

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Harbinger of Light' publishes a mightily pretty satire on Podmoreism. Borrowing the very words of anti-spiritualist critics, a certain Chinese philosopher demonstrates that photography is a fraud. Until a commission of eight Chinese scientists took him in hand, an impostor, who professed to take portraits by what he called 'photography,' did a good business: but things went to the bad with him when the scientists exposed him by challenging him to do his work in the light. His trick was easily discovered, as every now and then he tried to escape into a dark room where, of course, his fraudulent work was done. One of these swindlers was actually caught finishing a small picture with a brush and lamp-black, and, on being detected, could say nothing more sensible than that she was only 'touching up.' An illustrious scientist cleverly bored a hole in one of these tricksters' dark cabinets, and so covered the cheat with confusion as to extract from him the absurd remark that a ray of light had spoiled his plate. The conclusion is obvious. What but falsehood could be injured by the light? Besides, the operation of the so-called taking a likeness itself suggests fraud. Fancy being posed before a tripod with a ridiculous counterfeit eye, manipulated by a man making antics with his head under a black cloth! Is it not highly probable that the over-willing believer, yielding to the fascinations of the surroundings, may get his portrait projected by suggestion? The satirist says:—

Photography is one of the many occult sciences which can never be recognised, because the characteristic of a true science consists in your being able to reproduce a given phenomenon at will, at whatever moment, and under whatever condition; as, for example, an eclipse of the moon. On the other hand, in order to produce these pretended photographs, we have continual need of the photographer, of the dark camera, the dark room, a red light, bromides and all such rubbish. We can never bring ourselves to believe in the sensitiveness of a piece of glass, which is naturally inert; which would be just as absurd as to say that our shoes experience a sense of nausea, when we smoke opium. Let us see them produce a portrait under conditions imposed by ourselves. Selecting, instead of the bromide of silver, any other substance whatever; let them cover with butter a frying-pan or a pocket-handkerchief, and then operate in the full light of the noonday sun, without any mystery, without apparatus, without lenses, without anything, and then we will begin to think it over! But, seeing that when a single one of the conditions wished for by you is wanting, you make a mess of the whole of your cookery, not one of your 'negative proofs' will ever serve to carry conviction to our minds.

We thank 'The Harbinger' for its excellent translation of a clever skit.

Ursula N. Gestefeld writes very thoughtfully, in 'The Exodus,' concerning the illusion of our sense-world. She says; "here," as locality, is only a state, a quality of consciousness.' What others call the plane of the 'subliminal self' or the 'sub-conscious self' she calls the 'under world' or 'thought world,' and this 'is the next world too.' 'It is as real and, in one sense, as tangible as the world we look out upon when we look at flesh and blood objects.' But, in truth, 'the next world is the inner world.' Of this she says (we condense):—

This is hard for us to conceive. We think always of locality, of places. We go from one place to another. They are exterior, near or far off, all outside ourselves. . . . It is difficult for us to detach our thoughts from the exterior and fix them on the interior, to see that the world of consciousness is the great world that includes all the others. . . . We are not looking upon the world we are really in until we learn to look into the great under-world, the interior world that is bounded by consciousness, not by localities.

What we are this hour is what we should be, did we within this hour lay down the flesh and blood body, for that which survives the scaffolding is that which has been builded by means of it. Shall we be the same? Yes. Shall we feel the same? Yes. Shall we have the same desires and hopes? Yes. The flesh has none of them. It is we who have them. The actual man is the character-man, that which has been builded from the basis of the natural. This is the man that death does not touch, that survives when flesh and blood are cast off, the man of the next world; and he is in it now.

'The Theosophical Review' is saucy and satirical, but pellucidly just, when it administers the following dose to the editors and scientists who have now fully or partially found salvation:—

The publication of the late Mr. Frederic W. H. Myers' posthumous work, 'Human Personality and its Survival of Bodily Death,' which will shortly be reviewed in our pages, marks a distinct moment in the evolution of 'modern science,' inasmuch as it registers the capitulation of the self-constituted guardians of scientific 'respectability.' It is instructive to notice how the most conservative organs of public opinion, which have previously been the most inimical critics of psychic research, and have from their lofty seats of assumed authority lectured the students of this science as though they were unbalanced disturbers of the scientific peace, have at last recognised them as workers for the public good, nay, as the true imperialists of science. At last the opponents of progress have been forced to bow to the inevitable; this we suppose must be taken as a tardy sign of grace, but it is difficult to forget that the workers in this most important field of human endeavour—the science of the soul—had to labour for so many years in the chilling atmosphere of the severest disapprobation of their so-called 'scientific' critics. It is true that this great change would never have been brought about by the mere fact that the data of psychicscience have always existed and exist to-day in countless multitude; the facts had to be presented to the formalists in a certain dress. Mr. Myers and his colleagues have been for years busy in this tailoring department; and their aprons have at last been accepted by the philosophers of clothes as decent garments for the nakedness of things psychic. So far, so good; ghosts and hallucinations and souls have at last been admitted into the halls of modern science, if not exactly as they are, still alive, and not merely as corpses for contemptuous dissection. In brief, modern science has at last discovered a soul; she has been a mighty long time about it, but now that she has at last woke up to this (to her) astonishing fact. We hope for great things, and most of all that she has learned the useful lesson of tolerance.

The following, concerning deep breathing, or, let us say, scientific or intentional and directed breathing, is only a variation of many similar descriptions of the right method. We take it from 'The Logos Magazine,' published in California :—

Now, O weary man, take a hint. When you are mentally worried about that big undertaking, just pause for a moment. Let your head fall back easily as far as you can. Rest a moment. Come back to body position. Rest.—Inhale by short sniffs until the upper part of your lungs is filled with air—exhale slowly, sounding long E. Rest.—Repeat six times. You have taken the first, or *clavicular breath*, which is mental.

Rest.—Let the head fall back easily again. You can do this by looking up at the sky as you are walking or riding to your place of business in the morning. Come up to a perpendicular position—fill the middle of your lungs by inhaling, steadily distending the muscles through the region of the heart, stomach, &c. Exhale on the sound of O. Now you have taken an *emotional breath*, or breath of sympathy for your fellow beings—indeed you pulsate with realisation that you are a part of this mighty universe. You realise that

'The law which moulds a tear
And bids it trickle from its source—
That Law preserves the earth a sphere,
And guides the planets in their course.'

The third breath is purely physical. Throw the head back gently. Rest.—Come to a perpendicular position; inhale so as to fill the lower part of your lungs, distending the muscles through the abdominal region. Emit the breath on the sound of U. Repeat six times, with the rest period of four counts. Now, combine the three breaths in one three times. Rest between each breath.

If thou art faithful to these simple exercises, thou wilt be much pleased with thy progress.

There are, perhaps, touches of mere fancy here and there, but, on the whole, the 'weary man' would do well to try it just as set down: but it must be done in good air. But, whatever method be adopted, there are great possibilities connected with scientific breathing.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

CLAIRVOYANCE.—'Clairibelle' has kindly undertaken to give illustrations of clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesday next*, the 26th inst., and on *Tuesday*, June 2nd, at 3 p.m. No one is admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for *one more* meeting before the recess, on *Thursday next*, the 28th inst., at 3 p.m., at the rooms of the Alliance, at which a pleasant and instructive talk may be had with one of her intelligent controls. The fee is one shilling each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions upon all matters connected with Spiritualism—or life here and hereafter—would do well to bring them already written.

MR. W. J. COLVILLE lectures on Spiritualism and Occultism in the Lecture Room of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on Mondays, Wednesdays, and Fridays, at 3 p.m. Subject next week, 'The Road to Success: Ethical, Spiritual, and Mental.' Questions will be answered after each lecture. Admission 1s.

RELIGION AND FOLK-LORE OF UGANDA.

The 'Dark Continent' is fast becoming as well-known as any part of Europe, and Sir H. Johnstone looks forward to the not far-distant future when there will be trippers and tourists to the vast lakes in Central Africa! But that is in the future, happily, for one likes to think of there being some parts of the world where Nature reigns supreme. Even its inhabitants will lose much of their interest when educated and civilised. At present they are very close to Nature in its most primitive state; sometimes with as little idea of religion as they have of clothing. Much information is given on the subject of religion among the negroes by Sir H. Johnstone in his interesting work 'The Uganda Protectorate.'

The 'medicine man,' as is generally known, is an important man in almost every tribe. Sometimes this office is united with that of chief; in any case, few things of importance are attempted without consulting the 'medicine man.'

The idea of a Supreme Being or God is altogether absent from some tribes of Uganda negroes, but ancestor worship is very general—'inane worship of ancestral, earth, air, or water-spirits,' as it is described. The Pygmy Dwarfs are as little advanced in religion as in everything else, their *only* idea being that there is a mysterious Power, 'a something in the heavens,' and of which they speak very reluctantly, but which causes lightning and slays their comrades. Their belief in a future life is limited to a form of metempsychosis, for 'they think vaguely that their dead relations live again in the form of the red bush-pig, whose strange bristles are among the few brightly-coloured objects that attract their attention.'

But though their ideas are so limited they cannot be said to be entirely devoid of any religious thought if they believe ever so slightly in a spiritual Power and a future life. Curiously enough, these very Pygmies, according to the author's idea, were the cause of the origin of belief in, and stories about, kobolds, elves, sprites, gnomes, and fairies; in former times these negro dwarfs no doubt lived in caves and holes, and the rapid manner in which they disappeared into these holes, together with their baboon-like adroitness in making themselves invisible in squatting immobility . . . gave rise to the belief in the existence of creatures allied to men who could assume at will invisibility.

They are a curious people in many ways, but possess the virtue of gratitude. They are very fond of bananas, but agriculture is unknown amongst them, so to possess themselves of the desired fruit they rob their more industrious neighbours. This is usually taken in good part, and then the Pygmies in return will leave a present of meat or game, or do some kind of work, such as weeding the plantations. Sometimes, however, these little people would lure away the children of their bigger neighbours, or even, during the night while the mothers sleep, make an exchange, leaving in place of the big, fat black baby, a 'frail, yellow, wrinkled Pygmy infant, the changeling of our stories.' The author says :—

'Anyone who has seen so much of Central African Pygmies as I have, and has noted their merry, impish ways; their little songs; their little dances; their mischievous pranks; unseen, spiteful vengeance; quick gratitude; and prompt return for kindness, cannot but be struck by their singular resemblance in character to the elves, and gnomes, and sprites of our nursery stories. At the same time we must be on our guard against reckless theorising.'

Certainly! for it *seems* impossible that Pygmies of Central Africa should have had anything to do with originating the folk-lore of Europe, even though it is suggested that these Pygmies may 'have been the dwarfed descendants of earlier and less defined human species; they may have been primitive Mongols like the Esquimaux. . . . Most fairy myths arose from the contemplation of the mysterious habits of dwarf bioglotyte races lingering on still in the crannies, caverns, forests, and mountains of Europe after the invasion of neolithic man.'

The Pygmy Dwarfs are intelligent and quick to divine one's thoughts; but generally the negro race is not inventive, and, consequently, not naturally progressive; yet when they have been shown the utility of a new idea they are quick to adopt

it. The missionaries of Uganda speak in the very highest terms of their intelligence, and say how very appreciative they are of instruction, and how quick to learn. Whatever the result of missions in other countries, they are, in Uganda, according to Sir Harry Johnstone, an unmixed blessing. No doubt it makes a great difference when there is no previous civilisation to contend with, or a religion already well-established.

Negroes, as is well-known, are musical, and some have a good idea of drawing, their decoration of such things as water-bottles being sometimes quite artistic. Their basket work, too, is remarkably good, and so close and fine that vessels made of it will hold liquid.

The Bantu negroes, besides their ancestor worship, and belief in ghosts, have a disgusting superstition that their sorcerers are corpse-eaters, ghouls 'who dig up the bodies of dead people to eat them.' If true, the idea no doubt is to increase their magical, or mesmeric, power thereby. But it is also possible that the sorcerers spread the report merely to increase the superstitious fear in which they are held.

On the birth of a baby the priest, or medicine man, after some ceremony, presents the new comer to the particular spirit of the clan, and prays and sings to the ancestral spirits generally, for the future welfare and protection of the child.

The thunder-storms in Uganda being so terrific, doing so much damage to person and property, it is no wonder that the inhabitants associate them with some mysterious spirit-power—generally evil. When any person is killed the priests tell them it is a punishment for some wrong-doing, and that their tribal, or ancestral, spirit has demanded the victim. They then try to investigate the cause, and a sacrifice of animals, of one colour and without spot, is made to appease the spirit. Nine women witches who assist in the ceremony—hags, Sir Harry Johnstone calls them—dance round the animals, and would truly look very witch-like. They chant a chorus to this effect: 'O "Bachwenzi," accept these our offerings and let your wrath cease.'

A few of their legends remind one a little of our own Bible stories. There is one of a king's daughter, who, if she married, the sorcerers said, would have a son who would be the cause of the country's destruction. This girl, therefore, was banished to the forest to live, with one woman attendant. One day, during the absence of the woman, a hunter discovered the girl—the king's daughter. As a result a son was born, but this so frightened the mother, knowing as she did that the king would kill her if he found it out, that she wrapped the baby in bark-cloth and threw it into the river. But the cloth caught on a branch, and was of course found by the attendant, who, taking it back to the mother, said she had found the beautiful thing in the lake. When the foundling grew to man's estate the prophecy was fulfilled, for in a quarrel he killed the king and ruled in his stead.

Fear rather than love is the ruling thought in uncivilised spirit-worship. Some tribes have spirits ruling over every kind of sickness—cases of fever, bubonic plague, small-pox, &c.—which are sometimes very severe; but what else could be expected when there is such an utter want of cleanliness? Even those who dress in spotless white flowing garments may at the same time be covered with lice, and their huts infested with fleas and bugs. They have of course no idea of sanitation; except those who have come into association with, and under the rule of, white people.

There are several kinds of 'doctors,' and one belonging to the Bantus is said 'to travel about at night stark naked, and is then believed, and believes himself, to be in some respects a ghost or disembodied spirit.' (Is this spirit control?) If he has a spite against anyone he will dance at midnight before their banana plantation. The trees will become withered and the fruit shrivel. The 'mulago' has some power of self-hypnotism, and no doubt exercises a mesmeric power over weak-minded people. But that could scarcely apply to the trees, unless it is a fact that they have some sort of a 'soul' to be affected by the mesmeric power.

A few of the negro tribes are more advanced in their religious ideas, and believe in a spirit above all others—a God of

immensity. But this may be the result of contact with Christians or Mohammedans in the way of trade, or the influence of missions.

Some of the 'doctors,' or priests, are also diviners, and answer questions as oracles. In one tribe the sign of the cross is used; they sew kauri shells on a strip of leather and make it into a cross; this they throw before them, and 'then, as if inspired, would reply to the questions.'

In many parts of Uganda certain trees are held sacred and worshipped, and in times of distress sacrifices are made to them. One eye-witness related to Sir Harry an instance of the kind. The tribe was suffering from a famine, so they decided on making a sacrifice to their sacred tree. For this purpose the whole of the tribe collected together as if for a war-like expedition:—

'They took off all their clothing, and wrapped round their arms and necks ropes made of grass, creepers and leaves. Arrived at the base of the tree they commenced to dance with figures not unlike those of a quadrille, the dancing being accompanied by songs only. . . . After dancing for a certain time they stopped, and a little girl was brought forward, about ten years old. This child was laid out at the base of the tree as though she was to be sacrificed, and every detail of the sacrifice was gone through in mock fashion. A slight incision was made in the girl's neck, but not such as to seriously hurt her. She was then caught up and thrown into the water of the lake close at hand. Here a man was standing ready to save her from being drowned. The girl on whom this ceremony was performed was . . . dedicated by native custom to a life of perpetual virginity.'

In former times the sacrifice was probably more real.

Some of the tribes believe in a future life for their chiefs and for men of note, and, although not at all for women, even this belief is a proof of hero-worship, and, however narrow and mistaken it may be, of unselfishness and nobility of thought. Unfortunately their ideas of the future life are very crude. Some suppose their ancestors 'return to earth again in the shape of a snake—either pythons or cobras.' These are of course held sacred, and seem to become half tame.

The Nilotic negroes believe in prophecy. 'The chief Odua, when quite a lad, prophesied the coming of the white man, and this at a time when no white men had entered their country.' Bishop Hannington, 'the plucky though misguided Bishop,' met his death by ignoring a native prophecy 'to the effect that when Uganda became subjected to a higher power, the invaders would come by way of Busago.' This prophecy actually did come true, for 'Mr. Jackson and Captain (now Sir Frederick) Lugard followed this route.' No wonder they believe in prophecy, for the instances given are not likely to have been the only ones the truth of which was proved by future fulfilment.

Some tribes seem to have quite a true and trusting faith in their 'sky-god,' and offer prayers to him every morning and, whenever in trouble, make offerings and prayers to the Deity.

Uganda is now nominally all Christian, and where the missions are at work, or their influence has spread, is more or less truly so; at the same time many native customs are still kept up. A few, happily, have disappeared altogether, and no doubt as Christianity spreads into the interiors and forests, improvements, both spiritual and material, will gradually come about. And yet, though the change may be both beneficial and right, will it not be also something of a loss? As Herbert Spencer says: 'Egypt, made like Europe by railways, steamboats, and hotels scattered along the Nile, will soon cease to excite the feelings proper to its antiquity.'

'The Uganda Protectorate,' is a book full of interest for many different orders of minds. It is profusely illustrated, not only with photographs, but also with original sketches by the author, which add greatly to the charm of the work as a whole.

W., ILFRACOMBE.

TO CORRESPONDENTS.

ESPERANTO.—Spiritualistoj, en fremdaj landoj, kiuj scias Esperanton, kaj deziras korespondadi en tiu lingvo kun Spiritualistoj en Angllando, tre farus komplezon sendante iliajn nomojn kaj adresojn al la redaktoro de 'LIGHT,' No. 110, St. Martin's-lane, London, W.C.

THE RATIONALE OF PRAYER.

II.

So far I have dealt with the *a priori* side of the argument ; but if we turn to the other side—that of actual human experience—the view taken above will, I cannot but think, be confirmed.

Take, *e.g.*, the case of the late George Müller, famous as the founder and manager of the Bristol Orphanages, as the minister of Bethesda Chapel, Bristol, and as a missionary to the most distant lands in extreme, yet not infirm, old age.

In 1830 Müller, at that time pastor of a church at Teignmouth, determined, for reasons which seemed to him to bind his particular conscience, to renounce his official salary, *i.e.*, his only livelihood, and to leave it to the love of his brother and sister Christians, but without making any application to them, to provide for his personal necessities, 'just as might be laid upon their hearts to do.'

From that date to 1887 (I do not possess the later figures) he never received any salary whatever, either as pastor of a large church, or as director of a great philanthropic institution. Meanwhile his necessities were as a rule punctually and abundantly supplied ; although on many occasions there was neither money nor provisions left in his house ; and then, 'instead of being discouraged, he and his wife would kneel down and ask God to send them help—which sooner or later was invariably granted.'

It was under these circumstances that, in 1834, he founded a certain 'Institution' to promote the following objects : (a) the establishment of schools—weekday, Sunday, and adult ; (b) the circulation, mostly gratuitous, of religious literature ; (c) the aid of foreign missions, and (d), the care of orphans, bereaved of both parents, and destitute. This Institution, of which he was the director (and a first-rate man of business he was reckoned), was never to incur debt ; and no great or rich man was ever to be its patron. Further, for the support of these efforts, Müller employed no means whatever except prayer to God. He never, directly or indirectly, asked a fellow-man for a penny in aid of his work any more than he did in aid of himself ; and the funds accruing for these two purposes he never mixed together.

Now, in 1887 this Institution (a) had sixty-seven schools at work, some of them at home, and some abroad, and 5,664 children or adults were under instruction in them, the total received up to that time exceeding 100,000 ; (b) had circulated about one and a-half million Bibles, or portions of that volume, as well as eighty-eight and a half millions of other books and tracts ; (c) had spent nearly a quarter of a million sterling on mission work, and (d) had built four orphanages, capable amongst them of accommodating 2,050 children at one time—about 240 in each year being new arrivals. These orphans were housed, clothed, fed, and taught ; while the elder ones of both sexes were either trained for domestic service, or apprenticed to trades. For the promotion of these four objects above £1,120,000 was subscribed in the first fifty-two years.

The origin of the 'Orphan' branch of this work has a special interest for us Spiritualists. Mr Müller's pastoral experience had wrought in him the conviction that the chief need of the Christian Church was an increase of faith ; and it occurred to him that, if he put his own faith to a crucial public test, and was able to show the Church, as the result of his experiment, that, although the only means he used to effect his end was prayer, enough was provided to supply the whole needs of a number of orphans, the faith of Christians in God as an Answerer of Prayer would be increased. So he prayed for a house ; for suitable helpers ; and that £1,000 might come in before a certain date. So trustful indeed was he that the first offering of £100 that was made him, he for a long time refused to accept on the ground that the would-be donor was herself too poor and needy to afford so large a gift. Finally, he prayed for the arrival of orphans—bereaved of both parents—to fill his house, and on the very next day came the first application for admission, while within a month the number of orphans admitted was raised to forty-two.

I said that the only means he used to raise contributions was to appeal to his Heavenly Father, no appeal at all being made to man. When, however, this fact has been mentioned in conversation, I have before now heard an objector remark : 'Not so ! for, besides praying for help, Müller used, at the close of every twelvemonth, to print, and expose for sale, a "Report" containing a chronological and classified list of gifts received by him during the year, together with some account of the progress of his work ; and this Report it was that Müller really made use of to bring in the funds he and his work required.'

For myself, however, when any question of 'motive' is raised, I prefer the agent's own interpretation to that of a hostile critic ; and Müller's own account of his publication of his reports was that gratitude to the Answerer of his prayers impelled him to 'praise the Lord for His goodness, and declare the wonders' God had wrought in answer to his requests.

More than this, a friend of mine who was also intimate with Müller, and was known by him to be at once rich and most willing to give in aid of such works as those of Müller, was at one time, he told me, staying in Müller's house ; and as he had himself entertained some doubts as to the simplicity of his methods, he resolved to utilise his visit in the way of carefully watching whether his friend, either directly in conversation, or indirectly in his extempore Family Prayers, gave anything like a hint of a pressing need for funds. But no ; not the slightest hint was thrown out as to his host's financial condition, hopeful or desperate, present or prospective.

When the next report appeared, my friend turned at once to the date of his visit, and found to his great satisfaction that at the very time of his visit Müller, despite of his total silence on the subject, was in a specially tight place in regard to funds for his work.

It is impossible to look through one of these reports of Müller's and not be struck with the number of what must be regarded as either most astonishing coincidences, or interventions in reply to Prayer.

That the annual reports, filled as they were with most interesting details, had at times the effect of bringing in supplies can hardly be doubted. On the other hand, it seems equally probable that in some instances what moved the donor was an impression conveyed from the spirit world to his incarnated mind in compliance with the wish of an Answerer of Prayers.

Further, the very idea of publishing the reports—even if we credit them with the chief agency in the production of funds—originated, we may well suppose, in the spirit world, and may, in fact, have been suggested to Müller's mind in answer to his prayers.

Other striking examples might be cited of similar experiences. As to the case of George Müller, no reader of his life can help feeling that if men have an Almighty and All-loving Father, 'He must,' as Addison says, 'delight in virtue,' and that Müller, if anyone, would be likely to find favour with Him. For, whatever we may think of his theology, his practical life was radiant with the most unselfish devotion to a lofty ideal, and to the interests, both material and moral, of his fellow men.

I do not maintain that answered prayer is the only possible explanation of the facts in cases of that sort, any more than I would claim that the agency of the departed is the only possible cause of the great mass of mediumistic phenomena. But just as in this latter instance such agency explains more phenomena, and that in a simpler manner, than, say, the telepathic hypothesis does, so, I submit, does the hypothesis of answered prayers fit such experience as Müller's, and explain it, in a simpler and more probable manner than does any rival theory. And to us who believe in a whole world of spirits capable of acting on incarnated men and influencing their affairs—a whole world of them, in whom materialists do not believe at all—it would seem proportionately easy to accept the view that results are produced by Prayer which are objective, and not subjective ones alone.

In conclusion I would draw attention to a remark made on this subject by the late F. W. H. Myers in his book on 'Human Personality.' Among the points 'that are actually proved by the recorded appearances, intimations, and messages of the

departing and departed,' he says that they include the fact 'that between the spiritual and material worlds an avenue of communication does exist—that which we call the despatch and receipt of telepathic messages, or the utterance and the answer of prayer and supplication.'

Sutton Coldfield.

E. D. GIRDLESTONE.

'MIND POWER.'*

We have here another book dealing with the sub-conscious mind. It would appear, judging from the number of works recently published upon this subject, that what was originally put forward as a serviceable theory or working hypothesis by the late Frederic Myers and others, bids fair to become an accepted belief with the public at large. It is beginning to be vaguely recognised that it is not the drug that cures, but the mind influence that, in the majority of cases, is associated with it. There is a growing tendency, even in the medical profession, to substitute psychology for physic—to gain control of the body by an appeal to the mind.

In the present volume it is contended that the subjective mind is a reality, and that the accumulated evidence for its peculiar and far-reaching manifestations is sufficient to establish its claims beyond dispute. By subjective mind is meant a large area of mentality which does not normally manifest itself in consciousness—that is to say, our every-day mind, the mind we know and work with, is only a portion of our whole mind. The proof that this is so may be found in a variety of recorded experiences, experimental and otherwise.

A singular feature of the subjective mind is its inability to reason inductively; its operations are always deductive, no matter how absurd the original premise, and it has a marked tendency towards habit and automatism. Its memory is practically perfect, and its constitution is such that, once given a certain trend or direction, it is apt to persist in it indefinitely. It is credited with the absolute control of the functions, conditions, and sensations of the body, and it is largely responsible for individual characteristics, both mental and physical. It never sleeps, it is readily swayed by appropriate suggestion, and it is generally most active when the normal or everyday mind is in abeyance, as in a reverie, sleep, or trance.

The author has a great deal to say about telepathy. He regards it as scientifically demonstrable, and an essential function of the sub-conscious mind, and he considers that in connection with suggestion it is the underlying fact of all hypnotic phenomena. But the subjective mind, he points out, while it may be reached telepathically, can be also influenced by suggestions made to it through the waking or ordinary mind—auto-suggestion, as it is called. When this method is adopted, persistent and untiring effort is the secret of success. If this is kept in view it is possible, we are told, to obtain results when there is little or no faith, or even positive disbelief. The condition desired should be repeatedly affirmed, and it must of necessity presently manifest itself. It may be here of service to point out that auto-suggestions are best made just before going to sleep, or at the moment of waking; the sub-conscious mind at such times being particularly receptive. In our experience, control by auto-suggestion is at first not easy of attainment; but once gained progress is extremely rapid. Another interesting point in connection with telepathy to which attention is drawn, is the susceptibility of the sick to its influence. If a wife, for instance, thinks when her child or husband is ill, that they are in great danger and may not recover, she, even though outwardly cheerful, is tending by sub-conscious mind action to bring about the fulfilment of her forebodings. There is reason for supposing that all sub-conscious minds can communicate one with the other telepathically, such communications, as a rule, being outside the cognisance of the normal mind.

The relation of the mind to the body is fully dealt with in Chapter VIII., and numerous instances are given of its power to change or modify bodily states. It is the control of this action by appropriate means that is the basis of mental

therapeutics. The reader is very properly cautioned not to expect too much from auto-suggestion in the first instance. Much depends upon the temperament, faith, and perseverance of the person using it. As in learning to cycle or swim, conscious effort must become unconscious and automatic, ere we can expect to successfully balance or float.

Habit is next touched upon and compared to the fold made in a garment from long usage, which, no matter how much it is smoothed out, has always a tendency to refold in the same place. The great antidote for bad habits is, of course, good ones; and it should never be forgotten that 'to-day's acts will largely determine to-morrow's control'; and 'that a man lives a thousand times more in thought than in action.' The potency of suggestion in forming and correcting habits is ably shown and advocated. The chapters dealing with the care and treatment of the body contain some useful hints upon nerve troubles, and exhibit much insight and knowledge of the general pathology of disease.

Most readers will probably turn to Chapter XVI, for practical instruction, but they will find that, while much interesting information is given, there is no detailed statement of 'just how to proceed' when making use of auto-suggestion. The inquirer is left to evolve his own methods: to experiment upon lines that are only broadly indicated. In this respect, and in this only, is the book disappointing.

Hypnotism, as is natural in such a work, comes in for a considerable share of attention, and an admirable summary is given of its facts, and the various modern theories concerning them.

'Mind Power' will certainly do much to popularise the idea of a sub-conscious mind. No one, after carefully perusing the earlier chapters, should have any difficulty in comprehending the nature, scope, and significance of sub-conscious action. It is conceivable, too, 'that when the public are better informed as to the efficacy of suggestion, and belief in it becomes general, its potency will be greatly augmented. It will be resorted to as freely as drugs are at present, telepathic transference of suggestion will be common, and the psychic diagnosis of disease a prominent feature in the medicine of the future.'

In tone the book is confident and encouraging. The author goes serenely forward, skilfully skirting the rigorous conceptions of orthodox psychology without losing himself in the metaphysical mazes of the New Thought. His belief in the sub-conscious mind is unbounded: he sees in it a panacea for many of 'the ills that flesh is heir to,' and a force of the greatest utility in the mental and moral development of the individual.

A. B.

TRANSITION OF MRS. ACWORTH.

We are indebted to an intelligent correspondent for the following communication, which many of our friends will read with much regret:—'Mrs. Acworth, one of our oldest and most wonderful private mediums, passed away on Saturday morning, May 9th, at Burgess Hill, after years of great suffering, to my own great grief, but to her unspeakable gain. To me she was the last link in a circle of great thinkers and Spiritualists, of whom she was the central spirit and medium. In the early years of her life, between 1850 and 1860, were gathered round her the Newton Croslands; William Howitt and his daughter Anna Mary Howitt-Watts; the Rev. A. J. Wood; Major-General (then Captain) Drayson, R.A.; and subsequently Mr. Stainton Moses, and many others—each forming a centre in other circles of Spiritualists, who manifested different gifts of mediumship. Being a natural clairvoyante from infancy, when she saw and played with infant spirits as companions, she lived in constant communion with the spirits and angels just within the veil of flesh; so that her intuitions and perceptions always seemed keener and more sympathetic than those of less endowed mortals. As a result of these gifts I always felt when with her that I was living on the borderland, and could hold converse with beloved ones just on the other side of the visible. She gave great aid to many scientific men, poets, and thinkers, by her revelations of the inner life, and was best known to her many friends by her spirit name of "Love's Messenger."—O. T. G.

* 'Mind Power.' By ALBERT B. OLSTON. George Bell and Sons, and Office of 'LIGHT.' Price 4s. 10d. post free.

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DISILLUSIONED.

One of the most pathetic of all pathetic words is the word 'disillusioned.' It usually has in it more pain than the word 'injured,' more disappointment than the word 'defrauded,' and more pathos than the word 'deceived.' It suggests all that the words injured, defrauded and deceived imply, with the added pain, or even ignominy, of being the cause of one's own distress. And yet that heightened pain may only be the result of wounded vanity.

Spiritually considered, indeed,—and that is the only way to rightly consider anything relating to the emotions,—would not the pain of disillusionment be usually found to be the result of wounded vanity? The essence of disillusioning is personal awakening, and we are vexed with ourselves for being the victims of self-woven romances; and are most keenly grieved, not because we have been victimised, but because we have been dreamy fools.

This probably accounts for the fact that the distress of disillusionment is usually either entirely unreasonable or is greater than the injury caused by it: for, as a matter of fact, a disillusioning is not necessarily an injury at all. Is it not the truth that life is a series of disillusionings, as natural as they may be instructive? In truth, from childhood to youth, and from youth to old age, we seem to pass through a series of fairylands, more or less pleasant, more or less fantastic, only to find that 'things are not what they seem,'—that all is phantasy and dream, or change?

The usual meaning of the word 'disillusioned' is—awakened to falsity or mere seeming: but is that really so? The things concerning which we deem ourselves disillusioned may have been right and good and true at their time and in their degree. The wise Paul said, 'When I was a child, I spake as a child, I felt as a child, I thought as a child, but now that I am a man I have put away childish things.' And yet the wise man does not say, 'What a fool I was when I was five!' No, but he smiles and says, 'I was a child.' So, as dear Mother Nature leads us on from stage to stage with her pretty plays and sweet illusions, opening and shutting her progressive pages or garden doors,—her fairy tales and her books of grammar, her love-letters and her epitaphs—we say, if we are wise,—'Dear Mother, thou art not defrauding us! All thou sayest is true; all thou showest

is beautiful; all thou doest is necessary; all thou dost dissipate must needs go.'

What queer music we used to like!—the jew's harp, the tin whistle, the concertina, the 'little music' in the back parlour, even the barrel organ and the banjo! And now we are disillusioned. But the wise man, though he may sigh for the dear old simplicities, is content that he has climbed to higher things. Think of the old poetry! What a long journey from 'Mary had a little lamb' to Tennyson's 'In Memoriam'! But 'Mary had a little lamb' was very beautiful in its day; and a man need not be ashamed, even at his best, to think of the mother's voice and it, in the pretty garden or by the cosy fire, in the blessed days of old.

Contrast the playthings of the child with the laboratory, the factory, the shipping, the observatory of the man. The child's joy in its playthings was quite right; but the disillusioning was also right; and, in truth, it was not so much disillusioning as advancement. But adults have or need their disillusionings too. Go down Bond-street and Bethnal Green, Piccadilly and the Old Kent-road. Notice the half-civilised love of bits of finery and feathers, and rank colour on ribbons or even on skins. What does it all mean? It means that the squaw in the Indian's wigwam, the millionairess in Piccadilly and poor 'Arriett in the Old Kent-road may all be on the same spiritual plane, and that they show it with their shells and beads, their feathers or as much of the dead bird as they can hoist up, their sticking of ornaments about their persons, and the stringing of their fingers with rings. Here and there come disillusionings. True taste, real modesty, fine culture, wise feeling or spiritual insight whispers, 'Come up higher!' and the woman is disillusioned—and free.

Then, as to one's Religion;—how the scene has changed for most of us! What pathos there was and is in Thomas Hood's quaint sigh:—

I remember, I remember
The fir trees dark and high;
I used to think their slender spires
Were close against the sky.

It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy.

The man had to outgrow the childish limiting illusion that the slender spires of the fir trees touched heaven. It was a quaint and pretty, and perhaps a useful, illusion while it lasted: but, though he seemed to prove the truth of the old saying, 'He that increaseth knowledge increaseth sorrow,' the sigh of the man for a heaven now far away was better than the fancy that the fir trees touched all the heaven there was.

Think of the old pictures of God! In his early days the writer of these words (then aged six) chose for his recital the hymn beginning:—

There is a dreadful hell
Of everlasting pains;
Where sinners must with devils dwell
In darkness, fire and chains.

He has been disillusioned to some purpose! Agnostics are often reproached for a scepticism which is really to their credit, as in the case of this agnostic who is now extremely sceptical as to his programme at the age of six.

On the whole, it depends upon how we take our disillusionings, whether they give us joy or pain, instruction or resentment, hope or bitterness. The Time-Spirit is to us either Mother Nature or Blind Fate, as we translate and interpret the changes which it brings: and the result of this usually is that we become either helpers or cynics, obedient children or restless rebels. The spiritual thinker

will not fail to see the educative value of all his past stages, and will learn to say 'unfoldings' instead of 'disillusionings'; for he knows that the time will come when all that now satisfies us will be as are the children's playthings now; and he sees that this will be so because we shall pass on to vaster regions, and emerge into a lovelier day.

MR. MYERS' LIMITATIONS AND HESITATIONS.

By JAMES ROBERTSON.

ADDRESS DELIVERED BEFORE THE MEMBERS AND FRIENDS
OF THE GLASGOW ASSOCIATION OF SPIRITUALISTS.

Some thirty-five years since, I heard the following words as they fell from the lips of John Bright, and they have oft-times since recurred to my memory: 'I can see gleaming over the hilltops of time, the dawning of a better and a brighter day for the people and the country that I love so well.' There have ever been prophets who foretold the coming of a golden age, but few have pointed to a day when the world of spirit and the world of matter would be no longer twain, but be seen to act and react on each other. John Bright no doubt spoke of a social Utopia on earth, when better ideas would prevail as to man's relationship with one another; when sweeter manners, nobler modes of life, and purer laws would take the place of want and care and sin. The highest human blessedness, however, would not be attained even if the most perfect earthly conditions were realised.

'Nae treasures nor pleasures
Could make us happy lang.'

There is an infinite in man which cannot be quite buried under the finite; it will soar aloft and question the Unseen even amidst an earthly paradise. 'Light, more Light,' is an instinctive aspiration that rises within all of us and with the development of our intelligence there must arise a stronger craving than ever for veritable light regarding a life beyond. The better day has almost dawned and it is hourly becoming more scientifically realisable that the veil can be drawn aside, enabling us to communicate once more with those we loved and thought lost for ever. This new knowledge does not make us less eager to right the wrongs and fight the abuses of this world, but rather gives us the feeling that we have with us in such good work the sympathisers and helpers of the spirit realm. With the decay of old beliefs there has come a new era of knowledge, brighter and sweeter than ever humanity could have conceived possible. Some thought we were leaving religion behind, but the new light only brought it into fairer view. Man's life has been shown to be the work of God, who did not say His last word long ago, but whose influence is being continually imparted and His presence more fully revealed in the growing consciousness of His creatures, who become co-workers with Him in carrying out the perfect design.

'Does man survive physical death?' has been a question which contending schools of thought, without any true guide, have gravely debated. One class said there was sufficient evidence in the old records to satisfy those who had faith that what took place in Palestine settled the question for all time. The other school, oft-times gifted, honest, and reverential, could not accept anything which claimed to be exceptional and miraculous, and said they failed to find any evidence of the existence of a spirit world. When many thought the last word on the subject had been spoken, a ray of light pierced the gloom, and through all the avenues of sense there came unmistakable messages from the debateable land. Clouds and vapours began to melt away, and in the minds of some there arose the thought that in these new revealings there was something akin to the traditions and superstitions that had floated around the religious ideas of all peoples in every clime. Seasons come round when subjects spring into prominence; when words and incidents, which at other periods would pass unnoticed, sink deep and rivet attention. Such a season had certainly dawned when Modern Spiritualism made its advent. At the beginning of Christianity it is said the heavens opened

and voices from the clouds marked its advent and import, but Spiritualism had no such credentials. Science did not herald it, nor did it bring letters of introduction from the seats of learning, yet slowly, calmly, and steadily it came forth and got a hearing.

The time had arrived in the world's progress which the dwellers in the unseen world thought ripe for taking concerted action to make man conscious of the fact that there is a pathway along which all may travel and find assurance of continued existence. All startling discoveries are apt to estrange at first. Many were moved by what they saw and heard, but feared to jeopardise their reputation for common-sense by coming into too close association with the new movement. The facts were so remarkable that some felt a mistake must have been made somewhere: the truth was too far in front for their comprehension; too far above them for their sympathy. Luckily there are always men born with the capacity to perceive new truth when it is presented to view and with courage to endorse it though they stand alone. These are the salt of the earth without whom the world would make little progress. The early disciples of Modern Spiritualism were full of courage and insight. Judge Edmonds, Professors Mapes and Hare, looked at and studied carefully the strange phenomena and recognised their deep significance for mortals; that at last the hopes and desires of all nations were going to be realised; that things unseen by the wise and prudent were being made clear by children. Obscure as was the origin, these whole-souled men welcomed the light as the highest of all possible gifts; they recognised that here was undoubtedly one of those suppressed or neglected truths which at last had burst its bonds, and which enabled them to comprehend the so-called miraculous and supernatural occurrences of the past. The life of Socrates, with his mysterious voices guiding him with a profound wisdom, and the story of Jesus of Nazareth and His early followers, were seen to be in accord with natural law. The new light showed many an old acquaintance with a new face. The present day spirit manifestations proved that while the world had been crying out 'Where are our dead?' the 'dead' themselves had been standing near, seeking for recognition but finding none! It was seen that Swedenborg, who stood for so long with no one to corroborate his testimony, was a link with the past and present, and that his claim to have entered a world of spirits had a basis of fact, though it might be that his eyes were not properly focussed to the strange light and that his theological prepossessions made him mistake the proportions of what he saw and heard.

Modern Spiritualism dawned on an age that insisted on seeing with its eyes fully open. It affirmed that natural law was invariable and persistent; that however strange and unwarrantable any phenomenon might appear, it could not occur in violation of law, but must assuredly be some mode of expression of force in harmony with laws which had hitherto been unobserved. As Gerald Massey, poet, prophet, and seer, has written:—

'Just when scientific research was condemning and exploding the ancient beliefs; just when materialists thought they had discovered the great secret of life in protoplasm, and we were on the verge of finding the mechanical equivalent for consciousness—just when it was being assumed that force comes from the visible side of phenomena, that mind is a property of matter, an effect rather than a cause, and thought nothing more than a result of molecular motion—just when the scientific report is that the deeper we dive physically, the farther off recedes the heart-beat of eternal life,—in breaks this revelation from a world unknown and as it was assumed, unknowable.'

When the word Spiritualism was first sounded it did look to many as a march backward; a contradiction of the constant and persistent in Nature. Did not Tyndall say, 'The world will have religion of some kind even though it should fly for it to the intellectual whoredom of Spiritualism'!

Those early observers of the spiritual outburst were quite as wise, clear, and penetrative as Tyndall. Certain facts came before them which were unexpected; to the examination of these they applied all their faculties, with the result that, after critical analysis, they emphatically affirmed that, as a result of the evidence they had witnessed, a future life was completely

proved. In the state of the world's convictions on the question of immortality, they displayed rare courage in openly declaring that what they saw and heard was conclusive, but they felt that to withhold such a mighty truth from their fellow men would be a betrayal of a great trust, and published their knowledge, convinced that whatever was true must eventually make a pathway for itself. Soon there was quite a family of these faithful souls welcoming the new dawn; they troubled little about the sneers of the world when their hold of a great knowledge was so firm. Those American scholars had all the qualities required for such an important work; so that when they saw in distinct outline what was implied, they displayed firmness, courage, and self-control in adhering to their convictions, and when we pay our tribute of respect to present-day observers we must not forget the Edmonds and Hares and Owens and the brave stand they made when the movement was young! In our own country they were reinforced by men and women of similar stamp—the Varleys, the Wallaces, the Halls, the Howitts, and many others, who came out into the open. Present-day observers may look upon them as crude and careless investigators who accepted evidence too hurriedly, but, as Carlyle says, 'The healthy understanding is not the logical and argumentative but the intuitive, for the end of understanding is not to prove and find reasons, but to know and believe.'

From the position so often assumed to-day it would appear as if there never had previously been any accurate and careful observation of facts; as if Robert Dale Owen, Epes Sargent, and others, were slipshod; as if we possessed no records of truth and reality regarding man's survival of physical death until the days of Psychical Research Societies. But had been there no active believing Spiritualists, we could not have had Theosophical or Psychical Research Societies to set them right, and it is very questionable whether the world will be blessed in richer fashion by the new school; whether Dr. Hot-and-Cold, overloaded with sounding words, is half so valuable as a Gerald Massey who had, through experience, established 'a faith that could neither be undermined nor overthrown.' There was more than one genuine spiritual message before we had heard of Psychical Research; and many men and women had conclusively proved for themselves that there was a bridge which spanned the realm that separated the dead from the not dead, and that across that bridge came messengers bearing the glad tidings of immortality. These people paid but little heed to the new critics. Spiritualism brought them a peace and satisfaction that nothing could destroy. Already they commanded the weight of great names to whom the facts had appealed successfully. The able and chivalrous Alfred Russel Wallace had said that the facts of spirit return were already proven as definitely as the facts of modern science; and Robert Chambers had admitted that much of materialism had been dissipated through its potent influence.

There are always men who are able to catch at a stroke the purport and meaning of anything presented to them; who not only look at a thing, but *into* and through it; the thing melting into clear light under their eyes. The professors of philosophy who refused to look through Galileo's telescope, who only laughed the reformer of false notions to scorn, were no doubt considered able and wise by their contemporaries, but the might of truth was more powerful than all their opposition. All true men are anxious that wherever error appears it should be rejected, so that weaker brethren may be helped. We need to be sure, however, that those who call things new and strange, errors, are not the slaves of prejudice and ignorers of valuable truths.

These remarks have been suggested after a perusal of Mr. F. W. H. Myers' recent volumes on 'Human Personality and its Survival of Bodily Death,' a ponderous work, the true value of which it is perhaps difficult to estimate at a first glance. These two volumes of Mr. Myers are the fruitage of his psychical research; the records and observations of many years of patient labour in many obscure fields. Not many books have been issued which display the same persevering application to the study of such subjects; yet the light which reaches us from these pages is not the clearest by any means; not a bright electric light, but a light that flickers in

many places and makes one feel that it might have gone out after all. It is gratifying to Spiritualists, however, that a patient interrogator of spiritual facts like Mr. Myers has been compelled to arrive at that position to which all must come who are honest in their search. We are glad of all the support which comes to us from any quarter, but we are not inclined, while applauding the newcomers into our ranks, to forget entirely what we owe to the old workers in the vineyard!

The Society for Psychical Research set out on its mission to show how weak and credulous Spiritualists were, as well as to demonstrate that, if some force was really at work, we had entirely misapprehended it. They did not set out with any thought that we were worthy of commendation, but, like Balaam, they have almost reached the point of blessing us, though the blessing is scarcely sounded with a triumphant note!

In 1882 this society was first started, and amongst those who joined it were several prominent Spiritualists who, certain that their convictions were based on demonstrable facts, did not fear any inquiry, but rather welcomed anything that would make matters more clear. Stainton Moses, a man cautious and critical, endowed with peculiar gifts, worked in the society with great fervour, but he soon found that it was not a spirit of inquiry which prevailed amongst the members so much as a spirit of obstinacy and denial. Spiritualist mediums who in the company of the open-minded invariably gave conclusive evidence that spiritual people were manifesting their presence, became chilled and frozen in the atmosphere of those who treated them as rank impostors, and thus Eglington, who in the presence of Gladstone gave conditions for the spirits to write their messages freely, could obtain for the Psychical Research Society little or nothing of any import. The ordinary common-sense man or woman is compelled to look upon such investigators of truth as lacking both judgment and penetration. They seem devoid of the faculty that can decide upon what is true or false; and when meeting with some startling incident, instead of trusting to their own powers to decide, they must needs call in the services of the professional conjurer, whose science they think may be keener than their own.

Mr. Myers, no doubt, considered himself a careful and wise investigator, but at many points he shows how much of the right spirit was lacking. He wanted the spirits, or the subliminal self, to deal truthfully with him, but set the bad example of introducing inquirers into the medium's presence under false names! The average Spiritualist would have instinctively known that the introduction of falsehood into the spirit circle would bring an atmosphere from which not much that was reliable would be likely to come. Mr. Myers relates some experiments in automatic writing by Mrs. Underwood (one of the clearest-headed witnesses that Spiritualists possess), and quotes her as saying that each time when strangers were brought to her sittings there was comparative failure in the experiments; but Mr. Myers himself never seemed to recognise that 'conditions' are of such deep import. The early Christians evidently knew more of the conditions which were requisite than modern cultured 'Researchers,' for we read in the Book of the Acts that strange and wonderful phenomena took place when the Apostles were gathered together *with one accord*. Tennyson also seems to have grasped the same truth when he said:—

'But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within.'

No wonder Stainton Moses revolted, when he saw the spirit animating his co-workers! The Israelites spent forty years in the wilderness, and though they were fed with manna from Heaven, and heard the thunders of Sinai, they learned little that was profitable. The Psychical Research Society have been at work for over twenty years, and though they have been flooded with evidence and have discussed the subliminal faculty, subliminal perception, dreams, hallucinations, and what-not, they have given neither themselves nor others a firmer foothold of the future life than the so-called *unscientific* Spiritualists. They evidently did not desire a Jacob's ladder by which the spirits could bring the message of glad tidings to the world!

Spirit identity, or spirit return, was the last thing they would give in to. Were there not for them the blessed explanations of telepathy, hallucination, split-personalities, and the miraculous subliminal consciousness! All who went beyond these conclusive expositions seemed to them to be only blockheads and babblers. One of the results of their exquisite modes has been Frank Podmore's 'Modern Spiritualism: A History and a Criticism'—a work written to prove that all spiritual workers have been fools or knaves, and that those who vouched for the evidence of spirit return were careless observers at the best; even Sir William Crookes, apparently, must have been blinded in some way, as, until the advent of Mr. Podmore, there never had been any truly scientific tests applied to mediums! If Mr. Myers' record is true, then Podmore's 'History' must be false, and can therefore make little impress on men's minds.

We cordially admit that Mr. Myers' volumes are of an entirely different stamp from those of Mr. Podmore. If he was hampered through life with a fear of committing himself to some definite conclusion on spiritual evidences, he was undoubtedly a man of scholarly instincts, of poetic grasp and spiritual-mindedness, and free from creedal authority.

(To be continued.)

'CHRIST AND SCIENCE.'

A somewhat noteworthy circular has fallen into our hands, headed 'Fresh Revelations from Christ and Science.' If we, as Spiritualists, had issued an announcement introduced in those words, we should in all probability have been censured for irreverence. We hope that the author of this circular will escape a similar reproach, and that, being a Minister of Religion, he will at least be credited with having said nothing intentionally disparaging to the dignity of his profession. The circular informs us that the Rev. Hugh McIntosh, M.A., will preach three sermons on successive Sunday evenings, in the Brockley Presbyterian Church, on 'The Reunions of Friends Hereafter, and Communications Now with Friends Departed and the World Unseen as Revealed by Christ, and Tested and Proved by Recent Science'; and the public are invited to take part in a conference to be held at the close of each service.

Unfortunately the services were over before the announcement reached us, so that we had no opportunity of attending; but we trust that the reverend gentleman met with sufficient encouragement to induce him to give another series. Certainly he must have been gratified if the size of his congregations bore any reasonable proportion to his courage, for in his preliminary announcement he boldly made his attitude unmistakably clear by free quotations from Dr. Alfred Russel Wallace, Mr. F. W. H. Myers, and others, showing that the evidence for communication with the departed 'has been established beyond serious attack.' After this, there will be no need to ask why the churches are so poorly attended, if the preachers, imitating the pastor of the Brockley Presbyterian Church, deal fairly and frankly with psychical problems and realize how greatly the facts of Spiritualism strengthen the testimony of the Bible writers to communications between 'friends departed and the world unseen.'

A MONUMENT TO THE FOX SISTERS.

Mrs. Mary T. Longley, secretary to the National Spiritualist Association of America, reports in the American Spiritualist Press that a granite monument has been erected by the Association over the graves of Maggie and Katie Fox, and also two granite posts which were needed to complete the symmetry of the plot. The graves of the sisters are in Section 3, Cypress Hill Cemetery, Brooklyn, New York. The body of the elder Fox sister, Leah Underhill, is not at Cypress Hill, but was tenderly cared for and placed to rest in the plot of her husband at another spot. The monument bears the following inscription: 'Fox Sisters.' Below in a half circle are the words, 'Mediums of the Advent of Modern Spiritualism.' Then follow the names in capitals 'Margaret Fox Kane. Born October 7th, 1833. Passed away March 8th, 1893. Katie Fox Jenckyn (in capitals). Born March 27th, 1837. Passed away July 2nd, 1892.'

WAS IT A DREAM?

I should like to communicate to your readers a simple story narrated by a gentleman for whose word I can vouch. He is not accepted as one of us, and therefore his statement can be accepted implicitly both by friends and opponents. Indeed, he told me that he has never in his life attended a séance, though he frankly acknowledges now that there must have been 'something' in the circumstances of his extraordinary experience far removed above the ordinary dream—a 'something' which he cannot define or account for, but which I have ventured to tell him he would easily understand if only he would come to us and learn. And now for the story:—

About twenty-three years ago, the gentleman to whom I have referred, and whom I will call Mr. Stafford, was confidential clerk to the senior partner in a well-known London firm. He was then twenty-four years of age, and almost the whole of his time was taken up in the private affairs of his master, he acting as his correspondent, interviewing callers, keeping personal accounts, and attending to other business of a similar character. Mr. Stafford's employer, who was highly respected, had about this time been called upon to act as executor to an old friend, a Mr. Parton, who had not long before passed over. Probate of Mr. Parton's will had been taken out, and his estate had been partially administered, but various complications arose with respect to some of his properties, and naturally Mr. Stafford's master was much in communication with his solicitor, a Mr. Carter. The negotiations consequent upon the difficulties which had arisen were carried out mainly by Mr. Stafford, who, as he had for some three years previously constantly called on Mr. Carter, was well acquainted with him, his clerks, his office generally, and especially with the strong room, into which he had often been with Mr. Carter's managing clerk, Mr. Bonton, when calling for, or depositing, deeds and securities. One morning, Mr. Stafford's employer received a letter from his solicitor, Mr. Carter, asking him to send round the probate of Mr. Parton's will, as it was required for the purpose of proving Mr. Parton's title to certain properties then being dealt with, and Mr. Stafford was directed to take it to Mr. Carter; but on looking into the safe for the purpose, the probate was not to be found. Various drawers, cupboards, and boxes of private papers were searched in vain, the probate was nowhere to be seen! Mr. Stafford felt, for the first time, that his employer suspected him of at least carelessness, if not something worse, and the absence of the required document caused him great distress and uneasiness. He went to Mr. Carter and told him that he had not got the probate with any of Mr. Parton's papers, and suggested that perhaps Mr. Carter might have it. This suggestion was received with a rebuff and an intimation that if he had had it he should not have written for it. So poor Mr. Stafford went back, greatly troubled and exercised in his mind. Nothing had ever before occurred between him and his master to cause the least feeling of estrangement or want of confidence, and yet he could not but feel that he was now suspected, and he was at his wits' end to know how to regain the confidence which he felt was most likely gone. A troubled night brought with it a dream. But was it a dream? The sequel will, I think, show that Mr. Stafford's good and faithful 'guide' visited him whilst he lay asleep, and revealed to him the way out of his difficulty. His dream, if dream it was, was that, going home about ten o'clock in the evening, and walking along Oxford-street, a thief attempted to steal his watch, but he having knocked the man down, two other rogues swore vengeance on him, and he ran for his life. Flying from them at top speed, he passed into Berners-street, and seeing the well-known door of Mr. Carter, the solicitor, he pushed it open, ran upstairs, and somehow or other found himself inside the strong room on the first floor, where he hoped to conceal himself from his pursuers. This room, as I have already mentioned, was well-known to Mr. Stafford, and finding himself safe from the thieves, he began to look about him. The shelf on which his employer's boxes and papers were kept was of course familiar to him, and there, to his amazement, he saw a square-shaped parchment document, on which, in bold legal handwriting, were the words: 'Probate

of the will of Mr. Parton.' He awoke suddenly, and going early to the office, narrated to his master the whole affair. Of course he was pooh-poohed, and reminded that Mr. Carter had sent the probate back on such and such a day, as he had said; and poor Mr. Stafford was told, in an unmistakably suspicious tone, to make a more careful search. But his dream had made such a powerful impression on his mind that he determined to go round at once to the lawyer's office, and at an interview with the managing clerk, Mr. Bonton, told him the remarkable revelation of the previous night. Mr. Bonton laughed and chaffed too, but, on Mr. Stafford's earnest entreaty, took him into the strong room, and there, sure enough, on the very shelf where the night previous he had seen it, they found the 'Probate of the will of Mr. Parton'! It was afterwards remembered that although this document had been returned by Mr. Carter to Mr. Stafford's employer on the particular day mentioned, yet subsequently to that Mr. Carter had, at an interview with him, taken it back with him to his own office, and no receipt for it had been given at the time.

This is the plain story as told me by the principal actor in it, not long since. It created at the time a great impression upon the persons interested, and upon my friend in particular. Mr. Stafford for many years put it down to the mere chance accident of a dream, which in the moment of his trouble had somehow or other come to him to get him out of his difficulty, though now, I believe, he has come to the conclusion that it was a direct help from his 'guide.'

With dreams, as dreams, we who believe in psychical manifestations have nothing to do. They have been for untold ages the groundwork on which charlatans, gipsies, and professional rogues have played upon mankind. Of course there have been, over and over again, revelations given by the mediumship of dreams—what numerous instances we find in the sacred writings as to this!—but the vulgar interpretations of dreams found in such books as appeal to the superstitious and ignorant are not to be considered for one moment beside the manifest interposition of the spirit friends helping us on this side at times when we most need it.

MARY DAVIES.

44, Laburnum-grove, Portsmouth.

ANDREW JACKSON DAVIS.

The following letter has been sent to me from Johannesburg, and is much too good to be kept to myself. The writer, Mr. William J. Coquelin, says:—

'I thought I was the only one who did justice to Dr. A. J. Davis's works, but your address to the Members of the London Spiritualist Alliance ("Genius—in the Light of Modern Spiritualism") which appeared in "LIGHT," was a pleasant surprise to me.

'It has ever been a source of puzzlement to me since I first became acquainted with these books about ten years ago (I am thirty-two), how it could be possible for them to remain unknown, while everybody must be more or less yearning for the very light they so abundantly contain. I have personally advertised them, and recommended them right and left, but people cannot realise their value before reading them.

'I am glad to know there is one at least who thinks as I do on this subject. I have read in five languages, and not indiscriminately, and I have no hesitation in pronouncing them the best I have ever read by a very long way. Father Time is an honest umpire, but as his dictum depends on a popular majority his decision is of necessity slow in coming, too slow for people who like to keep ahead. Of the latter there is already a decreasing minority, and if the powerful influence of the Press could be interested the object aimed at would soon evolve. Pressure, however, seems abortive, and even when in what to us appears as absolutely the right direction, I question whether it is not better to allow time to find his own methods.'

Mr. Coquelin's admirable remarks need no comment. I will only add that the earlier works of Dr. Davis are an inexhaustible mine of advanced knowledge, wisdom, and illuminating suggestion; that while each generation will find something for itself, it will take educated humanity another fifty years to come abreast of his profounder teachings.

E. WAKE COOK.

COMFORTED BY CLAIRVOYANCE.

Some years ago, mourning the loss of a beloved father, I sought more earnestly than ever the soothing consolations of spirit communion; and, an unpleasant circumstance having occurred, my injured feelings led me to look in 'LIGHT' for a clairvoyant. My stepmother, in fact, had accused me of having appropriated my dear mother's gold watch, bequeathed to me by my father on his deathbed, and nowhere to be found. An utter stranger, I went to Mr. Vango. I gave him no clue whatever, and he told me that I was greatly upset about the loss of an object which appeared to be a watch, and which would be found in the secret drawer of what seemed to be a travelling clock, but was really a jewel case. This object, he said, was behind a pile of books in a big library filled with books from floor to ceiling—books on tables, books everywhere, as becomes the sanctum of a true *savant*—in a word, a deluge of books.

Time passed, and, still under my stepmother's accusation of having stolen this watch, I returned to the Continent, where I married; and some time afterwards, when our dear home was broken up, behold, the exact realisation of Mr. Vango's clairvoyant vision—a marvellously accurate one in every detail; and, what is so comforting, an apparently unquestionable confirmation of the sweet belief of spirit communion, for my father alone knew where this watch had been placed. This case seems to me to prove that our dear departed can and do still take a loving interest in all that concerns those dear to them. I do not doubt that my beloved father's spirit controlled the medium, and thus justified his child from an accusation both wounding and injurious. Blessed be God for such proofs, given through mediums, of the survival of our dear ones after so-called death.

CLARA SIMON.

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.

Mr. Ronald Brailey.

SIR,—On Monday, May 4th, I had a private séance with Mr. Ronald Brailey, part of which I record below, omitting everything of a private character. The séance commenced at 6.30 p.m. Mr. Brailey went under control and, his guide having spoken a few words, my father came. The first thing he did was to give his death test; his head fell back, his eyes closed, apparently somewhat swollen, and he passed his hand frequently across the forehead and rubbed his eyes. He died of erysipelas in the head and face, and the reproduction of the scene was very exact and very real. He then gripped my hand with a Forester's grip, well-known to both him and myself, both being Foresters. This was to me a very good test, especially as Mr. Brailey assured me that he was not a Forester and consequently did not know any of the signs. My father was unconscious for several days previous to his death and found great difficulty in speaking and in remembering names, &c., but in this he succeeded to some extent, sufficiently to prove his identity. Mr. Brailey's guide afterwards came and closed the séance, after giving a full description of my father.

H. W. BUTCHER.

The Rev. G. P. Mackay.

SIR,—As a member of the Church of England and not a Spiritualist as you would understand the term, but one who follows with interest all the matters discussed in your paper, I feel it my duty, having read the very absurd arguments set forth by the Rev. G. P. Mackay, to state that he has not expressed in any true form the faith we Christians hold concerning what we call 'the intermediate state.' For we, who believe that 'Jesus Christ came to bring life and immortality to light,' could never believe that the 'mystery which had been hid from the foundation of the world' could be discovered in the very 'human element' pervading the writings of those who saw these things 'afar off,' or 'desired to see them and did not.' 'Whosoever liveth and believeth in Me,' said the Son of God, 'shall never die.' To us, to depart is to be 'with Christ.' So taught St. Paul, Christ being the very soul of the Christian's hopes.

ERNEST MILLER.

Wannock.

Spirit Photography.

SIR,—Mrs. Graddon Kent seems aggrieved because a spirit form who was taken with her son appeared also with other sitters. This seems unreasonable, as some in spirit life, like those in the flesh, take pleasure in being photographed, while others seem either to object or are not able to properly control the vibrations.

Your correspondent's real trouble, however, seems to be that she apparently made a grievous mistake in assuming the spirit to be that of her late husband. Well, surely, that should not be laid to the charge of the poor photographer; and it seems surprising that, being a professional medium, Mrs. Kent could not have obtained satisfactory information on this point from one or other of her spirit guides, even if she could not get into touch with her own husband.

Probably most of your readers will agree that 'Iconoclast' should at least have had the courage to sign his letter when formulating a serious charge of fraud, for it is unmanly to hide behind a *nom de plume* in such a case. Evidently, from his own statement, he hastily jumped to the conclusion that certain effects could only be produced by double exposure. Had he taken the trouble, which he certainly should have done before giving such a verdict, to trace the effect back to the cause, he would no doubt have discovered the curious markings to have been occasioned by the use of an old-fashioned faulty slide, which was not light-proof and was so large that the plates had to be kept in place by pegs. Because he does not happen to possess the rare gift of a psychic photographer, and so was unsuccessful in all his efforts, there is no need to cry that the grapes are sour, and he has incurred a serious responsibility for the unwarranted slur he has so carelessly cast not only on a true and honest medium but on the cause itself.

The effects produced in psychic photography are oftentimes strange and puzzling. In some cases articles which may be in the room are reflected in the astral light, which seems to act as a mirror, thus producing negatives which any photographer unacquainted with psychic manifestations would at once put down to double printing.

One morning at Mr. Bournsell's a spirit was taken with me who was accurately described, both as to pose and age, by a clairvoyant who was present, yet when I helped to develop the negative we noticed that the pattern of the carpet had been reflected and showed as if printed on my coat.

I have also taken several, giving somewhat similar results, showing how necessary it is even for professional photographers to be exceedingly guarded in their criticisms on this difficult phase, as, if their experience has been confined to the ordinary laws only, their opinion is of very little value. At my last sitting with Mr. Bournsell, a pretty little girl appeared with me, whom I at once recognised as 'Bright Eyes,' the well-known spirit helper of a New York medium. A few days previously a friend who is clairvoyant saw her at my house, and she then promised to give me her picture as soon as she could, adding that, though she did not understand it, she would get my niece Louie (who had materialised for me under her charge in New York, and has been photographed four times) to help her. On the same day came a beautiful spirit who was taken threetimes, each one in a different size and position.

Before me lies a photograph of a barrister friend, taken in America, and surrounding him are his father, two sisters, and his two boys. The latter I easily recognise, having seen them materialise on several occasions. Spirit photography is just as much a fact as the electric telegraph.

In reply to Madame Bianca Unorna I may say that Mr. Bournsell uses a *single* slide only, and that it has no cardboard, and therefore her imagined hypothesis at once vanishes. As to her other point, negatives of spirit forms produced through Mr. Bournsell's very rare mediumship are all over Great Britain, sitters having frequently brought their own plates and developed them at home. I have over three hundred in my possession. Many of us have no doubt sat for psychometry, but because we may not have been successful we do not suggest fraud in those who have developed the gift. For the sake of the cause of Truth, do let us have more charity.

H. BLACKWELL.

Medium Eating while Entranced.

SIR,—In reply to 'F. L.'s' letter in 'LIGHT,' of May 9th, I should like to say that it is quite common (in my experience at any rate) for a medium to partake of food when in what is known as the 'entranced state.' I frequently sit with a friend of mine, who is not a professional medium, and, in fact, has never sat with anyone else. A spirit friend of ours, who often speaks on these occasions, has a great predilection for oranges, and while controlling often indulges in his innocent weakness, the only knowledge which the medium has of this being the taste left in his mouth afterwards. M.

'Strange Experiences.'

SIR,—I shall be glad if you will allow me to thank the many kind friends who have endeavoured to enlighten me upon the subject of 'strange experiences' through the columns of 'LIGHT,' and I am glad to find that all agree with what I felt was absolutely necessary—Concentration, or the taking in hand of oneself. It is indeed gratifying to feel that so many are ready to help one in perplexity, and I tender my sincere thanks.

'LUCEM SPERO.'

SIR,—Reading the 'Strange Experiences' of your correspondent 'Lucem Spero,' reminded me of some very similar experiences of my own. As a boy I was always considered to be 'queer'; which queerness consisted in my getting away from other lads and leading quite a separate life. I did my school work mechanically and would speak but little beyond 'yes' or 'no.' I was conscious of the companionship of other beings who were not in the flesh, two of whom were frequently very near me, a boy and a girl, and I have since learnt that they were my own brother and sister in spirit life. These experiences continued until I became a medium, and sometimes in business I lost count of the days for weeks together, yet I was able to do my work properly and neatly. I remember, too, that during these states of semi-consciousness I was taught many things from 'the other side'; in fact it was then that I received my education, for I was never strong enough to attend school long together and failed at every examination, yet I was taught to understand most of the classic authors in English, and I am grateful to my spirit friends for their assistance. Sometimes, when I was in an old house, the modern aspect of the place would disappear and I would see it as it was formerly, and I also saw the people who used to inhabit it years before, and if I was in a certain part of old London, I was able to get thoroughly in touch with the period in which the house was built; in fact these curious experiences continue with me now and I understand them to be psychometric.

ALFRED VOUT PETERS.

Psychic Society of New South Wales.

SIR,—In your issue of December 13th, 1902, a letter was given from Mr. Morse, dated from Victoria, in which he said: 'In Sydney I am told there is one society, with a Mr. Bradley as the regular speaker. . . I believe there was lately another society, but am told that it recently disbanded.'

If I may be allowed to trespass on your valuable space I should like to state a few facts in regard to our cause and its status in Sydney.

The present society, *i.e.*, the Psychic Society of New South Wales, has been in existence for more than five years, and for over three years Mr. Bradley, a most able and eloquent lecturer, filled our platform. Mrs. Foy and our dear friend and brother the venerable Dr. Peebles also visited and lectured for us, Mrs. Foy staying with us one week and the doctor four.

The late society referred to in Mr. Morse's letter did *not* disband, but had to go into recess in consequence of their hall being required for offices. The said society, *i.e.*, the Sydney Association of Spiritualists, thereupon remained in abeyance, there not being work enough in Sydney to maintain two societies; and they lent their organ and library of over two hundred spiritualistic works to the existing society.

The Sydney Association of Spiritualists was first inaugurated in 1888, Dr. Peebles having also lectured for them during his former visit to Sydney.

(MRS.) C. A. EDWARDS,

Vice-president of the Psychic Society of New South Wales, Oddfellows' Hall, Castlereagh-street, Sydney; and for many years a subscriber to 'LIGHT.'

Merthyr Tydfil.

SIR,—On April 27th a young married woman residing at Trevethick-street, Merthyr Tydfil, met with a very serious accident. On retiring for the night she carried a paraffin lamp upstairs, and, from some unaccountable cause, the lamp exploded with great violence, inflicting severe injury. The next day the young woman passed away. At a public séance held on May 11th at Trevethick Hall, Merthyr, the mother was present, and when articles were asked for, for the purpose of psychometry, she handed up a black silk lady's tie to the medium, who was Mrs. L. A. Griffin, of Burnley. The tragic cause of death, the screams, and the groans were enacted with vivid and distressing detail; the medium calling 'Mother, mother!' with pathetic earnestness. This caused great consternation among the audience, many being visibly affected. The sad death of the young woman, having happened so recently, was well-

known to many in the hall. The medium's strange manner, however, required some explanation, which was readily given by the chairman as soon as the control left.

I may also mention another test, given by Mrs. Crompton, of Bolton, on the occasion of her last visit. A well-known public man committed suicide last autumn. This spirit was most minutely described, his place of business and full name being given with accurate details.

J. F. SEAL,
President, Merthyr Spiritualists' Society.

A Protest.

SIR,—In 'Notes by the Way' in your issue of the 16th inst., you advocate, and justly so, the cause of Peace, but may I ask if you consider that the best means of attaining that end is by the abuse of those whose profession has been the defence of their country, and the protection of those who remain at home to traduce them?

It is true that farther on, in 'Let both sides be heard,' you deprecate responsibility for opinions communicated, but in accepting, as you have done in your Editorial Notes, the opinions given in 'Freedom,' you are hardly complimentary in classifying some of the Members of the Alliance as bloodhounds and brutes.

KENDAL COGHILL,
Colonel.

[Possibly we deserve the censure of our esteemed correspondent. The words of 'Freedom' were much too strong, and should not have been quoted without qualification. But editors, alas! when working at high pressure, are as apt to err as other people.—ED. 'LIGHT.']

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, at 7 p.m., Mr. Brooks will give an address on 'Spiritualism.'—P. G.

LEICESTER.—QUEEN-STREET.—On Sunday last Mr. Fielding gave clairvoyance and clairaudience, which proved very convincing, and the audience greatly appreciated his efforts.—COR.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mr. Seddon's address on the 'Science and Religion of Spiritualism,' was well received by an appreciative audience. At the after-meeting several mediums took part and gave many good tests.—H. S.

PORTSMOUTH.—ALEXANDRA HALL.—On Sunday last Mr. George Cole delivered very interesting addresses, morning and evening, on 'The Personality of God' and 'Evidences of Spirit Identity.' They were followed by open discussion.

CARDIFF.—24, ST. JOHN'S-CRESCENT.—On Sunday last a fine address was delivered by Mrs. Preece on 'Spiritualism the Oasis in the Desert of Life,' and Mrs. Bewick gave good clairvoyance at the close. Meetings for clairvoyance or psychometry every Tuesday, at 8 p.m.—J. H.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last an invigorating and deeply spiritual address was given by Mrs. Roberts, of Manor Park, preceded by a reading by Mr. G. Tayler Gwinn, who ably presided. On Sunday next, at 7 p.m., Mr. R. King.—W. H. S.

PLYMOUTH.—13, MORLEY-STREET.—The usual circle was held on the 13th inst.; and on Sunday last Captain Greenway gave practical advice on 'How to Discover, Develop, and Use Spiritual Gifts'; and Mrs. Trueman gave clairvoyant tests to the strangers present. On Sunday next, Mr. Phillips.—P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, the 13th inst., various mediums took part in an interesting meeting, and the members' circle on the 15th was very successful. On Sunday last a thoughtful discourse was delivered by Mr. J. Evans on 'Do the Dead Return?' and Mrs. Kelland gave good clairvoyance.—W. H. E.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. R. Boddington gave a beautiful address on 'Christ casting out Devils' (a subject from the audience), which was listened to with rapt attention. Questions were answered at the close in a masterly manner. On Sunday next Mr. A. Hough, and on the 31st inst. Mr. J. Macbeth Bain, M.A.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last a striking proof of spirit return was given to a stranger at the morning public circle. In the evening Mr. W. E. Long delivered a stirring address upon 'The Appearances of Jesus after Death,' maintaining that under suitable conditions, similar manifestations of spirit presence occur in the present day. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., Mr. Long will give an address upon 'The Ascension.'—J. C.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Mr. McDowall gave an address on 'The Evolution of God,' which was much appreciated. Mrs. Hunter afterwards gave very successful descriptive clairvoyance.—D. M.

CHISWICK TOWN HALL.—On Monday, the 11th inst., Mr. W. J. Colville delivered an inspirational address on 'The Uses of Spiritualistic Phenomena,' concluding with an impromptu poem on subjects suggested by members of the large and appreciative audience. The psychometry class on Thursday, at 8 p.m., was very successful. Students are advised to join at once. On Monday next, at 8 p.m., Mr. A. V. Peters. See advertisement.—J. B. I., Sec.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 13th inst., Mrs. Graddon-Kent gave some striking psychometry. On Sunday last Miss Porter, and Mr. Mitchell, of Australia, gave splendid addresses to a good audience. On Sunday next, Mr. Kent will speak on 'The Supreme Question in all Lands.' On Monday the 25th inst., at 7 p.m., a conversazione will be held and a 'farewell' tendered to the late president, Mr. H. E. Howes, who is leaving for Australia.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Hough gave a scientific address on 'Man and his Evolution.' Miss Morris presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Anna Chapin; on Tuesday, at 7 p.m., Band of Hope; on Saturday, at 8 p.m., Cinderella. Tickets 6d. On Sunday last the annual election of Lyceum officers was held, with the following result: Conductor, Miss Morris; secretary, Mr. Williams; treasurer, Miss Hayward; pianist, Miss G. Dent; book guardians, Miss L. Slee and Miss A. Saltmarsh. All group leaders were re-elected.—J. M.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. J. Adams, of the Battersea Society, gave a vigorous and inspiring address, based on the leading article in the current number of 'LIGHT,' to a large and attentive audience. Mrs. Webb kindly gave clairvoyance of a convincing character, and our best thanks are due to her and to Mr. Adams for their kind efforts. On Sunday next, at 7 p.m., Mr. D. J. Davis will give an address; and Mrs. Webb will again give clairvoyance. For particulars respecting the opening of our new hall on the 31st inst., see advertisement in this issue of 'LIGHT.'—H. G.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Effie Bathe delivered an address on 'Bridging the Borderland,' emphasising the need for more analytical and painstaking research. Mr. Robert King, who presided, answered questions at the close in his own inimitable fashion. Mrs. Boddington by request sang two solos. On Thursday, the 14th, 'Clairibelle' gave clairvoyance to a large audience. On Sunday next, at 7 p.m., Mr. and Mrs. H. Boddington; 'Bridging the Borderland' continued. Conversazione on Tuesday, the 26th (see advertisement). Whit-Monday, summer costume ball.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. D. J. Davis gave a long and interesting address on 'Phenomena,' with especial reference to the gifts of healing and clairvoyance. His account of his experiences carried much weight. On Sunday next, Mr. W. R. Brailey will give an address and clairvoyance, as also will Miss MacCreadie on Sunday week. We seek the co-operation of all neighbouring societies for the out-door meeting, which Mr. Bibbings is to address, in Victoria Park, on June 7th. (See advertisement in an early issue.)—A. J. CASH, Cor. Sec.

GREENOCK.—Spiritualism is being ably expounded here from two platforms. Mr. McLelland, of Glasgow, delivered trance addresses and gave clairvoyance at the new venture on the first two Sundays, and on the 10th inst., a local friend, Mr. Meek, jun., read an able paper on 'Spiritualism Scientifically Investigated.' Mrs. Hunter also gave a number of clairvoyant descriptions which were well recognised. Mr. Kilday, an able and obliging Theosophist, kindly presided. These meetings are being well-attended and the committee hope soon to be in a position to secure the services of the ablest lecturers and mediums.—H.

GROSVENOR-SQUARE, DUKE-STREET.—On Friday evening, May 15th, Mr. W. J. Colville delivered the first of a series of addresses in the lecture room adjoining King's Weigh House Church, to a large and representative audience. Dr. A. Wallace presided and related several interesting facts bearing on the laws underlying spiritual phenomena. The lecture was a singularly comprehensive one and elicited hearty applause. Occult science was defined as an earnest, age-long, systematic endeavour to discover the hidden sources of human power and freedom. Numerous questions were asked and answered, and an impromptu poem was given in which seven subjects, suggested by the audience, were deftly blended. On Monday, the 18th, Mr. Colville lectured on 'Occult Philosophy and Ancient Religions,' and on Friday, May 22nd, at 8 p.m., the subject for consideration is 'Occult Philosophy and Christianity.' For other particulars see advertisement.