

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	277	Natural 'Miracles'	282	
L.S.A. Notices	278	French 'Psychic Press': Experi-	ences with Eusapia Paladino ..	283
Teachings of Occultists on Imme-		Sectarianism	284	
diately After-Death States	278	Vibrations and Vapouring	285	
Experiences with a Marabout	279	'Ferelith'	285	
Opinions Differ	280	Amputation under Hypnotism ..	285	
What are Materialisations?	280	Practical Instructions for Crystal	Gazing	286
Resurrection of Christ	281	Mysticism and Science	286	
Dreams of Science: Sir William				
Crookes on 'Matter'	281			

SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

'New Thought' and 'Mental Science' publications pour in upon us, chiefly from the United States. They are all very much alike, and our readers are, by this time, fairly well acquainted with the substance and drift of them. Four, lately to hand, through the London Branch of the Psychic Research Company (Chicago), are, however, worth special mention. These are a book on 'The heart of the New Thought,' by Ella Wheeler Wilcox, and three books by W. W. Atkinson, on 'Thought Force in business and everyday life,' 'The law of the New Thought,' and 'Memory Culture.' All are well written, and provocative of right thinking.

One page of Mrs. Wilcox's Chapter on 'Common Sense' somewhat amuses us. She is arguing against over feeding, and suggests two meals, or even only one a day: but she immediately adds, 'Drink two or three or four quarts of milk at intervals during the day.' Fancy drinking four quarts of milk a day and wanting even one 'meal'!

Mrs. Wilcox's reproof of over feeding reminds us of the venerable Scotch divine who preached against excessive dram drinking. 'A dram on a cold morning when you rise will do you no harm,' he said: 'and if after breakfast you have to go out to look after the cattle, maybe it may be good to take a dram; and then, at dinner, no one would object to a dram. And, when you come in after tending the sheep, a dram may be of use: and before retiring there may be comfort in a dram: but you should not be always dramming.'

Mr. W. H. Gill has been contributing a series of thought-provoking papers to 'The Light of Reason' on 'God's Picture-Puzzle.' The upshot of the whole is a strong recommendation to his readers to cultivate the habit of observation, and not with aimless mental drifting, but with full intent to make something of this Life-Puzzle. He cites Darwin as an excellent example, and says:—

He did not start with the idea of discovering a great Theory. Indeed, he was not what one would call a man of Theory, but a man of stern practical Fact, and so he resolved simply to note down in writing every little bit and fact of Nature that came

under his eye. Nor was there any particular plan or method in his work. Every observed fact was noted down without any view to writing a book or constructing a theory; but, as he went on patiently observing, without prejudice or preference, every little detail of Nature, however trivial or unimportant it might appear, he gradually began to see that through these innumerable and apparently heterogeneous details of observed facts there was a definite plan or design which, like a golden thread, runs through the works of Nature and connects all together into one consistent whole. In short, out of practice there grew theory and the building up of that great doctrine of Science—the doctrine of Evolution, which has immortalised the name of Darwin as the greatest light in the world of physical science.

We commend the thought and the example to everyone who has the opportunity of observing any kind of manifestations from behind the veil. No one can tell what wonderful discoveries are at hand. Let us watch and wait, with patience and hopefulness, deeming nothing immaterial, and nothing 'common or unclean.'

We note with considerable interest the publication, by Mr. Elliot Stock, of a pamphlet on 'Evil not Everlasting,' by the Rev. Osmond Dobrée, M.A., Prebendary of Lichfield and vicar of Colwich. As a Paper, it was read in outline before the Society of Sacred Study, Rugeley Rural Deanery Branch, Diocese of Lichfield.

This enlightened clergyman has cleansed his conscience from the defilement of the belief in eternal torments and everlasting evil, and from all the discredit that belief cast upon the justice, love and power of God. We do not quite follow him all through, but that is of but little consequence. The vital point is that this earnest-hearted man, being now free himself, courageously stands forward to help his clerical brethren to a like emancipation. We bid him 'God Speed.'

'Erebus: a Book of Poems'; by Evangeline Ryves (London: 'At The Unicorn,' Cecil Court), is a very small book, but of excellent quality. The Poems are all short, just snatches of songful breathing, but from them could be extracted musical showers of clever and winsome phrases. Notably, the little book is alive with thoughts, not always deep, but always choice and in dainty taste. The following is a parable as beautiful as it is subtle. Some will comprehend:—

We knew not Love, and yet we looked for him,
Led by a pensive pale presentiment;—
By dreams, divinings,—shapeless discontent
That raved through sunsets;—would have cleared the rim
'Twixt Heaven and Earth—and later, dreaming still,
With eyes that wandered to the ships' white wings,
Brought eager hopes, and timid questionings,
Until the answer turned us mute and chill.
(O then we prayed, and cried to winds and air,
To saints and spirits,—fasted, did confess,
Wrestled and wept in balmy bitterness,—
O Love! how long we waited in despair!
The Spring grown old, and all the Summer gone.
Lo! Love was with us, weakly looking on.

'The Gutenberg Press,' London, sends us a cheap book by Mr. C. Hyatt-Woolf, F.R.P.S., on 'Famous Foods, Drinks and Drugs.' Mr. Hyatt-Woolf is editor of 'Science Siftings,' &c., and appears to do a great deal of work in criticism, or, rather, recommending, well advertised proprietary articles. It looks slightly suspicious, but, for all we know, the book is an honest one, and, as such, may be of practical use to people who are in search of special foods. But, in addition, there are chapters on culinary aids, condiments, &c., all serviceable in their way, and with a rational bias in them.

We welcome a new edition of Julie Sutter's pathetic and heart-searching book, 'Britain's next campaign,' with Prefaces by Canon Scott Holland and the Chairman of the London County Council. We note with pleasure that this is the 'Sixth thousand.' It deals with the urgent social problems of the day, with firm hand and glowing heart.

SPIRITUAL PRAYERS

(From many shrines).

Infinite Spirit, our Father God, Life of all life; Thy children turn to Thee for ever with thanksgiving and praises, for Thine are the laws that fashion the firmament of stars: Thine the wonders that, from the green earth, the springtime has unfolded; Thine are the voices of the myriad songs of nature, and Thine the silence of the night and the tempest which also is Thy law. O God! as Thou hast given the light and the darkness, the summer-time for beauty and bloom, the winter for rest; as Thou hast given unto man joy and sorrow; as each stage of human life is the result of Infinite law and love, so may Thy children praise Thee for each. May they praise Thee for every blessing; for the gladness of the sunshine and the fruition that the earth yields unto the hand of man; may they praise Thee for the fruitfulness of the human mind, for its storehouse of intelligence, for the knowledge that basks in the radiance of Thy Divine light; but may they also praise Thee for the blessing of sorrow, for the chastisement that bringeth patience, for the suffering that bringeth charity, for every darkness that bringeth light, for every death that bringeth immortality: may they praise Thee for whatever in the shadows may reveal the glory of the soul; for the soul, devoid of all human things, turns unto Thee in spirit at last. O, God! may Thy children praise Thee until, vanquishing doubt, and darkness, and gloom, they shall dwell in the light of Thy presence for ever, finding the promised Comforter, and aware that above the darkness of the grave, beyond the shadow of mortal being, the light of Life Eternal shineth for evermore.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

IMPERSONATION.—Mrs. Fairclough Smith has kindly undertaken to give illustrations of an interesting phase of mediumship—Impersonation during Trance—at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesday, June 16th*, at 3 p.m. No one will be 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.

THE TEACHINGS OF OCCULTISTS ON IMMEDIATE AFTER-DEATH STATES.

This subject happens to have cropped up recently in the foreign psychological Press, and in view, therefore, of certain correspondence which has taken place in the columns of 'LIGHT,' it may interest some of its readers to know what two contemporary French thinkers (exponents of advanced thought) say regarding this matter.

The first has brought out a small publication entitled 'Manuel de Magie,' in which the author, M. Bové de Villiers, classifies and summarises in careful manner the various subjects and teachings which go to make up occult science. Clearly and simply expressed in short explanatory chapters, dealing with Magic, Alchemy, Spiritism, the Kabbalah, &c., he boils down into a few pages volumes of philosophy and enables the beginner to grasp in clear outlines teachings which often lead to great confusion of thought. Turning to the portion dealing with the astral plane, the following extracts may be selected as bearing more particularly on theories which concern immediate after-death states and the laws which govern them:—

'The astral plane (second plane of the Ternary or Three Worlds) is the intermediate one between things and the principle of things, between the Creator and the created. It is, according to one point of view, the plane of *unison* which contains the pictures of divine ideas and the reflection of our acts and thoughts. The Grand Ternary is divided into three worlds, and the Astral Plane is also divided into three principal planes: 1st, the inferior, or hells, spoken of by Jesus; 2nd, the transitory, or plane of involution (Purgatory); 3rd, the superior, or evolutive, commonly called Heaven.

'The inferior plane is peopled by elementals, animal entities, souls of suicides, coarse and unevolved beings, generally bad and inferior. Many of these can manifest in Spiritist circles.

'The second or involutive plane is inhabited by *elementaires*, which, exclusively human entities, are souls not sufficiently perfected, and which wait the moment for new involution (rebirth?) to repair their faults and purify themselves, so that they may ultimately advance to the light.

'The third or superior plane is the region of purified souls who evolve to God. These souls have been tried and purified by the fires of love and sacrifice, and enjoy the happiness they have merited in a celestial region which they fashion after their ideals and without remaining inactive. Here are found the guiding intelligences, good genii, angels, demons of light.

'The astral plane can be sub-divided into seven planes or states, but for the sake of simplicity we prefer to keep to the Ternary Scheme. . . .

'At the moment called death, the dissolution of those elements which hold the body and its astral counterpart together, are broken little by little. This liberation of the soul can, in many cases, be rapidly accomplished, just as in some others, on the contrary, great length of time is necessary. In the first case the departed are spiritualised beings, in the other they are grossly material or undeveloped, and are naturally chained to earth conditions. Of all this class the most bound are the suicides, for they have wrought a cataclysm so abnormal and inharmonious that the soul is absolutely unable to free itself normally from the body. The following terrible phenomenon then takes place, viz., the astral body, being unable to free itself from the material atoms, is forced to remain in the grave and assist through all the horrors of physical decomposition. . . . From all points of view mummification is greatly preferable to the vulgar burial methods now resorted to, as this, in some cases, beneficially retards a too rapid re-integration into another state.'

On this subject 'Papus' writes:—

'Everything returns to the place from which it came. The three principles of man each come from a different plane and

they return to these states some time after death. The physical body returns to the material plane, and it is often preferable to hasten this re-integration by fire (cremation), though we would warn students that, from recent experiments carried out, cremation as now practised is by no means a desirable way of separating the physical body from its etheric. The effect is too sudden. There remains mummification, which retards rapid separation. The astral body or soul, which comes from the astral sphere, the plane of destiny, becomes divided after death, according to the dynamic laws set in operation by his life. If the being is not purified by sacrifice and suffering, the astral body remains bound till death (detachment of the perispirit or fluidic double) to the superior principle; the being forms then an *elementaire*, which can be invoked. The future of the spirit depends on the preponderating qualities it has acquired, and if it has been constantly drawn by egotistical, material pleasures, the super-physical body has acquired a crust or agglomeration of materialised atoms which must be dissolved and disassociated in the astral vortices. If, on the contrary, his evolution and endeavours were influenced by a spirit of altruism and self-sacrifice, he is prepared to pass rapidly through the first strata on to the higher evolution beyond, &c. . . .

A very instructive lecture delivered recently by Dr. Phaneg, pupil and expounder of the Papus School in Occultism, to the chief spiritualistic association of Paris, deals with the subject of various after-death states, and one finds a few less known teachings touched upon. The following are a few extracts. Concerning the first moments of birth into the astral plane after death, he says:—

‘We now see the newly-born into the astral state plunged into a condition of being totally novel to him. His eyes are shut, his ears are deaf, his steps wavering, and he is drifted in the direction which has been given through the last thought which possessed him before dying, and which constitutes his ideal. If this ideal is coarse, the being could not leave the inferior regions of the invisible world; but if the contrary be the case, then he is drawn to the regions in harmony with that ideal.

‘Here in fact we have what constitutes the purgatory of exoteric religions. The spirit could not leave any part of the astral plane until he had divested his fluidic body and astral atmosphere of every single particle which could be in harmony with that plane.

‘One sees by this how important it is for one to try to charge our mental and moral atmospheres with elevated thoughts and pictures, as it would enable the ethereal double to traverse the darkest part of the lower regions with lightning rapidity, due to the fact that nothing in his elements could harmonise with the inferior astral matter. When at length all the lower sheathes have become destroyed and cast off, the being once more loses consciousness to awaken in another state, where he awaits his re-birth on to this planet or another, or else to rise onward towards the divine states, clothed in the glorious body which he himself has created through successive incarnations and good actions.’

J. STANNARD.

(To be continued.)

MR. W. J. COLVILLE'S LECTURES.—The highly successful course of lectures delivered by Mr. W. J. Colville in the King's Weigh House Lecture Room will shortly close, as the addresses to be delivered on Saturday, the 13th inst., at 3 p.m., and on Monday, the 15th inst., at 8 p.m., will conclude the series. On Saturday afternoon Miss Beadon will preside and will give some interesting accounts of work for the mentally afflicted accomplished by spiritual agency; and on Monday evening Dr. A. Wallace will preside. (See advertisement.) Mr. Colville will leave London on the 17th to fill some important engagements in the provinces. He is booked for Colne, in Lancashire, on June 17th, 18th, and 19th; Bradford on the 21st and 22nd; Manchester on the 23rd, 24th, 25th, 26th; Liverpool on the 28th; and Birkenhead on the 29th. On Tuesday, the 30th inst., Mr. Colville will return to London for a few farewell meetings before embarking from Southampton for New York on July 8th.

EXPERIENCES WITH A MARABOUT.*

Whilst staying at Biskra, in Algeria, during the last winter, I made several excursions into the desert of Sahara and visited the many villages which lie nestling in the palm groves in this far-famed oasis.

On many occasions I entered the Moorish cafés and partook of the Turkish coffee, deliciously served up in tiny cups. Here I made the acquaintance of several of the local Arabs, land owners, who spend most of their leisure time in these places, to talk matters over, play dominoes, and drink coffee. I always had my guide with me, who was able to speak their language (a corruption of the Arabic). Through him, acting as interpreter, I was able to converse freely with them and gain any information I required. It was at one of these far away Moorish cafés I met the Marabout. He accepted my proffered gifts of coffee and I sometimes brought with me white bread, biscuits, &c., which he invariably distributed among those present—it being with him a strict law and religious observance to divide all he possessed with others. He seemed to be drawn by some tie of sympathy to me. One day he told my guide (an Arab): ‘Your master is a good man and I love him; he loves Mahomet and I wish to do him a service; let him come to-morrow to the Mosque here in this village and I will show him some marvels.’

Accordingly, the next day at the appointed time, I, accompanied by my Arab guide, met the Marabout at the Mosque. After having taken off my shoe-leather, I was allowed to enter the sacred chamber and then into the shrine where the body of the former Marabout, a very sainted man, was buried. I was then requested to seat myself outside the sacred chamber near the door and wait. The Marabout entered the chamber and prostrated himself in lowly obeisance before the shrine and commenced praying. He gradually worked himself up into a state of ecstasy (such as I have seen with the Eastern Dervishes and others when performing their religious rites). He tore off his head-dress, making violent gestures with his arms, rolling his head and eyes about in all directions. Suddenly he went down on his knees and seemed to be invoking some power, and appealing to some invisible presence at the shrine. He then beckoned to me to enter the chamber. Approaching him, I saw lying on the ground a large serpent, its head and upper part of its body covered with some of the Marabout's clothing. I need hardly say that I returned to the door with greater speed than that with which I had entered, as I did not desire to be in such close proximity to the serpent or to get a bite from its fangs. The Marabout then came out of the chamber, but the serpent had disappeared! He then knelt before me, and, bending, placed his uncovered head on to my knee, spreading his flowing garments on the ground. I own I felt rather uncomfortable about the serpent, but took no further notice. I was then told by my Arab guide to lay my offerings on his dress, which I did, placing several francs thereon. Thereupon he put them in his mouth, and, as far as I could see, swallowed them. I never had another glimpse of those francs. He then rose, still in a state of ecstasy, and walked about like a raging tiger waiting to be fed. As I had seen performances of a similar kind before, I was not in any way alarmed. Suddenly he stopped before me and pointed to my silk handkerchief (luckily for him it was a perfectly clean one, I having, before starting, placed one in my pocket, and on it some nice perfume). I handed it to him, and thereupon he began munching it, as if he really enjoyed the meal. I watched my handkerchief gradually disappearing until, with a final gulp, he most certainly swallowed it.

‘Well,’ I thought, ‘I hope it may agree with his digestion,’ for I felt sure the handkerchief had passed into his stomach. Suddenly he raised his hands above his head and appeared to grasp at something in the air; and, behold, in his hands was the handkerchief, which he threw into my lap! The money, however, he kept, I presume in his stomach. After this he quieted down a little, and accompanied me and my guide some short distance along the road. As I had seen similar perform-

* A Marabout is a man devoted to religion—a Moorish Saint.

ances before by the Indian and Egyptian fraternity, I was not so very much impressed, for after all they might have been nothing but tricks; but it was the conversation that followed relating to myself that really surprised me. He told me of events of my past life that could not have been possibly known to him or my Arab guide, those matters being of a strictly private nature and perfectly true. This made me believe that the Marabout must possess occult powers that the ordinary man does not have or has not developed. He told me he would visit me that same evening at sunset.

That same evening, about sunset, I was resting in my room, when to my great surprise I distinctly saw the Marabout enter my room (his spirit, or, as some call it, the astral body, I presume) and look at me. The next day I went with my guide to the village, and had coffee with the Marabout. I told him I had seen his spirit or shadow the evening before. 'Yes,' he said, 'I now know where you are, and I will come this evening at sunset and speak to you, and give you some advice privately which you will do well to follow.'

He told my guide that he wished to serve me. That same evening at sunset, somebody, or some invisible presence certainly did come and speak to me (I am clairaudient) and said: 'Leave this place at once; there is a conspiracy on foot to trap and rob you; perhaps even worse may befall you. These Arabs are not to be trusted; they would kill you for what you have on you, if they get the chance.'

That same evening I had a most remarkable dream of a place I had never before seen, and witnessed a fight between certain people whose faces were known to me. I seemed in some way to be connected with the actors. The following day I had occasion to enter a house which was quite strange to me and noticed the exact counterpart of the place I had seen in my dream. This settled the question in my mind, and I left Biskra the next day, and no harm ensued. A curious thing afterwards transpired. I discovered that a guide (Arab), in whom I had the most perfect confidence, turned out to be a rascal, liar, and all that was bad. Had I not taken the Marabout's advice, the chances are that through this Arab I might have fallen among thieves, and even worse. Hence the Marabout proved a good friend to me; he was evidently impressed to give me a warning from my guides in the spirit world. He no doubt had developed spiritual powers, which his fasting, religious observances, and general life had perfected; perhaps those things I had witnessed in the Mosque were due to necromantic laws, and genuine.

ERNEST A. TIETKENS.

OPINIONS DIFFER.

In a review of Mr. Myers' book on 'Human Personality' the 'Literary Digest' recently said:—

'Perhaps the most serious objection to it lies in the character of Myers himself. One may approach a problem of this kind on two methods, readiness to collect the facts impartially and to "follow the facts out of the window" if necessary, or one may search only for those facts which point in certain directions. There is no doubt that Myers was simply obsessed by the idea of a life after death, and in his search for facts it was scarcely possible for him to have avoided the tendency to observe and interpret facts in favour of his preconceived views. His wish, in short, was father to his thoughts.'

Some of us have been under the impression that Mr. Myers was tediously slow and carried impartiality to the extreme of weakness; that he hesitated and stumbled when he should have been decided and strong; and that he did not 'follow his facts' or let them speak for themselves as he might have done with advantage to himself and the truth. It comes, therefore, as a surprise to find that he is charged with partiality in favour of what fitted in with his preconceived views, and that with him 'the wish was father to the thought.' We are inclined to think the very circumstance that he failed to satisfy both sides may be regarded as a testimony to his care and precision and the accuracy of his conclusions. It does seem the very 'irony of fate' that a man who was so scrupulously thorough and patient should be charged with searching only for facts which pointed in a certain direction—but the wilfully blind are indeed hard to please.

WHAT ARE MATERIALISATIONS?

I turned to the report of the address on 'What are Materialisations?' by Mr. R. King, in 'LIGHT,' of April 25th, with considerable interest, in the hope that I should find an answer to the question; but I am still asking myself, What are materialisations? Mr. King followed the lead of Mr. Leadbeater, who classifies these phenomena into three groups, viz.: '(I.) Those which are tangible, but not visible; (II.) those which are visible, but not tangible; (III.) those which are visible and tangible'; and then discussed matter, atoms, electric forces, etheric matter and etheric forms; but all this does not help me much because he goes on to declare that the 'etheric body of the materialising medium is loosely connected with the physical body,' and that 'under certain stresses, probably electrical or magnetic,' this 'etheric body' can be 'extruded'—or forced out—from the medium, but he does not say *who* forces or thrusts it out! Surely he does not mean that electric force, unaided, undirected, does this! Then, apparently, the medium's etheric body having been pressed out of him, it is made to assume a different appearance by the will-power of the controlling agencies of the circle, or by the entity using it, or by the person using the form. After this, and quite unexpectedly, we are told that the 'familiar spirits' of the medium have something to do with the process; for the duration of the form seems to be dependent upon their knowledge, although the 'power of etheric projection possessed by the medium' has also to be taken into account.

It has hitherto seemed to me that the Theosophists taught that the medium is 'simply passive,' to use Mr. Leadbeater's words, and that 'the etheric matter within his body can very easily be drawn out, . . . also he can very readily be thrown into a trance and forced out of his physical body,' . . . by 'men and women' who 'speak to us from the astral plane.'

Now, which is correct? Does the medium project his etheric body? is it forced out of him by the magnetic force of the circle? is it drawn out of him by spirit people? or is this 'facility of looseness,' in phraseology, merely empty theorising?

From descriptions and answers to questions which I have read and heard regarding these phenomena, I have hitherto been led to suppose that the medium supplied a force—or psychoplasm—which a discarnate operator could draw upon and condense, or precipitate, upon his own psychic body, and so render his own 'form' perceptible or tangible, or both: so that, instead of the medium's spirit body (or etheric-astral-soul-double-or whatnot) being made to masquerade as John King—or someone else—the spirit clothed himself with something which he drew from the medium (and sitters whenever possible), and so produced a more or less objective representation of himself. According to Mr. King, the medium does not fall into a trance until the whole of his etheric body has been expelled; but mediums frequently fall into the trance before any manifestations occur, and others are not entranced at all during these wonderful manifestations! Again, he declared that the 'etheric matter' from the medium could not get more than about thirty yards from the medium, and yet the 'forms' went much further away from both Mr. Spriggs and Mr. Eglinton on several occasions. Further, Mr. King declared that a person could, by forming a sufficiently vivid mental image of it, produce an actual pocket handkerchief! How does he know? Has he accomplished it or seen it done? If this statement is a correct description of the objectification of thought-forms, why may not spirit operators produce objective thought-forms which represent themselves, without expelling from the poor medium his etheric organism and then dressing themselves up in a borrowed body? Anyway, it seems to me, that the question 'What are materialisations?' is far from being answered. Mere speculative assertions will not settle this important matter, and while I thank Mr. King for his interesting address, I cannot say his theories satisfactorily cover the ground of the facts. It would be extremely interesting if those mediums who are conscious while the manifestations take place would relate their experiences, describe their sensations, and tell us what occurs, from their point of view; we might thus get new light upon these perplexing phenomena.

'LEARNER.'

THE RESURRECTION OF CHRIST.

Referring to the above subject, under discussion in your columns, perhaps the subjoined extract from the little work by 'Nizida,' on 'The Astral Light,' may interest your readers. The book is published by the Theosophical Publishing Society, London.

J. B. D.

The ultimate destiny of the human race is high spirituality, beneath which the lower material nature will range itself in complete subordination. At present the lower nature dominates over the majority of mankind, the consequence being extreme psychic deformity; in many cases complete suffocation of the higher nature. Ages upon ages hence, mankind will have evolved into a condition which it is impossible for the present inhabitants of earth to conceive. Methods of life will be completely changed. Poverty, disease, suffering, will be unknown, for self-love, pride, arrogance, conceit, and vanity,—hatred, envy, malignity in every form—will have burnt themselves out for want of fuel; for the enlightened man will know evil, and eliminate it from its nature. Each man will then be wise from birth, harmonious with divine nature, and therefore with God, whose manifestation to man, Nature is. Each man will be possessed of spiritual insight; knowledge will be intuitive, illimitable, and therefore inconceivable to our present narrow perceptions. Corresponding to the spirituality of his nature, man will be clothed with a more ethereal body; a flesh refined beyond our conceptions. The atmospheres will be rarefied, purer, presenting no obstacles to the intensely refined senses. All the productions and appearances of Nature will be harmonious to such existences; the whole earth will be transformed, and of Matter also spiritualised.

We cannot do better than quote here a passage from Schöberlein, which for beauty, as well as correctness in the spiritual science it unfolds, cannot be surpassed:—

'Jesus spiritualised his inner man, his soul, in its unity of spirit and of nature. Thus, also, he laid the foundation for the transfiguration, the ideal spiritualisation of his body, *inasmuch as the essence of the visible body is grounded in the soul.* This process was an inner hidden one. The hidden reality shone forth only in occasional gleams, in those miracles of mastery over his body, and over nature, with which the Gospels abound. We emphasise simply the *identity* of the risen with the buried body. The essence of his body remained the same; simply the mode of its existence was changed. A fleshly body has become a spiritual body, in which not only the free harmony of the Soul with the inborn Spirit stamps its harmony on the outer features, but also in which the material elements themselves are thoroughly exalted and permeated by the spirituality of the person.

'The peculiar traits of spiritual beauty which occasionally beam out from the persons of ripened believers are actual reflexes of the transfigured corporeity which lies potentially within them. The natural fleshy body is simply the receptacle, the womb, in which the new body is invisibly generated and qualified, up to the hour when, the crude flesh falling away, it shall pass into the heavenly state, and spring forth into its full beauty and actuality.'

The man-god Jesus wore a physical body suited to the condition of the earth and its inhabitants, when in the fulness of time he appeared to point out 'the Way, the Truth, and the Life.' *He rose in his spiritual body, whose essence was identical with that of the physical shell already dissipated in the tomb.* When the bodies of the wise, the Magi, the 'Sons of God,' 'die,' they do not pass into corruption, but float away like incense into space. Their atoms are so pure that when the vital energy, the soul-force which held them together is withdrawn, they disappear. But when all mankind shall have evolved the same spiritual beauty and perfection, they will no longer wear bodies of gross matter, which are now a protection to the purified soul against the horrible conditions of life on the earth caused by the impure, the sensual, the merely animal man. Those who have prematurely evolved into a higher state and condition are driven from the haunts of men to live in unapproachable seclusions; or else they 'die,' literally poisoned by the odious emanations of mankind.

To be purified, to feel that one's soul has appropriated to

itself, and etherealised, so much of the physical life that earthly conditions no longer suit it as a residence, is to consciously suffer what is altogether indescribable. Those who have already progressed to a certain stage of spirituality of being will quite understand what it is to experience the effects of *an evil personal magnetism*. To be qualified to feel on a more extended scale the vitiation of the astral light in localities of a radius more or less great, is to realise a new species of misery, to which bodily suffocation from air-poisoning is a mere shadow. But this sort of physical malaria is poured forth in immense volumes by those who live in a condition of crass hebetude of animal self-indulgence.

THE DREAMS OF SCIENCE.

'THE HOUR HAND OF ETERNITY.'

We are indebted to the 'Westminster Gazette' for the following report of the striking address delivered by Sir William Crookes, entitled 'Modern Views on Matter: the Realisation of a Dream,' at the second plenary sitting of the International Congress for Applied Chemistry, held in Berlin on the 5th inst.

Sir William Crookes said that Englishmen had been the first to inquire into the constituents of bodies. In 1809 Sir Humphry Davy first employed the expression 'radiating matter.' For nearly a century men of science had been dreaming of atoms, molecules, and ultra-mundane particles, and had been speculating as to the origin of matter. They had now got so far as to admit the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them away altogether into ethereal vibrations or electrical energy. After a brief account of some investigations bearing on the constitution of matter and the possibility of dissociating the chemical elements, the learned speaker remarked that a number of isolated hypotheses as to the existence of matter in an ultra-gaseous state, the existence of material particles smaller than atoms, the existence of electrical atoms or electrons, the constitution of Röntgen rays and their passage through opaque bodies, the emanations from Uranium, and the dissociation of the elements, were now welded into one harmonious theory by the discovery of Radium. In conclusion Sir William said:—

'Indulging in a "scientific use of the imagination" and pushing the hypothesis of the electronic constitution of matter to what I consider its logical limit, we may be in fact witnessing a spontaneous dissociation of radium—and we begin to doubt the permanent stability of matter. The chemical atom may be actually suffering a catabolic transformation, but at so slow a rate that, supposing a million atoms fly off every second, it would take a century for its weight to diminish by one milligramme. Thus we stand at the frontier where Matter and Power pass into one another. In this field lie the greatest scientific problems of the future. Here lie the ultimate realities, as far-reaching as they are wonderful. Our views of to-day of the constitution of matter may appear satisfactory to us, but how will it be at the close of the twentieth century? A hundred years hence shall we acquiesce in the resolution of the material universe into a swarm of rushing electrons? This fatal quality of atomic dissociation appears to be universal, and operates whenever we brush a piece of glass with silk; it works in the sunshine and raindrops, and in the lightnings and flame; it prevails in the waterfall and the stormy sea. And although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated, Protyle, the "formless mist," once again may reign supreme, and the hour hand of eternity will have completed one revolution.'

Loud applause followed the lecture, and, says the 'Standard's' correspondent, amusement was caused by the chairman thanking the lecturer in the witty remark, '*Ubi Crookes (crux) ibi lux.*'

SIGNIFICANT FACTS.—A professor of the University of Bonn has been investigating the condition of 834 descendants of a woman who died in 1899, and who was known forty years ago as a thief and drunkard. Of the descendants of this woman traced by the professor, 142 were beggars and 70 condemned for crimes, of whom seven for murder.—'Clarion.'

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NATURAL 'MIRACLES.'

This apparently contradictory phrase, 'Natural Miracles,' is virtually the condensation of Dr. Dallinger's admirable Kensington sermon, fully reported in 'The Daily News.' This intrepid and interesting preacher took his stand, at the outset, upon the uniformity and frankness of Nature. She is often inscrutable but never disorderly, frequently profound but never utterly inaccessible. If she seems to be inaccessible, that is so only because we have not yet learned to climb to the heights where her treasures are. But, indeed, there are heights beyond heights. She is inexhaustible. 'Inexhaustible' but not inexplicable. What one sang of 'The Great Renewer,' we may sing of The Great Renewed:—

Darkness and dread we leave behind;
New light, new treasure, still we find;
New realms divine possess;
New births of good, new conquests bring,
Triumphant our new song we sing,
The great Renewer bless.

The one thing needful is to distinguish between activities and causes: but this has never been properly done, either by Science or Theology. It is quite a modern discovery, that we are dealing only with modes of manifestation or translations of activities, and that we are almost entirely ignorant of things in themselves. It is a still more modern discovery, and made as yet only by a few, that we know nothing of causes. There have even been scientists who seemed to be rather more sure of causes than of consequences, who limited causes to two or three private pumps of their own, and were absolutely sure that causes other than these there were not: and even to-day there are a few such scientists who are perfectly certain that what they call matter and its known laws account, as causes, for all phenomena. The folly of it!

Dr. Dallinger deals reasonably with the problem, and makes both Science and Theology toe the same line. He reminds them both that there are immense areas of natural phenomena into which we have not yet penetrated, and that, in the recognition of this fact, both Science and Theology can find salvation. He says:—

We do not understand to-day in what way many of Nature's phenomena are accomplished. But that is not because there is any unsearchable mystery in them; it is simply because our time and our resources have not up to this period been competent for their discovery. Mind has such dominion over matter and force that in the future what is now unknown will become the daylight of human knowledge. On the other hand, it is quite certain that the human mind can never penetrate into the causes of phenomena.

And yet it is precisely the mystery of Cause which

fascinates us. The child begins with 'How?' and 'Why?' and the man is seldom able to rid himself of the habit, although he may have learnt that causes are all utterly beyond him. Besides, it is really so exceedingly tempting, when forms or activities emerge, to say of that which lies just behind them, 'This is the cause'; and it is hard to yield the fascinating thought even when we bethink ourselves that at the best we are dealing with sequences, and not with causes at all. We might just as well say that 3 is the cause of 4 as that atoms are the cause of molecules, or that vibrations are the cause of heat. Causes, in one way, it may be said, atoms and vibrations are, but only as a skittle ball is the cause of the skittles going down. The real question is, What is there behind the skittle ball? So the real question is, What is there behind atoms and vibrations? And the honest answer is, We do not know.

A few weeks ago we all talked very comfortably about atoms and the atomic theory, and some of us were quite delighted with ourselves, to think that we had got at the ultimate factor: and now here comes along the upsetting notion that an atom is a sort of church with, maybe, a congregation of a thousand songful little electrons 'walking and leaping and praising God.' How humbling it all is!

Science, hunting for causes, has talked learnedly about 'Laws': but Laws are not Causes. Laws only denote sequences. As Dr. Dallinger says:—

One of the greatest triumphs of the last century was the almost perfect discovery of the laws of heat, which were reduced to mathematical expression. But immediately the question faces us, 'What is the cause of it all? How came these laws to operate, and what makes them universal, immutable, and always active?' Or again, 'How came the animals and vegetables that clothe the earth and rejoice in it to be born?' Modern science says it was brought about slowly by great laws known as the laws of organic evolution.

Well, I do not object. Only properly the laws of evolution are the laws of Creation. There comes the question, 'How came these laws to operate? Who first conceived them? Who bade them act, and why are they immutable?'

'Creation'! Ah, yes, says the theologian, on the other side; the Creator is the cause; and by miracle He does it all. But what is 'miracle'? and, beset as we are with nothing so clinging as our ignorance, how can we know one when we see it? 'It is a suspension or contra-vention of a law of nature,' says the theologian. How does he know? The history of human discovery is very much the history of exploded miracles. What we see more and more clearly is that all the activities of nature are a chain of demonstrable sequences. 'One broken link, one cessation of logical action, would involve the shattering of the Universe. A miracle, as theology explains it, would be destructive of the very laws of the Almighty Maker.'

But Dr. Dallinger does not exclude 'the Almighty Maker' from miracle. The universe does contain a miracle, he says,—'its origin, its beginning.' That looks like a practical surrender to the theologian: but he immediately saves himself by saying that the original miracle of creation was wrought by law, and that any subsequent miracles were also wrought, not by contra-vention or suspension or interruption of the laws of nature, but simply by means of Nature's laws and in obedience to them. That is all we have ever asked, and it is sufficient to, at all events, silence the strident or scornful objection, that we Spiritualists affirm the supernatural, the magical, and therefore the impossible because we affirm the activity of the unseen people in the sphere of the seen. But that is as natural as the driving of an automobile or the making of a pill.

THE FRENCH PSYCHIC PRESS.

A Premonitory Dream.

The March-April number of 'Annales des Sciences Psychiques' contains two articles of much interest.

The first is by M. Charles Richet, in which he discusses a remarkable dream experienced by Madame Chopy (resident at Nemours, in France) which occurred at least four hours before the great catastrophe at Martinique, of which it appears to have been a premonitory impression.

The following quotation from the article will sufficiently indicate the character of the dream and the view Professor Richet takes of it :—

'The question of coincidence may be eliminated. We observe that it was not an ordinary dream. It was a very intense dream, which occurred when Madame Chopy was doubtless half-awake, and which impressed her strangely. Still under the impression of the terror which made her cry out, at eight o'clock she related it with emotion ; her face and features betraying the horrible fear which she had felt and still feels. It is, therefore, a peculiar dream, the most vivid she has ever had.

'The details are characteristic. Cinders, smoke, a frightened population, people half-naked escaping in every direction, fire everywhere. The volcanic eruption was (in her dream) in a northerly direction (so Mont Pelée is to the north of St. Pierre), whereas the little hills of Nemours lie to the east. It is also noteworthy that enormous objects, great blocks of stone and lava, were falling everywhere (as seen in the dream). It would be impossible to give a better description of the phenomena which were about to happen at St. Pierre, than this description which was given at Nemours, on Thursday, May 8th, at 7 a.m.'

M. Richet proceeds to point out that the only circumstance which qualifies the value of this case as an evidence of premonition is the fact that slighter volcanic eruptions of Mont Pelée preceded the great catastrophe and had been reported in the papers. Madame Chopy had not consciously read this report, but it is of course impossible to say that her eye may not have unconsciously fallen on the heading, in capital letters, in the journal of May 6th, which contained an account of one of these smaller eruptions. M. Richet expresses his own opinion that the case is probably one of premonition, although it is not possible to claim for it that this is conclusively demonstrated.

Experiences with Eusapia Paladino.

The other article relates experiences with Eusapia Paladino at Palermo, which occurred in July or August, 1902. The article is signed : 'Avvocato Dottor Domenico Lanza ; Dottor Carmelo Samona ; Dottor Mirto Gerolamo (professore pareggiato di malattie mentali e nervose) ; Gioacchino, Dottor Melazzo ; Dottor Luigi Siciliano ; Dottor Giuseppe Pagano (professore pareggiato di fisiologia) ; Dottor Giacomo Furno ; Marchese Giuseppe Natoli ; Dottor Virgilio la Scola ; Avvocato Giovanni Cascio ; Vito Beltrami ; Capitano Raffaele Mondini ; Avvocato Professore Emilio Monastra ; Alessandro Amato ; Ingegniere Professore Giuseppe Domiani ; Giuseppe Ciacio Montalbano.' This list of sixteen names speaks for itself as to the intellectual standing of the majority, at least, of these investigators. Hence the very important conclusions at which they arrived, and which are expressed in this article, deserve the careful consideration of all scientific investigators into the physical phenomena of Spiritism.

Avoiding as far as possible the repetition of details of the phenomena, the account of which would unnecessarily prolong this article, I will give a *resumé* of some of the most important paragraphs, putting in italics the sentences to which I desire to draw particular attention.

The investigators begin by making a statement which contains a truth, too often overlooked by those who think to prove the genuineness or fraud of a medium by a few test sances.

'The study of these phenomena obtained by means of Eusapia is a very delicate matter, and much more difficult than one would at first suppose ; it demands not only much sagacity on the part of the experimenters, but also much practice. It is a great mistake to suppose that it is sufficient to assist at one or two sittings in order to be able to form a correct notion of her mediumship. It is only after a long series of experiments and observations that one can acquire

the experience necessary for the study of this kind of phenomena.

'The circle round the table consisted of from five to seven persons, and one other remained outside, as a spectator merely. The control of the medium was usually confided to two investigators who were seated beside her. They each held a hand and placed a foot upon her foot. Often, in addition to these two, a third, who did not form one of the circle, lay full length under the table holding the medium's legs, or more frequently was seated close to Eusapia, keeping an eye upon her entire person, holding her arms, her knees, or other parts of her body. Moreover, the two habitual holders, without ever letting go of the hand and foot confided to them, frequently touched with their other hand the person of the medium in order to control her more completely. Like other investigators, we have recognised that many of the phenomena exhibited by Paladino are sometimes due to her own direct action, endeavouring to elude the vigilance of the investigators. For example, the persons holding have often felt Paladino's hand withdrawn and have been able to detect it in the air, engaged, apparently, in producing some touch upon someone, or in moving some objects. We have also satisfied ourselves that Eusapia often raised the table by causing one of its four feet to rest on her leg, or on her foot, and by pressing on the edge of the table with her hands, and several times it has been observed that the little raps on the table were produced directly by Eusapia with her fingers or with her feet.

'We are not, however, prepared to state whether these effects should be regarded as voluntary tricks or as unconscious impulses. *It seems more probable to us that the latter hypothesis should be, in some measure at least, admitted, more particularly in view of the fact that the fraudulent expedients of which Paladino makes use are too simple, too evident, and almost puerile.* Moreover, we have never surprised her acting with subtle and complicated artifice ; and on the other hand her character is peculiar and eminently impulsive, even in the ordinary concerns of life, as anyone who knows even a little of her can recognise. On two occasions, when we were not holding a sitting, and when Eusapia was in full light close to a table on which lay several little books, she used a thread which she had in her hands to move an object, and allowed us to suppose that she was consciously tricking.

'Eusapia showed generally much repugnance to submitting to the experimental conditions we desired to impose ; but we must admit that she allowed us the most ample liberty to control her person ; our task was thus limited to a simple observation of the phenomena which occurred without any preconcerted plan. These circumstances throw suspicion upon the group of phenomena exhibited by Eusapia, rendering the study of them more difficult, and making it easy to understand why there has been so much controversy *à propos* of her mediumship. For our part we consider it to be a great error to suppose that all is simulation because occasionally the subject has been discovered simulating such and such phenomena. We believe that facts occurring with Eusapia should be examined, controlled, and discussed one by one, and that in this way the true should be sifted from the false.

'Having followed with diligence and much patience the phenomena which occurred during these fourteen sances, having passed by turn during the first sances from belief to doubt, we have at last been forced to admit the reality and truth of the greater portion of the phenomena, because they have been verified under such conditions as make us unable to admit the possibility that Eusapia should have produced them by trickery. On the other hand we reject as altogether inadmissible the hypothesis of constant and general suggestion or of collective hallucination on the part of the experimenters.

'Of our fourteen sittings, two only were quite negative, the fourth and the twelfth, during which no genuine phenomena were produced, but only some spurious or very suspicious phenomena. The twelve other sances were, on the contrary, rich in numerous occurrences, although these were pretty nearly always the same. We should add that, if on these occasions we had occasional artificial phenomena, *it was always at the beginning of the sances, and, so to speak, as a prelude to true phenomena which followed at once with increasing intensity, particularly when Eusapia was stimulated by her amour propre to convince sceptics.* . . . *Often the persons holding her were prepared by a certain agitation of the medium for the occurrence of phenomena. At other times the phenomena were announced in advance by Eusapia herself or requested by others.*

'These phenomena all occurred at some distance from the medium. The farthest off was at a distance of about two yards.'

Here follows an account of the sort of phenomena that occurred, some in light, some in darkness ; these were chiefly

levitations, movements of furniture, of a musical instrument, &c. The following are two instances :—

'At the close of a séance, when everyone had arisen and the light had been considerably increased, Eusapia alone was seated near the table and at her side one of the investigators. The latter held Eusapia's legs between his own, and her hands between his hands, and begged her to produce some movement at a distance. Under these conditions of control, two tables which were on either side of Eusapia were seen to advance and then retire. On one occasion a very heavy little table, which had been already carried by medium force on to the central table in the middle of the circle, in moving to return to the floor, remained caught between the big table and the body of one of the experimenters. Eusapia was asked to set it free (a difficult task, considering its position). The medium, in spite of all her efforts, did not succeed in doing more than producing slight movements and little shakes in the table. During this experience she asked to be allowed to touch it with her hand; this was permitted, but nevertheless her first efforts were useless. Suddenly turning towards the person holding her on her left, Eusapia cried out: "I should like to drag it with my teeth." After a few moments a globular shade, resembling somewhat the appearance of a head, appeared in the middle of the table, at the height of about twenty centimetres above the heads of the experimenters. This shade attempted to approach, leaning towards the little table, which remained blocked, without, however, joining it. The little table could not be moved. . .

'We have observed that when movements had to be produced at a distance there was a correlation between the attitude of the medium and the contractions of her muscles on the one hand and the movements of the objects on the other. These attitudes and these contractions precisely resembled those of a person wishing herself to produce by normal means the movements of the objects, so that the efforts and the contractions of the medium and the movements of objects at a distance without contact, synchronised. . .

'We all, even the most obdurate positivists, carried away from these séances an impression that the phenomena deserve the most serious attention on the part of scientific men, who, instead of denying them from prejudice, would serve more usefully the cause of science by studying them with perseverance and impartiality.'

I have italicised various portions of this article because these italicised remarks support an explanation of the so-called frauds which, if not new, is at least not widely recognised.

In putting this view forward I am not, of course, for a moment assuming that deliberate fraud does not in some cases exist. It is often stated that if the medium is discovered doing normally at a séance, something which might, had he not been seen, have passed as abnormal phenomena, then there must be trickery either on the part of the medium or of the controls. It is, however, unnecessary to assume this explanation if we fully recognise that whether the abnormal phenomena are due to the subliminal powers of the 'medium' or to the action of some discarnate intelligence, in either case the operation is primarily a mental one and is accomplished by suggestion.

Assuming for the sake of argument that a discarnate intelligence is operating through the medium (as I believe to be often, though not necessarily always, the case) to move some object through the air, the mental force of the intelligence will be directed upon the person of the medium. If the intelligent operator is skilled and has complete control over the force which he is using, the object will be moved without contact of the medium's body, but *not without the co-operation of some force residing in the medium*. Presumably the brain of the medium will be affected. The volition of the discarnate intelligence and the volition of the medium will blend as one force, the medium having received from the former the suggestion to effect a movement of this object. The normal result of volition on the part of the medium would, of course, be muscular action, but this has to be prevented, and the whole force has to be used without exercising the muscles. When this is accomplished successfully there are still often indications that the normal result of the functioning of the nervous centres has been with difficulty inhibited; the contractions and motions of the body show that the muscles have felt and responded to some mental message which has reached them by the accustomed channels.

It may happen, however, that the discarnate operator is not

perfectly skilled and cannot wholly control the force he is using, and in that case the chances are that the suggestion of motion, received and transmitted by the brain, will take effect *normally* upon the muscles, if it fails to produce the abnormal result desired; or *nearly* normally, for the fact that the cerebral activity of the medium is controlled and re-inforced by another intelligence, might in all probability render it more than ordinarily difficult to prevent the automatic response of the muscles to this duplicated suggestion.

If this theory is correct it would account for the trivial and puerile acts of the medium above described, such as the withdrawal of her hands to move objects: which was a foolishly palpable act if intended as deceit. It might even account for the moving of objects by a thread in full light. The investigators say that she allowed them to consider this as an act of conscious fraud. In what way did she *allow* this? Was it merely that she did not attempt to explain her action? If so, it is quite possible that she could not explain it; that she did not herself understand the impulse which made her act so, and that the suggestion to move the books should have been carried out in this blundering, obviously normal, way may have been far from being the deliberate intention of Eusapia's controls or of Eusapia herself.

I hold no brief for Eusapia; if there is sufficient reason to suppose that sometimes she really executes these stupid tricks which can deceive no careful observer, I am prepared to accept the fact, strange though it seems: but this article, embodying the carefully-considered opinion of sixteen serious students, prompts us to look for some more efficient explanation, and ask whether what has been so frequently ascribed to fraud on the part of mediums, or fraud on the part of their controls, may not be explained as due to suggestion, but suggestion which has miscarried in its effects.

It is, moreover, probable that controls are not fully aware of the manner in which their mental suggestions are operating. We know that this is the case with some of Mrs. Piper's controls. One of these said: 'I do not know how you hear me when I am only thinking.' She was quite unaware apparently that her thinking was producing an effect on Mrs. Piper's muscles, and moving her hand to write. Although Mrs. Piper is not a physical medium, we may fairly deduce from her mediumship a conclusion which we can apply to other forms of mediumship, viz., that it is probable that controlling intelligences may in some cases produce normal muscular actions of which they are not aware, their object being to produce some other effect which may or may not transpire.

If any readers of 'LIGHT' can contribute experiences corroborative or otherwise of these suggestions, I hope they will do so. This problem, namely, that apparent fraud occasionally accompanies genuinely abnormal phenomena, is one of great complexity and of great importance. There are, of course, a certain number of cases which can be accounted for by trickery, but in very many cases this solution seems quite inadequate. As these wise investigators suggest, much sagacity and a wise judgment, as well as frequent experimental observation, must be brought to bear on the problem if a solution is to be expected. No rough and ready explanation will meet the case. If we can at last find an adequate solution it would be an enormous gain, both from the scientific and the moral standpoint. Our present condition of perplexity is morally deleterious, being productive of an attitude of suspicion, and involving probably much injustice towards many psychically gifted persons.

H. A. DALLAS.

SECTARIANISM.

There is but one orthodoxy and that is the truth. The truth alone is orthodox. The so-called orthodox positions held by the various sectarians are but varying approximations to truth, mingled with many fallacies, and thus they are in very truth heresies to those who, climbing higher, gain a truer and more exact knowledge of God's power and truth. All sectarianism is heresy in the true sense of the word.

The true religion of God is entrusted to His own people on earth, who, under all circumstances carrying out His will, slowly but surely evolve into sons of God, after the manner of Christ. —ALBERT GRESSWELL.

VIBRATIONS AND VAPOURING. •

In 'LIGHT,' of April 11th, page 178, you permitted me to draw attention to the present-day tendency to attempt to account for the phenomena of Spiritualism by the use of 'that blessed word—Vibrations.' Many people seem to suppose that they have disposed of the evidences of the presence and power of spirits by exclaiming, 'Oh, it is all a matter of vibration'! But, after all, what are vibrations?—they are not living entities; neither are they thoughts nor even pictures—they are simply modes of motion. In his monumental work on 'Human Personality,' Vol. I., page 244, Mr. F. W. H. Myers deals with the suggestion that 'telepathy is propagated by "brain waves";' or, as Sir William Crookes has more exactly expressed it, by ether waves of even smaller amplitude and greater frequency than those which carry the X rays,' and that 'these waves are conceived as passing from one brain to another, and arousing in the *second* brain an excitation or image similar to the excitation or image from which they start in the *first*.' Commenting upon this Mr. Myers says:—

'The hypothesis is an attractive one, because it fits an agency which certainly exists, but whose effect is unknown, to an effect which certainly exists, but whose agency is unknown. In this world of vibrations it may seem at first the simplest plan to invoke a vibration the more. It would be rash, indeed, to affirm that any phenomenon perceptible by men may not be expressible, in part at least, in terms of ethereal undulations. But in the case of telepathy the analogy which suggests this explanation, the obvious likeness between the picture emitted (so to say) by the agent and the picture received by the percipient—as when I fix my mind on the two of diamonds, and he sees a mental picture of that card—goes but a very short way. One has very soon to begin assuming that the percipient's mind *modifies* the picture despatched from the agent; until the likeness between the two pictures becomes a quite symbolical affair.'

Mr. Myers cites a case of spontaneous telepathy. A Mr. L. dies of heart disease when in the act of lying down, undressed, in bed. At, or about, the same moment Mr. N. J. S. sees Mr. L. standing beside him with a cheerful air, dressed for walking and with a cane in his hand, and Mr. Myers very pertinently says:—

'One does not see how a system of undulations could have transmuted the physical facts in this way. . . . A still greater difficulty for the vibration theory is presented by *collective* telepathic hallucinations. It is hard to understand how A. can emit a pattern of variations which, radiating equally in all directions, shall affect not only his distant friend B., but also the strangers C. and D., who happen to be standing near B., and affect no other persons, so far as we know, in the world. . . . As soon as we get among the difficult types—reciprocal cases, clairvoyant cases, collective cases, above all, manifestations of the dead—we find that the conception of a telepathic impulse as a message despatched, and then left alone, as it were, to effect its purpose, needs more and more of straining, of manipulation, to fit it to the evidence.' (Sections 632 to 638.)

Again in Section 908, Mr. Myers says:—

'Telepathic phenomena are in fact soon seen to overpass any development which imaginative analogy can give to the conception of ethereal radiation from one point to another. For from the mere transmission of isolated ideas or pictures there is, as my readers know, a continuous progression to impressions and apparitions far more persistent and complex. We encounter an influence which suggests no mere impact of ethereal waves, but an intelligent and responsive *presence*, resembling nothing so much as the ordinary human intercourse of persons in bodily nearness. . . . we may now rest assured that telepathic communion is not necessarily propagated by vibrations proceeding from an ordinary material *brain*. For the discarnate spirit, at any rate, has no such brain from which to start them.'

The fact is that, even if we can by thought stir the ether into motion, just as we can set water undulating by stirring it with a stick, we do not despatch a message—a series of words or pictures. Take wireless telegraphy for example. What happens, so far as can be ascertained at present, is simply and purely a mechanical process. Waves are set up in the ether of a certain length and velocity and intensity; these act upon a machine, the receiver, and as a result certain movements take

place and dots or dashes are produced. Up to this point the whole process is purely mechanical, except for the operations of the intelligent transmitter of these signals. Until some other intelligent operator at the other end of the line observes and *interprets* the signals, they are useless. It is the percipient who, knowing the code, discovers that there is a method and meaning in the movements. The communication is from mind to mind, not merely from brain to brain. Brain waves, or ether waves, may be instrumental agencies, but they are not messages, or visions, or apparitions, or thoughts; they are simply means to the end, the transmission of signals, which, like the 'Hello! are you there?' of the user of the telephone, arouses attention and makes possible the interchange of thoughts and ideas between two intelligences across what would otherwise be an intervening gulf. 'VIBRATIONIST.'

'FERELITH.' *

This is a well written story of weird happenings and unseen influences—a record of the persistence of a passionate desire even after death itself. It is told in a quiet matter-of-fact way which compels attention though not always assent. The central incident stands out boldly, and is in conflict with all experience, and yet so vividly is it depicted that its inherent improbability is for the moment lost sight of. It is distinctly original and in less skilful hands would have proved distasteful, if not repugnant.

Ferelith, a woman of title, beautiful and accomplished, is constrained by circumstances to sell herself to a vulgar, wealthy brute of a man whose one idea in life is to enter society. It is a Beauty and the Beast marriage, and turns out disastrously. Presently financial affairs call the husband away to America, and the wife and her sister-in-law are condemned to a dull and dreary existence in Gowrie Castle, an isolated, dilapidated place on the east coast of Scotland. It was here that certain events occurred which culminated in the premature birth of a daughter, Jean, and the death of the mother in child-bed. The returned husband loathes the child, and, rendered furious by the ghostly surveillance of his wife, he determines to revenge himself by taking the child's life. His purpose is frustrated by the tragic intervention of Jean's spirit-father, and the would-be murderer becomes a hopeless lunatic.

From this point the narrative is mainly concerned with Jean. By an inexorable law she is made to suffer for her mother's sin, and it is not until an atonement has been made that she finds happiness. The clairvoyant description of Ferelith's renunciation of her spirit lover is one of the most telling passages—and there are many—in the book.

'Ferelith' is a thrilling, if unreal, story, and it is interesting because it assumes that the vices as well as the virtues of corporeal existence may pass beyond the grave.

* 'Ferelith.' By LORD KILMARNOCK. Publishers: Hutchinson and Co.; and at the Office of 'LIGHT.' Price 6s. 4d. post free.

AMPUTATION UNDER HYPNOTISM.

According to a report in the 'Daily Express,' a lady of thirty-eight, who had suffered from a disease in the region of the ankle, which took the form of ulcers, was successfully operated upon while hypnotised. A bone had been removed in a previous operation, and she had suffered great pain for several years, and had been in a very low state. The lady dreaded chloroform, and consequently Dr. Frank Aldrich, of Mount Pleasant-lane, Clapton, hypnotised her several times, and on the afternoon of Wednesday, the 3rd inst., the patient was hypnotised without being told that the operation was to be performed. Two doctors and a nurse were present.

'They began the operation at 4.50,' says Dr. Aldrich, 'and completed it at 5.10. I awakened the patient at 5.15, and we were all out of the house by 5.30. During the operation I told the patient that her leg was being taken off below the knee. She laughed, and said: "All right; hold my hand." She gripped my hand hard when the nerve was severed. To the average person she might have appeared conscious the whole time. When she awoke she said: "I feel pins and needles," but there being no shock the patient is progressing wonderfully.'

PRACTICAL INSTRUCTIONS FOR CRYSTAL GAZING.

By 'YOGA.'

[All rights reserved.]

All who have had the experience of a vivid dream—and who has not?—must possess the power of visualisation. Sleep is not necessary for the development of this faculty. Supposed sensory perceptions, which have no objective counterparts within the field of vision, are common to persons in delirium or under the influence of certain drugs, drink, &c. Of course such impressions may be, and as a rule are, false and delusive; but it is well known that some dreams are true, and although such cases may be but exceptions that 'prove the rule,' it should be remembered that dreams are soon forgotten, sometimes immediately after awakening, and some—we know not how many or how much—are never remembered. A crystal ball is the best known aid to concentration and the development of the latent power of visualisation. When using it we are not asleep, and so there is no loss of memory; moreover, being in full possession of our normal reasoning powers, it is obvious that we are much less likely to be deluded or to receive false impressions than either the sleeper, the madman, or the drunkard. A clairvoyante, writing to 'LIGHT' some time since, said that she obtained better test results with the crystal than in any other way, although she was also successful as a psychometrist and automatic writer, &c. Those who possess a special aptitude or have had the advantage of long experience may succeed with even a glass of water; but the beginner should seek the best aid obtainable—a good clear crystal, although it need not be made of 'rock' crystal, which is very expensive. The size should be not less than two inches in diameter, as small crystals, however clear they may be, are trying to the eyes. A gazing crystal may be round or egg-shape, but avoid hollow globes and balls cut to make them stand.

Keep the crystal clean and bright; only handle it when in use. Warm by holding near a fire and place on a piece of black or dark purple velvet. The crystal can be used by one person alone or by two together—one holding while the other is gazing into it.

To sit with others often assists to develop the faculty. The room should have a north aspect and be quiet and free from disturbance. The time most suitable is two hours after a light meal. Draw the window curtains so as to exclude nearly all light and leave the room in comparative darkness. Let what light there is from window or lamp fall over your shoulder on to the crystal, which may be held in the hand or placed on a small table, and should be about the same distance from your eyes as a book would be when reading. Concentrate your attention on the centre. Look into, not at, it, and do not stare or inconvenience yourself. Some see at once, others take about ten minutes the first time of trying. If you do not succeed or cannot see clearly after looking for half an hour, put away the crystal and try again at the same hour next day.

Gaslight will be found quite equal to daylight, and moonlight better. Some succeed best by daylight, others prefer artificial light. Another method is to hold the crystal up to the light and look through it, using the sky as a background; or two wax candles in brass candlesticks may be placed in such positions as to form with the crystal, a triangle.

The breathing should be slow and deep while looking in the crystal and it is well to rest for five minutes with closed eyes, both before and after crystal gazing. In this way the fatigue that some clairvoyants complain of may be avoided.

Remain passive and do not endeavour to see anything in particular the first time of trying; then write on a slip of paper what you wish to see, turn the paper over and think no more about your question but continue passive, and wait as before for what may chance to come.

To develop the power, if not at first successful, try to visualise a face or a scene which you know well, in the crystal. Try also to visualise your dreams in the crystal. Visualisation

is a great assistance to memory and if only for this reason crystal gazing is worth trying. Many details that you could not otherwise remember come out clearly in the crystal, such as the costume worn by a friend on a particular day, or the number over a shop door.

Experiments in telepathy often assist in the development of clairvoyance. Get a friend to visualise a playing card in the crystal while you also try to visualise a card without knowing which card your friend is thinking of. This experiment in thought-transference is equally successful between those who are far apart, if two crystals are used and the time of the experiment arranged beforehand. Go gradually from the known to the unknown. For example, look for a house or street you know, and, when that is quite clear, change by slowly turning the crystal round to the adjoining house or street, and so on. The crystal need not be moved unless you wish to change the scene. Take no notice of reflections but look through them. If properly held the crystal gives little or no reflection, but should a reflection assist you to visualise so much the better. Automatic writing may be obtained while you are gazing in the crystal if you take a pencil with soft, sharp point and let it rest on a large sheet of paper. At the same time fix your attention in the crystal, which enables you to forget and so give up conscious control of the hand holding the pencil.

MYSTICISM AND SCIENCE.*

The publisher's analysis gives a fair notion of the character of this essay, which has just been issued:—

'The work is a condensed analysis of mysticism made from an impartial standpoint, and without bias in favour of any particular religious system.

'The author supports his views by quotations from illustrious thinkers, ancient and modern, and points out the essential differences which exist between religious tradition and esoteric tradition. He seeks to show that a secret link exists between all schools of mysticism, and that they all repose on a common basis of essential beliefs which make the permanent foundation of mystical speculation.

'After inquiry into the origin of Catholic and Alexandrine mysticism, he points out a curious *rapprochement* between the mystic doctrines of the Gnostics, the Welsh Bards, and the Hindoos.

'The author has only attempted to briefly sketch the *rapprochement*, leaving it to his readers to prove it further to themselves; but he leaves a strong impression of the fundamental identity which subsists between these various conceptions. . . . It matters not how diverse may be the forms in which the ideas are couched, if all express, under different aspects, portions of one indestructible Truth.'

The essay deals with the estimate put upon mysticism by philosophers such as Professor James and M. Boutroux, and by theologians past and present. It also discusses the esoteric doctrines of antiquity, and Hindoo and Mussulman mysticism. Mrs. Besant, Amiel, Mr. Mead, and a variety of mystical writers of various nationalities, are referred to, showing that the writer has read widely on this particular subject.

* 'Les Mystiques devant la Science.' By L. REVEL. Published by Lucien Bodin, 5, rue Christine, Paris. Price 2fr.

MISS MACCREADIE desires us to draw attention to the fact of her removal from Hyde Park-mansions to 6, Blomfield-road, Paddington, W., where she will be pleased to receive her friends and clients.

ELECTRO-CHEMISTRY AND THE SPIRIT BODY.—'The most advanced branch of science to-day is Electro-Chemistry. By it we are learning that matter can be divided into infinitesimally small parts—infinately small—and that they are held together by the action of electricity or magnetism in a way similar or analogous to the heavenly bodies. It is, therefore, quite possible to imagine that the soul—the spiritual body—is composed of attenuated matter so held together; and indeed some of the most advanced scientists are leaning towards this belief. It is curious that Francis Bacon had the same idea three hundred years ago. (See "Advancement of Learning," ch. III., Lib. IV., twenty-sixth star.) For the . . . soul must needs . . . be a corporal substance attenuated . . . and made invisible.'—Extract from a paper by HENRY ARDEN of the American Electro-Chemical Society.

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.

An Encouraging Experience.

SIR,—Since boyhood I have attended church services, including four years under Dr. Parker, yet the uncertainty regarding the immediate state and condition of the departed (not the ultimate) always to me invested death with much mysterious terror.

A year ago, when passing the Church of the Spirit, in Camberwell New-road, I saw announced a discourse by Mr. W. E. Long on the state of the departed. I attended the meeting, and the subject was treated in such a masterly way that it was to me in the nature of a revelation. I went again and again, and ultimately found myself unable to question the evidence of spirit communion.

More than thirty years ago the lady-love of my youth became my wife, and a year afterwards she passed away, taking our baby boy, and my heart, with her. When I became convinced of the possibility of communion with her I attended the Sunday morning circles at the Camberwell 'Church,' hoping continually that I should hear from her. One Sunday in April last, instead of Mr. Long, a lady medium conducted the circle, and invited those who wished for her help to take a seat in front of her. I did so, and after she had taken my hand she said, among other things, 'You are depressed; it is because of a loved one who passed away some time ago.' Finding that the lady was Mrs. Fairclough-Smith I sought her help, and had a sitting with her, which was eminently satisfactory and convincing to me. When she was under control, in addition to other incidents, my name was called three times—the voice, in tone, accent, and expression, being an exact reproduction of that of my dear wife. Words fail me in which to describe my sensations of joy and delight. A pleasant feeling of rest and peace came over me; I was, and still am, conscious of my wife's presence and influence.

J. S.

Spirit Photography.

SIR,—Until six years ago I was quite ignorant of Modern Spiritualism. Since then I have tried to be a sincere investigator and can now claim to have witnessed some marvellous phenomena. For over five years I have been a regular subscriber to 'LIGHT,' and amongst its many valuable articles and letters I have followed with special interest the recent controversy on 'Spirit Photography.'

Photography and Art being my profession, perhaps I may be allowed to say a word in regard to Mr. Bournsell. Some few months ago, with a faithful and hard worker in the Spiritualist cause, I paid a visit to Mr. Bournsell and must credit that gentleman with receiving and treating us as one gentleman should another. I took a packet of plates haphazard out of my own stock, which came direct from one of our leading manufacturing firms, and this packet was not opened until I entered the dark room with Mr. Bournsell. I marked the plates for myself and friend and after charging the slide, Mr. Bournsell and myself went upstairs to his so-called studio. Whilst Mr. Bournsell was magnetising the curtain, *i.e.*, background, I examined the camera, lens, &c., and found them all right. Then I sat down, and immediately Mr. Bournsell began describing the colours he saw about me, which colours exactly tally with what I often see with normal sight; and later he described various spirit friends present.

In the usual way our friend took four negatives and then we returned together to his dark room. Mr. Bournsell developed one plate, and *I the other three*, and spirit friends appeared on each plate. As yet I have not discovered who they are; but two of them were the same as appeared on plates with my sister, who had visited Mr. Bournsell some weeks before, but no mention of this had been made to Mr. Bournsell.

My friend also had good results. The next morning we called again upon Mr. Bournsell and received rough prints from our negatives, and brought all the negatives away, being quite satisfied all round. Photography being, as I have said, my profession, I may say that, did I wish to deceive and defraud the public, I could produce faked spirit photographs galore and without psychic agency. But true Spiritualism is too sacred to sell my soul and cheat my brothers and sisters for filthy lucre; and I think it is only just to say of Mr. Bournsell that I believe him specially gifted, and that the loved ones can appear on the plates through his mediumship.

I have personally experimented in this direction with some excellent mediums, and though I have not as yet succeeded as I desire, I do not despair. But I have had some little success,

and besides what I have witnessed of spirit friends with my sitters I am thoroughly convinced spirit photography is an accomplished fact. In photographing the materialised form I have been decidedly successful.

Before concluding I should like to say that I am deeply sorry to notice what hard knocks come from our own material friends—'the kettle calling the saucepan black.' Is it any wonder that outsiders, remarking this, should say, 'See how these Spiritualists love one another?' When will our own people learn charity? If Spiritualists would only investigate in a proper and sincere manner, in their own homes, this back-biting, doubting, and quibbling would immediately cease. What encouragement do they give to genuine and earnest mediums, or for others to try and develop as such? We have plenty of material from which to develop mediums for the varied phenomena, and my advice is that we should encourage them by every means in our power. For by good phenomena and sound philosophy we should be able to convince the public, and then, by setting good examples ourselves, our righteous cause would advance by leaps and bounds. Sitters should learn what sympathy, love, charity, and passiveness are. Science is with us, and our wise men are delving into the inexhaustible mysteries of Nature. They know only too well how true are the words, 'Search and ye shall find.' Nature in all her vastness, beauty, and grandeur is waiting to unfold her riches. Let Spiritualists and scientists do their part and great will be their spiritual and material reward.

S. SEARLE.

The Studios, Hyde.

A New 'Rapping Medium.'

SIR,—On Saturday last a few privileged friends met at 12, Barons Court-road, to witness a new phase of Miss Wightman's mediumship. Although this lady has acted as guide, counsellor, and friend to Miss Anna Chapin, the blind medium, for some years, it was not generally known that she possessed a valuable phase of mediumship of a physical character. The séance commenced with solos and duets, and an invocation and clairvoyant descriptions by Miss Chapin, many of which were of a striking character, and the medium was assisted by vigorous raps proceeding from the table. Questions were promptly answered and messages spelt out by means of the raps, which were clear and loud and produced in full gaslight, without hesitation or difficulty. Miss Ward then gave illustrations of her clairvoyance, and as a graduate from Miss Wightman's developing class proved that this lady is gifted in more than one direction. Altogether a very instructive evening was spent.

H. BODDINGTON.

Mr. A. Peters in Holland.

SIR,—Kindly permit me to inform my many friends that I am now in Holland, through the invitation of Mr. de Femery, one of the editors of the Dutch spiritualistic paper 'Het Toekomstig Leven,' and I have had the pleasure and privilege of being the first English clairvoyant to visit this country, although many other mediums, including Mr. Eglinton and Dr. Slade, have been to the Hague, which is the centre of the Spiritualist movement in Holland. There is a little band of earnest truth-seekers here who are working for the good of humanity; grudging neither time, money, nor trouble in their labours. Their work for Spiritualism is advancing and it is being taken up by an intelligent class of people who are free from 'fads,' and not committed to the reincarnation doctrines of the Kardec school of believers; but the great need is mediums through whom spirit people can make themselves known and establish their identity, and they look to the friends of the cause in England for sympathy and aid.

Bussum, Holland.

ALFRED VOUT PETERS.

A Medium Eating while in Trance.

SIR,—It may be of interest to your correspondent, and to your readers generally, to know of another case in which a medium's control partakes of food while the medium is entranced. I refer to Mrs. Dowdall, with whom this unusual phenomenon occurs. While visiting us in the West of England, on frequent occasions I have known 'Snowflake' partake of food which the medium disliked—particularly bananas—although the results were not so unpleasant as in the case mentioned by Mr. J. F. Hewes in last week's 'LIGHT.'

I have also known instances in which, while under the control of 'Snowflake,' the same medium has made various purchases at business houses without being conscious of doing so. I am pleased to learn that Mr. and Mrs. Dowdall have returned from South Africa, where they have been residing for some time, to take up public work in London.

H. W. COOMBS.

Spiritualists' National Union, Limited.

SIR,—In order to comply with the articles of association of the above Union, may I crave the favour of a little space in your valuable columns to report the attendances of the officers and members of the council during the portion of the year ending with December 31st, 1903, which are as follows, viz.:—

	POSS.	ACT.		POSS.	ACT.
Mr. W. Johnson	3	2	Mr. S. Featherstone	2	1
„ W. Greenwood	3	2	„ A. Kitson	2	2
„ W. Harrison	3	3	„ H. Holgate	2	2
*Mrs. Place Veary	2	0	*„ J. Venables	2	0
„ Stair	2	2	„ J. C. Macdonald	2	2
„ Wallis	3	2	„ H. G. Hey	3	3
Mr. J. Parker	2	2	„ W. Mason	2	2
„ J. J. Parr	3	2	„ A. Wilkinson	2	0
*„ S. Butterworth	2	0	* Sickness		

W. HARRISON, Secretary.

SOCIETY WORK.

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

PLYMOUTH.—13, MORLEY-STREET.—Our Wednesday circle was well attended. On Sunday last Captain Greenway gave an excellent address on 'Lo, I am with you always,' to a good audience, and Mrs. Trueman gave clairvoyance.—T. A. P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard gave an excellent trance address on 'Silence in Spirit Work,' followed by clairvoyance. Meeting each Sunday, at 7 p.m.; also developing circle on Thursdays, at 8 p.m.—R.

CHISWICK TOWN HALL.—On Wednesday evening, June 3rd, 'Clairibelle' gave demonstrations in clairvoyance. Mr. Percy Smythe conducted the meeting and answered questions. On Monday next, Mr. W. Ronald Brailey will give psychometry. (See advertisement.)—J. B. J.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Effie Bathe's fine address on 'Bridging the Borderland' was listened to with rapt attention by a large audience. Mrs. Sinclair sang very sweetly 'The Children's Home.' Speaker on Sunday next, Mr. J. C. Thompson.—P.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mrs. H. Boddington ably answered the various written questions submitted to her by an inquiring audience. It is regrettable that owing to their busy life at Clapham we are unable to secure the services of Mr. and Mrs. Boddington more frequently.—W. H. S.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday morning last a crowded audience enjoyed an address by Mr. W. J. Colville on 'Spiritualism and Immortality.' At night Mr. J. C. Kenworthy spoke earnestly on 'Real Religion.' On Sunday next, at 8, Mayall-road, at 11.15 a.m., communion service; at 7 p.m., Mr. Fielder on 'Heaven and Hell.'—J. P.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mr. Bogue gave a thoughtful address on 'What shall I do to be saved?' At the after-meeting Mrs. Robson related some of her experiences while living in the noted haunted house at Willington Mill. Other mediums took part, and a very happy time was spent.—H. S.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, the 3rd inst., an interesting meeting was held, when several speakers bore appreciative testimony to the mediumship of Mrs. Kelland. Miss Stone charmingly rendered two solos, accompanied by Mr. Rowe on the concertina. On Sunday last Mr. Blamey gave an able discourse and Mrs. Evans' clairvoyance was convincing.—E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. J. Dale gave the address. His serious discourse was effectively lightened with flashes of humour. Mr. H. Boddington presided. Mr. Dalton kindly rendered a solo. On Clapham Common in the afternoon our members proved their ability. On Sunday next, Mrs. H. Boddington. Thursday next, at 8 p.m., Mrs. Barrel. Friends desirous of joining our boating parties should communicate with Mr. Boddington.—B.

HACKNEY.—MANOR THEATRE.—On Sunday last Mr. W. J. Colville's stirring address on 'What can we know of the Spiritual World?' was listened to, and frequently applauded by, a larger audience, if anything, than on our opening night. An impromptu poem followed, in which six diverse subjects were skilfully woven together. The thanks of this society are due to Mr. Colville for the splendid 'send off' he has given our new venture, which bears every impress of a great success. Mrs. Weedemeyer closed the service with a remarkable series of clairvoyant descriptions. Messages of an intimate and private character followed in all cases; none failing to be thoroughly recognised. On Sunday next, at 7 p.m. prompt, Mr. W. Ronald Brailey, address and clairvoyance.—H. G.

PORTSMOUTH.—ALEXANDRA HALL.—On Sunday last, morning and evening, we had, as usual, highly instructive lectures from Mr. Geo. Cole. The evening subject was 'The Pure in Heart.'—E. R. O., Cor. Sec.

BATTERSEA PARK (OPEN-AIR WORK).—On Sunday afternoon last Messrs. R. Boddington and Hough had a large and attentive audience. A vote of thanks and support was carried by the crowd at the close of the meeting.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. H. Boddington delivered an eloquent address upon a question sent up from the audience, viz., 'Why are the miracles of Jesus not performed at the present day?' A glee was sung by the Misses and Messrs. Greenman. Miss Morris presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Fielder. On Tuesday, at 7.30 p.m., Band of Hope.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large and attentive audience amply testified their interest and delighted appreciation throughout the service, when Mr. J. W. Boulding spoke in his usual eloquent and masterly style on 'The Selfishness of Religious Sentiment.' Mr. George Spriggs ably presided. On Sunday next, at 7 p.m., Miss MacCreddie will give clairvoyant descriptions; doors open 6.30 p.m.—S. J. WATTS.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday, May 31st, Mrs. Effie Bathe gave a splendid address on 'Crossing the Borderland'; also, with the assistance of Mrs. Calverhouse, rendered four beautiful duets, violin and piano. Both the address and the musical recital were much appreciated by the large audience. On Sunday last, the London Union of Spiritualists held their monthly conference at Shepherd's Bush.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The Sunday morning public circle continues to attract strangers and investigators. At the evening service on Sunday last an address was given by Mrs. John Checketts, on 'Gloria in Excelsis.' The speaker exhorted all to prove their trust in, and adoration of, the Creator, and affirmed that the eternal march of humanity is ever onward and upward. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m., Mr. W. E. Long will give an address upon 'Appearances of Jesus after Death.'—J. C.

UNION OF LONDON SPIRITUALISTS.—On Sunday afternoon last an open-air service was held in Ravenscourt Park, Shepherd's Bush. Mr. G. Tayler Gwinn, president of the Union, gave a stirring opening speech, followed by earnest addresses by Vice-president Adams, Henry Brooks, and Henry Fielder. We thank heartily the many workers present for their support. An excellent tea was provided by Mr. and Mrs. Chaplin. At 7 p.m., the evening service was held at the Athenæum, Goldhawk-road, when short addresses were given by Messrs. J. Adams, H. Brooks, H. Fielder, and G. Tayler Gwinn, to a very attentive audience.—HENRY BROOKS, Gen. Sec.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIEBADEN-ROAD.—On Sunday last a splendid audience gave Mr. Bibbings a very fair hearing in Victoria Park, and we were pleased to see so many East London friends, and others, present. In the evening a fine meeting was held in Blanche Hall, when Mr. Bibbings again spoke in his well-known manner. The address was marked throughout with close attention and frequent applause. On Sunday next, Mr. Robert King; and on Sunday week, the 21st, Mrs. Wallis will take the platform at the final meeting to be held at Blanche Hall, prior to our removal.—A. J. C.

SPIRITUALISM IN BRIGHTON.

The friends of Spiritualism and of liberal thought in Brighton are making successful efforts to reach the public at this popular watering place, and Mr. W. J. Colville's second visit this season was a marked success. On Wednesday, June 3rd, this well-known speaker's address on 'Psychical Research,' in the Royal Pavilion, was very much appreciated by a large and influential audience, and numerous excellent questions on practical spiritual problems were ably dealt with. An impromptu poem on four subjects suggested on the spur of the moment by different persons present, was also much enjoyed. Dr. King, an active worker in the Theosophical movement and in many other excellent causes, ably and genially presided. A hearty vote of thanks was extended both to lecturer and chairman. Several local Spiritualists deserve much praise for their earnest work. By unanimous request Mr. Colville was engaged for a third visit on Wednesday, June 10th, and Mrs. M. H. Wallis is expected on Monday, June 29th. Brighton is certainly reawakening to active interest in the evidences of human immortality. As far back as 1874, Mrs. Cora L. V. Richmond did excellent work in Brighton, and Mr. Colville spoke there on several occasions at the very beginning of his public career a few years later.—C.