

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	121	Dangers of Spiritualism; and its Blessings	127
Maya	122	Dangers of Spiritualism. By 'An Old Correspondent'	128
Mr. Peters in Sweden	123	Dr. Peebles in Australia	129
'Discerning of Spirits'	124	Supposed Message from Bismarck	129
'Unknowable and Knowable'	124	Spiritualism and Romanism	129
A Vital Faith	125	Matter through Matter	130
Power of Will over Inanimate Objects	125	Doctrine of Hylzoism	131
'Anything but Spirits'	126	Society Work	132
L. S. A. Notices	127		

NOTES BY THE WAY.

We have received the latest of the exceedingly brilliant series of Reports of 'The Smithsonian Institution,' Washington. It is a heavy volume of 760 pages, in addition to 66 pages of Proceedings and a large number of full-page plates, many of which are exceedingly novel. The Report covers a vast amount of ground, and provides even 'the general reader' with hundreds of piquant descriptions of adventures in modern science and invention. Indeed, there are something like forty Papers which might have occupied a leading place in the best of our popular magazines. Altogether, it is a very alive publication.

Not the least attractive Paper is one by Mr. Andrew Lang on 'Psychical Research of the Century,' in which he gives a poor but easy sketch of the study of what is broadly known as the 'Psychical' in human experience, meaning thereby anything from 'witchcraft' to 'hypnotism.' Mr. Andrew Lang, evidently fascinated with the subject, and probably a better 'believer' than he cares to confess, hedges in the usual way with his banter, and with such superior sniffs as 'The theory of the feats, that they are caused by "spirits," is now almost confined to the half educated.' It is not exactly true, but, if it were, there might be a good reason for that, even on the hypothesis that spirits do perform 'the feats.' What Mr. Lang calls 'education' sometimes closes as well as opens doors.

Mr. Lang's tiresome bias, or worse than tiresome habit of exhortation, may be gathered from the following sentence: 'Experiments with paid "mediums" have invariably resulted in the detection of imposture, notably in the case of Slade and of Eusapia Paladino.' He adds the remark that some sensible persons still think that Eusapia 'occasionally gets her effects without cheating'; but leaves 'Slade' utterly in the outer darkness. Now, as a matter of fact, Dr. Slade was never proved to have cheated, and, for one person who wished to prove he did, there were scores who knew he did not. But what of Mrs. Piper, who also is a 'paid medium'?

In 'The Radiant Centre' (Washington, U.S.) we always find one string and one tune, but it is surprising how many variations can be got out of the tune and the string. Its talented editor is simply a marvel of bright adroitness. Her pages sing and shine; and it is all about the supremacy of mind.

In her company we are almost persuaded to believe

that we need never be miserable, or sulky, or shunted or ill. It is not even necessary to have 'Hay fever,' though we are 'subject to it.' 'Don't be "subject" to it or anything else,' she says; and then gives us a bit of her own experience:—

I must tell you a curious circumstance connected with the hay fever, showing again that disease is in the mind. At times when I was suffering the most, if friends came in who were particularly interesting so that my mind was completely taken away from myself, every trace of hay fever would disappear and I would suddenly be conscious of myself as perfectly free from every symptom, but they would all come back again when my friends left me and my thoughts centred again upon myself. It is said that hay fever is caused by pollen floating in the air at a certain season of the year. It is not probable that the pollen was abstracted from the atmosphere just while I was entertaining my friends, to be restored to it upon their departure. It is more reasonable to suppose that the pollen was present all the while, and that I was sensitive to it in some mental states and not sensitive in others, or to put it more correctly—When the thought of hay fever was in my mind the pollen affected me, but when the thought of hay fever was crowded out the pollen was powerless and could not produce in me the same symptoms, although I was breathing it in and it was in contact with the mucous membrane. Evidently, then, the pollen could not produce hay fever in me until its proxy, in the form of correspondence (a thought), entered my mind.

I do not deny that material things have power to harm us, but I believe they are admitted or barred out by mental states, and for this reason I am convinced that we can fill the mind with something which will make us impervious to disease.

And do not think because you are not well yourself that you cannot help another. The more you try to help others, the more you will put out of mind your own ailments, and finally they will disappear entirely.

I really believe that I owe my own perfect state of health to the fact that I am always treating others and totally forget my own physical state, except once in a while when I am recalled to myself and realise for the moment how well I am.

What is called 'the religious world,' in the United States, is rocking with heresy-hunts or trials for heresy. Presbyterians, Baptists, Methodists, Congregationalists, all feel the oscillation, and all are getting dimly conscious that science and free criticism are to blame. This is rubbed in by a well-known Roman Catholic print, called 'The Pilot,' which says:—

If there is no infallible Church, no divinely inspired Scriptures, what warrant for immortality, what profit in moral code and self-denying life, in creed and public worship and missions to the heathen? Whoso looks thoughtfully on the life of our time has ample evidence that, outside of the Catholic Church, these questions are asked oftener every day, and that they are steadily getting their logical answer.

But, being outside of an infallible church, and unchained to an infallible book, does not necessarily destroy belief in immortality, or make morality, self-denial, creed, worship and missions unprofitable. On the contrary, we are prepared to maintain that it is precisely this claim of an infallible church or infallible book that has alienated from Religion millions of robust thinkers all over Europe. As for Immortality,—we have far more to expect from the laboratory than from the altar.

The Society of Friends has sent out a circular to Ministers of Religion, mainly to urge their attention to the subject of vivisection; but broad ground is taken, accompanied by a view of ministerial functions which has many applications in the sphere of Ethics.

This circular says:—

We agree in rejecting, as philosophically shallow and ethically relaxing, the materialist theory of human nature, according to which we are only the blind servants of atomic forces, cherishing fond illusions about immortality, virtuous only prudentially, and deceived by the glorious mirage called honour and heroism.

Then follows the uplifting of the Ideal for teachers of Religion:—

But you, the ministers of religion, exist that you may be openers of men's eyes to the vision of the God of love. We look to you to redress the balance of educated opinion. You cannot, with the care of souls upon you, grant the denial, always tacit and sometimes open, of the very truth on which hangs your whole service for men. You are rightly much occupied with theoretical questions of high interest and importance; but surely these often possess a merely academic interest compared with this practical atheism of to-day, buttressed ever more strongly as the years go by, in the intellectual centres of the country; quietly dropping its maxims of poison close to the fountains of the education of young men and women who are to be our teachers, our healers, our rulers in the generation to come.

As we have said, that has many applications; and not only in relation to Ministers.

The Hon. Stephen Coleridge sends us a 'Catalogue of apparatus and appliances for experiments with animals,' issued by F. and M. Lautenschlager, Berlin; translated by Paul Grünfeld. We can scarcely bear even to glance at it: it is altogether too horrible. The work is published by 'The National Anti-Vivisection Society,' London.

The Abbey Press, New York, has sent us Mr. H. Marschner's book on 'From Death to Life.' It contains a strong 'Evangelical' element, unusual in works of the kind, but on that account it may have special uses. The writer sets forth his ideas in a series of thoughtful but sufficiently lively conversations; and, by the way, a great variety of subjects come into the discussions. Its tendency is strongly in favour of Spiritualism, and it is novel and interesting to find faith in it and in forgiveness only through the sacrifice of Jesus on the cross, in the same pages.

'The Outlook' lately printed the following lovely lines by Mr. Henry de Vere Stacpoole. They are entitled 'The lost children,'—the children who have gone into the heavenly land:—

*I pipe beneath the morning star,
Across the fields of early frost,
My music leads from near and far
The footsteps of the children lost.*

*Beyond the land by light forlorn
I bring them to such fields—ah, well!
For my beloved ye would not mourn
If they could tell,*

If they could tell.

O piper, thou hast led them hence;
What then? The tale unwritten lies
Of these sweethearts of Innocence,
Their wanderings under unknown skies.

Shines there the sun, blows there the wind,
The butterfly—what share has he—?

—O thou wouldst nevermore be blind
If thou couldst see, if thou couldst see

*The white-robed and the dreamy hosts
I lead—some call me Death—ah, well!
They would not name me thus, those ghosts,
If they could tell,*

If they could tell.

MAYA.

(Continued from page 87.)

Our newer psychology, as I have said, throws much light on the ancient doctrine of Maya. Like it, this newer psychology makes little use of 'the idea,' which occupies so prominent a place in the older; for (to quote Binet and Féré again) 'repeated experiments have shown that every idea is an image.' Eastern psychology says that *we think in images*—clear ideas being simply a sufficiency of clear-cut images, presenting themselves in logical order. These images we unconsciously construct for ourselves by joining together into distinct groups all the sensations which under the same circumstances we experience at the same moment, a process which not only forms images, but also associates them in the mind. These groups of sensations, however, are not the mental images: they are, as it were, only the moulds in which those images are cast. What, then, is the material out of which the mental image is made? The Eastern thinks that the question answers itself: *Mental images are made out of mind.* As Patanjali expresses it, 'The mind takes the form of the thing thought of.' The mind is, in fact, an extremely plastic and mobile *something*, which we may think of as composed of psychic substance or 'mind stuff,' if that helps us to imagine it. *The nature of the mind is to be continually changing form, and to be constantly on the move.* We cannot help thinking of something, but we can think of only one thing at a time, and of that one thing only for a moment. The attempt to keep on thinking of one thing, or to 'think of nothing,' results in a change into another state or form of consciousness, the hypnotic or trance consciousness. According to the Eastern view, therefore, the external world, which is the sum total of our mental images, is a form taken by the mind: and Ego and non-Ego are two aspects of the one Reality.

Experimental psychology shows that both sense-impression and name contribute to the recall of an image: in our waking state, name being, so to say, a 'reflex' of sensation, and in the trance state, sensation being, in the same way, a reflex of name. Experimental psychology also says that 'every image recalls a former sensation'—a complete image recalling all the sensations that went to form it. In our waking state, these 'reflex' or inner sense-impressions, which come back from the image, are overpowered by the constant stream of direct or outer sense-impressions; they are not obliterated, but remain so faint that they do not often rise above 'the threshold of consciousness,' and when they do so we call them 'hallucinations,' and we say that the person who experiences them is a lunatic. But some sane people can 'visualise' an object thought of, even with their eyes open, which is voluntary and conscious 'external projection' of the image by a single sense. Whenever a mental image presents itself, these faint sensations occur in respect to every sense, although we are so accustomed to them that they pass unnoticed. When, for instance, you smell a bottle of violet perfume, the faint image of a violet arises in your mind's eye, although you do not perceive it; but if under the circumstances an equally faint image of a mutton chop arose instead, you would probably remark it, and think it strange. In the trance state, when the noisy stream of waking or outer sense-impressions is cut off, these feeble inner sense-impressions come into consciousness, are externalised, and are the realities of the trance state. These inner sense-impressions are with us all the time, however, in the storehouse of the mind, and it is the external projection of the image that produces them, upon the appropriate outer sense-impressions, that gives us the external or material world, as we sane people know it. The images of waking and of trance consciousness are,

in fact, the same images seen by two different kinds of light. We see objects by candlelight only if the daylight is excluded; until then we do not even notice that a candle is burning. Experiments on persons in a trance or hypnotic condition prove an extremely important fact, which, indeed, underlies the doctrine of Maya, namely, that *the sense of reality is not confined to our present consciousness*, and that, to all intents and purposes, the objects and events of the trance state and of the waking state are equally real. The Eastern omits 'to all intents and purposes,' as being a meaningless qualification, and says 'illusory' instead of 'real,' but he means the same thing that we do.

The doctrine of Maya is not that the world is a *hallucination*, but that it is an *illusion*. The favourite Eastern illustration of Maya is 'seeing a snake in a rope,' and that snake is not a hallucination, like the snakes seen in delirium, for it has a material basis in the shape of certain sense-impressions that are common to both snake and rope (form, colour, position). Neither is 'seeing a snake in a rope' the same thing as 'mistaking a rope for a snake,' as we commonly understand it; for the rope would have to be *seen* to be *mistaken*, and no rope enters the consciousness of the person who sees a snake where others see a rope. Experimental psychology throws light on the matter, for it deals with both hallucinations and illusions. A common experiment in hypnotism is to tell a subject that Mr. X., who is present, has gone away, the effect of this 'negative hallucination' being that the subject no longer sees, hears, or feels Mr. X. Then he is given a 'positive hallucination' which produces an *illusion*, for he is told that Mr. Y. has come in, and the place occupied by Mr. X. is indicated as that where Mr. Y. is standing; and forthwith the subject sees, hears, and feels Mr. Y. instead of Mr. X., for he projects the mental image he has previously formed of Mr. Y. upon the 'corporeal accidents' of Mr. X. This cannot be called 'mistaking Mr. X. for Mr. Y.' It is *seeing Mr. Y. in Mr. X.* To understand it, we must remember that in the hypnotic state the external world is not entirely obliterated, as it is when the trance is complete: there is still a mixture of 'external sensations and internal images,' as in our normal state, only the external sensations are much weaker in hypnosis, and the internal images much stronger. The subject receives certain outer sense-impressions which are common to both X. and Y. (form, colour, position) and which give him no definite information by themselves; and on the top of these ambiguous sense-impressions he projects his mental image of Mr. Y., just as the man in the illustration of Maya projects the image of a snake on the vague outer sense-impressions made by both snake and rope equally. In the hypnotic experiment just quoted, there is an element of deception or delusion which is necessary in such experiments, in order to bring into prominence the characteristics of hypnosis; but a hypnotist can impress a truth in the mind hypnotically as easily and as firmly as a falsehood. This element of delusion (false inference) is also present in the example of 'seeing a snake in a rope'; but it is not a necessary or even normal factor in Maya; for the doctrine of Maya means that in every case the process is the same; whether we see a rope in a rope, or a snake in a rope, we project a mental image upon a basis formed by outer sense-impressions which have no meaning in themselves, and which are caused we know not how, by we know not what. In the cases of the snake and of 'Mr. Y.' the external sensations and the internal images do not properly belong to each other, but only in that point do those examples differ from our ordinary experience. Luckily for us, the inappropriate conjunction of external sensations and internal images rarely occurs, or this would be even a madder world than it is.

I should like still to say something about the moral effect of the doctrine of Maya, if the Editor permits.

LUX.

(To be continued.)

MR. PETERS IN SWEDEN.

A FEW NOTES BY PRINCESS KARADJA.

A long illness has hitherto prevented me from fulfilling the agreeable duty of publicly thanking Mr. Peters for the excellent work he has done in my country. I am still too weak to give a detailed account of the many excellent tests he afforded us. I will only briefly mention a few very striking incidents.

At one séance in my house he psychometrised a glove belonging to a young lady whom I did not know, and who had been brought by a mutual friend. He described a spirit whom she recognised as her mother, and he said the spirit told him she had caught cold in a snowstorm, and that this chill caused her death. The young lady declared this to be a mistake, as her mother had died after a lingering illness (consumption). A few days later she wrote to me that to her great surprise her elder sister had told her that the medium's statement *was correct*. She was a mere baby when the mother caught cold, and therefore did not remember the incident. I particularly note this case because it proves that the theory of thought-reading must, in this particular case, be totally excluded.

On his return to England, Mr. Peters broke the journey in a small town, and there gave a séance to a lady whom I do not know. This lady, who had recently lost her only daughter, wrote to me a letter of thirty-six pages, to inform me what splendid results she had obtained. Among other tests Mr. Peters mentioned the title of a book she had been reading aloud to the daughter during her illness, and described *the colour of the binding*. This detail the lady had never noticed, as the book, which belonged to the daughter, had been wrapped up in a cover while she read it. On her return home, she found that the binding of the book was pale green—just as Mr. Peters had said!

If Mr. Peters was not in *every* case successful, it arose from the extremely adverse circumstances under which he had to work. Your English readers cannot form any conception of the intense hatred which the progress of our Cause has provoked in certain classes of this country. Some people (who had obtained admission under false pretences) came to the séances with the deliberate purpose of preventing success, and afterwards published in the papers distorted reports of the phenomena we obtained.

One man of science (!), for instance, conceived the neat little trick of giving the medium, to psychometrize, a piece of paper enclosed in four envelopes, which he had got from different people, and which consequently was impregnated with uncongenial fluids. In another case a piece of waste paper was handed to the medium, enclosed in a mourning envelope fastened with a black seal, by a sad-faced gentleman, who afterwards begged Mr. Peters to psychometrize a locket, containing 'hair of a dear relative.' Later on the public were informed that the hair had been taken from the tail of a dog. Is it surprising that no blessing *can* result from such low attempts to deceive a fellow creature?

I often felt intensely sorry for Mr. Peters, who struggled bravely and did his very best. Even if the systematic slandering of our enemies has borne its bitter fruit and robbed many doubting hearts of a faith which would have given them rest and peace, there has still been much blessing obtained through Mr. Peters' visit to Sweden. Several of my guests told me, with tears in their eyes, that the tests obtained through his mediumship had brought them *conviction*, and that a new era of their lives would be the result. This knowledge will surely help Mr. Peters to forgive and forget the wrongs committed by a few misguided individuals, whose conceit makes them unfit to receive spiritual truth!

For my part, I am very weary after having for four months been exposed to every kind of insult from my countrymen. I have even been threatened to be murdered if I continue to defend accused mediums! What a funny threat to a Spiritualist, who anticipates death as a Divine grace!

It is a comfort to know that our enemies can only succeed in breaking the hearts of a few men and women, but will never succeed in killing the glorious doctrine which enables us to die with a smile on our lips.

Stockholm.

'DISCERNING OF SPIRITS.'

Towards the close of February I received a letter from a reader of 'LIGHT,' who resides in Switzerland, asking for information regarding the views held by Spiritualists in reference to the future life. The writer—who was an entire stranger to me—said that he wished to place himself in the best conditions for spiritual intercourse with his late wife, but beyond that he gave me no information about the lady. To the best of my ability I replied to his inquiries, and, while doing so, I was conscious of an overshadowing influence which was accompanied by the feeling that the wife of my correspondent was present, trying to 'impress' me what to say, and I proceeded to describe the thoughts that came to me respecting the lady and her mental state. I did not attempt any description of what she looked like, but I *felt* that she was short and slight and of an intense nature. I was curious to know if my psychical discernment was correct, and was very much pleased to receive the following letter from Switzerland on March 5th. :—

'I am indeed grateful to you for your letter of February 28th, and if my assurance that this is the case can give you one-hundredth part of the pleasure and joy that I derive from yours, you will feel repaid indeed.

'Your description of my wife is absolutely correct in every particular ; I repeat your words in case you have not a copy of the letter, for it is an experience worth remembering. My wife was, you say :—

"A bright, intelligent, capable woman, with more spirit than physical vigour. She seems to me to have a *directness*, an intuitive perception, that was really remarkable, and to have been artistic, with good appreciation of colours, form, and harmony. Quick, constructive, full of plans, she lived far more on the soul-plane than upon the earth. The body—while it afforded her a sensitive instrument—was lacking in the vigour and stamina that are so necessary for the maintenance of all-round health. If I am correctly interpreting the impressions I receive, I think she suffered in her head, and that there was trouble with her breathing—but I don't get that very clearly, so I will stop."

'Elsewhere you say "she was persistent, and is so still." Had you known my wife intimately during her whole life (and I cannot suppose that you ever had the remotest acquaintance with her) you could not have used more accurate, well-chosen words to describe her. I cannot even comment on your words so as to give a clearer picture. As a matter of fact, during her last illness of six months' duration, she was tormented by a long series of complicated derangements of the bodily functions, including pains in the head, and especially difficulty in breathing, as you may imagine from the fact that she had to be propped up in a sitting position in bed or reclining-chair during that whole time, to enable her to breathe.

'What you proceed to say as to her "one disappointment" in being unable to communicate freely with me, agrees with my own impression. My wife was a spiritual believer in this sense, that she was as sure of her own personal existence as an enduring individuality as she was of her corporal existence. The thought of annihilation or even of absorption (loss of individuality) was wholly repugnant to her. She was convinced that there was an Oversoul in the Emersonian sense. Beyond that, she was satisfied not to speculate until she could know the truth. Nothing was ever said between us as to return after death ; that was taken as not needing to be said ; she hoped she would meet those she loved on earth in the Beyond, just as we all do.'

My correspondent also states that his wife's mother agrees with him that my description of her daughter is 'absolutely correct in every particular' and that what I said with reference to her present state of mind and future powers is borne out by a message which that lady herself received from her daughter by automatic writing, in which she said that 'sometime she would be able to do more.'

On opening the letter from which I have quoted I found a photograph of the writer and a reproduction of a photograph of his departed wife ; and on looking at the latter—which I did before reading the letter—I experienced a feeling of disappointment because it gave the impression of a large and rather striking personality, not at all the *petite* sort of individual I had psychically perceived ; but on reading the letter I found that my psychic discernment was not at fault, for the writer said that it is almost a 'caricature of the mask which disguises the soul ; my wife was a very small

woman, and when under intense feeling her face looked like nothing but a great pair of eyes ; from the portrait one might think she was a woman of large frame.'

I think that this experience may possibly be as interesting to the readers of 'LIGHT' as it has been to me. The name and address of my correspondent and myself are known to the Editor, but I prefer to simply sign myself

PSYCHIC.

'THE UNKNOWABLE AND THE KNOWABLE.'

Mr. F. Legge, in an article in the 'Academy' for February 8th, styled 'The Unknowable and the Knowable,' runs amuck generally at all superhuman phenomena. He doubts a personal survival after death, and denies the authenticity of orations delivered in trance, automatic writing, and kindred manifestations. He believes that the human mind cannot even *imagine* what it chooses, atavism and heredity reducing free-will to a minimum. Astrology, palmistry, spirit manifestations, &c., are all dubbed by him antiquated superstitions. He laughs to scorn demon-possession, and denies that materialisations, table rappings, and trance utterances have ever been produced under strict test conditions. In short, with the laughable credulity of incredulity, he denies nearly everything, it seems to me, that cannot be scientifically proved.

Will you allow me, in reply to the article, to say that I dissent from Mr. Legge, as every thoughtful and large-minded man must, in almost every particular.

Telepathy, of course, has been proved over and over again up to the hilt, and I know it by personal experience to be true. Reincarnation I think absurd, but automatic writing is as clearly proved as the Binomial Theorem. I wrote automatically only last night with the *Planchette* and had not an idea what the reply of the external intelligence would be.

As regards free-will, no doubt heredity and our surroundings determine our *actions* to a certain degree, but they do *not*, in my opinion, control our imaginative faculty in the least. That mind *does* create at times I do not doubt, but our ideas in *dream* are merely re-combinations of old sense-impressions, with the exception of prophetic dreams.

Palmistry I know by *experience* to be a *true* and not a pseudo science, *pace* Mr. F. Legge. If *anything* is certain it is that our characters and future are mapped out on our hands, and we must go to palmistry for the key.

I am not concerned to defend alchemy, but astrology I am forced from experience to believe in. I sent the date and place of my birth to an astrologer in London who was an *utter* stranger to me and ignorant of my existence even. His horoscope was marvellously correct, even in minute particulars. How would Mr. Legge explain this? Sneers are *not* arguments, and I should call the suggestion of a *lucky guess* by a *very* strong term indeed ! That explanation is utterly inadequate ! One point might be a guess, but *all* (?). Irrefragable manifestations again *have* been obtained at sances under *strict* test conditions (*vide* D. D. Home), and demoniacal possession is established beyond any possible doubt. The demon possession of the New Testament times *is* extant to-day—it may be in the form of epileptic fits, or in certain phases of *so-called* insanity.

As to apparitions, in which I firmly believe, many a man has been hung on *far* less evidence than that which supports many ghost stories.

I am *as sure* of personal survival after death as that I am writing these words. Science herself has to take much on trust ; witness motion without contact in the case of the needle and magnet.

The credulity of incredulity is appalling ! How ready folks are to believe in—nothing.

Torquay.

F. B. DOVETON.

P.S. I should advise Mr. Legge to read 'The Dangers of Spiritualism,' by a member of the Society for Psychical Research. There he will find *Planchette* phenomena, &c., *fully* proved ; and above all let him remember the old, old passage, 'There are more things, &c.'—F. B. D.

A VITAL FAITH.

A new and a vital faith is taking the place of the old credulity. It is a rational faith, because it is intelligent and intelligible, being based upon the known facts of Nature, and the absolute reliability and beauty of the law and order observable in the universe.

We are learning to trust the principles which govern us and work through us. We catch glimpses of the processes which reveal to us the immanence of the All-Good, and we feel that we can depend upon the Wisdom and Love Supreme. We realise that 'God understands,' and that we, in our essential selves, are innately divine; that the business of our lives is to learn to understand ourselves, and harmonise our thoughts and purposes with the eternal laws of life and love; and that the blessedness of life consists in our comprehending conformity to the principles which govern the spirit. Liberty, power, and happiness are ours when by self-realisation we trust and express the light within (the mystical Christ), and in single-hearted love of truth; and by services of love and sympathy to all who come within the sphere of our influence, we become attuned to, and voice, the thought of the Infinite Spirit.

What spirit is *per se* we know not, but we do know that we are self-conscious beings, and that all our knowledge is simply a re-reading of the pre-existing principles of the universe. Thought precedes form. The building, machine, instrument, law, creed, and hypothesis, all exist in the mind before they are expressed in one form or another. Ideas and ideals are real and rule the world. We, at the best, are the interpreters and exponents of the Intelligence which is at the back of and within the universe; its law and its life—the inward Spirit, of whom all things are the outward and visible signs—the thought-forms which serve to disclose, as well as to hide Him from us.

Art, Science, Architecture, Music, Morals, Social Science, Religion—what do these words stand for other than, in the first instance, states of consciousness—*i.e.*, psychical activities and expressions? Back of the seen is the unseen. Behind the body is the vitalising energy and the ideal type. We now realise that within the physical body there is a soul-body (or the psychical form), which possesses wonderful sensibilities, receptivities, activities, and potentialities, possibilities of perception, and immediate cognition, beside which the ordinary senses must 'pale their ineffectual fires,' and by means of which, as the intermediate agents, the conscious self (or spirit) is enabled to control, and function through, the physical body, and become aware of the conditions and circumstances of the outer plane. But always the fountain-head of power, purpose, and possession is within. Growth is due to, and results from, indwelling cause. Life energies may be consciously and voluntarily exerted—they may be withheld, conserved, or directed to given ends.

It is possible to govern one's thinking. We may not be able to prevent the intrusion of unwelcome thoughts, but we can refuse to entertain or retain them. By taking thought and acting consistently, and persistently, it is possible not only to add to one's stature by systematic physical culture, but to work out one's salvation from the limitations of ignorance and the consequences of folly. This is the true work of the mental or psychical culturist. The attitude and keynote of the new school of psychology is affirmative. 'I can and I will.' It is based upon knowledge of Divine forces and methods. It is faith in self (self-trust)—which, in reality, is trust in the Supreme, for if we mistrust ourselves we show want of faith in the Divine Spirit in whom we live, and move, and have our being. Lizzie Doten has well said:—

'No man can have faith in God who has no faith in himself; that is the first step towards the Divine. You take that step in the secret of the soul when you first acknowledge the "Divine in the human," and confess its supporting influence. . . While studying the mysteries of our own being, we find that necessarily we worship Everlasting Truth, in whatever form it may be presented, . . . and stand face to face with that fresher revelation of Deity in the heart. Then it is that we feel there are primary and fundamental truths lying at the basis of all philosophy and all religion, and only as we build upon these broad founda-

tions can we rear a glorious superstructure against which all the winds of changing theories, and the descending floods of mere speculative philosophy, will not be able to prevail.'

The power of thought, when exerted by one who has faith in himself and has learnt the art of concentration and the exercise of will-ability, is incomputable. We can only imagine what can and will be done by men of this stamp in the future by taking note of what has already been accomplished by determined and resolute men who triumphed in spite of all difficulties because they had invincible faith. Many men have used their thought powers in business, and have bent others to their will, but have neglected to turn their mental and moral forces inward upon themselves for the purpose of regulating their own feelings and thoughts in accordance with the highest standards of right and good. They have not sought self-knowledge for self-culture; they have acquired wonderful powers of concentration and mastery of detail in commercial, or scholastic, or scientific pursuits, but they are woefully weak and ignorant regarding the development and application of those same powers in the formation of their own characters and the control of their appetites, feelings, and desires, and the tendency of the teaching of the spiritual philosophy is in the direction of self-emancipation and self-unfoldment and divine self-realisation.

'INTUITIONALIST.'

POWER OF WILL OVER INANIMATE OBJECTS.

In connection with this subject the following extracts from 'More Glimpses of the World Unseen,' by the late Rev. F. G. Lee, may be of interest to readers of 'LIGHT':—

'A correspondent of the "Times" newspaper . . . relates what he himself witnessed on the part of these Magi or jugglers, when quartered at Attock in 1861: "After placing some cardboard figures on a cloth spread on the bare floor of the mess-room, the juggler engaged began to play upon a rude reed instrument. In a moment up jumped the figures and commenced dancing in time with the music. This dance was quaint, orderly and intricate, but performed with the greatest regularity and art. A particular motion of the juggler's right hand made all the figures cease moving and suddenly fall down."

'Another performance was of the following character: The juggler placed a rupee at one corner of the mess-table, and the signet ring of one of the officers witnessing the acts done, at the opposite corner. Upon the music being recommenced the ring, as it is said, "wobbled across the table, clawed the rupee, and carried the prize back to its own corner, as a spider would a fly."

The foregoing give rise to interesting speculations as to the occult power of sound, produced either by spoken words or by chanting. Of this Mrs. Besant writes in 'The Building of the Kosmos':—

'The power of Sound has been recognised in the Sacred Word; in that Word lie all potencies. . . Here comes in this great preserving power of Sound; so that whenever that life is in danger this Sound may protect; whenever that life is threatened by visible or invisible menace, that murmur of the muttered mantra may come between it and the danger, making around it waves of harmony, from which every evil thing shall be thrown back by the force of the vibrations.'

Then, again, it is interesting to note how jealously the Roman and Anglican Churches adhere to many hymn-tunes, inflections, and chants, many of them of great antiquity; in fact, it is said that what are known as the Gregorian Chants are really of Mosaic origin.

Perhaps some Spiritualists or Theosophists will throw a little *light* on this somewhat obscure and hitherto neglected, but intensely interesting, subject.

HERBERT F. W. HEWLETT.

MR. W. J. COLVILLE.—On Thursday evening, the 6th inst., Mr. W. J. Colville gave an exceedingly interesting narrative of his psychic experiences, in the Regent Saloon, St. James's Hall, to a large gathering of Members and Associates of the London Spiritualist Alliance, who expressed their cordial appreciation by frequent applause. We hope to publish a report in our next issue.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MARCH 15th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

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

'ANYTHING BUT SPIRITS!'

How very interesting it is to watch the unbeliever wriggle! He will imagine anything, invent anything, believe anything, rather than admit that unseen beings exist, or that they can act upon our earthly plane. We can quite understand this in the case of a crude old-fashioned materialist, or a secularist lecturer, or the young gentleman who writes pert paragraphs for the evening papers. They cannot contradict themselves and make useless their old books and lectures; or they want to earn half-crowns.

What we cannot understand is that believers in the Bible should be so strenuous in their opposition to the Spiritualist's holding by its statements. It is an old puzzle to us, and we never seem to have vouchsafed to us any new light upon it: but close observation occasionally suggests an unexpected and unpleasant conclusion;—nothing less than that these good people are being troubled with undigested doubts. They do not recognise them as doubts: they do not know what they are; they only know that something is the matter, and they are worried. For generations, they and their spiritual ancestors have been eating the most astonishingly indigestible food,—from 'The Fall' to 'The Last Day,' and from 'The Resurrection of the Body' to 'Damnation in an Eternal Hell':—and so, to change the figure slightly, 'the fathers have eaten sour grapes and the children's teeth are set on edge.' To tell the plain truth, these good people are frightened;—not, indeed, at ghosts, but at what the ghosts might say if we let them in. *Hinc ille lachrima!*

This may not be quite the case with 'The Church Times,' but we must candidly say that it looks a little like it. Many months ago we drew attention to certain of its curiously suggestive admissions in our favour: and now it returns to the subject,—a little more frightened, it seems to us, and a little less frank: with the tone of its voice a little more hard as it says, 'Anything but spirits!' Why so, dear 'Church Times'? During, say, a thousand years, roughly known as 'Old Testament times,' to say nothing of the New, spirits were 'all over the place.' They half ran this poor old mundane show. What has happened? Have the spirits, good and bad, especially the good, been all called in and locked up? Or, if that has not happened, are we to conclude that they are here as of old, but are behind barriers or out of practice now? 'The Church Times' must pardon our hint of humour, but the situation, as it states it, has its humorous side.

It begins by saying that nothing has been published,

since it last broke silence, to cause it to 'swerve from the conclusion that there is no convincing proof of communications from the departed to those still in the flesh, and that the phenomena adduced in evidence of such communications point to nothing more than the existence of an enormous amount of conscious or unconscious, direct or indirect, influence, constantly exercised upon our minds by other minds now incarnate here on earth.' And this it labours with an amount of anxiety which could not be greater if it were maintaining the existence of spirits instead of building barriers against them. It then proceeds to state its 'own position.' This we will condense, almost entirely in its own words:—1. There is a constant interchange of mental energy between each mind and all other minds of persons living on earth. There is, in fact, a mental atmosphere in whose currents we all live and move. 2. Between sympathetic minds incarnate on earth there is a line of mental communication along which messages, ideas and pictures, are conveyed irrespective of distance. These communications may be involuntary, as sent out unintentionally. 3. The communications may be either direct or indirect, needing no explanation or translation; or they may be symbolical, as though subject to a code. 4. A given impression conveyed from one agent to a number of recipients is often translated according to the mental habits of each one. 5. This we must give entirely as printed, as it is difficult to condense it satisfactorily:—

We may notice a peculiar effect of telepathic action in setting up a continuative process by which the recipient works out for himself, and as if by himself, the course of conduct proper to the agent-personality, but, so to speak, adopted by the recipient as a second nature. And if this is allowed to be repeated—if, that is, the recipient is willing to be subject to the personality of the suggesting agent—there is always the possibility of the permanent supersession of the recipient's own personal tendencies by those of the suggesting agent. This works both ways, for evil or for good, as all things do in this world. And it works even after the decease of the original agent.

6. It is probable, or even undoubtable that some persons have the capacity for fore-sight. 7. It is possible that material objects are moved by mere mental, apart from muscular or mechanical, action.

All this is very hopeful, but why this desperate effort to exclude discarnate minds? If there is a constant interchange of mental energy between each mind and all other minds upon the earth, why may not this interchange take place between minds in the flesh and liberated minds? If, through this muddied vesture of decay, messages, ideas and pictures can be transmitted irrespective of distance, may we not assume that this could be more readily achieved by beings who have got rid of the vesture and the mud? 'The Church Times' does not see that. It sees the reverse: or thinks it does: and makes the following astonishing remark: 'If there are difficulties in explaining all cases of abnormal mental action by the theories we have stated, they are as nothing compared with the crowd of difficulties which at once arise when the spirit theory is adopted.' What an extraordinary thing to say! It is surely obvious, apart from prejudice, that the difficulties begin precisely when 'the spirit theory' is excluded, and continue just in proportion as we persist in barring it out. Admit 'the spirit theory' and the whole thing is explained: or, at all events, everything can be referred to an adequate cause. Deny it, and there is nothing for it but to make up excuses and guesses as we go along. But 'The Church Times' shows its hand. It holds that we have a clasped book. It says, 'We know from Revelation, &c.,' and adds, "'They have Moses and the prophets," and, we may add, 'Christ; and if these do not suffice as guides, no other will be vouchsafed. For us that is final.' As to which we can only say: for us that is hopeless. We believe in the living God of a living Human Race, and hold that nothing

spiritual is exhausted that was once available. 'The angels of the Lord' are still 'ministering spirits.'

But, as we have said, 'The Church Times' is frightened, though it may not know it. It gives itself away when it says: 'There is quite enough energy of an evil kind surging and swelling in the world around us and ever ready to invade and destroy our mental and spiritual capital, without looking for action on the part of discarnate spirits.' That sounds remarkably like, 'Hide your head under the bedclothes; here comes a ghost!' Does 'The Church Times' think, then, that we should add to the evil of the world by believing in spirits active on the earth? Is it not as plain as anything can be that what we propose to do is to explain evil and to guard against it?

For one useful bit of work, however, we have to thank 'The Church Times.' It takes to task the author of 'The Dangers of Spiritualism,' as one-sided. His 'cases' are made to tell in favour of a theory of possession by evil spirits only; but, says 'The Church Times,' 'if there be "possession" at all, good as well as evil spirits must have their share in the work; and his inquiry should have included reference to, if not proof of, beneficent possession. . . . The inquiry into Spiritualism which takes account only of degrading influences is imperfect and unhelpful. Moreover, it prevents our utilising to the full the advantages,—supposing possession by spirits to be true at all,—of unfettered intercourse with those of the departed who cannot but seek our good.'

For that deliverance we are thankful.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday *next*, March 20th, when an Address will be given by

MR. JOHN C. KENWORTHY

ON

'THE LAW OF SPIRIT-COMMUNION.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

EVENING SOCIAL MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend the afternoon Drawing Room Meetings, a SOCIAL MEETING will be held in the Regent Saloon, St. James's Hall, Regent-street, on the evening of Thursday, April 3rd, for conversation and the interchange of thoughts upon subjects of mutual interest. The doors will be opened at 7 o'clock. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

'PSYCHICAL SELF-CULTURE.' Referring to the third part of the 'Guide to Mediumship,' by Mr. and Mrs. E. W. Wallis, entitled 'Psychical Self Culture,' the 'Harbinger of Light' says: 'There are one hundred pages in this part, and we cannot call to mind any volume of the size which contains so much valuable information on the subject it refers to.'

THE DANGERS OF SPIRITUALISM; AND ITS BLESSINGS.

As one of a family all of whom are mediumistic, and are seeking to develop their powers, I have been much interested in reading Mr. J. Page Hopps' useful criticism of a book entitled, 'The Dangers of Spiritualism.' Spiritualism, or the cultivation of mediumship, certainly is beset with dangers—most things are that are worth having—but I do not gather from Mr. Hopps' address that the author of this book has realised what the dangers are, nor that he gives any directions or advice as to how to avoid them, although he considers it a duty, apparently, to study the subject. At various periods in the course of the last thirty years we have sought to develop, if as nothing else, as writing mediums, but from one cause or another we were never successful; we could always get the writing, but sooner or later it became untruthful, unreliable, and at times abhorrent. I think our experience throughout has gone to prove that, for some people at any rate, success depends on the would-be medium securing the help, advice, and co-operation of an already developed and experienced medium, and one who is connected with a band of powerful and good spirits. We have found that, if you once open the psychic door, and are not safeguarded, it is next to impossible to overcome the machinations of mischievous spirits, be these malicious or merely tricksey. For this reason, having at one time commenced our development under (unknown to ourselves) very unfavourable influences, we determined to put the whole matter by, even preferring to wait till death should lift the veil for us rather than again find ourselves comrades, unawares, of unworthy beings. Our aims were high, but that alone was not sufficient to safeguard us. We remained, none the less, Spiritualists, and it happened that, after due waiting, we became acquainted with a private medium of absolute reliability, and of many years' experience, and who is actuated by a most generous desire both to aid mediums who are earnestly bent on development, and to forward the movement generally. Different forms of mediumship are represented in our family circle, and my (outward) development is by automatic writing. We first obtained the help of the medium in question (Mr. George Spriggs, of London) during last summer, when I had already done a little writing in company with a friend of high moral standing; but none of this had been systematic or in any way organised. Good and bad were mixed up, and I wrote a great deal too much and too often, which alone is a means, we have learned, of laying oneself open to wrong influences, because one's own powers are exhausted, and the condition becomes one of too great passivity.

But now, our friend's 'control' having taken us in hand, we sat only at regular, stated times, and for an hour at a time. He imposed on us also the following rules:—

'Never sit outside your own house.'

'Never admit an outsider to your circle until you are fully developed, and even then, only after due consideration.'

'Never sit when you are out of health, or have been travelling, or subjected to severe mental strain or disturbance.'

We have adhered rigidly to these rules, and should not even now think of breaking through any of them without first seeking his advice. He also warned us that it would be at least seven months before the writing would be reliable, during which time we must sit regularly and be prepared for outside interruptions, and not rely implicitly on anything that might be written. A great deal might and would (and did) come correctly through, but the communications would be mixed for some time to come. I may say that our sésances are always begun by some minutes of silent prayer or aspiration, when we seek to unite ourselves with all that is highest and best, and to draw around us calm, holy, loving and powerful influences; and also, our object in developing is not only self-gratification. In one way or another, it is our earnest and faithful wish to be of use, and this it is, perhaps, more than any other thing, which has given us the strength of purpose to push through difficulties and trials, and stretch forth our hands to grasp those friendly ones which, from beyond the veil, have reached to draw us into joyous

companionship with our living 'dead.' It has been our plan to visit at brief intervals the medium-friend I speak of, and to submit our writings to his 'control,' and thus to learn from him which are correct and which false. Twice we have had to stop altogether for a space, and then to go slowly and circumspectly, never letting fear reign, for to fear is to invite evil. Gradually, very gradually, the communications have become more reliable, more vital, and more interesting; and now it is our great joy to find they have reached the point when deception has vanished, and we may know that what our friends are trying to say, they say. If at times there is any slight error or cloudiness of expression, it is due either to ill-health, to mental disturbance, or some other such momentary cause, and it no longer alarms us.

It would be hard to say how deeply we feel indebted to the medium and to the spirits who have thus brought us into calm waters; and what I want to express with equal emphasis and clearness, is, that it is our belief and our experience that the dangers of Spiritualism are absolutely as nothing compared with its uses, its pure joys, its ennobling influence. The dangers exist and must be faced, and overcome; the high results remain unhindered and unconquerable.

M. M.

THE DANGERS OF SPIRITUALISM.

By 'AN OLD CORRESPONDENT.'

The address of the Rev. John Page Hopps, given in 'LIGHT,' of March 1st, comes as a wholesome tonic after the (to my mind) thoroughly unreal, or at least, very exaggerated, views of the author of the book which formed the subject of his lecture. True, I have not read the book, and may say at once, have no intention of doing so; just because after fifteen years of earnest, and, on the whole, pretty successful, investigation into occult phenomena, I have had everything to encourage and stimulate myself and very many friends and relatives in pursuing our investigations. The 'séance-room,' whether it has been in a mixed circle or in the privacy of home, has never done me or mine the slightest harm, but the reverse; and having had the good fortune to have in our home circle a clairvoyant, clair-audient, and writing medium, we have been enabled, for the past twelve years, to take careful notes of her mediumship in these three aspects. As regards public and private mediums, we have sat with Mr. Husk, Mr. Williams, Madame Greck, Mrs. Manks, Mrs. Treadwell, and Messrs. Alexander and David Duguid, David Anderson, and a host of others whose gifts are only known in private circles. We have had marvellous materialisation sittings with Mr. Craddock, Mrs. Mellon, Mrs. Davidson, and Mrs. Titford; have seen levitations, physical movements, passage of matter through matter, &c.: have procured spirit photographs of relatives and controls—all clearly identified; in short, have gone through the whole phenomena of Spiritualism without (metaphorically speaking) 'turning a hair.' The quest was begun by myself simply because the desire for proof positive of 'immortality' became overwhelming with the advance of years and loss of loved ones; more especially when I found that, even with the best and most enlightened of our religious instructors, the question of personal survivance after death was only a 'great perhaps'—a pious aspiration, founded on nothing tangible, or at least verifiable, in either of what we call the Old and New Testaments. The quest was entered into reverently, was pursued patiently, and link by link the chain of evidence was forged and strengthened until the evidence of survival and spirit identity became overwhelming, and not the faintest shadow of doubt has been felt by our entire circle that spirit return and spirit agency are true. I have met with many persons who have said to me: 'I am content to wait till I get to the next world to see what it looks like; at present I don't know if there is a next world at all, and I will make the best of this one and take my chance of the other, if I ever get there.' That has not been my view of this momentous problem of immortality, and I thank God for the light which Spiritualism has shed

on my home and on the homes of many friends in our 'inner circle' who are like-minded, for many years past.

It is true there is much to perplex even the most advanced inquirers into occult phenomena, and one has to keep a very open mind regarding all messages got from the other sphere; but, sifting the evidence and dealing with our communications as a whole, they disclose to us in the clearest possible manner that personal immortality is proved up to the hilt. This has been specially so by automatic writing, in which, I have always maintained, the individual idiosyncracies come out more clearly than in any other form of spiritual activity, and that either in one form or another, such as spelling, colloquial expressions, peculiarity of handwriting, references to matters unknown to the medium and verified by subsequent inquiries, and lastly by cumulative evidence of identity extending over a long period of time. True, many of the automatic messages in my possession are absolute 'drivel,' but then one comes daily in contact with a lot of that sort of thing in business or in society, and though one is sometimes tempted to say, on reading a puerile or unsatisfactory message: 'Well, it was scarcely worth while coming back from the beyond to write me *that*,' yet, taking the communications as a whole, they disclose clear evidence of survivance, of memory, of past events, of affection, and of much solicitude for the welfare of those left behind; of bitter regret for misspent lives or for evil done on this earth; of devout gratitude for spiritual progress after transition; and of great thankfulness to the controls who have aided them to return. As to present conditions in spirit life, avocations and pursuits in the spirit world, my information is extremely vague, just because the returning spirits say they cannot clearly convey by any language known to us the nature of the spirit world or its homes and pursuits. Again and again it has been said to me by departed friends: 'Death is nothing'; and again and again it is told me that this life is the best preparation for a good position in the other sphere, where the 'spirit that is in man' can enter upon its true position and place.

I have deemed it advisable (even at the risk of being accused of egotism and repetition) to write this article as a protest against what I consider the somewhat exaggerated apprehensions of people who look on the quest of the occult as 'uncanny and dangerous.' Perhaps some inquirers into the occult may have suffered from the effects of the séance-room by the sitting having wasted some of their nervous energy; but in the fifteen years over which my inquiries and investigation have extended I have only come across one case of annoyance or discomfort through the investigation of Spiritualism, and in that case it was largely owing to the composition of the circle and the total ignorance of 'conditions' that the evil results came about, in the form of noises and movements of objects during day and night. The head of the household had learned from a friend that I had been an inquirer into the subject, and he came to me, and on hearing of his experiences the advice was at once given: 'Stop sitting at once.' This counsel was taken, and in course of time the annoyance ceased. Yet in the initiatory stages of this gentleman's experiences some marvellous phenomena were got, including movement of objects, the passage of matter through matter, &c.; but in the end this was counterbalanced by evil brought about by a band of intruders of a mischievous character; and then the experiences became harmful, and 'not to edification.'

The conclusion of the whole matter, in my view, is that each inquirer must judge how far his experiences are hurtful or the reverse; dangerous or innocuous; to edification or not to edification, and act accordingly. Excitement, hysteria, rash judgment, and credulity on the one hand, or scepticism, suspicion of mediums, the looking out for fraud or imposition on the other, must be absent if success is to be assured. In short, passivity, the open mind, and common-sense must be our guides and safeguards in exploring what is, even to the most experienced occultist, an unknown, or at best, a little known or understood sphere of life and activity.

TO FORM A 'CIRCLE.' A lady wishes to meet with someone living in, or near, Highgate, who would like to join with her in forming a private circle.—Address, F. L., Office of 'LIGHT.'

DR. PEEBLES IN AUSTRALIA.

The writing and publication of my two books last year on 'Vaccination,' and 'Death Defeated, or the Psychic Secret of How to Keep Young,' together with the supervision of a large medical practice and a very extensive correspondence, reduced my vitality, and seriously threatened nerve-prostration; accordingly, I quietly slipped away from America for a rest. These ocean voyages always prove tonics to me.

This is my fourth visit to Australia. You may be aware that I had the honour of delivering the first course of lectures upon Spiritualism ever given in this part of the world. Just recently I finished a two months' course of lectures in Melbourne, and am to return there next month for another course, under the continued supervision of the V.A.S., of which that indefatigable worker and able editor of the 'Harbinger of Light,' Mr. W. H. Terry, is the president. Through his untiring energy £1,000 have just been raised and banked to pay the expenses of speakers and mediums from England and America to this really prosperous country. Brother Colville, whom I had the pleasure of meeting before he left Australia, did excellent work in these South lands in the interest of liberal thought and Spiritualism. He contemplates, so says the American Press, another visit here very soon. He will find open hands and warm hearts to greet him.

Having reached this city (Sydney) from Melbourne, I am now lecturing four times during the week upon reform subjects, and three times on each Sunday; in the morning in the Australian (Unitarian) Church, the Rev. Mr. Walters, a progressive Unitarian and highly cultured gentleman, being the pastor; in the afternoon in Queen's Hall, a magnificent and richly carved structure; and in the evening for the Psychic Society. The hall of this society, seating nearly five hundred, is altogether too small, and many are turned away every Sunday evening. The singing, the solos, and the music are all excellent. Mr. Hillcoat, a venerable worker, is president of the society. Mr. I. Crawford Bradley has been their speaker for over three years. He is now resting in the mountains. The Spiritualists of Australia, and especially the mediums, like those in America, have yet to learn the full meaning of the phrase—"in union there is strength." Many of them lack enthusiasm, consecration, deep religious conviction, devotion to their principles, and the moral courage to defend them, but they further lack the genius of organisation and the social cement of true brotherhood. This is probably equally true of both America and England.

When finishing my next course of lectures in Melbourne, I go to New Zealand by way of Tasmania. I expect to deliver several lectures on Spiritualism in Hobart and one or two other places, as arrangements may be made. This will be the first course of lectures upon the phenomena and philosophy of Spiritualism ever delivered in this lovely isle of the ocean. And this reminds me that in 1869 I delivered my first course of lectures in Cavendish Rooms, London. How well I remember you, my dear friend, away back more than thirty years ago, and how, when I was lecturing in Cavendish Rooms and had to be occasionally away, you came up from the country and filled my desk, twice, I am sure, possibly three times. I remember, too, how I enjoyed the clairvoyant communications that you kindly took me to witness. Well, we are older now, but our souls are equally young, our hearts equally warm. I have just passed the eightieth milestone, and yet am vigorous and strong. And the rapid strides which Spiritualism has made since first we met must be encouraging and highly cheering to both of us and to every lover of truth.

Sydney, N.S.W., Australia.
January 16th, 1902.

J. M. PEEBLES.

APPRECIATION OF 'SPIRIT TEACHINGS.'—A reader of 'LIGHT,' residing in Cape Town, says, in the course of a letter to the secretary of the London Spiritualist Alliance: 'I cannot express to you the amount of pleasure, and consolation, the reading and study of William Stainton Moses' work, "Spirit Teachings," has afforded me. I have read it *over and over again*, and the more I read it, the more beautiful I consider it, and the more I become impressed. I have lent it to many, both Spiritualists and non-Spiritualists, who speak of it in the most glowing terms.'

SUPPOSED MESSAGE FROM BISMARCK.

The Paris journal, 'Le Spiritualisme Moderne,' reports that the following communication was spontaneously given through a private medium on February 15th, at a meeting of the circle known as the 'Etoile d'Or.' It was written in German, as follows:—

Was gabe ich um persönlich mit Ihnen sprechen zu können?

Das können Sie ja schriftlich.

Ja, aber so langsam!

Wünschen Sie etwas?

Ja ich möchte den Kaiser schreiben.

MAJESTÄT,

Es kommen die Geister Sie zu begrüßen! Es kommt der alte Eisen-Kanzler Sie aufzufordern! -Auf Tod und Leben zwischen uns ist es gewesen!...Weiter also! -Auf Tod—Ja, Tod, komme ich um Sie zu warnen, wie ich Sie immer gewarnt habe. Ihre Jahre sind gezahlt! Bemühen Sie sich das Volk, das schöne Deutsche Volk, zu befriedigen. Freiheit wünschen sie, lassen sie wenigstens die Gemüther frei! Ich rathe Ihnen, Majestät, die Geister in Ruhe zu lassen. Wer glaubt an das Weiter Leben, an die Möglichkeit eines Verkehr mit *uns*, der soll gepriesen sein, nicht verfolgt.

Auf wieder sehen, Majestät! Gott mit Euch!

VON BISMARCK.

This communication may be thus rendered in English—

What would I not give to be able to speak to you personally!

You can do so through writing.

Yes, but that is so tedious.

Is there anything you desire?

Yes, I should like to write to the Emperor.

Your Majesty,

The spirits come to salute you. The old Iron Chancellor comes to challenge you. In the past it has been a life and death struggle between us. So let it continue to the death. Yes, dead, I come to warn you as I have warned you always. Your years are numbered! Strive to satisfy the people, the fine German people. They desire liberty; grant them at least liberty of conscience. I counsel you, Sire, to leave the spirits alone. He who believes in a future life and the possibility of intercourse with *us* should be encouraged and not persecuted.

Farewell, Your Majesty! God be with you!

VON BISMARCK.

This communication was received after the Press had made public the Emperor's decision to suppress Christian Science and Spiritualism in Berlin, and before the seizing of Frau A. Rothe, the flower medium, by the police.

J. S.

SPIRITUALISM AND ROMANISM.

The admirable address by the Rev. J. Page Hopps on the book, 'The Dangers of Spiritualism,' reminds me of a warning I addressed to advanced thinkers through the pages of a Chicago journal some ten years ago. I had just read Marie Corelli's 'Romance of Two Worlds,' and was much struck by the pains taken in that book to convey the impression that the Church of Rome was the only one that had preserved its connection with the Central Fountain of Truth; that every priest was, by virtue of his ordination, in direct communication with Infinite Wisdom, and that the only safe course for the spiritually troubled was to betake themselves to the nearest priest of the Church of Rome. I strongly suspect that the real object of the author of 'The Dangers of Spiritualism' is to point to the same conclusion—that spiritual matters are not to be meddled with by the layman, but left to the expert manipulation of the priest; a doctrine against which every thinker will revolt, with a declaration of spiritual independence of that priestcraft which in all ages has incurred the reproach of Christ: 'Woe unto you, lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.' (Luke xi. 52.) I do not attack anyone's belief, but warn all against the attempts of the Romish system to gather in Spiritualists by the promise of authoritative guidance.

J. B. SHIPLEY.

MATTER THROUGH MATTER.

BY ROBERT COOPER—EASTBOURNE.

The phenomenon of the passage of one material substance through another is inexplicable, and it is not surprising, therefore, that the fact is reluctantly recognised, even by Spiritualists who have not had similar experiences, and who, therefore, pronounce it 'impossible,' forgetting that the French scientist, Arago, considered those who 'asserted anything outside the domain of pure mathematics to be impossible, lacked prudence.'

It is an old opinion in physics that two solid bodies cannot exist in the same place at the same time, but that must apparently be the case, if only for a moment, if the passage of one material substance through another, which is alleged by Professor Zöllner and other competent observers, to be a fact, really takes place. It is to no purpose to declare such an occurrence to be impossible. So was the passage of light through opaque substances until the discovery of the Röntgen rays. But such occurrences cannot be placed in the same category as the phenomenon under consideration, for the reason that they are simply physical facts, whereas the passage of matter through matter is due to the operation of supernormal forces. The experiences I have had with the phenomena in question at various times and under different circumstances have left no doubt on my mind that they do really take place, and I propose to relate a few of the most salient cases that have come under my observation during the thirty odd years that these matters engaged my attention and interest.

A very singular circumstance occurred to me before I had had any experience, except with the simplest phases of spiritual phenomena, viz., rapping and tilting. I was in the habit of sleeping alone and always locked my bedroom door on retiring for the night, and one morning was surprised to find the door locked, with the key on the outside, and consequently was unable to leave the room until I obtained assistance. I do not see how this could have been done, even if there was anybody disposed to play me a trick, which there was not, and I fail to see how I could have done it myself either consciously or unconsciously. At one of Mr. Williams's séances, an iron ring, just big enough to go round the wrist, was found upon the wrist of a sitter, who had hold of the hand of the medium. This is the same kind of evidence as that to which Dr. G. Wyld testifies as having occurred with Mr. Husk, the ring being of Dr. Wyld's providing, and enclosing the wrist so tightly that it could not be removed. When in America I heard of a case where a ring made by a blacksmith, just large enough to encircle the neck of a man, was placed round the neck by spirit power. At a séance of Mrs. Holmes', she told me to take her hand, when the hoop of a tambourine was placed round my arm. But the most striking experiment of the kind that I witnessed occurred in my own house, with Mr. Herne as medium. We were seated round a table on which musical instruments were placed, among them a musical-box weighing 16lb., which was wound up and carried about, playing. The gas was then turned on, and the sitters related their experiences of what had occurred to them in the interval of darkness. We were then joining hands preparatory to turning off the gas, when a gentleman, one of the principal business men in the town, who was holding the hand of the medium, called attention to a chair which was hanging by its rail from his arm. He was asked whether it was there when he took hold of Mr. Herne's hand, and he said 'No,' for he saw it standing a little behind him. 'And did you never leave go of the medium?' was asked, and the reply was: 'No, I'm sure I didn't.' This case is noteworthy for the reason that it took place in the light, before the gas was turned off, the subject being a well-known business man who had never had any experience of the kind before, and he stuck to the truth of it all the days of his life.

I now come to an experience of the kind attended with different and more interesting conditions. It occurred at the Eddys' domicile at Vermont, where I spent a fortnight, witnessing the materialising séances of William Eddy every evening. Occasionally the brother, Horatio, would give

what he called his 'light séance,' which he significantly remarked 'beat the sceptics.' This took place at the conclusion of the materialising séance in the same room. The medium would take his seat on the platform in front of a recess formed by the chimney jamb. A shawl was hung across the recess, in front of which the medium sat with one of the company beside him. On one occasion I was invited to sit with him, when a very wonderful thing occurred. I may say that within the enclosure musical instruments were placed, which were played upon, and hands and arms appeared. A lamp was standing on a table in front of us. While I sat there a large naked arm came from behind, extending between our faces, beyond our heads, and pointed to two iron rings that were lying on the table. These were handed up by one of the company who was seated in front, and taken by the spirit behind us. 'Take hold of my hand, Mr. Cooper,' said the medium. I did so, and the next minute I felt a kind of electric shock at my elbow, and found both the rings round my arm. The rings, I may say, as a proof that they were not trick rings, were lying about at all times open to inspection. They were simple iron rings about five inches in diameter, made of three-eighths of an inch metal. Cards were then held on a book in front of our faces and the hand came forth and wrote on them, throwing them in the direction of the persons for whom they were intended.

Similar phenomena occurred with Mrs. Thayer, whose séances I had the privilege of witnessing a great many times. I have seen flowers in abundance, very choice and in perfect condition, brought into a room where there was no opening. I have also seen large boughs of fir trees and occasionally a small fir tree itself, with earth round the roots; also birds, principally pigeons, canaries, linnets and other small birds, brought under similar circumstances. When Mr. Morse and I arrived in Boston we were called upon by Mrs. Thayer, offering to give us a séance.

This offer was accepted, and the séance took place in the dining-room of the establishment. Mrs. Thayer having been searched by the lady of the house and another, the door was locked and gummed paper stuck on it, and on the light being extinguished for a short time and re-lighted, flowers were found in front of the sitters, and I noticed two plants, which appeared to have been growing in pots, for the earth still surrounded the roots, and retained the shape of the pots. The light was again extinguished, and when again turned on, Mr. Morse and I, sitting a distance apart, found a fine pigeon in front of us. Colonel Case, from Philadelphia, who was present, suggested my writing to the 'Banner of Light' an account of the séance, as such a wonderful fact ought to be reported. I accordingly did so, but the publication of my letter was declined, on the ground that they knew nothing of the lady. Colonel Case thereupon said he would see them on the subject and tell them it was all right. He did so, and it was suggested that Mrs. Thayer should come to their place and be submitted to satisfactory tests, and the result would be published. This was agreed to, and a party of thirteen, invited by the 'Banner' people, met in an office occupied by Dr. H. B. Storer. I was one of them. Mrs. Thayer having been taken into an adjoining room by the ladies who were present and divested of her clothing, to prove there was nothing secreted about her, returned to the séance room and was put into a coarse muslin bag which was tied round her neck, her hands and arms enclosed. On the light being extinguished, the door having been previously locked, I noticed a fluttering in front of my face. I put my hands together and said, 'I have got a bird.' And true enough, I held a beautiful white pigeon. The light was again extinguished, when a gentleman said he had also got a bird, which proved to be a canary; and every one had flowers or fruit in front of him. There were two oranges growing on one stem and the medium had some fern leaves on her head. The test was considered satisfactory, and an account of the séance was reported in the 'Banner of Light,' and in the 'Religio-Philosophical Journal.' The pigeon was brought by Mr. Morse to England, and exhibited by him at a meeting in St. James's Hall, London, and the circumstances of its arrival explained. After this I was a frequent attendant at Mrs. Thayer's séances and used to publish accounts of them occasionally, when anything noteworthy occurred. Colonel Case, I may say, was the first to introduce Spiritualism to the notice

of President Lincoln by taking to him a message from the medium, J. B. Conklin, which led to his taking an interest in the subject, and resulted in his issuing the Edict of Emancipation, which was given him from the lips of a young girl of fifteen.

Professor Denton, although a Spiritualist and a public advocate of its philosophy, did not believe in Mrs. Thayer. He had no faith in the 'flower business,' as he called it, and wrote to me advising me not to write letters 'endorsing her.' In reply I said that I had seen her so many times, and under such a variety of circumstances that I had no doubt of the genuineness of her mediumship. Mr. Charles Houghton, a Boston solicitor, who knew Mrs. Thayer very well, and to whom I showed Mr. Denton's letter, also wrote to the same effect as I had done. Mr. Denton, in reply, said: 'If, as you allege, spirits can bring flowers, &c., into a closed room, where there is no opening, let them go a step further and put them into a locked box. That will settle the matter.' So I asked Mrs. Thayer if she thought this could be done, and she said she did not know, but if I would get a box we would try. Accordingly I bought an ordinary deal packing box, about 14 in. on all sides, and had it fitted with new hinges and provided with a substantial padlock, the key of which I retained. I thought Mrs. Thayer and I were going to try the experiment alone, but she said, 'Invite a few friends.' She invited some and I did the same. There were altogether, including the medium, thirteen present. After the box had been duly examined I locked it and stuck a piece of gummed paper uniting the lid to the front. Mrs. Thayer then said she had forgotten to bring a handkerchief to put on her head to protect her from the electrical influences that prevailed. A gentleman handed her a Japanese paper handkerchief, which he used for wiping his glasses. She took it up and said it was of no use—she wanted a silk handkerchief; and the paper handkerchief was left on the table. The light was then turned out and singing commenced, but there were no indications of spirit action and on an examination being made the handkerchief that had been left on the table was found inside the box. This was certified to in writing by all present. The box was then placed on the table, and on the light being extinguished a shower of purple roses fell, about fifty in number. We had expected to find flowers, but we were well satisfied with our partial success and resolved to make another trial.

A few days afterwards we had another meeting, when, in consequence of its being a very hot summer's afternoon, only eight persons were present, two or three of whom had not been there on the former occasion. The box was duly handed round for examination and I locked it and stuck paper on it as before. Sitting round a small table with the box in the centre, we commenced singing, and having got through the hymn we ceased, when impatient knocks were heard on the box. I asked, 'Do you wish us to sing again?' Three gentle knocks came in reply, whereupon we commenced to sing again, and then a cool wind pervaded the room, followed by a loud bang on the box as if struck with a heavy hammer. An examination was then made. I said, 'There are some flowers this time.' And there was something beneath them which was not expected. The contents were: Four tiger lilies, a piece of gladiolus, a pink, a white and yellow rose, a piece of fern, a copy of the 'Banner of Light,' a copy of the 'Voice of Angels,' and a photograph of Mr. Colby. The papers were neatly folded, and apparently had never been used, and the flowers were as perfect as if fresh gathered, with dew upon them. We were all highly pleased at our success, and signed a paper certifying to the facts. This was placed with the box in the 'Banner of Light' store, where it remained 'on view' for several days. I thought at the time that this experiment was *unique*, but I have read in 'LIGHT' that a correspondent testifies to a similar experience with the same medium, when the box was wrapped up in brown paper and tied with string, and a shower of roses came as before.

In conclusion, I may add that Mr. H. C. Lull, with whom I resided, went to see Mr. Emerson at Concord about the time, and told him of the box experiment. Mr. Emerson, although not a Spiritualist, did not say 'impossible,' but quietly remarked, 'Well, I will not say it is not so, for we do not know all the possibilities of Nature.' Professor

Denton was not present at the séances, but I showed him the box with the articles in it and explained the conditions under which the experiment took place, and he seemed well satisfied, remarking that he 'could not see how there could be any mistake about it.'

THE DOCTRINE OF HYLOZOÏSM.

THE WORKS OF OTTO VON SCHRÖN.

Under the title, 'A Contribution to the Doctrine of Hylozoism,' the 'Rosa Alchemica—L'Hyperchimie' (43, Quai des Grand-Augustins, Paris) notices some articles on the discoveries of Otto von Schrön, professor at the University of Naples, which have been published in 'Il Vessillo Spiritista' and 'La Rivista di Filosofia e Scienze Affini.'

It has been assumed until now that minerals are homogeneous and inert, and that the two principal functions of living substances, nutrition and reproduction, exist only in the vegetable and animal kingdoms. Professor von Schrön has studied crystals, igneous rocks, and burning lavas by means of enlarged photography and luminous projections, and he has come to the conclusion that crystals are living entities having functions, nutritive, formative, and germinative; that they contain what he calls a 'petroplasma' analogous to the initial and final phases of cells existent in the animal and vegetable world, and processes of reproduction by fission and germination, &c.

The crystal has, in fact, a structural evolution which progressively changes its texture; and this fact, the professor considers, proves that the crystal is a living tissue, as are vegetables and animals.

A particular force, which seems to be different from forms of energy already known, appears at a particular moment in the crystallising process. It directs and harmonises and dominates matter, and appears sometimes as a radial centre of force, sometimes as a directive force, as an axis of a single crystal, or an axis of crystalline column.

In the opinion of Professor von Schrön, the crystal manifests an elementary form of life.

LETTERS TO THE EDITOR.

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

Another Interesting Scene after Death.

SIR,—On Sunday, February 16th, my wife's mother, who had been living with us since the August of last year, passed over unexpectedly after only three days' serious illness. Some weeks prior to her death she complained of disturbing knocks and rappings about her room. On the Sunday preceding her death, while sitting comfortably before the fire, a large spark shot like an arrow from the fire and deposited itself in the old lady's lap, but, strangely enough, left behind no mark of burning. This, she assured us, was the sign of sudden death for her. Of course we pooh-poohed the idea and did our best to erase the impression from her mind, but without avail. She had been robust and active for years, and even the doctor a day before her death was confident that she would be up and well again almost immediately. Two days after her death, my brother-in-law, an earnest Catholic, brought two candles which he lighted, and also a small cross which he placed on the body, and begged my wife to allow them to remain. An hour afterwards his brother came to view the body. He blew out the candles, and reached across to seize hold of the cross. As he did so, and was placing it in his pocket, I distinctly saw the form of an arm reach over from the *other side of the coffin* towards the cross he was removing, as if to snatch it from him. The next day our good friend Mrs. Boddington, the president of the Clapham Society, called to see us. She described the old lady minutely, and gave a wonderfully clear description of her characteristics, and details known only to my wife and self, and finally passed partially under the old lady's control, and, in a manner that was strangely peculiar to the deceased lady's habit, repeatedly and emphatically said: 'I told you so, and you would not believe me.'

I have been an investigator for the past six years, full of honest doubt and scepticism concerning the phenomena of Spiritualism, and never had the slightest sign of developing clairvoyant or other psychic powers. This experience, there-

fore, comes as a great surprise. The philosophy of Spiritualism has always appealed to my intuition and reason, but now, after this startling chain of evidence, I feel that I can subscribe myself a Spiritualist, because my religion is based upon positive knowledge.

C. DRIESELLMAN.

84, Lavender-hill, Clapham Junction.

Prevision.

SIR,—Here is a little illustration of Madame Montague's power of prevision, which it may be worth while to put on record. When Madame first came to England, and before she commenced her public work, I had the pleasure of being introduced to her after one of our Alliance meetings. We were chatting upon indifferent subjects when Madame suddenly stopped short, looked earnestly at me and said, 'Birmingham, Nottingham, Manchester, what are they?' I replied, 'Some of our big cities.' 'Well,' she said, 'you are going to speak in all those places, and you will do as well out of London as in; and, what is more, you will cross the water out of England to carry the good news.' I asked if it was to America. 'No,' replied Madame; 'somewhere on the Continent, and it will be cold—like this!' Now, I had only just returned from Brussels, and I thought Madame was reading the past, but she said, 'No, it's to come.' Well, the prophecy has been literally fulfilled. I did visit the three English cities in the order named; I did go out of England; and it was winter—exactly as Madame said; though at the time I could not see how it was at all likely to occur. And the prediction did not take place in a séance but during a casual chat.

ALFRED VOUT PETERS.

Vivisection.

SIR,—One of your correspondents lately appeared to express a doubt whether the late Sir Spencer Wells ever operated on a donkey with a view to the service of man, and added that the National Anti-Vivisection Society knew nothing about such operation. Will you allow me to say that the operation in question was performed in 1834 before a meeting of the British Medical Society, and that it proved, according to the operator, that any abnormality of the diastolic sound of the heart was an evidence of valvular disease?

Whether the proof it gave was valid, and whether the knowledge gained by it was beneficial to mankind, are questions which hardly call for discussion in your columns. But of the operation as a fact I, though at one time familiar with the controversy, never before heard question.

E. D. G.

SOCIETY WORK.

WEST KENSINGTON—26, MARGRAVINE-GARDENS.—Miss Barica will resume her spiritual addresses on Sunday next, March 16th, at 7.30 sharp.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, our president, Mr. G. T. Gwinn, gave an eloquent and uplifting address. On Sunday next, at 7 p.m., our old friend Mr. D. J. Davis will address the meeting; on Friday, Mrs. Bumpsted will give psychometry.—A. J.

ISLINGTON SPIRITUALIST SOCIETY, 111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last, Mr. Brechley, speaking of 'The Devil,' said: 'If Spiritualism is his work we have to thank him for the knowledge that there is no death.' On Sunday next, at 7 p.m., Mrs. Brechley will speak on 'Good and Evil Spirits'—E. COATES.

NEW SOUTHGATE—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday evening last, a trance address was delivered by Mr. Ronald Brailey, on 'Body, Soul, and Spirit,' which was followed by answers to questions, which proved acceptable to all. On Sunday next, at 7 p.m., Mr. H. Brooks and Mr. Rowe will occupy the platform. F. H. F., 3, Ranelagh-road, Wood Green, N.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mrs. Carter gave a trance address on 'Prayer, and its Power,' followed by successful psychometry. On Sunday next, at 7 p.m., Mr. John C. Kenworthy will lecture. The usual Good Friday tea at 5 p.m., and social meeting will take place at the Manor Rooms; members and friends cordially invited.—N. RIST.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Owing to the indisposition of Miss MacCreadie on Sunday last, Miss Florence Morse again occupied this platform, when her inspirers gave answers to twenty-three questions written by the audience, the replies being bright, clear, and helpful. Mr. George Spriggs ably fulfilled the duties of chairman. On Sunday next, Mr. E. W. Wallis will deliver a trance address upon 'Dispersing the Mists.' Doors open at 6.30 p.m.—S. J. WATTS, 2c, Hyde Park-mansions, N.W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last we spent a pleasant evening with our leader, Mrs. Holgate, who will address us again on Sunday next, at 7 p.m. A public circle is held every Thursday, at 8 p.m.—S. OSBURN.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last a good meeting was held, and the subject of 'Prayer' was dealt with by Mr. W. Millard. A séance followed. Visitors are welcome.—M.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last two splendid discourses were delivered by Mr. J. J. Morse on the 'True Mission of Spiritualism,' and 'Who Made Heaven? a Spirit's Answer.' These addresses were all that our hearts could desire, and the crowded audience at night could not refrain from marking their appreciation by murmurs of applause.—GEORGE F. DUNCAN, Secretary.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday last, in the regrettable absence, through illness, of Mr. Whyte, Mr. Brooks gave an excellent address on 'The Spiritual Awakening and Progress of Man,' and dealt very lucidly with many questions from the audience. His visit, the first to our hall, was much enjoyed. On Sunday next, Mr. Kinsman will speak on 'Spiritualism as a Religion.'—W. F. L.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—In the morning circle, on Sunday last, spirits were described and advice was given by the leader. The evening address was explanatory of the 'Spiritual Gifts' and their place in the work of the Church. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'The Spiritual Gifts.' The third anniversary service will be held on Easter Sunday.—W. E. LONG.

LONDON PSYCHIC SOCIETY.—On Friday evening, March 7th, the society held a meeting, when Mr. Colville delivered an eloquent and instructive address on 'The Mysticism of the Age,' followed by a beautiful impromptu poem. On Sunday the usual meeting was held, when Mr. Robert King presented the theosophical aspect of the 'Rationale of Obsession,' with the knowledge and flow of language always so pleasing to his hearers. For next Friday and Sunday see front page.—E. J., Hon. Sec.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last, Mrs. M. H. Wallis gave a fine, earnest address on 'Spiritual Expectations,' for which we thank her. Interesting clairvoyance followed. Mr. Henry Belstead presided over a very full meeting, and all were pleased to see him again after his indisposition. A violin solo rendered by a lady visitor was much appreciated, and we hope our friend will be with us again. On Sunday next, at 7 p.m., we shall welcome Mrs. Boddington.—A. J. C., Cor. Sec., 53, Bouverie-road, N.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday last, Mr. J. Adams, of Battersea, delivered an elevating and instructive address on 'The Book of Life,' which was thoroughly appreciated. On Sunday next, at 7 p.m., Mr. Butcher, the pioneer of the South London movement, will be our speaker; at 8 p.m., a public circle will be held. We invite members to join a circle which will meet on Thursday evenings. Another social concert will be announced shortly. 'LIGHT' always on sale.—VERAX.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday evening last the usual large audience greeted Mr. and Mrs. Boddington, who answered questions upon mediumship in their usual telling fashion. Miss Brown, of Edinburgh, sweetly rendered a solo, 'Angels Ever Bright and Fair.' Mr. Metcalf, U.S.A., presided. On Sunday next, at 7 p.m., Miss Florence Morse will give answers to questions. On Friday, at 8.15 p.m., Mrs. Boddington will give psychometry; and on Saturday a social meeting will be held. H. B.

22, UNIVERSITY-STREET, W.C.—Mr. W. J. Colville lectured to a full house on Sunday last on 'Spiritual Science and Social and Economic Problems,' followed by an impromptu poem. On Sunday, March 16th, at 3 p.m., the topic will be 'Electrical Possibilities of the Present Century.' The public invited. Voluntary offerings. Mr. Colville desires to inform the readers of 'LIGHT' that all are welcome to a question and answer meeting at 22, University-street, W.C., on Tuesday, March 18th, at 8 p.m. Questions are invited on all varieties of psychic themes. Voluntary contributions to defray expenses.—C.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—A very interesting meeting was held last Sunday evening, when Mr. Claireaux explained why he is a Spiritualist and related interesting personal experiences. Many bright and encouraging thoughts were well expressed. Mrs. Hodder sang, 'Only remembered by what we have done.' Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Preyss will give an address. On Tuesday, at 7 p.m., Band of Hope. On Thursday at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., a social meeting will be held.—YULE.