

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

To all our readers, old and new, we offer a friendly greeting, with our truest good wishes for the happy social days of the close of the old year. May peace, and joy, and hope be with all!

Christmas carols once more mingle dissonantly with the hideous tumults of war, and it is difficult to escape from the suggestion that the war-cries are more real than the carols, but we must hold fast by our faith that the dream of the seers and Christs of all the ages will come true,—and that, indeed, it is coming true, and because of the very evils and miseries which we deplore.

The Christ, whose advent we are commemorating, was 'made perfect through suffering': and, rightly understood, he symbolises the uplifting and the perfecting of the human race.

All things are working together for ultimate good, and we may bid for 'A Merry Christmas' after all.

A great number of our readers have, we believe, long desired a place of meeting, in London, for the holding of religious services of a spiritual and intellectual kind. The ideal is 'A Spiritual Temple,' but the realisation of that ideal is in the probably distant future: and perhaps its realisation would bring with it grave difficulties. In the meantime, the best thing to be done is to take advantage of any approximation to the ideal; and, at the present moment, a very hopeful approximation presents itself.

The pulpit of the time-honoured place of worship, known as 'Little Portland-street Chapel,' the scene of Dr. Martineau's fruitful ministry, for many years, is to be occupied by the Rev. J. Page Hopps, for at least three months from the first of January. The services every Sunday will be at 11.15 and 7, and the seats will all be practically unreserved.

Following the Martineau tradition, the chapel is and will be regarded as unsectarian, and the minister will have perfect freedom to present religious ideals from his own point of view. On these terms we can understand that many of our friends will be glad to attend.

Mr. Evan Hughes, writing in the Christmas number of 'To-Day' on 'Second Sight and Intuition,' tells the following story, as 'absolutely authenticated':—

The organist of the leading church of a large town, which shall be nameless, had been adding to his income by giving lessons to young fellows who had ambitions to follow the same profession. One pupil in particular made such progress that the organist—if he were ill or compelled to be absent—would ask this pupil to act as his substitute at the church,

One Sunday, at about ten o'clock in the morning, the young man was reading in his library, when suddenly he saw before him the organist. As he had not heard the door bell ring, nor had the servant announced a visitor, he was rather surprised; but as they were such intimate friends he thought no more of it at the time.

The organist appeared greatly excited, and in a great hurry, and asked him to play for him that morning, as he had been unexpectedly called away. He went out hurriedly, and the young man left at once for the church. On arriving, to his astonishment he saw his master sitting at the organ preparing to begin the service, which was an important Lenten one. He, therefore, asked the organist if the latter had changed his mind about going away. The organist looked surprised, and said, 'What do you mean? I have had no intention of going away.'

'Did you not call upon me an hour ago?' questioned the young man.

'You must be drunk,' replied the organist, 'for I have been here since nine o'clock this morning rehearsing the choir.'

As it was time for the service to begin, the young man could but sink into a chair and stare in astonishment at the organist, trying, at the same time, to understand what it all meant.

The organ had been playing but a few minutes when he saw the organist grow very pale, and his head fall forward. He jumped up only just in time to catch him, and prevented the organist falling to the floor. Some members of the choir carried him into the vestry, and the young man then took his place at the organ, and continued the service to the end. He then learned that the organist had succumbed to heart failure during the service.

A new work by Lafcadio Hearn deals in a fascinating way with the basis of Japanese life, which he takes to be its religion: but religion, with the Japanese, is based upon the adoration of ancestors. Indeed, speaking generally, the so-called 'dead' are, or were, the prominent people, if we may put it so, in Japanese life. 'Their word for "gods," *Kami*,' says Mr. Hearn, 'does not imply, any more than did the old Latin term, *Dii-manes*, ideas like those which have become associated with the modern notions of divinity. The Japanese term might be more closely rendered by some such expression as the "Superiors," "the Higher Ones"; and it was formerly applied to living rulers as well as to deities and ghosts. But it implies considerably more than the idea of a disembodied spirit; for, according to old Shinto teaching, the dead became world-rulers.'

We should say that the modern Japanese, like the modern Indian, has become largely agnostic as to these 'world-rulers,' and formal as to any recognition of their power. But Mr. Hearn says of Japanese opinion concerning them:—

They were the cause of all natural events—of winds, rains, and tides, of buddings and ripenings, of growth and decay, of everything desirable or dreadful. They formed a kind of subtler element, an ancestral ether, universally extending and unceasingly operating. Their powers, when united for any purpose, were resistless; and in time of national peril they were invoked *en masse* for aid against the foe. . . . Thus, to the eyes of faith, behind each family ghost there extended the measureless shadowy power of countless *Kami*; and the sense of duty to the ancestor was deepened by dim awe of the forces controlling the world—the whole invisible Vast.

There are survivals of this in Japan, and pleasant survivals, too; but, in the main, it is very much in the open, on the look-out for a religion.

'T. P.'s Weekly' prints a poem by the late Canon Lyte on the burial of a naval officer in the Atlantic. We quote three verses :—

Down, down, beneath the deep,
That oft to triumph bore him,
He sleeps a sound and pleasant sleep,
With the salt waves washing o'er him.

The sea and him in death
They did not dare to sever ;
It was his home while he had breath,
'Tis now his home for ever.

And when the last trump shall sound
And tombs are asunder riven,
Like the morning sun from the wave thou'lt bound,
To rise and shine in heaven.

Was there ever greater nonsense ? Think of it. This dead man is enjoying 'a sound and pleasant sleep' at the bottom of the sea which will be 'his home for ever': but some day it will cease to be 'his home for ever,' for he will 'bound' up at the sound of a trumpet, and go to heaven ! What contradictory nonsense it all is ! and all for want of a little elementary spiritual philosophy. But, if the poetry tells the truth, what is the meaning of the profession of belief in 'the communion of saints' *now* ?

There are many circumstances connected with the great 'Revival' in Wales which strongly suggest an inflowing of spirit-power from beyond the veil : and this is nothing new in the world's history. It is older even than the Day of Pentecost, for, accounting for the outpouring of the spirit then, Peter said :—

This is that which was spoken by the prophet Joel ; And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy.

There may be 'extravagances' and exaggerations of fervour and emotion, but if the movement helps to lift multitudes out of their joyless ruts, and to shake the churches out of their formal conventionalities, it will be all gain ; and, in the meantime, it is good to dream dreams.

The following, by that loyal seeker after God, William H. Furness, gives simple but thoughtful expression to the aspirations which become us to-day :—

Hail to thee, thou Hebrew youth,
Light of Life and Soul of Truth ;
Blest the day that gave thee birth,
Bringing hope to all the earth.

Ruling all by serving all,
Sin and pain thou didst enthrall.
From the cross, all black with shame,
Breaks the splendour of thy name.

Be our eyes unsealed to see
Our nature glorified in thee ;
Seeing thee, divinely fair,
All shall then thy likeness wear.

SPIRITUALISM IN CENTRAL AMERICA.—In the city of Rivas, Nicaragua, the adherents of Spiritualism have decided to establish a society under the name of 'Allan Kardec,' and to make themselves known to all other Spiritualist societies in their own and other countries. This was resolved upon last March, and on October 3rd the society was regularly constituted by way of marking the centenary of the illustrious teacher whose name it bears. It was resolved 'to send greetings to all our brothers in belief, taking the opportunity to urge them to persevere in the work they have undertaken, of making the light of Truth shine more brilliantly to the world.' The secretary is Señor Maximo Gallegos Aguilar. Our cordial greetings and best wishes to the new society.

LONDON SPIRITUALIST ALLIANCE, LTD.

PROGRAMME OF ADDRESSES

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.
(Near the National Gallery.)

The following is a list of the fixtures for *Thursday* evenings in the New Year, as far as at present determined :—
1905.

Jan. 12.—MME. E. D'ESPÉRANCE : 'Some Personal Experiences,' followed by Answers to Questions.

Feb. 9.—REV. J. TODD FERRIER, Editor of the 'Herald of the Cross' : On 'The Mystery of the Soul, its Evolution, its Redemption, and its Transfiguration.'

Feb. 23.—REV. J. TYSSUL DAVIES, B.A. : On 'Realities beyond the Reach of Sense.'

Mar. 9.—MRS. PAGE HOPPS : On 'Voice Figures,' with Lantern Illustrations.

Mar. 30.—MR. E. WAKE COOK : On 'Light in the East—a Remarkable Movement.'

April 13.—MR. JAMES ROBERTSON : On 'Spiritualism, Pure and Undeified.'

April 27.—MR. J. W. BOULDING : On 'The Ministry of the Living Dead,' with Illustrations from Personal Experiences.

May 11.—DR. A. COLLES : On 'The Pursuit of Spiritualism—Shadows by the Way.'

May 25.—(Speaker and subject to be announced later.)

DRAWING ROOM MEETING.

In the interest of Members and Associates who find it impracticable or inconvenient to attend evening meetings, a **DRAWING ROOM MEETING** will be held in the *Essex Hall*, Essex-street, Strand (opposite the Law Courts), on *Thursday, January 26th*, from 3 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. *Afternoon tea* at 4 p.m. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

'THE ANNALS OF PSYCHICAL SCIENCE.'

Our French friends are about to issue a new monthly psychical journal, one great feature of which is that editions will be published not only in French, but also in English and Italian. The object of the new journal is 'to bring to the reading classes of every nationality, all serious and well-attested observations relative to the various psychical phenomena known and studied under the terms telepathy, clairvoyance or lucidity, premonition, and objective apparitions.' There will also be original articles bearing upon these questions, and discussion of the best conditions for observation and experiment.

The most notable name connected with the publication is that of Professor Charles Richet, the eminent French *savant*, who has been chosen as the next President of the English Society for Psychical Research, and contributions are announced from Professors Camille Flammarion, Cæsar Lombroso, Dr. J. Maxwell, Albert de Rochas, and others. It is thus hoped to open out a very large field for study and investigation.

The publisher of the English edition, which will bear the title of 'The Annals of Psychical Science,' will be Mr. Philip Wellby, of 6, Henrietta-street, London, W.C., and the price will be, for a single number 1s. 1d., or 10s. per annum, post free. The first number is promised for January 15th.

LONDON SPIRITUALIST ALLIANCE.

On Thursday, the 15th inst., Mrs. Russell-Davies delivered an interesting address on 'Spiritualism Pure and Simple' to a large gathering of the Members, Associates, and friends of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. We shall publish a report in due course.

THE SIGNIFICANCE OF CHRISTMAS.

It is a beautiful thought that the Christmas festival, year by year, brings with it a tide of joy to millions of little children. There must be, relatively, very few children in Christian countries who do not participate in some degree in Christmas joy; and very many feel the tide at its full. To some, Christmas gladness may be all contained in some small treat, or some tiny gift, but for many it is glorified by a halo of pure, if undefined, religious feeling. The Christ-Child is recognised as the occasion of the sense of mystery and anticipation which makes Christmas such a glad day to children. Giving and receiving contribute each its share to the sense of happiness; carol singing and Christmas trees are at once both sacred and secular. It is very beautiful to remember, when we have long passed the period of childhood, what gladness the annual festival brought to us, and also to know that, all through Christendom, childhood is at this time realising more generally, and more fully, than at any other season, what we all desire should be its heritage, gladness and delight. Henry Vaughan says of childhood:—

'I cannot reach it, and my striving eye
Dazles at it as at eternity. . . .
How do I study now, and scan
Thee, more than ere I studied Man,
And onely see through a long night
The edges of thy bordering light!'

At this great annual festival we may at least rejoice in the joy which we know is quickening the heart-beats of the children; and woe to that man who is so self-centred that he does not care to contribute to that joy, or try to add to the happiness of at least one child.

The festival which to children sounds a note of gladness, sometimes has a quite contrary effect upon those who have reached middle age. To them it brings sad memories, a sense of contrast; and the very fact that the season is associated with mirth makes some hearts more conscious of their inability to be mirthful. Some have lost friends whose presence largely made for them the happiness of Christmas; others have lost faith, and the religious aspect of the festival is marred by confusion of thought and doubt; others again are so oppressed by the world-sickness, its sorrow and its sin, they are so involved in the struggle to rescue and to relieve, that their hearts are not at leisure, and they cannot tune themselves to the notes of joy which formerly drowned all other sounds on Christmas Day.

When we have reached middle age the Christmas festival becomes a touchstone. Whether we are conscious of it or not, it is secretly testing us, testing the secret springs of thought and emotion in our hearts. If we are wise we shall apply the test ourselves and consciously ask ourselves, 'What does Christmas mean to me?' The festival remains throughout Christendom; has it no meaning now, because sorrow, bereavement, and doubt have entered into our experience? Is Christmas joy, then, entirely dependent on age, on circumstances, incidental and variable? Is there nothing left when the natural changes, which time and growth bring, cause its early gladness to fade away?

Our answer to these questions will prove what manner of men and women we are. Christmas stands for something; it has a significance which is not depleted by accidental conditions. If we have missed its inner significance, Christmas time will fail to be to us what it might, and ought to, be; it may even find us more misanthropic and more self-absorbed than other seasons of the year.

In a Study of Chaitanya, the last great prophet of

Bengal, by Shishir Kumar Ghose, we lately read the following: 'If it can be established that he brought a message from God, this fact in itself will have conferred an inestimable blessing upon mankind.' Do we believe that Christmas celebrates the birth of One who 'brought to us a message from God'? And do we value and try to understand the message which He brought?

These questions need not involve us in doctrinal subtleties. The Christmas festival purports to celebrate the birth of One who claimed, not alone to be with God, but rather, that God was with Him. 'The Father is with me,' He said of Himself. 'We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him,' said Nicodemus to Him. 'He went about doing good, for God was with him,' said another disciple. 'Emmanuel' was the title applied to Him by his biographers.

There have been thousands who, by one means or another, have tried to withdraw from ordinary life and be with God; but here was One who lived with men, who shared their ordinary labour, who mixed with them in their social and domestic gatherings, who came eating and drinking, a friend of publicans and sinners, and with whom all the time the Presence of God abode. So conscious was He of the reality of this Presence, that He called the Humanity He represented a temple—nay, greater than a temple; and nothing that concerns man, for Him, was common or unclean. He delivered no art lectures, He introduced no sanitary reforms, He made no new legal enactments. But art has found its inspiration in the study of His life and character, and all that tends to maintain and restore health are felt to be the logical outcome of His teaching, whilst legislative reforms are the result of the efforts of men such as William Wilberforce, Lord Shaftesbury, and the Rev. Benjamin Waugh, who have been His devoted disciples; and social, domestic, and personal conduct are touched at every point by His influence. Why is this? What is the meaning of the fact that the birth of Jesus Christ into the world introduced into it an influence of such widespread and long-enduring effect? Is it not that He embodied for us a great Divine Message? He made men aware in a way in which all, even the most illiterate, can understand, that God is with us, that man here and now is a temple pervaded by a Presence, that everything he does, or says, or is, has an eternal relation. Eternity is not hereafter; eternity is now; Heaven and Hell are within the human soul. God is with mankind 'through the long night.' There must be no artificial distinction between sacred and secular, spirit and matter, eternity and time. For secular things are sacred, material things are organs of spirit, and temporal things are conditioning phases of eternal realities. Jesus knew this, not as an intellectual thesis; He knew it, in the only way in which anything can really be known, by living experience. 'God was with Him,' and as a result of this, love shone out from Him, enveloping in a warm glow all beings who came, and who still come, into contact with Him. The friend who understood Him best when He was in the flesh, said that fellowship with Him had enabled him to 'know and believe the love which God hath in us.' The recognition that the Infinite Goodness is perpetually with mankind quickens all human sympathies, and should, in proportion to the profundity with which this is realised, make all life one great experience of love.

If Christmas is for us the external symbol of this eternal verity, no vicissitudes, perplexities, or sorrow can prevent it from being to us a perennial incentive to joy.

'It is a comely fashion to be glad:
Joy is the grace we say to God.'

A MANUAL FOR INVESTIGATORS.

A useful handbook for inquirers and investigators has just been published by the Psychological Society, 67, George-street, entitled 'Psychic Force: An Experimental Investigation of an Unknown Power.'* The title accurately denotes the aim and scope of the volume. The writer limits himself to the task of showing that there is abundant evidence for the existence of this unknown force. He does not attempt to prove anything beyond this, wisely considering that the investigator who desires to obtain real insight into the rationale of what are called spiritualistic phenomena ought 'to begin at the bottom of the ladder; too many,' he says, 'want to begin at the top, and bitterly resent the idea of commencing in the ordinary rational way' (p. 94).

Mr. Bolton does good service to inquirers by impressing upon them the importance of thus approaching the subject, and by putting before those who are prepared to investigate in this thorough way, in a form at once concise and interesting, an outline of the reasons for believing that this force exists, and the manner in which an investigator should proceed in order to verify for himself the reality of the phenomena so widely attested.

A large proportion of the book is devoted to quotations from the writings of well-known scientific researchers, and another portion gives Mr. Bolton's personal testimony concerning his own experiences. These two lines of testimony are skilfully arranged so as to get the best effect of both by showing that they support each other. Some of the phenomena which Mr. Bolton claims to have seen may be rather startling to an inquirer unfamiliar with the subject, but just at the point when the strain on belief threatens to become excessive his experience is, in most instances, supplemented and supported by references to a parallel experience related by Sir William Crookes, or some other equally celebrated student. The effect of this is excellent; the value of Mr. Bolton's personal experiences is much enhanced by weighting them with the testimony of men, whose acuteness as observers and accuracy as scientists, are widely recognised.

Although Mr. Bolton states in a brief preface what are the sources to which he appeals, it is a pity that fuller references are not incorporated in the work as footnotes. This is a mere detail, but it is not altogether an unimportant one. It is desirable that students should be in a position easily to verify the quotations by reference to the writings from which they are drawn. The quotations from Sir William Crookes are taken from an article in the 'British Quarterly Journal of Science'; this Mr. Bolton mentions, but he does not state in which number of the journal the article may be found. The article in question is so familiar to students of this subject that they are apt to forget that even the title of it, 'Investigations into Spiritualism,' is totally unknown to a large number of persons.

The handbook runs to ninety-six pages, and consists of four chapters only. In Chapter I. the case for the existence of psychic force is stated admirably, with moderation and definiteness. Chapter II. gives an account of Mr. Bolton's personal experiences in this connection, supported by parallel instances, stated on the authority of Sir William Crookes and others. Chapter III. contains useful suggestions as to how experiments should be carried out; and Chapter IV. deals, very briefly, with certain experiments in photography, &c., which it is suggested others also might attempt to carry out, but which have not at present been so widely practised as have those with which the earlier chapters deal. Some of the evidence for the passing of matter through matter is particularly striking, but occasionally one regrets that the strong testimony adduced in this handbook should have been supplemented by a few less well-evidenced cases. Until the phenomena occurring with the Australian sensitive, Mr. C. Bailey, have been for a longer time under careful observation, it is hardly advisable to incorporate the accounts of this medium in a volume of evidence intended to win conviction by appeal to indisputable testimony. The same caution also is

desirable when dealing with the question of the multiplicity of testimony. Mr. Bolton may be quite correct in saying that there are 'thousands of cases' of phenomena 'recorded by shrewd scientific observers,' but it seems unwise to state the fact thus indefinitely without supplying convincing evidence for his assurance. A dozen *well-authenticated* cases are sufficient to prove his points; and the effect of a dozen such cases upon the mind of careful students is weakened, rather than strengthened, if they are required to believe in the occurrence of 'thousands' of similar cases without any exact reference to the authority on which this big claim is based.

The defects, however, of this excellent little handbook are few, whilst the advantages are many, and I heartily recommend it to the notice of those for whom it has been written, viz., students who are at the outset of their inquiry into the subject, and who wish to gain the conviction that psychic force is a reality, not a delusion.

H. A. DALLAS.

A WONDERFUL PICTURE.

'A few years ago an artist in Springfield, Mass., painted a full-length, life-size picture of Jesus. It was an effort to reproduce a vivid vision or dream in which he saw Jesus as he was on earth.

'He had the figure finished and the background partially so, when one night he went into his studio, where it was quite dark, and was startled to see the picture shining by its own light and at the back of the picture a large cross, like a shadow, inclined at an angle of about forty-five degrees. He had not painted the cross in the picture nor thought of doing so.

'He would not touch the picture further and it was exhibited in the "Irish Village," in a church at the St. Louis World's Fair. I saw it there and examined it closely, front and back, by a strong electric light. In the light there cannot be seen a trace or sign of a cross. When the room was made pitch dark, the picture shone out with a soft glow so that one could see the time by a watch, and the cross was then very distinct. I went behind it, and, when the people in front told me the picture was shining, I in the recess in the wall was in total darkness, proving that there was no light behind it. When they turned the picture toward me in the nook, it shone out for me, while the people said they were in darkness on the other side.

'One of the most wonderful things about it is that a photographer took a photograph of the picture by its own light, after an exposure of thirty-six hours, all other light being excluded from the room. It is a good strong picture: I have a copy of it. But the camera failed to produce any sign of the cross in the photo.

'Artists, scientists and scholars have carefully examined this picture and confess they are unable to give any explanation of the wonderful phenomenon.'

The above was written in 'The Life,' by A. P. Barton, the Editor of that journal. He is not a Spiritualist, though I have told him we want such men as he in the movement. His thoughts are thoroughly spiritual, he is open-minded, and, though he does not fear to speak out, he does not slash in the unnecessary manner of some editors across the water.

H. W. THATCHER.

53, Ashburnham Mansions, Chelsea, S.W.

POSITION WHILE SLEEPING.—Some correspondence has appeared in our pages respecting the best position for the body, with regard to the points of the compass, when sleeping. We learn from 'L'Echo du Merveilleux' that Dr. Charles Féré has recently communicated to the Biological Society of Paris the results of a large number of observations. He finds that sleep is incomparably better and sounder when the bed is placed in the direction of the meridian, north and south, and that this position has proved efficacious in certain cases of persistent insomnia. On the other hand, an east-and-west direction tends to increase the muscular strength, and facilitates mental work. It is to be hoped that this subject will receive further attention from competent observers.

* 'Psychic Force.' By GAMBIER BOLTON. 2s. nett; 2s. 3d. post free.

BIRDS OF ILL OMEN.

Besides the spectre of the 'White Lady' which appears at the Hofburg at Vienna, every time that misfortune is about to overtake the Imperial family of Austria, and which last appeared in the winter of 1898 before the tragedy of Meyerling, the apparition of a raven is always the harbinger of ill to the person to whom it appears.

On the day of the Emperor Francis Joseph's coronation in 1848, a score of ravens hovered over the city of Olmütz, and did not fly away until after the ceremony was over. When the same monarch's brother, Maximilian, and his consort were about to embark at Miramar to go to Mexico as Emperor and Empress of that country, a raven appeared, hovered above the heads of the Imperial couple during their last walk on the quay from which they were to embark, and afterwards perched upon the marble seat upon which they sat down, and from which it could not be driven.

When the Archduchess Maria Christina was married to Alphonso XII. of Spain, in 1875, a raven suddenly made its appearance and persistently followed the Royal carriage to the cathedral. The bird of ill omen hovered over the church, and only disappeared when the ceremony had come to an end.

Two days before the Empress Elizabeth of Austria was assassinated at Geneva by the anarchist Luccheni, she had taken an excursion with her reader, Professor Barker, from the hotel at which she was staying, along the shore of the lake at Territet. Seating themselves on a rock which commanded a magnificent view of the Alps, Professor Barker began to read Marion Crawford's celebrated romance, 'Corleone.' The Empress had peeled a peach, and was offering half of it to the Professor, when suddenly a raven appeared, flew straight towards the Empress, and with a vigorous stroke of his wing caused the peach to fly out of her hand. Professor Barker, who had already heard at Vienna that the appearance of a raven to a member of the Hapsburg family was always the precursor of some great evil, rose hastily, pale with fright, ready to run away. But the Empress began to laugh, and said: 'Come, don't be frightened. I am not superstitious. If evil is to befall me, I shall not be able to avoid it. Besides, you know what I think about death. Death has no terrors for me. Death is the deliverance for which I have waited with impatience these ten years.'

Barker replied: 'The appearance of this bird of ill omen disturbs me immensely, all the more so as I had a dream last night concerning my deceased mother. God grant that I may be mistaken, but some great calamity is about to happen very shortly.'

The Empress shrugged her shoulders, and replied: 'I hope, my dear Professor, that you do not believe in dreams. However, nothing can frighten me any longer. I have become a fatalist. What is to happen will necessarily happen.' Two days afterwards the Empress was stabbed by Luccheni.

Prince Meschtscherski, editor of the journal 'Grashdanin,' which appears at St. Petersburg, relates the following circumstance in his 'Memoirs':—

'I remember also that there was much talk at St. Petersburg about a black bird which appeared three days before the death of the Emperor Nicholas I. This strange bird chose, as its resting place, one of the windows of the Emperor's bedroom, gave forth from time to time lugubrious cries, at the same time flapping its wings, and did not leave the window until the moment of the Emperor's death.'

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

A 'PSYCHIC RESEARCHER'S' METHOD OF INVESTIGATION.—A correspondent informs us that at a 'painting séance' held in Queen's Hall, Edinburgh, with Mr. David Duguid, he, 'without ill-will, but as a "psychic researcher,"' turned on an electric flash light during the dark séance for 'direct spirit paintings,' and observed that 'the medium's hands were resting on the edge of the table, and a third arm was reaching forward to the centre of the table busily painting on a small card.' A lady clairvoyant confirmed his statement as she also saw the arm and hand. The President kindly let him off with an admonition for having broken the conditions, and warned him not to repeat the experiment.

THE MYSTIC CREED.

'The Theosophical Review,' for December, is as full as ever of matter interesting to those who look upon life and religion from the mystic side. Not only is there a continuation of Rev. George W. Allen's articles on Boehme, 'A Master Mystic,' and a further instalment of Mr. Mead's translation of 'The Perfect Sermon' of Thrice-greatest Hermes to Asclepius, but Mrs. Besant gives a general survey of Mysticism, describing the conflict between the Mystic, 'the lonely dweller on the mountain-side, climbing in advance of his race, without help from the outer world, listening ever for the faint whisper of the God within,' and the Priest, 'the guardian of the exoteric, the recipient of the faith once delivered to the saints, the officiant of the sacraments, the custodian of the outer order, the transmitter of the traditions, becoming more authoritative from age to age.' The Protestant churches scarcely recognise mysticism, having 'no systematic training, and hence no soil in which the rare flower might readily root itself and grow':—

'For the educated Christian of to-day, who would not cut himself wholly off from the old moorings, this method of interpretation is vital, and only by the direct knowledge gained in the mystic state of consciousness can he preserve his religion amid the changes wrought by modern research. . . . The Church can no longer be built on historical authority; it must build itself on the rock of experience if it would survive the tempest which roars around it. Mysticism can give it the surest certainty in the world, the certainty of mystic experience continually renewed. The Christ within is the only guarantee of the Christ without, but no further guarantee is needed. Because the Christ lives undeveloped in every human spirit, the Christ developed is a historical fact, and those in whom the mystic Christ is developing can look across the gulf of centuries and recognise the historical Christ; nay, can transcend the limitations of the physical, and know Him in His loving reality as surely, and more fully, than His disciples knew Him when He walked by the Lake of Geneseret.'

The same number contains an excellent, though very short, article on 'Tolerance,' showing that we must 'each develop along his lines of least resistance,' according to our several 'types.' The 'Watch-Tower' is mainly devoted to a comparison between the Japanese *bushido*, or 'Way of the Warrior,' and the corresponding 'Kshatriya' wisdom of the Brahmins.

A CURIOUS CASE OF CLAIRVOYANCE.

Herr Anton Ganser, writing in 'Die Uebersinnliche Welt' on 'Second Sight,' tells the following rather comical story:—

'In my younger days I was employed in a large banking establishment, one of the head clerks of which, a man of great intelligence and general culture, had been secretary to Kossuth in Hungary, before coming to Vienna. This gentleman had the gift of "second sight," which was not at all pleasant to him, because, as an excellent mathematician, he could not make his knowledge of natural laws accord with his experiences of this "gift." Being occupied privately with a work on mathematics, which demanded much time and trouble, he asked me to undertake a portion of it, and at last I consented. In order to take over this work, I was going with him to his lodgings one afternoon after office hours, when, on crossing a bridge, he suddenly stopped, breaking off the conversation. To my question what was the matter, he replied: "Let me be! the second sight." He walked on in silence, and on arriving at his lodgings he told me that he had seen three of our friends in a restaurant about half-an-hour's walk from the spot where we were. One of these friends, as often happened, had shown himself rather hard to please about his food, and had sent away a dish of tongue and Bohemian peas, and this had annoyed another of the company, who had eaten the portion himself, and found it very good. The dispute grew so sharp that the second man actually challenged the first; the third friend tried to intervene, but in vain, and the three parted in anger. My companion, of course, was greatly concerned at seeing three old friends fall out over such a trifle, and at having it revealed to him by his "gift."

'Meeting the third friend afterwards, I asked him about the affair at the restaurant, but he was very loth to speak about it. When I told him I knew all about it through my friend's second sight, he came out with the whole story, literally as it had been described to me, even down to the tongue and Bohemian peas!'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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'ON EARTH PEACE.'

The most precious part of the legendary Angels' Advent Song is 'Peace on earth!'—the most precious but the most depressing; so lovely in itself; so mournful as a memory:—for 1900 years, a heavenly dream; for 1900 years, only a 'hope deferred that makes the heart sick': and, at this very hour, a dream that seems farther than ever from fulfilment,—a hope that, by Christians, is laughed to scorn.

It is on record that Judas, who sold the Christ, bought with the price a field which came to be called 'Akeldama,' the field of blood;—a strange and significant legend, prophetic of the selling of Christ through all the centuries since that day. It would be the world-mystery if we did not remember the dismal fact that the human animal is spiritually only at the first stage of its development, and that the religion of Jesus, however much 'received,' simply cannot rule the conduct of the vast majority of human kind. The instincts of the gross animal, the passion for self-preservation, the emotion of resentment, provoking retaliation, the love of mastery, are still the ruling forces in us, and, in comparison with them, religion is a sentimentality or a ceremonial, and even Christ is a distant and impossible dream.

One of the paradoxes of human life is this harsh inconsistency between the ideal and the real,—between profession and practice, and many causes have been cited to account for it. But one fact is sufficient,—that the merely animal side of us is still the dominant force in human conduct. We are not conscious hypocrites, professing one thing and practising another: all that happens is that, in every emergency, we are controlled by the animal instincts we have just indicated, which, unhappily, are so strong that they are often actually able to utilise the beautiful ideal in order to consecrate the brutal real, and to think they do God service when they really 'crucify the Son of God afresh, and put him to an open shame.'

Poor human nature! still entangled in the toils of the beast, still fired with its hot blood and driven by its selfish passions, as much to be pitied as condemned in the path of its transgression, but, all the same, a pitiable, even a ghastly, failure for the time, as 'Son of God.'

'For the time,' we say, because we hold firmly by the faith that the spiritual in man will not fail of its development, and that its rightful mastery will be reached. But it will do no good, it will do harm, to disguise the truth, and try to make out that we are better than we are.

What we have to face is the appalling fact that the ruling powers and the ruling majority of mankind, under very little provocation, positively revel in war, greedily feed upon its loathsome details, and readily annex God to justify their conduct and secure His aid. The great German general, Moltke, who knew what war meant, if any man ever did, and who as coolly conducted its ghastliest operations as any man ever did, admitted that all wars, even those that are victorious, are misfortunes for a country, but he said 'they are a terrible misfortune sent by necessity, and we must submit to the will of God':—two suggestions as arbitrary as they are horrible. Why 'necessity'? and what has 'the will of God' to do with it?—unless, indeed, we fall back on a blind fatalism, and attribute everything, even every devilry, to His will. But that reduces the universe to a moral chaos and flings all religions together into the melting pot.

We strongly suspect that war is never a necessity, and are getting very sceptical about the value of any results won by it. It seems to us, on the contrary, that war only sows the seeds of further strife, and lays up legacies of evil for days to come. It is a brutal remedy for any ill, and it only brutalises when precisely the one thing needful is uplifting above the brute, and the liberation of the finer spiritual forces of the spiritual man. Bismarck once proclaimed the virtues of 'blood and iron'; but what have 'blood and iron' done for Germany? They have thrust Germany into a cleft stick, as between France and Russia, and condemned it to pile up more 'iron' and to prepare for the shedding of still more 'blood.' What have 'blood and iron' done for Russia, either at home or abroad? What have they done for Spain, for Italy, for France? What have they done for us?

We are persuaded that the Spiritualist has here a distinct vocation. How can it be otherwise? His Alpha and Omega are—The supremacy of the spiritual over the animal self, and the duty to make sacrifices in order to secure it. That is the Spiritualist's Gospel: and to that, at all hazards, he must be true. In no cant sense, but in a very practical sense, he must 'seek first the kingdom of God and His righteousness.' He must watch even his 'patriotism' lest that should insidiously rouse in him the animal selfish instincts. He must help to create a right public opinion, and especially a right sentiment as to the power of a 'soft answer' to 'turn away wrath': and, perhaps more important than all, he can discourage the half-barbaric, half-childish adulation of military men. Granted that they are 'a necessity,' they are surely 'a painful necessity,' and should rather be pitied for what they have to do than glorified as the doers of it. 'War,' said a modern observer, 'is both unnatural and wicked, and yet the majority of mankind rush with avidity into it; hailing the official executioners, who are dressed up by the sovereigns and statesmen of the world in scarlet and gold lace, finery and feathers, as the greatest and most glorious of human creatures.'

However this may be, we may well be excused if, at Christmas time, remembering the angels' song, and mindful of the teachings and example of Christ, we lift up our eyes from the hideous real to the heavenly ideal, and see where our salvation lies.

'THE EYES OF MEDIUMS.'

Mr. Edward Romilly asks in 'LIGHT' (December 10th, p. 599), if your readers have observed spots in the eyes of the London mediums they know, and if the phenomenon to which I have invited attention is of general occurrence,

On the first point, I should be glad to know myself if such observations can be made by your readers. The spots must be looked for in the iris; they must not be simple differences in the shade, these markings being very frequent. The spots which I have found in the good mediums I know are, as a rule, black roundish spots, and spots having a vague resemblance to a cat's head or a cat's paw, or an owl's head, &c. Sometimes letters seem to be written on the iris. I know a medium who has an M clearly written in the iris of the left eye.

I cannot say that there is a certain relation between these spots in the iris and the medianic faculties of the sensitives; longer observations are needed, and one must carefully study the two aspects of the problem:—

1. Do people having spots in the iris enjoy psychic gifts?
2. Do people enjoying these gifts have spots in their eyes?

Statistics must be obtained before giving a reasoned opinion.

My own investigations, as far as they go, however, seem to point out that there is a relation between these spots and the psychic faculties of the persons having the aforesaid spots in the eye. Can your readers help me in this interesting research?

The best and simplest method is to note—

1. The colour of the iris as exactly as possible.
2. Is the iris of one colour or of various colours?
3. In the latter case, how are the various shades distributed, and of what colour are they?
4. Is the iris regularly coloured, or are there slight differences of shade, giving to the iris the appearance of crystallised matter? (A frequent occurrence, not to be confused with No. 3.)
5. Are there black spots? Of what form? In what exact situation?

For describing the exact situation of the spot there is a very simple method. Consider the iris as the dial-plate of a watch. Note the exact place of the spot, as if it was on a dial, near a determined hour. For instance, let us suppose a spot at 90 degrees, the degree of the circle being the summit of the vertical axis, and the degrees being numbered from left to right, that is, in the direction of the movement of the hands of a watch placed in front of the observer. The spot at 90 degrees would be at three o'clock; a spot at 120 degrees would be at four o'clock, and so on.

Then note if the spot is near the inner border, the centre, or the outer border of the iris.

6. What is the size of the spot, and its form?

Describe the form. If elongated, note the direction of the longer axis; compare it to the radius coincident with its centre, and mark its angle with the radius. Give the relation between length and breadth of the spot.

7. If there are spots which assume—very vaguely, of course, as a rule—a determined form, note that form, and sketch it. Give its exact place by the method just described.

Then note the psychical faculties of the person whose eyes are under examination and note them down carefully. Here is a simple plan for noting down the principal medianic gifts:—

1. Psychic phenomena: Raps, telekinesis, materialisations, and other phenomena.
2. Intellectual phenomena: (1) Motor automatism (writing, drawing, ouija, table-tilting); (2) Sensory automatism: clairvoyance, clairaudience, visions, dreams; (3) Intuition;
- (4) Premonitions.

If a sufficient number of observations, carefully taken, could be collected, some conclusions could be drawn.

It would be very interesting to note down the general appearance of the person under examination—the health, appetite, sleep, disposition, degree of instruction, &c.

I need not say how important it would be to ascertain a relation between mediumship and external signs in the eye.

I must add that the spots are sometimes difficult to see, and that a lens is useful to detect them.

ON THE SECOND POINT.

In the south-west of France the popular belief is that the persons who are sorcerers—the belief is not extinct in the country, chiefly in the Landes and Médoc, near the immense forest which runs for a hundred miles along the coast—or who have gifts, may be known by the eye. One of my friends, a good medium, was hailed once by an old woman who said to him: '*Vous avez des dons*' ('You have gifts').

In Algeria and Tunis the Moorish sorcerers and magicians (the Islamic sorcerer comes as a rule from Morocco) are said to steal the children who have spots in their eyes. This was told me by a Tunisian gentleman belonging to a very good Mussulman family.

The same belief can be traced back to antiquity. People with two pupils in the eye were suspected of the evil eye. (See Pliny, 'Natural History,' vii. 2). Apollonides, Cicero, Philarchus, Isigonos say the same. Bacon, 'Essay,' ix., p. 78 (Elworthy); Henricus Nicolaus, 'De Magicis Actionibus,' p. 212, Exercit. 9; Franciscus Erasmus, 'Speculum,' p. 1287; Leonardus Vairus, 'De Fascina,' L. I., cap. iii., and L. II., ch. ix., where he says: 'People having bluish (*caesios oculos*), green white (*glaucos*), or green eyes (*virides*), or of different hues (*diversicolores*), or with two pupils, or in which is the figure of a horse or of any other thing, are fascinators.'

Frommann, 'De Fascinatione,' ed. Noremburgæ 1675, p. 87, quotes a number of ancient authors on the subject.

Bodin ('De la Démonomanie,' Paris, 1597, p. 468) says that the sorcerers are marked under the eyelid.

De Lancre ('Tableau de l'inconstance de Démon,' Paris, 1612, p. 184) says that the Biarritz sorceresses had the mark of a toad's paw in the left eye.

Boguet ('Discours des Sorciers,' Lyon, 1608, p. 315) speaks of the marks in the sorcerers' eyes. See also Wierus, Basileæ, 1563, p. 330; Soldan Heppe, 'Die Hexenprozesse,' 1880, I., 294, and a number of authors which it would be too long to quote.

In the modern writers we find the same indications; the chief references known to me are the following: Kiesewetter: 'Die Augen der Hexen und Medien,' Sphinx iv., 70; Maack: 'Eine Beobachtung nach Peczelys Augendiagnose,' Sphinx ix., 140; Emil Schlegel: 'Neues zur Augendiagnose,' Sphinx vii., 61; —, 'Die Augendiagnose des Dr. Ignaz von Peczely,' Tübingen, 1887; —, 'Die Iris,' Tübingen, 1887; W. Schlegel, 'Neues über Peczelys Augendiagnose,' Sphinx iv., 434; Elworthy, 'The Evil Eye,' p. 11.

I must pass by a great number of quotations; for instance, the works of Peczely and Tarczy, which I do not know personally.

If the readers of 'LIGHT' could send either to the Editor or to me the results of their inquiries, we might expect to solve an interesting problem, the practical consequences of which are of no slight value.

37, rue Triac, Bordeaux.

J. MAXWELL.

[The writer of the above letter will be recognised by our readers as the author of the important work, 'Phénomènes Psychiques,' reviewed by Mrs. J. Stannard, in 'LIGHT' for January and February last. The point referred to, and so carefully explained, in this letter is of great practical interest as affording a possible means of detecting good sensitives, even while still undeveloped, and we commend it to the attention of our readers.—ED. 'LIGHT.']

THE CHRISTMAS HOLIDAYS.

The Offices of 'LIGHT' and the London Spiritualist Alliance will be closed on Boxing Day, December 26th, and the following day, and will be re-opened on Wednesday, the 28th.

DEPARTURE OF MR. J. J. MORSE.—Mr., Mrs., and Miss Morse started on Saturday last, the 17th inst., from Liverpool on their return voyage to Boston, U.S.A., by the ss. *Winifredian*. A good number of friends saw them off and wished them God-speed. In a kindly note Mr. Morse sends farewell greetings and good wishes to all their English friends.

PHYSICAL PHENOMENA IN A PRIVATE CIRCLE.

AN ACCOUNT OF SÉANCES HELD AT THE HOUSE OF MR.
J. EVANS, PLYMOUTH.

RECORDED BY W. H. EVANS.

In the autumn of 1902 a circle was formed at the home of Mr. and Mrs. Evans, at the suggestion of Mr. Meyers, of Glasgow, who was at that time residing in Plymouth. Originally the circle was formed for development, and the members sat at an ordinary round table. Results in the shape of table movements were soon acquired, and when questioned as to whether a séance should be held for the obtaining of materialisations, the answer was an emphatic 'Yes!' Questions were then put to the controlling intelligence in order to discover who it was then present who had latent powers in this direction, and on calling the names of the sitters, a Mr. Hepburn was selected as the medium for that particular phase. Directions were given how to proceed, and the séances commenced the following week.

As it was impossible to set aside a room expressly for this purpose, it entailed some labour to get the room ready each week for the holding of these circles. But those who are enthusiasts think nothing of a little trouble, and the results more than repaid the friends for their efforts. As the only room available for this purpose at that time was the bedroom of Mr. and Mrs. Evans, it will at once be seen that to get it in order would necessitate some trouble. The cabinet was formed by two curtains fastened to the ceiling, leaving a space inside about four feet square. The curtains were about two feet from the ceiling, and about six inches off the floor, and were hung so as to open in the centre. A small cabin lamp placed behind a fire screen gave sufficient light for all to see each other. As the medium had to be developed everyone knew that it would be some time before any great results could accrue from their efforts, and even now after two years of sitting, there has not been a fully developed form seen, although remarkable phenomena of a physical character have been very prevalent.

The medium by day works at the trade of stonemason, and during the entire period he has not missed half a dozen sittings. His has been an example of patient perseverance. Being entranced, he knows nothing of what happens, and has, therefore, to rely upon the evidence of those who are sitting for a knowledge of what takes place. Test conditions of the usual kind have not been applied for the following reasons:—

1. The medium has never had a penny for sitting.
2. It being in the nature of an experiment, as much on the medium's part as on the part of the sitters, mutual trust was deemed the best condition for one who was developing, and for the production of phenomena, but there has been abundant evidence that the phenomena were *entirely independent* of the medium; and the following reasons may be given, going to prove that they are really genuine productions of spirit power:—

1. There being no money paid to the sensitive there was naturally an entire absence of motive for deception.

2. The spontaneousness and simultaneousness of the phenomena, as the record will presently show.

3. The circle being formed for purposes of pure investigation, there was no reason for deception on the part of anyone. The circle motto was 'Truth, and no less.'

4. The medium had nothing to do with getting the room ready. He generally came in about five or ten minutes before time, and sat down and conversed with the sitters. Sometimes he would come just in time, and would go right into the cabinet. There was no time for elaborate preparations.

5. The gradual growth of the phenomena in strength and power. This is a very strong point in the evidence, for it has been a very slow process. If the phenomena were fraudulently produced, it is not likely that anyone would take two years to attain such results. The charlatan generally has not

the needful patience to wait, and would certainly require payment for his trouble.

6. It is another strong point in the medium's favour, and evinces his love of truth and honesty, that, having promised to give a sitting to the Editor of a well-known magazine, with whom I had been corresponding in reference to the subject, although the medium's only child passed away on the morning of the day on which the séance was to be held, and despite the fact that his wife was ill at the time, he came and sat in fulfilment of his promise. But, as was only natural, the results were not such as they would have been had the conditions been more favourable. No charge was made, neither was there anything given. A desire to give pure phenomena was the only motive.

7. The varying nature of the results also showed that the phenomena were not produced by the medium. Charlatans invariably succeed; not so the genuine medium. That subtle thing known as 'conditions' is an important factor, and one can hardly tell, as yet, what are the precise conditions necessary for favourable results.

For some considerable time after the commencement of the séances only raps were heard, and by this means messages of varying import were given.

On April 13th, 1903, Mr. J. Evans asked whether if he placed an auto-harp in the cabinet the friends could play it. The answer was 'Yes.' The following week it was put into the cabinet as suggested, the only persons, however, who knew of its presence there being my brother and myself. After a short while it was struck very faintly, but by listening intently tunes were recognised. It was at this point that I thought a record of the sittings might be of value; I will now give a report of some of these from my notes.

April 27th, 1903.—During the sitting raps were given, and, on questions being asked, the raps purported to be from a spirit known to Mr. A., a sitter. The conductor, on going through the alphabet, got the name 'Buck,' and that the friend had passed away at sixty-four years of age. Nothing further could be elicited, except that the name given was a sobriquet. Mr. A. failed to recognise who it was, and it was given up as one of those unaccountable messages that are sometimes given. When the séance terminated the medium, still in the trance condition, told Mr. A. that the friend who had given the name 'Buck' had formerly been a magistrate. As soon as this information was given, Mr. A. immediately recognised who it was. I give this as it is a fairly good case of spirit identity.

May 24th.—This séance was characterised by beautiful spirit lights. One of these lights was visible for some time upon the curtain, being about five feet eight inches from the floor. The harp was played with great clearness, evincing a growth of power. The lights seen were of a beautiful bluish white, and were globe shape. One peculiarity with them was that, although seen as lights, they did not seem to have any illuminative power; never did these lights cause any increase of brightness in the room at any time.

May 25th.—At this séance the careful watchfulness of the guides was evinced. One of the sitters came in late, and took his seat too near the curtains. This was unknown to any one, but presently vigorous raps called the attention of the circle, and on going through the alphabet the message was delivered, 'Do not touch the curtain.' Our friend then spoke and told us that he was sitting close to the cabinet, in contact with the curtains.

When the sensitive came out of the cabinet, a cloud, of moderate density, was seen behind him. It did not condense, and after a while the mist faded away.

June 1st.—This was the first sitting at which we had simultaneous phenomena. The usual playing of the harp was accompanied by a large light at the foot of the curtain. A shadowy, phantasmal form was seen, and at the same time the medium was visible, and seen to be levitated; raps were also heard, these things all happening at one and the same time. Another light was seen, very strong and brilliant, and having the same characteristics as former manifestations of that kind.

June 15th.—‘And there was a sound as of a mighty rushing wind’ (Acts ii. 2). We were reminded of this verse at this séance. After sitting about half an hour, a cold breeze was felt, which presently became very powerful. Just afterwards a light was observed at the foot of the curtain, which moved up towards the top. Succeeding this came a perpendicular light, about eighteen inches long. About a foot above it was a small globular light. This one dissolved, while the larger of the two moved up against the face of the curtain. Another light with the same characteristics followed.

August 10th.—By this time the power had increased considerably, and on this date the harp was played continuously for an hour. At the end it was struck violently against the wall. At the same time the curtains were opened, showing the medium sitting in his chair. This was the first time that the harp had been thus used, and it marked a definite step in advance.

September 8th.—The phenomena were of the usual character, the harp being played with great distinctness. After sitting some considerable time two very beautiful lights appeared. When first seen there was just a soft glow, but they increased in brightness until they were as brilliant as an electric light, dying away in the same manner as they came. At this juncture the guide, speaking through the medium, asked Mr. J. Evans to release the sensitive. Going into the cabinet he found the medium’s hands fastened behind his back to the centre bar of the chair. So tightly was he tied that the cord had to be severed with a knife. When the medium came to himself he was annoyed at what he thought was a trick played on him by the sitters, and could not himself believe that none of them had taken any part in the affair. The marks were visible on his wrists for some considerable time, and it was a convincing proof to the sitters of the independence of the phenomena.

On Sunday, December 6th, my brother, his wife, and myself, in the course of conversation, began to talk of a very old friend who had formerly been a missionary. We spoke of his life of usefulness, calling to memory many of his good deeds, and incidentally mentioned how very curious it was that we had not heard anything of him since his demise. This conversation took place in the afternoon, and soon passed out of our minds, as in the evening we had to attend the public meeting. The next day our occupation absorbed our attention, so that no further thought was given to our old friend. On December 7th, during the séance, an old hymn tune was played on the harp, one that was a favourite of our old friend :—

‘Who, who, are these beside the chilly wave,
Just on the borders of the silent grave.’

We recognised the tune, and asked if it was from our old friend, being careful not to mention his name, but referring to our conversation of the day before. By raps we were told it was. At the close of the séance we found written on a pad, kept in the cabinet for the purpose, two names, ‘Brown,’ ‘Eliza.’ The former was that of our old friend the missionary, and the latter was the name of Mrs. Evans’ mother. The coupling of these names was very significant, as the old man had attended to Mrs. Evans’ mother during her last illness, and had sung the same hymn that was played on the harp. This was a very striking proof of spirit identity, as none of these facts were known to the medium or any of the sitters. Telepathy may explain the names, but it will not explain the physical phenomenon of playing the favourite hymn of the one mentioned, independent of any medium, and it is only reasonable to suppose that the one who played the hymn also wrote the name, and that was our old friend Brown.

January 11th, 1904.—This séance was characterised by simultaneous phenomena. The playing of the harp was, as usual, the first manifestation. Then two chairs that had been left vacant at the ends of the circle, just outside the cabinet, were moved. Presently two luminous cards were seen; one at the top, at the right of the cabinet, was tapping a picture just outside; the other was moving up and down in front of the curtain with a rotary motion. While these phenomena were happening the harp was being played and a chair being moved. Afterwards a mist was seen, shaped like a column, and

the medium was observed at the same time sitting in the cabinet with *his hands resting upon his knees*, the curtains being held back by some invisible agency. At the request of the sitters the unseen friends played the tune of the hymn ‘Peace, be still.’ The sitters joined in, and presently the two chairs began to beat the time, first alternately, and then simultaneously. This happened *outside* the cabinet, and was very convincing to witness.

January 25th.—At this sitting there was a new departure in the playing of the harp. As soon as the sitters commenced to sing the friends changed the playing from treble to tenor, the effect being very fine, and increasing the harmony. The tilting of the chairs was again observed, and when the medium was leaving the cabinet, and was in full view of all, the harp inside was struck vigorously against the wall.

February 1st.—On this date the harp was struck outside the cabinet. Some time after sitting the harp was placed on a chair by the unseen, and struck with a stick. A few notes were struck without, but they were very faint. It had been noted that the further away the harp was from the medium, the more faint was the music. We had sat nearly a year to get to this stage, and felt rewarded that we had got just a few notes outside of the cabinet, away from the sensitive.

February 29th.—On this date the phenomena were very fine, especially the playing of the harp. During the day, Mr. J. Evans’ youngest son had met with an accident, being run over by a cart. As he was accustomed to attend these sittings he missed the meeting very much. But as he was only in the next room, the playing of the harp, which he could hear quite distinctly, soothed the little fellow very much. This evening luminous hands were seen. Three different times they were shown, being very bright and shining. Each time they held something, and on the last occasion they held out the harp. At this time there were two harps in the cabinet, and while one was held by the spirit-hand in view of the sitters, the other was struck against the wall.

On April 25th instructions were given to close the séance for ten weeks, which was done. It had been observed that there was a decrease of power, and no doubt there was some good reason for such instruction.

It may here be interesting to record what conditions were found essential for good results. It was often noticed that there were better results with a small number of sitters than with a large number. The full strength of the circle was twelve, exclusive of the medium, but with eight or nine, and even six, better phenomena resulted. Whether the increase of sitters caused greater difficulty in the blending of the auras, or whether it was due to the greater difficulty in getting harmony of mind amongst a number, was not known. No fresh sitters were admitted unless permission was given by the guides; the whole of the proceedings were under *their* control. The singing was soft and low, this being a condition laid down by the guides of the circle, as loud singing disturbed the vibrations and rendered the work of manifesting more difficult of accomplishment. Quietness between the singing was enjoined, no whispering or talking being allowed among the sitters, all being requested to be on the alert and *watchful*.

During the whole series of séances, extending over two years, *nothing of a suspicious nature ever occurred*. It was recognised that results could *not be commanded*, and sometimes the manifestations were very weak. The power seemed to ebb and flow, and this was observed by all. It would gradually increase until some startling result marked the extent reached, and then it would decrease until the results were almost *nil*, the same process being repeated, each succeeding wave going a little higher than its predecessors. Patience was the great essential. To sit week after week for such a long time needed no small amount of this necessary virtue, but the results were worth it, and there would most probably be no complaint of a dearth of physical phenomena if there could be found those willing to devote one hour a week to the development of physical mediums. Sensitives of this kind are probably as plentiful as ever, but few have the necessary perseverance to enable them to get any very marked results. This has been our greatest difficulty, not with our medium, but with the

sitters. From time to time we have had to renew the circle, as different ones dropped out, pleading lack of time, but what was, in reality, lack of interest and failure to grasp the meaning of the phenomena. Such sitters have often wished to come back, but their places had by that time been filled. It was a strict rule that any sitter who remained away four consecutive weeks without notifying the conductor, or giving a valid reason for absence, was counted as a non-member, and the place was filled according to the choice of the guides. This was essential, otherwise order and harmony could not have been preserved, and injury to the medium would have resulted.

All sitters who were mediumistic were requested not to give way to any influence during the séance. The breaking of this rule by one sitter nearly terminated in disastrous results, the medium in the cabinet being very much upset, but fortunately no great evil resulted. The lesson was not lost, and great care has since been exercised to prevent a recurrence of such a violation of the rules.

During the time that the séances were suspended, Mr. and Mrs. Evans and myself decided upon starting a mission. Having a large room empty we determined to utilise it for this purpose. Meetings for the public are held on Sundays and Wednesdays, and it was thought that those who showed any interest should be taken to form a developing circle. Here an introduction to the subject was gained, together with some practical knowledge, fitting the sitters to appraise the phenomena at their true value. On July 18th we recommenced our séances, and held them in the mission room. By this means we could have a double circle. The inner one was composed of the regular sitters, and the outer of those whom the guides chose to admit from time to time from the developing circle. This rendered the working of the mission practical, and gave a definite knowledge to our friends. I will now give a report of some of these later séances.

August 25th.—The phenomena were of a very convincing character. A good harmonious feeling prevailed, and greatly helped by creating good conditions. The two chairs outside of the cabinet were vigorously moved, and one was lifted bodily and carried about three feet. One chair at my side was lifted about six inches off the floor. The harp was brought out of the cabinet and placed on the chair opposite me, distant about four feet. I requested that the harp should be taken from one chair to another. The concerted signal being given for the sitters to sing, we presently saw the harp rise and float in the air with a peculiar wavy motion, and go straight to the other chair, as I had requested. Both harp and chair were then thrown to the floor, and we saw the chair rise up and regain its right position, the harp being lifted by the same means to the chair. These phenomena occurred outside the cabinet, and were under the observation of eighteen people. A very beautiful hand was shown, which waved to the sitters.

September 19th.—Perhaps no phenomena were of such evidential value to us as those which happened on this date. What had been wished for so long occurred. When the medium was outside the cabinet, and under observation, the harp was played most distinctly, being under observation, while a chair was moved at the same time. All heard the tune 'My God, my Father, while I stray,' the harp being *independent* of the medium. A large globular light near the floor, on the right of the cabinet, was also seen, having the same characteristics as those previously observed. A well-formed hand, covered with drapery, was also seen.

October 11th.—This séance was also rich in phenomena. The manifestations were of the same character as those last recorded, but showed an increase of power. Lights were seen, and the largest harp was placed on the lap of Mrs. E. A stick was taken and manipulated by the spirits to play the harp by striking the wires. It was a unique experience to see the stick moving up and down without any visible agency. I was careful to note this, and to see that the hands of the lady were *under* the instrument. One of the chairs was lifted bodily into the air about four feet from the floor, and there sustained for fully a minute, then gently placed in position again. Raps outside the cabinet with a stick were made simultaneously at

each end of the circle, and both harps were also played together in the same manner. The curtains were pulled back, showing the medium at the far end of the cabinet, sitting in his chair asleep.

This concludes the account up to the present. As the phenomena increase and the manifestations become more perfect I shall be pleased, with the Editor's permission, to give the record to the world, through the columns of 'LIGHT.'

Some, perhaps, will argue that without the application of tests such records are inconclusive. The reasons given at the beginning of this record are, I think, sufficient for *reasonable* minds. Those who are continually crying for 'tests' are never satisfied; compliance with their demands only increases their appetite for more stringent measures. Sceptics are of two classes, honest doubters and prejudiced ones. The former are welcome to investigate; the latter *will not* be convinced. Not long ago I was talking to one of the latter class, and he narrated to me how he had attended a séance many years ago at which he had fastened the medium up, as he said, 'like a trussed fowl.' Yet phenomena occurred. Asked how he accounted for the facts, he replied that the medium had done them: yet he said that when he examined the medium he was exactly as he had left him! His notion was that he had got out of his fastenings, produced the phenomena, and then got back again! Truly one cannot tell which most to admire or resent, the sceptic's credulity or his prejudice. No wonder the Spiritualist smiles: he can afford to!

PROGRESSIVE CHRISTIANITY.

'The Creed of an Evangelical Churchman,' by the Rev. H. Lawrence Phillips, Vicar of St. Paul's, Plumstead, published by Elliot Stock, is interesting to the Spiritualist in the sense in which it is interesting to pause on our way and look back, to see how our brethren are coming along. There is much in this book that makes us glad, for it looks like progress; but there is much also that makes us sad, for it shows us how firmly even comparatively enlightened minds are held by limitations of which they seem to have no notion of the possibility of getting rid.

Science, of course, has long since conquered its right to be respectfully spoken of, to be accepted as explaining the *mode*, though not the fact, of creation, as tracing effects to causes, and finally to the Cause of all, and as teaching us to adore more fully the Creative Wisdom; we pause to ask whether, in a few years' time, similar respect will not be shown to the teachings of *method* contained in scientific Spiritualism, for the explanation of many mysteries which the Church still regards as beyond her power to unlock.

Take, for instance, the resurrection body of Christ; it is now admitted that it was a spiritual, a glorified one; it is described as suggesting 'a real, human, bodily structure, without, however, that liability to corruption which is incidental to ordinary human bodies here.' Just the idea which is given us of the spirit-body used by our friends who have gone before!

The True Church is made very comprehensive, and none but Christ knows who are really its members. The Church has a corporate capacity, and a voice, yet what this voice is must be learned from the Holy Scriptures as the only rule of our faith. Yet, in spite of this limitation, it is admitted that the Church 'has no sacerdotal system, interposes no sacrificial tribe or class between God and man; . . . each individual member holds personal communion with the Divine Head.' But if this be so, have we not here a source of personal revelation which makes the written word a very imperfect reliance in place of the ever-living Word of God within our hearts?

Where the limitation becomes painful is in considering the state of the departed. The Day of Judgment is still postponed until the end of the world, although 'in a certain sense we are our own judges.' Meanwhile—

'Those who have passed away in the faith and fear of Christ are spoken of as being "asleep in Him"; they are with Him in Paradise. The idea presented to our minds is that of

rest and quiet, in the possession of an enjoyment of a nearer communion with God than is possible for us in this world, and of a blessedness anticipatory of the full blessedness of the resurrection glory. The state of the impenitent is described in words of awful import. They are in "torment," anticipatory of the punishment to be awarded them at the judgment-day.

But if they are not yet judged, who sends the souls to one or other of these places for their 'anticipatory' rewards and punishments? The writer, moreover, following those from whom he quotes, does not admit any time of probation or progress after the period of this earthly life. He has previously described 'sanctification' as a growth in holiness, a continued process, and what if we die while that process is but partially accomplished? To this question the Spiritualist's answer must be far more consoling and hopeful than the hard and fast alternative even of the Evangelical Churchman.

FORESIGHT AND FATALISM.

M. Horion, author of a pamphlet on 'Metaphysical Harmonies,' thus explains, in 'Le Messager,' his manner of reconciling the phenomena of prevision with the idea of free-will, and avoiding the notions of fatalism or automatism which the prediction of the future seems to many to imply:—

'We are, and everything is, at every moment, the external (or rather the objective) realisation of the Divinity, and our will is no other than His. We are at one and the same time God-Noumenal and God-Phenomenal, and it is as God-Noumenal that we cause ourselves to act as phenomena. We are, therefore, our own puppets, of which we pull the strings according to a self-appointed purpose.

'This is not fatalism, which would involve slavery under a yoke foreign to ourselves; on the contrary, we ourselves, one in God, as individuations of His essence, *will ourselves to be that which we are* at each moment, in every state of consciousness, in every phase of our evolutionary ascent, in the pursuit of an end *eternally present* in the Noumenal, but perceived in succession of time by us as phenomena or objective beings, as the chain which unites all things unrolls itself.

'From all eternity, in the Infinite, in the state of essence, *we have willed ourselves* (or rather we will ourselves, because the manifested is always in connection with the non-manifested) to be that which we *are* in the succession of time and the state of limitation, and we thus fulfil the various parts which we have allotted to ourselves before appearing in a state of manifestation on the earthly scene.

'The Divinity cannot send good or evil to any one without his consent. This would be arbitrary, and the Absolute is free from all caprice.

'In affirming that temporary evil is a necessity for the future happiness of individuals issuing from the Divinity, we affirm at the same time that, existing in potentiality in the Infinite, *these beings must have seen, from all eternity, what would be their destiny* in time and limitation, as individuals, and they conform to it with the certainty of becoming, by passing from stage to stage, the actual Divinity of which they were but the potentiality, and which they conceived as their ideal before setting out on their long pilgrimage.'

HUMAN MAGNETISM.

Some of the German scientific journals report (according to 'Psychische Studien') that a well-known physiologist, Professor E. Harnack, of Halle University, has observed that on rubbing the glass cover of a magnetic compass with his fingers he was able to deflect the needle. Such assertions have been made before, but have always been ridiculed by scientific men as 'impossible.' It is also remarked that the deflection of a magnetic needle by the human body was demonstrated in 1877 by Professors Zöllner, Wilhelm Weber, and Scheibner, with the help of the American medium Slade. As described by Zöllner, the phenomenon took place when the joined hands of the party were a foot from the compass-needle, which began to swing in arcs of from 40 to 60 degrees. On Slade's leaving them and going to the window the phenomenon ceased, but recommenced when he came back and laid his right hand on the hands of the other experimenters.

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.

'Our Sunday Sermon.'

SIR,—I should like to call the attention of your readers to a new feature now appearing in the 'American Register,' viz., a short weekly discourse entitled 'Our Sunday Sermon,' as I am sure the discourses would appeal very much to the readers of 'LIGHT,' as they are broad-minded and uplifting, without being dogmatic. The first that appeared, entitled 'The Religion of Humanity,' would appeal to all classes alike, sectarian or non-sectarian. That was followed by 'Do we Believe?' which forms an excellent answer to the question which has filled, and still fills, so many columns of the 'Daily Telegraph.' I will transcribe the last paragraph of the said 'sermon':—

'Go out into the lanes and byeways, I would say, and make the effort for good regardless of sects or creeds. Throw your squabbles over texts and creeds to the winds, and simply give with what God has given to you. It may be you can give gold, or good thoughts, or good actions, or part only of the sunshine of your own happy temperament; but in the name of humanity give something from yourself to others, and remember that whether it is little or much, it is the effort towards the ideal that counts in such a purpose. The ruin of the Church is her selfishness, while the saving of humanity lies in the ability of humanity to do good to all, for the ultimate good of all.'

This is religion indeed. The other sermons that follow are: 'What is Charity?' 'Thoughts are Things,' &c., and the perusal of them will greatly help all who are striving after the higher life. Though written by a well-known author, these sermons are unsigned, but those who are familiar with his work will recognise the master-mind as readily as I did, by his inimitable style and large-heartedness.

Brondesbury.

(MLE.) MANCY.

'The Tablet of the Mind.'

SIR,—In 'LIGHT,' of October 15th, 'Cambro-Brit' asked some questions which I had hoped some abler pen than mine would answer, but perhaps the following reply will be of service. He wishes to know how a clairvoyant can see and describe articles of dress and jewellery when giving descriptions of spirit people, and suggests that the medium perceives and describes the 'photo-picture on the tablet of the visitor's mind.' In the case to which he refers he thinks the lady to whom the description was given, probably had her mother's image vividly in her mind at the time. As to this latter supposition, as the lady was a friend and relative, why did not 'Cambro-Brit' ascertain whether she had or had not been thinking of her mother at the time? Many instances have occurred in which the people thought of, and desired, have not been seen or described, but other departed ones have been spoken of and not recognised at the time, although subsequent inquiries have enabled the recipient of the description to identify the spirit.

Clairvoyants are conscious of the fact that spirit people project pictures of themselves, as they were before death, and reproduce as fully as they are able the appearance of their garments, &c., and sometimes impress the sensitive with thought-pictures of the house in which they lived, and its surroundings, or the office or mill where they were occupied during business hours, for the purpose of establishing identity and arousing the recollections of those to whom they wish to communicate. This explanation is, I think, the one which best covers the ground of the observed facts. There may be some degree of truth, at times, in the theory of mind-reading, but in many instances such telepathic transference is inadequate to account for the statements made, and, if it be possible for a sensitive to see and describe the mind-pictures of a person in the body, why should not he (or she) be able to perceive and describe the mind-pictures presented to his clairvoyant vision by a discarnate person, who, in that way, desires to reach earth friends? That such 'appearances' are presented by spirit operators to sensitives is a matter of fact, for which the evidence is simply overwhelming, in the experience of A BRITON.

Miss Rowan Vincent.

SIR,—In last week's 'LIGHT' it was suggested by 'Carolus R.' that the fact of being cremated has something to do with non-communication on the part of the late Miss Rowan Vincent. I do not see how this can be, seeing that the body of Miss Vincent was *not* cremated, as 'Carolus R.' apparently supposes.

'ONE WHO KNOWS.'

The Greek Aorist.

SIR,—Though making no claim to be an expert in Greek, I am greatly interested in problems of criticism which depend upon translation, and in this case I think I can suggest a key to the enigma. Neither disputant seems quite sure what is meant by the 'preterite' tense in the passage quoted on p. 538 from the Revisers' Preface. Now in French this word is always applied to the simple past tense, not the 'have' tense at all. The context shows (from the reference to the omission of the 'familiar auxiliary') that the simple past tense was meant by the Revisers.

We have then to explain their use of the word 'ventured.' Mr. Girdlestone thinks (p. 587) that to render the aorist as 'sinned' could not be described as a 'venturesome' deed. I think that the Revisers do mean to describe it as such. In view of the fact, so plainly brought out in this correspondence, that the aorist can often be best represented by the English 'has' tense, or perfect, it must have seemed to them rather 'venturesome' to make the seventeen omissions of the auxiliary that 'C. C. M.' counts in the 17th of John, and to which they evidently intend specifically to refer.

J. B. SHIPLEY.

Cured by Vital Magnetism.

SIR,—A young man, Mr. J. Douglas, a member of the Dundee Society of Spiritualists, was recently so ill with pneumonia that his friends were prepared for the worst. A doctor was called, and a Victoria nurse came twice a day. From the first his temperature ranged very high, according to the diagram (which I have by me) marked by the nurse every day, the reading being for five days 104 degrees to 102 degrees F. At this stage, on October 24th, the doctor said that no change would take place for two or three days, and the patient had got no sleep for a week. That same night a friend, a healing medium, also a member of the Dundee Spiritualistic Society, called, to see Douglas, and held his hands for some time. The medium went away rather exhausted, but the patient fell into a calm sleep, which lasted for six hours, and next morning his temperature, according to the chart, had fallen to 98½ degrees. On the day after it was the same, and 98 on the five following days. The pulse and respiration markings showed a like variation. The doctor and nurse were astonished, and unable to understand the sudden improvement in the condition of the patient, but the fact remains that Mr. Douglas has now fully recovered and resumed his work.

THOS. ROBERTSON.

14, Chapel-place, Montrose, N.B.

'Guides.'

SIR,—In Mr. Joseph Clayton's interesting reply to 'A Puzzled Psychic,' he says: 'The Spiritualist's idea of guides is, to me, a very unreasonable one, and not borne out by daily observation. If a man has a guide who guides him in all his worldly affairs, where does the moral or social responsibility of a man come in? . . . He is a simple doll—automaton. This idea of guides ought to be exploded, as it is injurious.'

But I would say in reply that spiritual guidance is surely a very beautiful manifestation of God's love and mercy to man, and is the truth that every man recognises when he prays for spiritual help and direction. It is at the basis of all religions, and, as we aspire to nobler and better things, so we attract to ourselves spiritual influences and intelligences in harmony with our thoughts and actions; and the more completely we act up to our ideals, the nearer are our spirit guides enabled to approach us, and the stronger their power to impress and teach us. This does not rob us of our free will—our spiritual birthright.

Moreover, are we not, each and all of us, attracting to ourselves, every day of our lives, persons and influences that are helping to shape and mould our lives, without in any way impairing our freedom of action? Free will does not mean limitless will, but the power we possess as self-conscious beings of choosing the motive that shall determine our action.

And may we not ourselves be spirit guides for those below us in the scale of spiritual evolution? And if our sphere of influence for good and evil is not circumscribed by this material world, how indefinitely are our responsibilities of life increased! What an incentive to right action is the thought that some little act of self-sacrifice, witnessed from the spirit spheres, may be the first ray of light to break upon another's spiritual darkness.

Let us recognise ourselves as necessary links in God's evolutionary chain, and as Spiritualists give due respect to our spiritual helpers. They have their mission to perform. As a ray of light is made visible to our physical sight by reason of

the particles of matter dancing in the sunbeam, so the Divine love is rendered visible to our spiritual sight by the countless myriads of holy messengers ascending and descending through all the spheres, engaged in their labours of love, and lighting man's way to God.

WORSHIP.

Hornsey, N.

SOCIETY WORK.

SPECIAL NOTICE.

Owing to the Christmas Holidays, we shall be unable to print reports of Society Work in our next issue.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard's trance address on 'Soul Attractions' was much appreciated. No meeting on Christmas Day.—R.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mrs. Checketts spoke well on 'How Spiritualism Strikes a Stranger.' On Christmas Day, special open circle at 11 a.m.; no service at 7 p.m.—SLADE.

BALHAM.—4, STATION-PARADE.—On Sunday last 'The Life of a Faithist' was discussed and a stirring address was followed by clairvoyance. On Sunday next services at 11 a.m. and 7 p.m. Faithist Teachings, with clairvoyance, in the evening.—W. E.

BRIGHTON.—BRUNSWICK-STREET, EAST.—On Sunday last Mr. R. Dimsdale Stocker gave a splendid address on 'The Religions of the Past in the Light of the Present,' and answered questions. We shall remove to Compton Hall, 17, Compton-avenue, on New Year's Day, when Mrs. Russell-Davies will give the opening address at 7 p.m.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last, 'What we Believe as Christian Spiritualists,' was the theme of our teaching. On Christmas Day, circle at 11 a.m.; service at 6.30 p.m.: 'The Birth of Jesus.' December 31st, New Year's Social Party and Watch Night at 7.30 p.m. Tickets 1s.—W. E. LONG.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Imison's earnest address, and good clairvoyance by Nurse Graham, were much enjoyed. Sunday next, at 11.15 a.m., circle; at 7 p.m., experience meeting. Tuesday, at 2.15 p.m., circle, ladies only. Thursday, at 8 p.m., public meeting.—A. P.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last a large audience listened to a masterly address by Mr. E. S. G. Mayo, of Cardiff, on 'Humanity's Gain from an Angel Ministry,' which drew forth many marks of appreciation. Miss Laughton very sweetly rendered a solo, and Mr. T. Everitt presided. We were all glad to see Mrs. Everitt looking much better for her stay at Brighton. No meeting in these rooms on Christmas Day. Sunday, January 1st, Mr. E. W. Wallis, trance address.—S. J. WATTS, Hon. Sec.

BRIXTON.—8, MAYALL-ROAD.—On Sunday evening last Miss Doncaster related interesting experiences in Spiritualism.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. J. Pettitt's trance address on 'Spiritualism' was much appreciated.—C. S. H.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. E. W. Oaten's replies to questions and an address on 'The Passing of the Old' were much enjoyed.—H. B.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—On the 13th inst. Miss Porter's controls gave us a very interesting evening.—J. P.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mrs. Turnpenny's address was much appreciated, and Mrs. Besan gave some excellent clairvoyant descriptions.—T.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington's fine address on 'The Religious Aspect of Spiritualism,' was much appreciated.—H. Y.

GLASGOW.—2, CARLTON-PLACE.—2.30 p.m. Mrs. Duncan gave good clairvoyant descriptions and some prophetic messages.—M.

PLAISTOW.—BRAEMAR HALL.—On Sunday last Mr. Sloan spoke well on 'Spiritualism,' and gave illustrations in psychometry.—W.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Miss Russell's earnest address on 'Rational Spiritualism' was much enjoyed. Mr. H. J. Abel presided and conducted the after-circle.—A. J.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday last Mr. Ronald Brailey delivered two very practical addresses to large audiences, and gave descriptions of spirits present. This gentleman possesses remarkable spiritual gifts, and gave convincing tests of spirit return.—THOS. L. REES.