

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT MORE LIGHT!'—Goethe.

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

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## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1905, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

In an Address, lately given at Chicago, Mrs. Cora L. V. Richmond discoursed learnedly and wholesomely on 'Evil Spirits and Obsessions.' In the course of the Address, which appeared in the 'Progressive Thinker,' her inspirer said:—

We have been called upon—we speak only from personal experience—we have been called upon by, probably at the least estimate, more than a thousand persons in the course of the experience of our medium who were supposed to be obsessed by evil influences; everything seemed to indicate some kind of physical depression; sometimes it was mental depression, sometimes it bordered upon insanity; in every case we found that the persons were being aided by their spirit friends to overcome a physical or mental disease, some lack in their own nature, not evil, but lack of balance, sometimes the result of physical disease or nervous agitation, sometimes the result of great stress or pressure of the mind.

But unhappy spirits are often permitted to visit circles where there are mediums, for the purpose of expressing their conditions. What Dives could not be permitted to do, they have been permitted to do under the wider range and influence of Modern Spiritualism.

If it could be made to appear that any great percentage, as many Spiritualists think, of the criminal and insane people, and those who have afflicted minds or morals, were 'obsessed,' it would be terrible; then let us have the Christian Satan, then we will have only one foe, not millions, to overcome. But it is not true. These people have afflictions of mind and body that cause them to be unbalanced. Many times benevolent spirits endeavour to mitigate the affliction by harmless presentations of that which is pleasant, or that which can divert them. We have never found in our visits to insane asylums, in our visits to gaols and penitentiaries, that the afflicted or shadowed ones were under the obsession of evil spirits. We have found ministering spirits endeavouring to assist and point to a higher and better life; we have found those who sought to remove psychologically the shadowed conditions of human life. The angels can walk the slums and not be contaminated. When your lives, when your well-balanced bodies and minds, are in this perfect condition, they will not fear they will be encroached upon by any malicious or malevolent influence that passes out from gaols and penitentiaries, or upon the gallows.

Ursula N. Gestefeld, writing in 'The Exodus,' reviews the 'Daily Telegraph' correspondence on the question, 'Do we believe?' In doing this, special attention is drawn

to the fact that change is inevitable, and that the question, 'Do we believe?' may actually mean, Are we ready for another move on? It is a sad pity that we connect loss of faith with loss of spiritual life. It may really be an accession of spiritual life. We have been unfortunately taught to dread doubt as sinful, whereas it is often a sign of blessed growth. Ursula Gestefeld very thoughtfully says:—

There is an impelling within the human soul that will not let it remain within the limitations of one particular view-point, one particular state of consciousness. It has to move, and it does move. The human soul the world over moves, but it builds for itself houses as it goes. It takes up its abode for a time in one house, but after a while the walls of the house seem to have narrowed, seem to cramp and bind him. There is a feeling of necessity of getting out of the house that was so much to him at one time. When that feeling comes, when that desire to get out into a larger than the present habitation comes, there comes a fear with it.

There is sure to be a disagreement with those who hold the belief that that house is the final house, the only good house. They think one is going altogether wrong if he aims to go out of that house because now it cramps him, though at one time it was all-sufficient for his needs, something wrong if he sets out to find a larger and to him a better habitation. It is that view and that feeling that have prompted all ecclesiastical trials for heresy in times past. Many and many a clergyman has grown too large for the house he has been living in, and that is why the house seems to have grown small. He presses against its walls and feels the need of something higher, broader, deeper. There is an impulse for betterment, for more, more, more. But there is a certain stumbling-block in the way of moving out into a larger house.

This 'stumbling block' is the formidable but prevalent delusion that 'Christianity is a divine revelation, the final word of God to man,' to depart from which is disloyal and dangerous. But Christ himself looked forward to fresh disclosures, and said, even to his inner circle of disciples, 'I have many things to say unto you but ye cannot bear them now.' What if he is saying them to-day?

Mr. B. O. Flower contributes to 'The Light of Truth' an admirable Paper on Dr. Alfred Russel Wallace, as 'an apostle of Physical Science, of Spiritual Advancement, and of Social Righteousness.' Dr. Wallace's fine work on 'Miracles and Modern Spiritualism' is largely used, and is led up to by the following passage:—

The true scientist should ever be receptive to the light. The kingdom of Truth, like the kingdom of God, demands the open-minded candour of the child-nature of those who would explore her domain and possess her treasures in the fullest measure. Unfortunately for human progress, the scientists have usually been only second to the theologians in intolerant dogmatism and unreasoning scepticism toward all things that transcended their concepts or ran counter to accepted dicta. The slow progress of the world has been largely due to ignorance on the part of those assuming to be learned, and to their unwillingness to divest their minds of prejudice, bigotry and intolerance, and accord to new claims that degree of fairness, hospitality and candour that true science ever demands of her votaries in the presence of the ever-unfolding revelations of truth.

Now among the great scientists of the nineteenth century Dr. Wallace has proved an exception to the rule, being pre-eminent as an open-minded and candid seeker after truth, even though her footprints led over strange and unfamiliar paths.



Even though ranking among the first physical scientists and apostles of the evolutionary theory, he refused to close his eyes to other manifestations of truth. It is much to know that we are living in a universe of law and order and that life is rising, ever rising; but it is even more important to know that 'the grave is not a blind alley.' Most of his co-labourers were either materialists or agnostics. They all held that nature, after labouring and travelling for millions of years, had reached her culmination in the production of man; yet for the most part they seemed to hold the idea that man, after a few years on earth, died and was no more. Dr. Wallace was not content to rest satisfied with so lame and impotent a conclusion in the presence of much that seemed to point to a possible solution to the great question of the ages that would justify creation and ennoble life.

'Prabuddha Bharata,' quoting 'LIGHT' as to the oneness of all beings and all things in God, points out the identity of this teaching with Vedanta, and then administers a fiery rebuke to those who believe it and yet do so little to break down the caste barriers of India. It says:—

Our friends clutch at anything to help us one step forward in the making of a united Indian nation. Not that we disbelieve in a variety of efforts, but we believe that the sleeping giant in the masses of the Indian people is Religion, the powerhouse of Indian energy is in Religion. By kindling within him the fire of religious fervour the Indian can be transformed more quickly and easily than by any other fire.

It is idle to hope that there can be a united Indian nation, so long as the religious and social inequalities, whose name is legion, exist among us. Who shall light the flame which will burn these barriers down and unite the people into a co-ordinated whole?

We all know that a unity can no more be built of differences than any real transforming sentiment be extracted out of non-existent feelings; and we all know how much difference there exists between sect and sect, caste and caste, race and race, all through India, and how little of communistic or social feeling, not to say anything of a national feeling or patriotism. How could a national feeling exist when each one sect is a self-contained unit, at war with every other similar unit? How could there be patriotism in a country where the religious and social disparity resulting in mutual hatred is so acute as among the Hindus, Mussulmans, and Christians of India?

We often think that what India needs is the Baptism of Spiritualism. Nothing breaks down caste like it. Nothing more definitely takes us to the central unity.

The lady who edits 'The Nautilus' rates us for correcting her statement that Mr. Stead edits 'LIGHT.' She says the editor's name ought to appear in every number. It has appeared often enough for all practical purposes. The lady appears to be cross and says:—

When folks hide things the natural assumption is that they belong to their father the devil. But surely with so much brimstone at home, the devil stands in no need of *Light*. I apologise to Mr. Stead for assuming that he was ashamed of himself. And I exhort Mr. Dawson Rogers and Mr. Wallis to come into the *Light* and stay there.

The lady almost tempts us to borrow from Thomas Hood, and to suggest that she should call her Paper, *The Naughty lass*.

Mr. C. W. Daniel (London: Amen Corner) has just published two extremely pretty books, in dainty paper covers: (1) 'Crumbs of verse, mainly for chicks,' by J. H. Goring; perfectly lovely little snatches of rhymes for children, and (2) 'Bertha Stories,' also lovely but very obviously motive-stories, pro-vegetarian, pro-Boer, and pro-socialist. The pictures, by Evelyn Paul, are surprisingly clever and novel.

HASTINGS OR ST. LEONARDS.—A lady will be pleased to enter into correspondence with Spiritualists visiting, or residing in, Hastings or St. Leonards, with a view to obtaining for them psychometrical delineations. Address, H. E., office of 'LIGHT,' 110, St. Martin's-lane, W.C.

## LONDON SPIRITUALIST ALLIANCE, LTD.

### 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 next, 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 have been sent to all Members and Associates.

Members and Associates will be pleased to learn that Madame d'Espérance has kindly agreed to extend her visit so as to enable her to attend the Drawing Room Meeting and thus give, to friends who may desire it, an opportunity for a personal introduction.

### SPECIAL NOTICES.

#### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

**ILLUSTRATIONS OF CLAIRVOYANCE** will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Fairclough Smith on Tuesdays, the 24th and 31st inst., at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

**PSYCHIC CULTURE.**—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, January 26th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

**DIAGNOSIS OF DISEASES.**—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons during January, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

**SPIRIT CONTROL.**—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on *Friday next*, January 27th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

### SPIRITUAL HEALING AND CHRIST.

'Spiritual Healing: Its Philosophy, Science, Religion, and Practice,' is the title, which might almost serve as a table of contents, of a little book by Charles N. Spencer, published by Stead, Danby and Co., at the Sign of the Sybil, 4, Kensington High-street, W. It might equally well be called, 'What is Truth?' or even 'What is?' for the whole argument is made to turn on the reiterated statement that Truth is that which *is*, and *all* there is.

The following extracts will fairly indicate the spirit and position of the author, who says:—

'The name of the perfect picture and manifestation of truth in the Christian religion is Jesus Christ. . . Other nations, other religions, have had other names to describe this perfect form. . . It is the Light that lighteth every man that cometh into the world, whether he be born a Hindu, or a Jew, reared a Christian, a Mahometan, a Buddhist, or what not.

'The statement that in Christ all shall be made alive—that in Christ (or truth) all things are complete and perfect here and now—is both scientific and practical. The carrying into practice of this message of Christianity to its logical conclusion will be a powerful healing agency in your life and in the lives of others; for perfection means absolute satisfaction in all departments of our daily life, and a cure for poverty, disease, and discord of all other kinds.'

The true secret of spiritual healing, according to Mr. Spencer, lies in the finding of Christ—of the Christ consciousness—within ourselves. This is the true science of Being.



## MIND AND MATTER.

Among the many interesting articles which Sir Oliver Lodge has contributed to the 'Hibbert Journal' there has been none finer than the last, entitled 'Mind and Matter,' which appears in the January number of that Review. It is a reprint in a somewhat abridged form of his address to the Birmingham and Midland Institute in October last.

We cannot but regret some of the omissions in the published form; a comparison of the two papers showing that some most suggestive and valuable passages have been deleted, but the article, as it appears, is very complete, and no one to whom 'Mind and Matter' and the relation between the two is a problem of profound interest, should fail to read this deeply instructive article.

It purports to be a criticism of Haeckel's 'Riddle of the Universe.' It is that, and more besides. Carlyle has said, 'The gifted man is he who sees the essential point.' Sir Oliver Lodge undoubtedly possesses in a superlative degree this hall-mark of a 'gifted man'; and it is this power of discernment which makes all he writes so educative and so intelligible. For the man who has a straight eye, who can clearly discern the essential point at which to aim, will also be likely to see how he should express himself in order to make others see as he does; he will know what *not* to say, and this is what many lack. Really fine ideas are so often abstrusely presented that the mental force, which should be spent upon grasping and assimilating the ideas themselves, is dissipated on the attempt to comprehend the language in which they are embodied. Sir Oliver Lodge's language is as simple and direct as possible, and this is due largely to the acuteness of his intellectual appreciation of 'the essential point.'

In dealing with Professor Haeckel's argument, he at once seizes the fact that the professor is playing the rôle of a philosopher, whilst to the ordinary reader his utterance is supposed to carry peculiar weight *because* it is the pronouncement of a man of science. If Professor Haeckel speaks as a philosopher, says Sir Oliver Lodge, 'he can claim no particular weight for his opinions more than those of any other philosopher'; but if he speaks as a scientist, Sir Oliver Lodge challenges him to say by what right he justifies his conclusion that life is nothing more than 'a temporary trivial collocation associated with certain complex groupings of the atoms of matter.'

A man of science must assuredly base his assertions on facts scientifically *proven*, he has no right to plead in support of his conclusions that they are the philosophic deductions which his study of science has suggested to himself—that is to say, he has no right to do this *in the name of science*. He has, of course, a perfect right to philosophise about facts, and to express his philosophical conclusions, provided that he makes it quite clear that he has shifted his ground, that his opinions are opinions merely; opinions based on knowledge acquired as a scientist, but not as yet scientifically provable. Other men have also philosophised about the same facts, and with equal knowledge to that of Professor Haeckel, but with the result that they have formed very different conclusions.

Sir Oliver Lodge also indicates what is the point of essential value in Haeckel's philosophy. 'It is an interesting fact,' he says, 'that a man so well acquainted with Biology as Professor Haeckel is, should have been so strongly impressed with the truth of some aspects of the philosophic system known as Monism.' That a profoundly important principle underlies this conclusion, which scientists (whether they be materialists or not) so frequently feel impelled to adopt, is evident to anyone who thinks deeply on religion and philosophy. 'Philosophically we cannot

be satisfied with dualism, we are all inclined to look forward to an ultimately monistic view.'

It was surprising to find in the concluding chapter of Professor James' valuable work, 'Varieties of Religious Experience,' that this monistic view is regarded by so great a psychologist as still an open question. It seemed like putting back the hands of the clock of human thought; we had supposed that, for philosophers at least, the hands pointed to unity. It seems there are a few philosophic minds for whom this is not so. It is all the more valuable, therefore, to observe that among scientists monism is becoming increasingly the dominant opinion; an *opinion*, held philosophically, not claimed as scientifically demonstrated, but an opinion which an extended knowledge of facts renders more probable.

The monistic idea, however, ought not to be identified with Professor Haeckel's position. Two aspects of phenomena present themselves to students of the Universe—mental phenomena and physical phenomena. Haeckel interprets the former in terms of matter; he is a 'materialistic-monist . . . with a limitation of the term matter to that form of substance to which the human race have grown accustomed.' But the philosopher who elects to interpret matter in terms of mind has an equal right to his hypothesis. The two aspects of the Universe exist; the fact that there is in all probability a fundamental unity in which both consist does not warrant us in assuming that either is in itself the unifying reality. Neither matter, as we know it, nor mind, as we know it, can claim any scientific evidence to prove that it is *the* monistic substance which solves 'the Riddle of the Universe.' Sir Oliver Lodge has his eyes set on a further horizon. No one sentence in his paper exactly expresses what he is watching for, what he already indefinitely discerns on that 'glimmering limit far withdrawn,' but the whole discussion is pregnant with the inspiration of his vision. We close its perusal with a sense of awe, and hope, and worship. With a higher value for matter, and a greater reverence for mind, and with a profounder consciousness of the reality of the Nameless One who is, we believe, the immanent and intelligent cause and unifying 'substance' of both.

## THE MENTAL STATE OF THE DEAD.

In the January number of 'The World To-Day,' Chicago, U.S.A., Professor James H. Hyslop has a long and somewhat tiresome article on 'The Mental State of the Dead a Limitation to Psychical Research,' in which he says that 'the general public and the average scientific man . . . can stand triviality until personal identity is proved, but they cannot understand why, after the demand for personal identity has been satisfied, the "communications" still continue to be so trivial and inane.' The chief reason for this he finds in the alleged fact that 'the communicator is himself in an abnormal mental condition while communicating,' which state he compares to 'a delirious dream,' or 'to the trance of Mrs. Piper in some of its aspects.' Mr. Myers and Dr. Hodgson, 'were the first to mention' this, so far as Professor Hyslop is aware, and he says that the 'uniform testimony of the "communicators" [through Mrs. Piper presumably] is to this effect in some form or another. They have said that it is something like our sleep, and so might be compared to the hypnotic trance'!

This assertion appears to be founded on the writer's experiences with Mrs. Piper, but it does not follow that it is of necessity true in regard to other or all mediums. May it not be that the limitations of the *medium* are the cause, and not a temporary abnormal condition in the communicators? Mrs. Piper seems to have been developed especially for the one class of work—that of affording proofs of identity, however trivial. That being the case, the limitations and confusion are most likely due to her conditions and the mental and psychical environments created by the researchers themselves. We are inclined to think that Professor Hyslop makes too much of his supposed discovery, and bases it upon insufficient evidence.



## MUSIC AND MATHEMATICS IN THE COSMOS.

Among a number of valuable articles in the 'Hibbert Journal' for January, there are three which the editor suggests may be considered as forming a group, although they are entirely independent in origin. But as the third of these papers is a reprint, slightly revised, of Professor Sir Oliver Lodge's address to the Midland Institute at Birmingham, to which allusion is made elsewhere in this issue of 'LIGHT,' we shall mainly devote ourselves to a consideration of the other two. The peculiarity of these papers is that, although they come from widely different sources, they both illustrate that fundamental concept of the universe as based on the manifold application of simple relationships, everywhere correlated, and capable of being stated in mathematical terms, which caused Pythagoras and Plato to say that the whole Cosmos was founded on a system of numbers, and that 'God geometrises.'

The first article is on 'The Warp of the World,' by Newman Howard, of Aberdovey, and begins by recognising that there is in music a certain power of conveying hints of an ineffable mystery, which seems to arise from the suggestion which it imparts to the mind, though we know not exactly how, that its harmonies are a type of the true relationships existing throughout Nature, and that when externals are attuned to the perfect scale of proportionate relationship, we shall have, exemplified to our perceptions, 'the harmony of the spheres.'

Musical relations, producing harmony, rest, as is well known, on the numbers 3 and 5, together with 2 and its powers.

'No other prime numbers enter into the vibrations of the diatonic scale. Except on this chord of rest (the major triad, founded on the numbers 3, 4, and 5), or the less restful minor triad, no melody ever was or can be finished; on this are founded all chords and counterpoints, on this are resolved all discords.'

'So much of the chord of rest. But music, like life, is the interplay of rest and unrest; and the extreme circumference of permitted unrest, the breaking-point, as it were, is reached in the major seventh, with 15 vibrations to each 16 of the tone.'

'It will, hereafter, be seen that the perfect concords of 3, 4, and 5 lie at the root of all cosmic structure, being in every way fundamental in the progression of the "elements." And it is perhaps noteworthy that radium, a kind of breaking-point among the elements, is of a weight and rhythm equal to 225 units, against 240, i.e., fifteen-sixteenths, of uranium, the extreme octave of the elements.'

Inquiring whether there is 'in the nature of things any explanation of the limitation of the concord' to these simple numbers, the writer finds that—

'The laws of musical harmony—the terms, that is to say, on which vibration will pass from mutual conflict into mutual peace—are those of the shapes in which the contents of space, parts or particles of matter, if in motion, will pass into stability; and if in close relation, will be brought to fit without gap or obtrusive angle.'

'Particles of matter can only fit if their faces and angles are equal, and of figures thus shapen there are only five, the four, six, eight, twelve and twenty faced polyhedra, called the tetrahedron, cube, octahedron, dodecahedron, and icosahedron. Their facial angles are limited to 3, 4, and 5, and by these numbers we count all their features and relations, including their relations to the square of the radius of a circumscribed circle.'

The writer goes on to apply this theory of relations to the newer views on matter as formed of vortex-rings, or whirling systems of electrons, and reminds us that—

'Long before the Christian era the atomic theorists of Greece and Rome, from Leucippus to Epicurus and Lucretius, had surmised that matter, seemingly still, was, in reality, in rapid motion. An eternal hail of colourless corpuscles deflected into whirling vortices—this begot all things, live and dead, so they imagined—these corpuscles being too small for sight, and *a-toma*, or indivisibles.'

We may remark here that many of the ancient conceptions seemed too vaguely stated, and too unlike our current beliefs, for us to fully comprehend their meaning, until our more (and

most) recent science had found out that the structure of the universe could be read in terms to which these ancient descriptions were evidently intended to apply. The question naturally arises, did these ancient philosophers see clairvoyantly details of molecular structure that our scientists can only infer?

Mr. Newman Howard shows that it is probable that the structure of the regular solids comes in here also, for although single atoms may contain about a thousand electrons for each unit of atomic weight, it is probable that these are grouped into systems and sub-systems whose stability depends on their assuming relations represented by the sides or angles of the regular solids. Some such grouping as this appears indicated by Mendeleeff's law. 'In any case the coincidence seems to show that the lightest atom rehearses the order of the whole universe.'

This brings us to the question of planetary distances, and here the writer introduces an amendment into Bode's law, which made the distance of Mars from the earth six points, though it is, in fact, only five points. The number four is seen in the distance of Mercury from the sun, while all other distances are either three or powers of two multiplied by three. In animal and vegetable life the same numerical relations come into play, even down to the spirals of sea-shells and the cells of a honeycomb.

What do these limitations suggest? To the writer of the article they 'suggest possibilities beyond':—

'Infinitudes there are, of the large and small, the swift and slow, of ultra-red and ultra-violet waves, whereof our senses tell us nothing. If our eyes were like the photographic film, sensitive to other rays and ray-waves than light, one world of hues and shadows would die from our vision and another emerge. And so of our touch; if the motions of our life-cells were those of a smaller, swifter, and more penetrating electron, the resistance of the rocks might be as air; if of a larger and less penetrating, the air might be as rock. From one key of size or sentence to another it is conceivable that the life may pass as naturally as the electric message through the air. There may be life, sentient and intelligent, within and without us, as actual and assured as our own, we to it and it to us as thin air, unintelligible, unseen, and unheard.'

The second paper of the 'group' is on 'The Universe and Beyond: the Existence of the Hypercosmic,' by Professor C. J. Keyser, Professor of Mathematics in Columbia University, New York. He, too, has much to say about mathematical concepts, but from a different point of view. After showing that mathematics is not the science of measurement alone, and almost eludes definition, he finally labels it *the science which draws correct conclusions*. It is largely concerned with 'functional relationship, that is, with pairs or systems of corresponding values or states or changes. Behold, for example, how the parallelistic psychology searches for correlations between psychical and physical phenomena.' The physical universe may be, as it seems to be, an organic tissue of definable relationships; but a single universe, one that through and through is self-compatible, cannot be the *whole of reason* materialised and objectified. There are possible systems of geometry that might each be true in a separate universe, but not all in the same.

'But in the vaster world of thought, all of them are valid, there they co-exist, and interlace among themselves and others, as differing component strains of a higher, strictly supernatural, hypercosmic harmony.'

'That world, it is true, is not a world of solar light, not clad in the colours that live and glorify the things of sense, but it is an illuminated world, and over all and everywhere throughout are hues and tints transcending sense, painted there by radiant pencils of *psychic* light, the light in which it lies.'

It is the realm to which all speculation and all thought must repair for chastening and sanitation—the court of last resort, I say it reverently, for all intellection whatsoever, whether of demon, or man, or deity. It is there that mind, as mind, attains its highest estate, and the condition of knowledge there is the ultimate object and goal of all other knowledge of every kind.'

After this we may just refer to the words of Sir Oliver Lodge, in his address on 'Mind and Matter,' forming the third article of the group, where he says that although the 'brain is the means whereby the mind is made manifest on the material



plane,' it is not therefore certain that mind is *limited* to material manifestation. 'Our highest thoughts are likely to be nearest to reality; whatever we can clearly and consistently conceive, that is *ipso facto* in a sense already existent in the universe as a whole; and that, or something better, we shall find to be a dim foreshadowing of a higher reality.' Such is the creed of Sir Oliver Lodge as a man of science—and something more.

### SOME RECENT COMMUNICATIONS.

BY 'AN OLD CORRESPONDENT.'

About the beginning of the first week of 1905, my clairvoyant daughter told me she had again seen 'Dr. R.,' and that he had informed her that both he and 'Dr. S.' intended to write me messages. She sat for two nights thereafter with writing materials, but nothing came. On the evening of Thursday, the 5th inst., however, she was controlled, and two messages were written, the first extending to four pages of notepaper and purporting to emanate from 'Dr. R.' (caligraphy exactly as before and evidently the work of a beginner at that sort of thing, as it was impossible for me to decipher parts of it). From what I was able to read it dealt with the results of a surgical operation, performed upon our clairvoyante nearly two years ago, from the after effects of which she still suffers. It was full of medical terminology, so far as I could decipher it, and contained medical terms certainly unknown to me, as also to the medium. Fortunately, near the close I was able to decipher the prescription which this spirit doctor recommended should be used by her in her present condition. This prescription, of course, could not be shown by me to any chemist in the ordinary course of business; but as I happen to know a chemist who lives on the other side of the city, and who is a confirmed Spiritualist, I to-day (Saturday, January 7th) called upon him and read it over. There were three separate items in the prescription, and the writer, 'Dr. R.,' stated that they were 'sold in platinoids.' The chemist and myself both carefully examined all the lists of platinoids in his possession; but, although we found some of them contained one of the items, in combination with another drug, we could not find the three drugs together in one platinoid, and the result was that he asked me to give him time to order a quantity of special platinoids to be made, containing the three drugs in question and in the quantities specified. The Editor of 'LIGHT' has been furnished with a copy of the prescription, in case anyone interested desires to see it. I may state that it is intended to apply to a certain condition of the nervous system largely induced by the aforesaid operation, and that this was a branch of medical skill in which the late 'Dr. R.,' when in earth life, was an undoubted expert. There I leave the matter—beyond saying that although two of the drugs were known to myself very slightly, they certainly were not in any way ever known to the medium, while the medical terms used in the rest of the message, so far as could be deciphered, were 'Greek' both to myself and to her.

Before dealing with the letter from 'Dr. S.,' I must premise that on the preceding day (January 4th) I observed, with sad surprise, in the obituary column of the daily paper, the passing over of an old and valued friend, who has been associated with me in my investigations into Spiritualism for the past sixteen years, and has fearlessly borne noble testimony to its truth. He had been in indifferent health for some time, but the end was sudden.

As already stated, both the letter of 'Dr. R.' and that of 'Dr. S.' were penned on Thursday, January 5th, and my friend had passed over on Tuesday, the 3rd. The medium was quite aware of the demise of our friend, and, like myself, was distressed at the event. She also knew it was sudden, as I showed her the obituary notice in the paper. Well, in the message written by 'Dr. S.,' which extended to eight pages of notepaper (caligraphy as before), he says: '—has come to be with us, but it will be some time before he awakes. His work has been well done.' 'Dr. S.' then referred to the two causes which led to his sudden transition,

one of which was heart failure, and I found, on attending the funeral on January 6th, the details were correct in every respect as given in the written message of 'Dr. S.'

The rest of the communication from 'Dr. S.' related to several matters, including the health of the medium, for which he informed me 'Dr. R.' had prescribed. At my request, before being controlled by 'Dr. S.,' my daughter had put certain questions to him regarding the character and habits of a person in whom I am interested, and in a portion of the message a full reply was given, including a rather startling statement he ('Dr. S.') had received from a former chum of this person, who when here was named R. S., but who is now on the other side; and which, I am convinced, by its specific character, is very likely to be true, yet I am not in a position to verify it, as it related to a loan given by R. S. to the person I have referred to, shortly before his demise. As I had seen the letters of probate of the executory estate of Mr. S. in the course of my business, and as that transaction did not figure in the list of assets, I may assume no voucher for the advance had been found among the repositories of the deceased Mr. S., but certainly from what I knew of the borrower, he was not likely to 'own up' to the transaction so long as no evidence of it existed.

Briefly stated, the result of the communication from 'Dr. S.' left no doubt on my mind that the estimate I had myself formed of the character and proclivities of the person regarding whom I made the inquiries was correct, and fully justifies the course of dealing I mean to adopt with him at a later period, when certain events may occur.

At the close of his letter 'Dr. S.' informed me that he was to be three days longer 'here,' and that if I had any communication to make to him, or any further inquiries to make, he would be glad to hear from me, and would reply. I, therefore, at once responded to 'Dr. S.,' and in accordance with my usual practice, handed a note to the medium to show to him when he next desires to control her to write. I have not the least doubt of receiving his reply within the time specified. He also promises me a letter from my late wife on a certain date, which will be gladly welcomed, as some time has elapsed since any written communication emanated from this source.

Meantime it appears to me to be satisfactory to note that 'Dr. R.' has fulfilled his promise to come back to the medium, and now acts as her 'guide, philosopher, and friend' in room of 'Dr. S.,' who has gone up higher. It may interest the readers of 'LIGHT' to say that the medium informs me that 'Dr. R.'s' hand, when he controls her, is very shaky, and not strong, like others who have used it, and she is satisfied these communications must contain his earliest efforts at automatic writing. This also seems to me to be probable from the expressions he uses in the beginning of his letter, where he says: 'I was so glad at the prospect of coming here, and it is like my old days.'

How very human all this is! It shows how little change occurs in the case of those who are only a few years ex-carnate. This physician has only been eight years in the other sphere, and his well-known kindness and courtesy are as greatly *en evidence* as when he lived on earth, while he is, from the other sphere, doing his best to alleviate the sufferings of an earthly sensitive by the prescription he has now given me.

*Addendum.*—Since the foregoing article was sent for publication the clairvoyante was controlled to write on the date specified by 'Dr. S.,' Sunday, January 8th, and a message of two pages emanating from my late wife was written. With the contents of that epistle it is impossible to deal, but I note: (1) a strong attempt to reproduce the earthly script, partially successful; while the signature is extremely like the earthly one. (2) She states that her sister J. had helped her, and the message bears the signature J. T. below hers, of this sister, who has often written before, and who has been ex-carnate for forty years. (3) The internal evidence of identity is also complete. The same evening 'Dr. S.' also controlled the medium and replied to my communication (script as before) in a most satisfactory manner; and it was clear from his letter that he had also been present when the first letter of the two was written. He also promises an early visit from 'Dr. R.' to see how his prescription has worked on the medium. All this is, to my mind, extremely satisfactory and convincing.



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## Light,

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### TESTING THE SOCIAL ATMOSPHERE.

Mr. Schiller gives, in the 'Proceedings of the Society for Psychical Research,' an account of the effort to 'test the social atmosphere' regarding human sentiment as to a Future Life. This was attempted by means of six questions to which all and sundry were invited to give replies. Ten thousand copies of the questionnaire were issued, but only a third of these were filled up and returned. The questions were so drawn up as to suggest, not opinion, but sentiment, feeling, desire. They were such as these: 'Would you prefer to live after death or not?' 'If you do desire a future life, do you desire it whatever the conditions might be?' 'If not, what would have to be its character to make the prospect tolerable?' 'Would you like to know for certain about the future life, or would you prefer to leave it a matter of faith?'

Our own opinion is that the whole inquiry has very little value as a test of the general social atmosphere, but some of the results are interesting, or even surprising. There is a standing impression that the question of a future life causes great anxiety, and that the longing to know is intense: but if the results of this inquiry are of any value the contrary is the fact. It is true that 22 per cent. of those who answered desire a future life, whatever its character may be, but the remaining 78 per cent. appear to be a painfully tepid majority. Out of 3,321 who answered the question, 'Do you now feel the question of a future life to be of urgent importance to your mental comfort?' only 1,314 answered *Yes*. The majority did not seem to care. 'Not at all,' 'Not in the least,' 'Never think about it,' being common phrases. 'On the whole,' says Mr. Schiller, 'the answers to this question seem distinctly unfavourable to the doctrine that the interest actually taken in the matter of a future life is commensurate with its spiritual importance, or that the question looms as large on our mental horizon as tradition had assumed.'

Mr. Schiller is surprised. He says, 'I supposed that nearly everybody must have felt at least a temporary concern about it. I did not allow sufficiently for the prevalence of sheer thoughtlessness and inertia, nor for the number of those who have never cared to go into the grounds of their belief.' Specimen replies are, 'Too lazy to think it out.' 'Never thought about it.' 'Now that attention is called to it, would like to know.' Fancy the general state of mind of a man who waited to have his attention casually called to the question of survival of

death! Other avoiders of the subject are represented by the person who answered, 'Best left to God.'

The probability is that this is the only nail that has been hit on the head by this questionnaire. For reasons that it would be curious if not easy to trace, the subject of a future life is pretty generally shirked. Mr. Schiller acutely says, 'The first and immediate step must be to arouse a *will to know* adequate to the success of this enterprise. We need to arouse towards Psychical Research the feeling which Francis Bacon aroused towards physical research.' Bacon, he maintains, succeeded in transforming the social atmosphere as regards science: 'and, in spite of the disgust of pedants and obscurantists, and the futile quibbling of metaphysicians, men were glad to follow his inspiring lead. . . . But, after all, the dark cloud of ignorant contentment was lifted only in part. To this day it has brooded over another portion of the field of knowledge.' This portion of the field is that which is occupied by psychical matters, which are still regarded as uncanny, dangerous, unknowable, useless, and what not. It turns out, then, that the real obscurantists to-day are the very men who pride themselves upon their superior enlightenment,—the scientists in high places and the religious teachers who profess to lead,—the men, says Mr. Schiller, who, concerning psychical subjects, 'declare *a priori* that knowledge is impossible and all inquiry wicked and futile, as much when they repose on the fauteuils of the Royal Society as when their indolence has taken shelter beneath the altars of some spiritual organisation.'

In these circumstances, one would have thought that a policy of thorough would have been recommended, with a little wholesome scorn for 'the social atmosphere': but Mr. Schiller seems to hesitate, to temporise and to trim. Some subjects, he says, are hardy enough to flourish in almost any climate, but, as a rule, 'the place of Mrs. Grundy in scientific research is just as real and as worthy of study as in matters of morals and manners': and, 'in Psychical Research,' he adds, 'we are as yet peculiarly sensitive to the condition of the social atmosphere.' The subject is new; it is associated with the old terror of witchcraft and the craft of the devil; and there is a necessity for 'a certain amount of readjustment in the atmospheric conditions.' That readjustment should be effected as gently as possible, says Mr. Schiller; 'we want to raise a wind without provoking a storm; to remove the stagnant air which broods oppressively over the subjects Society is content to leave untouched without invoking a cyclone.' We do not agree. A London fog needs, not a dainty breeze, but a masterful wind: and even an upsetting cyclone is better than a blinding fog.

Contemplating the Society for Psychical Research, Mr. Schiller rather painfully insists upon the necessity for creating a right social atmosphere in which to work. He appears to be half frightened at Mrs. Grundy. If Society is favourable to our work, he says, it can assist us in myriad ways. If it is indifferent, it can hinder us. If it is actively against us, it can thwart us. It can 'persecute us until we desist, may ultimately suppress us, and bury us and our discoveries in oblivion.' Can it? Not so do we read history. Every great step in advance has been taken and made secure in defiance of 'the social atmosphere.' What is called 'Society' wants challenging, not petting; reproving, not considering; teaching, not consulting; and occasionally scorning and defying, not fearing. It usually needs, not a fan, but a North East wind.

'THERE is a mass of well-authenticated facts which baffle all explanation unless we at least provisionally suppose they attest the possibility that there is a soul, and that personal consciousness survives death.'—PROFESSOR JAMES H. HYSLOP, in 'The World To-day.'



## MADAME D'ESPÉRANCE'S PERSONAL EXPERIENCES.

On Thursday, the 12th inst., a large number of the Members and Associates of the London Spiritualist Alliance assembled in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, when Madame E. d'Espérance delivered an address on 'Some Personal Experiences.'

In the absence of the President, Mr. E. Dawson Rogers, Mr. H. Withall, vice-president, occupied the chair. Before introducing Madame d'Espérance, Mr. Withall explained that Mr. Rogers was much disappointed at his compulsory absence, as he had especially hoped to be present to welcome Madame d'Espérance, and testify his high appreciation of her life work, but he had been suffering for some ten or twelve days past from a severe attack of bronchitis and influenza and, although making a good recovery, was still too unwell to leave his room. Mr. Withall felt assured that all his hearers would send out kindly, sympathetic, and helpful thoughts to Mr. Rogers. Continuing, Mr. Withall said, as the present was the opening meeting of the new year, he hoped that all Spiritualists who had the welfare of the cause at heart would become Members of the Alliance. It was natural that *inquirers* should join as Associates, but when they became convinced, as they mostly did, of the truth of Spiritualism, he thought they should regard it as a privilege and a duty to help the good work that the Alliance was doing by changing from Associates to Members.

Mr. Withall then, in a few well-chosen words, referred to the fact that Madame d'Espérance had been a medium for very remarkable manifestations of spirit presence and power for many years, and that she had kindly travelled for two days and a night to attend the meeting and relate some of her wonderful experiences.

### Some Personal Experiences.

Madame d'Espérance, who received a very warm welcome, said :—

Your worthy President, when I asked him what I ought to say to you to-night, replied that 'personal experiences' were always interesting and instructive. I hope he is right, because I am no speaker, no builder of beautiful theories, and can only tell of things I know and have experienced. So I am glad if he is right, for otherwise there would be no excuse for my occupying your time.

While considering what particular experiences would interest you most, I searched through a large quantity of manuscripts, notes of séances, records of phenomena, that have accumulated during the nearly thirty years of my research in the field of *Psyche*.

Throughout all this time no incident in connection with my work has passed without record; each séance with its various incidents has been noted. Many of these records are records of failures; but here and there I found notes of experiments which had to a great extent escaped my memory. I will say at once that no credit is due to me for this work of recording and tabulating. I did not do it, nor did I always see the use of it. But throughout the whole of the experiments I have been more fortunate than many of my fellow mediums in always having friends to assist me by their interest and moral support, and to them is the credit due.

In reading over these things, what interested me most, perhaps, were the descriptions of clairvoyant visions and the use that was attempted to be made of them.

I was young at the time when this power was strongest, and it seemed to me a very fine thing to be sought out, and my help requested to find lost articles or lost friends. I exercised my power with both pride and enthusiasm. But the results were sometimes a little disappointing; the lost articles were discovered not to have hidden *themselves*, but were stolen, and the lost friends frequently had an objection to being found, and were rather nasty about it.

Reading sealed letters had been an amusement to me, and nearly always successful; but even this had its reverse side, for I was once unknowingly induced to read a letter not

intended for the knowledge of strangers, and the writer got into disgrace in consequence.

Then one day a detective came and begged my help in discovering the perpetrator of what was supposed to be a murder. I set to work to help him. I seemed to get on the track of the criminal, and followed step by step the details of the crime, which I faithfully related as I saw them; when something, perhaps the eagerness in the tone of the man's voice as he said, 'Follow! follow! Do not lose sight of her,' caused it to dawn upon me, with almost the force of a blow, that by doing the work of a spy, or of a sleuth hound, I was degrading one of God's best gifts. The thought that I was allowing myself to be made an instrument for dragging to the scaffold a fellow-creature who was, perhaps, more sinned against than sinning, filled me with horror. I like to think it was some good, wise spirit who opened my eyes to the consciousness of what I was doing, and who lent me strength to withstand the temptation to 'follow her'; for it *was* a temptation. My vanity was flattered and my feeling of self-importance increased by knowing I had the power to solve difficulties that baffled wiser and cleverer heads than my own, and I sometimes felt very proud of myself.

Then and there I stopped and refused to proceed. (Applause.)

I prayed God that the power might be taken from me, lest I should be betrayed into using it for the hurt of my fellow-creatures. This refusal offended some friends, and made for me at least one enemy. The power did not leave me at once, but through disuse it became weaker and sometimes unreliable. At last it almost left me. I confess that many times since then I have earnestly wished for its return, for some special purpose that lay near to me, or to my dearest friends, but I have had to be content with ordinary eyesight.

Although this power failed me to a great extent, my interest in it was unabated, and I never lost an opportunity of noting any instances of clairvoyant vision that presented themselves, whether in human beings or in animals. The conclusion has been forced upon me that animals share this faculty equally with man, if not more than equally. This I can easily understand, and account for, judging by the experiences of my childhood, when I was assured that such visions only indicated an unsound mind.

After this assurance, although I loved my visions dearly, I dreaded them, and ceased to speak of them, lest people should think me mad. In later years, when I sought to find others who possessed the power, I found that I was not the only victim of the worldly wise, and that, as a rule, the seer, or seeress, was looked upon by the wise ones of the civilised world (particularly if their self-interest was involved) as *non compos mentis*, and treated accordingly. In several cases, where the wise ones had the power, the clairvoyant was officially considered irresponsible, and deprived of the rights of a sane person. This is quite a sufficient reason why the seer should keep his visions to himself, and why clairvoyance has become rare among men and women of the so-called 'world.' (Applause.)

### Gifts of the Spirit.

Away from the world, amongst those as yet unspoiled by its materialistic influences and tendencies, among the children of the soil still unsophisticated, one finds the greatest development of these natural gifts; and away up in the far North, where Christianity is sometimes strangely blended with remnants of the worship of Odin and the old gods, one finds that what we call rare phenomena amongst ourselves are, with these more natural people, common every-day experiences, exciting neither remark nor wonder.

Clairvoyance is so common among the Laplanders, for instance, that I think it would be difficult to find one who had never had any experiences of the kind.

I remember the first occasion when this was brought to my notice.

A friend of mine, while on his way home one winter night, fell in with a poor wandering Lapp who was suffering from an accident, and was sitting on his little hand sledge by the road side unable to proceed, or even to seek help. My friend brought him to our home in his own sledge. We acted, as well



as we could, the Samaritan's part, took him in, fed, clothed, and doctored him, but though he improved, he did not recover as we wished. The man was grateful, but he wanted to go; we were reluctant, but, with tears in his eyes, he begged us not to be angry—he loved us for our kindness, but he could not stay, for, under a roof, his 'people' could not come to him.

We did not know what he meant, but we let him go. Later he returned to us, bringing presents of reindeer cheese, skins, &c., and explained that his wife had died years ago, when she was young, that she came every evening at sundown to his tent and talked with him, but she was afraid of houses and could not come to him unless in his *Kota* under God's free stars, and he—he could not be happy without her, so he had had to leave us.

He could not explain to us at the time, because people who lived in houses did not understand these things, but it had troubled him that we should think him ungrateful, so he had made up his mind to come and explain why he would not stay in our house.

A close acquaintance with these wonderful little people reveals more and more how they rely on the guidance of their spirit friends, whom they consider to be as much interested in their welfare as ever they had been in life, and who seem to be able to manifest in innumerable ways unknown to us.

For instance, I know of a wedding party who, after the ceremonies of the church were over, finished up the festivities with a prayer meeting, to petition for help in a forthcoming bear hunt, that, in case they lost the track of the bears, through newly fallen snow, a spirit dog might lead their pack till the trail was found again.

'Does a spirit dog ever come?' I asked.

'Why! of course! always; otherwise why should we ask?'

'Do you ever see it?'

'Naturally we see it, or how should we know?'

'Who do you suppose sends it?' I asked, expecting the answer to be 'God,' but to my surprise my little friend (who was a man of fifty-five) said:—

'The spirits of some of our people who have gone on before.'

#### An Unheeded Spirit Warning.

He told me of many instances of spirit return, and amongst them was an incident quite fresh in the memory of all present, as it had happened the previous spring. The herd of deer belonging to the family (in whose tent I was a guest) had found a good grazing field, and were left to themselves. Shortly after midday there came a great snowstorm, but that was nothing uncommon, and disturbed no one, for the deer were safe at hand. In the darkness, towards morning, one of the Lapps was awakened by a spirit of a dead comrade, who told him to get up, awaken the rest of the people, and hurry to the rescue of the reindeer, for a strong frost had come and the buried deer would be sealed up and would die. The Lapp, however, told the spirit to leave him in peace, and went again to sleep. When, however, the daylight came (late in those Northern regions), no trace of the herd could be found. The herd was a large one, comprising many hundreds of animals, the sole riches of several families.

Then the man who had been awakened told of the spirit's warning, and they all set to work to unearth, or unsnow, the deer, which had been, as the spirit had said, actually sealed up within the snow, by a crust of ice which had formed over its surface. The animals were found dead, and the tribe, from being a very prosperous one, was plunged into poverty.

The feeling of indignation against the little Laplander was very strong, and he looked the picture of misery and despair when the story was related. His only excuse for not obeying the warning was, I thought, a very significant one:—

'He, "Thor" (the spirit), was always a liar when he had a body; how could I tell that he was speaking the truth? No one heeded what he said before! I could not know if it was not one of his old jokes.'

'It is best, anyway, to pay heed to spirit warnings,' was the impressive reply of the elder man, 'for if we neglect them our friends will grow tired and leave us, and that will indeed be a greater misfortune than the loss of the deer.' (Applause.)

Once, in Norway, travelling through a lonely mountainous district, we came on the scene of a recent avalanche that had destroyed a little village. My guide, with tears in his eyes, pointed out the terrible destruction. Several of his own friends had perished. 'Was no one saved?' we asked. He answered, 'Only one family; they were saved because the wife was one who can see spirits, and one came to her bedside where she lay with her baby, and told her to get up and fly. So she roused her husband and children, and they escaped, but they were the only living things that were saved.'

Stories such as these one hears often and repeatedly, told with a simplicity that disarms disbelief in the good faith and honesty of those who relate them.

Once I had an opportunity of seeing an old marriage contract (Norwegian) in which the amount of cattle, silver, linen, &c., was set forth as the bride's dowry, and as a set-off against the various properties brought by the bridegroom (which were evidently considered larger than the bride could have expected), it was stated that this dowry should be sufficient, considering that the bride was a 'favoured and gifted' woman, meaning one who could see and communicate with spirits and with the unseen powers that protect the interests of the family.

Not only among Northern people does one find these psychic manifestations, for farther south, in the part of the continent where I live, there are the survivors of an old Solar race, the Wends. Their nomadic instincts having been worked out, they have long occupied the great plain that lies to the north-east of the German Empire. They are a rapidly disappearing race, but as yet they are entirely distinct, in most respects, from the Germans among whom they live. An interesting people, in whom the psychic element is strongly developed, side by side with great practical qualities; sturdy, hard-working, thrifty, and intensely religious, they retain an undying belief in spiritual influences of both good and evil character, and endeavour to propitiate both. They practise clairvoyance, and healing by aid of charms, which charms—usually some written prayer—are, strange to say, singularly effective, according to general report. No one disputes the phenomena, and I have known both clergymen and doctors consult the healers for some obstinate cases of illness. The water-finder, too, is recognised as carrying on a legitimate business, and is engaged professionally, and I may add that he never fails to find or locate water under the surface of the earth.

#### Difficulties to be Overcome.

There is no lack of psychic action in the world; it exists wherever man exists, and is as manifold and complex in its manifestations as human nature itself. It appears to me to be analogous to the power of electricity, the existence of which is as old as the universe, pervading everything, influencing everything, but until a comparatively short while ago, not understood, only feared as an enemy, and was of no service (consciously) to mankind, till ways and means were discovered to systematise the power and turn it to practical account.

To systematise psychic power or to reduce it to an exact science is a task which will require the united wisdom of many careful-thinking students and philosophers. It has been said, and with truth, that 'The greatest study of mankind is Man'; and until the manifold nature of man is understood, we have not much hope of systematising the psychic phenomena, for they are as diverse and complex as the nature of man.

The researcher must have the fact perfectly clear in his mind that he is dealing with human beings, even if incarnate, and that these communicating incarnate intelligences are subject to the limitations of the medium whom they employ. With these facts before him he will be in a better position to weigh and consider dispassionately the value of communications given through a medium.

Under the most favourable circumstances there are many difficulties in establishing communication between an incarnate intelligence and ourselves. One difficulty to many researchers is the conflicting, misleading character of some communications, which are attributed—though often erroneously—to lying spirits. These communications are frequently accepted



in all good faith and acted upon, but are discovered later to be false, to the great discomfiture of the inquirer, who disgustedly retires from the search, under the impression that the clergy are right in attributing the so-called spiritual manifestations to the 'Father of Lies.' The explanation, however, is a simple one in many instances, the confusion being caused by the fact of several spirits making an attempt to communicate simultaneously, without being aware of it. This has sometimes caused extraordinary results and occurs frequently with partially developed mediums, and also with experienced ones when surrounded by new conditions, or by inexperienced spirit communicators. Sometimes, even under the most favourable conditions, strange coincidences occur.

Persons accustomed to the use of the telephone can easily understand this particular difficulty and its cause, which we know to be accidental contact with other communicators. I remember an instance of the kind which might have had very serious financial loss as a result.

I was talking through the telephone to the principal of a large firm respecting some business matters which he had entrusted to me while he was on a tour several hundred miles from where I stood. I had been talking several minutes with him on business matters quite undisturbed. Then I asked the question :—

'If Mr. So and So makes a firm offer, and at such and such a price, are we to accept?'

The answer came :—

'The tendency on 'Change this morning was decidedly downward; better close at once, I should say.'

Something in the answer struck me as not being quite satisfactory, inasmuch as my friend was out of the reach of Exchange reports, at any rate so quickly, and I repeated my question. The reply was :—

'You cannot do better!'

Immediately afterwards came the words, 'What are you talking about? what shares? I do not understand.'

I replied: 'I'm not talking of shares,' and I repeated again my question, to which the reply came :—

'Don't bother about it, I'll be home by the eight o'clock train.'

'Very well,' I answered, 'but it cannot wait; what are we to say to Mr. So and So?'

Then came my friend's voice, 'Don't speak so loud, I cannot hear for the vibration.'

Then I asked, 'Are you coming home to-night?'

'Home to-night? How can I get home to-night? What is wrong with you that you do not understand, &c.?'

Now the fact was that my question had never been answered at all, but a person unacquainted with the voice of the speaker at the other end of the wire might have been led into serious mischief by acting on what seemed to be clear and definite instructions. No one was guilty of trying to mislead or deceive, but an inexperienced person would have difficulty in understanding otherwise. (Applause.)

(To be continued.)

*Madame d'Espérance has kindly agreed to extend her visit so as to enable her to attend the Drawing Room Meeting of the London Spiritualist Alliance (which will be held in the Essex Hall, Essex-street, Strand, on Thursday, the 26th inst., at 3 p.m.), and thus give to the Members and Associates, who may desire it, an opportunity for a personal introduction.*

**A MURDERER'S PENANCE.**—The 'Petit Parisien' gives the following interesting case from Budapest: A railway workman in Transylvania was killed some time ago. The murderer, after cutting his head off, robbed him of all his belongings, even his clothes, and left the headless body under a tree, where it was found next day by the police. Suspicion fell on several villagers, but owing to lack of evidence no further notice was taken of the crime. Some little time afterwards the local policeman noticed that at every full moon a certain peasant used to go to the murdered man's grave and pray. When asked by the policeman for an explanation he replied, hesitatingly, that he was the murderer, and was trying to atone for his sin by prayer, because if he did not do so at the stated time the spirit of his victim appeared and pulled his hair and beard. The peasant was sentenced to ten years' hard labour.

## A REMARKABLE MUSICAL MEDIUM.

An article in the 'Revue Scientifique et Morale du Spiritisme' for December, bearing the authoritative signature of M. Gabriel Delanne, gives an account of a very remarkable musical medium who was introduced to the writer by M. David, of the Gobelins tapestry manufactory, who is a well-known experimentalist in the photographing of human emanations. M. Delanne first describes two private performances by the medium, at which a distinguished musician and composer was also present, after which they decided to arrange for a more formal demonstration before the French Society for the Study of Psychic Phenomena. This took place on November 6th at the Society's rooms, 57, Faubourg St. Martin, Paris.

The medium is stated never to have studied musical composition, and to be absolutely incapable of rendering the works of famous composers. Yet for two hours, on each occasion, he played a succession of pieces, each having a character of its own, in accordance with the style of the musician under whose influence it was understood to be produced, as distinct, in fact, as the styles of great writers in literature :—

'Sometimes light and lively, with the archaic stamp of the minuet, sometimes graceful and tender; but more frequently they were broad harmonies which bore the soul on the wings of reverie, or profoundly religious accents which disposed the heart to meditation and prayer.

'A surprising fact was that the same pieces were scarcely ever repeated. As though from an inexhaustible source there flowed, unflaggingly, melodies, fugues, sonatas, symphonies, ballets, and we were astounded by the prodigious amount of labour represented by these profoundly scientific compositions so artistically rendered. Sometimes we had difficulty in understanding how human fingers could attain such a velocity, and when we remember that the medium has never practised his scales, nor had any training, we cannot doubt that he was under the influence of an invisible artist who has mastered all the difficulties of the piano.'

At the conclusion of each piece the name of the composer was spelt out by calling over the alphabet, the medium striking a note at the required letter. In this manner the names were obtained of Mendelssohn, Beethoven, Chopin, Rameau, and Stradella. M. Delanne asks: 'Does this mean that these great spirits were present, causing their works to be performed?' and replies: 'I do not know, but there was certainly an invisible spirit, a marvellous executant, who interpreted unpublished compositions of these great men.' A committee has been appointed to study the remarkable powers of the medium, and efforts will be made to record these masterly compositions by phonographs or other means.

During the performance the body of the medium remains passive and motionless, while the arms and hands are in rapid movement. He is not asleep; the eyes are open, and he hears what is being said, but his brain takes no part in the production of the music, and he looks on at his own performance as an unconcerned spectator. On the other hand, his arms are in a state of insensibility to external contact, from fingers to shoulder, as though their nerves, both motor and sensory, were entirely disconnected from the brain. M. Delanne concludes by hoping that this form of mediumship will furnish a striking means of demonstration of the truth of Spiritualism.

**CAPITAL PUNISHMENT.**—The question of the right and expediency of carrying out the 'last dread sentence of the law' is ably discussed by Mr. E. D. Girdlestone in a pamphlet just issued by the Society for the Abolition of Capital Punishment, under the title of 'Capital Punishment viewed in the Light of the Expedient and of the Right.' On both counts, Mr. Girdlestone finds the death penalty guilty, and sentences it accordingly. He gives eleven conditions which a wise punishment should fulfil, and shows that the capital penalty fails to comply with any of them entirely, and is absolutely incompatible with such, for instance, as the reformation of the criminal, graduation to degree of guilt, and revocation in case the convict is afterwards proved innocent. Stress is laid on the spiritual side of the question, on the power of gratifying malice or revenge after death; and in this connection some cases are cited which have been published in 'Light,' showing that 'every unrepentant spirit let loose by the hangman is a menace to Society.'



### OCCULT BROTHERHOODS: A WARNING.

Some witty individual declared that there is 'one crop that never fails,' and on being asked to specify he replied 'Fools'! Evidently there are many others of the same way of thinking, if we may judge from the many cunning devices by which smart, up-to-date people attempt to influence their credulous and confiding brethren. The latest form of appeal to the confidence of those who are interested in psychic matters is a circular letter issued from the 'Supreme Habitation of the Philosophers of the Living Fire,' located in America. After assuring the recipient, whom the author of the circular has never seen, that he possesses 'much undeveloped power and latent ability,' and that his 'spiritual powers are known to others besides himself,' the writer of this type-written letter tells him that the 'only' way by which he can become acquainted with the 'great, grand underlying secret' of occult mysteries is by becoming initiated into a mystic brotherhood at a 'nominal fee,' for initiation, of 'three dollars'! How much will be required afterwards is not stated, of course, but the recipient of the circular must surely feel flattered—or humiliated—by the following:—

'We hope you will not disappoint the high expectations which we entertain of you, for we wish to invest you with the powers of a Deputy Grand Rabbini to confer the degrees upon other worthy persons in your vicinity, and for which you will receive a portion of the initiation fees,' &c.!

We should have thought that most people would be too wide-awake to be influenced by such a bait, but apparently it pays! The desire to possess secret knowledge, and to use occult power, is so strong with some people that they are ready to do almost anything, and to run every risk, to gratify their curiosity; and it seems almost useless to repeat the oft-given warning to pay no regard to those who profess to be able to impart occult knowledge and develop psychic power and peddle mystic secrets at so much a head. Advice on all such matters can be openly obtained from recognised teachers; and those who possess the necessary qualifications, and the patience to study and develop their powers for good and useful ends, will eventually succeed without resorting to any alleged 'secret' brotherhood. There is nothing to hide where the purpose is good and true!

### 'THE ANNALS OF PSYCHICAL SCIENCE.'

The chief feature of the first number of the new monthly journal, 'The Annals of Psychical Science,' is the able pronouncement, by Professor Charles Richet, President-elect of the Society for Psychical Research, on the question, 'Should the Phenomena of Spiritism be seriously studied?' The writer applies himself to the refutation of four apparent objections to Spiritualism as a subject worthy of the attention of scientific men, and comes to the conclusion that—

'Instead of seeming to ignore Spiritism, scientists should study it. Physicians, chemists, physiologists, philosophers ought to take the trouble to know and understand the facts affirmed by Spiritists. A long and diligent study of the subject is necessary. It will certainly be fruitful, for, however absurd the theories may be, these do not alter the facts. And if there are many errors and illusions in the assertions of Spiritists, there are probably—nay, certainly—many truths, truths which for us are still enveloped in mystery. These truths, when they are better understood, will profoundly modify the puny notions we at present entertain concerning man and the universe.'

Professor Richet's detailed reply to objections will amply repay perusal, and we may, perhaps, return to it.

Other contents of this number are: 'A case of telepathy from Turin,' in which a doctor was warned, by a feeling of anxiety, of an attack of apoplexy which caused the death of a friend and patient. Dr. Maxwell's recent communication to 'LIGHT' regarding the eyes of mediums is quoted, and the same writer furnishes details of some curious psychic manifestations near Bordeaux. An account is given of 'Philippe,' whom the newspapers have spoken of as the Czar's occultist, and other notable experiences are referred to. An intimation is given that Mr. Charles Bailey, the Australian medium,

seems disposed to return to Europe, provided certain advantages are guaranteed him.

Besides the English edition, the same review is also published separately in French and Italian, an innovation which renders it an important international organ of psychical research.

### COLOURED AURAS.

In reply to a correspondent Mr. Hudson Tuttle deals in the 'Progressive Thinker' with the question 'Are there coloured radiations from the body?' and after referring to Dr. Stenson Hooker's recent communication to the 'Lancet' upon the subject, Mr. Tuttle says:—

'Clairvoyants have constantly reported that the spheres of individuals vary in colour, no two being precisely alike, and spirits in their communications have taught the same. What is noteworthy, is that the colour scheme thus taught for the past fifty years is almost identical with that now exploited as the latest result of experimental science!

'As early as 1868, A. J. Davis, in assigning symbolical colours to the Lyceum groups, by his spiritual knowledge gave the same significance that is now found by experiment. In the "Lyceum Guide," of Emma Rood Tuttle, published in 1870, a more extended colour correspondence is given, based on spirit and clairvoyant interpretation. There are in the Guide twenty-four colours standing for twenty-four groups; of the three colours it is said: "Red is physical energy, sensuous; blue, intellectual energies; yellow, inspiring energy." There are differences yet similarity, and when the differences occur, the presumption is in favour of the spiritual interpretation.

'Dr. Babbitt has written voluminous works on the influence of colours on the organism, and based a system of healing thereon.

'How often spirits in their communications speak of others as being dark, meaning that they are surrounded by spheres of passion, while others are white with silvery light, because pure and unselfish. In the same manner persons in the body are seen and spoken of by spirits and clairvoyants. The depraved appear as in a smoky cloud, the darkness of which increases with the moral debasement, even to blackness.

'As for priority, it is useless to waste time in contending, but if it be said that Spiritualism has uttered no scientific truth, if this "discovery" of Dr. Hooker's be accepted, then Spiritualism may claim it as entirely its own, and published when it received nothing but ridicule and sneers from these same scientists.'

### HELPING SOMEWHERE.

The following, from 'The Youth's Companion,' seems worth preserving:—

'A writer tells how a little child once preached a sermon to him.

'"Is your father at home?" I asked a small child on our village doctor's doorstep.

'"No," he said, "he's away."

'"Where do you think I could find him?"

'"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt or something like that. I don't know where he is, but he's helping somewhere."

Can as much be said of us?

A MANUAL OF PALMISTRY.—'Keiro,' whose name has lately been before the public owing to the officiousness of certain newspapers, has just brought out, through George Routledge and Sons, Limited, a guide to 'Practical Palmistry, a clear and common-sense explanation of the science by means of which everyone may read his own character and foretell his own future fate; together with treatises on Clairvoyance and Psychometry.' There we have title and review in one; it only remains for us to add that the numerous illustrations are conveniently arranged for reference, for each as a rule contains just the marks of which the significance is indicated in the text printed opposite; hence there is no need constantly to turn over the pages to find the required figure. Our readers may find interest and amusement in comparing 'Keiro's' teachings with the lines on their own hands, and with the statements of other writers. The essays on clairvoyance and psychometry are short and of a more general character, the instructions for development being quite brief.



## 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.*

## Is Sir William Crookes a Spiritualist?

SIR,—In the recently published report of a public debate upon 'Spiritualism: Is it True?' between Mr. W. T. Lee and Mr. Ernest Marklew, in which both disputants displayed considerable skill and eloquence, I find that Mr. Lee raised the point, with considerable insistence: 'Is Sir William Crookes a Spiritualist?' He had addressed a letter to Sir William in November, 1903, seeking an explanation on the point. In it he affirmed that 'Mr. Marklew had "asserted" that Sir William Crookes had written to some Spiritualists in America saying that he was now convinced of the truth of the claims of Spiritualism, i.e., that he was convinced that the dead do return, and that we can hold communion with them and can establish their identity.' Regarding this, Mr. Lee felt that 'there must be some mistake, as,' he continued:—

'All I had read seemed to show that the phenomena you had witnessed had convinced you of many things, but had not convinced you that your "deceased friends" were really communicating with you. I know that years ago you stated, in one of your valuable letters, "*All I am satisfied of is that there exist invisible intelligent beings who profess to be spirits of deceased people, but the proofs which I require I have never yet had.*" May I venture to ask if you now have such proofs, and if you have authorised anyone to say that you are now convinced of the truth of Spiritualism, and "that the dead can return to communicate" with us?'

To this appeal by Mr. Lee, Sir William Crookes replied on November 9th, 1903:—

'The American statement you quote in your letter is entirely unauthorised. You have correctly expressed my views as given in my later publications.'

Now, sir, I have been a careful reader of everything I have been able to procure written and published by Sir William Crookes, but I do not recollect reading anything of his that expresses his views as expounded by Mr. Lee; neither do I know of any such letter as that quoted by Mr. Lee, and I should be grateful to you, or to Sir William Crookes himself, for information as to where I can find the 'later publications' which contain those views. Could not you, sir, prevail upon Sir William to settle the vexed point as to his present position and convictions?

In reply to Mr. Lee, Mr. Marklew pointed out that he had been misrepresented; that the letter by Sir William, that he had previously quoted, was one addressed to Professor Aksakof—not to an American.

It is something to have had from Sir William a definite statement that he is satisfied '*that there exist invisible intelligent beings who profess to be spirits of deceased people,*' but the remainder of the passage: '*but the proofs which I require I have never yet had,*' is very indefinite. Proofs of what? If he is satisfied that invisible intelligent beings exist, surely he is so convinced because he has held communion with them! He admits that they '*profess to be spirits of deceased people,*' Does he mean that he has not had proofs of their identity? That he has not had communion with his *own* deceased friends? Or that he is not convinced that *any* spirits of deceased people exist or communicate? If the latter, then who or what are the '*invisible intelligent beings*' who do exist and manifest their presence and power?

I have no doubt there are many others, who, like myself, wish most heartily that Sir William would give the world a clear, definite, unambiguous, manly, and straightforward statement, and let us know to what extent he is or is not a Spiritualist—and, too, whether he has made any further, or continuous, investigations with mediums since 1874, and also, whether, during the past thirty years, he has endeavoured to obtain evidences of spirit-identity, or the 'proofs' which he says he lacks!

PERPLEXED.

## 'Eyes of Mediums.'

SIR,—I am deeply interested in the correspondence in 'LIGHT' regarding the eyes of mediums. I have in the iris of my left eye (blue) two distinct spots (brown). I have often been told by Spiritualists that I could be a very good medium, and I feel this to be correct.

I must add, in closing, that your paper has been a *real* 'light' and help to me.

A SPIRITUALIST.

## Mr. A. V. Peters in Holland.

SIR,—In the month of December, 1904, the well-known clairvoyant and psychometrist, Alfred Vout Peters, again spent some weeks in Holland. There was a special motive for this second visit: a lady, who has suffered from partial paralysis in the legs for years, wanted a medical consultation. When he gave it, 'Moonstone,' his guide, spoke through him, but only to greet us and clear the way for another control called the 'Doctor.' The diagnosis was simply perfect. Then he told her what she was to do, or rather what she had to leave off. Magnetising, massage, and baths were prescribed, but no perfect cure could be promised, the lady being too old and her disease too far advanced.

Mr. Peters will be pleased to hear that the patient has been greatly relieved by following up his medical advice.

As several people wanted to see him, Mr. Peters prolonged his stay until the end of December. Having my own work to do, I was not much with him this time. But I know he has done some good work, for I received several letters in which people expressed their satisfaction with the sésances they attended.

Mr. Peters rendered me—and Spiritualism—a very good service. I had to give a public lecture on 'Clairvoyance' before an audience which was quite new to the subject. Hearing this he immediately offered to illustrate my lecture with some actual proofs. Of course I gladly accepted his offer, and introduced him to the meeting. Some objects were handed up and Mr. Peters described the impressions felt psychometrically, and the spirit people associated with them. It was a big success, one after the other declaring that the descriptions given were recognised, and were perfectly correct. One gentleman, however, declared he recognised nothing of what Mr. Peters said. Then it was found out that a lady, sitting next to him, had brought his ring to the platform, so that her influence was mixed up with the gentleman's. Mr. Peters tried to disentangle it, but the lady being stone deaf there was nothing to be done. You may imagine what a strong impression these proofs of clairvoyance made on an audience strongly imbued with materialistic notions, and, therefore, apt to deny even the possibility of feats like these.

It seems to me that Mr. Peters' powers have increased. May it be given to him to make use of them for the benefit of mankind for years and years to come!

Bussum, Holland.

H. N. DE FREMERY.

## 'The Spirit Freed from the Body.'

SIR,—The letter by Mr. Robert H. Russell-Davies, in 'LIGHT' of December 10th last, contains, in my opinion, an important contribution to the evidence which is now being accumulated concerning the complex nature of human personality. In this short communication we may find support for the position of modern psychology, as summed up in Myers' 'Theory of the Subliminal Self,' viz., that the normal self is but a fragment of a larger or deeper personality; we also have evidence bearing on the question of secondary personalities, as well as the problem of an English woman of the present day possessing a 'spirit' (not a control) which had 'at one time been a French woman, and one who played a considerable part in French history.'

Bearing, as it does, upon so many important questions which the modern mind is trying to solve, I should welcome some further particulars from Mr. Russell-Davies concerning the evidence he has touched upon, and any explanation or theory from this intelligent submerged personality of its past and present existence which, apparently, comes to the surface when the normal consciousness is suspended.

H. T.

## 'A Perplexing Phrase.'

SIR,—I am more than ever perplexed by Mr. F. B. Doveton's reply in 'LIGHT,' January 14th.

Is not music emotional? and without intellect who could either sing or play with any degree of feeling? We also read of spirits from the unseen world giving the most wonderful and intellectual messages at times, proving, it seems to me, that intellect cannot be separated from the soul.

Brighton.

T. BEVAN.

## 'A Word Wanted.'

SIR,—In reply to Mr. H. W. Thatcher's letter, in 'LIGHT' of the 7th inst., I would suggest the word 'Monitor.' In 'Webster's Dictionary,' 1902, it is stated to signify 'one who admonishes; one who warns of faults, informs of duty, or gives advice or instruction by way of reproof or caution. That seems to me to cover the ground.

B. A. COCHRANE.



## Jung Stilling.

SIR,—I should like the readers of 'LIGHT,' who have not already done so, to become acquainted with some of the wise and original sayings of the admirable Christian philosopher, Jung Stilling, whose autobiography, consisting of more than six hundred pages, and containing many wonderful experiences of a spiritual character, is the most fascinating reading imaginable. Another of his books is called 'Theorie der Geisterkunde,' and it, too, is full of interest to Spiritualists.

More fortunate than modern Spiritualists, Jung Stilling was very much appreciated by the reigning powers of his country, for the Grand Duke of Baden bestowed on him important and distinguished offices; and Stilling, born in 1740, in humblest surroundings in a small freehold, died at Mannheim in 1816, honoured by his country and its reigning prince, and as the intimate friend of Lavater, Goethe, Herder, Wieland, and many other renowned persons. He was also acquainted with Swedenborg.

With reference to praying for obsessing spirits, I do not believe that such prayers, generally speaking, can be effective if they are not said in the presence of the *obsessed person*. I should think the obsessed must be the *necessary link* between the unhappy spirit and those who are filled with sympathy for his sufferings and misery, and who pray for his progress.

Denmark.

(MADAME) T. DE CHRISTMAS.

## SOCIETY WORK.

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

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last the usual public circle was held. In the evening Mr. G. Tayler Gwinn spoke on 'Did Christ Die on the Cross?' Discussion followed. On Sunday next, at 11 a.m., open spiritual circle; at 7 p.m., Mr. J. Conolley. Monday next, at 8 p.m., Mr. P. Pryess, head readings.—G. E. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, in the absence of Mr. Fielder, Mr. Thomas, speaking under control, interested us very much, and Mr. Adams, who presided, spoke appreciatively of Louise Michel. A public after-circle was also held. We look forward to an address from Mr. W. Radda, of Hackney, on Sunday next.—C. S. H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALTON-LANE, N.E.—On Sunday last Mr. R. Fletcher delivered a logical and closely reasoned address on 'Science—Old and New,' which received well-merited applause. Mrs. Webb gave clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. McKenzie, address. Miss Bixby, clairvoyant descriptions.—H. A. G.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday morning the circle was well attended, and in the evening interesting experiences were related by Miss Rhodes, Mr. Clark, Mr. Driesleman, and Mr. Lightfoot. On Sunday next, at 11 a.m., public circle; at 7 p.m., service. Thursday, clairvoyance at 8.15 p.m. On January 25th, social and dance, at 7.30 p.m. Refreshments free. Tickets, 1s.—H. Y.

BALHAM.—4, STATION-PARADE.—On Sunday morning last the attitude of the Faithist to the world was discussed. In the evening an address upon 'Creation and Regeneration as Taught in Oahspe' was given, and questions were answered. Clairvoyant descriptions followed. On Sunday next, at 11 a.m. and 7 p.m., 'Oahspe and Faithism' will again be expounded. Clairvoyant descriptions in the evening.—W. E.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday evening last a particularly fine and eloquent discourse on 'Revelation and Inspiration,' a subject chosen by the audience, was given by the inspirers of Mrs. M. H. Wallis. On Sunday next, Miss Russell-Davies will lecture on 'Historical Ghosts.' Mrs. Russell-Davies lectures every Wednesday at 8 p.m.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 11th inst. Mrs. Roberts, of Leicester, gave excellent psychometric readings. On Sunday evening last Mrs. Roberts, of Manor Park, gave an inspiring address, and Mr. Roberts conducted a very successful after-circle, his clairvoyance being exceptionally good. On Sunday next, at 7 p.m., the president, Mr. Pictou, will give his inaugural address.—W. S.

SHEPHERD'S BURN.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Nurse Graham gave an interesting address, entitled 'From Orthodoxy to Spiritualism.' Mr. Drake, chairman. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mrs. Atkins, illustrations of clairvoyance and psychometry. Tuesdays, ladies' circle at 2.30 p.m., admission 3d. Thursday, public circle, at 8 p.m.—A. P.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Conolley dealt ably with a subject from the audience, viz., 'The Government of a Country from a Spiritualistic and Social Standpoint.' A quarterly business meeting of members followed. On Sunday, January 29th, the Rev. F. O. Matthews will deliver addresses and give clairvoyant descriptions, at 3 and 7 p.m. Tuesday, January 31st, at 8 p.m., Mr. G. H. Bibbins, of Leicester.—N. T.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a short reading, which was well received, replied to eighteen written questions, sent up from the audience, in a very able manner. His hearers, who showed marked appreciation from time to time, must have had many knotty points explained. Mr. W. T. Cooper, vice-president, officiated as chairman. On Sunday next, at 7 p.m., Mr. J. W. Boulding will give an address.—S. J. WATTS.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last good work was done at the public circle. In the evening the intense earnestness and naturalness of Mr. John Lobb won the sympathies of the audience from the first. His excellent address was interspersed with many striking and convincing personal experiences. A future visit is eagerly awaited. Christian Spiritualism, Anniversary Services on Sunday, January 22nd. At 11 a.m., Rev. F. O. Matthews; at 6.30 p.m., Miss MacCreadie, Rev. F. O. Matthews, G. Tayler Gwinn, and D. J. Davis.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Macdonald's trance address on 'Brotherhood' was very interesting.

CATFORD.—24, MEDUSA-ROAD.—Mr. Millard's trance address on Sunday evening last, on 'Eternal Punishment,' was much appreciated by a good audience.—R.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Frank Pearce, of Portsmouth, gave an able and interesting address on 'Spiritualism in the Bible.'—E. H.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, January 19th, Mr. J. Pettitt's trance address on 'Growth, and How We Grow,' opened up new fields of thought and elicited warm applause from an appreciative audience.—H. H.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last Mr. G. W. Lear presided. Mr. F. Cecil delivered a stirring address on 'What is Needed?' and a spirited discussion followed.—W. H. S., Hon. Sec.

STOKE NEWINGTON.—GOTHIC HALL, BOUVIERIE-ROAD.—On Sunday last Mr. John Lobb, C.C., addressed the morning congregation and evoked great interest. In the evening Mr. Robert King spoke on 'The Rationale of the Circle' and answered a number of important questions. Miss Prout sweetly rendered two solos, accompanied by Mr. Clegg.—H. B.

PLYMOUTH, Bank-street.—On Sunday last Mr. Warner Clark gave a splendid address on 'Why the Church Fails' to a large audience, and good clairvoyant descriptions. On the 11th inst., over sixty friends sat down to a 'reception' tea. A large meeting followed, ably presided over by Mr. Trueman. Many friends spoke words of welcome to Mr. and Mrs. Clark, testifying that Plymouth Spiritualists had at last got the right man in the right place. Mr. Clark, who was warmly received, after thanking those present for their cordial welcome, outlined the future work of the church.—G.—At the *Oddfellows' Hall, Morley-street*, on Sunday last, an excellent lecture was given by Captain Greenaway on 'The Evolution of the Soul.' Mrs. Short's clairvoyant descriptions were much appreciated.—C.—At the *Grenville-road Mission Room*, during a class meeting on the 14th inst., two verses of a hymn-tune were played by unseen power on an auto-harp, which was hanging on the wall. On Sunday last Mr. J. Evans spoke well on 'Silence,' and Mrs. Evans gave good clairvoyant descriptions.—E.

FOREST GATE.—LIBERAL HALL.—On Sunday evening last Mr. C. Cohen, of the National Secular Society, gave an interesting address upon 'Ancient Questions and Modern Replies,' and declared that all modern science disproved the belief in a soul and an after life. Mr. J. H. Kennett, late secretary of the Ilford Spiritualist Society, pointed out that under hypnosis it was possible for a certain portion of man's nature, which he called the soul, to cognise happenings one hundred miles away from the physical body, and also cited the materialisations, through Miss Cook's mediumship, in Sir William Crookes' own laboratory, under test conditions, and photographed. Seeing that the photograph corroborated the evidence of the senses of the sitters, he would like to hear a few enlightening remarks from the speaker upon the psychology of the camera. In reply, Mr. Cohen refused to accept the statement that anyone under hypnosis could apprehend what was taking place even one mile away from the physical body—he would say nothing about the other ninety-nine—and, as is usual with those who practically know nothing of Spiritualism, attributed the photograph spoken of to fraud.