

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,177.—VOL. XXIII. [Registered as] SATURDAY, AUGUST 1, 1903. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	361	The Vrilya Club.....	368
Decease of Mrs. Stanhope Speer	362	Spirit Message Verified.....	369
Multiple Consciousness.—II.	363	'From that Bourne'	369
Mental Influence on Flowers	363	Spiritualism—a Reconciler	369
German Psychical Journals.....	364	Subjective Mind—a Baseless	
Experiments in Psychometry	365	Assumption.....	370
Is Everything Alive?	366	Conversion—A Spiritual Awaken-	
Preliminary Difficulties.—VI.	367	ing	370
A Child Medium	368	Do Colours Mean Anything?	371

NOTES BY THE WAY.

'Environment as related to growth' is the title of a very thoughtful essay by E. A. See, in 'Mind.' Our environment is described as 'the unappropriated part of ourselves, and the process of growth is the process of appropriation.' 'The unappropriated part of ourselves' is a novel phrase; but it is based upon the doctrine that 'only the part of the infinite that has come into one's consciousness is one's environment.' That which does not come into consciousness cannot affect it, and is therefore not properly environment. Hence our life is in our own hands. The power of the will is the measure of ability. Environment can be enlarged indefinitely, and the power of the will can go along with it, and approach infinite resources. 'You are not a beggar, cuffed about by circumstance and taking only the crumbs that drop to you, but you are a king, to whom the whole universe pays tribute.'

But harmony, growth and success turn upon adjusting one's self to the present environment, and in this environment we may find what is necessary for larger opportunities; but the first necessity is harmony with the present environment.

Beyond all these finite minds there is the Infinite Mind, the 'one Mind with myriad manifestations'; and it is worth considering whether the whole meaning of life, after all, is not the creation and development of finite minds, and their starting on their great career as intelligences destined ultimately to become co-workers and co-thinkers with God.

'Mind,' we are pleased to see, quite appreciates the special value of Mr. Myers' great work. It says:—

Professor Myers put the best efforts of the last twenty years of his life into this work. He began his investigations over thirty years ago, and for a long time inclined to the more materialistic conclusions of those who held that all alleged supernatural phenomena could be explained on the hypothesis of fraud or delusion on the one hand, or by telepathy and the sub-conscious self or selves on the other. His aversion to Spiritualism was very pronounced, and his outspoken views aroused much antagonism among leading Spiritualists. Later, however, the evidence pertaining to the survival of the human spirit after the crisis of death became to his mind overwhelming in character, he frankly accepted the central claim of Modern Spiritualism and in this work gives his reasons for so doing, in connection with a mass of psychic phenomena that to his mind cannot be rationally or satisfactorily explained on any other hypothesis than that under certain conditions the spirits of those who have died may and do communicate with those still in flesh.

Mr. James Allen, in 'The Light of Reason,' writes buoyantly concerning the 'Mental Attitude.' He holds

that thought is 'causal and creative,' and that all life is determined by a man's thoughts. In one way that is a commonplace; but, regarded in another way, it requires consideration and guarding. Is it quite right to say that 'there are no accidents in your life. Both its harmonies and antagonisms are the responsive echoes of your thoughts'? 'No accidents' may be quite true, but is it a fact that discords and antagonisms are always the results of one's own thoughts? We greatly doubt it. There are such things as inrushes from without, as undeserved as they are unjust.

At the same time, the following conclusion is greatly true:—

Your mental attitude toward others will faithfully react upon yourself, and will manifest itself in every relation of your life. Every impure and selfish thought that you send out comes back to you in your circumstances in some form of suffering; every pure and unselfish thought returns to you in some form of blessedness. Your circumstances are *effects* of which the cause is inward and invisible. As the father-mother of your thoughts you are the maker of your state and condition. When you know yourself you will perceive that every event in your life is weighed in the faultless balances of equity. When you understand the law within your mind you will cease to regard yourself as the impotent and blind tool of circumstance, and will become the strong and seeing master.

The 'Washington Post' is wise. It says:—

A question which might elicit considerable interesting discussion is: Why are the typical modern women twenty and even thirty years younger in manners, dress, and appearance than were their grandmothers at the same age? One might reply, says Mrs. Woodrow Wilson in the March 'Cosmopolitan,' very pertinently that, in the first place, they have decided not to grow old; and, believe me, it is largely a question of will. Having made this decision, they seek the means which shall enable them to retain their youthful appearance. They understand that beauty and ill-health are not congenial companions; consequently the women of to-day live much in the open air, loving the sun and the breeze far more than the easy chair and the open fire.

There is a great deal in that 'it is largely a question of will.' The spirit and its decisions have as much to do with health as the body and its functions.

'The Universal Republic' (Portland, Oregon) says well (and we think it is what that bright spirit, Lucy A. Mallory, says):—

To be a Spiritualist is to be working to attain a spiritual state of consciousness. No one has really a just claim to the title of Spiritualist until he works to attain the consciousness of spirit. All others are merely 'believers' in the phenomena of Spiritualism, and in no wise differ from the 'believers' in the spiritual phenomena that Jesus Christ manifested. To 'believe' in Spiritualism is one thing; to 'be' a Spiritualist is quite another proposition. To believe in carpentry and witness what a carpenter can do is a very different thing from being a carpenter.

The following has Lucy A. Mallory's initials:—

Holy coats, holy books, holy bones, holy wafers, holy ceremonies, holy churches, in all places, but what we need most of all for our happiness is a holy humanity, who will consider

life—in all forms, human and animal—as the One Holy, Divine expression of the Most High, and think and act accordingly.

This little ray of light is also hers :—

Hatred makes ugly the most beautiful face ; love beautifies the most homely countenance.

A thoughtful reader sends us a cutting from a newspaper recording a horrible case of youthful depravity, resulting in the murder and the attempted murder of two infants, and asks us ‘how such things are allowed to be,’ and why the poor baby’s guardian angel, if it had one, did not seem able to prevent its murder, and to stop the murderer, himself not much more than a baby. Of course, these haunting evils are never fully explainable, but they take their place in Nature with spring frosts that destroy bloom, and lightnings that blast trees and fire churches. The planes vary, but the mystery is the same. Many alleviating considerations are available, but one always deeply impresses us—that, at this stage of our unfolding, we are in a sphere of conflicting forces, both physical and psychological. This may be inevitable; and it certainly is necessary. A world of harmonies, certainties, and continual interventions, would be the ruin of the human race at this stage of its evolution. It would stop discipline, soften self-reliance, and probably utterly destroy the sense and urgency of responsibility.

‘M. H. C.’ in ‘Freedom,’ maintains that it is sometimes a duty to shock people. We agree, with a plea for mercy. How else could the world ever be got out of its ruts, its delusions, and its ignorances? Even dear Mrs. Grundy needs an occasional shock. ‘M. H. C.’ says :—

To shock people is often better than to please them ; the majority of mankind need the shocking.

As long as we allow ourselves to be so negative as to feel called upon to explain and give reasons for our attitude and actions, just so long and to such an extent will we be in slavery. No matter how full of consideration for others may be our motive, it is yielding to a false and weak position. I love calm and rest—the calm of harmonious activity and the rest of continual change.

Know what you want, set the compass of your will, then be passive and let your own come to you.

I see all the light of evolution, feeling my oneness with the trees, rocks and grass. There are things disagreeable and repulsive because I have evolved past a congenial contact with them. This turning away is not from a sense of separateness, but only the exercise of discrimination, which is the selecting principle in evolution.

The following, from ‘The Inquirer,’ is—well, we must say, if not perfect, as near to perfection as anything can be outside Heaven :—

COR HUMANUM.

If raven-locked I hardly care,
Or if her eyes were blue ;
I reckon not if her face were fair,
Or if her figure true.
I know her heart was rich with love ;
Her nature brave and strong,
And this ten years suffice to prove
In a dim world of wrong.
She knelt beside her mother’s knee
Her evening prayer to say ;
‘Thank God,’ she prayed, ‘for bringing me
Safe through another day.
‘Preserve me through the coming night,
And bless—’ a pause, a sob ;
Round mother’s neck small arms wind tight,
Small pulses wildly throb.
‘I cannot leave him out, mother,
Whatever you may say ;
I cannot leave him out, mother,
Or else I cannot pray !’

Then brightening to a doubtful smile
As tears allowed, she cried,
‘Thank God I had him for awhile,
My daddy, ere he died.
‘Thank God he was so kind, so dear,
And I may love him still’—
Then passed without a break or tear
To prayers for Kate and Will.
‘Tis ever thus for human heart,
However Thought may doubt ;
As one by one our friends depart
We ‘cannot leave them out.’

H.A.R.J.

SPIRITUAL PRAYERS.

(From many shrines).

Holy Spirit ; Divine Essence of all Intelligence and Power ; Soul of all Wisdom and Truth, we turn our thoughts unto thee at this hour, earnestly longing to understand who and what thou art. From a consideration of thee and thy wonderful manifestations, we may grow confused in mind, and fail to recognise thee, save as some abstract principle: from a thought of thine immensity, which permeates all space, we may fail to comprehend the nearness of thy relationship to the human family ; but when we come to realise that thou art the fire which kindles the human mind with mental activity, that breathes and vibrates through our inner being, that thou art the light which endows thy human creature with sight, and illuminates the entire surroundings of his life, that thou art the love flowing into and through the human heart, drawing out its best emotions, unfolding its tenderness and the beautiful elements which are sent forth to other lives, thus creating the harmonies of home, of social union, and of the blessed association between heart and heart, we may come to understand something of thy great and glorious character. We may indeed call thee our Divine Parent, for we feel that in thee we live, and move, and have our being. From thy great, pulsating life we draw all that is active, all that is animate of our own natures, and we pray that we may dwell in thee as thou dost dwell in the human family forevermore. Amen.

DECEASE OF MRS. STANHOPE SPEER.

We regret to have to record the decease of a much esteemed friend of our cause, Mrs. Maria Speer (widow of the late Stanhope Templeman Speer, M.D.), who passed away on July 21st, at her residence, Fairholm, Ventnor, Isle of Wight, in her seventy-seventh year. Spiritualists everywhere—but the Spiritualists of Great Britain in a special degree—owe much to the deceased lady ; seeing that but for her, humanly speaking, we should have known nothing of the wonderful mediumship of W. Stainton Moses, and the ‘Spirit Teachings’ received automatically through his hands, and which have been read with intense interest by thousands. It was Mrs. Speer who, in 1870, pressed Mr. Stainton Moses to ‘endeavour to discover whether there was any truth in the experiences narrated in Dale Owen’s “Debateable Land,”’ which she had just been reading. He yielded with much reluctance, and having shortly afterwards begun to investigate, discovered to his own great astonishment that he was himself a medium, and—to quote from his ‘Biography,’ written by Mr. Charlton T. Speer, as an introduction to the memorial edition of ‘Spirit Teachings,’ published by the London Spiritualist Alliance—‘so began those astounding experiences of his which, commencing at that time, extended over a period of more than twenty years.’ The ‘Spirit Teachings,’ after Mr. Stainton Moses’ decease, were supplemented by Mrs. Speer, in a series of valuable contributions to the pages of ‘LIGHT,’ descriptive of the wonderful phenomena which she, in company with other friends, had observed at his sances ; and also by further ‘Spirit Teachings’ which she selected from unpublished MSS. remaining in her possession.—We respectfully tender our sincere sympathy to the surviving relatives and friends,

MULTIPLE CONSCIOUSNESS.

BY JOHN B. SHIPLEY.

II.—THE SELF AND THE SENSES.

What we usually call our 'Self' is a Something that is endowed with a certain power of action which we call Volition, and this action, or use of the Volition, is regulated by the Self in accordance with the sensations or impressions it receives from without. These impressions come to us either through the organs of sense, which are in reality so many instruments for receiving the various forms of vibration communicated to them through physical matter, or else as super-sensual impulses, that is, such as the physical sense-organs fail to recognise, and of which scientific instruments fail to take account. But it is well understood that Science has not yet investigated the whole of physical Nature, and indeed is constantly finding new fields for research, admitting no present finality in this respect. Therefore we are not necessarily called upon to regard the super-sensual as being supernatural, but only as belonging to departments of Nature into which Science has hitherto failed to penetrate. The super-sensual is, in fact, simply that which lies beyond the range of our physical senses, and it must be remembered that Science has lately brought within the range of our consciousness various forms of vibration that were formerly outside of that range, and therefore super-sensual. And in our introductory paper we urged that Science should not be too ready to deny the existence of still other impulses, simply because it has not yet found means of making them perceptible.

And here we must explain our conception of Consciousness, in its relation to the vibrations which act upon it and serve as its messengers to bring to it intelligence of what is passing without, and which it needs to know in order that the Volition may be brought into effectual and rational play. We confine ourselves in the first place to impulses on the physical plane.

We have said that Science regards the various impulses which affect our Consciousness as vibrations in different modes and at various rates of undulation and propulsion. The perception of any one of these modes or rates of vibration is Consciousness as regards that particular form of vibration.

Ordinarily we become conscious of a given vibration by its direct action either on our organs of sense or on a mechanical receiver, by which it is transmitted in a suitably modified manner to those organs. In reality the sense-organs are themselves receivers, acting mechanically as intermediaries between the vibrations and the nerves which transmit them to the sensorium, or department of the brain capable of receiving and dealing with them, where they undergo a further transformation for conveyance to the consciousness of the Self.

Now the Self is only conscious with regard to such vibrations as can be transmitted to it in one way or another. Those transmitted to it by the organs of sense may be said to be received on the sense-plane. The range of the sense-plane has been wonderfully increased by the various contrivances to which we have alluded, some increasing its range by adding the knowledge of the far remote or of the exceedingly minute, while others—such as the spectroscope, which reveals to us the chemical and physical constitution and motions of the most distant parts of the universe; the X-ray photograph, which shows us details of structure where ordinary light cannot penetrate; and the Marconi apparatus, which enables us as it were to speak and hear at immense distances—have virtually added new forms of sense through the perception of new varieties of undulation. The fact, however, of receiving vibrations through a mechanical receiver, instead of directly on the sense-organs, is but that of adding a third conversion to the two already necessary, as above mentioned, to transmit molecular vibrations to the Consciousness.

But just as we cannot say that no new forms of undulation will ever be recognised, by the invention of receivers for making them manifest to our present senses, that is, by transmuting them into more familiar forms of vibration, so neither can we limit the receptivity of the Consciousness to those

forms of undulation which can be transmitted to it by the organs of sense, aided or unaided by external mechanical processes of translation. For, as we have hinted above, the physical senses are to the Consciousness what the microscope, the telescope, the spectroscope, the Röntgen photograph are to the eye, and Marconi's coherer and telephone are to the ear. They are special receivers, adapted each to a particular class or range of vibration.

Having glanced at the means, natural and artificial, by which the Consciousness of each one of us informs itself of what is going on, or seems to be going on, in the external material universe which is its principal habitat for the time being, let us see what that Consciousness appears to be. Is it the Individual, or a function of the Individual? Is it the real Self, or only one of its attributes? The question whether it is a function of Self alone, or is shared by forms of existence to which the word Self cannot be applied, will be discussed at a later stage of our inquiry.

The word 'Consciousness' is, even apart from the notion of Self, susceptible of a double use which in certain cases may lead to ambiguity of expression, and consequent confusion of thought. It may denote:—

1. The Consciousness of external impulses which we have several times referred to as the *perception* of these impulses. This form of Consciousness is manifested externally by the reaction which we call Response.

2. The Consciousness of continuous impression produced by the *registration* of those consecutive perceptions. This is the essential feature of that process of continued existence which we call Life, or Vitality. The registration and preservation of impressions we call Memory.

3. The third term in the series, the Self-Consciousness, is the recognition of the *unity* and separateness of the sum of all the continued and consciously registered impressions of impulse; this sum we recognise to be an exclusive possession of the individual, differentiating it from others. These other individuals may perceive many of the same things, and in the same manner, but their perceptions vary by exclusion and by inclusion, and the sum-total is therefore not the same in any two individuals. Memory, therefore, has a different content in each individual, and it is this difference in perception and in memory of past perceptions that marks each individual as distinct from every other.

These three stages of perception, registration, and unification should be clearly distinguished, because the first does not necessarily involve the second, nor the second the third. Matter responds to force, and psychometry would seem to prove that the material universe is a vast store-house of registered impressions; yet the Self is a development which cannot be said to be reached on the material plane, although it may be marked off partly by sense-impressions received on that plane.

MENTAL INFLUENCE OVER FLOWERS.

The 'Banner of Light' recently printed the following curious story, told by Dr. Paul Edwards, who said:—

'Colonel Andrade, of the City of Mexico, once told me that he took two growing flowers and experimented with them thus (both flowers were healthy and of natural growth when he began his experiments):—

'One flower Colonel Andrade endowed with courage, love, force, and growth. He gave it sweet, blissful thoughts, and praised its beauty and fragrance. Mentally he blessed and encouraged its perfection and growth. This flower rapidly, very rapidly, developed size, beauty, and fragrance. It seemed to jump into ecstatic perfection, and to revel in his presence. It developed brighter hue and brilliant colour almost in a day. Colonel Andrade said that this flower seemed to know him, and to greet his presence by projecting itself toward him.

The other flower the Colonel frowned upon, scolded, and shamed. Within three days this flower was blighted; a decline set in, its growth ceased, and death followed within a month. Colonel Andrade added that he had never touched either flower.'

It would be interesting to know if any of the readers of 'LIGHT' have had similar experiences.

THE GERMAN PSYCHICAL JOURNALS.

An extraordinary experience of the well-known 'Berlin Seeress,' De Ferriem, is described in 'Psychische Studien' by Frédéric Godefroy. Here is a translation of M. Godefroy's narrative :—

Mysterious Appearances.

'About eight o'clock on Saturday evening, March 21st, of this year, the seeress was sitting in the middle room of her dwelling, on the sofa, when suddenly the door, which was about three yards distant from where she was sitting, opened, and—according to the clairvoyante—a tall spirit form appeared in the opening, resembling that of a person well-known to her. The figure closed the door and remained standing immovably with its back to it. Besides the somnambulist herself, a friend of hers was in the room. This lady had also, some time before, seen one evening a tall figure which appeared and disappeared mysteriously, and the sound of whose footsteps crossing the room she distinctly heard. Frau de Ferriem called her attention to the phantom, but she could not see it. It remained, however, in the same position visible to the medium, who then perceived a most extraordinary transformation take place in it ; for after watching it for about the space of two minutes, she saw the face and shape of the figure's head completely changed and the body become smaller ; and she then suddenly found herself gazing at a totally different figure (a man's) in place of the original one, and in no wise resembling the former. The face of this new figure—according to her—bore the features of a gentleman she equally well knew, who was in no way connected with the first. After about half a minute the appearance vanished or melted away.

'On the same evening the medium communicated the facts, as here narrated, to the writer, giving the names of both the gentlemen whose forms had thus appeared in the self-same figure ; a most extraordinary instance of transfiguration.

'Four days after this event, on March 25th, the seeress, her friend and the writer of these lines learnt that the tall, fine looking man whose figure had first appeared to the clairvoyante, had died on March 24th at 1 p.m. On the day before the mysterious appearance, on Friday, March 20th, Frau de Ferriem had seen the gentleman driving in his carriage ! As regards the second figure which had appeared, we knew that the previous summer he had been suffering from a nervous attack, and that the doctor had prophesied a long illness for him. Four weeks after the occurrence described, he, too, was released from his sufferings by death.'

The Double.

W. von Schnehen contributes an interesting paper on 'The Double and the Astral Body,' in which he criticises the theory expounded by Du Prel in his principal work, 'Monistic Soul Teaching.' In this book Du Prel seeks to establish the fact of transcendental individualism from many sides, and in particular cites the phenomenon of the double as a proof the existence of a *meta-organism*, or ether soul body. The writer quotes a number of passages from Du Prel's work, in which the latter asserts that it is this astral or soul body which occasionally appears as a double at a distance from the place where its mortal or earthly body is functioning. This view is disputed or altogether discredited by the writer, who cites many reasons against it, one of which is that even an astral body must possess a certain degree of materiality though it may be that of *etherial* substance, and therefore could not pass with the rapidity of lightning across the Atlantic or to the Antipodes ; and, moreover, so he says, 'the double is sometimes seen at several places at the same time.' The clothes, too, in which the double is seen appear to him an argument against the theory of the double being the astral body of the subject, for he writes : 'That the astral body appears clad in an etherial frock-coat, hat, and trousers can scarcely be really credited by anyone.' The following seems to be briefly the theory held by himself : 'We can therefore assert that in no case is the clothed phantom, even when a real appearance, the true form of the astral body, but only the temporary likeness, manifesting through the power operating at a distance of the conscious or unconscious will.' At the conclusion of the article he writes : 'To determine what the double really is, whether a real phantom or a subjective ideal appearance, demands particular inquiry.'

A third theory of the appearance of the 'double'—which some persons think may be the correct one—is that these figures are

simply personations of the person or medium—as he really is—by a spirit control, who would be able to make the form visible at even a great distance by borrowing the necessary materiality from the atmosphere, or from persons present. That they are not hallucinations is sufficiently proved by the fact that they are seen by everyone in whose vicinity they appear.

Lovers of chess will be interested in the following account, which is contributed to 'Psychische Studien' by Dr. Tarrasch, the eminent chess player. It is headed

A Five-year old Chess Champion.

'Under this title the highly interesting "Chess Review," published in Brussels, gives the following most interesting narrative : "Chess has now likewise its child prodigy. Dolo Falk, a little boy of five years old, son of a chemist in Stanislas, beats the best amateurs of the town and its vicinity. The father is himself a good chess player, and the little Dolo has long been in the habit of sitting on his knee when he was playing. At four years of age he already knew the rules of the game." This early dexterity in such a difficult game is indeed marvellous, and the world of chess players will watch with breathless interest the development of this wonderful boy's powers. In the meantime the performances of the chemist's boy have been thrown completely in the shade by that of another child, who lately gave me—the experienced master—the decisive move in a very difficult position in which I found myself during a chess tournament in which I was engaged.'

Dr. Tarrasch then gives a graphic account of this wonderful incident, which I will briefly recapitulate. It occurred, he says, at the last chess tournament at Monte Carlo, in which he was playing a game, his opponent being Dr. Marshall. His hopes of winning the first prize were trembling in the balance, the supposed invincible Hungarian, Maroczy, being close upon his heels. He was staying at that time at Condamine, about a quarter of an hour's walk distant from Monte Carlo, for the sake of quiet, and was lodging at the house of a young widow, who had a little boy of a year old. When he returned from one of his chess contests, he was accustomed to sit in the widow's parlour, and, with the chess-board before him, ponder over the moves past and future. On the occasion to which he refers, he was in a state of great anxiety with regard to an unfinished game, to which he had to return the same afternoon. A diagram of the position of the pieces on the chess-board at this crisis is given, after the thirty-third move. Each player had, besides the king and some pawns, only one rook, and while 'black' (Dr. Tarrasch) had six pawns, and 'white' (Dr. Marshall) only five, the position of the latter was by far the more favourable. Says Dr. Tarrasch :—

'For a good hour I gazed at the board, without seeing any possibility of turning the game in my favour. I was about to resign myself to my fate and throw the pieces together, when suddenly the child, who for some time had appeared restless, reached its little hand over to the side of the board where the white queen's pawn stood, and looking at me with intelligent eyes, cried out several times in a commanding tone of voice, "A." The vexed mother jumped up and carried her child away with her ; she had completely misunderstood it. I, however, perfectly understood what the clever infant had meant to say to me. The scales seemed to fall from my eyes ; and I saw that the move indicated by the baby was the only one which could win me the game. Sure of victory, I returned to the tournament, and after a few moves it became clearer and clearer that the game was mine.'

He then gives the moves and the result :—

'Everyone was astonished at the rapid manner in which I had succeeded in gaining so apparently hopeless a victory, but I dared not reveal to the lookers-on the source of my inspiration ; for although players are allowed at a tournament to ponder over or analyse a half-played game, it is strictly forbidden to take counsel with anyone. Now, however, since my prize has long been won, I may be allowed to tell the chess-playing world of my marvellous experience.'

The following is added, presumably by the editor :—

'How can this extraordinary account in the "Chess News" be explained "naturally" if not by "spirit control" of the child ? That such marvellous children are medially gifted is not uncredited by Occultism.'

Probably both the children here spoken of have performed these wonderful feats under the influence of spirit controls.

Among the most important articles in the 'Uebersinnliche Welt,' the first is a philosophical essay by D. Walter Bormann, headed 'Are Matter and Spirit the same in Occultistic Monism?' This is followed by the first part of an article on 'The Metaphysical Origin of Richard Wagner's "Der Ring des Nibelungen,"' by Dr. v. Lessel; and then we have a translation of 'The Levitation of the Human Body' by Albert de Rochas, to be continued, from 'L'Echo du Merveilleux,' 1901. This has several illustrations, representing levitations of saints taken from pictures by old masters, and describes instances of the same phenomenon occurring with modern mediums. Among the shorter papers is one by Carl Obertimpfer on 'Sir William Crookes in Berlin,' and another headed 'President Sulzer on Spiritism.' The latter is taken principally from the account of President Sulzer's evidence at the Rothe trial, as published in the 'Berlin Localanzeiger.' The aged President of the Court of Cassation at Zurich is here spoken of as a man of great ability and honesty, whose word cannot be doubted and who avows himself a convinced Spiritist.

M. T.

EXPERIMENTS IN PSYCHOMETRY.

BY EDITH HAWTHORN.

I take the liberty of sending you an account of my impressions from an object taken hap-hazard from a number of articles sent to me, as before, by Mr. S. Jones, of 6, Askew Bridge-road, Gournal Wood, Dudley, and, as in previous reports, I subjoin Mr. Jones's comments within brackets:—

'This small invisible object encased in wool brings with it thoughts of death—of a lady feeling alone—bereft—weeping and grieving for some one very near and dear, who passed peacefully away from weary pain and suffering to a long-sought rest.'

['The object was a ring belonging to, and constantly worn by, an invalid lady, who has been bed-ridden for over twenty-five years, and who lost her devoted mother a little over a year ago. Prior to passing away the mother had been closely confined by illness to the same room occupied by the invalid.'—S. JONES.]

'I think affectionately of a much loved hand. I am softly chafing it.'

['It is the invalid. She often chafed her mother's hand as she lay beside her.'—S. JONES.]

'As I do so, I feel the hand has long lost the vitality of youth. It is that of an elderly person.'

['Yes, the departed one was well stricken in years.'—S. JONES.]

'My eyes are dimmed with tears as I feelingly withdraw a ring or rings from a lifeless hand.'

['It is the mother's hand. The mother passed away beside the invalid. After her death the invalid withdrew the rings from her mother's fingers and has since worn them. The ring you had was the invalid's personal property, and had not belonged to the mother, though it had been in contact with her a good deal.'—S. JONES.]

'I tearfully look upon a dearly loved form reposing within a coffin.'

['The invalid was shown her mother in her coffin.'—S. JONES.]

'The influence of sorrow and affection pervading this object convinces me that the relationship between the living and the dead is very close—that of mother and daughter, and the living still mourns for the dead.'

['Yes, and sadly feels her loss.'—S. JONES.]

'For I get: "Why do so, child! I am not so far away. The span is not so wide or so distant as you imagine. Would you wish me, child, to return to again endure those weary years of pain, and you to weary yourself watching and tending me?"'

['This token from the other side (for such I regard it), showing a strong personal interest in the dear one left behind, will be as a salve to her grief and cure her sorrow.'—S. JONES.]

'I now see a feeble hand turning the leaves of a much-worn Bible, in a room whose general atmosphere and surroundings indicate pain and suffering.'

['This is the invalid, who uses a much-worn Bible. The same Bible was also much used by the mother.'—S. JONES.]

'As the leaves were turned I observed an embroidered bookmark, the ribbon old and faded.'

['The old silk-embroidered bookmark is in the Bible. On writing my correspondent to know if she could verify this incident, she cut a bit off the bookmark and sent me as a convincing proof. I pass on the sample herewith.'—S. JONES.]

'Is that Bible still in use?'

['Yes, it is still in use.'—S. JONES.]

'For I see that mourning figure perusing the same Book, with the mother's etheric form shadowing her.'

['She is overjoyed to know it, and declares she will use that Bible more and more.'—S. JONES.]

'Are there geraniums about the room? The scent of the leaves comes very strongly.'

['The flowers are in the invalid's room in a vase standing in the mother's vacant chair.'—S. JONES.]

'I but record the impressions that come to me, I do not attempt to interpret them, and the following came faintly and fast, whether related to or germane to the subject I cannot tell: I am in close proximity to a church. And I see a mourning figure stooping over a grave—tending flowers.'

['Those impressions are undoubtedly related to the subject, but they are through a sister of the invalid. The mother is buried close to the church, and the daughter is a constant visitor to the church and the grave, tending flowers, &c., thereon.'—S. JONES.]

'For beside the mourner by the grave, I sense two etheric forms—one that of the mother, the other I do not come in touch with. I somehow seem to get an idea that the mother is much concerned about that mourning figure at the grave. She is anxious she should have a change—she is worried, depressed. She must have a change.'

['The other daughter, who so devotedly tends the invalid, seems to be indicated here. She certainly appears badly in need of a change.'—S. JONES.]

'The influence of this object has been solely feminine.'

['Quite correctly so. Its associations would be purely feminine.'—S. JONES.]

The following is a copy of a letter received by Mr. Jones from the invalid owner of the ring:—

'And now about the report to hand. I cannot tell you how I felt on reading them. It is overpowering because so true. It fills me with a new kind of joy, and consoles me more than years of sermons. If my loved one were here in person I am sure she would use those words. It is so like her. It also tells me she is happy. She does not wish to return to earth. Nor would I wish her to do so. As to the Bible incident, a thrill ran through me. It is so very vivid. I am sure if your friend could know the comfort she has been the means of giving me she would feel pleased, more especially when she sees the bookmark. Who shall say our dear ones may not be very near to us at times? To you I owe all my gratitude for sending the ring. It was a great favour. And you will, I know, send my very grateful thanks to your friend. She has done great good by making me resigned to God's will.'

EDITH HAWTHORN.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

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, not later than the previous Saturday, 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.

'CLAIRIBELLE' desires to inform her friends that she will be out of town during August. All letters sent to her town address will be forwarded to her.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 1st, 1903.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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

IS EVERYTHING ALIVE?

The majority of us, for a very long time, have gone on quite comfortably in the company of what we called 'dead matter'; but an increasing majority of restless inquirers have been lately stimulating us with the suggestion that nothing is actually dead, but that what we call 'death' is only another form of life. The fact is that most of us have been deluded by the small inlets and outlets we call 'the senses,' mistaking for Nature's terminations what are really only our boundaries. We have very naturally thought that the signs of life which prevailed on our plane were the tests of life everywhere; and so, above us, we have been apt to doubt the angels, while, below us, we have denied life to the stones. They do not conform to our standard: these we cannot see, and those cannot move or grow: they exist not or are dead, we say. What if we are wrong?

What is life? It is a huge question, and we doubt whether it can be answered, except for the uses of a temporary working hypothesis. Our own impression is that the best reply for the present is to be found in the tremendous truth that all things—literally all things, even 'the mud and seum of things'—are direct manifestations of the one universal Existence—that infinite and undefinable ocean of Being in and from which we all live in our infinitely varied ways. Huxley bade us look to protoplasm as the basis of life; but there is something behind protoplasm; and we have still to ask the question, 'What makes protoplasm the basis of life?' Protoplasm is a product of—what shall we say?—of activities? of etheric vibrations? of subtle combinations of physical forces? Well; what started the activities? what hiding musician produced from the hidden strings the vibrations? what keen chemist combined the atoms, infinitely small, that built this 'basis of life'? No; we have settled nothing when we arrive at the slime which appears to indicate the last stage in this curious game of hide and seek in quest of life.

We are led astray by the word 'physical'; and we do not entirely save our credit by saying 'the physical basis of life,' for in reality we can indicate no intrinsic limits here. Who can say where physical begins and where spiritual ends? Is it a microscope or a test tube that is to determine it? But microscope and test tube are only the symbols or landmarks of man's knowledge, or, let us honestly say, of his ignorance. All we can do is to pry and test with such arming of our senses as is possible for the moment: but it is the height of folly to imagine that our prying and testing are anything but minute steps onward and inward towards the secrets of life that are not for us at

this stage of our existence. We are on the wrong side of the screen; and the best we can do is to 'see in a glass darkly.'

A thoughtful writer in America, Mr. C. T. Stockwell, lately carried us a long way on—not to new ground exactly, but to light on the old ground—when he said:—

Ether energy, we are told, is an endowment, and atomic energy is an embodiment; and some form of energy radically different from any known to physical science is required to embody other energy in the forms of atoms. In short, we must trace all forms of energy back to the unit energy, manifesting itself in the universal ether as universal Mind, or, as said in a former paper, manifesting itself as energy directed by consciousness, an acceptable scientific definition of Life, another correlative term expressing the ultimate Reality. The simple fact appears to be that we inhabit a living world, living in all its parts, and that our world is an organic part of a living whole, all vitally related, from the constituent elements of an atom up to that stupendous concept of man, a Universe.

But that is revolutionary as to all our old notions about Matter and Spirit, Life and Death, God and Man. 'A living world, living in all its parts': let anyone think what that means:—all atoms related and vitally related; all forces and all their modes of manifestation throbs, one might say, of one Mighty Heart; all worlds and suns and solar systems themselves atoms in a vast whole which we call the Universe, and know not what we say; all conscious beings on pilgrimage towards some Infinite Consciousness which first evolved and then attracts them; and all fortunes, sorrows, joys, pains and passions, aspirations and destinies, simply parts of the tremendous process or performance which, for want of a more adequate description, we might call—The expression of the consciousness of God.

Life and consciousness, we are told, precede organisation. The writer we have just referred to says that our latest scientific reasoning will not permit us to separate consciousness from life, and we are reminded that it is consciousness which possesses the power to initiate changes in the form of energy;—in structure, we would say, and in adaptability to environment. Evolution itself is a product of consciousness—of vast, subtle and continuous throbs and responses of feeling—not necessarily feeling as we usually know it, but, all the same, feeling, in the sense of response to contact or to an environment; and, however far removed this might be from reflection upon what is happening, still the response goes on; and it is in this response we must find the first beginnings of consciousness—the first answers of progressive life.

It would carry us too far afield just now to illustrate this by the very curious behaviour of not only plants but of metals and chemical substances under the influence of external conditions or in combination. But there is here a perfect wonder world from this point of view. In fact, we may see in the laboratory, in chemical experiments, all the indications of antipathy and affinity, attraction and repulsion, conflict and repose, which make human life what it is; and it is highly probable that if we draw a hard line between human beings and chemical substances as to consciousness and life, affirming it here and denying it there, this may be only because of our egotism or our ignorance. The probability is that, in a very real sense, everything is alive.

LIFE THOUGHTS.—Let us learn to be content with what we have. Let us get rid of our false estimates; set up all the higher ideals,—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved, and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust, and hope, and love; and to such a philosophy this world will give up all the empty joy it has.—DAVID SWING.

PRELIMINARY DIFFICULTIES.

BY H. A. DALLAS.

VI.

'Wherein Lie the Dangers?'

Professor Barrett has pointed out one of the risks which physical experimenters should be on their guard against :—

'Evil as well as good agencies doubtless exist in the unseen ; this is equally true if the phenomena are or are not due to those who have once lived on earth. In many cases, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible disintegration of our personality, in the liability to lose that birthright we each are given to cherish, our individuality, our true self-hood. . . . Our life on earth appears to be, on the one hand, the upbuilding, strengthening, and perpetuating of our separate and distinct personalities ; and, on the other, the awakening and development, in each, of the consciousness of an underlying Unity, which links each person into a larger personal life common to all, "in whom we live and move and have our being" ; in a word, the realisation of the fact that we are integral parts and members of one Body. In so far as Spiritualism aids or thwarts these objects its moral effect must be judged ; like mysticism, I think it aids the latter, but is apt to endanger the former.'*

Because there is this possible danger to the integrity of the personal Ego, those who are deficient in self-control, and who know that their wills are weak, would do wisely to avoid experiment, and to concentrate their efforts upon acquiring greater centralisation, and consolidating the too fluidic forces of their own personality ; otherwise the passivity required for successful experiments may render them liable to 'invasion.' The attitude of passivity must be balanced by the force of a firm egoism (*not egotism*). The Ego must be capable of asserting its own supremacy at any moment, in order to alter the conditions or to break off the experiment if need be.

A state of passivity need not preclude this vigilance of the will ; the will may be functioning as a warden of the integrity of the personality, and may be also operating to maintain the condition of mental passivity necessary for the experiment.

In support of this statement I will refer to an article by Dr. Milne Bramwell,† in which he quotes a statement of Mr. Myers to the effect that in the hypnotic trance, 'while the subject has gained increased power over his own organism he has not at the same time lost his volition,' and then proceeds to quote other authorities whose experiments indicate that the will of the subject does not cease to function in the hypnotic trance.

'In one of these,' he says, 'the patient refused to awake after a disagreeable post-hypnotic suggestion had been given. Another under similar circumstances, rather than fulfil the suggestion, passed from the alert to the deep stage of hypnosis.' I myself heard an address by Dr. Bramwell in which he convincingly showed that his own experiences pointed to this same conclusion.

Hence we may fairly deduce that to be in a condition of passivity, even in a trance, does not necessarily involve the impotency of the will. The degree in which the will is operative in the passive state will probably depend, to some extent at least, on the degree of its efficiency in the normal state. A person who does not normally exert his will, will presumably be less able to exercise it in the passive state. Psychical experiment is a means by which the inner conditions of the personality are revealed—it does not create or determine those conditions.

A case in point may be found in a recently published book, 'The Dangers of Spiritualism.' It is the first case cited, and although ostensibly it is used to prove the dangers of experimental investigation, it shows, in my opinion, the benefit which may in some instances result from experiments, by

proving that practical investigation may make a man aware of the source of influences, whose danger lies largely in the fact that their source is often unrecognised. In this case the subject, 'P. F.,' discovered by automatic writing that he was in contact with an evilly-minded discarnate intelligence, a man who, when in the flesh, had a grudge against him, and whose controlling influence was most undesirable. He learned, moreover, by the writing that for two years this personality had attached himself to him :—

"P. F." declared that numerous incidents and occurrences throughout the past two years of his life, which had often puzzled him, were now fully explained. He told me that, contrary to his natural religious temperament and disposition, thoughts had occasionally rushed through his mind the malice of which had quite startled him, and that temptations to which he had all his life been a stranger had again and again been suggested to him. He freely admitted that he had not always resisted these temptations, that he had frequently neglected his accustomed religious duties, and that his moral tone (and all this his family subsequently admitted) had become decidedly lowered.'

This intelligence wrote through his hand :—

'I have tried all I could to gain control of him, and very nearly had possession. Do pray that I may become happier, and also that I may leave him. . . . I shall be losing my power when his own will becomes stronger. Keep a careful watch over him for a time, and do pray for me—a wretched sinner. . . . I am unable at present to leave him entirely. He must exercise his power of will to resist me ! Pray for me !'

After some further experiences it is added :—

"P. F." soon regained his good health and spirits, and now the memory only of these extraordinary occurrences remains with us.'

I have cited this case at length because it illustrates the fact that the mind is liable to be invaded by evil influences quite independently of psychic experiments. There is no intimation that during these two years in which 'P. F.' had been under influence there had been any attempt at experiment ; indeed, we are told that he had no definite knowledge whatever of spiritistic phenomena. It seems, then, that in this case the experiments were the means of showing to him both the weakness of his will and the source of the temptations that had assailed him. This instance might be labelled : 'The benefit of spiritistic experiment,' and it emphasises the valuable truth that it is only by individual self-control that anyone can avoid the dangers involved in *normal existence* : for normally we are compassed by a host of influences—good, bad, and indifferent—which are continually impinging upon our mental and moral atmosphere, and perfect safety in the universe is only to be found by keeping in touch with the Highest. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.'

Does this seem alarming ? Ought life to make us afraid ? Most assuredly it ought not. The burden of Christ's message, and the appeal of all God's great messengers, have ever been : 'Fear not.' It is 'the fearful and unbelieving' who can find no resting place in the city of God. It does teach us, however, wherein consists the danger or the safety of the soul ; that we cannot hope to escape danger simply by avoiding psychic experiment ; that the moral danger *may* be greater for the man who shuns investigation than for the man who seriously investigates.

The internal proclivities of the soul will determine the extent of its moral security or moral peril. External conditions may stimulate and co-operate with internal conditions ; the cannot create or reverse them.

In the above instance there is reason to hope that benefit accrued from the investigation, not only to 'P. F.,' but also to his 'control,' who showed evident tokens of desire for prayer and for improvement. It seems as if the discovery of the bad effects which his influence was producing quickened some compunction, since we are told that he begged them to pray that he might be able to leave his victim.

Two other cases given in this book are also instructive, and I should like briefly to refer to them.

The value of the story which is cited after that of 'P. F.' depends on the credibility of the narrator, and as his mental

* 'Necromancy and Ancient Magic in Relation to Spiritualism.' By W. F. Barrett.

† 'Proceedings' S.P.R., December, 1896, pp. 246-251.

condition was, on his own showing, abnormal and morbid, one feels that he is hardly a competent witness, and that considerable allowance must be made for the 'imagination' of an unhealthy mind. As it stands, however, the case contains its own moral. It is stated that after carrying on telepathic communication with a friend (still in the flesh) for a fortnight, he was startled to find his pencil suddenly writing language, and making drawings of a shocking description. This continued for some time, until, 'after a while,' he stopped it and retired to bed, where he was still haunted by the evil imaginations which had been suggested to him.

One naturally asks: Why did he not stop the writing when the first sentence of this kind was legible? Sound moral sense and common-sense would alike suggest this course of action. The man who could continue to let these suggestions express themselves unchecked, and only 'after a while' put a stop to them, must have been lamentably deficient in both. Let any one who is thus lacking beware of embarking on the experimental exercise of his psychic faculties; but let him beware of the perils that will beset the use of his physical faculties also.

A third case also carries with it the obvious lesson that excessive exercise of the psychic faculty is quite as deleterious physically, and perhaps more deleterious spiritually, than other excesses. Excess in any direction, involving as it does overstrain and loss of self-poise, must be injurious. The results are often seen in professional life in a 'break down,' sometimes accompanied by recourse to opiates and stimulants. Excess in the use of all or any faculty is a danger to the moral being as well as to the physical; whether this danger is greater in the use of the psychical faculty than in the use of the intellectual and physical, is open to question. It is unquestionably true, however, that there is danger when these sensitive psychic faculties are unduly strained, and this point should be clearly emphasised by all who offer advice to beginners.

'Let him that striveth for the mastery be temperate in all things.' Only by a temperate, moderate use of our forces can we become their master and make them serve a high and useful purpose.

(To be continued.)

'A CHILD MEDIUM.'

My attention has been drawn to a paragraph in 'LIGHT,' of July 18th, signed 'H. A. D.,' quoting an extract from a Continental psychical journal, the details of which are quite correct, except that the father of Lilian Marjorie is *not*, as stated, 'a distinguished member of the legal profession,' or, indeed, a member of that profession at all. He had, however, a legal training, and his work is much connected with legal matters; and probably it is from this fact that the mistake has arisen. I am her father, but I do not care to advertise the spiritual gifts of the child. I wish to say, moreover, in case anyone reading the article in question may think it cruel to allow a little child to develop as a medium, that her earthly friends and relatives do not interfere or use the slightest influence over her in that respect. Lilian, who is now six years old, is taught and influenced by the angels, and they are to her just as real and natural as her father and mother. Descriptions are given by her voluntarily, and are never asked for, and messages come as easily as if she brought an answer from her father when her mother sent her to call him to tea. On various occasions she has gone to the photo albums and pointed out the friends who have been to her in spirit, and whom she never saw in the flesh. I could write much of an interesting character about my child's work, but I prefer that comment to come from others who see and know her; and she is well-known to many Spiritualist friends and mediums. The incident of the death reported by the child is thought little of by 'H. A. D.,' because the illness was known to the child, but if 'H. A. D.' were acquainted with all the circumstances she would have a very different impression. The spirit child 'Ethel' is one of Lilian's constant companions and went backwards and forwards with messages, and at last as we sat at breakfast she brought Lilian the message 'Aunt is dead.' As soon as this was clairaudiently heard by the child she said,

'Daddy, Aunt is dead.' 'How do you know?' I asked, and she replied, 'Ethel has just come back and says she died in the night; Ethel is standing by me now, Daddy.' The death was shortly afterwards confirmed by telegram.

'H. A. D.' says that April, 1903, as the date of the incident reported must be wrong because 'Etudes Psychiques,' which quoted it from the Italian journal 'Luce et Ombra,' was published in February. I have the journal 'Revue Spirite' before me, and it is dated No. 6 Juin (June), 1903; and the journal 'Luce et Ombra' mentioned is dated Milano, 1st Maggio (May), 1903; therefore 'H. A. D.' must somehow have made a mistake.

Lilian is described as a sweet dreamy child. She is all that and more, and if I could only introduce into every household such an influence I should feel blessed indeed. Our spirit friends describe her as the 'angel of the household.' She is full of vitality and fun, and seeks for no companions, she having with her always three fair spirit children (girls) and a black boy, who is always laughing, and when I see his happy face and bushy hair I have to laugh also.

Birmingham.

F. L.

[Our readers would, we are sure, be glad to have from 'F. L.' a full account of Lilian's spiritual gifts, and we hope that he will have no hesitancy about recording them. We may add that we know enough of 'F. L.' to be satisfied that implicit confidence may be placed in anything he may think fit to say.—ED. 'LIGHT.']

THE VRILYA CLUB.

A large and distinguished audience gathered at Frascati's on the evening of July 22nd, for the inaugural meeting of the Vriylia Club, testifying by their presence and cordiality to the interest which this scheme has aroused. Many encouraging letters had been received by the committee, wishing success to the enterprise, one of the kindest and heartiest being from Princess Karadjia.

The addresses of the evening were given by Mr. Arthur Lovell and Mrs. J. Stannard, who explained individually from different standpoints the objects and aims of the future club. The President dealt in an able and scholarly manner with the deeper science and philosophy involved in the new ideas, and skilfully elaborated his views on the rationale of right thinking and willing, in order to attain practical results towards higher lines in human evolution. He also dealt with the subject of Vril as expounded through Lord Lytton's romance, 'The Coming Race,' and showed how this famous philosopher and occultist of the past realised the necessity of maintaining that complete balance between the physical and spiritual forces which only the well-trained and educated will could bring about.

Mrs. J. Stannard followed up the President's address with remarks upon the general uses of such a club scheme as they wished to promote. She felt that it might prove an invaluable centre to amalgamate all that was best in modern thought, and bring about ultimately a much needed fusion in leading ideas current to-day. The club would also provide a sociable meeting-ground where all intellectual subjects could be impartially discussed, and where no one need feel pledged to accept any particular set of opinions or theories. It was time an effort was made to bring about some degree of unity between the numerous schools of advanced thought, and this she felt could only be done with any happy results by starting a society run on club lines. These left the individual free intellectually, and only required him to conform to those unwritten laws of kindness and courtesy due in all clubs from one member to another. Effort would also be made to collaborate with certain foreign societies and evolve an international branch of work, such as the interchange of views and experiences in experimentation, &c. There was a fund of interesting work to be done in this direction.

At the close of the speeches a good programme of music was gone through and the visitors were afforded opportunity to discuss all future particulars concerning the club with the various members of the committee. Among those present were Lady Evelyn Morton, Lady Tyler, Baroness Barnakow, Mr. Sinnett, Mrs. Cook (Mabel Collins), Miss Constance Maude, Dr. Round, Mrs. Rome, Mrs. Nares, Miss Henderson, Mr. A. Smith (president O.C.S.), Mrs. Bathe, Mrs. MacHutchin, M. and Madame Thierry, Mrs. Gordon, &c.

All communications can be addressed to Mr. Lovell or Mrs. Stannard.

A SPIRIT MESSAGE VERIFIED.

I wish to relate a somewhat remarkable instance of what appears to be spirit communication, so that it may be presented to persons more skilled in psychic lore and more scientific than I can pretend to be.

On July 1st last, my daughter and a well-known resident of the town from which I write, sat at a form of planchette which I call 'verrette,' and which consists of a board with the letters of the alphabet promiscuously printed on it, being traversed by an inverted wineglass, on whose base the fingers are lightly placed. On this occasion my daughter was blindfolded; the gentleman was not. It was his first attempt; but the glass moved so quickly that it would have been impossible for him to have directed it to any particular letters even had he so wished.

After receipt of a message, the following one was quickly given: '— (Christian and surname given). Pray for me. I am in darkness. A sailor shot —' (ship's name here given). 'He shot me by accident, firing at bottles, lately.' (In answer to question): 'Last month.'

I did not know if there was such a ship, but consulted a book of reference and then wrote to an office in London, asking if there was, or lately had been, a sailor of the name in the said ship. I received the following reply:—

'July 8th.

'In reply to your letter of 4th, respecting —, I regret to inform you that he was accidentally shot whilst playing with a saloon pistol with another boy on June 14th last, and died in — Hospital at —, on June 15th, from a bullet wound. . .'

It is quite likely that a report of this accident may have appeared in some paper, but I am quite certain that none of the persons present, namely, the two operators, two ladies, and myself, had seen any such intimation.

Bereft of names and other particulars, this incident does not appear so striking as it otherwise would. For certain reasons, however, I cannot publish these items. You may, however, consider the facts as of sufficient interest to be given a place in your columns. J.

'FROM THAT BOURNE.'

In one of his valuable sermons, printed in the 'New York Sunday Herald,' the Rev. George H. Hepworth told how a clergyman in New York preached a sermon on the occupations of the soul after death, and was roundly taken to task for so doing, on the ground that he was indulging in 'idle speculations' for which there was 'no basis of knowledge,' because 'nobody has ever come back from the other world to tell the story of his experiences there.' That is the kind of presumptuous assertion which is frequently made by those who quote the Shakesperean phrase that the dead have gone to 'that bourne from whence no traveller returns,' but they forget the unwisdom of affirming a negative. Even Shakespeare relied upon visitants 'from that bourne' for the very strongest motives and situations of his play. 'Hamlet' without the Ghost would be meaningless. Commenting upon these objections, the Rev. George H. Hepworth says:—

'Nobody has ever come back? Will the Christian say that? Dare he thus throw doubts over the record and impugn the authority of the record writers? . . . "Nobody has ever come back from the other world to tell the story of his experiences there"—then close your Bible and clasp it with a clasp, for it has strangely misled us. Never look at it more nor trust it again, for its pages are a snare and a deceit. . . . If any one peculiarity of the Bible stands conspicuous, it is the constant reiteration of the nearness of heaven to earth and the repeated assertions that angels have literally visited the habitations of men. . . . It is not the least curious fact in the history of our modern religious life that the mission of these angels should be either ignored or practically discredited. We have not been willing to admit that God uses any secondary agencies in the accomplishment of His purpose. As a consequence we suffer spiritual loss, for there is great comfort to be had in the belief that a throng of invisible beings are nigh at hand in our time of trouble, pitying us in our distress, and lending such aid as lies in their power. . . . But that they do come from heaven to earth, and that our daily lives are blessed by their presence, no one who accepts the record

of Christ's ministry as veritable history can possibly doubt. . . . We have here a practical fact, but we have made too little use of it. The wonder is that we have neglected it so long, for it is one of the most precious truths to be found within the whole range of God's providence. Not alone, never alone, but always in the companionship of ministering spirits, enjoined by the Father to do us good service if we will allow them to do so. And who are these heavenly beings? Why not those who have been bound to us for many years and who love us now more than ever? Shall they who have been so dear, but who were summoned to the other land, be sent far away, while strangers do His bidding for our behoof? Our guardians are those who have been closest to our hearts, I believe, and they are always ready to come at our call. They hover about us, guide our wandering footsteps, avert impending danger, do what they may to encourage and cheer, and after the night-fall, when the morning comes, they will be the first to greet us and welcome us to that home where partings shall be forever unknown.'

SPIRITUALISM A RECONCILER.

The idea of supernatural interferences and divine interpositions—either as 'judgments' or 'rewards'—is being discarded by all except the uninformed and non-progressive. Between the supernaturalist who believes that miracles were wrought in the past but are not now, and the rationalist who argues that if miracles ever occurred they are capable of repetition, and that, in view of the asserted unchangeable character of the Divine Being—'the thing that He doeth He doeth for ever'—they are to be expected and should be of frequent occurrence,—between these two the scientific and philosophical Spiritualist stands as a reconciler, proving that both are right and both are wrong. He agrees with the scientist that Law reigns supreme and there can be no *super-natural* since the whole universe is natural; but he also affirms that there are principalities and powers of a spiritual kind existing within the universe whose activities and manifestations do not break the Laws of Nature but are provided for within those laws. On the other hand he argues that 'miracles' (so-called)—or manifestations of the presence and power of spirit beings—have not ceased; were not limited to any age or people; have been erroneously attributed to the direct personal action of the Deity, or 'the Gods,' and can be demonstrated to be due to the agency of ex-carnate beings. In this way modern spiritual phenomena afford rational and scientific foothold to faith in the unseen; supplement and confirm the testimony of the peoples of bygone civilisations to the power of those who dwell but just behind the veil, and render probable and credible very much in the Sacred Books of antiquity, and the biographies of the world's brightest and best men and women, which otherwise would have to be set down as superstitious, and due to ignorance and credulity. It is not necessary that the Spiritualist should claim that the 'miracles' in the Bible have all been paralleled by similar phenomena in these later times—it is enough for his purpose if he can show that materialism is a mistaken endeavour to interpret the phenomena of life. In the long run, the theory which best covers the whole ground of the facts observed is the one that wins acceptance until a better, because more complete, interpretation of those facts can be discovered. The admitted phenomena of Modern Spiritualism make materialism impossible, and give new vitality to religious faith and altruistic service to the race. A. R. S.

PRAYER.

Though I be far, yet I can set in motion
By prayer for thee
A stronger force than sways the wildest sea,
The fiercest ocean.
Love passes into prayer, and desperate yearning
That crosses space
And brings our parted spirits face to face,
All distance spurning.
The soul who prays wields force by far the strongest
Of forces all:
He soonest wins Love's topmost castle-wall
Who prays the longest.

GEORGE BARLOW.

'SUBJECTIVE MIND: A BASELESS ASSUMPTION.'

Writing in the 'Sunflower' of Lily Dale, New York, U.S.A., Mr. Hudson Tuttle dealt with Mr. Thomson Jay Hudson's theory of the 'Subjective Mind,' and drew attention to the fact that:—

'It is nearly a quarter of a century since Dr. Carpenter, in his "Principles of Mental Psychology," devoted considerable space to the consideration of spiritual manifestations. The residuum remaining after cancellation of frauds, he accounted for by "unconscious cerebration," or "ideomotor action." This, in plain English, means that the mind unconsciously thinks, acts, and wills, without recognising its own activity. The "Subjective Mind" is but another term for the same thing.

'That there is a sub-mind concealed by the active, every-day mind, is a baseless assumption. It does not fulfil the office of an hypothesis even, for it does not explain and unite the facts. In the very beginning it calls for belief in an absurdity, viz.: That this subconscious mind is in every way superior to the conscious; that it never forgets, and all we have to do to become great poets, mathematicians or inventors, is to let our conscious mind become absorbed by the subjective or subconscious mind, and then there will be no dearth of poets and orators—of rhymes, of flashing ideas, of eloquence.

'How is it possible to conceive of two kinds of minds? If, as the advocates of this assumption hold, and most of them do, because they are materialists, mind is simply a product of the nerve cells of the brain, how can these cells give rise to two forms of mental expression?

'Granting that there is a subjective mind, that it stores up all impressions, how is it that when in this state it gives evidence of a knowledge of things which never came under its cognisance? Surely it cannot have stored memories of things it never knew!

'The spiritual theory is, that this so-called subconscious state is a receptive or sensitive state (a trance more or less profound), and the unexpected results are due to an exaltation of the mental faculties and thought-impressions from spiritual beings. Thus the state designated by "Unconscious Cerebration," the "Subjective Mind," or "Subconsciousness" is identical with mediumship, and whatever explanation we adopt must be able to cover all psychic facts in the field.

'Illustrations of this similarity to an unlimited extent might be drawn from the line of authors, artists, inventors, statesmen and warriors. In fact, scarcely a single one of all the brilliant names which lead on the scroll of fame but might be taken as an example.

'"Blind Tom" is an uncouth, ignorant, idiotic negro, yet "his subjective self" is not idiotic. It is supposed to perform musical feats, which the trained musician would hardly attempt. Now we have a choice of two theories: to suppose his subjective mind is superior to the objective mind of the majority of musicians, or that in this semi-unconscious or trance state he is capable of being used as an instrument by spiritual intelligences for the production of music. If the first is absurd, the last would have us believe that he is no more the cause of the music than the instrument on which he plays.

'"Ole Bull," to the physical conditions of impressibility added culture, hence he was able to recognise the spiritual visitor. On one occasion the voice of Handel murmured in his ear, after a rendition of that composer's "Hallelujah Chorus," "Only shadow music sung by shadows." "Ole Bull" asked, "Where then is the substance, Master?" "In my world," the voice replied, "where alone all things are real and music is the speech."

'Now the question arises, Is mediumship a manifestation of the alleged "subconscious" or "subjective mind"? If communications are made through mediums, which are beyond the possibility of ever having been known to them; descriptions of persons they never saw, and events they never heard of, the subjective mind theory would fail. Do mediums give such communications? I think it is safe to claim that everyone who has carefully investigated has met with such evidence. I know I could fill many pages with just such facts in my own experience, and show the utter impossibility of the medium's mind, objective or subjective, ever having been cognisant of them.'

TO CORRESPONDENTS.

'E. G. N.' and 'CONSTANT READER.'—We should have replied to you by letter had you given us your names and addresses.

'E. M. T.'—Thanks—but your communication is not quite up to our standard.

'A. I.'—Sorry to seem discourteous, but there is nothing in what you say which calls for special notice.

CONVERSION: A SPIRITUAL AWAKENING.

Sooner or later for most of us, if not all, there opens up from within a vision of the ideal life, a vivid conception of what we ought to be. Call it a dream or a revelation; it is real, transforming, ennobling. It may be accompanied by a sense of dissatisfaction and shortcoming, and create a powerful conviction of sin because of the difference between the old self with its omissions and commissions, and the new-born consciousness of possibility and responsibility; but it is a veritable conversion; a change of attitude and relationship towards the Supreme. While we are condemned in the court of our conscience, and stand abashed and subdued in the penetrating light of the spirit, because we see and measure ourselves by a new and higher standard, still, if we are able to rightly interpret the experience we realise that it is a 'call' to come up higher. In the light of this new consciousness we comprehend afresh the significance of the phrase 'the spirit is willing'; and the glimpse which we have had of the perfect manhood (or womanhood) that is henceforward to be our guiding star and goal becomes a stimulus and a prophecy. This awakening is an evidence that we have reached our spiritual majority—now are we (consciously) sons of the living God, and heirs of immortality. Not that we have become perfect, and shall have no future struggles or sins, but that we feel we must press on to the mark of our high calling—that life is a continuous becoming, an unceasing arriving, yet ever height on height arises, and perfection is on before. This Call comes to us not once nor twice only: over and over again we are lifted up to the purer air, and our eyes are opened so that we are renewed and strengthened in the service of right by the Father's Love and Life.

'SPIRITUALIST.'

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.

Dr. Hodgson and Mrs. Thompson.

SIR,—Owing to an unfortunate accident I have only to-day seen my letter in your issue of July 18th, and 'Non-Researcher's' rather discourteous remarks upon it.

I can, however, sympathise with his bewilderment and references to 'side issues' if he considered the whole of my letter addressed to himself, which appears to be the case.

The first paragraph of it alone refers to 'Non-Researcher's' letter.

I thought my sixth paragraph sufficiently indicated my reason for adding some remarks which are truly a 'side issue' as regards 'Non-Researcher,' but a very central issue as regards much that has taken place and is well-known to all Researchers, though probably unknown by most non-Researchers.

I am sorry not to have indicated more definitely exactly where my comment on 'Non-Researcher's' side issue ended and my comments on the central issue, as regards Dr. Hodgson's attitude towards Mrs. Thompson's sittings, began.

I hope 'Non-Researcher' will accept this belated explanation.

E. KATHARINE BATES.

Ilslington, Devon.

[This correspondence is now closed.—ED. 'LIGHT.']

British Spiritualist Lyceum Union.—Permanent Secretary Fund.

SIR,—I should like to draw the attention of your numerous readers who sympathise with the Lyceum movement to the above fund. I feel sure there are many who will be glad to assist the British Spiritualist Lyceum Union in this particular way.

Affiliated Lyceums, after paying their capitation fee, seem unable to do much more than pay their way and carry on their work locally, so that it is futile to look to them for any really adequate support, although many of them are putting forth their best efforts in this direction, and our only reliance is in the formation of a strong individual list. Funds are urgently needed so that the secretary's position may be assured.

I have been entrusted with the above fund, and shall be glad to acknowledge all remittances promptly.

Fraternally yours,

AshLeigh,
Hebden Bridge, Yorks.

JESSY GREENWOOD,
Hon. Sec.

Practical Occultism.

SIR,—In answer to the letter of 'R.H.' ('LIGHT,' July 25th), permit me to say that if he will kindly call at my place in Regent-street (No. 91), I shall be pleased to advise him, or anyone else, as to the study of practical occultism and occult philosophy.

YOGA.

91, Regent-street, W.

Jeanne d'Arc.

SIR,—All Spiritualists should, I think, be interested in reading T. Douglas Murray's 'Life and Trial of Jeanne d'Arc.' Jeanne, of course, made the ever-common mistake of attributing the voices of her guides and spirit-prompters to God, and when asked by her subtle questioners if God hated the English as He appeared to love the French so much, she could only reiterate her belief that it was God who spoke to her. Her answers were certainly marvellous, or as some present at the scene observed, 'superb,' and proof to all but those who do not wish to believe that she spoke from a source beyond herself.

On the whole, the impression left upon me after reading the book is that the Maid, although foredoomed by the leaders of her judges, as Frau Rothe was foredoomed by the German Emperor, nevertheless had a fairer trial and far more consideration shown to her than the latter.

The twentieth century may well blush with shame when looking back upon the fifteenth as regards these two trials.

The book I read was a library book, and the amusing thing to me has been that some Church bigot who had been reading it before I did so, has written scornful remarks about Jeanne and her evil courses and illusions on the margins, and had underlined the exhortations of her judges to submit to the Church. Fancy anyone at this date sympathising with her judges against the Maid!

In a footnote it is remarked that there is, or was, a picture in England of the time of Edward I. representing Saints Catherine, Margaret, and Michael together. Does not this bear out the Maid? These saints had evidently been accustomed to working together.

It has always appeared strange to me that so little has been made by Spiritualists of Jeanne d'Arc. Her life and works are known in much detail and no one disputes the facts; and yet, except to the Spiritualist, the whole is an unmeaning jumble of nonsense and so-called superstition.

A. K. VENNING.

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

Reincarnation.

SIR,—Will you permit me a few words on Reincarnation, which I hold to be a subject of vital interest?

I believe the soul of man to be the mighty creation of the Almighty God; in some cases beginning to live with the life of the body, in other cases living in other spheres for ages before it is incarcerated in human bondage. This soul is subject, like the rest of creation, to progress, gathering its instruction (which is essential to progression) from the spiritual spheres.

Suppose its life begins with the body life; when the body dies, how much can the soul have learned during its earth life? Very little. Now it passes forth for high teaching; it learns some of the great secrets of life and of death; learns of the tremendous powers that were all unseen and even unknown, while in the mortal bonds; learns of powers spiritual that will ultimately link world with world, and all creation, spiritual and physical, in one vast whole.

This seems to me to be sufficient reason why the wide-awakened soul might desire to come forth again to this as well as other earth planes, strongly begirt and more fully equipped for the purpose of emitting a further influence of higher thought that tends to progress.

The idea of earthly equality seems utterly and completely beside the question altogether; whether a man walk this life in velvet shoes or go unshod is nothing whatever to the point. The man's soul must progress, and man is the son of God; and what more fitting than that he be one with his Father in bringing about the fulness of perfection?

There is no more reason why the same soul should not be clothed in mortal garb on several occasions, carrying on the undeniable and limitless work of evolution, than there is that the soul can be endowed with spiritual powers of going and coming from sphere to sphere.

This is not a matter that should be lightly dismissed, for, although it be in the spirit spheres that the soul must find its ultimate destiny, it is verily destined also to use the beautifully-created earth for something higher than a 'starting place.'

ALEC STUART.

Do Colours Mean Anything?

SIR,—In reply to the letter of 'Interested' in your issues of July 4th and 'D. S.' in July 11th, I wish to say that our own *individual colours* mean a great deal to each one of us. We each have a health and a success colour, and the more we use them the better for us. Not only has each colour a meaning, but the quality and tone of the colour has to be taken into account, and while red means what 'Interested' says of it, it also means strength; and a paler tone of it, pink, denotes affection and love. Bright and light greens are good for most individuals; it is the dull murky dark greens which are baneful and deleterious. White, which combines all colours, is the highest in the scale and is the emblem of purity, bright yellow taking the second place. It may interest many to give the scale of colours as given in the Kabala, and their correspondences in musical notes, letters and numbers:—

Adam	Red	A	1
Enoch	Orange	B	2
Noah	Yellow	C	3
Abraham	Green	D	4
Isaac	Blue	E	5
Jacob	Indigo	F	6
Joseph	Violet	G	7

Many persons having expressed a wish to be treated by colours, I propose on my return from my holiday, in August, to treat those who so desire it, in this way. Through an error of mine in the advertisement, many persons have thought the colours and numbers given by Mrs. Smith at her séances here, referred to racing tips, &c., and have been much disappointed at not receiving what they wanted! It is the health and the success colour, and the number which belongs to each individual sitter, which are given.

In my mind, colours, notes, letters, and numbers, all are a factor in every life, and it is as we come into harmony with their vibrations that we make or mar our lives.—Yours, &c.,

BELL LEWIS.

22, University-street, W.C.

Premature Burial

SIR,—Seeing in 'LIGHT' of April 25th a letter from J. Stenson Hooker, M.D., in reference to 'premature burial,' and having written to that gentleman, a perusal of his statements and literature (wherein are quoted two or three instances of clairaudience interesting and instructive, which were the means of preventing premature burial) has induced me to solicit an insertion of the following facts:—

A lady, an intimate acquaintance, assured me that when a girl she inadvertently ran a needle into the quick of her finger, but instantly pulled it out again. She then felt herself gradually sinking in a stupor against the wall. Her mother tried to rally her, but she sank into a trance. However, she was sensible of her father's grief and other events. Luckily the doctor was a sensible and considerate man. A chord in affinity with his patient was excited, which when partial slumber overcame him prevented him from sleeping. He ordered a warm bath, but that had the effect of rendering her unconsciousness complete. His own unrest impressed him to visit her many times, and to hold his watch glass over her mouth. At last he thought he discerned some vapour on its surface, and he then ordered her to be put into a warm bath again. This had the desired effect of re-animating her, and she recovered. Her coffin had been made, and she was about to be buried. As mediumistic persons are often liable to trance, I think they should be more interested than they are in the question of the possibility of the horrible occurrence, of trance being mistaken for death. It seems incredible that means are not taken by those in authority to prevent the possibility of the terrible catastrophe of premature burial—such measures as are taken in Germany and elsewhere.

If one thousandth part of the money spent in war and drink were utilised to probe and rectify abuses such as these, what a grand work might be accomplished! But, alas! the public appear to be saddened by drink in a stupor of selfishness and indifference.

HERBERT WILLIAMS.

127, Malmesbury-road,
Small Heath, Birmingham.

The Johannesburg Spiritualistic Society.

SIR,—During the eight months that Mrs. R. E. Knight (trance and inspirational medium), of Melbourne, Australia, has been amongst us, she has presented Spiritualism in its highest teachings to thousands here in the Transvaal, and laid the foundation of what we hope will be a great society here. She is now about to return again to Australia, where her guides are taking her for rest, and to recuperate her health, which has

broken down, we are sorry to say, through her hard work. I need not say how she will be missed by all who have had the pleasure of coming in contact with her; we can only bow our heads in submission and bid her 'God speed.'

To show Spiritualists how 'God' works in His mysterious ways to help the cause of truth, I may add that before Mrs. Knight left us she (as our president) had the pleasure of welcoming in our hall the following workers, viz.:—Mr. J. F. Bach, of Bradford, England (trance and inspirational speaker), and also Mr. Bishop, late vice-president of the Perth Society, Western Australia. Therefore we shall not feel stranded, for I might add that although we have many partially developed, there is not one in our midst sufficiently developed as a medium to take her (Mrs. Knight's) place, so the arrival of Mr. Bach is very opportune.

Mr. Bach has been asked to take the presidentship of our society, and I sincerely hope he will accept that position to give us strength in our work.

EDWARD WITHYCOMBE, Hon. Sec.

Johannesburg.

Battersea Spiritualist Lyceum—A Word of Thanks.

SIR,—Will you kindly permit me to acknowledge the following amounts received in answer to my appeal on the children's behalf: Mr. Frost, 5s.; Mrs. Hickling, 3s.; Mr. Imison, 2s.; and for which I sincerely thank them? I should also like to add a word of thanks to those friends who by their personal attendance and help assisted us in making the children's outing a complete success.

J. MORRIS,

Conductor Battersea Lyceum.

SOCIETY WORK.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last an instructive address was delivered by Mrs. Preece on 'Miracles.' At the close of the service Mrs. Bewick gave several clairvoyant descriptions, most of which were recognised.—H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Gerrans delivered an able address on 'Conversion.' Solos were kindly rendered by Mr. Dalton and Miss Simmons. Mr. Davis read a few chapters of 'Oasphe.' Mr. Davis presided.—W. S.

TOTTENHAM.—193, HIGH-ROAD.—A very able address was given on Sunday last by Mrs. Podmore on 'Christianity and Spiritualism,' followed by clairvoyant descriptions, nearly all of which were recognised. Next Sunday Mr. Walker.—R. J. PARSONSON, Hon. Sec.

LEICESTER.—QUEEN-STREET.—Mr. G. H. Bibbings, having returned from his vacation, conducted our annual flower service on Sunday last, and gave an inspiring address to a crowded audience. There was a beautiful display of flowers, which were afterwards distributed among the sick and aged.—J. S.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard delivered an excellent trance address on 'Spiritual Love—Hope Realised,' which was much appreciated by a good audience. Meeting every Sunday at 7 p.m.; séance follows. Developing circle on Thursdays at 8 p.m.—R.

BATTERSEA PARK.—OPEN-AIR WORK.—On Sunday last Messrs. H. Fielder and R. Boddington addressed a large and interested audience upon 'The Practical Application of Spiritualism to Daily Life.' Next Sunday at 3.30 p.m.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. R. Boddington delivered a deeply interesting address upon 'Does Death Destroy What Life Creates?' Mr. Fielder, as chairman, gave a short and uplifting address. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., service; on Tuesday, at 7.30 p.m., Band of Hope. Mr. R. Boddington having been appointed general secretary of this church, it is requested that all correspondence in connection therewith be addressed to him at 105, Camberwell New-road, S.W.—E. BIXBY.

BRIGHTON SPIRITUALIST CENTRE, BEHIND 32, QUEEN'S-ROAD.—On Sunday evening, July 26th, an interesting trance address on 'Sowing,' followed by clairvoyance, was given by our local medium, Mrs. Currey. On Sunday, August 2nd, at 7 p.m., Professor R. Dimsdale Stocker will give a lecture on 'The Occult Significance of Colour.'

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Wednesday Mr. Wood gave good tests, psychometrical and impersonating. On Saturday evening a good open circle was held. On Sunday Mr. Lashbrook gave an edifying address on 'Life's Outer Aspect, and the Underlying Reality,' and at the after-meeting some very good clairvoyance. There was a good attendance, and other mediums took part in the proceedings.—S.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last, owing to the unavoidable absence of Mr. Macdonald, one of the members spoke on the 'Spiritual Body: Its Responsibilities and Joys.' On Sunday next, at 11.15 a.m., at Mayall-road, communion service; at 7 p.m., at Raleigh College Hall, trance address by Mr. Macdonald.—J. P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, July 22nd, we had a well attended meeting, the speeches and clairvoyance being followed with close attention. On Friday we had an excellent members' circle. On Sunday Mr. J. Evans gave an able discourse on 'Do the Dead Return?' We also had some good clairvoyance by Mrs. Short.—E.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday evening last Mrs. J. Stannard gave a splendid address on 'Psychical Healing.' This was one of the grandest intellectual treats of the year, and was greatly appreciated. Mrs. Effie Bathe, assisted by Miss Gertrude Skinner, Miss May Walker, and Mr. W. Jewson, provided a fine musical programme. Next Sunday Mrs. Graddon-Kent. (See advertisement.)—P. H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Last Sunday, having no appointed speaker, Miss Porter, who was present in the audience, kindly consented to take the platform, and gave a splendid address and clairvoyance. At the close of the meeting Mr. Webb (who is a stranger to us) was controlled and brought to the platform; he gave a short pointed address, and also the closing invocation. We hope to meet Mr. Webb again. Next Sunday, August 2nd, at 7 p.m., Miss Chapin (the blind clairvoyante.)—W. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The platform was again occupied by our esteemed friend, Miss MacCreadie, on Sunday evening last, when her spirit friend 'Sunshine' gave excellent proofs of the continuity of life; many spirit friends were described and loving and helpful messages were given. Our senior vice-president, Mr. W. T. Cooper, prior to the clairvoyance, spoke a few encouraging words to investigators. Sunday next, Mr. W. J. Leeder, of Nottingham, will answer questions written by the audience.—S. J. WATTS, Hon. Sec.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-ROAD.—Mr. W. R. Brailey gave a very interesting address on 'Rational Religion,' on Sunday evening, and also a successful series of clairvoyant descriptions. The anniversary 'social' of Monday, July 20th, was a very happy affair, and Miss Jenny Atkinson, Madame N. Cope, Miss Drown, Miss K. M. Tempest, Messrs. R. J. Markham, Edward Johnson and Ernest Cherry appeared in a programme which was worthy of all praise. We passed a hearty vote of thanks for their kind and most valuable assistance. On Sunday next Mr. Peters will give clairvoyance.—A. J. C., Hon. Sec.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last, owing to an error in arranging fixtures, Miss MacCreadie was unable to fulfil her engagement with us. Mrs. Dowdall kindly consented to fill her place, and in giving clairvoyance to a somewhat disappointed audience was greatly handicapped in her efforts. A large proportion of the descriptions were recognised at the time and many after the meeting. We feel sure that on another occasion and under better conditions greater success would attend the efforts of our friend, to whom we tender our heartiest thanks for helping us in our difficulty. On Sunday next, at 7 p.m., an address by Mr. D. J. Davis.—H. G.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last the third anniversary of the South London Spiritualist Mission was held. In the morning we had a very successful circle, and in the evening a crowded audience listened to a splendid discourse on the 'Old Faith and the New.' Mrs. Ridley, the well-known clairvoyante from Bolton, was strikingly correct in all her descriptions. On Sunday next, at 11.30 a.m., public séance; at 7 p.m., service as usual, with address by Mr. Dawson (from North of England), followed by the 'discerning of spirits' by Mrs. Ridley; at 8 p.m., public communion. No seats can be reserved, but an effort will be made to provide more accommodation. Free seats, no contributions, service books provided, and a cordial welcome. 'LIGHT' always on sale.—

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The morning public circle on Sunday last was well attended, and much good work was done. A large audience assembled in the evening to welcome Mr. W. E. Long on his return from his annual holidays, and to evince their esteem and grateful recognition of his earnest and faithful work among them by presenting him with a gold signet ring, suitably engraved. Mrs. Long was also the recipient of a jewelled brooch as a token of appreciation of her unselfish work in ministering to the sick and needy. Both Mr. and Mrs. Long expressed their thanks in a few sincere and well-chosen words. The subject of the evening's address, 'Spirit Teachings,' was dealt with by Mr. Long in a very able manner. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long.—J. C.