, would drop into the room in the presence both of members of the family and of investigating visitors. When asked why property was destroyed, the answer came, 'For fun.'

Our theosophical brethren will not hesitate to attribute all this mischievous sportiveness to their sub-human elementals. But the messages that came were peculiarly human in style and humour. For example, the record states* :—

'On July 28th, 1850, two singular letters were thrown down, addressed to Dr. Phelps. They were both in one handwriting, but were signed by two different orthodox clergy men of Philadelphia. Their interest in religious movements, and their acquaintance with the phraseology of "revival" correspondence, are seen at a glance. "St. Peter's," in the second letter, is a Puseyite church.'

'DEAR BROTHER,—The Lord is dealing bountifully with His chosen people. Brother Barnes admitted to the church forty-nine last Sunday, and Brother Parker thirty-four to-day. Brother Converse has had the cholera. Brother Fairchild has grown so fleshy as scarcely to be recognised. . . Brother Mahn, being suddenly inspired last Sunday,

spoke so eloquently and so loud, and used such majestic action, as to be quite done up for a while. He broke a blood-vessel. . . That's all the news.

'Your faithful brother in Christ,

'R. A.'

'DEAR BROTHER,—The millennium truly is coming. The day of the Lord is at hand. We are adding countless members to the altar of the Lord. Brother A. became inspired last Sunday to such a degree, that his soul took its flight to the regions above, and has not yet returned. The Catholic churches, St. Joseph's and St. Mary's, were burned down; St. Peter's, also—I believe that is a Catholic church. Brother Mahn was preaching from the text, "Resist the devil," &c., when he was suddenly overturned by an invisible power, which frightened him so that his hair turned white in five minutes.

'Brother Barnes, to render his church more attractive, is going to have opera singing and dancing every Sunday, p.m. Mrs. Alexander Tower, old Mr. Tiers, Brother Fairchild, and Mrs. Somerville are going to dance. I think they will find it a very lucrative employment. Jane and Martha still progress in Hebrew.

'Your affectionate brother,
'M. R.'

Had the 'new journalism' been in existence in those days, we should be justified in attributing the authorship of the above missives to some stranded votary of that modern cult.

On one occasion, while Dr. Phelps was sitting at his desk, he turned about in his chair; turning again to resume his writing, he found written on his paper, the ink not yet dry, 'Very nice paper and very nice ink for the devil.' No visible person was in the room with him at the time.

But in addition to the sportive sprites that people the region just beyond the limits of physical perception, there is a host of serious creatures to be considered—the rejected poets and authors, victims of deferred hope, who still long for the laurel-wreath; the 'philosophers' who persist in taking themselves seriously; and the orators, bursting with 'resistless eloquence.' When the door is heedlessly left open, all these will eagerly drop in to give vent to the pent-up longings for utterance that still rule their hearts. Meddlers, also, and busy-bodies are on hand to mar things with ill-considered, presumptuous officiousness.

The fact that the practice of mediumship is conducted in an orderly, coherent manner, despite the invisible interlopers ever standing ready to disturb or deflect the proceedings, is the strongest evidence that the séance-room is guarded by high and competent powers. It justifies the faith of the Spiritualist, that his cause is of lofty origin and beneficent design, however greatly his knowledge of certain after-death states may lead him to doubt that open, indiscriminate intercourse between the two worlds is advisable, or even practicable, while the spiritual condition of humanity, in and out of the flesh, remains so crude and inharmonious. As it is, it is probable that as much beneficent power is exerted to restrain mediumship as there is to develop it.

Moreover, the Spiritualist is justified in accepting the display of definite, orderly mediumistic power as a very good indication that its possessor has been selected as an instrument for special work of some kind by the invisible operators, through whose patient and purposeful endeavours the great modern spiritual movement is proceeding to the fulfilment of its high mission. At the same time, experience has taught that the spiritual circle should be presided over by a 'pure heart' and a 'strong head'—to which qualities might be added a well-ordered development of the sense of humour. It is significant that phrenology places the faculties of Humour and Philosophy close together. They indeed should go hand in hand, for the absence of humour often tends to make philosophy grotesquely ill-proportioned. The blessed function of Humour is to hold the microcosm in seemly and proper relation to the macrocosm!

HENRY FORBES.

New York, N.Y.

FRANCIS SCHLATTER.—The following paragraph appears in the February number of an American Swedenborgian paper entitled 'The New Christianity': 'Rev. W. L. Gladish tells the readers of the "New Church Messenger" that he has lately had a conversation with Francis Schlatter, the healer, who is now married, and whose wife is also a healer. "Both appear to be sincere, earnest workers," he says, "trying to do the Master's work as they are able." He does not give their post-office address.'

* See 'Facts and Fanaticisms of Modern Spiritualism,' by E. W. CAPRON.

A 'READING' OF AND FROM PROFESSOR HYSLOP.

On Friday, March 2nd, a first instalment of the results obtained by Professor Hyslop during his sittings with Mrs. Piper was presented to the members of the Society for Psychical Research by Mr. Frank Podmore, who read selections from some of the reported séances. Mr. Podmore prefaced his reading by the announcement that, in the opinion of Professor Hyslop, the hypothesis of fraud was altogether out of the question, and that, moreover, he believed the spiritistic hypothesis to be the true one. Dr. Richard Hodgson attaches very great importance to the experiences of Professor Hyslop, which, when printed, are expected to fill some 600 pages of the 'Proceedings.' Considerable interest was aroused by the recital of the Professor's experiences, and Mr. Podmore had rather more than he could do to answer the questions which came in at the end. More than once he had to reply, 'I really don't know.' This was unfortunate, not only for Professor Hyslop, but also for Mr. Podmore, who is apt to speak as 'one having authority.'

Professor Sidgwick was in the chair, and in the course of his neutral observations said it would be interesting, he thought, to hear what impression had been made upon Mr. Podmore by his perusal of Professor Hyslop's report. Speaking from notes, Mr. Podmore lost no time in assuring the meeting that he had formed a very unfavourable impression indeed! The Professor was clearly a man of strong prepossessions! He had ardently desired certain things, and had, quite innocently, of course, connived at the realisation of his desires. The Professor had plainly assisted Mrs. Piper's 'trance personality' in the fishing operations so long and successfully carried on, and had, in fact, exhibited the failings of the ordinary emotional sitter. Mr. Podmore quoted several passages in support of his opinion, and one should be mentioned as evidence of Mr. Podmore's sublimely original method of reasoning. Professor Hyslop was having a sitting, and Mrs. Piper's hand was writing.

'Alice is here,' wrote the hand.

'Alice who?' asked the Professor.

'I did not say Alice, I said Annie,' continued the hand.

Now 'Annie' was applicable, but 'Alice' was not, and Mr. Podmore calls this fishing, urging that the inquiry, 'Alice who?' would be taken as meaning that 'Alice' wouldn't do, upon which a second name was hazarded. Very few people are likely to take this view, however. The question 'Alice who?' was calculated to make the communicator suppose 'Alice' was correct, and that the surname was desired, to confirm the identity; but the reply comes: 'I did not say Alice, I said Annie.' 'Where there's a will there's a way.' So, according to Mr. Podmore, there is no fresh or good reason for regarding Mrs. Piper's trance phenomena as other than a mixture of fishing, telepathy, and the subliminal self, although some cases are confessedly hard to explain by any of these. In the long run, however, Mr. Podmore's ingenuity will doubtless rise to the occasion. Dr. Richard Hodgson has done much to account for the undeniable confusion and inaccuracy found in spirit communications. His long and patient investigation has yielded results for which thousands are profoundly grateful to-day, and has given a value to his views and opinions of which, it is fairly safe to predict, time will not rob them. He has indicated some, at least, of the obstacles which are met with on the lines of communication between the seen and the unseen, and the question arises, Why does Mr. Podmore entirely ignore the same? Is it either honest or wise? Is it that Mr. Podmore is also a man of such 'strong prepossessions' that he is actually *unable* to see more than one side of a subject at a time, or is he *afraid* to do so? Spiritualists are not dependent on trance phenomena for a proof of their contentions. They can fall back upon the passage of matter through matter, the movement of objects without contact with human agents, and the presence of materialised forms in their rooms, acting and speaking in a good light. Mr. Podmore was asked how he accounted for the fact of a truthful woman like Mrs. Piper telling lies and deceiving sitters in her trance by personating their friends and relatives? Mr. Podmore replied that this was usually found

to be the case; and that automatic script was almost invariably *less* moral than the writer; so much so, in fact, that many writers gave up the writing out of sheer disgust at their subliminal selves! Spiritualists can prove the existence of unseen operators in their midst, and so account in a reasonable manner for the unworthiness and imperfection of some automatic writing. Mr. Podmore's explanation is too unreasonable to be adopted, save as a last stand of the despairing. Miss Catherine Bates related some extremely interesting facts connected with sittings she once had with Mrs. Piper which could not possibly be explained by telepathy; and Miss Mack Wall very pertinently asked Mr. Podmore if, while reading Professor Hyslop's paper, he had cast aside all prepossession in favour of the theories connected with his name. Mr. Podmore replied with characteristic modesty, that he had done his best!

'BIDSTON.'

MRS. CORNER'S MEDIUMSHIP.

As I have had special opportunities of witnessing the work which the gifted medium, Mrs. Corner, has done during the last few years, I think that some of my experiences may, with some advantage, be given to the public. The first time I sat with her was at a meeting at Shepherds' Bush, on a Sunday in April, 1898. The meeting was public, and I asked the president, Mr. Chaplin, if I might join the circle, and permission was given me. I had not till then made the acquaintance of Mrs. Corner. The room in which we sat was crowded and the weather very hot, and yet two forms materialised, 'Marie,' and my own guide. Mrs. Corner, at that time, knew nothing about me or my controls; but a day or two before that séance I sat with Mr. Cecil Husk, when my guide materialised and told us he would materialise with Mrs. Corner, which promise he kept. Mrs. Corner, finding in me another medium, asked me to call and see her and it was at her own house, where sometimes there were only three of us, herself, her daughter, and myself, that I witnessed some of her best phenomena. On one occasion we had spent the evening at the house of a mutual friend, trying to get table movements, but the table would not move. Mrs. Corner suggested to me that we should sit at her own house, where we had a dining table turned over on its edge, completely shutting Mrs. Corner in. The arrangement of the whole of the furniture of the room was altered, and 'Marie' built herself up in the corner farthest from the medium and spoke to us in French, the medium not being entranced. Another time, at a non-professional séance, I saw, with others, the form of a man with beard and moustache, and the medium at the same time. Once I was asked to go into the cabinet while the medium was entranced, and as soon as I had left and reached my seat again, 'Marie' came out. I have had very many opportunities of seeing 'Marie,' and comparing her with her medium; she is taller and much darker, her hair is longer, and she is altogether a much larger woman than Mrs. Corner. If the power is small, which it has sometimes been owing to the medium being in ill-health, I have seen the spirit's face resembling that of the medium, but she has had no legs or feet, simply a trunk with arms and head! I remember once one of my own controls promising to show herself, but the attempt was so weak that she literally melted before our eyes, and the face was utterly unlike any we had seen before materialised—in fact it was that of the spirit whom we had seen dozens of times clairvoyantly. Once a friend of mine was called into the cabinet to put the medium back into her chair, because during the process of control Mrs. Corner is apt to fall forward from her chair, and 'Marie' stood by the whole time watching the operation. These are some of the facts which I and others have witnessed at séances which have been unprofessional and where the medium has not received money for her services.

ALFRED PETERS.

MRS. EMMA HARDINGE BRITTEN'S AUTOBIOGRAPHY.—We understand that this book is now in the hands of the printers, and will be pushed forward as speedily as possible, so that those who subscribe before publication can be supplied at an early date. Subscriptions (4s. 6d.) should be sent to Mrs. M. Wilkinson, 2, Winfield-terrace, 473, Chester-road, Manchester. After publication the price will be 5s. net, postage extra.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, MARCH 10th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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NUMBER 1000.

Even our enemies, if we have any,—and we know of none—will consent to our pardonable pride at the appearance of No. 1000 on our front page to-day. It is something, in these days of drift, to keep steadily and happily on, in such a path as ours, for a thousand weeks; and then, at the end of it, to feel even fresher and blither and more hopeful than ever.

Looking back, we confess we are surprised to find so little that has been evanescent, and so much that will bear the scrutiny of the keenest critics. In fact, there is hardly one, out of all these thousand numbers, that has not its message for to-day. We will go farther, and say that both Theosophy and Psychical Research might get many a useful hint from the work of our predecessors; for 'LIGHT' enshrines the experience and thought of many accomplished and honest seekers after truth who are certain to be, in the future, more honoured and better understood. One by one these faithful and patient men and women have faded from our sight, but the lamp has never wanted a steady hand, and the paper might say, if it could speak:

Men may come and men may go,
But I go on for ever.

Well, 'for ever' is a long time, but we are very much mistaken if there is any paper of the kind which has a better chance of steering for it. But, be its fate whatever it may, we hope and believe that those whose duty it is and will be to sail with it will never

bate a jot
Of heart or hope, but still bear up and steer
Right onward.

We have always held that Spiritualism is a science, not a superstition, and that it is based upon the common facts of daily life, only upon higher planes of being. We dislike the very word 'supernatural.' The natural is enough for us. In fact, it is becoming absurd to fix anywhere the limits of the natural; and, even in our present very restricted condition of knowledge, we are warranted in saying that there are not and cannot be any such limits. This is our answer to those who are inclined to scientifically snub us as superstitious or supernaturalists. We are *par excellence* the very reverse, because we are *par excellence* the assertors of the truth that, in our

calculations, we must bring into the sphere of the natural whatever God there is, and whatever order of beings there may be beyond the range of our present senses.

But Spiritualism is more than a Science. There is a sense in which it is also a Religion. It has not, and can never have, a stereotyped creed or ritual. It is too free and flexible for that. But it goes far to explain the mystery of this life of struggle and discipline. It unveils the secret of human nature, and secures the sense of human unity by proclaiming the central truth, that the real man is the spirit-self, and that therefore all the thin surface distinctions, of rich and poor, master and servant, ay! even of wise and foolish, make no real difference. The human brotherhood is conditioned by the universal human soul.

It is a Religion, too, in the sense that it affords the very highest hopes and consolations. The great sorrow of earth is separation and death. Whatever tends to remove that must be the greatest boon; and Spiritualism either does that or tends thereto. It dissolves the impassable barriers; it ends the dread uncertainty; it tells of unbroken companionship; it whispers the loving word of hope. The world may say of that what it likes. We who know what the very thought of it can do, enter with it into the very Holy of Holies of Religion.

Surely there is, in these two phases of Spiritualism, as at once a Science and a Religion, all that we need, not only to justify this Paper, but to make its triumphant continuance imperative. We all know how ready people are to say to the teachers and message-bearers of the world, 'But what are you doing?' just as though 'doing' only meant fetching and carrying things, making tables and chairs or balance sheets and wills. The teachers and message-bearers might quite cheerily reply, 'What are we doing? Why, telling our truths and bearing our message, and little enough could the toiling world do without them.' So with 'LIGHT,' whose mission is, not so much to do things, as to show the world what wants doing, and to give it illuminated spaces. This we have done and are doing: and this will we do, God and the good angels helping us.

There is one subject upon which we must be allowed to congratulate ourselves. It is this, that we are seekers, not partizans. We have, of course, our preferences, and possibly, being human, our likes and dislikes, but we welcome all. So far as we know, there is no view which could not find expression in 'LIGHT,' if it were presented in an acceptable way. We positively enjoy criticisms, explanations and questions, and revel in turning the Light all round. But we welcome all, only on equal terms. We want no pity and seek no patronage. We are not poor relations to anyone; we are pioneers. We ask for no special forbearance; we will be any fellow-seeker's friend.

But what 'LIGHT' has been and is gives no idea of what it might be. We have great ambitions with regard to our work generally, and are prepared to attempt great things, when there is any possibility. We say, with the great apostle to the Gentiles, 'Not as though we had already attained, or were already perfect, but we follow on . . . and this one thing we do; forgetting the things that are behind, and reaching forth to those things which are before, we press towards the mark.' But we want the help of confidence and willingness. 'LIGHT,' as we have intimated, is a pioneer paper; and pioneers must have either exceptional courage or excessive support. 'LIGHT' wants both; and, if its friends will only supply the second, we guarantee to find the first.



From a photo by Lombardi and Co., Brighton.

*Always of most truly,
W: Stainton Moses.*

But we must be careful to safeguard its independence and strength. While, as we say, it welcomes anybody, it cannot and it must not try to please or placate everybody. It must stick to the secret of its power; and no desire for popularity or even for prosperity must be allowed to interfere with its progressive spirit, its shrinking from mere sensationalism, and its resolve to be rational. We believe that this really is the wish of all our readers, and, believing that, we join hands with them, in spirit, and set out on our journey for another twenty years.

MR. W. STANTON MOSES.

Expressions of regret have occasionally reached us that the published portraits of Mr. Stanton Moses fail to convey a fair impression of him as remembered by his most intimate friends. There is good ground for this regret, and we ourselves who knew him well have been sadly conscious of the fact. The photographs from which the illustrations were reproduced were taken towards the close of his earthly life, when he had already fallen into ill health; and, after his departure, we failed in every attempt to find others more satisfactory. Recently, however, while turning over the pages of a private album, we were so fortunate as to discover a *carte-de-visite* which, though in some respects imperfect, fairly represents our friend as we knew him in health, and as it is our great pleasure to remember him. From this little portrait we have had an enlargement made, which, though it has suffered somewhat in the process, we venture to give as a supplement to the present number of 'LIGHT.' Certainly the discovery came very opportunely, for, in celebrating the appearance of our 1000th issue, nothing could be more appropriate than this reminder of one who for some years rendered services of inestimable value to this journal, and who, as we have good reason to believe, is still keenly interested in its success.

LONDON SPIRITUALIST ALLIANCE, LTD.

To meet the wishes of many Members and Associates of the Alliance, arrangements have been made with

MADAME MONTAGUE,

a remarkable sensitive and psychometrist, who comes to us from California, and is a duly accredited representative of the Californian Spiritualists' State Association, to give, at

A Special Séance,

answers to questions and psychometric experiments, in illustration of her psychic gifts, on Friday next, March 16th, at 7 for 7.30 p.m., in the French Drawing Room, St. James's Hall. Admission to Members and Associates by ticket only.

On the evening of the following Friday, March 23rd, in the French Drawing Room, St. James's Hall, at 7 for 7.30,

MR. WALTER HOWELL

(Resident Speaker for the Keighley Spiritualists' Society)

WILL GIVE AN ADDRESS ON

'IDEALISING THE REAL AND REALISING THE IDEAL.'

Mr. Howell is a gentleman of wide experience, having travelled in the United States for a number of years and rendered efficient and acceptable services as an inspirational speaker to the leading Spiritualist societies from New York to San Francisco.

'PSYCHE' is the name of a penny monthly magazine devoted to the 'Philosophy and Phenomena of Life,' which has reached the ninth issue, and is steadily improving. It is edited by G. H. Bibbings and D. J. Davis, and is published at 26, Paternoster-square, E.C. The March number, among others, contains a good article by Mrs. Bessie Russell-Davies on 'Clairvoyance: What is it?' This little journal is meeting with deserved appreciation and support.

PSYCHIC PHOTOGRAPHY IN CALIFORNIA.

In reply to your request in 'LIGHT' for a record of experiences in psychic photography from different parts of the world, I send you an account of a photographic medium of this city (Los Angeles), and hope it may prove of interest to the Committee on Psychic Photography. Mr. Wyllie, the gentleman in question, is an Englishman by birth, born in Calcutta, was in our army in India in his youth, and afterwards went all through the Maori War. It was at this latter period that he took up the study of photography as a part of his army training. After the troubles in New Zealand were over, he left there for California, where he took an ordinary photographer's business at a small town in the north of this State, and it was there, about eight years ago, that his mediumship gradually developed. It began by getting 'spoilt plates' at intervals, the number gradually increasing till more definite appearances began to come, until he would get perhaps from four to six in a week, to his annoyance. Later on, about four years ago, he left that town for Los Angeles, having decided to devote himself entirely to psychic photography, as nearly all the plates he took had something of an abnormal nature on them, and he found it impossible to show them to non-Spiritualist sitters, and, of course, lost money and time by having to take extra plates, often with the same results—failure to produce an ordinary photo. Since then Mr. Wyllie has photographed hundreds of people, and he gets spirit faces or forms with a large majority, varying in size from tiny faces to fair-sized heads, about the size of an ordinary cabinet photo head, when the sitter is taken three-quarter length. In most cases only the head and bust appear, but they vary; and sometimes they appear in a horizontal position across the sitter's body, and most frequently use the sitter's clothing as a background!

In one case, the portrait of a medium, there is a group of spirits, about eight or nine, over her shoulder, and one face has come out across one eye and eyebrow, giving the most extraordinary appearance, as if she were tattooed. On another lady's chest is a landscape with some buildings of an ideal character in it. I forgot to say that in the case of the group, most of the faces were recognised as those of friends who had passed on. Mr. Wyllie is the same gentleman through whose mediumship was obtained a fine portrait of a large dog, together with a spirit face. Both the lady and dog were recognised by the sitter; the dog had belonged to his family several years before, and was accidentally killed, and it appeared with a member of the family. The account was published in a number of 'Borderland.' This is extremely interesting to me, as seeming to show the survival of the animal spirit, for some years at least, after the death of the body.

The photo I send you by this mail is that of a Chinaman and his little boy. Through the courtesy of Mr. Wyllie I am permitted to send it to 'LIGHT.' It was obtained under the following circumstances: Some gentlemen, in search of a test, said to Mr. Wyllie that it would be more convincing to them if he could obtain a photo of a Chinaman, or someone who knew nothing of the subject and would not be influenced by any of the conditions of the medium's surroundings. Mr. Wyllie said he would try to get one to sit on the first chance that offered. A few days afterwards, the Chinaman whose portrait I send, happened to come up into the building where Mr. Wyllie's room is, with a basket of washing from a Chinese laundry. Mr. Wyllie called him in and asked him if he would like his picture taken free of charge.

The man objected at first, as the ignorant Chinese have a sort of fear of the camera; he also said he would like to go home and change his working clothes first. However, he was persuaded to sit, with the result you see—some Chinese writing appearing on the sitter's dress, and the distinct face of a Chinese lad by his side. He was requested to call for the print in a few days, and when he did so, his astonishment was great, and he called out, pointing to the small face, 'Where you catchee that one? That my boy in China, I not seen him for three years.' Mr. Wyllie said, 'Isn't that one of your cousins in this city?' The Chinaman replied, 'No, I tell you that my son, no one here.' He then brought some friends of his own, who also recognised the boy before

witnesses. In addition, the Chinaman translated the writing on his coat to refer to his life, as symbolical of a fall, a crooked path, and his father's house. He said he had left China in disgrace with his parents, and had led a bad life, but now he was a 'Christian,' and attending the mission here, and would go back some day to his people, who were well-off. He seemed very much impressed by the writing. Mr. Wyllie asked him if his boy was dead. He said he did not know, as he had heard nothing from home since he left, but he would write and inquire. Since then he has left the city, and Mr. Wyllie has been unable to ascertain anything further about him.

Mr. Wyllie uses a large portrait lens and camera, Stanley dry plates, and ordinary developers, takes the photos by daylight in an ordinary front room overlooking the street, and develops them in the back adjoining room. The only background is a strip of black cloth. He experiences no exhaustion unless several pictures are taken consecutively. He tells me that he does not see the spirit faces clairvoyantly while taking them, but sees a flash or patch of light on the sitter in the place where the face afterwards appears. I must reserve my own personal experiences for another letter, as this is already long enough. He has also kindly promised us a test sitting whenever we are ready, and I will be able to send you results at the same time. A. M. M.

Los Angeles, Cal., U.S.A.

February 10th, 1900.

THE GATEWAY TO HEAVEN.

The thoughtful and suggestive address by Mrs. M. H. Wallis on 'Psychical Susceptibility,' recently reported in 'LIGHT,' opens up a wide field and demands more than a mere passing reference. It is a well-known fact that the striking of certain chords upon a piano will sometimes set glasses and gas-globes vibrating in unison therewith, and by passing the bow across the strings of a violin, similar results can be produced upon other stringed instruments when they are properly tuned; and these sympathetic activities may be regarded as indications of what is constantly occurring upon the psychical plane. Thought transference is now a demonstrated fact, but one is compelled to assume the existence of some subtle medium by means of which such communication is effected, and whether we denominate it a psychic or etherial atmosphere, or 'astral light,' matters little, so long as we are able to recognise the fact of its existence.

That ideas are 'in the air,' as we say, is commonly recognised, and illustrations of that fact can be easily furnished, especially in the case of inventors. 'At the time Professor Bell was perfecting his telephone at least three other inventors were developing the same thing. . . . In wireless telegraphy Marconi had three rivals. . . . Who built the first liquid-air apparatus is at present in dispute . . . from which it follows that the phenomena of telepathy may sometimes operate between perfect strangers whose mental vibrations are attuned to each other.' Does not this fact prove once more that we do not live to ourselves alone?

If by study and effort one may become sufficiently sensitive to respond consciously to the psychic conditions of objects, places, or persons, and sufficiently expert to eliminate foreign influences and perceive the quality and character of the especial aura of a given article or individual, as the skilful psychometrist does, we may be pardoned if we inquire *how* it is done, and possibly we may find an analogy in the fact already referred to of the response of musical instruments to certain notes or chords and not to others, which will at least suggest the explanation, viz., that the condition of psychic sympathy (or attuning) must be established so that the soul states shall vibrate in unison and thus permit of the passage of the thought impulse or the mental image, or establish a community of sensation by means of which the recipient may translate his impressions or feelings into facts of consciousness, and give expression to the thoughts or ideas that have been transferred to, or induced in, him.

Again, a large number of people are trying to secure health and strength and happiness by self-suggestion, by

thinking positive and cheerful thoughts, and by directing their psychic forces to the centre of their suffering, with the command to restore the harmony which has been impaired; and many others are endeavouring to help those who have failed to help themselves in this way by giving them 'lessons,' and by making 'suggestions' of a positive and cheerful character to them, so as to give them the needed stimulus to effect the desired re-formation. Now, in the light of the facts which have been discovered by hypnotists, this does not seem to be so absurd and impossible as many people have assumed it to be, for if, as we are assured has been the case, a hypnotist can command his subject to be sober when he regains his normal condition—for in such a case a 'suggestion' is a command—with the result that the hitherto drunken man, who was too weak of will to conquer his passion, becomes an abstainer, and not only has no desire for alcoholic stimulants, but experiences a positive distaste for them, then the continuous suggestions by the 'mental healer' to the sick, and sad, and sorrowful ones may operate in a similar manner and secure the desired results, with this difference, however, that the patient consciously co-operates and participates in his own cure.

Here again the question arises: 'Does the hypnotist coerce the drunkard into sobriety or does he merely appeal to and disenthral the spirit-self of the sufferer?' Was the power already *within*, but so overlaid by the results of the habits of the subject that it could not be made available, or did the operator by his stronger power control the will of the subject and compel him to be abstinent? If the latter, what becomes of one's boasted free will?

Furthermore, how many of us are brought under the dominating influence of people of strong personality and, all unconsciously, subjected to their 'suggestion,' and under that influence perform actions which we think are our own? In that case who can apportion praise or blame? Where is the virtue when we are good because we are compelled to be so in response to the mental, moral, and psychical thoughts and influences that affect us? and where is the vice when we are overpowered by the dominating impulses of those who seek to use us for their own ends?

Unfortunately, too, the influence of good and high-principled people is too seldom used with intention and forethought, although the 'confidence trick' people have discovered their power and use it with *malice prepense*; and one of the greatest of the pressing needs of the hour is the promulgation of the knowledge of the danger, into which the ignorant and unthinking run, of being overpowered by the positive 'suggestions' and thought-projections of crafty and self-seeking people who know their power and use it for their own ends.

But, since there must be harmony of psychic states for the responsive vibrations to be elicited, the well-poised, self-centred virtuous soul runs but little risk of contamination, for, as Shakespeare makes Brutus say:—

There is no terror, Cassius, in your threats;
For I am arm'd so strong in honesty,
That they pass by me as the idle wind,
Which I respect not.

The Rev. Geo. H. Hepworth has truly said: 'Goodness and health are more contagious than disease and evil. The universe is constructed on that plan.' What an inexhaustible reservoir of power, of potential energy, there is for us to draw upon! What confidence we may have, how secure and happy we should feel, knowing that *within*, as well as around us, are the Divine forces, which, by our desire, by our concentrated demand, we can lay under contribution; that every draft we draw upon the bank of Providence will be honoured; that we bathe in an ocean of life-giving energy; that we are ensphered by the reverberating echoes of the harmonious and loving thoughts of the hosts of the heavenly spheres; that as we expand and become accordant, the rhythmic beat of the pulses of our souls will keep time with the flowing thought-tides from the supernal spheres, and the inrushing tide of strength and inspiration will follow responsively to the uprush of our spiritual desires, and our psychical susceptibility will prove to be the very gateway to Heaven itself.

HACTENUS.

INTERNAL RESPIRATION: ADDITIONAL EXPERIENCES.

In 'LIGHT,' October 7th, 1899, I described the experience of a lady, which was followed by great exhaustion. An occultist suggested that she had 'over-done it'—a rather difficult thing to do with what is a Divine gift. The real cause of the exhaustion was that the Breath tends to purify the physical organism, and in the transition process latent weaknesses are sometimes brought to the surface. In a letter dated February 10th, 1900, the lady says:—

'You were right in thinking that the exhaustion was only a temporary phase. I have had no recurrence of it. I have done all I can to safeguard myself against all evil influences affecting my health, and have been much stronger. Whether this is the result of my own will or not, I cannot say. I have not had many experiences of internal breathing since: it occurs now and then, but for some time I have been without it.'

The reason for the diminution of the external phenomena is explained in 'Respiro's' pamphlet on 'Internal Respiration,' pp. 68-9, 72-3.

To the experiences recorded in 'LIGHT,' February 3rd, the following may be now added from a letter dated January 24th:—

'I send the following experiences simply to give my testimony to the confirmation of the Divine inbreathing into man at this present time. I never read a single sentence on Internal Respiration until your contribution in "LIGHT," December 9th, 1899, and it was nearly the end of December before "Respiro's" books were in my hands. For fully six months before the opening in my breast, in November, 1899, a warm, delightful feeling came often on my left arm; this increased until it began to thrill my body, and no matter when, or where I was, I immediately gave thanks: this healed me all over, and imparted great physical vigour and happiness.'

'During the summer of 1899 the visions I had witnessed were entirely changed; the people that passed before my interior sight were nobler and higher. One night as I lay awake, a white silvery cloud came into sight; as I looked it parted, and a female figure appeared. She was attired in a blue robe, blue like the summer sky. Her hair was golden yellow, and nearly enveloped her. Her form was exquisite. Her face, neck, and arms glowed with the warmth of life and perfect health. After looking at me with such love and kindness, she disappeared. [Compare the glorious vision recorded in 'Respiro's' 'Internal Respiration,' pp. 34-5.]

'Again, one night, my thoughts dwelling on Divine things, before me opened a great expanse of sea; the waves rippled and curled, gleaming like diamonds. On the surface were thousands of forms which I cannot describe; they seemed living fire; their movements were the most perfect harmony: this was lighted by that most glorious Light, which I saw for the first time then; I have seen it four times now. Again, at noon, the same silvery cloud appeared. It again opened; a glowing crimson centre, which slowly assumed a somewhat heart-shaped form surrounded with blue, the white cloud forming a cross; only instead of one upright beam there were two, slanting outwards and downwards: on this the crimson form rested. It was visible beside me for a long time, disappearing very gradually.

'For some weeks before the first opening during the night, I could not sleep: over and around me there seemed flakes of snow, but the flakes were of fire. Twice there was a light that lighted the room; it came slowly, and hung above my head. This light was different from the other; soft and amber-coloured. On January 21st and 22nd, while reading "T. L. Harris, the Seer," the same light appeared on the page of the book. I could write much more, but nearly all I could say is already written in "Respiro's" different books, and would seem copied; only many of the things therein written came to me before I had ever read or heard of them: and there are some things I have not experienced. [Nevertheless, these duplicate experiences would be very interesting and should be recorded.]

'I have had trials and temptations too fearful to describe. The worst were like whispers into my mind, even at the times when I thought my adversary was silenced: every evil action of my life has been thrust before me in a most cruel manner. In my deepest despair I cried to the Lord to turn him or her from their wickedness and have mercy on them: the words had scarcely been uttered when, in a moment, my distress ceased.' [Compare 'Respiro's' 'Internal Respiration,' pp. 29-30.]

On January 29th, my correspondent wrote as follows:—

'On the afternoon of January 25th, and for some time before, the inflow of the soft warmth had been very strong

and almost continuous, and a throbbing seemed going on throughout my entire being: I felt very, very tired, and wanted to rest. Two ladies called, and soon commenced to gossip, and from that proceeded to speak evil of others. At first I resisted with all my will; but then I began to listen, and before I knew what I was doing I had joined in their conversation. Something arrested me in a moment; both my arms became stiff, my chest cold; and before my friends had departed, I drew each breath with great difficulty. I tried to call on the Lord, but His face seemed hidden. I was in the very depths of humiliation and despair; but before I slept I found pardon and mercy: and now, instead of living on the heights of daring, I am deep down in the valley, asking only for a continuance of the Lord's countenance, without which I should die. I have not yet recovered physically from the effects of that afternoon.'

This last painful experience should be compared with that recorded by 'Respiro,' pp. 30-1. The reason is that those in whom Internal Respiration is much developed outwardly, become so sensitive that the least evil into which they may be drawn reacts on them even physically. Hence the necessity of extreme caution in all their doings. Yet after a time this danger is averted; for they become adamant to all inversions. It may seem almost unjust that the guilty should escape, while the innocent suffer through a momentary weakness. But the facts are otherwise. Evil persons create loathsome entities in their spiritual persons, from which they will suffer in spirit when on the spiritual plane, though unconscious of them externally in their closed conditions. The good are attacked by these evil elementals; and, if open, are conscious of the attack even in their bodies. But strength comes through combat.

Another correspondent has written to me to know how to develop mediumship. It has always seemed to me that ordinary mediumship was an abnormal state, attended with immense danger, because the medium is passive and negative. The difference between mediumship and seership shown in 'Respiro's' pamphlet 'T. L. Harris, the Seer.' True seership can be obtained through the gift of Internal Respiration, without any of the danger of a merely negative state.

E. W. BERRIDGE, M.D.

48, Sussex-gardens,
Hyde Park, W.

SNOWDROPS.

Fair 'Maids of February,' wan and pale
As children are that lack fond mother's care
Ye bend your meek heads in the chilly gale
Even to earth, but find no comfort there.
O fair and pale indeed! First flowers of Spring!
And yet a wealth of untold joy ye bring!

For ye are harbingers of summer hours,
And in your blossoming sure proof we see
Of Summer's coming, with her wealth of flowers
And all the happy hours and days to be.
O welcome, welcome! Happy thoughts ye bring
When in the breeze your lovely bells ye ring.

O fairest blossoms! Be the proof to us
That cruel Winter must no longer stay;
Ye are Spring's daughters, so are welcome; thus
We greet the promise of a brighter day,
When fair and free the flag of peace unfurled
Shall float in blessing over all the world.

KATE TAYLOR-ROBINSON.

Tweed Green House,
Whalley Range.

'MODERN ASTROLOGY,' for March, contains a map of the heavens for the spring quarter (Sun's entry into Aries). The figure is not a very fortunate one. There is to be a continuation of our foreign troubles. Trade will be bad, the harvest poor, and fatalities frequent. The editor contributes a clever paper upon 'The Nativity of F. H., in the Form of a Lesson,' and Mr. H. S. Green continues his interesting chat about 'Numbers.' There is the usual calendar and birthday information and a further instalment of 'Astrology for All.' We have also received a copy of 'Coming Events,' for February. It is a very readable number. The articles upon 'Hindu Astrology' and 'Angle Houses and Their Power' are deserving of special mention. A.B.

M. DE ROCHAS' NEW BOOK.

I have read with great interest your article on 'Les Sentiments, la Musique, et la Geste,' by A. de Rochas.

This article is very interesting and instructive to all lovers of art. The artist who has the power to portray the thoughts and soul of his sitter in the expression of the face, is truly great. The face shows in every expression the mind and thought of the person. It is the duty of every artist and photographer to catch the real and natural mind of his sitter, and not that which comes to him when he is suddenly ushered into the studio, where everything is strange and unfamiliar; and the operator further hinders a satisfactory result by suggesting the sitter's pose and his expression, instead of finding out what is natural to him.

But I do not desire to open a controversy on art; what I do wish to point out is that if it is possible (as it is) to photograph the thought and soul of a person in his normal state, so it is possible by hypnotism to portray the thoughts suggested to the sitter by the operator who has hypnotised him. This can be done in a small degree with almost every sitter if the artist will take the time and trouble to influence his sitter, so as to make him natural and easy; and then just at the moment of exposure, when the sitter is almost sure to show some signs of stiffness, to lend to the sitter by a glance, or even by a thought, a momentary pleasing expression, which is flashed on to the plate. It is well-known that a nervous photographer will never be able to take successful portraits; his nervousness passes over to his sitter, and between the two they generally manage to make a mess of things.

I mention this to show the importance I attach to M. de Rochas' work. But, at last, I reach a point to which I take exception. I know my opinions on Spiritualism are not worth much because I am searching for the truth, and until I get it, or what I think to be that truth, I cannot express myself on the question with authority.

In Figures F 1 and 2, M. de Rochas gives as his theory 'That these bands may be due to the partial condensation and stratification of the subject's astral double, under the action of musical sounds.' Now I hold that while a plate is in the camera, nothing but light—visible light—will act on it. As a photographer of some experience I know that plates *not* in the camera can be acted on in many different ways—by placing the hands on it, by the X rays, by anything resting on it, such as a piece of printed paper, &c. (but these are of a different nature and act on the plate in a different manner). But while in the camera, the plate will only be impressed by what can be seen. True, by prolonged exposure a sensitive plate will show thousands of more stars than can be seen by the naked eye, but then we know those stars are there, and the luminosity of their small points acts on the plate through *prolonged* exposure.

If you will look carefully at Figures F 1 and 2 (I take it the same background is used in all the pictures), you will see that they are under-exposed. The background is very much darker, and there is no detail in the dress of F 2. Moreover, a snapshot camera is of very little use in a studio because of this under-exposure. The movement, of course, is produced by the shutter working too slowly for the motion of the figure. The bands of light, I think, are caused by forced development, or some other agent at work during the forcing of the under-exposed plate. The head is almost invisible, because of the hair being dark, and consequently more under-exposed than the dress and arms.

I know I do not put the case plainly or argue it out sufficiently, but any professional photographer will bear out what I say. If we are to believe M. de Rochas' theory of these bands of light, why do they show themselves so plainly in a snapshot and not in the longer exposures of the other pictures, some of which were obtained by music also? That there is a vast difference between the instantaneous photograph taken by a studio camera and a snapshot no one will deny, the studio camera requiring at least two to three times longer exposure.

Under-exposed plates and those in which the subject has moved, especially if a child runs away just as the plate is being exposed, very often give very peculiar effects. I have

dozens of plates spoilt in this way, which, if printed from, would show very strange effects. No; the plate can no more see the invisible than we can with the naked eye.

JOHN HOURSTON.

The Studio, Girvan.

IS THE HOUSE HAUNTED?

Can your readers give me any assistance that will enable me to solve the following mystery? In the year 1897 my father purchased the house we live in, and we took up our residence here on March 25th, 1897. Previous to our coming to live here, the house had been unoccupied for six or eight months; we were not, therefore, acquainted with the former occupiers, as they had left the neighbourhood. The house, which is an old one, reputed to be four hundred years of age, was originally a monastery or priory, later on a manor house: and is now used as a farmhouse. A murder was committed in it about one hundred years ago, and the neighbours believe the house to be haunted. As neither my parents nor myself place any faith in their nonsense, we take but little notice of their tales of ghosts having frightened the former occupants. (Perhaps I had better state here that the last occupier lived here for fifteen years, was compelled to leave, and asked the late owner to let him come back again.) On taking up our residence here we found nothing to alarm us either day or night in the way of supernatural phenomena; but after we had been living here some months we became aware of a peculiar click or knock, resembling the click of a meat-jack, occasionally in, or appearing to come from, the back of the fireplace. The clicks are not uniform, either in intervals or loudness; sometimes two or three or even more may be heard in an hour; sometimes they may not be heard for a day, or two or three days; sometimes they are so faint as to be scarcely audible, and vary in loudness so much that some of them can be heard in the adjoining room; in fact, quite as loud as a jack turning before the fire. Although I have paid particular attention to it, I have always failed to locate the exact spot from whence it proceeds. The grate is an ordinary open one, with oven and open chimney. I daresay it was once an open log fireplace, but has been built in, in the modern style, so that there is nothing odd about the look of it. As the wooden mantelpiece, &c., surrounding the fireplace, was old, we have taken it away and replaced it by a new one. We thoroughly examined the walls on each side and the beam above the fireplace, but found nothing to account for the knocks or clicks. About the most curious circumstance connected with it is that if we get visitors the knocks nearly always cease until they are gone; or if they stay a few days the knocks are heard in the morning mostly, before they come down. An acquaintance of mine, who is a Spiritualist, when I told him about it, felt very anxious to hear the noise, but although he stayed with us for a week or two, and sat before the fire in expectation, he never heard it once nor did we while he was in the room. But we who rose earlier than he heard one or two knocks most mornings, although we were sometimes in the room only a few minutes before going out to work on the farm; but after he was gone, as also before he came, the knocks were heard at all times of the day. Sometimes when he went out a knock was heard. There is no possibility of practical joking or trickery as there are only my father, mother, and myself living in the house, and we employ no servant. There is no house adjoining nor near. It is separated from the road by a very large lawn. There is no mine being worked under or near, and I believe there never has been. There are no rats. Mice are the only possible natural cause, but I do not think that it is caused by them. Is it possible that they are spirit raps? If so, for what do they rap? Have you ever heard of a similar case, and if so was the cause explained? Do you think that a clairvoyant could solve the mystery? If so, could you recommend me to one who would undertake it? I anxiously await advice. Enclosed are my name and address.

'ANXIOUS.'

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.

ANSWERS TO QUESTIONS.

Under this heading, as already announced, we propose, from time to time, to reply, as far as and as well as we are able, to some of the questions which may be addressed to us by friends who feel the need of a little help in the pursuit of their investigations. The questions should be short and such as admit of brief replies, and should relate to mediumship, phenomena, personal experiences, and the development and exercise of psychical gifts. Metaphysical problems should, as far as possible, be avoided, as incapable of adequate treatment within the space at our command:—

20. In your answer to question 'No. 19' you spoke of a 'calumny' on the early Quakers by Emanuel Swedenborg. Now, although I have long been a receiver of the doctrines of the New Church, and consequently a reader of the writings of Swedenborg, I have never met with anything of the kind in his works, and cannot believe your statement to be correct unless you can give me definite evidence that your charge is well founded. Where is this alleged calumny on the early Quakers to be found?—A SWEDENBORGIAN SPIRITUALIST.

ANSWER: Swedenborg's works comprise a large number of volumes, and it is not surprising, therefore, that there should be some things in them with which you are unacquainted. Read the entry in his 'Spiritual Diary' under the date of October 29th, 1748. You will there find 'definite evidence' that our statement was 'well founded.'

21. How do you account for the messages which many people obtain by 'automatic writing' which purport to come from very elevated spirits, prophets, apostles, and even Jesus, and in many of which the supposed communicators assure their mediums that they are 'great,' and flatter them with assurances of special and Divine favour, exceptional powers, and mediumship surpassing anything the world has witnessed?—ANXIOUS.

QUESTION: We should advise all investigators—in the words of our old and valued friend, W. Stainton Moses—to try all the results they get 'by the light of reason.' 'Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names.' There is always need for this counsel. Distrust all messages that flatter you and tickle your vanity. There are idle folk on the other side who delight to fool the credulous. But it is quite probable that many of these 'writings' have no other source than auto-suggestion and the unfettered activity of the 'sub-conscious' self. You may read with advantage the article by Mr. Henry Forbes on 'Invisible Interlopers,' which appears in this issue of 'LIGHT.'

22. I long to know of the immediate psychic state of the killed; does sudden death leave the soul unclothed, as St. Paul calls the resurrected body?—O.T.G.

ANSWER: Where does St. Paul speak of the resurrected body as unclothed? The resurrected body is the spiritual body. If we lose our present clothing—the natural body—we have still the spiritual body as the clothing of the spirit. So at least St. Paul seems to teach: 'We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from Heaven; if so be that being clothed we shall not be found naked.' (*Revised Version*.) We cannot suppose that the spiritual body can be seriously affected by an accident to the physical body. The spirits of those who have left their physical bodies because of violence, as in warfare, almost unanimously report, when they subsequently make their presence known to friends on this side, that they were unconscious of the shock of transition, and knew nothing of it for a period, the length of which depends on a variety of circumstances, such as the causes of the rupture and their own spiritual condition.

23. When a materialised form is quite tangible and appears to possess, for the time being, a perfect physical

body, would the weight of such a materialisation be, to any great extent, different from the normal weight of any ordinary person, and would the medium or mediums lose weight according to that possessed by the materialisation?—H.H.B.

ANSWER: The testimony of investigators and mediums goes to show that the weight of the materialised form varies according to conditions, and that the medium's body becomes partially dematerialised, and is therefore reduced in weight, corresponding in the main to the increased density in the 'form.' T. P. Barkas, F.G.S., writing on October 2nd, 1881, in the 'Spiritualist,' said that a 'form' who stepped upon the weighing machine caused it to register 27lb., another weighed 18lb., a third weighed 56lb., while a fourth only weighed 4lb., and another, a tall female figure, who registered 45lb., after shaking hands with some of the sitters, 'dematerialised, or vanished in the middle of the circle of sitters.' Similar results were reported from Victoria, Australia, with Mr. George Spriggs as medium. One form alternated in weight so much that, although weighing 100lb. at first, he rapidly decreased until he failed to turn the beam at 80lb., while another form weighed 139½lb. Experiments were made in Newcastle to weigh the medium at the same time that the 'form' was upon separate scales, and the observations indicated that the bulk of the substance of the 'form' was withdrawn from the medium.

THE SPIRITS OF THE AIR.

TRANSLATION OF A LETTER FROM RUSSIA.

According to the teaching of modern times, the air is composed of a mixture of gases; besides this there are in the air miasmata and myriads of microbes invisible to the eye. But is this all the air contains? In my opinion the air is a vast, an immense, region, very thickly populated by spiritual substances—spirits—as Spiritualist philosophers have continually affirmed.

Porphyry said: 'All the spirits which inhabit the air have for their primary essence (*principe*) the "soul of the Universe."' According to Plato, among the spirits which hover in the air there are good demons (*daimon*) who carry to the gods the prayers of men, and bring back to men warnings, exhortations, and oracles from the gods. The Chaldeans, Babylonians, Egyptians, and Persians have always maintained that there are millions upon millions (*milliards*) of spirits in the air, some of which have never possessed a body of flesh, whilst others are in a material envelope and inhabit the earth. After the death of the latter, their soul is elevated into the higher regions of the atmosphere, where they live a new life, or, it may be, they are charged with new missions.

Confucius, the celebrated Chinese philosopher, who lived 500 years before the Christian era, said that spirits have, like men, an astral body which is very subtle and perfectly aeriform. 'The properties (*vertus*) of the spirits are sublime,' he said to his disciples; 'we look at them without being able to see them, and we listen to them without being able to hear them; they are everywhere, are witnesses of all our acts, and hear all our words.' Socrates, Zeno, Epimenides, Plutarch were of exactly the same opinion as Confucius. Thales of Miletus held the said doctrine, but added that the spirits read all our thoughts.

The Hindus assert, also, that spirits inhabit the air and are innumerable. The Hindu sacred books, called the 'Vedas,' divide these spirits into three classes: I., the Devas, who are good spirits; II., the Doctas, who are more or less malevolent; III., The Pisatchas, who are of an inferior order and more or less under a ban. (*Plus ou moins arriérés*.)

All the souls of criminals are condemned to wander about perpetually without finding repose. They are objects of terror to the living, and incite to wickedness those whose instincts are evil. Also, it has always been believed that those who have not received sepulture are compelled to wander about in the air incessantly, without rest or truce. In this connection it is said that St. Germain d'Auxerrois penetrated, one day, into the ruins of an old castle which had the reputation in the neighbourhood of being haunted

Scarcely had he entered when the ghost appeared before him. Very much surprised at this sudden apparition, St. Germain cried out: 'In the name of God and of our Saviour, Jesus Christ, who art thou? What dost thou want?' 'I am,' replied the phantom, 'the soul of a deceased person who has not received sepulture, and I shall not have rest until my bones have been interred in consecrated earth.' By the request of the saint the ghost then conducted him to a heap of rubbish under which the skeleton of a man was found. St. Germain hastened to have it interred, and the ghost never reappeared.

St. Cyprian says: 'The spirits who dwell in the air introduce themselves into the statues and images which are worshipped by men. It is these which animate the fibres of victims, inspire with their breath the hearts of diviners, and give a voice to the oracles.' The Etruscans maintained that the souls of the dead, after quitting their earthly bodies, went to inhabit the air; that they became pure intelligences and returned to the earth from time to time, when they judged it necessary, to instruct and enlighten mankind.

It seems, then, that there are in the air innumerable populations of intelligent beings provided with astral bodies which are very subtle and quite invisible.

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

LETTERS TO THE EDITOR.

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

The Mediumship of Mrs. and Miss Giddins.

SIR,—Perhaps some of your readers may be interested in the account of a private séance with Mrs. Giddins and her daughter on the afternoon of January 23rd.

The room having been darkened, we seated ourselves in front of the bay window, which formed the cabinet. I sat in the middle, holding Mrs. Giddins' two hands in my right hand, and her daughter's in my left; I also placed my feet on theirs. After singing and a little waiting, Mrs. G. described various forms which she said she saw, but I cannot say that any of these descriptions were exact enough for a test. After singing again the physical phenomena began—knocks, musical box set playing, the box pushed against my feet, sound of feet dancing to the tune, and the curtains pulled back, so that I saw the chair which was in the window being pushed along the floor while I still held both mediums. It was a bright afternoon, so that the window, although it was darkened, let in sufficient light to enable me to see plainly into the cabinet when the curtains opened.

Mrs. Giddins now put her hands on my shoulder and I was told to hold my hand against the curtain. I then felt a large hand stroke mine several times and take my fingers. The curtain also bulged out towards us, while the noises continued. I again took Mrs. G.'s hands, and the chair in the cabinet was then placed on its back and pushed out against my knees. We all three stood up—I never letting go of the mediums—and we were then pushed by the chair across the room, and another chair brought after us, until we were penned in the corner by the door, loud raps and noises going on in other parts of the room all the time. 'Good-bye' was rapped out, the door was unlocked, and there we stood against the wall, barricaded in by the two chairs, and the carpet turned up under the table. The lid of the musical box was taken off and part of the inside taken out. The sitting lasted over an hour and a-half and during the whole time there was not the least unpleasant feeling or personal roughness; it was like 'children at play.'

'H.'

The Spiritualists' National Federation Fund of Benevolence.

SIR,—On behalf of my committee may I ask you to insert our usual monthly letter and so acknowledge the support we have received during the month of February? Presumably our supporters and friends have been called upon to contribute to the various patriotic funds that have recently arisen, which fact doubtless accounts for the moderate amount that has reached my hands lately. But, on behalf of my committee, and in view of the demands upon our treasurer, may I venture to ask our friends to remember us, and to send me some further contributions, of as liberal amounts as possible, as we do not wish to be compelled to narrow our disbursements for lack of funds?

Thanking you for your invariable courtesy in this matter, I remain, on behalf of my committee,

Faithfully yours,

J. J. MORSE.

Osnaburgh-street, London, N.W.

March 2nd, 1900.

List of contributions for February: Mrs. Bellingham, £3; 'Onward,' 2s.; 'E. S.,' 2s.; 'A. M.,' 10s.; total £3 14s.

SOCIETY WORK.

CAMBERWELL.—36, VICARAGE-ROAD, S.E.—On Sunday last, Mr. Macdonald gave an excellent address on 'To him that overcometh I will give a crown of life.' Clairvoyance at the after-circle.—W. S., Secretary.

24, UPPER MAUDLIN-STREET, BRISTOL.—On Sunday last, the control of Mr. E. W. Oaten gave an address on 'Eternal Progression,' and also answered questions. Mr. F. W. Oaten has taken the presidency, with Mr. W. Webber as secretary, of this society, and we trust now we shall make better progress.—W. WEBBER.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Mr. Mayo, of Cardiff, gave a splendid oration to an attentive and appreciative audience. Everyone should hear him; he is a second Mr. Bibbings, and we hope to have him with us again. On Sunday next, Mr. Davis will officiate.—T. R. MACCALLUM.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last a reading from a sermon by the late Dr. Sexton, on 'Spiritualism and its Uses,' led to many questions being asked and answered, and to much useful information being given. A successful séance followed, at which good trance addresses were given. Next week, the lady members will conduct the meeting; the programme will include short addresses, music and singing. Visitors cordially invited.—P.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Jones conducted both meetings. In the evening Mr. Hewitt read a paper on 'Ancient and Modern Spiritualism,' followed by an excellent trance address on the same subject through Mr. W. Walker. After a few remarks from Mr. Banyard we were favoured with most instructive clairvoyance and spirit messages by the guides of Mr. W. Walker, which were much appreciated.—T.B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last our meeting enjoyed the privilege of an address by Mr. E. W. Wallis on 'Spiritualism the Science and Philosophy of Life'; the relation of the sphere of the spiritual to that of the material being very clearly described. Rapt attention was given and the aptness of the language of the controlling spirit was much appreciated. A cordial welcome was given to our visitor, Mr. Montague, from California, and a special evening will be fixed for Mrs. Montague to occupy this platform. A song, 'The Water Mill,' was very pleasingly rendered by Mr. E. W. Wallis. On Sunday next, Mr. J. A. White will give clairvoyance.—MISS JOHNSTON, Cor. Sec., 81, Dunsuir-road, N.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last, a numerous and interested audience attended our morning service. In the evening, one of the guides of our leader delivered an address upon 'Spirit Ministry,' to the intense interest of those present. By clear comparison with the days of the preachers and teachers of the New Testament, the guide illustrated in an edifying manner the ministry of angels in all its grandeur and truth. A spirit of prayer prevailed in the after circle. On Sunday next, at 11 a.m., public circle; doors closed at 11.15 a.m. prompt; strangers especially invited. At 6.30 p.m., Mr. W. E. Long's guide will deliver an address upon 'Obsession: Its Cause and Cure.'—J.C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. R. Boddington gave a very able address on 'Mind and Matter.' He defined mind as the seat of consciousness, and claimed that it exists apart from matter; that thought is eternal, and man grows from the inner to the outer. We hope to have this subject further elucidated next Sunday morning in our discussion class. Mr. H. Boddington also gave a short address. Mrs. Boddington presided. On Saturday, March 10th, a cantata will be given by the friends of the Martin-street Society, at 8 p.m. On Tuesday, March 20th, at 8.30 p.m., Mr. Dommen will give a phrenological evening. A number of heads will be 'read,' and a small charge made to strengthen our funds. Admission free. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum meeting; at 7 p.m., Mr. King will give an address. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8 for 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.