

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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America, has been 'troubling Israel' with a vengeance. To the students of Harvard University he lately said this:—

My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature. I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible, or a priest, or some other outside aid, but a God who is close to us.

Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation. No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now.

Yet God has a personality. We recognise it as we recognise the personality of a Titian or an Angelo. Only God is always working, always creating, whereas their work is done. God stands near us. The mother of a deaf, dumb and blind child gives her daughter one, two, three gifts without being recognised. Finally there breaks through the child's intelligence the fact that these gifts, so kind, so loving, spring from the same source. It feels the mother's hands and face, then throws its arms around her neck and kisses her. Even so we, ever in the presence of God, come to realise His proximity and love. God makes for good. Man's progress is a progress upward. Each day is better than the first.

This utterance was followed by torrents of criticism, in the press, chiefly of a denunciatory sort; and the criticism was followed by the inevitable interviewer, to whom Dr. Abbott said: 'The old idea was that God was over and above the world, related to it as a mechanic to his machine. To-day we have come to the more spiritual view of God as the indwelling spirit, who is in and of the entire universe.' Readers of 'LIGHT' have long ago been prepared for some such confession of faith, others will have to follow. There is no hurry.

The Dean of Westminster's very striking lectures on Inspiration have now been published in a cheap form by Messrs. Longmans, Green and Co. The Dean is, of course, discreet, but it is easy to read between the lines; though, indeed, without that it is plain that he dismisses the old notions of Inspiration so far as the Bible is concerned. He says quite frankly that the literature of the Bible began 'with stories of the remote past—stories not essentially differing from the Babylonian folk-lore.' 'A purified folk-lore was gradually fashioned into an inspired lesson-book; and thus, in their ultimate form, these narratives became sacred and unalterable.' It is, of course, added that these folk-lore stories were 'purified and elevated' by Divine Inspiration; but that may mean anything. The fact remains that the Dean gives us an entirely new view of the Bible, and an entirely new explanation of its Inspiration.

The following, from 'The Westminster Gazette,' deserves serious consideration. Without wishing to

'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.

We have already suggested that the Welsh revival probably indicates 'an inflowing of spirit-power from beyond the veil.' This is increasingly borne out by incidents which make this revival so very distinct in its character. Thus 'The Daily Chronicle' gives us the following significant statement:—

A curious phase of the revival movement in Wales is pointed out by Professor J. Morris Jones, of the Welsh University College, a noted Welsh scholar.

He states that it is quite a common thing to hear practically unlettered youths, farm servants and ploughboys, at the revival meetings break out into prayer clothed in the most chaste and classic Welsh.

'Their diction,' said the professor, 'is frequently more beautiful than anything I can hope to attain. It is really marvellous, and the more and the better Welsh one knows the greater is one's admiration.'

'You cannot explain it by any ordinary human standard,' added the professor, 'it must be inspiration.'

Dr. Peebles says of the 'Christian Universalists' that in reality they are Spiritualists. 'I do not say "Spiritists,"' he adds, 'for Spiritism is closely allied to if not the synonym of Babylonian and Old Testament necromancy, while Spiritualism, the direct antithesis of materialism, is in harmony with the Christianity of the Christ, and doubtless is that divine religion which will crown with moral grandeur and glory the forthcoming ages.'

The distinction, up to a certain point, is valid, but, pushed too far, it is apt to become mischievous. Spiritualism is Spiritism and something more,—the added grace of spiritual aspiration: but Spiritism by itself may be purely scientific as the subject of Psychological Research, and may have no connection whatever with 'necromancy.' Spiritism proper is simply the study of spirit life and spirit powers, and, as such, may be, not only innocent of harm, but the promoter of good.

The Rev. Dr. Lyman Abbott, easily among the first and most influential thinkers, writers and speakers of

excite undue apprehensions on such a gruesome subject, we are bound to think that the danger of premature interment is a very real one. That is one argument in favour of cremation; not a strong one, but, as an alternative to possibly premature burial, cremation is greatly to be preferred:—

Whether or not there is sound foundation for the fear of premature burial that exists in some quarters, the story reported from Accrington shows that one woman has just been taken for dead who was not dead. She had been 'laid out,' as the saying is, and an undertaker was sent for. On his arrival the husband handed him the death certificate, and on proceeding to measure the body he saw the woman's eyelids twitch. He at once took steps to restore animation, and succeeded, for to-day the woman is alive and probably rejoicing in her lucky escape. It would be interesting to learn on what evidence the death certificate was granted. Although the woman was taken for dead for a few hours, it does not necessarily follow that she might have been buried alive, but the case raises some uncomfortable suspicions. 'Cases occurring in the course of my own practice,' says Dr. Hadwen, of Gloucester, 'and cases which had come to my notice in the practice of other medical men, have for years led me to realise the dangers to which persons are liable under the faulty method of certification.' Is anyone prepared to say that the present method of certification is all that it ought to be or all that it might be?

Mr. Adair Welcker, who is his own publisher (Pine-street, San Francisco), sends us a clever and highly amusing book, with the appropriate title, 'For people who laugh.' There is no particular 'moral' anywhere, and yet, all through, the writer appears to be holding up the mirror to human nature, with genial satire and wise mirth. Mr. Welcker, we suspect, is something of a Spiritualist, but the fact does not appear except in the desire to still further help to wipe out the scowl from Adam's face, and assist Eve in teaching him to smile. Concerning that, Mr. Welcker's Preface is deliciously humorous.

'The Vir Publishing Company' (London) publishes a revised edition of Dr. S. Stall's book, 'What a young man ought to know.' It is a strong, outspoken, utterly unrestrained pouring out of information, warning and advice concerning sexual matters. We hesitate a little, but conclude that, on the whole, it is likely to do good,—possibly great good in some cases.

SPIRITUAL PRAYERS.

(From many shrines.)

In my great darkness and distress, O let me trust in the name of the Lord, and stay myself upon my God; committing my ways unto Thee, and casting my burthen upon Thee, and putting my trust in Thee, though Thou slay me. Let me trust in Thine almighty power to help and save; in Thy tender inclinations to pity and relieve; and in the sure promises which Thy love hath made unto all that wait and call upon Thee. And though I am not presently answered in the wishes of my heart, O let me tarry and wait patiently for the salvation of the Lord; and have my eyes upon the Lord my God, till He have mercy upon me. Yea, make me so sound and strong in the faith, that my faith may never fail; but that it may be found to praise and honour and glory in every time of trial. Amen.

PROFESSOR RICHEL.

Professor C. Richet, of Paris, will deliver his first address as President of the Society for Psychical Research on February 6th, speaking in French, and we propose to give a portrait of the Professor as a supplement to the next issue of 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 9TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TODD FERRIER

(Editor of the 'Herald of the Cross'),

ON

'The Mystery of the Soul: Its Evolution, its Redemption, and its Transfiguration.'

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

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

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 Mr. Ronald Brailey on Tuesday next, the 7th inst., and on the 14th, 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 next, February 9th. 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, 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, February 10th, 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.

DRAWING ROOM MEETING.

A large number of the Members and Associates of the London Spiritualist Alliance attended the Drawing Room Meeting on Thursday afternoon, January 26th, in the Essex Hall, Essex-street, Strand, and, if we may judge by the hum of many voices in animated conversation, they very much enjoyed the interchange of thoughts and interesting experiences which was evidently going on in the many groups that were formed in all parts of the hall. Madame d'Espérance was constantly in request, and a large number of friends availed themselves of the opportunity of a few minutes' talk with her. Although there was no formal speech-making, Mr. H. Withall, Vice-President, and the Rev. J. Page Hopps made some interesting and helpful remarks, and everyone was pleased to hear from Mr. Withall that the esteemed President, Mr. E. Dawson Rogers, was steadily regaining health and strength. Refreshments were provided at four o'clock; and altogether the meeting was perhaps the largest and most successful of the afternoon gatherings held by the Alliance.

'THE ANNALS OF PSYCHICAL SCIENCE.'

Although we have already referred to the appearance of the new monthly journal, the 'Annals of Psychical Science,' under the auspices of Dr. Dariex and Professor Charles Richet, it is desirable to dwell a little more in detail on the contents of the Professor's article in the first number, and also to draw the attention of those who are watching the spread of Spiritualism with intelligent interest, to the importance of this event in its history. An 'event' we call it, although, like many another important event, its full significance may be appreciated only by a few.

That one of the leading scientific men of Europe, holding a distinguished position as a teacher in the University of, perhaps, the most acutely intellectual member of the European group of nations, should interest himself in the publication, in three languages, of this review on psychical science, would alone be sufficient to arrest attention; but when we peruse the long and able paper in which the Professor shows how important he considers the study of 'the phenomena of Spiritism' to be, we feel justified in considering that the issue of 'the Annals' is an event which may prove epoch-making in the development of the study of this subject.

It is interesting to look back to an article written by Mr. F. W. H. Myers in 1888, called 'The Disenchantment of France,' and to compare the view which he then had of the condition of that country with the present outlook. He says:—

I think it is not hard to show that France, even on the most hopeful view of her, is at present passing through a moment of spiritual reaction. . . . In that country, where the pure dicta of science reign in the intellectual classes with less interference from custom, sentiment, tradition, than even in Germany itself, we shall find that science at the present point is a depressing, a disintegrating energy. . . .

I must touch only on the general effect of the mass of teaching of which Taine and Ribot on the psychological side, Charcot and Richet on the physiological side, may serve as representatives. . . . It is in this direction of physiological psychology, in the widest sense, that the strongest stream of French intellect seems to me to be at present flowing.

He proceeds to show that the tendency of the scientific development of France in 1888 was opposed to the spiritual life of the nation, because it was accompanied by a sense of 'decline in the value set upon existence and the doubt whether it is well to summon new beings, as sensitive as ourselves, into a world which to each fresh generation seems to loom more awful in the obscurity of its meaning and of its end.' That this was the general result in the nation at large, however undesired by scientific teachers themselves, was obvious to Mr. Myers, and seems to many to be a logical outcome of materialistic views of the Universe. 'The prospect at which we have arrived is a gloomy one—so gloomy that we instinctively shrink from accepting it as inevitable. There must surely, we feel, be some outlet, some direction in which we may find the dawn of a new hope for France.' So wrote Mr. Myers seventeen years ago, and anyone who reads the recent pronouncement of Professor Richet in the new 'Annals' will dare to believe that the dawn of that 'new hope' is indeed brightening the horizon.

Such passages in Professor Richet's article as the following are not the utterance of pessimistic materialism; they indicate the reverse of the 'collapse of hopes and ideals.' They tell us that the night of gloom has passed, and that France is finding, through the earnest endeavours of her brightest intellects, the inspiration of fresh hope and boundless possibilities of future development.

Professor Richet says:—

The history of the past makes me very confident concerning the marvels of the future. The immense future lies before us. . . . It is evident that our feeble intelligence, endowed

with five senses of limited range, does not penetrate into all the forces of Nature. . . .

Now Spiritism claims to make known to us some of these forces. . . . We ought to be grateful to them [i.e., Spiritists] for the daring they have shown. . . . It is certain, indeed, that we can foresee nothing concerning the vast future; but we can, nevertheless, assert that the science of to-day is but a slight matter, and that the revolutions and evolutions which it will experience in a hundred thousand years will far exceed the most daring anticipations. The truths—those surprising, amazing, unforeseen truths—which our descendants will discover, are even now all round about us, staring us in the eyes, so to speak, and yet we see them not. . . . These truths, when they are better understood, will profoundly modify the puny notions we at present entertain concerning man and the universe.

But it may be asked, What is there in all this that definitely indicates a belief in a spiritual interpretation of the Universe? Nothing, perhaps, for the reader who is never satisfied without definite confessions of faith, but very much for anyone who has insight, who knows how to value adequately tokens of a *changed attitude of mind* towards the Universe. The whole article is imbued with a spirit of hope. It shows us Science sitting as a humble disciple before the infinite and glorious possibilities hidden in the mighty All; and with humility comes hope, and with hope and humility, tolerance, and a vast patience.

Spiritualists should carefully study an utterance like this. They may readily bear to have their deficiencies pointed out to them by so considerate and respectful an investigator as Professor Richet; and they greatly need to lay to heart the counsels which he gives. They have, as he truly says, often been too credulous, too indifferent to the importance of sifting evidence, and in this and many other ways they have hindered the acceptance of the facts which they believe.

All this is very true, and no one need hesitate to admit that it is so; more particularly when the admonition is given by a man who generously and courageously, in the face of the possible opposition and dislike of his fellow scientists, expresses the gratitude which he considers is due to spiritualistic investigators, and is ready to work with them for the discovery and, if it may be, the confirmation of the truths to which they so long have witnessed. This co-operation, of course, he will pursue on his own scientific lines, but no one can doubt, after reading this article, that he will pursue it with an open mind, and without the hasty assumptions of fraud and illusion by which so many have stultified themselves. If scientific men are ready to lay aside their prejudices and only ask that they may be allowed to investigate under conditions which will make verification possible, Spiritualists ought also to lay aside theirs, and, following the example of mediums like Madame d'Espérance, ought to court inquiry, endeavouring to obtain phenomena under such good evidential conditions that it will no longer be possible to suspect psychics of fraud, with any reasonable justification for the suspicion. Dark séances should, as far as possible, be discouraged, so that the righteousness of psychics may become 'clear as the light and their just dealing as the noonday.'

RUSSIA: A PREDICTION.—On February 15th, 1904, we received from the husband of Madame Bianca Unorna a copy of a letter which he had forwarded to Count Beckendorff, the Russian Ambassador in London, informing that gentleman of a prediction that had been made by his wife under spirit influence. The message was to the effect that 'the Czar and Czarina will shortly be in danger of assassination—the attempt will probably be first made upon the Czarina. The danger will arise from internal treachery, or the defection of some highly placed official. Some portion of a palace where children are, or have been, will be especially vulnerable, and the attempt will probably be made by mines, or explosives. The disintegration of the Empire is also foreshadowed, but no details as to date are given.' Our readers may judge for themselves, in the light of the terrible happenings in Russia of late, how far the above forecast has been verified.

A PROBLEM IN SPIRIT IDENTITY.

In 'LIGHT,' of January 7th last, p. 3, 'A. V. E. P.' reported on the appearance and achievements of a powerful little dark-skinned spirit called 'Susu.' This, then, is the fourth medium through whom a spirit of this name and of the same Ariel, sprite-like character has manifested—her previous appearances having been successively through Miss Lily Giddins, Mrs. Corner, and Mr. Williams.

This phenomenon of a spirit of the same name appearing to perform in the band of different public workers is, of course, by no means uncommon. A John King has announced himself in hundreds of circles and in various countries, and I have encountered Ernests, Peters, Joeys, Ebenezers, Mother Shiptons, Dr. Forbes, and others, through different mediums. In America also similar generic 'cabinet spirits' have been frequently reported. But the phenomenon, common as it is, is worthy the close attention of students; for not only does it help us to understand that the performers sent down to us to demonstrate the facts of physical, and materialisation manifestations may be regular trained persons endowed with some special knack or talent, like the trained performers that go the round of the world's music halls, so proving to us that the movement is an organised and not a sporadic one, but also it helps us to find a solution for two problems which at present are unsolved. The first is: Is there among cabinet spirits a custom of adopting a name specific in the first instance, afterwards used as a generic name, signifying certain abilities or qualities, just as Emperors are fond of parading as Cæsars, and clowns as Grimaldis or Joe Millers or Pierrots, and soldiers as Thomas Atkins? The second is: Supposing all these John Kings or Susus have one definite Ego or individuality behind them, how far are the characteristics modified by the change of medium—how far, in short, is the face altered by the mask that it is made to assume? It might, therefore, be of public utility to summarise the career of this special spirit up to the present point.

Somewhere about 1896 Mrs. Giddins went as an investigator with her little girl Lily, then eleven years of age, to a public circle held by the veteran medium, Mrs. Treadwell, whose control, 'Sophie,' said 'the band' were attaching a little dark-skinned spirit child to the surroundings of Mrs. Giddins' child, to be brought up with her and develop her mediumship. That was 'Susu's' first appearance. During the next two years, while Mrs. Giddins sat alone with her daughter of evenings, the daughter became entranced; the control, gradually learning to speak, developed in the girl a sort of secondary personality calling itself 'Susu,' totally different from the normal personality, which the other always spoke of as 'Bilby Lilly.'

Then, as has been already recorded in 'LIGHT,' I took the mother and daughter in hand, set them up in a house at Kew, afterwards at Campden Hill, and tried to develop them as public mediums for physical demonstrations.

Students can follow the career of 'Susu's' development by referring to the following pages in the volumes of 'LIGHT' (to be found at the office of the London Spiritualist Alliance): Vol. XIX. (1899), pp. 165, 293, 311 (reported by Mr. W. W. Baggally, Member of the Council of the Society for Psychical Research), 590 (ditto); Vol. XX. (1900), pp. 120 (reported by 'H.'), 131, 273 (by Mr. Ralph Grey).

During this time I cannot say that I was very well satisfied with 'Susu's' progress as a public demonstrator of psychic facts. While her quaint merriment and loving ways won the affection of all who knew her, her childish wilfulness and playfulness led her to do her performances as she liked, indifferent to their scientific effect on the minds of casual observers. She sometimes, I believe, deliberately made her medium act out the suspicions which she read in the minds of unfair sitters. She used to say 'it was a lark to fool such persons,' and she did not care what they thought of 'Bilby Lilly'; in short, it was only patient experimenters like Mr. Baggally and your esteemed correspondent, Dr. Colles, who came time after time for private experiments, and won a way on the right side of 'Susu's' affections, who ever succeeded in getting an inkling of the truth that 'Susu's' performances were not done by the medium. I knew that fact because I had once tied the medium

in a specially constructed large bag, which had been nailed to the floor and was fastened round the neck by a padlocked chain, and yet 'Susu's' performances had gone on in distant parts of the room. I had also fastened a pair of curtains across a corner of my room, and sat in front of them in the light of a fairy lamp, with Miss Giddins on one side and Mrs. Giddins on the other, and 'Susu' had come, spoken to me, and touched my hand as I held it inside the curtains. I had also sat alone in the room, and 'Susu' had come and conversed with me by raps, but I could hardly expect casual strangers to believe in 'Susu.' I could only hope that some day she would grow up a more practical worker.

The next episode to record is when, in the spring of 1900, Miss Mack Wall was holding a series of sittings with Mrs. Corner, and kindly suggested to me to bring Mrs. and Miss Giddins to one of her sittings, to see if Mrs. Corner's band could aid their development. 'Susu' said 'Yes,' she would go to see if she 'could develop Mrs. Corner'; Miss Mack Wall chronicled this experiment in 'LIGHT,' Vol. XX. (1900), p. 189, and the net result was that, while the Giddins' band remained unchanged, 'Susu' forced her company at several of Mrs. Corner's sésances, against the will of the band and the sitters. It is this determined will of 'Susu's' that doubtless gives her some value as a cabinet spirit, enabling her to conquer any adverse influences.

After a month or so, 'Susu's' appearances at Mrs. Corner's sésances became scarce or entirely ceased for a period; but when in 1903 Miss Giddins married, and, to please her husband and his family, not only discontinued her work as a public medium but resolutely banished 'Susu' even from her consciousness, a strange thing happened. Although the fact of 'Susu's' dismissal by her old medium was unknown to Mrs. Corner, 'Susu,' at a circle in Miss Mack Wall's rooms, reappeared, disconsolate, and begged to be allowed to join the band. Leave was granted her, and under the new régime 'Susu' began to practise the feat of *apports* and take up her public work in a much more serious way. After Mrs. Corner's decease Miss Mack Wall continued a series of sittings with Mr. Williams as medium, and 'Susu' forced herself into this new band, against their will at first; and now that Miss Mack Wall has ceased her experiments, we get 'A. V. E. P.'s' report of a new appearance of 'Susu' elsewhere.

Are all these 'Susus' the same identity or not? I have not yet been able to come to a conclusion. The evidence is conflicting. On the one hand, 'Susu,' through Mrs. Corner, has recognised old friends she met at Mrs. Giddins' circles, and displays much the same character; but, on the other hand 'Susu's' style of talking is not the same. Moreover, when a certain lady kindly helped Miss Giddins to attain a higher culture, 'Susu' used invariably to control her medium during the lessons, and take her own lessons in Roman history and French in her own exercise book, and often when speaking at sésances in the direct voice would display her knowledge in these particulars. Through Mrs. Corner she spoke a little French (Mrs. Corner's mind was fully equipped in French), but could not give the definite French recitation she used to give through Miss Giddins. Again 'Susu,' when controlling Miss Giddins, always maintained the assertion that she did not appear at Mrs. Corner's sésances; but this may be a case—interesting to note—of the fact that a spirit in different bodies has discrete memories—just as some of us in our present bodies are said to appear and act in far-off places while the normal consciousness has no cognisance of the fact. So it may be with 'Susu.'

A few words as to 'Susu's' personal appearance. Your correspondent calls her 'A young spirit negress.' 'Susu' has never, with me, succeeded in showing her face materialised, although I have frequently felt and seen, against illuminated cards, her small delicate hand. When seen clairvoyantly by her original medium she was described as having a brown skin, curly hair, merry face, with very roguish prominent round eyes, and this description is supported by accounts of Mrs. Corner and Miss Mack Wall's servant. I am inclined to think she comes of high-caste Hindu stock—or possibly may be

a Pacific Polynesian; for these tribes have alliterative names and childlike dispositions. If this new circle obtain any further evidence as to the identity of this 'Susu' with the original one, it would be interesting to hear of it.

There is a further important question. Will 'Susu' always continue coming as a merry child? I am inclined to think she will. It seems to be a necessary part of the organisation of a physical, or materialising, circle to have a cabinet spirit playing a similar rôle; and cabinet spirits such as 'Cissie,' 'Topsy,' and others have remained half a century at the same age because, as they say, 'it is the rôle expected of them.' Perhaps even from the first 'Susu' has been a grown-up spirit.

FREDERIC THURSTAN.

'HOW TO JUDGE A NATIVITY.*'

A casual glance through the closely-printed pages of this interesting work should help to convince the most prejudiced of readers that astrology has something more to offer than a table of planetary positions and a corresponding list of events, good or bad, which may be freely interpreted according to the whim or mood of the astrologer. As a matter of fact, there is no place for this sort of hap-hazard and imaginative delineation in genuine astrological practice. Everything is arranged in accordance with a long-established system, which, while it allows considerable scope for variation and combination in its significators, requires that the astrologer's judgments should be precise and exhaustive in the estimation of the influences concerned. In astrology, judgment is of supreme importance, and it is in this respect that so many astrologers fail, or exhibit themselves in an indifferent light. While anyone of average intelligence can readily prepare a map of the heavens for the time of birth, it requires considerable experience and a marked aptitude for its correct interpretation. I am far from wishing to discourage would-be students; but at the same time it is, perhaps, necessary to emphasise these points, as the study of astrology is so often entered upon under a misapprehension as to its real nature and the conditions essential to success.

Though numerous works dealing with natal astrology have been published, none of them, in my opinion, can equal the one before me in lucidity and comprehensiveness of treatment of the subject. The author is an expert and enthusiastic astrologer, and his exposition and analysis of the horoscope is an admirable one. He omits nothing likely to be of service to the student, and when he has made the practical details quite clear, he suddenly, as it were, turns the carpet and shows the other side—and a very attractive side it is, too, that he displays. 'Astrology,' he says, 'is something more than mere fortune-telling: it symbolises a great spiritual truth—the evolution of the human soul.' The horoscope, rightly considered, is comparable to a mirror wherein we may discern not only what we have sown, but what we are likely to reap. It is an epitome of the soul's progression: a guide that will enable us to come into touch with our higher self, and to realise its potentialities. In a word, in the symbology of astrology is preserved the history and destiny of man. This, the esoteric side of astrology, is a prominent feature of the book. It is the central fact of the author's teaching, and its acceptance must necessarily lead to a loftier conception of the natal figure and prepare the way for a new and purified astrology.

'How to Judge a Nativity' is divided into two parts. The first is concerned with purely practical matters. It deals with the geometry of astrology, the signs of the Zodiac, the planets and the twelve houses, aspects, &c. The information under each head is very complete, and so arranged as to give a general idea of the horoscope and the factors to be considered in forming a judgment. The second part, while not ignoring the ordinary interpretation which forms the basis of the first, goes further, telling of the inner nature of each planet and its special significance in each sign, together with the esoteric principles involved in a nativity and their bearing upon the native. Every phase of influence is discussed, and illustrated

by the horoscopes of eminent or well-known persons. As in the first part, the instruction throughout is of the fullest, and should satisfy the most exacting of inquirers.

'How to Judge a Nativity' impresses one very favourably. It fully redeems its title, and goes far towards endowing the old-world science of astrology with a new beauty and value.

B.

CREMATION AND SPIRITUALISM.

BY MORELL THEOBALD.

The following communication from my sister in spirit life, known to many as 'Aunt Fanny,' or 'F. J. T.,' will be of interest to Spiritualists, and it is headed exactly as I received it, probably for the purpose of publication. I have italicised the part on which interest will centre.

I only wish to add that all such communications should be received with careful consideration. I have had so many recently which have proved misleading, that I invariably ask for friends to use their own reason, and, if possible, look for outside facts to support psychic statements.

It is more than two years since my sister 'passed over,' and until now I have had no trustworthy communication from her. I have been surprised at this, knowing her impulsive nature, especially in spiritualistic matters. Does her letter explain the delay? If so, cremation may be a good thing in cutting off so sharply, for a time, earth communication. We are more likely, after some delay—after our minds have settled into their usual state, and the confusion and weakening of sorrow have ceased—to arrive at the truth. Such letters as this show one the necessity of care in receiving communications from our spirit friends, especially soon after their departure.

Here is the message as it was written in direct spirit writing:—

CREMATION AND SPIRIT RETURN.

TO MY DEAR ONES. MY DEAR BROTHERS,

I have long wanted to write you, to let you know what I could about myself on passing over to this side. I told a lot of kind ones I should return if possible. I will come to them all now. I want to tell you of my passing. I know nothing of cremation. I awoke in a beautiful room with dear ones round me, bright, beautiful flowers and birds. In a very short time I came to myself; I knew I was at home here, but when I wanted to return to you all and let you know it was well with me, I could not. For why? The fire had for the time cut off all communication with earth.

I, who thought I could come back so easily, was not able to do so. I was like a young baby, got to learn all over again; but I know my dear Robert and Willie, and you, Morell, who this is for, will be glad to know, and to feel, that I, Fanny, am able to return at all. It takes longer time for the spirit to get used to its surroundings and to get strong enough to return to earth, and much longer than if returned to the earth instead of cremation. I need not describe my home here to you, only, that it is far above what we thought it would be. We, when on earth, can talk of it; and we who know that spirits can return, know also that those who have been cremated can also do so. We have very happy times here, we oft sit and talk of you all, for we are a very large band, not always together, for we travel a great deal, and that is a great joy to me, who, when on earth, was not able to do so. Since being here, I have been taken everywhere I had so much wanted to go. I will try and write in this way again, sometime. You know, dear, I have written through your hand and tried to help you. I am placing this where it will be found—the power is going. God bless you all! Love to all.

For ever, your sister FANNY.

January 18th, 1905.

TRANSITION.—On January 30th Mrs. Wilson, of 124, Caledonian-road, King's Cross, London, widow of the late Dr. Wilson, passed to the higher life, in her eighty-fifth year.

MR. A. V. PETERS.—In a friendly letter Mr. A. V. Peters sends his good wishes to all his friends in England. He says he is well and busy, and that his mediumistic work is being much appreciated.

* 'How to Judge a Nativity.' By ALAN LEO. Parts I. and II. Price 10s. 6d.

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SELF-INVENTED AND SELF-CREATED HELLS.

Some day the world will look back with wonder upon its self-invented Hells—the Hells that have tortured the imaginations and oppressed the hearts of millions in every age, and every one of them born of fear, and ignorance, and mistrust of God. The Hell of the Middle Ages and of the modern Romish Church; the Hells of Jonathan Edwards, of Spurgeon, of Moody, of Torrey, are all relics of barbarism, and are simply the human projections, as upon a screen, of inner mental and moral states.

These mental and moral states, in all cases, were, and are, simply the products of surrounding life-conditions and existing stages of civilisation. The tyrannies and cruelties of earthly rulers suggested the tyrannies and cruelties of the unseen powers, both devilish and divine. The vengeance of the human monarch, poured out as against the rebel, made it easy to believe in the wrath of God as against the unbeliever. The fires of martyrdom, lit by the 'defenders of the faith,' quite readily suggested the fires of Hell: and, in both cases, the terror-stricken victims suffered from oppressions for which they themselves were practically responsible; in the one case, they suffered from slavish prostration before the ruling earthly tyrant; and, in the other case, they suffered from the imaginary horrors of an angry and avenging God.

The strange thing is that, in every age, belief in Hell has been clung to as though it were a boon to be cherished instead of a bane to be discarded. The explanation probably is that the ruling powers, especially the ruling powers of the Church, deliberately used the fear of Hell as 'the hangman's whip' to make the terror-stricken herd amenable. There is but little doubt that very frequently this was done by priests and preachers simply for the purpose of grasping power and maintaining it; but, doubtless, in the majority of cases, the men who wielded the lash really persuaded themselves into some sort of belief that their threats had a basis of reality in the actual existence of Hell: but they themselves, even when honest, were universally the victims of their excited imaginations; their descriptions of the horrors of Hell being absolutely the products of their picturing powers.

Theirs were simply self-invented Hells; and they 'piled up the agony' as arbitrarily as the writers of our

'penny shockers,' and with as little regard for sobriety, restraint or truth. When, for instance, that famous divine, Jonathan Edwards, preached his infamous sermon on Hell, it is evident that he was simply compiling a pulpit shocker, and producing it out of his own lurid imagination. Here is a bit of it:—

Do but consider what it is to suffer extreme torment forever and ever; to suffer it day and night from one day to another, from one year to another, from one age to another, from one thousand ages to another, and so adding age to age and thousands to thousands, in pain, in wailing and lamenting, groaning and shrieking, and gnashing your teeth; with your souls full of dreadful grief and amazement, with your bodies and every member full of racking torture, without any possibility of getting ease; without any possibility of moving God to pity by your cries; without any possibility of hiding yourself from Him; without any possibility of diverting your thoughts from your pain; without any possibility of obtaining any manner of mitigation, or help, or change for the better any way. Do but consider how dreadful despair will be in such torment. How dismal will it be when you are under these racking torments to know assuredly that you never, never shall be delivered from them; to have no hope!

Spurgeon, Moody, and hundreds of other melodramatic-minded pulpiteers have let off the same blue fire on the stages of their toy theatres, sometimes alarming thereby the spectators, who mistook those toy theatres for God's great Universe,—an error which has so far been corrected that very few indeed are now found attempting the old performances; and, to tell the truth, the fires of Hell are burning very low.

But there are real Hells—self-created, not self-invented: Hells here and now, thousands of them, and Hells hereafter. That great prophet-teacher, Channing, once said:—

Let us not listen for a moment to a doctrine so irrational as that our present characters do not follow us into a future world. If we are to live again, let us settle it as a sure fact, that we shall carry with us our present minds, such as we now make them; that we shall reap good or ill according to their improvement or corruption; and, of consequence, that every act which affects character will reach in its influence beyond the grave, and have a bearing on our future weal or woe. We are now framing our future lot. He who does a bad deed says, more strongly than words can utter, 'I cast away a portion of future good, I resolve on future pain.'

For myself, I see no need of a local hell for the sinner after death. When I reflect how, in the present world, a guilty mind has power to deform the countenance, to undermine health, to poison pleasure, to darken the fairest scenes of nature, to turn prosperity into a curse, I can easily understand how, in the world to come, sin, working without obstruction, according to its own nature, should spread the gloom of a dungeon over the whole creation, and wherever it goes should turn the universe into a hell.

Swedenborg, in his wise way, taught that man has two memories, one exterior, the other interior; that the exterior pertains to the body, and the interior to the spirit: that the interior vastly excels the exterior memory, and in comparison with it is as many thousands to one: and that in this interior or spirit memory all the thoughts and deeds of the life are recorded. He says:—

Whatsoever things a man hears and sees, and is affected with, these are insinuated, as to ideas and ends, into his interior without his being aware of it, and there they remain, so that not a single impression is lost, although the same things are obliterated in the exterior memory: the interior memory, therefore, is such that there are inscribed in it all the particular things, yea, the most particular, which man has at any time thought, spoken, and done, yea, which have appeared to him as a shadow, with the most minute circumstances, from his earliest infancy to extreme old age: man has with him the memory of all these things when he comes into another life, and is successively brought into all recollection of them; this is the BOOK OF HIS LIFE, which is opened in another life, and according to which he is judged.

This suggests the possibility of a real Hell, with nothing arbitrary, nothing tyrannical, nothing merely

cruel, and, thank God, nothing necessarily final. 'God,' says Swedenborg, 'sends no one into Hell.' Like Judas, everyone will go 'to his own place,' and inherit his own memory and his deeds; as the Book of the Revelation has it, 'He that is filthy, let him be filthy still; and he that is holy, let him be holy still.' 'The pure in heart,' said Jesus, 'shall see God': and not as external reward only. It is a sequence, a natural result in harmony with a spiritual law. The impure in heart cannot see Him,—and could not see Him in any Heaven. Everyone will have what he is, and as much of Heaven or Hell around him as there is in him; and there is as much of justice and of love in the one fate as in the other, for there is no bitter-hearted avenging in God and in the working out of His subtle laws. On the contrary, 'all things work together for good,' not only for those who love Him, but also for those who deny Him and disobey Him.

It is true that the unclean will inherit his own self-created Hell, but not merely as penalty. That Hell, in harmony with the inexorable but merciful laws of the Universe, will be awakening and educational: and, again in harmony with those blessed laws, every 'lost' soul will at last be found by wise teachers, healers, guides.

'INSANE CURIOSITY' REGARDING THE NEXT LIFE.

In his article in 'The World To-day,' which was noticed in 'LIGHT' of the 21st ult., Professor Jas. H. Hyslop speaks of 'the insane curiosity which many people have about another world, when their duties lie in this one,' much of which he regards as 'the reflection of a bad morality and a desire either to escape present duties or to ascertain the limits which Nature assigns to the habits of libertines.'

This is a 'hard saying,' indeed, and if the result of the inquiries made by the Society for Psychical Research, referred to in 'LIGHT' of January 21st., on p. 30, are in any sense reliable, 'insane curiosity' about another world must be limited to a very small number of the community, for about two-thirds of those who replied did not seem to care whether there is another world or not.

The majority of the 'inquirers' who visit mediums almost invariably desire to know something about their present conditions, and are more concerned about their future prospects in *this* world than the next. Of the comparatively few who are interested in the life beyond death, by far the largest number are bereaved and suffering folk who are sincerely and lovingly anxious to know something about their departed relatives and friends.

Professor Hyslop does not appear to have met with those saddened and burdened souls who experience the longing which was voiced by the poet in the passionate cry:—

'Ah, Christ! that it were best

For one short hour to see

The ones we love, that they might tell us

What and where they be.'

Why this simple, natural, and loving desire should be forbidden, and how its satisfaction would make us indifferent to the performance of the duties of this present life, Professor Hyslop does not make clear, and we confess we are unable to see. Neither do we believe, judging from our observations during many years, that the desire to escape present duties, or to discover how far one may go in libertinism and evade punishment, is the cause that prompts inquiry into Spiritualism, save in a very few isolated instances, if at all. We may, however, agree, in the main, with Professor Hyslop's view, that it is—

'a fortunate thing for the race that it cannot easily pry into the secrets of the next life,' and that 'it is not necessary to know *all* about it in order to determine our duties in this. . . . We can well afford to leave that for the future to decide, while we can turn with a light heart to the duties around us and feel that our moral ideas are in the hands of the cosmos and ourselves.'

MADAME D'ESPÉRANCE'S PERSONAL EXPERIENCES.

(Concluded from page 45.)

Useful Spirit Communications.

When casting about for an answer to those who ask 'What is the use of spirit intercourse?' I have frequently thought of and related an experience in which I took part some years ago, and which, though lacking in some respects the high character and idealism one aims at in our studies, was of an intensely practical nature, and would perhaps appeal forcibly to some inquirers, especially those who place most value on the *use* of Spiritualism. At any rate its practical purpose was beyond question.

It occurred in Sweden. Some large farms and other estates, owned by an Englishman, were to him for years a sort of white elephant. He had sunk a large fortune in their purchase, and as the yearly expenditure in keeping them up by far exceeded their income, he wished to sell them, but nobody was inclined to sink money in a non-paying concern. Consequently Mr. Fidler, whose name I have previously mentioned, was sent out to try what he could do to bring things to a better condition. At any rate he was to do his best to reduce expenses. This was a difficult matter, as his predecessors had impoverished the land by bad management, and by curtailing the wrong outlays (such as the wages of the workpeople), and only the old or comparatively useless labourers remained on the place.

Hardworking, energetic and persevering, himself the son of an English land proprietor and agriculturist, Mr. Fidler took kindly to the work of applying English methods to Swedish soil. But in this he was met—as I suppose most Englishmen are in a foreign land—by the prejudice and opposition of the natives, who resented innovations and outlandish ways. Being an Englishman, he was determined not to be beaten, otherwise he would gladly have laid down the task in which he found so many odds against him.

Besides farms, many other industries had been founded on the place—flour mills, sawmills, brickworks, &c. The driving power for these was supplied by a waterfall some couple of miles up the river, where the waters of a lake fell into it. In all these factories Mr. Fidler made many improvements. Still they did not go as he wished. Improvements cost money, and outlay had to be avoided.

In spite of all drawbacks, we—I was a member of the family, and took an interest in all that went on—took kindly to the country, the place and the people. The place was famed as one of the most picturesque and beautiful of the beautiful Province of Wermland, the climate was all that could be desired, the people friendly and hospitable. In short, we enjoyed the free, untrammelled life greatly.

Of course, like most other places, it was said to be haunted, and many were the stories told of ghostly visitations. One ghost in particular was said to be rather evilly disposed. We made his acquaintance in a somewhat peculiar manner. It happened in this way.

Jan Fröding.

I was on my first visit to Sweden, and was a guest of Mr. and Mrs. Fidler. I had intended to stay a couple of months, but fell sick of a fever and ague, which were very obstinate, and left me very weak, so that my stay was considerably prolonged. As soon as I was well enough, my friends used to carry me, in the daytime, into an adjoining room where I could have the company of some of the family.

One day I was alone, while dinner was in progress in the room beneath mine. I lay reading, when the door opened, and a rough-looking elderly peasant walked in.

I had heard of the peculiar custom of men of his class, who, when seeking any one of a family, will open any door without knocking, or enter any or every room until they find the person they want, often without making inquiries of any one they may meet.

The man looked at me, and I stared at him. I scarcely knew a word of Swedish, but I tried to make him understand that

the master was downstairs. He took no notice of my attempts to talk, but stood still staring at me without a word, till I grew frightened. I pointed to the door and said 'Go, go.' I knew it sounded like the Swedish word, and he must understand my meaning; but he did not go, and I grew thoroughly terrified and in desperation threw a cushion at him—thinking that would show him he was not wanted at any rate. The cushion fell short, but knocked over a stool. The noise brought someone up to inquire the cause, who found me alone in tears, for the man had disappeared. My friends tried to make me believe that I had been dreaming, for no one had seen a man enter the house, but they only succeeded in vexing me, for I knew it was not a dream.

Weeks later, when I had grown strong and well, I was watching, from a window, the preparations being made by the gardeners for a fête to be held next day, when I saw the same rough peasant deliberately walk over the newly-arranged flower beds. I pointed him out in some indignation to my friends, saying: 'There! that is the man who came into my room; he is trampling down the plants. You see I was not dreaming!'

A servant was sent out to ask the man's business and to order him off, but came back saying no man was to be seen.

Mr. Fidler then went himself, and saw that not only was no man there but that there were no footprints on the newly-raked flower beds.

All this was rather disconcerting to me, and I cherished no very warm feeling for what I now began to understand was only the ghost of a man.

Inquiries afterwards seemed to point to the conclusion that my undesired acquaintance must be the ghost of a former owner of the estates, as I was not the only clairvoyant who had seen him since his removal to another world, and there were also one or two of the older inhabitants who had known him during his lifetime, who recognised the sketch I made of my ghostly visitor as 'Jan Fröding.' He was a peasant-born man, who by dint of industry, thrift, and lucky speculations, had managed to add acre to acre, farm to farm, till Alster, as the place was called, and its belongings became one of the largest estates, if not the largest, in the province.

Jan Fröding seems to have been the determined enemy of all after proprietors, particularly if they were foreigners, for since his time, as old papers showed, prosperity had deserted the place and it had changed hands several times. Mr. Fidler, however, appeared to win his regard and approval, and finding, by automatic writing through my hand, a way to express his views respecting Mr. Fidler's efforts, he made it his business to counsel him generally with respect to them. This advice was valuable to Mr. Fidler, who, notwithstanding his natural abilities, was a stranger in the land, and had everything to learn, although compelled to comport himself as though quite at home in the multifarious duties that presented themselves.

It thereafter became a custom to consult Jan Fröding when any difficulties arose, and this seemed to gratify the old man. At his suggestion the workpeople received higher wages, and each family was given a piece of potato land and permitted to keep a cow. 'You cannot get good work out of a man unless you feed him well,' he wrote one day. (Hear, hear.)

The whole of the farms were cultivated with a view to the production of milk and butter. This at first Jan Fröding did not wholly approve; it was something new, and he could not see how so much produce could find a market; but he afterwards became very much interested, and went so far as to propose the adoption of an almost obsolete method of preserving green fodder for winter use, which Mr. Fidler did with success. In short, all went well, and a change for the better was seen in a very short time. The sale of intoxicants was forbidden, the people became better dressed, more healthy and contented, and an air of prosperity pervaded the place, which became after a while one of the show places of Wernmland.

Jan Fröding's Practical Advice.

Then came a very hot dry season, or a succession of them. The water in the river fell and it became a shallow stream. The flour mill, one of the principal sources of revenue, could only do half the work, the power having to be concentrated on

one or two pairs of stones while all the others were idle. The sawmills were stopped, the brickworks closed, and other industries had to be abandoned.

Mr. Fidler saw no way to remedy this state of things except by the adoption of steam power, and that necessitated a large outlay which the English owner was very unwilling to grant. However, as there was no help for it, plans were made and engineers came from England to make estimates of the cost. The amount required was large, and being the first check to his successful stewardship Mr. Fidler was naturally greatly disappointed.

Somehow no one seemed at this crisis to think of Jan Fröding, till one day he intimated his desire to talk to 'the Patron,' as he called Mr. Fidler.

'Well, Mr. Fröding,' said Mr. Fidler, 'we have come to a bad pass, and I fear even you cannot help us. There is no water in the river, the mills are about stopped, and we must have steam power, which will cost more than I have saved all these years, as the alterations will have to be very extensive. But what hurts me most of all is, that I must discharge all the men; I have nothing for them to do in the meantime, and it will be six months before we are ready to start again.'

'Wait a little,' replied Jan Fröding, 'and pay careful attention to what I am about to say.'

'Take Lars Janson, Gamle Olof, Jans Olson and a few others, and go up to Lake Alstern, and carefully examine the outlet where the water falls into the river. You will find several boulders of rock under the surface, which if removed will lower the outlet several feet. You with your English wit will understand how to remove them best. Lars Janson used to be a good diver; send him down, and let him find out how it is to be best done.'

'You will have to build sluice gates lower down, so as not to flood the fields; that had better be done before you remove the boulders.'

'It will not be very difficult, and you will not need your Englishmen, with their steam engines and new-fangled machines, for there will be water, and to spare.'

Needless to say, Mr. Fidler took the men and inspected the spot indicated by Jan Fröding, and found that it was as he had said. He set to work at once, and in a very short time the mills were all at work again. Not only that, but the flour mill was enlarged, and other pairs of stones put in, while in the sawmill new saw frames were erected and the work generally increased. (Applause.)

Jan Fröding seemed to consider that the whole of the credit belonged to him, and discussed every detail of the alterations, and as Mr. Fidler was quite willing to give him the credit, a very friendly relationship was established.

How a Home was Provided.

Another time a house on one of the outlying farms took fire and was completely destroyed. It wanted but a week or two to Christmas, and in Sweden, building in winter is impossible. In the meantime the farmer and his family were without a roof, and the weather was such as you here in England have no conception of. Mr. Fidler was much exercised in mind, for that part of the country is sparsely populated and houses far apart, so that the farmer's family had to take refuge in part of the byre or stable.

Again Jan Fröding came to the rescue, this time with a suggestion that seemed to us almost incredible.

Near the mouth of the river a good-sized timber-built house had been erected and was used as a store-house. It had a ground floor, capable of being divided into two or three good-sized rooms, and a loft—which might be made into as many more.

Jan Fröding suggested that this building should be raised from its foundations, runners put under it, and that it should be drawn by oxen to the outlying farm and placed on the foundations of the burnt house.

The proposal caused a good deal of merriment amongst us, but on carefully considering the matter, Mr. Fidler came to the conclusion that it was not altogether impossible. He discussed ways and means with the most intelligent of his workmen, and

they were willing to make the attempt, only there was one great difficulty—the house was on the wrong side of the river, and the bridge was neither broad enough nor strong enough to permit it to be drawn across it.

Jan Fröding was again consulted. 'There is no difficulty,' he wrote, 'stop the flow of the river for a day or two, and you can then take it over the ice.'

So it was done. By dint of great care, ingenuity and hard work, the building was taken, whole as it was, several miles (I believe about four), and was placed uninjured on the site of the old farm house, and before Christmas the farmer and his family had a comfortable home again.

These are only two instances of the use of spirit communications, but there are few who will deny that they were of a very practical, useful nature. (Applause.)

Jan Fröding's Watchfulness.

Jan Fröding's help was not limited to these cases, for many a time he aroused Mr. Fidler in the middle of the night by violently shaking his bed. Too good and experienced a Spiritualist to neglect such hints, Mr. Fidler always got up and had a look round the different places to see what was wrong.

Once he found a free fight going on between his own people and the strangers waiting their turns at the mill; these latter having brought drink with them. Several men had been stabbed and many were otherwise wounded before Mr. Fidler's appearance put a stop to the battle. Another time he found some horses had broken loose in the stable and were running amuck among their companions, and yet another time he was able, by arousing the sleeping people by the alarm bell, to prevent a disastrous fire that had already got a hold. Never once was he roused without good cause. Never was Jan Fröding's advice to be lightly put aside, although Mr. Fidler did not always agree with him. Disliking new methods, and slow to acknowledge their superiority over old ones, when once convinced that they were good, Jan Fröding was quite willing to sanction and even approve of them.

Mr. Fidler was at all times solicitous for the welfare and advancement of the people. In the winter he began evening classes for singing and music, engaged lecturers, and took various measures for the education and progress of his workmen. Though he did not object, Jan Fröding never expressed unqualified approval of all this. His interest seemed to be centred in the prosperity of the *place* rather than in the *people*, and this was the only point on which Mr. Fidler and he were not at one.

Once, I remember, during a discussion on this subject, Mr. Fidler remarked that he wished that he could bring the subject of Spiritualism before the people generally; but he found that it would not be advisable, considering how very much their future in this world depended on the priest, in whose hands lay so much power to make or mar.

'Do not worry about that,' replied Jan Fröding, 'they are likely to begin to consider that "Jack is as good as his master," as it is, and if you take away the fear of Hell fire you won't be able to manage them.'

'But surely, Mr. Fröding, you do not believe in Hell fire now?'

'No, of course not; but in dealing with some people it's best to keep the whip hand over them, and it does them no harm to be in wholesome fear of the consequences of wrong-doing.'

In spite of Jan Fröding's advice, Mr. Fidler did his best to teach his people some spiritualistic truths, and, by his own life, endeavoured to show that a man could only be the better for trying to live up to them. He used to call himself 'Jan Fröding's Manager,' but among those who knew nothing of Jan Fröding's part in the work that was done, the name of Matthews Fidler the Spiritualist will long be honoured in that part of the country for the work he did, and the example he set to those who come after him. (Applause.)

Many times, when I have related these things and the circumstances in which Jan Fröding has come to help 'his manager,' people have objected and said:—

'Yes, of course, the suggestions were good, and came in very useful. Still, anybody might have made them. They

were not so very extraordinary. Why should a spirit be required to suggest means which might have occurred to anyone?'

But the fact that the ideas *did not* occur to anyone, was probably the reason why Jan Fröding came with them, and that they were not so very extraordinary was their greatest recommendation, because, had they been so, it is probable they would not have been put into execution. (Applause.)

Another suggestion of an extremely practical nature came from the same source. It caused a good deal of amusement among the elder members of the family, as well as some irritation in those most concerned.

Mr. Fidler was discussing with Jan Fröding some matters connected with the estates, when Jan Fröding suddenly asked, 'What are you going to do with your boys?'

'I do not know,' answered Mr. Fidler; 'they are all young yet, there is still time to consider that question. Tell me, Mr. Fröding, what would you advise me to make of them?'

'Make a blacksmith of one, or all of them, for that matter.' There was some little indignation among the boys at this advice. 'Blacksmith indeed!'

'Why a blacksmith?' asked Mr. Fidler, who was amused at the lads' disgust. 'Because a man who can make nails and shoe a horse can earn his bread in any part of the world,' was Jan Fröding's reply.

I believe Mr. Fidler insisted on his sons learning to make nails, but I do not know if they ever put their knowledge into practice in later years.

We became acquainted with some of the relatives of Jan Fröding, and from them we learned that in all his ideas, opinions and interests, he was in no wise different from the Jan Fröding who had worked and striven like a slave to increase his worldly wealth during his lifetime; thus showing that (in his case, at least) human nature is very much the same after the change of death as before it. (Hear, hear.)

So far as we could judge, the intercourse with 'his manager' had an ennobling, refining influence upon him, thus reversing the generally-accepted order of things. He finally ceased to oppose Mr. Fidler's efforts to improve the mental and moral status of the workpeople and peasantry, and once, in reply to Mr. Fidler's arguments on their behalf, said regretfully:—

'I never thought of those things before, nor saw them in the light in which you see them. It is true, as you say, money and possessions are not everything. They did not make me happy, nor did I think it my special duty to make others happy. Nothing that I left behind me seemed to prosper. Perhaps, if I had worked from the same motives as you do, it might have been different. Who knows? As you say, it was, perhaps, all a mistake; for I see that you are a happier man than ever I was.' (Applause.)

(Conclusion.)

DEPARTURE OF MRS. LYDIA MANKS.

To a representative of 'LIGHT,' on Saturday last, Mrs. Manks stated that, her arrangements for returning to America being now practically complete, she will leave England during the current month.

'I really grieve to go,' Mrs. Manks said; 'everybody in England has been so exceedingly good to me, and I have made many friends from whom it is not easy to part. Indeed, I have come to love England and the English people so much that I feel quite as English as any of them; and although I am going back to my family and friends in my native land, my love and sympathy will always go out to those who made my long stay in this country so happy by their generous kindness and affection. The English and American peoples are branches of one great family and my experiences in England show that there is a real fraternal feeling between them.' In the course of her remarks Mrs. Manks expressed the hope that she had been able to do some good work during her stay in England, a hope which we are assured her many friends will be able to convert for her into a certainty, when they meet her to say farewell and wish her every joy and happiness when taking up the tale of life again in her own land.

A POET OF PROGRESS.

In an eloquent article in 'The Light of Truth,' Mr. B. O. Flower, editor of 'The Arena,' gives an appreciative account of 'Gerald Massey and his Service to Civilisation.' After pointing out how important were the services rendered by the great poets of the last century, who consecrated their efforts to the cause of freedom in all its forms, Mr. Flower says:—

'Chief among the popular singers, as he was also the youngest of the people's bards, was Gerald Massey, whose songs of hope and withering denunciations of wrong exerted a wizard-like spell over the popular imagination.'

The early struggles that brought the young poet into contact at first hand with the sufferings that fired his soul and steeled his resolution are feelingly alluded to by Mr. Flower, who quotes some of his 'arraignments of the conventional order of wealth and privilege,' but points out also that 'the poetry of social progress has no more nobly hopeful or optimistic rhymes than some of his splendid lays written for the encouragement of the people.'

As a moral philosopher and champion of the just rights of womanhood, 'always the highest ideal of justice pervades his thoughts; always he is fundamental in his treatment of great ethical questions.'

But it is as an apostle of spiritual progress that we are most glad to welcome Mr. Flower's appreciative recognition. Here is Gerald Massey's own confession, and his foundation for future hope:—

'My faith in our future life is founded upon facts in Nature, and realities of my own personal experience; not upon any falsification of natural fact. These facts have been more or less known to me personally during forty years of familiar face-to-face acquaintanceship, therefore my certitude is not premature; they have given me the proof palpable that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death. He who has plumbed the void of death as I have, and touched this solid ground of fact, has established a faith that can never be undermined nor overthrown. He has done with the poetry of desolation and despair, the sighs of unavailing regret, and all the passionate wailing of unfruitful pain. He cannot be bereaved in soul!

'For myself, I have come to apprehend a Conscious Source of all, working outwardly from the core of things, by means of what we term matter, and understand as the Laws of Evolution. A Conscious Source of all! I cannot state that consciousness in words, but it appears to be that this is the work of phenomena which do actually state it in the process of appealing to, or becoming, the Consciousness in us. But I am utterly unable to personify this Power!

'It is only when we pass out of the domain of self that the unseen helpers can steal in upon us, and help us as agents for those who are agents for others, and so on and on, until the whole vast universe is filled and quick with modes and motions, and forms of being all athrob with subtly related life; all radiating from central source to uttermost limit; all unified in one eternal consciousness, in which the soul of man, full-statured and full-summed, may possibly become conscious that it touches God at last, as a presence, a power, a principle, and may then be made aware that it did so unconsciously from the first.'

Mr. Flower concludes with this eloquent tribute:—

'His life has been lived quietly and unobtrusively. He could have been rich and famed had he chosen to play courtier or to place egoism above altruism; but he elected to fight the battle of the poor, to be honest with his own soul, and ever seek the approval of his conscience. And because he has so chosen his work is destined to live and be a perpetual inspiration to others. It is instinct with spiritual virility, and the poet by his high choice has placed himself among the immortal band who, through consecration to civilisation's highest demands, have become the helpers of humanity, the children of the dawn.'

TRANSITION.—Mr. James Holt, of 165, Burnley-road, Accrington, an earnest Spiritualist, and a reader of 'LIGHT' for upwards of twenty years, passed to the higher life on January 26th, in his seventy-seventh year. Mr. Holt took an active interest in the work of the spiritualist society meeting in China-street, Accrington, and was presented, in 1901, with a testimonial in recognition of his services as organist during many years.

'BYWAYS OF BLESSEDNESS.'

A brightly written book is Mr. James Allen's new volume, entitled 'Byways of Blessedness,' and one that cannot fail to be helpful to aspirants after spiritual excellence, or development of character. It treats on subjects of everyday interest, the first being 'Right Beginnings.' We all know the importance of that, yet how many are careless about it! Early rising, for instance. There is quite a different moral atmosphere when one rises early. This is one of the 'right beginnings,' the necessity for which the author insists upon for spiritual development. 'The character of the whole day depends upon the way it is begun.' Yet, if we fail in living up to our ideal we must not take it too much to heart. 'Do not dwell upon the sins and mistakes of yesterday so exclusively as to have no energy of mind left for living rightly to-day, and do not think that the sins of yesterday can prevent you from living purely to-day.'

All through the book there is the same helpful and hopeful tone. But anyone desiring information in occultism need not go to Mr. Allen, for he deprecates the various recipes for the cultivation of 'will-power,' 'concentration,' 'breathing,' &c., which he calls 'artificial.' The true path, he says, is 'the path of duty, of earnest and undivided application to one's daily task—along which alone will-power and concentration of thought can be wholesomely and normally developed. . .'

'There is no way from childhood to manhood but by growth; nor is there any other way from folly to wisdom, from ignorance to knowledge, from weakness to strength.

'The true Master is master of himself, any other than this is not mastery but delusion.'

The man who ever strives to do every task and duty in life 'completely and perfectly . . . that man will every day be acquiring greater command over his mind, and will, by ever ascending degrees, become at last a man of power—a Master.'

Mr. Allen is very strong on the subject of law governing everything, both in the spiritual and the material world, and just in proportion to the effort expended in right living and thinking is the spiritual blessing.

The book is full of quotable passages, and on interesting subjects, such as, 'Small Tasks and Duties,' 'Hidden Sacrifices,' 'Sympathy,' 'Forgiveness,' 'Solitude,' 'Standing Alone,' and like a well-ordered novel, concludes with 'Happy Endings.'

A. S. WORMALL.

THE 'COMBINED INDEX.'

The Society for Psychical Research has just issued a remarkable and unique volume. It consists of a 'Combined Index' to the first fifteen volumes of the 'Proceedings,' to the first nine volumes of the 'Journal,' to the first and only volume of the 'Proceedings of the American Society for Psychical Research,' and to the two volumes of 'Phantasms of the Living.' The whole forms a volume of 240 pages, and is published, bound in cloth, by Mr. R. Brimley Johnson (now Brimley Johnson and Ince, Limited, 35, Leicester-square, W.C.). Price 7s. nett. Members and Associates of the S.P.R. may, however, obtain it for 2s. 6d. from the secretary of the Society, 20, Hanover-square, W.

This Index will be of the greatest value to students of Psychical Research, and to inquirers into any branch of the work of the Society. It is much more than a combination of the existing indexes in the various volumes, and far more complete in its arrangements. For instance, 'Divining Rod' occupies no less than twelve pages, besides nearly three pages under the heads of 'Dowsers' and 'Dowsing.' A list of both professional and amateur 'dowsers' is given, with references to the records of their work. The technical part of the work was entrusted to Miss C. Burke, and the whole has been revised by the editor of the 'Proceedings.' Those who have had any experience in indexing, even in a small way, will be in a position to appreciate the enormous amount of work which has been devoted to the preparation of this volume.

E. T. B.

* By JAMES ALLEN. 'The Light of Reason' Office, Broad Park Avenue, Ilfracombe. Price 3s. 6d.

MR. ALFRED SMEDLEY.

In the last issue of 'LIGHT' we announced, briefly, the passing on of Mr. Alfred Smedley, of Belper, on January 24th. Mr. Smedley became a Spiritualist about thirty years ago. Some of his striking experiences are set forth in his 'Reminiscences,' published in 1900, and the whole edition of which he presented to the British Spiritualists' Lyceum Union. The 'Belper News' says regarding this work:—

'There is no doubt Mr. Smedley believed absolutely in everything stated in it. To him it was Gospel truth.' It continues, 'his help locally in the Spiritualist movement is seen in the erection of Jubilee Hall, a very pretty place, said to be one of the most complete in the movement. In this he has been assisted by his wife . . . an estimable and kindly lady who shared his views in nearly all things, and to whom he was warmly devoted.'

Mr. Smedley was an advanced thinker, a lifelong abstainer, an anti-vaccinator, a pronounced Liberal, and gave his services for nearly thirty years on the Belper Board of Guardians. He had a strongly-marked personality, and was held in high respect by his townsmen. Studious, shrewd, successful, the 'Belper News' says of him that:—

'His knowledge of men and things, including general literature, did him great credit. Indeed, it is not too much to say that he was far more cultured and refined than many who have had the advantage of college education and luxurious surroundings, for his natural pursuits and hobbies were distinctly of a higher plane. . . . He found his recreation in his garden, and, as an amateur gardener, he was regarded as being one of the most successful.'

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.

'The Transfiguration.'

SIR,—In reference to Mr. Girdlestone's criticism, in last week's 'LIGHT,' of the various hypotheses put forward to account for the phenomena of the 'transfiguration,' I must protest against his contorting my statements and putting into my words a meaning they do not convey, thereby misrepresenting my views. If he will do me the favour to read with care the exact wording of my address, he will see that I have followed precisely the records given in the Synoptic Gospels, especially that in Luke, chapter ix. v. 29, 'the fashion of his countenance was altered.' I did not say nor imply that three persons were transfigured, as indicated in Mr. Girdlestone's first paragraph in his letter in last week's 'LIGHT.' My statements are: 'Then there is the transfiguring of the face of the principal sensitive, and the shining white garments so common in our séances to-day,' and 'two materialised forms of individuals long before passed away—Elijah and Moses—are manifested.'

A. WALLACE, M.D.

Adeptship and Saintship.

SIR,—Mr. Sampson, in 'LIGHT' of January 7th, admits, as every unbiased person must admit, that 'The Gospel of the Holy Twelve' bears 'undoubted indications of its spiritual derivation,' and thinks that the writer of the Gospel 'has written a faithful transcript of the Word conveyed spiritually to his brain-consciousness,' but considers that 'the redundant condemnation of the use of animal food,' by such Gospel, is not a part of the spiritual message: but is to be accounted for by the condition of the 'mental stratum' of the writer 'through which inspirational and spiritual communications must pass before they can be recorded by hand on paper.'

Mr. Sampson has written a somewhat similar book, which he claims to be of spiritual derivation; and, in his book, the use of animal food is not condemned as it is in 'The Gospel of the Holy Twelve.'

The fact that 'The Gospel of the Holy Twelve' condemns the use of flesh food is, I consider, a proof, to that extent, of the spiritual origin of that Gospel; and the fact that Mr. Sampson's book does not so condemn the use of such food is a proof that some portion at least of that book is not of spiritual origin, but, adopting Mr. Sampson's own explanation, is of merely 'mental' origin. The condemnation of the use of animal food, with its accompanying sacrifice of innocent animals, comes not from the mental but from the spiritual plane, and is addressed, not to the mental but to the spiritual part of the man, and it is for man to 'walk after the Spirit.'

Mr. Sampson admits that it is necessary for a man to give up flesh-eating before he can 'attain to the Kingdom of Heaven.' True; but he thinks that 'when the hour of attainment has come . . . he is once more free to eat flesh,' &c. True also; but does Mr. Sampson think that any man having attained to 'the Kingdom of Heaven' would or could make such use of his freedom? If Mr. Sampson thinks so, he is mistaken; if he does not think so, I regret that he has not made what he thinks more clear. Such use of their freedom by the sons of God would be tantamount to self-contradiction, and would therefore be impossible. I may say, as truly, that 'when a man is perfect, he is free to do whatever he likes.' Of course he is, because, being perfect, it would be impossible for him to do wrong. He could not act inconsistently with his character. He who has attained unto the 'Kingdom of Heaven,' which is the Kingdom of God, could not act inconsistently with the character of God, who is love, and whose mercy endureth for ever. It appears to me that Mr. Sampson has mistaken mere adeptship for saintship, and confounded the rules appertaining to the attainment of the one with the rules appertaining to the attainment of the other. Mr. Sampson's statement that a non-flesh diet is 'only a means to a great end, which, once accomplished, ceases to be a necessity,' &c., may be true of adeptship—which may be selfish, but it is not true of saintship—which is founded on love, and 'love hath nothing of her own.' The attainment of mere adeptship, which is implied by the 'power' over the body, is not the attainment of, and must not be confounded with, saintship; and it is not adeptship, but saintship, that is the qualification for 'the Kingdom of Heaven.' Jesus knew this important distinction, and, referring to the Kingdom of God, said to His disciples: 'Seek ye first His Kingdom and His righteousness, and all these things shall be added unto you.'

SAMUEL HOPGOOD HART.

Mr. A. Peters in Hamburg.

SIR,—Hearing that my friend Mr. Peters was in Berlin, and intended going on to The Hague afterwards, I invited him to stay with me in Hamburg for a few days to renew our very pleasant friendship commenced last year, when Mr. Peters worked for our spiritualist society and gave several wonderful tests, amongst others a particularly noticeable one. A gentleman present (a Spiritualist) had received a message from his sister the night before, saying that she would show herself to Mr. Peters and bring a bouquet of lilies. This she did; and while we in Hamburg were holding the séance, another brother was sitting in Berlin. The sister went to him and told him she had been successful with his brother in Hamburg. This was confirmed by letter afterwards. On January 24th last, a lady, Frau von C., hearing Mr. Peters was in Hamburg, wished to consult him, and I offered to act as interpreter. I had never seen the lady before, and therefore knew nothing about her or her surroundings. She was introduced, and a letter from the person she wished to inquire about was handed to Mr. Peters, who said: 'I get very little influence with this as the letter is old.' But soon a change took place—the medium very quickly and dramatically gave a description of the writer, and said: 'He is a young man, with long hair, who suffered from his chest before he died; blood came from his mouth. You used' (this to the lady) 'to put perfume upon his forehead, and do this' (moving as if wiping the forehead with a handkerchief); 'and as he suffered pain in the legs you rubbed them for him. He used to hold your hands; and he tells me something about a ring.' 'Yes,' said the lady, 'he wanted me to buy him a ring. What kind of hair was his?' 'Thick, dark and curly,' replied Mr. Peters, who went on: 'He says he has a dog now in spirit life, the same as he had here; he was fond of animals.' The medium's hand wrote the name of 'Münster,' and the young man had stayed there for some time. All the above details were correct. The lady wanted his name, but for some reason it could not be given. Presently the medium said: 'You stood before a photo of him last night, and asked him to come here to-night, and prayed to God to permit it. That took place in your bedroom.' Now, such a private and intimate thing could be known to no one but the spirits, who told Mr. Peters.

After some time, when the medium was giving a description of a cross the young man possessed, he stopped in the middle and said quickly 'Hans.' The mother exclaimed 'That is the name!' I have written enough to show that what was given in our séance was of spirit origin. Here was a lady, a stranger, one who does not speak the medium's language, hearing of one who has been dead some few years, not general details that would fit anyone, but private intimate details which would only be true of the person described. The character, the personality, the illness, his name, his love of animals, being all perfectly correct. I feel it is my duty as a

Spiritualist to add my testimony to the facts which go to prove that Spiritualism is not a theory only, but is built up of indisputable facts. I am a business man, and have no time for theory in my life. I wish to extend my salutations to Spiritualists in England, hoping that Spiritualism will hasten the time when all differences of tongue, country, and religion will cease. I may add that I am secretary to the District Executive of the Deutscher Spiritisten-Verein.

Ilflandstrasse 58 III., Hamburg.

HANS MEYER.

Union of London Spiritualists.

SIR,—Kindly permit me to announce in 'LIGHT' that the fourth annual convention of Spiritualists will be held on Thursday, May 18th, 1905, at the South-place Institute, Finsbury, E.C., and to bespeak the sympathy and assistance of all interested in propagating the truth.

The meetings will, as on previous occasions, be held in the morning, afternoon and evening: the afternoon session being devoted to the Lyceum section.

As a result of last year's letter to the spiritualistic press the following donations were received: A Friend, £1 1s.; The Marylebone Association of Spiritualists, £1 1s.; Christian Spiritualists, Camberwell, 10s.; 'Two shilling' fund, £1 12s.

An attractive programme is being arranged by the executive, and it is anticipated that a good result will follow, if only all will 'rally round the flag.'

Geo. TAYLER GWINN,

Eastbourne House, Cardarvon-road, Stratford, E. President.

'He that hath Mercy on them, shall lead them.'

SIR,—To the kind teacher who is earnestly striving to help others to realise, in their lives, a truer conception of God, and eternal Goodness and Love, I beg to commend reverently the loving and helpful promises of the greatest Master the world has ever known: 'Blessed are they which do hunger and thirst after righteousness—for they shall be filled.' 'Blessed are the merciful, for they shall obtain mercy.' 'Blessed are the pure in heart, for they shall see God.'

Aye—they shall see the spirit and love of God working and striving, in all life, in all lives, and in all events, transmuting sorrow and pain into lasting peace and joy, and seeing, they shall believe and rejoice.

BROTHERHOOD.

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.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last the circle was well attended. In the evening an interesting address by Miss Porter on 'The Spirit' was much appreciated. On Tuesday, at 2.30 p.m., ladies' circle. Thursday, at 7.45 p.m., public circle. Sunday next, at 11.15 a.m., circle; at 6.45 p.m., Mr. Drake.—A. P.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last four of the members (Mrs. Bloodsworth, Mr. Coleman, Mr. Newman, and Mr. Cousins) kindly related their experiences in Spiritualism. Mr. Adams presided. Address on Sunday next by Mr. W. H. Smith. We hope to have a good audience, as Mr. Smith is an excellent speaker.—C. S. H.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. John Lobb, C.C., gave an interesting address, and in the evening Mr. Ronald Brailey spoke on 'Psychic Forces: their Development and Use,' and gave clairvoyant descriptions. Madame Nelly Cope and Mrs. Sinclair both rendered solos very sweetly. For Sunday next see special advertisement on front page.—H. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mr. Jones, who gave a short address on 'Inspiration and its Manifestation in the Revivals,' was followed by Mr. Hewitt and by Mrs. Jones, who also gave clairvoyant descriptions and medical advice. On Sunday next Mr. Kirk will give an address on 'Sir Oliver Lodge's Views as Opposed to Professor Haeckel's Conclusions.'—A. W. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, January 25th, Mr. Ronald Brailey gave some very striking psychometric readings. On Sunday evening last Mr. G. H. Bibbings, of Leicester, gave a rousing address on 'The Strong Man's Religion.' Sunday next, at 3 p.m., Mr. H. Boddington on 'Christian Spiritualism a Pious Fraud.' At 7 p.m., Mr. Long, Mr. Tayler Gwinn, Mr. Adams, and others.—W. T.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last very uplifting and spiritual addresses were given both morning and evening by Mrs. Checketts. On Sunday next the platform will be occupied by Mrs. Russell-Davies. This hall is open every Tuesday from 3 to 5 p.m. for inquirers.

BALHAM.—4, STATION-PARADE.—On Sunday morning last a service was held as usual. In the evening the teachings of Oahspe were again expounded, and clairvoyant descriptions followed. On Sunday next, the 5th inst., the last service at this address will be held, after that date 19, Ramsden-road, Balham, will be our headquarters.—W. E.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Thursday, January 26th, the psychometric descriptions given were very convincing. On Sunday last Mrs. H. Boddington and Mr. Gerrans dealt interestingly with the 'Scientific Aspects of Spiritualism.' Solos by Miss Jackson and Mr. Kell were much appreciated. Every Thursday during February, at 8 p.m., members' and friends' social gatherings; tickets 1s. each, refreshments included. Thursday, at 8.15 p.m. (Room No. 3), psychometry. Sunday, at 11.15 a.m., public circle; at 7 p.m., Mrs. H. Boddington.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last the circle was ably conducted by Mr. W. Underwood. In the evening there was much rejoicing at the spiritual blessing received through the mediumship of Miss E. Bixby. Mrs. L. Barton delighted the audience with a solo. The financial support given by the members is very encouraging; the collection last evening was £1 14s. 9d. A public circle will be held every Wednesday at 8 p.m., at the Chepstow Hall, and a clairvoyant medium will take charge. On Sunday next, at 11.15 a.m., public circle. At 7 p.m. Mr. Sloan.—C.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis dealt very ably with twelve written questions of general interest, several being replied to at length and in a masterly manner. A large number of members and friends were present, and they went away delighted with the lucid manner in which the questions were treated. From an educational point of view the replies were splendid, and we hope to have Mrs. Wallis answering questions again in the near future. Miss F. Samuel kindly sang a beautiful solo, which was well received. Mr. H. Hawkins ably presided. On Sunday next, at 7 p.m., Mr. J. McKenzie will give an address. Doors open at 6.30.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Saturday last the social gathering, and dance, was very successful. On Sunday morning last the circle was exceptionally interesting. In the evening Mr. H. Fielder spoke eloquently upon 'God's Republic,' and replied to many questions. On Monday evening last the discussion on 'Faithism' was spirited, and many telling points were made on both sides; Mr. Morley, Mr. Slade, Mr. Hern, and the President taking part. Mr. Imison was chairman. On Sunday next, at 11 a.m., circle; at 7 p.m., trance address by Mr. Harris. On Monday next, at 8 p.m., Mrs. Clowes, clairvoyance.—S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last Mr. Davidson spoke on 'The Development of the Man Spiritual.' In the evening Mrs. J. W. Adams, under spirit influence, related interesting 'Experiences in Spirit Life.'—J. P.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, January 24th, Mr. J. J. Vango related some of his early experiences in Spiritualism. Mrs. Robinson, Mrs. Pettitt, Mr. H. Hawkins, and Mr. Pettitt also gave experiences.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a fine address on 'Intelligences: Far and Near.' At the after circle very good tests of spirit return were given.—L.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. E. Oaten, of Portsmouth, gave an able and interesting address on 'Scientific Evidence of Personal Survival after Death,' to a large and appreciative audience.—A. P.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last, after a reading by Mr. G. W. Lear, the chairman, Mr. Anderson, gave a thought-provoking address on 'The Fascination of the Unknown,' which was followed by discussion.—W. H. S.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. A. D. Fisher related his experiences in Spiritualism. Good clairvoyant and psychometric descriptions were given by Mrs. Fisher, Mrs. Besan, Mrs. Turpenney, and Mr. Larpant at the after-circle.—T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Spiritual gifts were well employed at the morning circle on Sunday last, and at the evening service the 'Revival' was explained in the light of Christian Spiritualism. Large and generous congregations at both meetings. Inquiry is prevalent, and our gospel is heard gladly.—W. E. L.