

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,209.—VOL. XXIV. [Registered as]

SATURDAY, MARCH 12, 1904.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

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It is well to recognise the truth that Spiritualism without phenomena would soon become as a husk without the grain. Mediumship is as much a necessity now as heretofore. To ignore the home circle is a mistake, and to declare that physical phenomena are a 'low' phase of the manifestation of spirits is to decry the very corner-stones upon which we build in the past. The 'rap' produced by a spirit is as much a scientific fact as the 'tap' of the 'sounder' produced by a telegraphic operator. In each case the intelligence conveyed by the sounds gives the instructive message, which, in the one case, brings the two worlds into touch with each other, and in the second case establishes communication between distant points and peoples. In each connection the marvel is that invisible forces produce the tangible results.

The pursuit of the facts of our physical phenomena would, if it had been adhered to in the true scientific spirit, have aided us in anticipating in some directions the discoveries of science. Years ago we had glimpses of the unity of matter and force, of the aliveness of 'matter,' now expressed by Bose as 'the response of matter,' suggestions of the 'X' ray, the permeability of matter, and of properties in matter suggesting the powers or attributes of radium. The levitation of any article, the creation of a luminous point, the phenomenon of genuine materialisation—these things done by spirits, bodily, or other—depend upon subtle physical laws, and to describe such results as being low is not to exhibit superior attainments so much as it is to indicate an uncritical habit of thought, combined with a too scanty appreciation of the phenomena the spirit world formerly have presented to us.

A writer in 'Unity' (U.S.) is impressed with the 'disgust' of life so common with 'well-to-do' people in America. He says:—

A young woman of my acquaintance, happily married, with no apparent privations, writes that she sees nothing in life but a passing show, with death to end it all. A prosperous business man of my acquaintance, well educated, surrounded by intellectual friends and a highly intellectual family, resented my wish that he might live fifty years more. I said, 'Well, call it twenty-five.' He said, 'No, not even five. I am tired of it right now.' Tolstoy writes that he found peace and the solution of life only when he took the Mujik, the Russian peasant, as his exemplar of life. Only in a life of labour and simple

instances are fairly typical of intellectual and high society there is good reason to believe. Epictetus, with the burden of slavery and subsequently of poverty, found 'life in conformity with Nature' highly interesting and valuable. Is not the lesson taught us by reason, by philosophy, and by experience, that the common life, in which physical labour is an essential part, simple in wants and ways, is the cure for despondency and degeneration?

There is profound significance in this, and a deep spiritual lesson for all dwellers in great cities. 'Man cannot live by bread alone,' nor by money alone, nor by the pursuit of gain alone. Contact with Nature, calmness in her company, a certain amount of physical labour, loving interest in her secrets, her beauty, her workings and her promises, are all necessary to keep life fresh, interesting and entirely sane.

There is a sense in which a man could hardly dare to pray, 'Forgive us our trespasses as we forgive them that trespass against us.' Taken as indicating measure and extent, it is indeed a deterring prayer. That fatal 'as' seems to almost shut the door against us at times. A more merciful meaning is that we pray, not that the *measure* of the forgiveness we give may be the measure of the forgiveness we receive, but that God's forgiveness may be the same *kind* as ours. But a still more consoling meaning has lately been given to the words by a modern preacher who says that the ideal forgiveness is the cherishing of a desire that the transgressor may be restored to his true self and come into the spiritual sphere of restoration and harmony. This is a beautiful thought; and, though it may at first seem a little forced, there is much in it that would repay following up.

We yield to none in our reverence and admiration for Jesus Christ, and we believe that his teachings and his spirit have blest the world, but we always shrink from over emphasis here, when we remember what has been the history of the Christian Church, and what has been done by Christian men. A modern-minded clergyman lately said:—

The life of Jesus, touching the hearts of generation after generation with reverence and gratitude and aspiration, has won the great victories of Christianity over the self-righteousness of really good men and women as well as over the vice and crime of the world, and has been gradually transforming human life. Because this great vision of holy love has been lifted up for humanity to worship, the world has been growing better. And the confession of Paul—that ever since he became a Christian he was forgetting the things that are behind and pressing forward to the things that are before, and, above all, was looking to the ideal that Jesus gave the world—is the confession that the Christian ages have been making ever since.

As we read that, the shrinking returned. We must not put down everything in modern civilisation to Jesus Christ. And then there is that dreadful *per contra* always

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instances are fairly typical of intellectual and high society there is good reason to believe. Epictetus, with the burden of slavery and subsequently of poverty, found 'life in conformity with Nature' highly interesting and valuable. Is not the lesson taught us by reason, by philosophy, and by experience, that the common life, in which physical labour is an essential part, simple in wants and ways, is the cure for despondency and degeneration?

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As we read that, the shinking returned. We must not put down everything in modern civilisation to Jesus Christ. And then there is that dreadful *per contra* always staring us in the face. By professing Christians have the most shocking crimes against humanity been committed,—not here and there, but all the time and by mobs of persecutors, war-makers, sweaters, tyrants and bigots—and all in his name! But that divine man, maltreated and mis-

understood, *is* still becoming—but, O so slowly!—the saviour of the world.

'Now' tells several good stories about an excellent Telepathist it is experimenting with. The tests are quite simple, but all the better for that. Here are two or three small records concerning the experiments:—

A coin is selected and hidden. He comes into the room, takes the hand of one who knows where it is, tells what it is; finds it and reads the date. While he was in a distant room and blindfolded, we selected in a book a picture of the Liberty Bell. He came into the room, and without coming within five feet of any of us, said, at once, 'Philadelphia!' Then, 'Cracked!' Then, drawing with his fingers in the air the shape of a bell, said, 'Liberty Bell!' He was not over one minute in getting all this.

Pictures are drawn while he is not present. He then returns blindfolded and draws them. While he was fifty feet away in another part of the building I began to draw a cat. No sooner had I begun than he called out, 'Henry is drawing a cat!'

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We should like to hear of more being done in home Telepathy. There is, we are persuaded, a great field here for simple and easy but very useful work. It is, moreover, a good half-way house to Spiritualism.

We lately met with an excellent definition of Religion, by, so far as we know, a new writer, Wm. D. Little. He says:—

Reduced to its simplest terms, religion is the relation of the individual soul to the great, all-pervading, ever-brooding Over-soul. It is not dependent on the belief in, or the stability of, any dogma or doctrine whatsoever. Religion is the aspiration of the soul after God, the search after truth, the endeavour after righteousness. Dogmas and doctrines and creeds may fade and vanish away like the mists of the morning, as they are continually doing; but these three, God, Truth, Righteousness, the real and eternal Trinity, remain the same, yesterday, to-day, and for ever. The forms change, but the essence, the thing itself, persists. And so religion finds its expression in all dialects, its teachers and prophets in all lands; and so it stands serene and unmoved alike amid the idolatries of dogmatism and the desolations of materialism.

We find great satisfaction in these simple settings forth of Religion,—simple, and yet so deep, so inclusive, so satisfying. When will the churches and their teachers learn this elementary truth,—that, as Religion is that which appeals to all, and is said to be necessary for all, it *ought* to be simple and universal?

MME. FLORENCE MONTAGUE.

The following paragraph, taken from the 'Philosophical Journal,' of San Francisco, issued on February 13th, shows that Mme. Montague has been actively at work, very much to the gratification of the friends in California; while the expressions of regret at her impending departure seem to indicate that we may have the pleasure of welcoming her, ere very long, on her return to London:—

'Mme. Florence Montague gave her farewell lecture at the People's Church, last Sunday evening, and, in spite of the inclement weather, a fine audience assembled to hear her. The lecture was magnificent, on the subject, 'Song of the Immortals,' and was handled in a way that appealed to everyone as the touch of a masterly soul. The only regret was that it is to be her last for some time. Mme. Montague is a member of the People's Church, and as such has endeared herself to all its members. After the close of her lecture a standing vote of sincere thanks was tendered her by the audience. Both Mrs. Gillespie and Mrs. Ballou spoke feelingly of their regret at her departure, and of the love they bore for her. Mme. Montague responded in her sweet way, thanking all for their kind remarks, and expressing her desire to still hold her membership with the society, and work for them if not with them. Mme. Montague will take part in the Old Folks' Concert as before. She will also speak for the Progressive Society once before leaving the city. So her real good-bye will not be spoken before the last of the month.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING, MARCH 25.

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. PAGE HOPPS,

ON

'HAPPINESS AS A FINE ART.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of others on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. Wallis, Secretary to the London Spiritualist Alliance, 110, Martin's-lane, W.C.

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE given at the rooms of the Alliance, 110, St. Martin's-lane, by Mrs. Fairclough Smith on Tuesdays, March 15th and 16th. These séances commence punctually at 3 p.m., and no admittance after that hour. Fee 1s. to Members and Associates, 2s. to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on *Friday next*, March 23rd, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions on subjects of general interest relating to life here and hereafter.*

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DIAGNOSIS OF DISEASES.—Mr. George Spriggs has placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 p.m. and 4 p.m. Members, Associates, and friends 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 day, 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.

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THE SUPER-PERSONAL ELEMENT IN MAN.

BY MR. J. BRUCE WALLACE, M.A.

An Address delivered to the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, by Mr. J. Bruce Wallace, M.A., on Friday Evening, February 26th, the President, Mr. E. Dawson Rogers, in the chair.

MR. BRUCE WALLACE said: Mr. President, Ladies and Gentlemen,—The term 'personality' is one that it is difficult to define satisfactorily, because what it means comes so very near to being the ultimate reality of each one of us. For the purpose, however, of the few simple things I wish to say to you this evening, it will be sufficient if we recognise that a personality is a conscious self over against a not-self. It is by virtue of your personality that you think 'Here am I, and there are you, my friend or my enemy, or someone I do not care a straw about. Here am I, and there are my surroundings'. It is by virtue of your personality that you think 'This is good for me, or that is bad for me.' From the standpoint of a personality the Universe is always divided into two. To each personality the Universe is I, and the rest of the Universe the not-I. Personality is thus a kind of split consciousness, a self-conscious subject perceiving an object considered as outside the subject. The object may, or may not, be reckoned a hostile object; at any rate it is reckoned outside of self. This dualism is of the very essence of personality. I do not pretend that the definition I have given of personality is adequate for all occasions, but it will be sufficient for us this evening. Personality is a conscious self in relation to a not-self.

The question that I wish to raise this evening—the question that I think is being raised on all hands—is this: Is this personal consciousness of ours the final word of the story of the evolution of consciousness? Is it the last word to be said in the interpretation of the meaning of the Universe, or is there more to follow? Is it not possible that there may be a higher kind of consciousness in which the self and the not-self shall be completely harmonised and completely united? I want to suggest that this is not a finality in the unfoldment of consciousness, that there is coming a larger and truer interpretation of the Universe, that there is a nearer approach to be made in understanding the meaning of the whole Universe, including ourselves. I think that philosophers, and poets, and novelists, and even we more ordinary mortals, are reaching out towards this larger interpretation of ourselves and the Universe.

In Leo Tolstoy's recently translated story of Esarhaddon, there is set forth—in a form that is very fanciful no doubt, but is none the less striking—the idea of a super-personal element in man, of a kind of consciousness transcending and excelling mere personality. King Esarhaddon is lying on his bed one night, gloating over the defeats inflicted on his enemies. He has gone through a victorious campaign. He has slaughtered thousands and thousands of his foes; and King Lailie, whom he has conquered, he shuts up in a cage; he subjects him to horrible tortures; he makes him witness the execution of his friends, and he means to execute him shortly in some cruel fashion that will satisfy his lust for revenge. That night he has a strange nightmare experience. He sees beside his bed a venerable, benignant-looking old man, a magician. And the old man says, 'Why do you want to torture and kill Lailie? Why, Lailie is yourself.' 'Nay,' says Esarhaddon, 'that cannot be. I am Esarhaddon. Here am I in my palace, surrounded by all sorts of good things—with men slaves and women slaves to serve me; and there (aha!) in his cage is Lailie, my conquered foe, absolutely at my mercy. It is well with me. With him it is ill.'

There you see personality—the personal self-consciousness—in its grossest form, the I over against the not-I. But

scoops up some water in a jug, raises the jug above the King's head, and says: 'When you feel the drops, duck your head under the water.' Esarhaddon obeys; and no sooner does his head go under than he finds himself sinking into another state of consciousness. He is in another land, in another palace; he is another self; he is King Lailie. Knowing himself to be King Lailie, he passes through the other's experiences. He receives insults from Esarhaddon, and he is stung by these insults. At length, after a considerable amount of long-suffering, he is driven to declare war, and goes through the experiences of a long campaign. Captured at last, he is taken to Nineveh and shut up in a cage. There he sits full of mental anguish. He sees his Queen taken away to be a slave in Esarhaddon's palace. All the time he is burning with impotent rage. He does his best to control himself, in order that he may not show his sufferings to his enemies. At last the execution comes. He cries out in anguish for mercy, and finds that no one heeds him. Then he says, 'This cannot be; this is surely only a dream. I am not Lailie, I am Esarhaddon.' Just then he lifts his head above the water. Then he finds himself again in his palace in his bed, but he is no longer the same. His state of consciousness has been revolutionised; the passion for vengeance is clean gone. He no longer wants to torture Lailie. He knows that he is Lailie and Lailie is he; that there is one Life in all lives, one Spirit in all minds, and if he hurts another he hurts himself.

Such, in brief summary, is the way in which Tolstoy tries to suggest, even to dull peasant readers, the profound truth of a super-personal self, including and reconciling and harmonising all separate-seeming personal selves.

For Esarhaddon and for all of us progression is essentially the same. It is away from the consciousness that separates me from you, me from my enemy, and even in some degree from my friends. All progression lies in the realising one's self, ever more and more, as one with the fundamental and fontal humanity. There is no other progress than that. (Applause.)

In the light of science, in the light of the latest and highest product of evolution that we find in human consciousness, it may, I think, be said that all evolution is just the elaboration of mind—the elaboration of consciousness. It is a working-up towards what we call mind, towards consciousness, towards clearer and clearer consciousness, towards greater and greater comprehensiveness and luminousness of consciousness. The grip with which atoms hold each other, their selection of each other according to certain definite proportions, according to their affinities—this is in a rudimentary form what in higher forms we call 'mind.' I observed in last week's 'LIGHT' some reference to Professor von Schrön's experiments in regard to something which appears to be rudimentary life in crystals. Now life everywhere is just mind unfolding itself, the intelligence of the Universe carrying on its work of organisation and synthesis. A plant's selection from the soil and atmosphere of the elements requisite for its growth—that is a further advance of what in later forms we call mind. And so right up through all the gradations of life there is an advance in the direction of consciousness; and then there is an expanding and a clearing, and further clearing of consciousness, up towards man, towards the self-conscious personality that says 'I,' and looks out on the Universe and endeavours to understand its meaning.

The word 'evolution' was the most characteristic note of the scientific speculation of the last century. Now upon another word, 'involution,' greater and greater stress is being laid as necessary to supplement and complement the idea of evolution. There cannot be anything evolved that is not at first involved. There cannot be anything manifested that is not at first really there but latent. Nothing can be made explicit and concrete that is not at first implicit; nothing actual that is not at first potential. All evolution is simply the rolling-

THE SUPER-PERSONAL ELEMENT IN MAN.

By MR. J. BRUCE WALLACE, M.A.

An Address delivered to the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, by Mr. J. Bruce Wallace, M.A., on Friday Evening, February 26th, the President, Mr. E. Dawson Rogers, in the chair.

MR. BRUCE WALLACE said: Mr. President, Ladies and Gentlemen,—The term 'personality' is one that it is difficult to define satisfactorily, because what it means comes so very near to being the ultimate reality of each one of us. For the purpose, however, of the few simple things I wish to say to you this evening, it will be sufficient if we recognise that a personality is a conscious self over against a not-self. It is by virtue of your personality that you think 'Here am I, and there are you, my friend or my enemy, or someone I do not care a straw about. Here am I, and there are my surroundings'. It is by virtue of your personality that you think 'This is good for me, or that is bad for me.' From the standpoint of a personality the Universe is always divided into two. To each personality the Universe is I, and the rest of the Universe the not-I. Personality is thus a kind of split consciousness, a self-conscious subject perceiving an object considered as outside the subject. The object may, or may not, be reckoned a hostile object; at any rate it is reckoned outside of self. This dualism is of the very essence of personality. I do not pretend that the definition I have given of personality is adequate for all occasions, but it will be sufficient for us this evening. Personality is a conscious self in relation to a not-self.

The question that I wish to raise this evening—the question that I think is being raised on all hands—is this: Is this personal consciousness of ours the final word of the story of the evolution of consciousness? Is it the last word to be said in the interpretation of the meaning of the Universe, or is there more to follow? Is it not possible that there may be a higher kind of consciousness in which the self and the not-self shall be completely harmonised and completely united? I want to suggest that this is not a finality in the unfoldment of consciousness, that there is coming a larger and truer interpretation of the Universe, that there is a nearer approach to be made in understanding the meaning of the whole Universe, including ourselves. I think that philosophers, and poets, and novelists, and even we more ordinary mortals, are reaching out towards this larger interpretation of ourselves and the Universe.

In Leo Tolstoy's recently translated story of Esarhaddon, there is set forth—in a form that is very fanciful no doubt, but is none the less striking—the idea of a super-personal element in man, of a kind of consciousness transcending and excelling mere personality. King Esarhaddon is lying on his bed one night, gloating over the defeats inflicted on his enemies. He has gone through a victorious campaign. He has slaughtered thousands and thousands of his foes; and King Lailie, whom he has conquered, he shuts up in a cage; he subjects him to horrible tortures; he makes him witness the execution of his friends, and he means to execute him shortly in some cruel fashion that will satisfy his lust for revenge. That night he has a strange nightmare experience. He sees beside his bed a venerable, benignant-looking old man, a magician. And the old man says, 'Why do you want to torture and kill Lailie? Why, Lailie is yourself.' 'Nay,' says Esarhaddon, 'that cannot be. I am Esarhaddon. Here am I in my palace, surrounded by all sorts of good things—with men slaves and women slaves to serve me; and there (aha!) in his cage is Lailie, my conquered foe, absolutely at my mercy. It is well with me. With him it is ill.'

There you see personality—the personal self-consciousness—in its grossest form, the I over against the not-I. But through the experiences of that night there is made to emerge in the mind of Esarhaddon the gleam of a higher and truer consciousness. Though he says: 'I am Esarhaddon, and Lailie is Lailie,' still he is curious enough to want to understand what this magician means. So in obedience to him he steps into a large basin or font full of water. The magician

scoops up some water in a jug, raises the jug above the King's head, and says: 'When you feel the drops, duck your head under the water.' Esarhaddon obeys; and no sooner does his head go under than he finds himself sinking into another state of consciousness. He is in another land, in another palace; he is another self; he is King Lailie. Knowing himself to be King Lailie, he passes through the other's experiences. He receives insults from Esarhaddon, and he is stung by these insults. At length, after a considerable amount of long-suffering, he is driven to declare war, and goes through the experiences of a long campaign. Captured at last, he is taken to Nineveh and shut up in a cage. There he sits full of mental anguish. He sees his Queen taken away to be a slave in Esarhaddon's palace. All the time he is burning with impotent rage. He does his best to control himself, in order that he may not show his sufferings to his enemies. At last the execution comes. He cries out in anguish for mercy, and finds that no one heeds him. Then he says, 'This cannot be; this is surely only a dream. I am not Lailie, I am Esarhaddon.' Just then he lifts his head above the water. Then he finds himself again in his palace in his bed, but he is no longer the same. His state of consciousness has been revolutionised; the passion for vengeance is clean gone. He no longer wants to torture Lailie. He knows that he is Lailie and Lailie is he; that there is one Life in all lives, one Spirit in all minds, and if he hurts another he hurts himself.

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The word 'evolution' was the most characteristic note of the scientific speculation of the last century. Now upon another word, 'involution,' greater and greater stress is being laid as necessary to supplement and complement the idea of evolution. There cannot be anything evolved that is not at first involved. There cannot be anything manifested that is not at first really there but latent. Nothing can be made explicit and concrete that is not at first implicit; nothing actual that is not at first potential. All evolution is simply the rolling-out, the making explicit, actual, concrete, what is first implicit and involved, the bringing forth to the outermost plane ideas that are involved in the very nature of things. Suppose I hold in my hand a tiny seed, not knowing of what kind of plant it is; in that seed there is something involved, something implicit. Drop that seed into proper circumstances and by-and-bye that

which is hidden there shall be manifested ; it shall be seen what type was involved there. If I have an egg fresh from some nest—it may be of a hawk, or of some gentler bird—implicit in that egg there is a type, an idea, a quality of character. Place that egg under proper conditions and that which is latent will become manifest.

And so of all evolution. Go back in imagination as far as science can suggest. Go back to the primeval cell, millions and millions of years before there was a seed, much less an egg—to the primeval cell that was destined to be the starting point of the long, long series of life-developments. Well, there in that cell, and in the forces of the Universe in relation to that cell, there was involved—there was implicit—a whole system and world of life. The whole history of the vegetable and animal kingdom was written there—implicit. And that which was written there, in the very nature of things, had to unfold itself as a panorama.

Well, in the course of all these developments there have arrived, at length, as I have said, personalities, self-conscious minds, philosophic minds ; minds that insist on asking great questions and are pressing forward towards solutions of them ; minds that are asking, What is the meaning of Me ? What is the meaning of the whole Universe ? Now, for what reason have these minds, these personalities, made their appearance ? Why, for what other reason than that they were implicit from the beginning, from eternity, in the nature of things ? They are a stage in the unfoldment of the meaning of Being.

The whole meaning of the Cosmos, the whole meaning of the Universe, is unfolding itself through these minds, through this very inquiry of theirs into the meaning of all things, and through their progressive understanding and interpretation of it. The innermost meaning of all things is pressing forward towards manifestation ; it is manifesting itself to, and through, these developing minds.

Now the question I have been asking is this—to repeat it—Having arrived at this stage that we call personality, self-conscious mind, are we not merely on our way to a further stage, to something larger than personality, to a larger consciousness ? My point is just this, that the goal of humanity, the destiny of humanity, is just the unfoldment in consciousness and through consciousness of the meaning of the whole Universe, the Spirit of the Cosmos ; the Spirit of the Universe is developing itself in and through man to further expression.

And do you not think that this, or something like this, may be what the Great Teacher meant when He said, 'The Kingdom of God is within you' ? and when He said, 'The Kingdom of God is like a grain of mustard seed' unfolding itself ? The Kingdom of God is something more than a personality. The Kingdom of God is a whole order, a whole scheme and system of things. The Kingdom of God is the wealth of wisdom and power ; the very principle of order ; the principle of construction, the all-reconciling and all-harmonising principle. This it is which is implicit in personal minds ; it is becoming explicit, partially explicit ; it will be more and more explicit by-and-by in the larger consciousness.

Recent investigations in psychic phenomena, with which you are doubtless all familiar, have resulted in the recognition of dawning faculties that are very suggestive as regards this super-personal element in man. Telepathy, clairvoyance, telesthesia—are not these hints of something more comprehensive, more luminous than personality ? But I am not going to dwell upon these faculties, which as yet do not belong to the ordinary man with the normal consciousness.

I think there is in all of us, by virtue of our humanity, as part of the make-up of the normal man and woman, something that is suggestive of the larger self—I mean the incipient morality that is in our minds and lives. The whole of morality may be summed up in the maxim of the Golden Rule : 'All things whatsoever ye would that men should do to you, do ye even so to them.' The acceptance of this standard, the endeavouring to live up to this standard, that is the entering in by the strait gate, and the treading of the narrow way that leads to the fuller realisation of life. Now, what is the essence of this maxim ? What is the rationale of it ? What is it that makes it in some degree practicable ? Is it not that in man there

is some dawning sense of one-ness with his fellow-man ? What else is love but a sense of one-ness with the object of love ? Look at a mother's love : a mother reckons her child as one with herself, and she has got the length of not being able to think of her child as other than one with herself, unable to think of interests that are not those of her child. All true love is of this nature—a sense of one-ness with the object of love. Love is true in the degree in which there is a sense of one-ness. To love God is just to have something of that consciousness which Jesus had when He said, 'I and the Father are one.' Well, this is the essence of morality, the essence of religion—the ascent of consciousness from the lower standpoint of a separatist personality, further and further towards the realisation of an indissoluble one-ness.

It seems to me that all hope of a social order, of a socialising and communising of good among all nations, lies in the further and further unfoldment of the super-personal unity-consciousness in man. A few years ago the whole world was listening with intense interest and hope to the reports of the Hague Conference. But since then our nation has been engaged in a long war, and that great Empire from which came first the suggestion of the Hague Conference is now engaged in a terrible struggle. People had ventured to hope that an international High Court for the settlement of disputes among the nations would soon make war impossible. But, alas ! here we are amidst wars and rumours of war. What does this mean except this, that there is as yet but very feebly unfolded among the nations the realisation of our common humanity ?

No doubt, even patriotism is a suggestion of the super-personal. Why is it that men are able to forget themselves viewed as separate, to lose their lives in the interest of their nation ? Why is it, unless it be that perhaps, not fully recognised in their consciousness but still there, there is this dawning of the super-personal ? And what we want is not the destruction of patriotism, but the enlargement, and further enlargement, of that which is now in the patriotism stage or phase of unfoldment, until it becomes something more than patriotism. We want the expansion of that enthusiasm until it bursts all barriers, not only personal but also national, and becomes thus enthusiasm for all humanity. Only then will wars become impossible. (Applause.)

I was reading the other day a little pamphlet on factory life. It was rather sorrowful reading. It contained terrible revelations ; but nothing in it was more terrible than the revelation of the thoughts and feelings on the one hand amongst the operatives of the factories, and on the other hand amongst their masters. We are told regarding the factory workers that they have a deep sense of separation from their masters, a rankling feeling of injustice ; and on the other hand we are told there is often on the part of the masters a contempt for the mere hands that are their animate machinery. It is the same state of consciousness on both sides, in this class and that class ; it is the consciousness of an I over against a not-I. In both classes there is still only a very, very imperfect development of the realisation of the underlying unity, the common fundamental humanity, the one Life that includes all lives. The reason why so little progress has been made by so many beautiful schemes of social reforms is, that the advocates of these social reforms, though very much in earnest, very honest, are themselves still involved so deeply in the illusion, in the dream, of separateness. They are promoting their separate and class interests against what they suppose to be others' separate interests. And they are appealing, whether this class or that, to a sense of separateness rather than of fundamental and essential unity. We shall not have the new order of things, the paradise on earth, the Kingdom of Heaven, actualised on the outermost plane of the senses except in the degree in which first that inner life is realised of which that outer system and condition would be the accurate counterpart. (Applause.)

Of the things which suggest something super-personal in man I do not know anything that seems to me more conclusive than the phenomena of the higher-plane healing. In all ages of the Christian Church, whatever may have been the depravities of the age, or the darkness of the age, there have been

men and women who believed in the possibility of helping others out of their troubles by spiritual processes. There have been people who demonstrated to themselves and others that the prayer of faith saves the sick. In recent times, Christian Science has in some degree systematised that idea. It seems to me that Christian Science somewhat exaggerates a truth, that it sometimes denies altogether what it would be quite sufficient to explain. However, those exaggerations do not make Christian Science altogether miss its mark in practice. There is also a good deal of healing under the name of mental healing and divine healing, and so on. Whatever be the name, the principle is one. What is the rationale of this kind of healing? First, you will all doubtless recognise that your own personal mind is directly and constantly influencing your body. Your body is in many respects accurately expressing the state of your personal mind. Your delight or your sorrow expresses itself immediately in a smile or frown, as the case may be. Your mirth or your gloom affects your digestion, making it good or bad. This is common experience. But now suppose that your personal mind travels outside your own personality and its bodily symbol; suppose that your thought enters into another mind, another personality, and your mirth, your confidence, your joy of heart, affects somebody else's digestion. Is that not evidence that there is something of you that ignores the limits of personality? You thereby demonstrate something super-personal in you and in your patient. Even on the most cautious hypothesis—even supposing the cases curable in this way are only the more superficial ailments, functional disorders rather than organic diseases—there would be evidence that the walls of personality are, after all, shadowy walls. There is such a thing as transfusion of life from mind to mind. Our minds are in one vast circulation of life that transcends personality.

When I have spoken of the advance of man beyond the merely personal consciousness, I should not like any of you to suppose that I believe that the individual is going to be dissipated or destroyed. I do not think that that would be an advance. If you and I, like drops of water, are going to be swallowed up by some vast ocean, I do not think that would be any advantage. It is one of the great services which Spiritualism has rendered to the world that it has brought to many inquiring minds satisfactory evidence that human personality survives the crisis which we call bodily death. To be sure, the survival of bodily death is not absolute evidence that personality persists for ever; mere survival is not proof of endless existence. But I see no reason to suppose that personality is a sort of thing that can be dissipated or broken up. The body is indeed broken up. Our personality exists through body after body. The body of to-day, cell by cell, gives place to another body. And when the body as a whole has been shuffled off, whatever has formed and used the body here forms for itself in the next plane some suitable counterpart and instrument for functioning through.

Personality is capable of expansion and further expansion, of clearing and further clearing, until it becomes something more than personality—something more than a self over against a not-self. Progress for every one of us lies in the direction of laying less and less stress on the separate personality; it is a realising more and more the fundamental humanity; laying stress less and less on the good that is good for 'me,' and realising that the only real good is that which is good for all. If anyone, whether on this plane or any other, is concerned mainly with this problem—How does it fare, or, how will it fare, with *me*? whether others be tortured or not, will it be well for *me*?—this concern of his indicates his immaturity. We shall all have to admit that we are far from being emancipated from that immaturity. It does not seem that even the death of the body does anything to emancipate us from that immaturity. It seems just as possible for personalities to be narrow in their conceptions in the next world as in this. It seems to be the destiny of man, whether

rises, and still further rises, to the larger and larger view, towards the universal consciousness.

I think you will all admit that of all those who have appeared in this world Jesus is he who has most transcended the limits of personality and has approached nearest the universal consciousness. Jesus impressed his age and generation, more strongly than any other man impressed his age and generation, with the power that he had of throwing his life into other lives, of transfusing himself, of radiating to others his sense of strength and power. He who on this plane expressed the higher consciousness by healing others, appears to have worked further, after his bodily death, towards the demonstration of the super-personal. What was the meaning of the remarkable experiences of Pentecost? Whatever may be the exact truth concerning that great event, this much is clear. The interpretation of those who passed through the experiences was this: Jesus, passed into the unseen, rising to a higher state of consciousness, had poured himself out, as it were—poured himself out as a baptism of consecration, all-harmonising and all-reconciling. He had said: 'It is expedient for you that I depart; I will come again.' And he came, not, however, as a personality, but as more than a personality, as a socialising, harmonising, and uniting spirit. And thereby he demonstrated—he carried a stage further the demonstration—of what in some degree he had proved before his bodily departure, that He—the real meaning of himself—was something more than personality; that He, as the representative man knowing what man really is, transcended the limitations of personality. He communised himself, and helped others to understand the underlying unity of all men. (Applause.)

An interesting discussion followed, at the close of which Mr. Bruce Wallace was cordially thanked by the meeting on the motion of the president.

THE TENDENCY TOWARDS PROGRESS AND UNITY.

A keen writer in 'The Christian Register' very cleverly hits the mark in the following summing up of the case in favour of the optimist; and the doing this, arm in arm with Herbert Spencer, is singularly smart:—

'It was the great good fortune of Herbert Spencer to come at that period in the history of the world when, on so many converging lines, such progress had been made that it was possible for him to indicate the point at which they would meet. He was able to show that all these tendencies led to unity of thought, of speech, and of action under certain laws of human effort and cosmic order. Many are alarmed because the last half-century has been a period of disintegration. They have taken the breaking up of systems for destruction, whereas the very tension and energy of the movements which have broken up creeds and systems, whether in State or Church, in business or social life, have released the elements of a new order, have set free the forces which tend toward progress and unity. In the despair of our times there lingers the old idea that matter is dead, and that without a new fiat of almighty creative power there can be no renewal of life; whereas the new thought of the new time is that everything is alive, fluent, vitalised by the infinite energy, and that "inertia" is only a figure of speech in which we report a state of matter as it appears to us, not as it really is.

'Whoever the new thought lays hold of and possesses, whoever it convicts so that he can do no otherwise than submit to its custody, is set free in a world where he can be sure, not that right things will be done without his helping hand, but that he may count for something in a world where everything is ready for the coming of those who are willing to devote themselves body and soul to the service of the Almighty Power which waits to incarnate itself in human life and action.'

men and women who believed in the possibility of helping others out of their troubles by spiritual processes. There have been people who demonstrated to themselves and others that the prayer of faith saves the sick. In recent times, Christian Science has in some degree systematised that idea. It seems to me that Christian Science somewhat exaggerates a truth, that it sometimes denies altogether what it would be quite sufficient to explain. However, those exaggerations do not make Christian Science altogether miss its mark in practice. There is also a good deal of healing under the name of mental healing and divine healing, and so on. Whatever be the name, the principle is one. What is the rationale of this kind of healing? First, you will all doubtless recognise that your own personal mind is directly and constantly influencing your body. Your body is in many respects accurately expressing the state of your personal mind. Your delight or your sorrow expresses itself immediately in a smile or frown, as the case may be. Your mirth or your gloom affects your digestion, making it good or bad. This is common experience. But now suppose that your personal mind travels outside your own personality and its bodily symbol; suppose that your thought enters into another mind, another personality, and your mirth, your confidence, your joy of heart, affects somebody else's digestion. Is that not evidence that there is something of you that ignores the limits of personality? You thereby demonstrate something super-personal in you and in your patient. Even on the most cautious hypothesis—even supposing the cases curable in this way are only the more superficial ailments, functional disorders rather than organic diseases—there would be evidence that the walls of personality are, after all, shadowy walls. There is such a thing as transfusion of life from mind to mind. Our minds are in one vast circulation of life that transcends personality.

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An interesting discussion followed, at the close of which Mr. Bruce Wallace was cordially thanked by the meeting on the motion of the president.

THE TENDENCY TOWARDS PROGRESS AND UNITY.

A keen writer in 'The Christian Register' very cleverly hits the mark in the following summing up of the case in favour of the optimist: and the doing this, arm in arm with Herbert Spencer, is singularly smart:—

'It was the great good fortune of Herbert Spencer to come at that period in the history of the world when, on so many converging lines, such progress had been made that it was possible for him to indicate the point at which they would meet. He was able to show that all these tendencies led to unity of thought, of speech, and of action under certain laws of human effort and cosmic order. Many are alarmed because the last half-century has been a period of disintegration. They have taken the breaking up of systems for destruction, whereas the very tension and energy of the movements which have broken up creeds and systems, whether in State or Church, in business or social life, have released the elements of a new order, have set free the forces which tend toward progress and unity. In the despair of our times there lingers the old idea that matter is dead, and that without a new fiat of almighty creative power there can be no renewal of life; whereas the new thought of the new time is that everything is alive, fluent, vitalised by the infinite energy, and that "inertia" is only a figure of speech in which we report a state of matter as it appears to us, not as it really is.

'Whoever the new thought lays hold of and possesses, whoever it convicts so that he can do no otherwise than submit to its custody, is set free in a world where he can be sure, not that right things will be done without his helping hand, but that he may count for something in a world where everything is ready for the coming of those who are willing to devote themselves body and soul to the service of the Almighty Power which waits to incarnate itself in human life and action.'

AN INTERESTING SIGN OF THE TIMES.—The 'Glasgow Herald' of Saturday, March 5th, contained in its 'Church Notices' columns intimations that Mr. J. W. Boulding, of London, would lecture in the Blythwood Parish Church, at the forenoon service, on the 6th inst., and at the Spiritualist meeting-place, the Bath-street Assembly Rooms, in the evening.—A. H. B.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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NATURE'S MEMORY.

Mr. A. P. Sinnett's Paper in 'Broad Views' on 'The Memory of Nature' begins with a general defence of 'super-physical science' and ends with a tremendous suggestion as to the possibility of reaching the myriad records of events that have, from the beginning, been photographed or somehow stored up on 'the imperishable pages' of Nature's unseen book of life. Elsewhere he calls this the 'divine all-comprehensive consciousness on which the very existence of the whole scheme of creation depends,' and up to which our limited consciousness runs with the possibility, so to speak, of tapping infinite knowledge.

The defence of super-physical science is notably useful just now, and particularly so because, in Mr. Sinnett's first sentence, he firmly refers to 'natural law' as governing the phenomena which super-physical science is engaged in investigating. The average man cares little and knows less about these phenomena. He is too busy, too 'practical,' too conceited and too ignorant to be interested in super-physical things, and, even in relation to a future life, shivers to part with that old refuge for the destitute—the resurrection of the body. He takes it for granted that Spiritualists and Theosophists have broken loose from the safe moorings of 'common sense,' whereas, says Mr. Sinnett, 'the genuine achievements of occult investigation during the last dozen years have been accomplished with as much prudence, care and balanced judgment as those which have had to do, during the same period, with the advance made in chemical or electrical science.'

The certainty at which the occult student has arrived is this, says Mr. Sinnett—"that human consciousness does not depend upon its embodiment within the physical framework of a human being." Under certain conditions, the consciousness may and can make excursions into the infinite super-physical regions; and 'people of adequately developed psychic faculty' have been known to meet one another there, 'in vehicles of consciousness belonging to a finer order of materiality than that of which physical bodies are composed, when, as far as their physical bodies are concerned, these are far apart or even asleep in different parts of the world,'—a remark which vividly reminds us of the profoundly suggestive and most beautiful story of dream-life in Du Maurier's 'Peter Ibbetson.'

Mr. Sinnett's Paper contains also a strong defence of Clairvoyance and Psychometry, both of which, indeed, are essential to his proposed use of Nature's memory. The facts of Clairvoyance, he insists, are no less absolute in their character than the observations of Astronomy; and the

people who speak of Clairvoyance as though it were only a superstition 'are simply exhibiting ignorance of the work done in this department,' an ignorance 'very ludicrous from the point of view of those of us who . . . have come to be as familiar with the fact of Clairvoyance as with the process of conveying thought by means of the telegraph or the penny post.'

A distinction is drawn, by Mr. Sinnett, between 'the mere psychometrist' and 'the more advanced psychic' which, unless we are mistaken, marks the first step towards a doubtful region, or a dubious hypothesis, calling for great caution. 'The mere psychometrist,' we are told, 'feels as if the object he touches linked him in some way with a specific vision,' while 'the more advanced psychic will realise that that vision is only part of a series so extensive that it may not inappropriately be called "the memory of Nature."'

It is at this point that the red light may be useful. Mr. Sinnett suggests that 'the more advanced psychic' may be trained to read from Nature's memory, that is from the mysterious records of all events, existing as pictures 'in the astral light,' and to so read that 'no possibility of distortion or error threatens him with the smallest mistake.' He thinks, or even asserts, that this power to read from Nature's memory 'in the astral light' will correct or supersede what we are accustomed to call 'history.' He says:—

No one who appreciates in the slightest degree the significance of this dazzling thought can fail to realise something of the horizon it opens out before the mind. Half a century ago, patient Dr. Gregory, groping along the path of research with no better light than that afforded by pre-existing knowledge of the common-place order, perceived, from what he saw of Clairvoyance, that it foreshadowed a mighty possibility which he sketched in something like prophetic language. If this faculty should be capable of any very great development it would put us, he saw, in possession of means for investigating the past history of the world, beside which literary records would sink into insignificance. No doubt to those who are steeped in materialistic habits of thought, nothing as yet will seem trustworthy as a method of historical investigation except the written record, or the equally tangible testimony of ancient monuments; but with those who have only gone a little way in the practical use of the higher faculties, this habit of mind is entirely out of date.

He is, of course, fully awake to the possibility of error in these excursions into Nature's memory, but he holds that the records are infallible, and that if the right point of view be reached the reporter would be infallible too. We may, in the main, agree, but we are fully prepared to find that even the serious-minded Philistine will for a long time 'take refuge in simple incredulity.' Recognising this, and recognising also that the Philistines are in the majority, Mr. Sinnett does not advise the casting of the pearls of occult knowledge before them. 'It is useless to do this, at any rate, in advance of the more general recognition of the great scientific principles on which alone accurate pictures of the remote past can be reconstructed.' For our own part, we regret to say that even though Nature's memory is perfect, and her myriads upon myriads of records are infallible, we doubt whether anything like that which is known to us as Clairvoyance will ever make those records available for us, as a reliable History of the World.

LONDON SPIRITUALIST ALLIANCE, LTD.

The spacious Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, W., was crowded on Thursday evening, March 3rd, in spite of the extremely inclement weather, by the Members and Associates of the London Spiritualist Alliance, and their friends, to listen to a lecture on 'Radium and Invisible Light,' by Mr. William Lynd. A report of this interesting and valuable address, which was very much enjoyed by the audience, will appear in the next issue of 'LIGHT.'

IMPORTANCE OF SELF-DISCIPLINE.

On the first day of Lent a somewhat archaic service is read in many places of worship throughout the country, in which the discipline of 'open penance' is referred to, followed by the expression of a pious wish that 'the said discipline may be restored again.' We wonder how many of those who, in fulfilment of their office, read these words, really desire that the custom of doing open penance should be restored. Even those who could express the wish with all sincerity must, for the most part, have recognised that they were desiring the impossible. The evolution of the race proceeds, and it cannot but result in the old order changing, 'giving place to new.' It is futile, and if it were not futile it would be positively injurious, to compel human life and human thought to confine itself to the forms and customs which were its suitable vestments in an earlier stage of its history. 'New wine must be put into new bottles.'

The principle, however, which was embodied in this archaic custom of doing open penance at the beginning of Lent, is one which can never be superseded until man is completely master of himself. That principle is contained in the one word, 'Discipline.' Those to whom the observance of ecclesiastical seasons, as such, makes no appeal would yet do well not to let the recurrence of the Spring Fast pass by unnoted. It is a fact of history, and, like all facts, it is not without significance; and its primary significance carries a message which no one can afford to overlook, be his religious profession what it may, or even if he makes no religious profession at all. If he claims to be in the full sense of the word a man at all, *i.e.*, to be a spiritual being, and not a physical being merely, he must recognise the supreme importance of the principle of self-discipline to which the Lent Fast bears witness.

At the present time this principle is peculiarly in need of emphasis. If mankind claims to have passed out of the stage of adolescence, in the sense that it is no longer willing to submit to rules of discipline imposed by extraneous authority, it follows that it should prove itself capable of the responsibilities of self-discipline, without which spiritual majority can never be attained. Everywhere we observe the signs of transition from one stage of racial development to another. These moments of transition are critical moments alike in the history of individuals and races. The restraints of childhood are often cast aside before the obligations of manhood are realised.

The Great Teacher is reported to have said, 'Except ye fast to the world ye shall in no wise find the kingdom, and except ye keep the Sabbath ye shall not see the Father.' This is the nemesis which follows the neglect of self-discipline. There is no external punishment to be feared, imposed by priestly authority, but judgment is none the less sure. Robert Browning has powerfully expressed what that judgment must be:—

'Thy choice was earth: thou didst attest
'Twas fitter spirit should subserve
The flesh, than flesh refine to nerve
Beneath the spirit's play
Thou art shut
Out of the Heaven of Spirit; glut
Thy sense upon the world: 'tis thine
For ever—take it!'

Spirit may be made to subserve flesh in many ways, quite refined and respectable; hence the excuses for neglecting self-discipline are often most plausible. A man may say: 'My choice is earth, because I have no time to consider any other. I must perforce take the course of least resistance, for the strain of my ordinary business absorbs all my energies, mental and physical. Circumstances rule and mould me; I cannot help myself.' Thus the self-

discipline so essential to a man's evolution goes by default, and he becomes immersed in the externals of existence.

Is this really unavoidable? It would be so for some if the discipline to which we refer necessitated an external re-arrangement of time; but it does not necessitate this. It is essentially an inward process which may or may not express itself by external actions, but which begins in the inner region of the mind and will. There is no man so circumstanced that he cannot find opportunity for the exercise of self-discipline in the realm of spirit, which is a kingdom peopled by thoughts, a kingdom which he, the man, is appointed to rule, but in which he is too often in subjection, not in authority.

The writer of an interesting little book called, 'A Visit to a Gnani,' says:—

'This is an absurd position for man, the heir of the ages, to be hag-ridden by the flimsy creatures of his own brain. . . . It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe. . . . Naturally, the art requires practice. It may indeed fairly be said that life only begins when the art has been acquired.'

This is the object of self-discipline, and it is for this we should exercise it, in order to gain possession over ourselves and to be able so to rule the mind that we may be able to direct its activities and to impel or arrest them at will. It is said of Mr. Gladstone that he made it a rule when he retired to his bedroom to leave all political reflections outside. The attempt to thus discipline the mind would be most salutary, and in its consequences probably more far-reaching than we are apt to suppose. Many an earth-bound visitor to spiritualistic circles is still apparently the slave of mental habits fostered in its earthly life; still 'hag-ridden by the flimsy creatures of its own brain.' Death may liberate us from the circumstances which, we say, have moulded us and left us no energy wherewith to mould ourselves, but it will not destroy the mental habits we have formed.

To 'fast to the world,' and to 'keep Sabbath' in the sphere of our thoughts are alike necessary conditions of spiritual perception, but this abstinence from absorption in external things, and this rest of soul in the midst of outward activities, can only be acquired by steady self-discipline. Those only who acquire it discover the true worth of the world. They do not suffer the world to possess *them*, but they in a true sense possess *it* and turn it to profit. R. L. Stevenson has said, 'Until a man has said, "Enter God," he has made no art! None!' The result of self-discipline is that it enables man to say, 'Enter God,' and then the world becomes his art studio, and instead of being moulded by circumstances he moulds them to subserve his purpose.

MUSICAL RAPPINGS.

Under this title, the 'Globe' of March 2nd published the following paragraph. Whether the writer wishes it to be taken seriously or not we do not know, and we have at present no further information on the subject:—

'It has often been charged against Spiritualists that their rappings andappings are seldom interesting and frequently silly. We are aware of the defence against this charge, and willingly admit that the difficulties of messages "getting through" must be so great as to render their intelligible interpretation a matter of considerable delicacy. But when messages do get through, and when a master medium arrives whose "control" is perfectly at home in his physical machinery, then the world has the right to expect messages of a sublime character. The Spiritualists of Milan have evidently seen the justice of this sceptical point of view, and they have therefore set themselves to provide the world with something really extra-terrestrial, and, therefore, convincing. According to the latest telegrams, a spirit named "Jo" has communicated through a well-known medium a wonderful opera with the transpontine title of "Forced Away." This opera is so good that it has been put into immediate rehearsal, and in a short time the public are to be allowed to see it on the stage.'

REMARKABLE MESMERIC SEANCE WITH ALEXIS DIDIER.

BY ERNESTO BOZZANO, GENOA.

(Continued from page 112.)

Let us pause a moment. Here, as we see, we have already before us a very clear and very interesting case of 'travelling clairvoyance.' Mr. Vecchi, in fact, as he himself declares, had not as yet been acquainted with the fact that his friend had been raised to so high a post. Moreover, we remark that Alexis was unable to divine the name of the personage, a friend of the inquirer's, until he could read it on the envelope of a letter, notwithstanding that such name must at all events, have been deeply fixed in Mr. Vecchi's own mind while he inquired. This circumstance is one of great importance, since it clearly demonstrates how Alexis' clairvoyance was, sometimes, not influenced, if it ever was, even in a small degree, by the transference of ideas or thought reading.

It is at this point of Mr. Vecchi's account that Alexis' mesmeric lucidity reaches at once to a high degree of clairvoyance of the future, for Mr. Vecchi goes on to say: 'As we passed by the Pantheon he foretold to me that that monument, dedicated by Agrippa to all the gods, *would later on have received a more solemn and thoroughly Italian destination.* My insistence on knowing further on this point was quite useless, and thus I could not understand what he meant to say by these words.'

The importance of this statement is such that it cannot be overlooked by the reader, since it contains in itself the crucial demonstration that clairvoyance of the future really exists; the more so when we consider that Mr. Vecchi has evidently given this statement only for the sake of scrupulously and carefully reporting the circumstance, without, however, attaching to it any importance whatsoever. And, indeed, how could he ever have considered it of any weight at all?

Let us briefly analyse it. We have before us a somnambulist, who, in the year 1847, by virtue of a mysterious psychical faculty, foresaw an historical event which was to happen only after thirty-one years; that very event, I mean to say, by virtue whereof the Agrippa Pantheon was turned into the mausoleum destined to receive the mortal remains of the Kings of the third Italy, by which, through the unanimous consent of the nation, that temple acquired the importance of national monument of the Unity of Italy. This is in perfect accordance with the prophetic sentence pronounced by Alexis, viz., '*The Pantheon of Agrippa would later on have received a more solemn and thoroughly Italian destination.*'

Nobody, to my belief, could, nowadays, raise the least doubt as to the fact that Alexis, expressing himself in such a way, meant to refer to the said historical event. Indeed, the only hypothesis, to which we should otherwise have to recur, would be that of *chance combinations*; but such an hypothesis will not hold good a moment under a well-weighted analysis of the simple particulars which constitute the episode in question. I appeal to the reader's common-sense. Nay, the very circumstance of Alexis declining to give more details on the matter greatly concurs to reveal the futility of the said hypothesis. 'Although I repeatedly did question him,' Mr. Vecchi remarks, 'I could not come to know what he exactly meant.'

Poor Alexis! Previous bitter experience, persecutions, and all sorts of troubles owing to certain other political predictions he had made, had rendered him cautious and reserved, and, no doubt, he at that moment, while enjoying the gift of his clairvoyance, must have been fully aware of the lot which would have been reserved to him if, at such times of reaction and despotic governments, he should have dared to speak more openly.

And now let us compare the dates of such events, and also pay attention to the inferences. The account bears the date 1847; the book which republishes it was printed in 1867. The fact that both reporters glided over the statement without comment, shows that they, acting under a very natural feeling, did

not attach excessive importance to the prediction; and, moreover, the protagonists all died before the fulfilment of the prophecy. Therefore, the case which we have just been examining contains nothing that would lead to any doubt whatsoever, or allow a suspicion to creep in, that subsequent patchings may have altered the account one way or the other. The documents which I hold speak for themselves. The proof of the positive existence of clairvoyance of the future, as well as of travelling clairvoyance, seems to me mathematically sure, the fact a crucial one.

Such is the account of the séance which I took the trouble to translate, and to send to the Society for Psychical Research. Here is the letter of the Editor in reply:—

'DEAR SIR,—Mr. Piddington has handed to me the translation that you kindly sent him about the séance with Alexis Didier.

'The account seems to be an interesting and striking one, but I am afraid it hardly reaches a sufficiently high evidential standard to be suitable to print in our "Journal." It is always difficult in these remote cases to bring the evidence up to what is really wanted, when we are not able to cross-examine the witnesses, and ask questions which we might ask of them if they were still living and accessible. In this case we do not know whether Mr. Vecchi took notes at the time of what was said, or whether he wrote it out afterwards from memory, and we cannot tell whether or not he recorded all that was said by the sitters, which might perhaps have given indications to the medium.

'It is not stated whether the persons who were present were already known to the medium or not; and if not, what means were taken to prevent his knowing them. It seems possible even that he, or Dr. Marcillet, knew beforehand who were coming, and if so they might have been able to obtain information about them. We know that Alexis Didier was accustomed to give sittings to many distinguished persons, so that he probably knew the history of many persons who were most eminent in the society of the day; consequently, if he identified the English admiral, it is very likely that he could have given the account of what happened to his ship. He might easily also have known that the preacher who came in had recently preached before the Queen of France and the Queen of Belgium, because this was most likely known to a great number of persons.

'We do not know whether it was the first time that he met Lord and Lady Peel, but if he had seen them before, he might, again, have learnt something about their previous history.

'With regard to reading words inside a folded piece of paper, or book, this is not an uncommon trick with conjurers.

'Finally, I cannot attach as much importance as you do to the supposed prophecy about the Pantheon, because it is so very vague and indefinite. Is it not the case that many Roman buildings have later been used for Italian functions, or have been turned into something of a more Italian character? It seems to me a safe statement to make about many old buildings in Italy.

'You must understand that I do not mean to say positively that Alexis Didier did know about all the sitters, or that he was only guessing things about them. He may, of course, have had real clairvoyant power, and he may have exhibited it at this sitting, but it does not seem to me desirable for us to publish accounts of such sittings unless we can have much fuller details of all the circumstances, in order to show that what happened could not be explained in the way that I have suggested.—Yours, &c.,

'October 29th, 1903.'

'... EDITOR.'

To this letter I replied as follows:—

'Your letter of the 29th ultimo, for which I am very much obliged, has been quite a surprise to me, inasmuch as you limit the question only to secondary phenomena, dwelling upon them at length far beyond all need, whilst on the other hand you entirely overlook the two most probatory phenomena on which I exclusively based my demonstration.

'As I clearly stated from the very beginning, in translating the whole account of Mr. Alexis Didier's séance at Paris, I did not mean—from the clairvoyant point of view—to give any weight to the greatest part of the phenomena therein referred to, since they might be explained by the hypothesis of *transmission of thought*, or *thought reading*, and so far we both agree, although your arguments widely differ, and are unlikely, if not proofless and ideal.

'Besides, taking into due consideration that—as you remark—"in this case we do not know whether Mr. Vecchi took notes

at the time of what was said, or whether he wrote it out afterwards from memory, and we cannot tell whether or not he recorded all that was said by the sitters," I exclusively dwelt upon the two clairvoyance phenomena personally obtained by Mr. Vecchi himself, since, owing to the fact of personal evidence, and to particular incidents to be traced in them, they cannot be retained proofless or suspicious.

'But you seem to scarcely notice the first of these two phenomena, since in a most expeditious tone you readily conclude by saying that: "Is it not the case that many Roman buildings have later been used for Italian functions, or have been turned into something of a more Italian character? It seems to be a safe statement to make about many buildings in Italy."

'By this you then mean to enforce that Alexis' prediction may easily be explained by recurring to the hypothesis of *chance combination*. Well, I beg to say that such is not the case, since no other Roman monument was by the Italian Government ever adapted to patriotic purposes of any kind; and besides, at the time when the Paris séance took place, in 1847, the Italian Government had not as yet been constituted (1860), and Rome was still to remain twenty-three years (1870) under the Pope's Government. Consequently the hypothesis of *chance combination* in this instance is entirely out of the question.

'Concerning the other fact which I have pointed out with reference to a case of *travelling clairvoyance*, a very unobjectionable one, you even more readily deal with it by entirely overlooking it. Still I had taken the trouble of commenting on it, and it was one of the only two cases I had taken into consideration!

'I shall not, however, ascribe your silence to pre-conceit: far from it! But I cannot help thinking that of late years such has been the rule of the Society for Psychical Research. Of these pre-conceited methods of discussion Mr. Podmore has given us a memorable example in his work on "Modern Spiritualism," in which on the one hand he systematically recurs to free, unlikely, and unscientific hypotheses, whilst on the other hand he invariably overlooks or passes over in silence whatever does not agree with his own conceits, as Dr. Dusart has most particularly demonstrated in the "Révue Scientifique et Morale du Spiritisme" (January-September, 1903).

'Kindly return to my address the manuscript, and believe me, &c.,

— 'ERNESTO BOZZANO.'

A further reply reached me, but I shall not report it at length, as it would take up too much of the valuable space of this journal. I will only refer to its most essential points with such remarks as I may deem fit and useful.

I will begin with the case of clairvoyance of the future, to which the Society for Psychical Research, through the Editor of the 'Journal,' thus objects:—

'It seems to me that these words could have been applied, with equal fitness, to many circumstances besides the transformation of the Pantheon.'

To which circumstances, please? When judging a question, it is not enough to send forth chance, indefinite inductions: one is expected to furnish matter-of-fact proofs. Well now I, an Italian well acquainted with Rome, can affirm that there are really no other circumstances to which the said words can be referred. The Editor further says:—

'When I spoke of Roman buildings having been transformed into Italian, I was not thinking of the city of Rome only, but the whole of Italy, and I meant Roman buildings in the sense of ancient buildings belonging to the Roman Empire, not to the city. I was under the impression that there were several cases in which heathen temples in Italy had been turned, for instance, into churches.'

I must firstly observe that the fact of the transformation of the Pantheon into a church has nothing to do with the question, since such transformation happened several centuries before the séance referred to took place. And besides, in our case, the fact of alluding to heathen temples being transformed into churches looks to me rather an attempt to artfully deviate the question than anything else, inasmuch as in Italy—where Church and State are in complete rupture—such a transformation will never assume a patriotic meaning, as is the case in the episode in question. In order to avoid any further misunderstanding I repeat that the importance of the said event entirely lies in the fact that Alexis foretold that the Pantheon would later on have received a more solemn and thoroughly Italian

destination; which perfectly agrees with the circumstance that the Pantheon was in the year 1878—on the death of Victor Emmanuel, first King of Italy—transformed into a mausoleum to enshrine the mortal remains of the Kings of the third Italy, thus assuming in presence of the nation a more solemn and thoroughly Italian destination.

These are the facts, to which I have nothing further to add as regards the above-mentioned episode. Nor shall I insist on its theoretic importance, since on account of its nature it is not well adapted to exactly illustrate the rare and choice methods of analytic criticism followed for several years by the Society for Psychical Research. To this purpose the other episode I have noted is admirably suited, the one bearing high crucial evidence of the existence of *travelling clairvoyance*. The Editor of the 'Journal,' on referring to the question, thus writes:—

'Of course Mr. Vecchi may have had good ground for thinking that Alexis could not have known anything about his affairs, and it may have been quite true that he did not know, but it does not seem to me that there is any clear proof of this.'

In this piece of very hasty analytic criticism it is to be remarked how the method adopted is still and always the very same as in the previous letter, in which every point was touched with the exception of the very episode which was exactly the most important one. In the above-mentioned passage, then, the various incidents contained in the episode in question are certainly, though slightly, referred to, but with a view, it seems, to skilfully induce the reader to forget that amongst such incidents there is one which concerns a fact that was altogether unknown to Mr. Vecchi himself, which circumstance, as I have before mentioned, serves exactly to demonstrate the existence of travelling clairvoyance, as also to entirely remove from Alexis all possibility of trickery or fraud by means of *fishing questions* put to Mr. Vecchi himself.

All this certainly serves to clearly demonstrate the strange methods of selection or partisan criticism to which some of the most influential members of the Society for Psychical Research are accustomed to recur whenever they happen to meet with facts which do not quite agree with their preconceived theories.

Granting every possible allowance, I will admit, for a moment, that Mr. Alexis might have come to know beforehand that Monsignor Giovanni Rusconi was a friend of Mr. Vecchi's; I will also grant that Alexis might have guessed that he would be questioned on that very friend; but after all these allowances and concessions have been freely made, how is it possible to explain or contend in earnest that Alexis could also get exact information as to the site of the room in which at the time Mr. Vecchi's friend was sitting, and also about the situation of the doors and windows of said room? how he could give an exact inventory of the furniture, and above all, particulars as to its position against the walls? It must also be noted that, according to our opponents' hypothesis, Alexis must have been able to gather all the above information, notwithstanding the fact that, as it clearly appears from the account itself, this was the first time he ever met with Mr. Vecchi and spoke with him, as it is also stated in the conversation above referred to.

This being premised, we have still to ask what is to be made of our opponents' hypothesis, to which, in order to explain so many circumstantiated particulars of fact, is left no other expedient than to infer that Alexis had previously had occasion to put to Mr. Vecchi some *fishing questions*, by which inference, however, we shall never be able clearly to explain the episode already referred to, by which Alexis revealed circumstances of facts altogether unknown to Mr. Vecchi himself. And may we ask how is it possible, after such unquestionable proofs, to come to the following conclusion: 'It does not seem to me that there is any clear proof that Alexis did not know'? Such proofs do exist, and are abundantly obvious. I must add, therefore, that it is clear enough, from what I have hitherto been saying, that in order to understand a thing so simple one need not be a member of the Society for Psychical Research. Common-sense only is required, nothing else!

ERNESTO BOZZANO.

A TIMELY WARNING.

In the 'Philosophical Journal,' of San Francisco, for February 13th, Madame Florence Montague narrates a thrilling experience which befell her in the autumn of 1892. Madame Montague says:—

The Sailors' Home, the huge old pile at the corner of Harrison and Main streets, San Francisco, was turned from a Marine Hospital into a benevolent Sailors' Boarding House. I was corresponding secretary of the Ladies' Seamen's Friend Society (who lease the building from the Government), and during the absence of the chaplain, who was touring in the southern part of the State for his health, I attended to the duties of his office as well as to my own.

Those duties were no sinecure at that period, for they included the dressing of punched eyes and noses that 'Jack' received in his daily encounter with the men belonging to the Sailors' Union, the Home sailors being non-union men, and things had reached a white heat climax between the parties at the time of the occurrence.

Threatening, anonymous letters to blow up the Home had been received by the superintendent, Captain Melvin Staples, who, with his charming wife, really ameliorated the condition of the sailor during his administration.

I shall skip as many details as possible, yet I am obliged to enter into a minute explanation now, or I could not make my point clear.

I am a lover of sleep, and have never been an early riser; in order to protect my morning slumbers from the awakening rays of light, I had placed the head of my bed close to the window, the distribution of the room rendering that position the most propitious to obtain the desired result.

One Sunday night in the autumn of 1892 (I do not remember the exact date, but as it is part of the history of this city, it can be easily ascertained), though I felt the inclination to retire, each time I approached the bed some influence held me back, and when, finally, I had exhausted all the resources of my own society, both at the piano and with an interesting book, I was about to give myself up to the night's rest when I became suddenly possessed with the idea that I must move the bed from the window.

I was not a Spiritualist yet, and my knowledge of the occult was very slender; therefore, I combated the inclination as unreasonable; and besides, I felt too lazy to make the change, but the thought pursued me, and it was only with the greatest effort that I could command sleep.

I could no more than have lost consciousness, when I awoke at the sound of my own voice, saying: 'You must get up and turn the bed.' Even that did not impress me beyond the fact that I must comply in order to get rid of the importunity of silly fancy, and secure the overpowering sleep that at last invaded my kingdom.

I got up, and without even lighting the gas I began to turn the bed, which removed it from the neighbourhood of the window; but it was heavy, and I worked clumsily; besides, one of the wheels caught in the carpet when I got half way, and I was too sleepy, and not enough interested, to proceed any further. Therefore, I left it thus at angles, that is, at the furthest possible distance from the window; then I fell asleep once more.

It may have been hours, or it may have been minutes, when I realised consciousness returning under very extraordinary pressure all around my body, but particularly on my head, and, when I fully took cognisance of my surroundings, I was in the midst of a terrific roar, followed by an indescribable crash.

Everyone here at the time will remember the attempt that was made to blow up the Home with dynamite on that particular night; but the inexperience of the wreckers proved to be the safety of the old building and its hundreds of inmates, though it was shaken to its very foundations; every pane of glass being smashed, walls cracked, and in many cases portions of the masonry caved in.

A hole of twenty feet in depth stopped the traffic in the street for several days afterwards, and the explosion not only startled the inhabitants of San Francisco, but was distinctly heard ten miles away.

The place where the head of my bed had been was a mass of broken glass, mortar, and detached stones, as the window-sill and a piece in the wall came down together.

The warning had simply saved my life.

'THE GRAND SURVIVAL.'

I hope that readers of 'LIGHT' will read 'The Grand Survival,' a work which explains lucidly, and criticises independently, Herbert Spencer's Synthetic Philosophy, with a mastery that meets Spencer on his own ground within the confines of what is accepted as knowable in contradistinction to what is called unknowable.

Thinkers, whatever they may call themselves, Spiritualists, Materialists, anything, must agree that assumed knowledge, science, needs proof. Then I ask anyone who has read your pages whether the evidence they record does or does not amount to proof of the action of spirit, directly and indirectly, upon things as they are? What other answer can there be but that just as we in the flesh are agents and participants in carrying out the great design of creation, so also are those spirits working, out of the flesh, having a potentiality all the more potent on account of its subtlety. This latter sentence by itself would be admitted from the material point of view; and as to the first part of the assertion, there is a mass of knowledge experimentally acquired that is as effective to prove the intervention of spirits in mundane affairs as experiment has proved that water comes of the chemical combination of oxygen and hydrogen. Also the storehouse of past ages is hoary with facts that must convince fair inquirers of the truth of spirit agency, known of long before Socrates said that he was moved by his Daimon.

That being so, is it not amazing, alarming, that the author of 'The Grand Survival,' an honest, able writer, must, to keep his work within the etiquette of modern science, feel himself compelled to refrain from using the help his inquiry has a right to from facts not merely pertinent to it, but without which it is imperfect?

At important moments it is impotent, for at page 84 of the work it is stated that 'Every atom or molecule containing motion must to that degree contain Life; that there are myriads of living molecules, or germs, or bacteria spontaneously generated is a conclusion that such a view sanctions.' But this is no more than to say that Life is matter in motion, a phrasing which does not in the smallest degree contribute to prove spontaneous generation by motion of atoms in matter. It is not begging the question to say that life originated outside of matter; that we, and our surroundings are not the source of our own life; that its manifoldness, inherent in stone, in man, in everything, is spirit—the substance of it controlling it under Law, part of which comes within the Mind of man to discover. For the rest, how much of it the wit of man will discover who can tell? But of the means of knowledge surely it may be said that what can and will be known—alike in case of man who is a spirit in the flesh, and of those greater than he out of the flesh—must come of a process of intelligence differing, if at all, only in degree.

So it seems that there is apparent in 'The Grand Survival,' and in all similar inquiries, a defect which would not be irreparable if it were not rooted in habitual determination to disdain, as if it were not in existence, the light of spirit that can alone enable the mind of man to penetrate even so far into darkness as to show a way, the only way, towards higher states of knowledge.

I ask you to publish these remarks because 'The Grand Survival' is an able, an honest analysis and criticism of the Synthetic Philosophy, a great work examining things as they are, scientifically, by the light of an insight into Natural Law that is an education, and which for many assuming separatists might be a wholesome discipline, to check vagaries they are even more liable to than those Spiritists who have yet to learn that a knowledge of the alphabet of Natural Law is the beginning of wisdom, that knows naught of infallibility.

GILBERT ELLIOT.

*'The Grand Survival.' By OSWALD STOLL. Published by Simpkin and Marshall. Price 3s. net.

PSYCHOMETRIC CLAIRVOYANCE.

Mr. Thurstan's interesting and suggestive remarks under this heading remind me of a little personal experience which may interest some of your readers.

I have for many years been painfully sensitive to the psychic atmosphere of rooms, a most unfortunate fact for a person who travels extensively and is constantly sleeping in fresh surroundings.

I have more than once been obliged to change a pleasant and desirable room at an hotel for a small, dark bedroom, simply because I could not endure the mental or moral atmosphere left by some previous occupant.

In my own case I do not find that it is of necessity the last occupant whose 'aura' is perceptible, nor have I formulated any theory as to the selective principle of the percipient in these cases. Where it has been possible—as in the following instance—to trace the influence left, I have almost invariably found that the more recent occupiers have left no influence observable by me, and that my psychometric faculty has picked up some old thread and this by no means connected with the strongest personality.

I am inclined to suppose that certain qualities are more apt to register themselves in this way than others, and possibly it may be the conjunction of such qualities with some amount of personal magnetism (for want of a better word) in the one whose atmosphere is impressed, that may account for the selective principle.

I have generally found that the first and strongest impression received is of any marked degree of sensuality. Fortunately one is equally receptive of pure and pleasant impressions left in a room, but these latter have been of a more general character.

Where I have been able to analyse a character under psychometric suggestion it has been, as a rule, through its 'defects,' rather than through its 'qualities.'

Some years ago I was staying with a friend in the country whom I will call Mrs. H., and had a very pretty bright bedroom there. After the first night's sleep in it I was very strongly conscious of a man's influence clinging in some mysterious way to the room.

The first idea conveyed to me was of strong sensuality; then that it was by no means a bad man but an essentially weak one, absolutely at the mercy of his circumstances or his heredity, and with no power to fight one or the other.

Several other characteristics which have now faded from my memory were given me, and the impression was so strong that I determined to try and find out if there were any ground for it.

My hostess had two soldier sons. One I had already met, and he in no way resembled the mysterious occupant of the room, but the elder son I had never seen, nor any photograph of him. Thinking it might be he, I made very tentative remarks at first, and asked to see a photograph of the son in India. This was shown to me, and I was much relieved to find that the riddle still remained unsolved. I found that both sons in turn had occupied the room, and for several weeks at a time. The son whom I knew was a fine soldier, and a man of strong and positive character; but I had recognised no influence from him at all.

My hostess, who is rather prejudiced against these subjects, and considers them imaginative and foolish, twitted me upon my inquiries, which she designated freely as 'some of your queer notions.'

I then said: 'Well, now that I know it is neither of your two sons, I will describe as exactly as I can the character of the man who has slept in that room.' This I proceeded to do, whereupon Mrs. H. looked very much surprised, and brought from another room a photograph of a man entirely unknown to me. She put it into my hand, saying, 'I must confess you have exactly described my brother-in-law, who has certainly occupied that room from time to time; but my sons have been in it more recently.' I saw at once from the photograph that it was the type of man of whom I had been conscious.

The sequel is rather interesting. Two or three years later,

Mrs. H. and I were staying together in the Channel Islands, and in speaking of her elder son, who had meanwhile died a soldier's death in India, she mentioned this brother-in-law, and the pathetic letter he had written to her on the occasion, regretting above all that such a useful life should have been cut short whilst his own 'weak and useless one' had been prolonged. Mrs. H. added that he was always very humble about his own shortcomings, and also told me that he had passed away a few weeks previously, after many months of very severe physical suffering.

I felt that I was put at once *en rapport* with this poor sad soul by my previous experience. It seemed almost as if I had known him in the flesh, and could, therefore, reach him more quickly under these new conditions. He was suffering terribly from remorse, and in great need of help from the human side, as it appeared.

Believing very strongly in the efficacy of prayers for the so-called dead, as in their prayers for us, I did what I could, and had the happiness of realising that hope and comfort had been conveyed through this channel, and that he was soon able to realise the far more efficient helpers in the unseen who were only awaiting his consciousness of them to render far more effectual help.

Therefore I would encourage those who are sensitive in this direction, and who, like myself, may be often inclined to deplore the fact, to remember that every gift has its advantages and responsibilities, as well as sometimes its apparent drawbacks, and that to be allowed the privilege of helping one sad fellow soul in the smallest degree is worth a good deal of personal discomfort.

E. KATHARINE BATES.

'N' RAYS.

In 'LIGHT' of February 13th last we published a communication from our intelligent correspondent, Mrs. J. Stannard, giving some interesting particulars respecting the observation by M. Blondlot, a physicist, of Nancy, of certain human radiations, to which he gave the name of 'N' rays. M. Blondlot's observations were subsequently confirmed by Dr. Charpentier, of Paris, who noted their very palpable effect on a fluorescent screen, showing that they emanated from all parts of the body, but were most intense in the more nervous regions of the organism. Subsequent reports in the public Press stated that certain competent experimentalists had failed in their attempt to reproduce the observations of M. Blondlot and Dr. Charpentier, and had come to the conclusion that the 'N' rays were nothing more than a 'phase of subjective phenomena'! But Mrs. Stannard was in no way disconcerted by this declaration. She had given sufficient attention to the subject to feel justified in expressing the opinion that the experimentalists who failed did so because they had 'overlooked certain subtleties of observation.' She will, therefore, no doubt, be gratified to find that her views are confirmed by an article which appeared in the 'Lancet' of February 27th, signed by 'Hugh Walsham, M.A., M.D. Cantab., F.R.C.P. Lond.,' and 'Leslie Miller, A.M.I.E.E.,' in which those gentlemen express 'pleasure to be able to confirm the chief claims as to the rays given off by active muscles and nerves,' and explain in detail how their observations had been conducted, and had resulted in success. The editors of the 'Lancet,' moreover, add a footnote in which they state that the observations thus recorded have been confirmed by experiments conducted in their own laboratory.

In the 'Lancet' of Saturday last the following letter also appeared from the pen of our good friend, Dr. Stenson Hooker:—

SIRs,—Having recently been in Paris I had whilst there an opportunity of an interview with Dr. Baraduc, who was kind enough to give me a prepared screen by which to demonstrate the 'N' rays. The other night Dr. Hugh Walsham and I were experimenting with this screen. We first of all excited it by means of an ultra-violet lamp, after which we easily obtained luminosity when it was in contact with any part of the surface of the body, but, as I told Dr. Walsham, its excitation by the lamp was by no means necessary after each test. This was proved by first allowing all prior emanations to pass off, then, when no glimmer of fluorescence was perceptible, we

placed the screen on the floor at a distance of three feet from where we stood. All was total darkness, but after placing my finger under the screen for a minute the glow was quite apparent.

To show that these emanations were not due to heat rays, we filled a hollow metal lens (made for the purpose) with very hot water and held the screen quite close to this lens; there was absolutely no brightening, in fact the illumination caused by the previous contact with my temple gradually dulled down while the screen was still in the path of the caloric rays. I also lodged the screen, after allowing a sufficient interval of time for previous emanations to pass off, amongst the branches of a mimosa plant; the luminosity appeared in a few minutes, and in this case apparently could not be due to heat rays. Personally I have known for some years, and have satisfied myself on the point scores of times, that rays (vibrations) are given off from all organic beings and inorganic substances; those emanating from ourselves I have usually designated 'human rays.' It is common knowledge among all who have dipped into occult matters that these 'etheric vibrations' have been demonstrated by Reichenbach fifty or more years ago. 'Emanations' from human beings are referred to by learned Indian writers as far back as 2,000 B.C.—and before that for all I know to the contrary.—Yours, &c.,

J. STENSON HOOKER, M.D. Durh.

Gloucester-place, W.

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.

'When Augurs Differ.'

SIR,—There is a tone about the letter of 'Circumspice' which appears to me to raise the veil from the face of a carping critic rather than a candid inquirer. Still, if he wishes to know 'in detail' how to reach satisfactory communication with the other side, as I know it myself, I must refer him to my book, 'The Heretic,' which was written for this very purpose. I am sorry not to be able to insert it in my letter, but I think it is on the shelves of the Alliance library, if he cares to read it.

One word more and I have finished this correspondence. It is contrary to my rule ever to enter into an argument with an anonymous disputant, but, on the day I wrote my first letter, among my daily visitors from the other side was an old friend, who, running his eye over the pages of 'LIGHT,' saw the article headed as above, and asked if I would not write a line to help to save the stigma on Stainton Moses' name? I had a chat with him, and then wrote my letter suggesting that proof is wanting that Stainton Moses has ever used Mrs. Piper, and until that is at hand I may say that I have perhaps more than doubt to make me discredit the communication under dispute.

Thanking you sincerely for allowing me the space so generously placed at my disposal,—Yours, &c.,

ROBT. JAS. LEES.

National Union Fund of Benevolence.

SIR,—Kindly allow me, on behalf of my committee, to acknowledge with hearty thanks the following subscriptions to the Fund of Benevolence received during February. We have disbursed £9 7s. 6d. in sixteen grants, and the various recipients desire me to tender their very sincere thanks to all subscribers for the help received.

May I again earnestly appeal to your readers to support this fund, as the amount received for the month is much below the expenditure, and it is only through the generosity of our subscribers that we can hope to continue to alleviate the suffering of those in need?

Subscriptions and donations should be sent to and will be thankfully received and acknowledged by

Yours faithfully,

(Mrs.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

6, Station-road, Church End,
Finchley, London, N.

Amounts received:—From Miss E. L. Boswell Stone, 2s. 6d.; J. Fraser Hewes, Esq. (annual subscription), £1 1s.; Colonel Le M. Taylor (annual subscription), £2 10s.; Mr. G. Heppleston (annual subscription), £1; 'W. S. D.', 2s. 9d.; 'Old Marylebone', 10s.; Mr. Grindrod (on account of subscription book), 10s.; total, £5 16s. 3d.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports if accompanied by *six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

SOUTHAMPTON.—**WAVERLEY HALL, ST. MARY'S-ROAD.**—On Sunday last Mr. E. M. Sturgess dealt ably with questions from the audience, viz., 'What is God?' 'What is Man?'—E. H.

PORTSMOUTH.—**LESSER VICTORIA HALL.**—On Sunday last Mr. George Cole addressed attentive audiences on 'The Fear of Death,' and 'Should we Worship Jesus?'—E. R. O.

CARDIFF.—**ODDFELLOWS' HALL, PARADISE-PLACE.**—On Sunday last addresses were delivered by Mr. E. S. G. Mayo on 'Thoughts on the Times,' and 'A Spiritualistic Higher Criticism.'—W.

LEICESTER.—**QUEEN-STREET.**—On Sunday last, afternoon and evening, Mr. G. H. Bibbings addressed fairly good audiences. His evening subject was 'The Evolution of Faith.'—W.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—At the usual monthly circle three mediums gave helpful messages and clairvoyant descriptions to a good audience.—W.

LITTLE ILFORD.—**CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.**—On Sunday last Mr. Green's eloquent address on 'Human Nature' was thoroughly appreciated. Mr. J. Twiddle presided.—A. J.

CATFORD.—**24, MEDUSA-ROAD.**—On Sunday evening last Mr. W. Millard delivered a good address on 'Spiritualism: Our Duty Towards It,' and at the after-circle excellent clairvoyant descriptions were given.—R.

BRIGHTON.—**BRUNSWICK HALL, BRUNSWICK-STREET EAST.**—On Sunday last a cultured and instructive address on 'Ghosts' was given by Miss Russell-Davies. On Sunday next Professor R. Dimsdale Stocker will lecture on 'Evolution.'

SHEPHERD'S BUSH.—**73, BECKLOW-ROAD, ASKEW-ROAD.**—On Sunday last speakers from the London Union of Spiritualists gave interesting addresses from personal experiences. Mr. Tayler Gwinn presided.—E. B.

GLASGOW.—**2, CARLTON-PLACE.**—On Sunday last Mr. Mackintosh gave a lucid and stirring address on 'The Conditions Governing the Development of Mediumship,' and answered questions in a satisfactory manner.—D. M.

TOTTENHAM.—**193, HIGH-ROAD.**—On Sunday last Miss Bixby gave an interesting trance address on 'The Evolution of the Christ Spirit,' followed by successful clairvoyant descriptions.—C.

NEWCASTLE-ON-TYNE.—**95, WESTMORELAND-ROAD.**—The meetings conducted by Mr. Fred Easthope have been well attended, and many convincing proofs of spirit presence were given. On Sunday evening last Mr. Bowman addressed a good audience.—F. E.

NEWCASTLE-ON-TYNE.—**TEMPERANCE INSTITUTE.**—The usual week-night meetings were well attended. On Sunday evening last Miss Rust delivered a splendid address on 'Is Man a Responsible Being?' to a good audience, and the after-meeting was successful.—I. G. W.

PLYMOUTH.—**13, MORLEY-STREET.**—On Sunday last Captain Greenaway gave a nice address on 'Jesus the Healer,' and stated that he himself had cured a great many sufferers by 'laying on of hands' and trust in God. Mrs. Trueman gave several clairvoyant descriptions, which were well recognised.

STOKE NEWINGTON.—**GOTHIC HALL, BOUVERIE-ROAD.**—On Sunday last, Mr. E. W. Wallis dealt with questions in an able and eloquent manner. Miss Jane sang 'For all Eternity.' On Thursday, the 3rd inst., Mr. G. H. Bibbings lectured at the local Board school, and delighted a very attentive audience.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—On Sunday morning last the public circle, presided over by Mr. W. E. Long, was well attended, and of especial service to the many investigators present. In the evening a fine inspirational address upon 'From Fear to Love' was given by Mrs. John Checketts to a good audience.—J. C.

EDINBURGH.—**QUEEN'S-STREET HALL.**—Very successful meetings were held on February 26th and 28th with Mrs. M. H. Wallis, of London, and on March 4th and 6th with Mrs. Ellen Green. The inspirational addresses delivered at all these meetings were much valued, and the illustrations in clairvoyance were very good.—J. E. P.

CLAPHAM ASSEMBLY ROOMS, GAUDEN-ROAD.—On Sunday last an earnest and interesting address by the vice-president, Mr. John Adams, was followed by an exhortation to strangers to investigate by Mrs. H. Boddington, who ably presided. On Thursday, the 3rd inst., illustrations in psychometry and clairvoyance were given by Mrs. Boddington.—S.