

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

On the 25th of this month we shall all be glad to recommence our pleasant and instructive meetings;—and with an excellent 'start off.' The first meeting, on that day, will be held as a *Conversazione* in the St. James's Hall Banqueting Hall, and it will be our privilege and pleasure to give a welcome to our veteran traveller, Dr. Peebles, who will give an Address on the stirring subject of 'Spiritualism in Relation to Life.'

William Walker Atkinson, one of the editors of 'New Thought' (Chicago), thrills that little publication with his cheery wit and admirable sense. His one subject is Life—just Life, and nothing more; what Life is, how to make the best of it, what it is for, and what may come of this bit of it that is ours now. He is rousing, witty, eloquent, masterful, tender. We should like to see, in a volume, a selection of his tonic papers in this clever Monthly. Here, for instance, is one on 'At Home,' beginning;—

Don't be afraid. You're living in your own home. This Universe was built for you to inhabit—to occupy—to enjoy. Do not feel strange—make yourself at home. The wonderful laws of nature—those which have been discovered and those which remain to be discovered—are all laws for your use, when you grow large enough to understand how to make use of them.

Did you think you were here by chance, or that you were an alien? If so, learn better. . . Everything around the place is for your use, when you grow up. No one can dispossess you—no one can put you out. You are at home.

Then he passes on to the dread of death. Does not that drive us from home? Here is the reply:—

I hear some of you talking about Death. You seem to think that you will be another order of being as soon as you take your last breath upon earth. You talk about being a 'spirit,' by-and-bye. Do I believe this? Of course, I believe it. I *know* it. But I also know something else, and that is that you are a spirit now, just as much as you will be in another world. Did you think that some wonderful essence was going to grow from you, and that that essence would be what you call a spirit? Nonsense! YOU are the spirit, and the not-you part which will be discarded never was you. . . Why can't you see this? You talk about 'my soul,' 'my spirit,' and so on. You make me tired. Why, the thing which is thinking and speaking—YOU—is the 'soul' or 'spirit' of which you are talking. You talk as if the physical part of you, which is changing continually, was you. . . Why, you could step right out of your body (and maybe you do, more than you have any idea of), and it would be the same old YOU.

And you talk about time and eternity. Why, you're in eternity right now. You are right in it this moment. . . And you are right at home in the Universe, and always will be. You are always there, for there's nowhere else to go.

So, what's the use in being afraid? Who's going to hurt you? They can't kill YOU. They can't put you out of existence. They cannot expel you from the Universe. So what are they going to do about it, anyhow? And, after all, who are 'They'? You talk as if there were outside forces and influences antagonistic to you. Outside of what? No matter what beings of earth or air there may be, they are creatures like yourself. They are all a part of the Whole Thing—all made of the same material—all come from the hand of the same maker—you are all cut from the same piece of goods. The apparent differences are illusions—the difference and separateness are only relative, and not actual. So, make yourself at home.

There is nothing particularly new in this; but how buoyant it is! how exhilarating!—and how obviously true!

It certainly is a puzzling fact that the Bible, both Old Testament and New, seems in favour of the subjection of woman: but, on the other hand, there are at least hints that this is so only because of man's masterfulness. 'Mind' draws attention to this, in an acute paper on 'Love and Desire,' in which the following passage occurs:—

In ages long past, Jehovah or Elohim pronounced this sentence, 'Unto thy husband thy desire, and he shall rule over thee.' Who made woman the patient, clinging, earnest being she is? And, taking advantage of this desire, who makes her the tool and the fool of these conditions? Has the man who accepted her adulation and allowed her to make a demi-god of him anything to do with it? It is easy to take up Paul's characterisation of 'silly women,' but go back a verse in this same 2 Timothy iii. and see who it is that captures these silly women; for verse 2 reads, 'Men shall be lovers of self,' &c. Read the first seven verses of this chapter, and see whether the old mystic lays his indictment against women only.

But we doubt whether Paul can be let off so easily. Was it not he who deliberately penned the following amazing bit of masterfulness (1 Cor. xiv. 34, 35):—

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

And again (1 Tim. ii. 12-14):—

I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived: but the woman, being deceived, was in the transgression.

Perhaps the meanest thing ever written about a woman.

The same number of 'Mind' has a racy Article by Abhy Morton Diaz on 'Hindrances to World-Betterment.' The writer pictures an imaginary meeting of delegates from our innumerable philanthropies, charities, and Boards of reform and correction, at which some arresting things are said. An outsider, in particular, a sort of typical 'man in the street,' who rises to ask a question, is specially good. Here are a few of his fluttering sentences:—

I have been thinking that instead of beginning among the *poor* and degraded, as everybody seems to consider the place to begin, why not try to elevate the *well off* and degraded? Think how much more gain! For these have the influence; they are respected; they are religious—supporters of the Christian Church; they are looked up to;

they set the pattern. Nobody does wrong things because the low-down people do them; a great many do wrong things because the high-up people do them. I have been told that the open badness now so contended against in the worst streets is only the dregs of what there is plenty of under concealment in the best ones: and it has been stated in print by political managers that a man's moral character has nothing to do with his fitness for office. Sometimes it seems to me that if we could only Christianise the Christians and make respectability respectable we would soon have done building goals for our common offenders.

'That seems to raise a smile of incredulity,' he adds. We can believe it: but, for all that, this 'man in the street' is not far wrong.

Turning over the pages of a theological journal, a day or two ago, we came across the following little oasis:—

The first address of the afternoon was delivered by Rev. C. F. Dole, who spoke on the 'Modern Conception of God.'

'That may be called modern,' said Mr. Dole, 'which matches with our thought about other things.'

'The old thought of God was that of a greater man sitting on a throne. God was thought of as jealous and changeable in His moods.'

'Such a thought is no longer modern, because it does not harmonise with our ethical and scientific conceptions. The modern thought of God is that of universal spirit. The world is the expression of His thought. It is sometimes said that this modern thought is not so rich and full as the old idea. But the modern conception contains every element and fulness which is found in the evangelical doctrine of God.'

In conclusion, the speaker brought out the fact that this modern thought deepens our sense of the reality of the experience of God, which is the essence of religion. For God becomes the very life of our life, the source of all our kindly thoughts and loving deeds.

Surely, a very sensible man!

'The Christian Register' presents us with the following:—

Professor William James has so often been loosely quoted on the spiritualistic side in regard to evidence of spirit-return, that one sentence in his Gifford Lectures has special weight. 'Facts, I think,' he says, 'are yet lacking to prove "spirit-return," though I have the highest respect for the patient labours of Messrs. Myers, Hodgson, and Hyslop, and am somewhat impressed by their favourable conclusions.' The discovery which Dr. James does confirm is the one so often confused with the spiritualistic explanation, and which has gone so far in making that explanation gratuitous, namely, the discovery of what is commonly known as the subconscious life. 'The most important step forward that has occurred in psychology,' says Dr. James, 'since I have been a student of that science is the discovery, first made in 1886, that, in certain subjects at least, there is not only the consciousness of the ordinary field with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts and feelings which are extra-marginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs. I call this the most important step forward, because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. No other step forward which psychology has made can proffer any such claim as this.'

If that satisfies Professor William James and suffices as a house of refuge for 'The Christian Register,' we can only—yawn.

This from an old friend of 'LIGHT' has 'strong meat' in it:—

God is of no sect; is not Lutheran, nor Luther's foe; is not Pagan nor Christian: but, like the atmosphere or ether, pervades, sustains, inspires the mighty All. Woe to mankind, if God were like to man, and could not sympathise with each and all! Error is often but misshapen truth, or misapplied, miscoloured with false tints. All colours, blended, make one spotless white. All truths, when blended, constitute the Truth. Falses are fractions of some shattered truth, that recombine to justify themselves. All unities are multiplicities, and multiplicities form unities. Truth has been severed into many sects. Their combination constitutes the Church. Sects are the rainbow: Truth the light.

In a profoundly philosophical paper a few days ago, we saw the following profoundly instructive letter from a lad, thanking his uncle for a knife:—

Dear Uncle Thad,—I received the knife you sent me; it is just beautiful. I cut myself with it five times since I got it. I thank you ever and ever so much for the knife.

Your affectionate nephew,

TED.

Such is life! But how few of us can accept it as Ted did, and find enjoyment in the cuts,—proofs of its power,—suggestions of victory,—prospects of utility! How few can be hurt by the gift, and quote that in the thanks!

LONDON SPIRITUALIST ALLIANCE, LTD.

## A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall, Regent-street, on Thursday evening, September 25th, at 7 p.m.

At Eight o'clock precisely an Address will be given by

DR. J. M. PEEBLES,

ON

'SPIRITUALISM IN RELATION TO LIFE.'

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission will be by ticket only. Two tickets will be 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 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.*

*Article XIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

## 'MYSTERIOUS MUSICAL GIFTS.'

A contributor to the pages of 'The Lady,' for August 21st, sends the following interesting communication:—

'The American papers are full of the mysterious musical gifts possessed by a Mrs. Spencer, of Chicago. Until she was seventeen the lady could not play a note. She had no taste for music, and had not had even the usual elementary training. One night when she and her sisters were amusing themselves with the diversion known as "spirit-rapping," Mrs. Spencer's fingers began to dance with a sudden and inexplicable motion. "Seems to me as if I could play a few," said Mrs. Spencer, and she went to the piano. "I don't think anybody was so much surprised as I myself," said Mrs. Spencer, in recounting her experiences. "I played for hours, and was not a bit tired. Everything I played was entirely new to me, and I don't think it was music of my own creation. My fingers seemed guided by a force distinct from myself. I was afraid to leave the piano for fear the gift should leave me as strangely as it came, but the next morning I could play as well and as easily as I had the evening before. That was twenty years ago, and I am still playing, but in all those years I have never played the same piece twice." The case is extraordinary, but I have known several people who, while proving themselves dull music pupils, and being unable to read the simplest tune, yet could improvise with ease, and played more musically than professed students. Whether Mrs. Spencer and such people are mere physical agents of a genius outside them scientists are unable to determine.'

## THE POET AND THE WORLD.

## II.

The beauty and repose of the world in which the higher friendships are formed has been the theme of all poets. Yet we see in the case of men like Schopenhauer and Swift how wrong it is to make this lofty sphere our dwelling-place. Spiritual self-indulgence results in a kind of nihilistic mood which makes it seem that nothing is worth doing. The world shrinks into contemptible littleness; and sour discontent, or paralysing despair, or crabbed cynicism, takes possession of the mind. A very striking instance of this kind of madness is given in Mr. Zangwill's 'Master.' The mother of the great artist there depicted has an exquisite sense of beauty and order, but her surroundings are sordid and jarring, and often her will gives way and she exclaims that she will 'throw up the position.' One terrible night comes when she does give up and drags her helpless children out of bed on a bitterly cold night, to make with her a ghastly expedition which she describes as 'going out of the land of bondage.' Years afterwards the reason why she became a poor wanderer in the world flashes upon her gifted son. What sent her mad was the very instinct for beauty which in his own experience illumined the world with a light not its own, that made earthly joy and worldly knowledge dwindle into tame insignificance.

Tragedies like that of the artist's mother cause incalculable loss to the world, for it is not evil-mindedness that weakens the gifted men and women who make them, but nobleness and lofty ideals. Spiritualism rightly studied would teach us how to avoid such waste of human stuff, without making a model of the dull man who succeeds simply because he is half-blind and cannot compare his meagre achievements with the standard of excellence which he would surely find looming before him, like one of the great ideas of Plato, if he could only see farther. Spiritualism would also teach us to avoid that singularly wanton waste of humanity which is brought about by our failing to appreciate those few men of genius whose fate confines them, for the most part, to regions remote from the well-worn paths of men, and who cannot abide with their fellows continually, in stringent and binding relations, without giving up their birthright. We make the conditions of life hard for these men. They were born to bring the Promethean fire to earth, but because they do not conform to our customs and conventions, we will have none of them. Consequently their spirit gets chilled, and often they become cowardly. Like Matthew Arnold they say,

'I struggle towards the light; and ye,  
Once-long'd-for storms of love!  
If with the light ye cannot be,  
I bear that ye remove.'

But the pressing moment comes when they appeal for purely human sympathy,

'While yet the night is chill,  
Upon time's barren, stormy flow,'

and by some unfortunate impulse or rash act, they identify themselves with the interests of men in a way which is worldly for them, though for others it is quite lawful and rational. Browning's Faultless Painter presents a good illustration of this kind of weakness, as many an artist has done before him. Such men were born to live, for the most part, in seclusion, and to make large sacrifices for others, to the demands of which they sometimes find themselves unequal. So often, indeed, do they fail in their high work, that it is not unreasonable to trace the widespread but erroneous notion that character and talent, the one working for the present, the other for the future, are in their nature antagonistic, to the reflections on the conduct of men of genius in which people have from time to time indulged.

But of course it is few men whose natures set them apart. Perhaps it is few, also, to whom the temptation to dwell in the spiritual to the neglect of earthly ties, is at all a strong one. But there are two eminently human experiences in which all men can realise spiritual communion. These are love and prayer. Both are spiritual gifts, but they are admirable instruments for doing the work of this commonplace world. We know that love is the hardest of

workers, and that it brings harmony and rest with it, though we forget sometimes that it is spiritual, not sexual, and that it is not to be thought of as

'High floating o'er earth's clouds on faëry wings,'  
but as

'Baring its tender feet to every flint.'

The second great spiritual gift few of the nervous, unsatisfied men and women who throng our cities to-day seem to understand. The reason why they cannot pray is, probably, that they do not understand prayer, and cannot be content until they have brought it within the rational system into which modern science has taught them to frame all their thoughts. Yet the principles involved are rational and simple enough. The law is, that correspondent spirits attract one another and that they who help themselves are the recipients of help. Let us think ourselves into the atmosphere of those spiritual beings who are in harmony with us and let us regulate our whole conduct in accordance with what we desire and strive after in those highest moments of our thinking, and we shall find our own efforts being seconded by those friends who are of like mind as we are, inasmuch that, if we are only strong enough and can come near enough in our wrestlings to the great realities of our own natures, our desires will infallibly be answered. If the discipline of prayer were not almost unknown to the men and women of to-day, there would be many who could live with absolute quiet of mind amid anxieties and perils which seem almost overwhelming. We may appear to be living on the brink of a precipice; but if we can only pray, we can get help which is conditioned by our own natures, and which cannot fail to prevent our fall. To-day we are all weary and heavy-laden, and cannot seek this refuge from the cares of bread-winning and knowledge-getting. It is a lamentable fact that we have lost this spiritual gift, because prayer is the great source of strength and peace of mind, and it is an invaluable discipline that touches every part of a man's life. The man who truly prays cannot possibly be an illustration of the fact that 'faith without works is dead.'

These two great human gifts, love and prayer, are the spiritual forces which can make a man's life whole and keep the mind free from materialism on the one hand, and idealism on the other. Jesus of Nazareth forms a striking example of the mental completeness which the right use of these gifts in ordinary life can bring about. He had a profound insight into the spiritual world, but he did not revel in that far-off sphere. He was no poet, but only a human being whose mind was well-balanced. He retired to lonely places where he could meet those spirits who were most helpful to him, and whom the crowd drove from his side, only to gain knowledge and strength to bear the burden and heat of the day. That few people nowadays can find in love and prayer the like inspiration for work is a sorry fact. At times we all become tired of the present order of things and know something of the madness of the poet, and find that the pressure of the ideal almost incapacitates us. It is hard then to make the poet's renunciation. In absorbing thought and in imagination we get rid of the limitations of time and space which gail and imprison us. But all too soon we have to come back to them, and feel once more the burden of 'This weary weight of hours.' Then life looks to us like a ridiculous comedy, half of which is spent in carrying about our bodies, and washing and dressing and feeding them and putting them to sleep. The experience that sets us free is all too brief to reconcile us to the life-long farce. But perhaps, after all, the discipline of time is good for us. He who means to understand spiritual things must order his life well, and the fleeting hours make a good framework into which he can fit his actions. In the spiritual world he will have to rear the framework, as well as create the complex structures which his separate acts together constitute. The strength of will, therefore, and the forethought which are involved in the economical use of time, are the best of preparations for the right use of this larger personal freedom. Temporal limitations are necessary and punctuality is no mean virtue, although it may seem to be a prosaic one. These and all the other ordained conditions under which we live are salutary, however irksome they

may seem to be at times. The poet within us rises up ever and anon and calls the world a prison, and then is it that we are called upon to make his renunciation.

But probably we are far more prone to be over-mastered by the conditions of daily life than simply to adapt ourselves to them. If we were not slaves to the world, we should have much more spiritual power than we at present possess, and we should be able to override those earthly conditions which enfeeble us, in order to enjoy the higher and intenser spiritual and intellectual life which we are capable of living even here. If we strove to learn it aright, Spiritualism could teach us how to develop the gifts which would make the higher life ours. This philosophy could not, of course, instruct us how to heal our bodies by pure thought, or how to attain any of the other extraordinary powers which bodies of people like the Christian Scientists claim to wield. It would always teach us the humility that accepts bodily life with all its inevitable ills and its privations and longings.

'Sunt lacrimæ rerum et mentem mortalia tangunt' would lose nothing of its pathos if we possessed the highest spiritual powers. But with sane spiritual life the calm old religion which smoothed the rugged ways of the world for our forefathers, would steal into our great cities, and we should find that progress is compatible with rest.

M. E. R.

### THE POTENCY OF RELICS.

I was much interested in Mr. W. T. Stead's letter on relics, which appeared in your issue of August 16th, and I think that probably the following facts may be acceptable to some of your readers.

I may say, in parenthesis, that I am not a Spiritualist, and that my profession, which allows me but scant leisure, is a severely scientific and practical one; although many of my friends have seriously endowed me, to their own satisfaction, with the gifts of mind-reading and clairvoyance.

Some time ago, a lady, whose husband was then abroad, had occasion to consult me professionally. In the course of conversation she showed me a 'keepsake' (averred by the donor to be a talisman) which had been given to her by a distinguished Oriental ambassador when taking leave of her at Liverpool, and she asked if I could possibly give a hint to her of the meaning of the grotesque characters and emblematic designs drawn thereon. I asked her to let me keep the gift for twenty-four hours, as I expected that evening a man of great learning, a valued friend of mine, who might expound its secret for her.

She consented. My friend did not appear, so I was left to contemplate the riddle alone. This charm, or talisman, as she told me it was, appeared to be of soapstone or some comparatively soft silicate, and was, roughly speaking, of the shape of a heart or a winged heart. It measured about four inches across. On one side the stone was nearly white, and on the other it quite naturally took a dark brown tint, culminating in black at the centre. In some lights the whole of the back of the stone appeared black. Curious, indefinite Oriental figures and characters formed an intricate pattern on both sides. With the aid of the few books in my library bearing upon occult matters, I believed my suspicions confirmed; and I informed her on the morrow that I believed the 'charm' to be an evil one, likely to have a baleful influence, and I advised her to destroy it or get rid of it in some way at once.

She was disinclined to accept my advice, as I could not specify, save in general terms, my reasons for giving it, and we parted. I did not see her again, until one day, a month or two after, she was shown into my room, pale and agitated and clothed in very deep mourning, so deep that I at once supposed her to have become a widow. Without any other explanation than the words, 'that charm,' she handed to me a cutting from a provincial newspaper, extending to about three-quarters of a column, in which, after recounting the virtues and benefactions of a devoted couple, it described how the wife, apparently in the best of health, had only time to exclaim, 'Oh!' and fell lifeless into the arms of her visitor from London. 'That

woman,' said my visitor, as I handed the piece of paper back to her, 'was my second mother. My own mother died when I was born, and this one brought me up and has always been a mother to me. That stone you warned me against has been the cause of fearful misfortune to me. You remember that I made a hobby of breeding prize dogs, some worth forty guineas each. Well, within a week of seeing you, all were dead, though the veterinary surgeon stated that he could diagnose no disease. I went down into the country to stop with my mother, and three days after my arrival she fell into my arms, as described, dead.

'My house in London was broken into, and my most treasured family relics were stolen. I do not really seem to have slept at all, I think, since I saw you last, until I got rid of that stone; for, in the most frightful dreams, I was carried away into great jungles, such as I had never seen before, with great trees forming great caves and hiding out the stars. And great idols stood there, and long serpents hung from the trees and dropped down and coiled round those idols, whose eyes seemed to move. And tall black men banging cymbals together pushed me, as if they could not see me, against the serpents, and I shrieked out and woke. And if I went to sleep again, it happened all over—the same again, the same scene night after night. Later on I got bad news from abroad of my husband, his health, and his affairs. I was very ill too. I felt paralysed though usually strong and vigorous enough.

'At last I made up my mind, and I took the stone and I walked with great difficulty into the country, through field after field, about two miles (I don't know how I did it, I was so weak). And then when I came to a great field of tall, standing corn, I took up the stone and flung it with all my might right into the middle of the field—and it was lost.'

I said, 'You ought to have destroyed it—burnt it.'

She answered 'Yes, I know, but I was afraid of the idols and the men in my dreams. When I had done it I felt a great sense of relief, as if I were another woman; and I began rapidly to feel well and strong again. My dreams disappeared that night, and not a trace of them has returned. I also have got good news from abroad, saying that the threatened disaster is past, and that all is prospering. My lawyers have also written saying that my financial position is now completely secure. I forgot to tell you that just before that terrible death of my mother, they had frightened me by writing about some shares and property from which I drew all my own money. I have got my amber and pearls, the two mementoes I cherished most, back again, just when the police had given up all hopes of them.'

These facts may have some significance, or they may have none. I merely give them as one of my experiences. At least, they are curious.

WILLIAM LUTHER LONGSTAFF.  
(Author of 'Weeds and Flowers,' &c.)

Fulham.

### 'LIGHTS AND SHADOWS IN A HOSPITAL.'

Can you or any of your readers offer an explanation of the following incident which I copy verbatim from 'Lights and Shadows in a Hospital,' by Mrs. Alice Terton? She writes:—

'Once I had a very strange experience. We had a very sweet girl in for a long time, and I was very fond of her. She was a good religious girl. The poor thing gradually got worse, and I sat up with her when she was dying. As the night wore on she kept turning her head to one side, and I heard her whispering: "Go away!—Don't!—Go away!"—at intervals. Then a most horrid change came over her countenance and manner. She abused me, and ran down the doctor—who, needless to say, had been goodness itself to her—her treatment in the hospital, and between her gasps said everything dreadful she could think of. I felt fairly appalled, but was most struck with the evil look on her face. I prayed for her most earnestly, poor child, and after a short time she stopped going on in this dreadful way. Her countenance resumed its usual sweet expression and she gasped out: "Don't mind—sister—all I've been saying—it was not me—it was that person there—he's gone now—you know it was not me?"

'She died about an hour after that.'

S. S.

## THE SLUM CHILD.

The interesting letter signed 'Mercurial' in 'LIGHT' of August 30th, brings up the question of 'destiny' very forcibly. The word 'Karma' or 'destiny' as a *cause*, is a very comprehensive one, and in reply to the query propounded by 'Mercurial' I should venture to suggest that Mrs. Besant must certainly have meant by her statement of 'one child being fore-doomed to a life of crime and another fore-ordained to a glorious career,' that this situation at birth is the result of Karma, or destiny.

Roughly thinking, this word might be translated hastily as meaning 'predestination.' It would, therefore, seem that modern Theosophy was practically teaching that old Calvinistic doctrine, a Sanscrit word doing duty for much the same idea. If I understand the theosophic position rightly, I should, however, say that, in Karma or destiny, all the conditions so well quoted by 'Mercurial,' the influential ones of astrological, psychological, as well as physical, are never left out of account. To be 'well-born,' as Dr. Nichols considered it rightly, would certainly influence the physical side, but all the same not necessarily also the astrological and psychological. To be 'well-born' physically, astrologically, and psychologically is the Karmic crown of but very, very few. For this reason, to my thinking, and in accordance with the theosophic teachings of older and deeper Theosophy than our present Theosophic Society can reach, such perfect Karmic conditions cannot exist!

Karma is certainly not 'destiny' in the vulgar sense; that is, that one baby Ego is consigned by the 'All-wise Supervisor' to this or that condition as if regardless of consequences; but rather that the condition of such baby Ego necessarily potentially entails certain future conditions of earth-life in consequence of its *then* condition. It gets, in effect, its rewards and its punishments in this life very effectually, *i.e.*, on all planes, but the higher ones. In short, each man is supposed by his present life to fore-ordain his future. It would, indeed, be an inextricable apparent problem were it not for the true idea, as quoted by 'Mercurial,' that 'slum children' are not necessarily all born *in* the slums. *Au contraire*, a child may be born in royal circles with all the deprived and vicious instincts of the material slum child. It is the inner nature that makes the kingly or bestial child—not necessarily his position in life. The latter will have a miserable and, may be, happily short and insignificant career, except for crime, which would be of a circumscribed area, though perhaps of a shocking kind. The other would have a far larger area to work evil, and the results of such life would be very much worse. We know certainly that there can be saintly natures born in slumland; but the area of their immediate power might be a limited one; whereas a saint in a royal circle would have a wide rule for good.

The facts of Nature point somewhat to this conclusion, that humanity, as it is, is much of a muchness; that Karma is a weary chain of destiny in which it seems almost impossible for anyone to quit this world free of *some* debt, due either to society, Nature, family, or self; that so very many persons die with the feeling that their life has been quite insufficient and as a rule unsatisfactory; that their eyes have only been 'opened' at the close of life to a wider and better view. The doctrine of Karma does indeed help general views of life, and would, I think, be a satisfactory and philosophical answer to nearly all general questions, except this, how to get rid of *all* Karma, for all the Scriptures tell us man must pay to the uttermost farthing; that everything, even immortality, must be bought with a price; and when that price is paid, then Karma is ended and liberation ensues—not before.

This special point has always seemed to me the crux—the very vital point in which the Christian view is supplementary to the Eastern scriptures. I am not, however, quite so sure that the two are not the same; that is, if we search deeply enough we shall find that the Vedanta and New Testament *testify the same*—that no man, *as man*, can get rid of Karma. It is the grace of God—the life (or blood) of Christ—that alone can have sufficient vitality to 'obliterate all previous impressions,' so the 'new man' enters heaven while still on earth. Otherwise, there is no other course for

*anyone* to attain real immortality, that is, permanent liberation from this world, *i.e.*, not merely the continuation of consciousness in another world and a further return in a fresh body and fresh personality to this; but an ending for ever with any connection to physical bodies as we know them.

We know that the most saintly people feel the most horror of sin. The better and more spiritual they are the more appalling seem the aspects and consequences of sin, and they all state that man alone cannot get free from its meshes, while in the flesh, *i.e.*, without the grace of God, an old theological statement, used often as a 'proper' way of speaking, and which, therefore, has become mere words, alas! when it really is a potent phrase of the deepest importance.

It appears to me that a 'slum child' may have this central desire for the grace of God, and so attain liberation, his past sufferings having expiated his debt to society more easily than a vicious Ego born in sumptuous surroundings, which destiny seems to me more probably that of an Ego on a downward grade than any I know, for if it is hard for a good rich man, on account of multifarious occupations and responsibilities, &c., to enter heaven—*i.e.*, seek for the spiritual life, how very hard it must be for a bad rich man?

'To the rich and exalted, duty is difficult'; and, 'to the poor and indigent, to grant benefits is difficult.' All the extremes of life lead to difficulty; but to be born in the slums in one sense is no more eventually disadvantageous than to be born in a palace. A slum child may also have such a good astrological position that he can soon change it; and the palace child, with an adverse astrological position, may frequently be forced to leave his palace for less agreeable reasons.

I do not think it is much use judging anything until the whole course of events is mapped out and observed, and a whole life, not birthplaces and childhood's homes only, noted. Our slums are a disgrace to *ourselves* as we are, and a vile blot on Christianity, but they will always remain, so long as our commercial matters are on the basis of profit being the sole aim. We are the real sinners—we, the present men and women ourselves; as we reap so we sow; and we people the lower astral regions, even to that place (no longer believed in by many) called Hell, by sending souls out of their bodies to a realm they have already entered on earth; *we* make Hell continuous; eternal it cannot be, as evil, or disorderly nature, tends necessarily to dissolution, only constantly *re-composing*; so long as materials are ready they cohere. Hell, therefore, continually exists and is kept up by no one but man himself. So soon as men cease to do evil, then Hell, or the place for evil to employ itself and prosper, ceases naturally; *it is no longer required*; in which case one potent cause of sin in the world, the influence of bad spirits, as 'Mercurial' points out, as very powerful, would also cease.

The whole matter of Karma would seem involved in the now discredited doctrine of the Fall of Man. It is a very recondite one, but it is, to my mind, one of the best answers to the discrepancies in life as we know them. Individual Karma seems to me the share taken by each individual in his own *personality* in this world Karma, which surely could not exist unless there were such a condition of humanity as was caused by this 'Fall,' and hence to be expiated individually and universally before the 'Rise' is attained.

ISABEL DE STEIGER, F.T.S.

P.S.—I should like to state that when I speak of souls I refer to the astral souls, *Linga dehas* of the Theosophist, the Ruach of the Kabbalist, 'the soul that sinneth.' I never mean 'spirit,' which is incorruptible, perfect, from which the soul separates at its peril; for the soul can perish eventually in the next plane, when unsupported by union with body and Spirit.

## TO CORRESPONDENTS.

'J. A. T.' (Chester).—We wrote you to the address you gave us, but our letter was returned, marked 'Not to be found.'

Several communications are necessarily held over for a week for want of space; others are omitted because they are not accompanied by the name and address of the writers.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, SEPTEMBER 13th, 1902.

## Light,

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### PSYCHIC RESEARCH AND GOSPEL MIRACLES.

'Psychic Research and Gospel Miracles,' by the Rev. E. M. Duff, M.A., and Dr. T. G. Allen (New York: Thomas Whittaker), is a book of just the right kind, for the day. It blends, with telling force, the theoretical and the experimental, and follows its philosophy with volleys of facts. We do not mind some of its theological curiosities. If we do not want them, other people do, and we are at least as content that all the children should be fed as that our own turn should be served. It is highly important that our great subject should be contemplated from every possible point of view. It will bear it and it will profit by it. Besides, it is highly probable that every strongly held theological doctrine has some basis of truth, or meets the need of some stage of development: and we shall be glad enough to find that our key is good for all church doors.

The writers of this impressive book make a resolute stand for the authenticity of the New Testament and the genuineness of the records of so-called 'miracles.' They face with sturdy assurance both critics and materialists, and carry the war into their camp by accusing them of riding on arbitrary assumptions. The critics are fond of testing the Gospel stories by a preconceived notion of what is possible. First setting up their standard of the 'natural' or the 'historical,' they criticise by simply measuring the record against the standard, and cutting off everything that goes beyond it, which is then at once dismissed as 'myth,' or 'legend,' or 'symbol,'—anything but fact. But that is not criticism: it is arbitrary assumption.

In like manner, the so-called 'materialists' have their standard also. 'Miracles do not happen' is the short creed of the men of their school, a dictum which, though so short, is defective in two particulars, inasmuch as the principal word in it is ambiguous, while its assertion is absurdly arbitrary. The writers of this book hold that this dictum is a deliberate begging of the main question at issue—an 'arrogant assumption that the physical or material (together with force or energy) is the *All* of reality.' But they get their answer in a way which lands them in most unexpected company,—side by side with their mental kinsfolk, the obscurantist persecutors of Galileo, who also knew, or thought they knew, what was impossible, who also set up their barriers and knew things did not happen. It is a bit comical to see these new anti-theological agnostics with their old anti-Galileo tickets on: but they appear to be rightly described as people who 'would exclude the established results of psychical research from the field of evidence because forsooth these results stultify the materialistic conception of what nature *ought* to be.'

A highly instructive specimen is here given of these

brand-new agnostical scientists,—one Professor Jastrow, of the University of Wisconsin, who professes his willingness to assist in a Psychological Investigation Society 'which shall stand ready to take up the investigation of any phenomena which promise to yield data of psychological interest; which shall, however, keep far removed from any phase of the transcendental or occult.' Think of that now! If there were a decorative order of anti-Galileos, say a little iron bar, or a copper curtain, would not our Wisconsin Professor deserve it? Fancy any modern Western scientist proposing to investigate Psychology, with barriers against 'the transcendental or occult'!

But now as to these 'miracles' that 'do not happen,' let us once again try to set the minds of these uneasy people at rest. All that they require is to take up the hurdles and place them farther afield. In fact, the history of science itself is simply this,—the lifting of hurdles and enlarging the boundaries of the 'possible' which are simply the boundaries of the known. We are as anxious as the most knowing obscurantist or the most positive agnostic to stand for the uniformity of nature's laws. Nature is not a juggler: she is a musician, an artist, an artificer. She cannot be cheated, and she never cheats. But she is very subtle, and we may quite safely say she is inexhaustible; and the most impudent and ridiculous thing we can say about her is that she has limits and we know them.

Now as to telepathy, sympathy at a distance: that we know is a fact: and if people choose to worry about it or build barriers before it because it is 'transcendental or occult,' that will only be their loss. There it is. And there something else is:—telepathy from the Unseen,—make of it what we will. The writers of this book, discussing telepathy and kindred phenomena, claim, of course, that 'they are part and parcel of nature's uniformity. In other words, they are not *miraculous*, not violations of nature's order. If miracles be defined as violations of nature's order, then most assuredly miracles do not happen. If they are simply *supernormal* phenomena, *i.e.*, supernormal as viewed from a physical plane, then there is involved no conflict with the axiom of axioms,—nature's uniformity. There is involved, however, the relegation of the physical or material from an exclusive to a relative position in the cosmic constitution.'

But these writers are not content with defence: they vigorously attack. So far from the Universe having a physical basis, they insist that the physical is only an expression of a superphysical or spiritual intelligence. Everywhere it is the spirit that quickeneth, 'matter (by itself) profiteth nothing.' 'The simplest form of life, which is the *bioplasm*, is a bioplasm, *i.e.*, a *life-form* (*βίος + πλάσμα*), not by reason of the *matter* of which it is composed, but by reason of an unseen, non-material something which animates it, namely, a spiritual or psychic principle.' Each separate cell of an organism is a unit of intelligence in which abides a cell memory and cell intelligence of its own. 'Thus the history of evolution may be said to be progressive spirit-materialisation. Biologic evolution is a drama in which spirit is building up successive tabernacles: ever seeking and ever finding in each new achievement of its work a progressively higher form of symmetry.' In fact, 'the universe is but crystallised thought structures.'

The application of all this to the records of the New Testament is obvious, and is useful, though, as we have said, we are very far from agreeing with all the speculations and inferences of the writers of this book. They give us, however, an enormous amount of evidence in favour of what we know as Spiritualism, and in a way which very largely supports the general contents of the New Testament, both Gospels and Epistles; and, if only on account of this, the book has exceptional value.



*From a photograph by*

*[Martin & Salluor, 416, Strand, W.C.]*

**GEORGE SPRIGGS.**

## MR. GEORGE SPRIGGS.

## THE DIAGNOSIS OF DISEASES.

It will be generally conceded that Modern Spiritualism is based upon mediumship, and that without mediumship there can be no evidence of spirit presence and identity. This being so, the present dearth of 'phenomenal' mediums is to be regretted, and those Spiritualists or inquirers who will devote themselves to the task of discovering sensitives and developing their powers for what are termed 'physical phenomena,' will confer a lasting service upon the Cause. As things are, when we wish to speak of the evidences of Spiritualism, we are often compelled to turn to the records of the wonderful manifestations which occurred so freely some twenty years ago. It may or may not be true that the more objective forms of demonstration of spirit power are giving place to the more subjective phases of psychical susceptibility, but the need of the hour is still the same as it was of old; 'the outward and visible sign' is as much sought after, and is as requisite to meet the doubts and difficulties of the great mass of people, as at any time in the history of the movement.

In the almost total absence of present-day phenomena, it is interesting to revert to the story of the experiences of one of the most remarkable mediums of this country, who is still alive and in our midst. We refer to Mr. George Spriggs, who, some twenty-seven years ago, commenced his career in Cardiff, where a circle of intelligent and earnest investigators met together regularly three times a week for about five years, and pursued their inquiries with exemplary patience, fidelity, and attention to the conditions which were essential to success. That they were well aware of the serious nature of the experiments they were making is proved by the fact that, in obedience to the wishes of the spirits, they abstained from meat, intoxicating drinks, and tobacco, and in addition to fasting from breakfast time until after the sésances were over in the evening, they took a bath before going to the room, which was scrupulously reserved for the sésances and never used for any other purpose. Three visitors, in addition to the usual sitters, were admitted each evening, the spirits deciding who should be present. Records of the results were kept, and a great variety of manifestations occurred through the mediumship of Mr. Spriggs, which culminated in materialisations of the most complete and convincing kind, regarding which, Mr. Rees Lewis, in whose house the circles were held, reported that: 'The spirit forms became so familiar that they took possession of every room in the house, and on summer evenings would show themselves in the garden, and in the twilight walk the entire length of a long garden to the greenhouse, take back a bunch of grapes, and distribute them among the sitters in the sésance-room.'

The publication of reports of the phenomena occurring through his mediumship, and a visit to Cardiff by Mr. J. Carson, of Melbourne, led to an invitation being sent to Mr. Spriggs to visit Australia. This invitation he accepted; but before leaving Cardiff some special sésances were held, at which many phases of manifestation were developed which had been neglected previously in the eagerness of the sitters for materialisations. Mr. Spriggs, referring to the manifestations at these sésances, says: 'The direct voice became a complete success, and was heard to perfection, whether I was entranced or not. Numerous communications were received from old friends, and long conversations were held with loved ones passed over, with the same freedom as if they were still of earth. The passage of matter through matter, in broad daylight, was of common occurrence; flowers, fruits, nuts, corn in the ear, branches of trees, and pieces of rocks were brought through walls, closed windows and doors, in profusion, and at the last sitting I remember there came a shower of nuts upon the table, continuing for a quarter of an hour, and when gathered up they filled a large bowl.'

Mr. Spriggs went to Australia in 1880, and there, during a series of years, manifestations freely occurred similar to those which had been observed in Cardiff, and some interesting experiments were made in weighing and measuring

the materialised forms. After he had been in Australia some six years, Mr. Spriggs found that the power for materialisation phenomena was waning, and sésances were then held for the 'direct voice' manifestations, which were less exhausting to the medium, and frequently more satisfactory to the sitters. Then followed the cultivation and exercise of the clairvoyant power for the diagnosis of diseases and the prescription of remedies. In this he was so successful, and his patients were so numerous, some of them being actually sent to him by medical men, that he had to devote his whole time and strength to this beneficent work for some nine or ten years.

In 1895, having returned to England to rest from his labours, Mr. Spriggs endeared himself to hosts of friends in London by his genial and kindly spirit and his enthusiastic devotion to the cause of Spiritualism, and his return to Australia in 1896 was regretted on all hands. But, having tasted the pleasures of life in London our friend could not settle in the Antipodes, and in 1900 he came back to us to make his home in our midst. Since his return he has not been idle; he is a member of the Council of the London Spiritualist Alliance, a vice-president of the Marylebone Association of Spiritualists, and has frequently given addresses to London and provincial Spiritualist societies.

Although Mr. Spriggs has felt compelled to refrain from all mediumistic work for physical manifestations, he has very kindly proffered his services as a medical clairvoyant for the benefit of the Members and Associates of the London Spiritualist Alliance, and the Council have gladly availed themselves of his very generous offer. It may, therefore, be well for us to give some description of his work in this direction, which we are able to do from personal observation. When a patient visits him Mr. Spriggs does not find it necessary to inspect the tongue, feel the pulse, or cross-examine the sufferer. He sits down and speedily passing into the trance state proceeds, under the influence of one of his spirit friends, to make a thorough clairvoyant examination. Without asking any questions himself, or permitting questions to be put to him till the diagnosis has been completed, he describes in a matter-of-fact and business-like manner the bodily conditions of the patient from head to foot, mentioning the location and cause or causes of the aches and pains of the sufferer, and then names the remedies which, in his opinion, are required for the restoration of normal and healthy conditions. We have seen a large number of testimonials from grateful patients in Australia, where, by the way, Mr. Spriggs did a large amount of gratuitous work for the benefit of the poor, and we know of several cases in London in which Mr. Spriggs and his spirit friends have been successful; we feel confident, therefore, that those who avail themselves of his generous offer may reasonably expect to be greatly benefited by the information thus obtained.

Mr. Spriggs will give his services without fee or reward, other than the consciousness of doing good, which is itself a great spiritual joy, and he has agreed to place his services at the disposal of the Council of the London Spiritualist Alliance on Thursdays, between the hours of 1 and 4 p.m., at 110, St. Martin's-lane, Charing Cross, W.C., where a room will be placed at his disposal. It is necessary that those Members and Associates who desire to avail themselves of the services of Mr. Spriggs and his spirit helpers should apply by letter to the secretary, Mr. E. W. Wallis, stating the date and time when they wish to attend. No fee will be charged, but Mr. Spriggs suggests that all consultants should make a contribution of at least 5s. to the funds of the Alliance.

We have the pleasure of presenting our readers with a portrait of Mr. Spriggs as a supplement to this week's issue of 'LIGHT.'

MR. ARTHUR LOVELL asks us to state that, owing to pressure of work, he has decided reluctantly to resign the chairmanship of the London Psycho-Therapeutic Society, but will still continue on the list of members.

THE KENWORTHY PROPAGANDA FUND.—The friend who contributed 5s., *anonymously*, in response to the appeal recently published in 'LIGHT,' by Mr. Arthur St. John, of 32, Well-walk, Hampstead, N.W., will oblige by sending his name and address to that gentleman, in confidence.



## MATTER, FORCE, AND CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

*(Continued from page 413.)*

## VI.

## THE NEW IMMORTALITY.

'Draw me no cheques on the Bank of Futurity,' said General Booth when making his appeal on behalf of the Submerged Tenth in Darkest England: 'I want my heaven here and now.'

Immortality—what is it? Or rather what is it generally thought to be?

An eternal life to come, a life in the future, a life in Heaven, commencing only when we leave this earth and go to mansions in the skies, if indeed our eternal existence is not to be passed amid other and more gloomy surroundings; such is the doctrine of eternal salvation or damnation, the two alternatives offered by the orthodox Christian conception.

A future state! That means, a state of which we here in this life can form no conception—a state utterly cut off from every possibility of experience while in the body, a state infinitely removed from all that we can conceive in time or in space.

A future life! That means a life in the future state, a life of whose conditions, joys, hopes, aspirations, endeavours, we can form no idea whatever, for the reason that they do not bear any relation to similar feelings on earth, because the earth surroundings, which afford the joys, induce the hopes, and evoke the aspirations we now feel, are left behind, and we enter upon a new existence with new joys produced by our altered surroundings, new hopes arising from our changed conditions, new aspirations breathed into our souls by the new possibilities we see opening before us.

A new existence! Not the continuation of our present one, nor yet arising from it, but a new one that is given us as a favour through the merits of Him who died many centuries ago in order that we might receive this new and priceless gift of renewed existence, unbarred by the miserable and lost condition to which heredity and sin have reduced us here.

But do these ideas, hallowed by time and tradition until they have become as a familiar chain which we hug and would not willingly see broken, even by the truth that comes to set us free from it,—these conceptions which have been planted and nurtured within us until we can find no peace, no rest, except in their shadow—do they really satisfy the longings of our inmost souls?

Do we not sometimes think that there is something very arbitrary about a system that left Man in doubt as to his ultimate fate until Christ came, and that leaves even good men still doubtful up to the moment of their death as to whether they have really been able to take advantage of the Great Opportunity offered them by the death of Jesus on the Cross?

Would not all earnest souls welcome a new Gospel—which indeed many of them have attained to by their own instinctive growth towards the Light—a Gospel which should reveal to us, not another life, but a continuation of this life under happier conditions; not another sphere, to which we must be specially appointed or condemned on the Judgment Day, but one by which we are all the time surrounded, even though we may be unconscious of its existence; not another state, but only the natural flowering out of our present one, with release from the trammels of the earth-sphere, so that we can recognise and live the life of the soul-sphere in which our spirit has really been dwelling all the time, though unperceived by our bodily sensations; therefore not a new existence, not a future life, but the continuation of the present one, like that of a prisoner whose bonds are loosed, and who issues from his cell and gazes at the world which has all the time been around and about him, though he could neither see nor enjoy it!

Not an immortality commencing when we die, or at the resurrection, but one which began with the first moment of

our individual life on earth, and which continues unabated and uninterrupted, waking or sleeping, living or dying, in the body, and through all the changes that may occur after leaving the body, until the fullest purpose of our being is effected, and we are, perhaps, countless ages hence, merged into the glorious oneness of existence which was before the worlds were created, and which shall be after the last form of life has faded and expired on the last planet of the last system!

But what is to produce this new dispensation on earth—this common consciousness of present immortality, completing our common credence in a future immortality? One thing alone, and that is the breaking down of the invisible partition which hides the complementary state from our view, so that it may become a present reality instead of a future abstraction.

This new revelation may present itself to many minds under many different forms. To some it may appear as a great common highway between the spirit and the material spheres of existence. But how build a highway between the occupants of the same locality, almost of the same position, in space? We may allude to the difficulty as that of causing the atmospheres, spiritual and natural, to blend; but how blend those things which are already infinitely diffused through each other? We have elsewhere spoken of points of contact, yet by the same reasoning this description is as elusive as the former. Interperception is perhaps a phrase which will express our meaning, yet the need of this faculty is one which makes itself felt on one side only, for spirits are as fully conscious of our existence as we desire to be of theirs.

We have made it our practice to illustrate our meaning as we go along by reference to some fact or theory of physical science. We will take two examples from microscopical practice, and follow with others which may be more familiar to some of our readers.

We find ourselves looking through the microscope at a drop of water in which we faintly discern that there are living objects which so exactly resemble the water in transparency that we have the greatest difficulty in seeing them at all. We tinge the water with a drop of coloured solution, and at once a striking change is apparent. The water is coloured, yet still transparent, and in it we see colourless forms, the bodies of the creatures we wish to examine. Presently these animals begin to absorb the coloured water; a thin line of colour permeates their structure, and passes from end to end, perhaps sending out radial streams which reveal to us an organic structure of which we should never have dreamed had we not hit upon the expedient of making the animals reveal their internal arrangements by imbibing the coloured water, and thus 'materialising' their hitherto invisible forms.

Another illustration, embodying the parable of 'contact', is afforded by the practice, largely made use of by microscopists when working with the highest powers, of doing away with the double refraction caused by the passage of the light from water into air, and from air again into the glass of the lens. The loss of light and of distinctness of image is greatly reduced by immersing the lens directly in the water or other medium surrounding the object to be examined, and thus establishing the closest possible contact between the two media, the fluid and the glass, through which the light has to pass in order to reach our eye. But we have not yet invented an 'immersion lens' to bring us into visual contact with the forms inhabiting the spirit-ether.

If we look obliquely upward through the sides of an aquarium, or even a glass of water, we shall see that at a certain angle the surface of the water, where it is in contact with the air, forms no transparent medium, but a bright, reflecting surface like a mirror. Yet viewed more directly, this mirror becomes again transparent. Again, if we stand outside the window of a room that has no other light, looking into it from the daylight without, we shall probably see nothing but the reflection of external objects in the pane, and the brightness of this reflection overpowers the faint light from within. The same phenomenon is observed if we try to look out into the night through the window of a well-lighted room or carriage. It is only when we screen the

pane with our own shadow, and shade the side-light from our eyes, that we receive the dimmer impressions through the glass. We have, in fact, to remove from our eyes the reflection of our own surroundings, and render them susceptible to the fainter impressions from 'the other side.'

We might pursue the scientific parallel by saying that we need to discover a means of changing the pitch of spirit-vibrations or undulations into that of some vibrations of which we can take visual or material cognisance, as certain fluorescent media change the pitch of the ultra-violet rays into that of visible light, or as X-rays can be converted into light, or Hertzian undulations into vibrations audible in the telephone, or again as the sound-waves of the voice can be mechanically imprinted on the phonograph cylinder.

We closed a previous paper with the query whether Intelligences on the other side are consciously working to find a channel by which knowledge may pass from their side to ours. Since writing this we have obtained in a singular manner the assurance that there is a strong belief among some—a minority as yet—of the Intelligences there, that such a channel, such a highway, such a blending of atmospheres, such a point of contact, *can*, and eventually *will*, be discovered, and that an Edison or a Kelvin on the other side may and will find the missing link, the medium, whatever may be its nature, that will mutually transform the vibrations of the two planes, states, or spheres, so that there may, thenceforth and for ever, be no doubt or uncertainty as to the fact of soul-intercourse between those who perceive on the plane of matter and those who perceive on the plane of hyper-material sensation. This, when it is effected, as we sincerely believe it will be, and earnestly hope that it will come at no distant time, will be the greatest revelation that has been vouchsafed to Humanity since Christ came to lead us back to the foot of the Tree of Life, and proclaimed that 'God is not the God of the dead, but of the living.' (Matt. xxii. 32.)

(To be concluded.)

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#### RECEPTION TO DR. J. M. PEBBLES.

On Wednesday evening, the 3rd inst., a pleasant informal reception was accorded to Dr. J. M. Peebles, at the home of Mr. and Mrs. Wallis, at Finchley, London, when a number of friends assembled to do honour to the distinguished guest of the evening. After an agreeable conversational interchange of thoughts, Mr. Wallis expressed the pleasure it gave Mrs. Wallis and himself to welcome Dr. Peebles to their home, and referred to the long and faithful services which he had rendered to the cause of Spiritualism throughout the world. Mr. George Spriggs bore testimony to the good which Dr. Peebles had done in Australia, and Mr. E. Dawson Rogers, in reminiscent mood, related how a clairvoyant lady had, many years ago, seen and described Dr. Peebles, and also a spirit who was inspiring him, before he (Mr. Rogers) was aware of the Doctor's existence. He spoke highly of the work of Dr. Peebles, for whom he entertained warm feelings of friendly regard. Miss H. Withall thanked Dr. Peebles for his lectures and writings, which, she said, had been of great service to her sister and herself in their early investigations. A few appreciative words were also spoken by Mr. Lorimer, the honorary treasurer of the Dundee Society of Spiritualists; Mr. Laws-Caney, of Maritzburg, Natal; Mr. H. Withall; and Mrs. Wallis, whose spirit friend, 'Morambo,' also gave a message of greeting on behalf of a number of spirit friends who were present. Dr. Peebles responded in his usual hearty and kindly fashion, and among other good thoughts, referring to the saying that 'Knowledge is the saviour of the world,' he affirmed that knowledge alone was inadequate, but that 'Love, guided by Wisdom and inspired by Faith, would save the world.' He had been a devoted Spiritualist for over fifty years; had been around the world four times; was as ardent and firmly-convinced a Spiritualist as ever, and expected to work for truth for many years to come. Mr. Green, the secretary and companion of Dr. Peebles, made a few interesting remarks, and a very enjoyable evening terminated with cordial good wishes to the travellers from all assembled.—(From one who was present.)

#### EXPERIENCES OF A BLIND CLAIRVOYANTE.

AS RELATED BY HERSELF.

(Continued from page 394.)

Before relating the experiences following directly upon the parental edict which banished me from my home and friends, and made me, so to speak, a social leper in the eyes of those who had known me from my childhood, I would beg my readers to believe that I have no wish to arouse their pity or sympathy, and that, though my father erred in judgment, he did what he thought to be right, and that never during the few remaining years of his mortal life did he alter his opinion.

About two years previous to my leaving home, I was told by my guide that my very slight acquaintance with a lady, whose personal appearance she minutely described, would soon ripen into the closest friendship. She further said that this friend's influence over my life would be more marked than that of anyone whom I was ever likely to meet. The lady referred to was one of my latest pupils. At the time of the prediction I knew absolutely nothing of her except that she paid me promptly and studied well. I soon found, however, that, though making a brave fight for life, she was, according to the best physicians, doomed to die. After she became too weak to leave her bed I visited her daily. It was at this time that there came to me the spirit of an erratic old German peasant woman, who stated that having in earth life been a trained nurse, she could, if necessary, call to her aid some of the best-known German physicians, who could restore my friend to health and strength provided I would submit willingly to the trance condition, and my friend to the treatment. Although she had previously known nothing of spirits or their power, the consent of the patient was gained. Not to weary my readers, I would say that slowly, but surely, the cure was effected. It was this fact coming to my father's knowledge that induced his final decision; and then it was that my friend, still in delicate health, but firm in her faith in my guide, said to me: 'You have a work to do for humanity, but you may not, and must not, go forth alone; my life belongs to you; if it can be of the slightest value to you we will face the world together.' And so, bound by this simple contract, we started upon our new life.

One evening, about a week after my final parting from my parents, as my friend and I were passing the house, I heard my father's voice calling to me, addressing me by an endearing name, which only he ever used. He requested me to enter the house for a moment. Never dreaming of treachery and leaving my friend to await me at the gate, I walked quickly up the familiar path and entered the door which I had supposed closed to me for ever. No sooner had I crossed the threshold than my father, stepping to the open door, called to my friend, saying slowly and distinctly, 'You need not wait for my daughter as she is now in my hands.' Then, before I could estimate what had befallen me, the door, which locked with a spring, closed with an ominous click, and I realised that I had been entrapped. My father turned to me, his words falling upon my ears like the knell of doom. He said: 'I give you one more chance; promise me on your honour to recant from this hour all pertaining to spirits and Spiritualism and you shall be restored to your home, and the subject shall be dropped; refuse, and by the heaven above me, I will to-morrow call a physician who will swear that you are insane, after which you shall be committed to the retreat.' I need not dwell upon that night of agony. I knew well that my father would keep his word; nor could I doubt that before the sun again should set I should be classed among those who are termed insane.

The next morning after breakfast my mother went to summon the physician. On returning she informed us that he would be with us at one o'clock. At about ten o'clock my father stepped to the street door to answer a ring at the bell. Upon opening the door there stood before him a gentleman, who for long years had been a friend of the family, also a pupil of my own. Sadly, but sternly, he informed my father that he knew of my presence in the house as a prisoner, and that he as a lawyer demanded to

see me. I seemed to hear, as in a dream, his low earnest words to my father. 'Sir,' he said, 'I believe your daughter to be in the wrong. I grieve that any sensible person should be seduced by this nonsense about dead people coming back; nevertheless, my duty is with the law; your daughter is of age, and so long as she does not ask you to support her, she is free to come and go, and believe as she chooses. As the law stands no single physician can swear away her liberty; she is entitled to a physician representing her, and also to legal counsel; the former I can easily provide, the latter I will be if she desires it.' The next thing I clearly remember is being more carried than led, then placed in a carriage thoughtfully provided by my friend. I think no one will ask how the lawyer came to know of my trouble; neither will it seem strange that after returning to the little home we had made for ourselves, the terrible strain we had both endured proved too much for my friend's frail physical condition, or that in spite of our best efforts, she became dangerously ill, with only myself to care for her. How often within the last year I had wondered why my guides had seen fit to control me for the purpose of performing the commonest household duties, building the fire, preparing the food and the like; but during the long weeks and months that followed I understood full well. Had it not been for the power of the guides not only would my friend have suffered for want of care, but we should both have gone cold and hungry, since our means did not permit of our hiring a servant. For a long time her spirit hovered between the two worlds, and when once more she struggled back to life in comparative health, a new dread stared us in the face. Our very slender means were well-nigh exhausted. Our only hope of earning a livelihood lay in removing to some large city, but to obtain a foothold even there would require money and influence, and we had neither. We shall not soon forget the day when we reached New York, not even knowing where we might find lodging and food for twenty-four hours.

In closing this article let me emphasise the fact that every step taken by us has been advised and controlled by our guides. Only once more shall I, through 'LIGHT,' address my friends on this subject, and I will then tell them in what way our guide established us, strangers and utterly friendless as we were, among the Spiritualists of Brooklyn, where we made our home for four years.

ANNA J. CHAPIN.

31, Upper Baker-street, N.W.

#### DEATH OF THE AUTHOR OF 'FESTUS.'

The author of 'Festus,' Mr. Philip James Bailey, died at Nottingham, his native city, on Saturday, in his eighty-seventh year. He had been in failing health for some time. By 1889, when Mr. Bailey celebrated the fiftieth year since the first publication of his poem, 'Festus' had grown to a very portly volume, and it was then issued in a Jubilee edition, with an interesting introduction. This was the eleventh English issue, but in America it has been published in thirty editions. When first published 'Festus' was much prized in this country, and would be read with pleasure and profit by the present generation. We remember meeting Mr. Bailey at a *Conversazione* of the London Spiritualist Alliance held in March, 1888, when, from our conversation with him, we received the impression that he was much interested in Spiritualism—but we are not sure that he had any practical acquaintance with its phenomena. Can any of our readers supply information on the question?

**EXTENSION OF PREMISES FUND.**—Mr. H. Withall, the Treasurer of the London Spiritualist Alliance, desires to acknowledge the receipt of £1 1s. from Mrs. J. Craigie towards the fund for the extension of the premises of the Alliance, at 110, St. Martin's-lane, W.C.

**MR. J. J. MORSE.**—The ss. 'Suevic,' in which Mr. J. J. Morse and family travelled, is reported in the Shipping Intelligence to have reached Melbourne on Friday, the 5th inst. In compliance with arrangements before he left we shall have letters from Mr. Morse in due course, giving accounts of his experiences in Australia.

#### LETTERS TO THE EDITOR.

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

##### Physical Mediumship.

SIR,—Seeing an article in 'LIGHT' some time ago deploring the lack of physical mediums, I should be pleased if you could find space in your valuable paper for the following: A small party of friends having sat regularly for two years (summer holidays excepted), the following phenomena are amongst those produced without contact—table rapping of all kinds, table levitation, invisible but heavy hands placed upon the sitters, occasionally 'spirit lights,' and various noises, such as a violin being tuned, &c.

The sitters would be pleased to meet a lady and gentleman living in the North West district of London who would join the circle with the object of gaining materialisation, as the unseen intelligences say that with the required conditions they could materialise. Persons who understand the subject of materialisation would be preferred, as the sitters have had no experience in that phase. Any advice upon the subject would be welcome.

A. O. E. P.

##### A Strange Experience.

SIR,—I am not a Spiritualist; this is, perhaps, because I have no acquaintance with the facts, claims, and objects of Spiritualism. But I have personal knowledge of certain phenomena which cannot, I am assured, be explained by any of the so-called physical laws, so far, at least, as they are at present understood. In order not to trespass too much on your valuable space I shall confine myself at present to the narration of a single strange experience. During the hours of a sleepless night, and when in great trouble and agony of mind, I sought communion with my dear mother, long since dead. I did this without hope that any sign would be vouchsafed, for my faith in the supernatural was practically nil. But after a short interval, to my intense surprise and awe, a *sharp* cold shiver ran through my frame, and the skin of my whole body seemed drawn and tightened. I could scarcely summon courage enough to put the question, 'Mother, are you here?' but I did, and the response came in the form of another and more pronounced rigour. This happened long ago, and ever since I have been able to induce these replies, if such they be, from my mother and many departed friends and acquaintances; but not from all, my late father being, strange to say, a notable exception. Occasionally a considerable interval will elapse between the invocation and the response, so much so that I have often despaired of getting any reply at all, when it has come in a very pronounced form, or so feebly as hardly to be noticeable, as if, in fact, it proceeded from a vast distance. One thing is particularly worthy of notice in this case: it is that I *never* by any chance experience these strange sensations unless I specially call on someone 'gone before' for a sign of his or her continued existence.

Did time and space permit I could relate to you an equally singular though totally different experience which happened to me some forty years ago, but one that is fresh in the recollection of many persons now living in the district where it occurred. Perhaps on some future occasion you may permit me to send you an account of this matter.

M. S. P. W.

##### Aristocracy v. Democracy.

SIR,—May I be allowed a few words in protest against the narrow-minded intolerance of 'Pasquin' as expressed in your issue of August 2nd?

He talks of Spiritualism being synonymous with democracy! Surely the spirit world, unless we are absolutely astray regarding life beyond the veil, is an aristocracy, the very opposite of a democracy. Each one gravitates there, by the great law of affinity, to the exact position his or her merit determines. And merit is the basis of nobility, however it may be occasionally perverted in human practice, like all things else. The spiritual reality underlying the idea of rank is the very foundation of social life in the spheres.

Your correspondent talks of Lord Tom Noddy as if all lords were fools; and of stars, garters, &c., as constituting nobility and eminence on this plane! Is he not aware that the ranks of the nobility are recruited constantly from the leading minds of the day? And that stars, garters, &c., are simply symbols?

Democracy, a monotonous uniformity of mediocrity, I thought was long since abandoned by all thinking people. The theory never has, and never can, work in a world in which one of the principal laws is differentiation and not similitude or equality.

A. K. VENNING.

Los Angeles, Cal., U.S.A.  
August 18th, 1902.

## Psychic Photography.

SIR,—I think your correspondent, Mr. H. Blackwell, has somewhat mistaken the meaning conveyed by my letter. He seems to have the idea that I consider Mr. Bournell nothing but a fraud and that all his spirit photographs are fraudulent representations. Please allow me space to assure your correspondent that he is utterly mistaken. I will, however, deal with his letter point by point.

Firstly : He is quite decided in his opinion that I have had apparently no experience in the foregoing matter. This is presumption on his part and, may I say it? an error.

Secondly : If Mr. Bournell does have to suffer, he has great consolation in the fact of having a good supply of the Guinea Brand Balsam, wherewith to heal his sores.

Thirdly : I do not agree with our friend in the idea that it was punishment to lose such a control as 'Philemon,' for it appears to me that he would always have laid Mr. Bournell open to suspicion, so much could be done in the dark room by the medium to gain the end in view, even upon marked plates.

Fourthly : I am quite of the opinion that the most genuine photographs are those taken without a camera.

Fifthly : I should like your correspondent to state whether in the photographs (wherein the spirit is darker than the surrounding background) the spirit is draped with white. If so, I ask him to be sure the apparent depth of shade is not due to the contrast with the white drapery—practically an optical illusion.

Sixthly : The explanation of my objection as to the Hindoo spirit mentioned in my letter will hardly cover the question—at any rate, in that instance.

Seventhly : Dr. Theodore Hausmann's experiments can hardly compare with those conducted with a monetary interest behind them.

Eighthly : As far as names are concerned, the mediums in the matter can hardly be accepted as evidence; and as to Miss Houghton, with every regard for her goodness and the spirituality of her nature, anyone after reading 'Evenings at Home,' &c., would hardly judge her a competent witness—gifted as she clearly was with an extraordinary imagination.

In conclusion, your correspondent has entirely misunderstood the purport of my letter, as I simply explained how the thing *could* be done, but did not state that Mr. Bournell did it so.

62a, Stafford-road,  
West Kilburn, N.W.

FREDERICK VAUGHAN.

SIR,—Although I have been a Spiritualist since 1877, and witnessed marvellous psychic phenomena during twenty-five years, chiefly at Newcastle-on-Tyne, it is only within the last few months that I have been privileged to witness psychic photography. Your correspondent, Mr. H. Blackwell, is dealing with this subject in a manner of which most folks who have become acquainted with Mr. Bournell will approve. I admire the sympathetic spirit he shows, and I wish to strengthen his position by saying that Mr. Bournell's 'experiments' in psychic photography have produced a greater effect upon members of my family, and certain sceptical relatives, than books, lectures, and materialisations have produced for nearly a quarter-century. Why? Because, seventeen years ago, my wife's father, living in a remote corner of England, died. He had never visited London or its suburbs. Only one photograph remained of him in the world, one taken when he was about forty-five years of age, with dark hair and whiskers, and full face. He died at seventy years of age. I left the North of England to attend the funeral. I saw the dead body in the coffin before the lid was secured. I saw the coffin lowered into the grave, and heard and saw the soil thrown on it. I have since seen flowers growing over the grave, as is customary in most cemeteries. Nevertheless, I now possess a photograph of my wife's father standing beside her and me, taken by Mr. Bournell at 11.30 a.m. on Friday, April 18th, of this year. He appears as a man of about seventy years of age, white hair, white whiskers, and side face.

Even successful materialisations cannot be compared with this. What more can man want as proof of man's immortality? The photograph is now before me. It is an object daily seen by all members of my family, and now there is no longer a shadow of a shade of doubt on the part of the younger folks, who formerly ventured to be sceptical as to the genuineness of psychic phenomena. There are still living three of the family of my wife's father, viz.: My wife, his eldest daughter—a Spiritualist; my wife's sister—a lady devoted to the Anglican Church; her brother—living in the village where his father died. He is a free-thinker. Probably he would not deny the title of atheist. The photograph has been sent to these (the sister and brother) with the question, 'Who is the third person in this photograph? The answer in each case has been 'Father.'

I have more than a dozen photographs that have not been identified, and one other that has. Several are doubtful.

Whilst on this subject I should like to offer the following views : In my opinion the 'forms' photographed in addition to our own, are partly materialised; materialised sufficiently to produce the effect we see. One such form, that of a very beautiful young lady, appears with hands pushing the curtain on one side. Mark what I say; the normal hang of the curtain, as revealed in other photographs taken at the same sitting, was vertical. In this photograph the pressure of the young lady's hands has disturbed the normal; and curves of the curtain, due to pressure or physical force, are visible. The form is by my side. I am looking down. Had I been looking at the curtain on my left I must have seen it move. I don't think I should have seen her.

Crouch End.

JOHN ANTHONY.

## The Lyceum Movement.

SIR,—At the annual outing of the Union of London Spiritualists, the fact was deplored that there is not a Lyceum in London which at the present moment maintains a calisthenic class. With a view to awaken interest in the Lyceum movement generally, it was, therefore, suggested that a brief display should be given at the next May meeting. I have been asked to take the initial steps in order that this most desirable end may be attained. We have therefore made arrangements with Miss F. E. Mylan, M.N.S.P. and B.C.P.E., and Monsieur D. Swan, who will conduct physical culture classes this winter at the Clapham Assembly Rooms Institute, to give a special course of instruction *free of charge* to any Lyceum teachers willing to qualify and train their own groups. Other members of Lyceums or Spiritualist societies will be included in the same class at the reduced fee of 3s. per quarter. The days are : For children, 5.30 to 6.30 p.m., Wednesdays; for women, 6.30 to 7.30 p.m., Wednesdays; for women, 6 to 7 p.m., Saturdays; for children, 3 to 4 p.m., Saturdays; for gentlemen, 8 to 10 p.m., Fridays.

The session will commence on September 17th, and I shall be pleased to forward further particulars on receipt of stamped addressed envelope.

The honour of representing the London Spiritualist Union at the May meeting will fall to the particular Lyceum squad of twelve members who make the most interesting display in an open competition which the Union will arrange, to be held early in April, 1903; the number of the squad being purposely limited in order that the smallest Lyceum may have equal chance with the largest.

I trust that by making this early announcement the various societies will awake to their responsibilities, and by giving their members a definite object to compete for, impart to the Lyceum movement such an impetus that when we have passed on to another sphere of activity we may be able to look back in happy appreciation of the healthy bodies, and hence the healthy minds, of those who will have the making or marring of Spiritualism in their charge.

H. BODDINGTON, Hon. Sec.,  
Clapham Assembly Rooms Institute.

## Lectures by Mr. J. J. Morse.

SIR,—We have just published a second pamphlet (sixteen pages) containing the two very fine trance addresses—'As the Shadow of a Great Rock,' and 'Modern Spiritualism in relation to the real Democracy of Human Life,' delivered at Blanche Hall by Mr. J. J. Morse just before his departure for Australia, &c.

The two addresses, complete with invocations, will form a very useful addition to our literature tables, and we shall be pleased to supply copies *post free* at 1s. 6d. per doz., or fifty for 5s. Single copy 2d.

We trust that our efforts to preserve such splendid discourses will meet with the support of the friends of Spiritualism.

A. J. CASH  
(Corresponding Secretary),  
Spiritual Progressive Church.

51, Bonverie-road,  
Stoke Newington, N.

## 'Gospel of the Holy Twelve.'

SIR,—I gather from your issue of 'LIGHT,' of August 30th, that the Essene Gospel of the Holy Twelve has reached a third edition, for which I am glad, as it is the Gospel which teaches, in advance, humanity to the 'lower' creation, showing the keen, prophetic foresight of the Redeemer. But I would like to know whether Dr. Anna Kingsford and Edward Maitland got their teachings from this Gospel, or whether this 'Gospel of the Twelve' came from them, for it is in perfect harmony with the teaching of 'The Perfect Way,' that wonderful book so much neglected. It would seem as if this work had been before their eyes.

Staplehurst, Kent.

E. L. M.

## The 'Ouija' Board.

SIR,—I am glad you are advertising the 'Ouija' again. If people would only use it they would find it much better than the slow rapping and counting up the letters at the table. But people must not be impatient. We were three months before we got sensible, *straightforward* talk. Now we get a deal of friendly advice, medical prescriptions, timely warnings, &c.; and if the spirit friends do not know the answer to any question, they write: 'Will inquire, and tell you next time.'

There is great need for a good trance medium in Brighton. I wish one could be persuaded to come for a time, and hold circles, public and private, as in London, and give private sittings. Such an one would do well here, I am sure; but the fact must be advertised in 'LIGHT,' or we shall not know. A few lectures here would also do good. Some years ago Mr. Long came and lectured. He was very clear and interesting, but Brighton takes a lot to wake it up, as it is so immersed in the affairs of this present life.

(MRS.) M. BEAUMONT.

66, Preston-road, Brighton.

## South Africa.

SIR,—I am a Spiritualist, and it is the comfort of my life, for I have lost a child.

I find myself obliged suddenly to go to live in South Africa with another child. My home will probably be in Johannesburg or somewhere near it. Can any of your readers tell me whether there are any Spiritualists in Johannesburg; and any society or meeting-place for them; and any mediums resident there?

I am feeling much grief at the idea of being cut off from this great comfort, and from my darling spirit-child.

Any information, and offers of letters of introduction to Spiritualists in South Africa (Johannesburg especially) will be much valued. Perhaps you will be kind enough to permit letters to me to be addressed, to my initials, care of 'LIGHT' office. When I get out there I shall do all I can to spread this happy knowledge.

E. E. M.

## SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, Mr. W. Millard gave a trance address on 'Faith and Facts.' Several new friends were present. Meetings every Sunday at 7 p.m. sharp; séance follows.—R. MATHER.

PLAISTOW CO-OPERATIVE HALL, BRAEMAR-ROAD.—On Sunday last, Mr. Bishop gave an address entitled 'Breaking Away,' which was thoroughly enjoyed; it was followed with good clairvoyance by Mrs. Bishop. On Sunday next, Miss Wenborn will be our speaker.—C.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE, E.—On Sunday last Mr. R. Boddington delivered a thoroughly interesting address on 'How Spirits control Mediums,' which enlightened many in the audience. On Sunday next Mr. G. T. Gwinn will give an address. On Friday Mrs. Foster, clairvoyante and psychometrist. 'LIGHT' on sale.—A. JAMRACH.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder, of Nottingham, gave answers to written questions from the audience. Eight questions were dealt with, and the answers were eminently satisfactory. Mr. F. Spriggs, the president of the Association, occupied the chair. On Sunday next, at 6.30 for 7 p.m., Miss MacCreadie will give clairvoyance.—S. J. WATTS.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Cole gave an able address on 'The Religion of Egypt,' the first of a series of addresses to be given on the religions of the world on the first Sunday of each month; although lasting about an hour it was all too short, being crammed full of good points and interesting analogies. On Sunday next, at 7 p.m., Mr. Adams will pay us his first visit.—W. F. L.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday evening last, Mr. D. J. Davis, vice-president of the London Union, gave a very sound address upon 'God, Faith, and Being from a Spiritualistic Standpoint.' He clearly defined the omnipresence of God and the power of action after conviction. Mr. Henry Brooks presided. Mr. Alfred Peters will be the speaker and clairvoyant for Sunday next, at 7 p.m.—COR. SEC.

BATTERSEA PARK-ROAD, HENLEY-STREET.—A truly spiritual and uplifting address was given by Mr. Fielder last Sunday evening, on 'The Perfect Man.' Mr. Adams, presiding, also added some bright cheering remarks. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mr. Preys will speak on 'Phrenology.' 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., social evening.—YULE.

BRIXTON.—8, MAYALL-ROAD.—There was an excellent attendance here on Sunday evening last. Mrs. Holgate gave a deeply spiritual and soul-arousing trance address upon 'Pure and Undeified Religion.' At the after-circle many convincing clairvoyant descriptions and tests by psychometry were given. On Sunday next, at 7 p.m., Mr. and Mrs. Bishop will be the speakers. A public circle every Thursday at 8 p.m.—C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—An excellent public circle was held last Sunday morning, and the various clairvoyant tests given by Mr. W. E. Long were remarkable. The evening discourse completed the series of addresses upon 'Prayers for the Dead'; they have been a source of great interest, and were thoroughly appreciated by the hearers. On Sunday next, at 11 a.m., a public circle will be held, to which strangers are heartily invited; at 6.30 p.m., an address will be given by Mr. W. E. Long upon 'When is the Resurrection?'—J. C.

SHEPHERD'S BUSH.—On Sunday evening last, at the Athenæum Hall, Goldhawk-road, Madame Montague, under inspiration, answered questions from a large and appreciative audience. It was indeed an educational and intellectual treat to listen to this gifted lady's able and concise replies. The chair was kindly taken by Mrs. Boddington, of Battersea. A collection at the close in aid of the new hall amounted to £4 1s. 6d. Mr. Chaplin, the president, on behalf of the society returned very hearty thanks to Madame Montague for her kind and generous response to our appeal for help, and to Mrs. Boddington for kindly taking the chair.—EDWARD BURTON.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Thursday last, Miss Anna Chapin, the blind medium, related some of her experiences and gave a few psychometric readings. On Sunday, Mrs. Helen Checketts gave an address on 'The Uses of Religion,' and showed that the natural inclination of humanity is Godwards. We have much pleasure in introducing this speaker to the notice of other societies. Mr. H. Boddington presided. On Thursday, September 18th, at 8 p.m., our esteemed co-worker, Dr. J. M. Peebles, will speak on 'The Condition of Wicked People in Spirit Life.' A few reserved seats at one shilling each. On Sunday next, at 7 p.m., Mr. and Mrs. Boddington on 'Spiritual and Physical Diseases.'—B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last a very large audience greeted Mr. J. G. Huxley on his first visit to this mission, and we were treated to an uplifting and spiritual trance address on 'The Progress of Humanity towards Divinity.' We are promised another visit from Mr. Huxley. Every available seat was occupied at the after-circle, and grand results were obtained, both by healing and clairvoyance. On Sunday next, at 11.30 a.m. and 8 p.m., public circles will be held. At the evening service Mr. McDonald will give a trance address. Free seats; service books provided. Unattached inquirers cordially invited. This mission is supported solely by voluntary offerings. 'LIGHT' always to be had.—VERAX.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last Mr. Warner Clark gave an interesting and logical address on 'Why Spiritualism is Reasonable.' A number of clairvoyant descriptions were given, all of which were clearly recognised before the meeting closed. Madame Cope sang 'A Dream of Paradise' and 'The Children's Home,' and our recently-formed Lyceum (twenty-nine strong) distinguished themselves in a beautiful rendering of 'There's a rest for you,' and 'Joy Bells.' The hall was decorated with many choice flowers and plants kindly sent by Mr. T. Everitt, Madame Cope, and other friends, and which were afterwards sent to the hospitals. Our hall was uncomfortably full, over fifty friends having to stand. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will answer questions and give clairvoyance. On Sunday week Dr. J. M. Peebles will give an address.—A. J. C.

UNION OF LONDON SPIRITUALISTS.—On Sunday last, at 11.30 a.m., an open air mass meeting was held in the Broadway, Ilford, Mr. Day, president of the Ilford Centre, in the chair. Stirring addresses were given by Mr. Henry Brooks, and by Messrs. R. Bullen, J. Thompson, W. Dennis, and John Kinsman. The afternoon conference, presided over by Mr. G. T. Gwinn, was opened by Mr. Henry Brooks, who spoke on 'The Future of Spiritualism.' Mesdames Roberts and Barrell, and Messrs. Day, Rowe, Roberts, Kinsman, Turner, and G. T. Gwinn also took part. Mutual improvement classes, attached to each society, pure workers, and a pure platform were advocated. The National Union's Examination Scheme came in for a good deal of discussion. Another open-air meeting was held in the Broadway in the evening, and addresses were given by Messrs. G. T. Gwinn, J. Kinsman, T. Brooks, J. Day, and S. Bull. A stranger, a lady, asked to speak a word for the 'Master,' and was listened to with great interest. The next monthly conference will be held on the first Sunday in October, at the Shepherd's Bush Society.—HENRY BROOKS, Hon. Sec.