

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Dr. W. Winslow Hall gives us, in 'Brotherhood,' a welcome little Essay on 'The essential spirituality of our bodies.' Tracing all matter back through elementary substance, through atom, through electron 'to an identity of so-called matter and so-called energy,' 'to a One Pure Substance, whereof that which we call matter and that which we call energy are twin manifestations,' he arrives at the conclusion that the body ultimately belongs to that realm of spirit or the 'One Pure Substance.'

But that is true of all things if of any, though that does not disturb the argument: and the argument is one in favour of 'a reverential treatment of the body.' 'There is,' says Dr. Hall, 'real danger that the cultivator of soul may drift into what may be called over-spirituality: he may practise asceticism for its own sake. The sure way to prevent this is to keep in mind that the body and its functions are essentially spiritual, and that they are holy in varying degrees. Plainly, the right plan is to bring the body to as much perfection as possible, so that it may be an adequate tool for the intellect and a stable foundation for the building of character. The words of the wise man of old are still convincing, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have of God? Glorify God therefore in your body."'

A quaint but thoughtful paragraph closes this illuminating Essay. Dr. Hall thinks that this view of the body as spiritual in its essence will give us a firmer hold on the great truth of the solidarity of mankind. He says:—

We gradually realise that our bodies, which seem so definite, so separate, so self-sufficing, are merely waves upheaved for a short space from that great spiritual ocean which is called matter. They are continuous with all other formal ripples, and most closely continuous with all other human waves. Our souls inhabit our bodily machines only for a time; and these, when our souls have had full use of them, are returned to the terrene scrap-heap to be remodelled into bodies for the use of yet other souls. Truly we are more than members one of another. This may be hard to comprehend; but, once apprehended, the logical results of the belief on our living ought surely to be reformative. A feeling of mutual dependence has led to organised governments. A feeling of common justice leads on to socialism. A feeling of universal brotherhood has kindled altruism. What shall be the outcome of a feeling of universal identity?

This number of 'Brotherhood' contains also a brief paper on 'Immortality' in which we find, as an argument in favour of it, that 'we are indispensable to God.' This is worked out in the following novel way:—

These evolving souls of ours are the spectators for whose sake the whole panorama is being rolled through the ages. Our soul-growth is simply the unfolding of more and more of

the eternal infinite Reality to our gaze, to our comprehension. It is simply the expansion of us into a greater and greater capacity of understanding the Reality. These souls of ours are evolved because God Who is Love, essentially self-giving, needs people within Himself, living, moving, and having their being in Him, to whom He may give Himself; needs, not things, not chattels, but children of His own, in His own likeness, to whom He may make Himself progressively intelligible, and through whose very self-consciousness He may for ever roll His nature and His life as their very nature and life.

There is a great deal to think about in those few lines.

Mr. Batchelor's fourteenth study (on 'The Will to Believe') incidentally grapples with the old notion that belief in no way depends upon choice, and the emptiness of it is shown. Here, as elsewhere, it is true that he who seeks finds. Belief is very apt to come by seeking and doing. If by effort 'one will keep his mind steadily fixed upon the possibility that his life touches a larger life, that his duties are part of an infinite order, that his little thoughts are fragmentary particles of the divine wisdom, and if he will seek to make this world the kind of world it ought to be and would be if there were a divine fatherhood, a mysterious confidence will begin to grow within him, an idea which comes to him with increasing force and vividness, that he is not working alone, and that he is not living in an empty universe.' In this way faith, belief, may be the result of a deliberate act of will—of will to seek and try.

This thoughtful writer ends on a note of practical wisdom when he says:—

There is a rule which involves no danger and never tempts to hypocrisy. This relates to the belief which all right-thinking men wish to hold, that in the government of the universe our highest human ideals of justice, love and wisdom have full expression and constant illustration. If one cannot believe this, let him order his life as if he did. He believes that in any right government of the universe intelligence should express itself as the supreme justice, as perfect love, as unerring wisdom. Let him then make these ideals supreme in his own life. He knows that this would be a better world for him if he could believe in the Fatherhood of God and the perfection of the divine wisdom. Let him then act as if he were in such a world; let him be just; let him be true; let him determine that, so far as he is concerned, the little place he occupies shall be controlled by justice, love, and wisdom. The experience of men and women repeated times without number shows that they who live after this fashion are irresistibly impelled to believe that the things they long for in the universe are real. Who ever met a man or woman whose life was wholly controlled by these lofty sentiments and who carried them into action, who doubted their reality as expressions of a divine order in the universe?

After all, there is a great deal of self-righteousness in what is usually called 'religion,'—or there used to be. The old Hebrew Psalms are half full of it. The writers of them seem to be continually calling Jehovah to witness how much better they are than other people—the 'heathen,' for instance, or some disagreeable neighbour. How familiar we are with such passages as these!—'He delivered me because He delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness

of my hands hath He recompensed me.' 'Let death seize upon them; and let them go down quick into hell; for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me.'

It may have been all honest, and perhaps the poet was a better man than the folk he so hotly condemned to death and hell: but somehow his strange prayer reminds us of self-righteous Jemmy. He had quarrelled with his brother Eddie and had been in the wrong, and was sent upstairs to solitary confinement. Presently, hearing him talking, his mother called him down and asked him what he had been doing. 'Praying,' said the little modern Hebrew. 'And what did you pray for?' asked the gladdened mother, expecting a confession of penitence. 'Well,' he said, 'I prayed God to pardon Eddie, and make him a good boy, and bless all my deeds.'

It is a fact which ought to be better remembered, that vast numbers of 'agnostics' and wanderers from organised religion are what they are because much of what passes for religion is utterly unbelievable or unacceptable. As often as not, it is an over sensitive sense of honour and sincerity which leads into 'unbelief.'

Colonel Ingersoll was a notable case in point, and, as he happened to be a brilliant speaker and militant thinker, he went into opposition, but he concerned himself with the chaff, which he scattered vigorously enough, but he never hurt the garnered wheat. Here is his confession of faith:—

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature, to cultivate the mind, to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world; to cultivate courage and cheerfulness, to make others happy, to fill life with the splendour of generous acts, the warmth of loving words; to discard error, to destroy prejudice, to receive new truths with gladness, to cultivate hope, to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done and then be resigned. This is the religion of reason, the creed of science. This satisfies the brain and heart.

Colonel Ingersoll, in his day, was regarded as a terrible 'infidel,' but we think his creed would pass him in, if any would.

It is just worth noting that the appointment of the new 'Black Pope,' the General of 'The Society of Jesus,' has produced hardly a ripple of excitement in this country. It surely indicates, what we hope is true, that the English people has got over its fear of the Jesuits. But it is well to bear in mind that the Jesuits are still a power, and that their General still enjoys the tremendous personal power assigned to him of old. That power, in this country, is rendered nugatory, first by the democratic basis of our British Constitution, and second, by the rationalisation of Religion. A free and unsuperstitious people has nothing to fear from the Jesuits. We certainly have no fear of them. Spiritualism explains many things, and arms against many powers.

A VIVID INTIMATION OF DEATH.—The 'Messenger' quotes from the 'Petit Journal,' of Paris, a telegram from Milan, dated November 7th, which states that about three o'clock on Sunday morning, the 4th, an old lady, Madame Sironi, woke up in great agitation, calling out that someone was killing her son Leopold. Another son, who was in the house, succeeded in calming her, but in the morning Leopold was found lying dead in a dark alley, with a revolver shot through his temple. The doctors gave it as their opinion that the wound had been inflicted about three o'clock, at the very time when the mother dreamed that she saw the deed performed.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL, EAST (near the National Gallery), on

THURSDAY EVENING, DECEMBER 6TH,

WHEN BRIEF ADDRESSES WILL BE GIVEN

BY

Miss McCreadie, Mrs. Fairlough Smith, 'Clairibelle,'
Mr. Ronald Brailey, Mr. J. J. Vango, and
Mr. Alfred V. Peters

ON THEIR MOST

Noteworthy Mediumistic Experiences.

The doors will be opened at 7 o'clock, and the Addresses 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.

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 27th inst., Mr. J. J. Vango will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

On *Wednesday next*, the 28th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

ADDRESS.—On *Wednesday next*, the 28th inst., Dr. J. M. Peebles will deliver an Address at 6 p.m., to Members and Associates only—no tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of Thursday, December 6th, at 4.30 p.m. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday next*, the 29th inst., 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 *Monday*, stating the time when they can attend, so that an appointment can be arranged. As Mr. Spriggs can see no more than eight persons on each occasion, *arrangements must in all cases be made beforehand*. 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.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, the 30th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is *free to Members and Associates*, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of *general interest* to submit to the control.

LEAFLETS.—Mr. N. W. Baldwin, of Poplar Cottage, Barrowford, near Nelson, Lancashire, has had two spiritualistic leaflets printed on 'What is Spiritualism?' and 'What is Religion?' and has had one of each delivered into every house in Barrowford. Having a few thousands left he will be pleased to dispose of them at 3s. 6d. per thousand, carriage paid, and for each thousand sold he will give sixpence to the National Benevolent Fund.

MATERIALIZATIONS IN THE LIGHT.

There seems to be an opinion prevalent among a large number of Spiritualists at the present time that materialisation phenomena cannot occur in the light and that therefore the abandonment of dark séances would mean a total cessation of materialisations. This opinion, however it arose, is undoubtedly an erroneous one, as everyone knows who is familiar with the manifestations which occurred through the mediumship of Mr. Eglinton, some twenty years ago.

Writing on p. 4 of 'Twixt Two Worlds,' the author, Mr. J. S. Farmer, says:—

'Why they (dark séances) were introduced at all seems a mystery, as no more potent source of error or perplexity could possibly have been devised. Happily, at the present time they relate to a state of things, let us hope, passed away for ever. More rational and sounder methods now obtain, to the advantage of all concerned. Fortunately Mr. Eglinton steadily set his face against them . . . and his best results have ever been obtained under the auspices of better conditions.'

It is a matter of deep regret that promiscuous dark séances were ever allowed to again become common in our movement, especially after the wonderfully convincing manifestations, through Mr. Eglinton's mediumship, which were witnessed in good light, many of which are fully recorded in Mr. Farmer's book. On p. 169 an account is given by Colonel Lean of how a spirit materialised a form which both Colonel Lean and his wife *instantly recognised*. It was Mrs. Lean's sister, who had departed about six years. The gas was burning, and Colonel Lean says: 'The light was sufficient for us to see distinctly all that happened.' He further says: 'I have sat with him,' (Eglinton) 'when the spirit was formed from his side under the gaslight in our midst.' Another correspondent, 'Lily,' refers to 'the full-form materialisations that take place in the light in his (Mr. Eglinton's) presence, when he is not only in the same room with the sitters, but *close to them—absolutely one with them*' (p. 171). But the most striking record of these full-form materialisations is given on pp. 176 to 181. There were fourteen persons present besides the medium, including Mr. and Mrs. E. Dawson Rogers, Mr. and Mrs. Everitt, Mr. and Miss H. Withall, and Mr. Farmer. The light was sufficient, says Mr. Farmer, 'to enable me to clearly observe everybody and everything in the apartment. When the form . . . stood before me I was able distinctly to note every feature.'

Omitting other details, for want of space, we will give the essential facts. For some minutes the entranced medium paced restlessly up and down the space within the circle. He took up a position near to Mr. Dawson Rogers, facing the rest of the circle, and began to gently draw a dingy, white-looking substance apparently from under his morning coat. All this time his breathing was increasingly laboured and deep. The movement of his fingers was such as to draw the drapery at right angles from him, allowing it to fall and hang by its own weight down his left side. It gradually increased in volume until it reached the ground, covering Mr. Eglinton's left leg from the knee downwards. The white material on the floor increased in breadth, commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath. As it rose to about the height of two feet the movements were such as might be caused by the head of the 'form.' The drapery now rose to about three feet, and shortly afterwards the 'form' quickly and quietly grew to its full stature. Mr. Eglinton, who was still entranced, drew the drapery off the head of the 'form,' the stuff itself falling back over the shoulders and forming part of the dress of the spirit visitor. All this time the link was maintained between Mr. Eglinton's side and the 'form,' but it now disappeared, or was severed, and the 'form' advanced to, and shook hands with, Mr. Everitt, who was sitting next to Mr. Rogers, and passed round the circle, treating nearly everyone in the same manner. Then he crossed the room to where Mr. Rogers was sitting, shook hands with him, and reapproached Mr. Eglinton, who was now partially supported from falling by Mr. Rogers, and taking the medium firmly by the shoulders the 'form' dragged him into an adjoining room, which did duty for a cabinet.

The 'form' was that of a man of middle age—Mr. Eglinton was not quite twenty-eight. It was taller by four inches than the medium, appeared solid and substantial, and the head, hands, and features were different from those of Mr. Eglinton. It moved about, was full of life and animation, and twice, when the medium was staggering, it turned away from the circle towards him. Mr. Eglinton was in full view of the sitters all the time, and was being supported by Mr. Rogers while the 'form' was at the other end of the circle, some ten feet away. At the close of the séance all the members of the circle were in complete accord as to the facts of this remarkable séance, and Mr. Farmer says he thoroughly satisfied himself that there was no 'trap-door' and no apparatus for the hiding of drapery or a confederate. Diligent and careful search was made, both previous and subsequent to the séance, of the adjoining room, and all means of access for a possible confederate were carefully barred.

This and other remarkable séances, at which the light was good enough for careful and accurate observation, show that the phenomena of materialisation can be produced under satisfactory conditions if mediums and sitters will co-operate with the spirits and persevere until success is achieved. One such séance, at which the manifestations are scientifically valuable, because capable of being accurately observed, is of infinitely more value than hundreds of dark séances, where it is impossible for the sitters to assure themselves that the phenomena are genuine.

Those who are interested in this subject, and who desire to read the evidence for the remarkable manifestations—both slate-writing and materialisation—which occurred through Mr. Eglinton, ought certainly to read 'Twixt Two Worlds.' The book is, unfortunately, out of print, but there are copies of it in the library of the London Spiritualist Alliance.

AN OLD SPIRITUALIST.

WAS HE UNDER SPIRIT CONTROL?

The St. Louis 'Globe-Democrat' publishes a remarkable account of the strange experiences of an engine-driver named G. R. Frey. One night, recently, two freight trains crashed into one another at Yuma, Colorado. Frey was driving one of the engines, and when search was made he was not to be found, although his fireman was positive that he was at his post when the crash came. It was supposed that he had been buried beneath the wreckage, but when the debris was cleared away there was still no trace of the missing driver. About a week later a man with bespattered clothing, dishevelled hair, and strangely gleaming eyes, walked into a restaurant at Goodland, Kansas, one hundred and fifty miles from Yuma, and inquired for some cement works, and being told that a railway company was doing a lot of cement work near by, he went to the offices and offered himself as an 'expert in cement work.' The foreman gave him some work, and he handled trowel and mortar so skilfully as to confirm his claim. He worked several days, but was very silent, giving only brief answers to questions. When asked to give his name for the pay-roll he declared that he did not know his name. Shortly afterwards, fortunately, a machinist, named W. J. Purvis, happened to pass, and recognising the strange man as the missing driver, he exclaimed, 'Hello, Frey, what are you doing here?' Frey replied, in a dazed manner, 'Hello, Purvis,' and, looking at his bespattered garments he threw down the trowel as though he had just awakened from hypnotic sleep, rubbed his eyes with his grimy knuckles, looked about him with surprise, and exclaimed, 'Where am I?' Explanations followed, and memory returned to Frey, who, however, was unable to recollect what happened after the accident; what had become of his own clothes, pocket-book, watch, and money, or how he had become possessed of the garments he was wearing. He declares that the time between the collision and his meeting with Purvis is a complete blank to him. How he got to Goodland, or why he went there, is totally unknown to Frey, who never before attempted to wield 'trowel and mortar on a cement job.' It looks almost as if Frey had been under the control of some spirit who understood that kind of work.

THEOSOPHY AND MEDIUMSHIP.

BY CHARLES DAWBARN.

Phenomena have always been the strength and weakness of Modern Spiritualism. Phenomena and mediumship have, to the Spiritualist, seemed inseparable. Mediumship means the use of a mortal organism by a spirit, and is, of course, the very essence of Modern Spiritualism and spirit-return.

So much would seem to be without dispute were it not that the Theosophical Society proclaims and teaches that mediumship is a deadly foe of mortal man. That society also asserts that its members have all the advantages of spirit-return without the risks and dangers of mediumship. As I have never seen that theosophical claim discussed and refuted by the seers and prophets of Modern Spiritualism, I will venture, as a humble lay brother among believers in spirit-return, to examine the theosophical claim and ascertain its true value.

Since Madame Blavatsky (H.P.B.) and Colonel Henry S. Olcott were the most important factors of the society,—at least on its mortal side—we are at the fountain head when we turn to the deeply interesting 'Old Diary Leaves' published by the Colonel, which constitute a biography of the movement in its earlier stages, and which I consider warrant the assertion that Theosophy itself was founded, and to-day rests upon, mediumship.

It is noteworthy that it was the phenomena through H.P.B. which attracted and convinced Colonel Olcott and thrilled the friends who gathered round her. The Colonel's readers will all be impressed with his truthfulness and sincerity, and can hardly help realising that H.P.B. was a wonderful psychic. I say 'psychic' because the Colonel is specially anxious that we shall not count her as a medium. He claims that her phenomena were evolved by her own will power, whereas the poor medium is an instrument merely played upon by a stronger will than his own.

Colonel Olcott tells us that the phenomena produced through the celebrated English medium, the Rev. W. Stainton Moses, known as 'M.A. (Oxon.)', were, in many respects, almost identical with those of H.P.B., and had 'a curious resemblance.' Here are some of the mutual phases. In the case of each perfume was produced, 'either in liquid form or as scent-laden breeze.' To each alike fell small showers of gems, &c., 'apports' as they are now called. Also both were accompanied by the now well-known 'fairy bells' heard repeatedly in the open air as well as in the séance room. Both gave to the world the teachings of their unseen inspirers, and both alike were unselfishly devoted to their unseen friends, though H.P.B. called hers 'adepts,' which included some still in earth life, while Mr. Moses believed all his invisible inspirers to be the spirits of once mortal men. But our worthy Colonel is ever ready to emphasise the vast difference, since, he declares, H.P.B. produced her phenomena at her own sweet will, while 'M.A. (Oxon.)' was a mere instrument played upon by stronger wills than his own. This is a distinction of such radical importance that it demands careful analysis, since therein is asserted the great superiority of Theosophy over Spiritualism.

Accepting the 'Diary Leaves' as strictly veridical, the phenomena through H.P.B. were, at times, astonishing. She could, apparently, will into existence anything from tobacco to diamonds, lengthen hair, precipitate letters and pictures, suddenly create grapes, restore an ink-spoiled dress, and even compel a downpour of rain to leave her untouched. These, and a myriad other exhibitions of such powers, are recorded in the Gospel of Theosophy called 'Old Diary Leaves.' And if she did not actually do it, she could make you believe she did. The trick is called 'Maya.'

Both Stainton Moses and H.P.B. were inspired writers. 'M.A. (Oxon.)' had various invisibles writing automatically, through his hand, whole volumes of spirit teachings. These were known by distinctive names, such as 'Imperator,' 'Monitor,' 'Magus,' &c., and necessarily they are held responsible for what was written. It was precisely the same with H.P.B., whose invisible writers had each his own name, his own style,

his own handwriting, and, apparently, his own special knowledge of the subject. Yet, for some reason, these writers are not held responsible by the Colonel. Some, he says, are still in the body, but he calls them all 'adepts,' and claims that they are, therefore, superior to the mere spirit controls of Stainton Moses. It seems to me to be a distinction without a difference.

The Colonel, when present, could always tell which of these mentalities was then in control of H.P.B. And here I must make a strong inference founded on scientific facts. The Colonel says, or insinuates, that the controls of mediums, when not the sub-conscious self, are 'elementaries,' and therefore inferior to the 'adepts' working through Madame Blavatsky. It is an acknowledged fact that all communication between intelligences must be by 'vibrations,' and for the time being the receiver and the transmitter must be on the same level. Now can we as sane investigators imagine the tobacco-soaked organisms of H.P.B. and the Colonel as used by a higher class of intelligences than those using the organism of the refined and gentlemanly 'M.A. (Oxon.)'? And if either be claimed as elementaries, which is more likely to attract the lower class of intelligences? Most certainly the Colonel is himself answering the question when he repeatedly tells us of the gross abuse of friends, the foul language, and the untruthfulness of Madame Blavatsky. On some occasions, the Colonel tells us (p. 136) 'she would shout there were no "Mahatmas," no psychical powers, and she had deceived us from first to last.' Again I ask which was likely to be the 'elementary' at that time—the 'adept' shouting through H.P.B. or the wise, dignified, and truthful 'Imperator,' talking and writing through Stainton Moses? The Spiritualist attributes such material phenomena as those of the Madame to 'earth-bound' spirits; but, in any case, why should the phenomena which occurred with 'M.A. (Oxon.)' be called the work of 'elementaries,' and those of H.P.B. be attributed to the wondrous power of an 'adept'?

Of course, the learned Colonel will tell us that Madame B. was subject to influences that were not adepts, but if so, he faces the same problem as the Spiritualist, when his medium, long proved genuine, is caught in carefully prepared fraud. Controls, both of Madame B. and spirit mediums, seem to resemble those of the little girl who, 'when she was good, was very, very good; and when she was bad, she was horrid.' With all due deference to the Colonel, and full acknowledgment of the remarkable psychical powers of Madame Blavatsky, I cannot discern the difference which makes him belittle Andrew Jackson Davis as 'clairvoyantly drunk,' and place the mediumship of the noble Stainton Moses or Hudson Tuttle, and a myriad others of our self-sacrificing workers, on a lower level than that of the mixed influences which dominated the Madame.

San Leandro, Cal., U.S.A.

AN UNWILLING WITNESS.

We have received a 'booklet' by Reader Harris, K.C., entitled 'Spiritualism, Unadulterated Devilry.' The author admits that 'Spiritualism is very real,' and gives the following experience as an instance of its reality:—

'Many years ago I went with my father to what was believed to be the dying-bed of Home, the great Spiritualist, who lay at the point of death in the house in Malvern of Dr. Gully, another well-known Spiritualist. We went to that man's bedside for the purpose of making his will. It was impossible, however, to hear what the sick man said for the rappings, and the general turmoil among the furniture of the sick room; so much so that we had to give up the attempt as hopeless. My father and I were not in any degree sympathetic to Spiritualism. If there ever was demoniacal intervention in the affairs of men it was on that night.'

This testimony to the facts from an unwilling witness is valuable. His attributing them to 'demoniacal intervention' does not matter, for a man who can write that 'Spiritualism is a devil-constructed method' of 'triumph of Satan over God,' is outside the pale of rational inquiry and intelligent spiritual research.

RECEPTION TO DR. J. M. PEEBLES.

On Friday afternoon, November 16th, there was an interesting gathering at 110, St. Martin's-lane, of the Members and Associates of the London Spiritualist Alliance, to meet Dr. J. M. Peebles, who is passing through London on his fifth journey round the world. After nearly an hour had been spent in pleasant conversation, the President, Mr. E. Dawson Rogers, said that he was pleased to meet his old friend Dr. Peebles once again and to congratulate him upon having attained so good an old age in such excellent health, both bodily and mentally. Mr. Rogers then related how, more than five and thirty years ago, an invalid lady, whom he had been accustomed to mesmerise, while looking at a crystal, saw and minutely described an unknown gentleman; but some months later Mr. Rogers met Dr. Peebles and invited him to visit his lady patient, who, when she saw him, instantly recognised Dr. Peebles as the person she had seen in the crystal and described to Mr. Rogers. Hence the question, how was it that Dr. Peebles, of whose very existence he did not then know, was seen in the crystal and described to him months before they met on the physical plane? The only explanation which occurred to Mr. Rogers was that they had probably already become acquainted on the spiritual plane, while their bodies were asleep. He did not know a man who had done more for Spiritualism than Dr. Peebles and, on behalf of the Alliance, he warmly welcomed him and wished him God-speed on his journey. (Applause.)

Dr. Peebles said that he was deeply moved by what Mr. Rogers had said, and it did his heart good to see the familiar faces of London friends and feel the clasp of their warm, friendly hands. He believed that while the body sleeps the spirit sometimes leaves it, temporarily, and goes afar in the spheres, and probably, as Mr. Rogers had suggested, they had met on the other side. He further believed that our lives are, in a sense, mapped out for us by the angels. He was conscious every day that there were Indian spirits with him who gave him strength, and above these there were others who influenced him in his travels, both to learn and to teach. After referring to his recent lecturing experiences in Scotland and Manchester, he said: "I used, when I was orthodox, to talk about hope and faith, but I wavered while I said it; now I know—I know that life is everlasting, and that no wanderer will be finally lost. I could not live without this knowledge, and I sometimes think Spiritualists are not enthusiastic enough—enthusiasm means life, zeal, harmony! If we cannot see just all alike, we can have charity, brotherhood, and freedom—for are we not all human souls journeying on to the same goal? Let us live sweetly and glorify God by doing good to all mankind." (Loud applause.)

In response to a question Dr. Peebles said that he was going to India to lecture, and to write. He had been told by three different mediums that he was being impressed by a band of Hindu spirits who wished that Spiritualism might be proclaimed in their land, as Theosophy had been. Through Mr. Spriggs he had had corroborative testimony and had learnt that the leader of these spirits was Babu Chunder Sen, and he was going to India because he felt that he had to go and quite expected to come to London again.

Dr. Abraham Wallace expressed his pleasure at meeting Dr. Peebles again and recognised in him a fellow countryman, for although born in America he had Scotch blood in his veins. He was glad that Dr. Peebles had large audiences in Scotland, where they appreciated enthusiasm, and hoped it would not be long before he came back to this country. (Applause.)

The Rev. J. Page Hopps said that to hear him speak one would imagine that Dr. Peebles was quite a young man, and he could not help thinking that it was a kind of miracle that this 'old man eloquent' should be again starting off on another journey round the world and talking of coming back again. There was a sort of revelation in what Dr. Peebles had said about the wonderful people on the other side who made him strong and well. He himself had been definitely consigned to death by medical men. Sir Morell Mackenzie about ten years ago had given him up, yet he had been

getting better ever since. Six years ago an American medium told him that there were three 'sturdy Indians' who were keeping him alive to do their work, and possibly that accounted for the fact of his present good health. He had been trying to realise how a man might die without dying, and had imagined how, with his wonderful vitality, Dr. Peebles might have changed the rate of his vibrations, and have gone on talking, and yet have become invisible; he thought that it was possible to obtain such command of one's body as to make it disappear and reappear at will; it was all a matter of vibrations. Thinking of the work that Dr. Peebles had done, the things he had seen, the people he had met, the millions of pictures that must have been impressed upon his mind, he could not realise that such a man could die; he felt that he must continue to live, and that we should all live, and he hoped that Dr. Peebles, when he reached the other side, would help to prepare a place for him. (Laughter and applause.)

Dr. Berks T. Hutchinson briefly referred to his former association with Dr. Peebles at Cape Town, recommended those who were interested in his work to read his 'Seers of the Ages,' and expressed his pleasure at meeting him once more.

The proceedings then became informal and refreshments were handed round.

THOUGHT-TRANSFERENCE AT THE ALHAMBRA.

It is a pleasure to be able to add my testimony to that of 'F. R. S.' on p. 551, and to say that I too am convinced that M. and Mme. Zancig's telepathic powers are genuine. I call them telepathic powers for lack of a better expression, but I do not forget that the word *explains* nothing, but merely denotes that ideas are transferred from one mind to another by methods other than those of ordinary sense perception. Interesting and astounding as is their performance in the Alhambra, I should not have ventured to express an opinion as to the genuine character of that performance if I had merely seen what others have seen in the theatre. Before witnessing the public performance, however, I obtained (through the kindness of a friend) a personal introduction to M. and Mme. Zancig, who very kindly invited me to call on them and allowed me to test their powers in various ways, with the result that I came away convinced that these are genuine; and that M. and Mme. Zancig are what they purport to be, viz., persons 'possessing an extraordinarily well developed faculty of thought transmission.

H. A. DALLAS.

Another esteemed correspondent writes:—

'M. and Mme. Zancig have just given me a conclusive demonstration of the genuine nature of their powers. I will mention only one instance. I put Mme. Zancig in a room divided from the drawing-room by a heavy curtain, which effectually prevented any communication by signal, and as neither she nor her husband had ever been in the house before there was no opportunity for pre-arrangement. I took a £5 note out of my pocket and gave it to M. Zancig, and he had no sooner taken it than Mme. Zancig called out, "It is a bank note, the date is so-and-so, and the number is so-and-so." Her statements were absolutely correct. I did not know the number of the bank note myself, although I had carried it in my pocket for twenty years. Mme. Zancig further said: "It seems that the bank note has been in the fire." This was not the case, but it had every appearance of having been singed; it was discoloured and brown owing to its having been so long in my pocket. This was only one of a series of experiments, but I mention it to show how impossible it was for them to have signalled or tricked.'

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday, December 2nd, at the Little Ilford Society's Hall, Church-road (corner of Third-avenue), Manor Park, E. Speakers: At 3 p.m., Mr. John Adams; at 6.30 p.m., Messrs. G. T. Gwinn, J. A. Wright, and John Adams.

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THE PROBLEM OF EVIL.

We have already referred to Mr. George Batchelor's course of Studies on 'The Religion of Experience,' that is to say, the Religion of Modern Life and what it is teaching us, as distinguished from the Religion of old documents and traditions. The latest of these Studies is on 'The Problem of Evil.' 'A hopeless business!' some will say: and quite right, too, if we tackle it in the old way and at the old place. This, Mr. Batchelor quite clearly sees: and, seeing it, he does not worry so much about origins as reflect upon uses or consequences, and it is when we cease to talk about 'The origin of evil' and direct our attention to its uses that we begin to be practical and cease to be pessimistic.

We are at last far enough away from the origin of evil, thank Heaven! to get at least a glimpse of its meaning and place in the evolution of Man:—a glimpse and something more. The truth is that much of what we have been calling 'evil' is not evil at all, but good in the making, or helps to the making of good. Mr. Batchelor wisely says:—

We have got on so far in the study of the problem that we can begin to see the disadvantages of a world in which there were no obstacles, no difficulties, no temptations, nothing to call out the moral virility latent in man, and make him to be not a moral automaton, moved by influences and suggestions holy and good, but a moral agent, self-moving, self-poised, self-controlled, a creature who by direct and conscious act of his own reason and will invites the divine energy, and provides for it organs through which it can manifest itself in the beauty of holiness and the sublimities of righteousness.

If that is true, it would be as unwise to call many forces and experiences 'evils' as to call school desks and copy books and the multiplication table, and cold scrubs and washing days 'evils.' The fact is—and, alas! it is a fact that is continually being forgotten—that we are all only God's conscripts, and that we are here for discipline and drill: but discipline and drill here are not the end of it. Perhaps there will never be any end. Perhaps we shall pass on from stage to stage of discipline and drill throughout an infinitude of life: only there is this consolation, that we may soon pass beyond the stages where we are hurt by discipline and drill. Perhaps all the conscripts of God will at last form a part of Him, even as every glowing atom in it forms a part of the splendour of the sun.

There are, however, two forms or kinds of evil,—the evil of misery and the evil of sin. The first of these is usually greatly exaggerated, and nearly always by the comfortable. It was the exceedingly comfortable John Stuart Mill who flung his fiery indictment against Nature as a heartless torturer and murderer. He measured misery by his standard of comfort. As a matter of fact, it may safely be said that misery is conditioned and measured by intelligence and use. Indeed, there is no misery except in intelligence and use. The bird and animal world is nearly all a world of joy, or of such joy as birds and animals are capable of: that is to say, the amount of joy far exceeds the amount of misery, and Mr. Batchelor is probably right when he says that animals have no real apprehension or knowledge of death. We do not feel quite as sure about it as he does, but it is arguable that 'there is no dread of it,' and that, though something very like fear is to be noted in the conduct of animals, it is often 'nothing but an instinct of self-protection which has in it no terror, and may even be consistent with the enjoyment of life. Until it reaches the moment of exhaustion, the hunted animal often enjoys the game as much as the hunter does.'

The same reflections are largely true concerning the majority of human beings. Savages enjoy life, and probably enjoy it more than the inhabitants and toilers of 'The black country' and 'The potteries.' And these toilers are far less miserable than they appear to be. Old Mother Nature is very good to us, and, in a hundred ways, 'tempers the wind to the shorn lamb': so much so that the attempt to take the so-called 'sufferers' out of the conditions equivalent to 'the wind' produces, as often as not, unrest and rebellion. What would be unbearable misery to a philosopher in his slippers is all right to a collier with his pick.

It is when we come to moral evil that the problem darkens. Well, as Mr. Batchelor reminds us, we have to exclude at once the whole animal world, except Man: and, even as regards mankind, there are vast discounts that must be allowed. In truth, moral evil does not exist until moral goodness is reached. 'Sin,' said the Apostle John, 'is the transgression of the law.' True, but, as Paul suggests, man is without law until he awakens to it. Until the law is seen and understood, ay! and accepted, real moral evil either does not exist, or it exists only by inference: and, to tell the truth, it is through the knowledge of the law and the transgression of the law that goodness is reached, and her beauty and sweetness are loved.

It is just imaginable that Man might have been produced flawless and unbreakable, but that would have meant a miraculous statue or an unmoral chronometer, and not an intelligent, free and responsible human being. The question, Why is evil permitted? must be postponed until we ask and answer the question, What is happening with Man? Mr. Batchelor puts well the old questions:—

Why was not a human being produced upon the earth to whom, from the moral point of view, one course of conduct should be as good as another? Why did man have a choice between good manners, good morals, or the lack of them? Why was his growth and training made to depend upon the use of his reason and the choice between alternatives which would hinder or admit the divine energy in larger streams? Why was not man so made that he could not sin if he tried, so that he could not know the meaning of moral evil, so that he would see only that which was right, best, most beautiful, and wholesome, and do it by natural instinct, thus becoming strong and wise through innocence, without incurring the dangers and penalties, the sin, sorrow, and misery, which now make such an awful contrast to the divine revelation of truth and righteousness in human life?

The answer to these questions lies in the direction of the bold admission that, however we conceive God, He is the inmost life and energy everywhere. The tiger and the

lamb are His : so are the sinner and the saint. What then ? Are evil and good of equal values, and have they equal justifications or sanctions ? Not at all. Why ? Because the law of all life is progress. Evil is good on the march, and the march will be insisted upon here or elsewhere. 'There is no discharge in that war.' If evil stopped at evil : if Satan divided the empire of the Universe with God : if there were an eternal hell into which God cast His failures, then the problem of evil would be insoluble, and so would the problem of God : but if all makes for progress, if we are all sharing the universal tide of life, subject to the law of Evolution, all is well, and all can be sufficiently explained. As to this, Mr. Batchelor is very clear and helpful :—

If the energy which flows into us is infinite and eternal, it is easy to see that during the few fleeting moments while life is getting a foothold, and when the moral nature is beginning to assert itself, and the struggle is going on between the impulse to rise and the desire to stay among the lower things of the animal life, even God Himself, without loss of honour, dignity, or holiness, may sustain the meanest forms of human life, and allow His energy to be put to meanest uses. No one will now deny that he who is sick unto death with foul disease lives as truly by the divine energy as one who in high health puts that energy to its noblest uses. So, also, we may think of the Infinite One as patient, long-suffering, kind, giving Himself to the unthankful and to the evil with the certainty that at last, through choice, aspiration, and in gladness, every recipient of this holy spirit will come to himself, and recognise the Source and Giver of all good.

'ARE YOU A MEDIUM?'

How often we have been asked this question ! And how difficult it is to answer truthfully. Indeed, it is almost as difficult to find a correct answer to this as to another question which well-meaning persons sometimes think fit to ask (more particularly in railway trains), namely, 'Are you a Christian ?' In both cases either a negative or an affirmative reply may be misleading. For the correctness of either answer will depend on the meaning the questioner attaches to the terms he uses.

If we are asked, 'Are you a medium ?' and we answer 'Yes,' it may be at once inferred that we possess super-normal powers, pass into trance states, or write automatically, &c. And if we do none of these things we make ourselves appear in a false light if we assent to the suggestion that we are mediums. But if, on the other hand, a man replies in the negative, he is apt to feel self-condemned ; for whence, then, arise the intuitions and illuminations which guide and inspire his life, and which alone enable him to be of real service to his fellows ? Are these self-originated ? If he is true to himself he is probably strongly convinced that they are not ; but that he is the medium of Intelligences wiser than himself, with whom he can co-operate, as a pupil, to further purposes which, often, he can scarcely discern.

The insight which we gain through Spiritualism into the working of unseen laws—or, we would rather say, of unseen agents—should convince us that mediumship is a principle of the Universe ; that we are all mediums, for good or for evil ; and that we cannot be otherwise. The incarnate are the agents by which unseen intelligences operate in this world and influence its present history ; and the discarnate, too, may sometimes be mediums through whom, perchance, we may not only influence our fellow mortals, but through whom we, here on earth, may affect those on another plane of being. This seems likely, for why should we suppose that the reciprocity which we find everywhere in the Universe fails here ? And if we are their mediums, they may also be ours.

It is because we believe that we can exert influence in the unseen that we pray for the departed. These prayers

are, surely, something more than tokens of our love for them. They are thought-forces which, directed to the Most High, set in motion His spiritual universe of living and loving intelligences, His ministers who do His pleasure.

When Saul of Tarsus appealed to God, one of these ministers spake forthwith to a medium in the flesh and bade him go to Saul, 'For behold he prayeth.' That agonised cry of the newly-awakened man first set in motion unseen agencies, and these in turn influenced the seen. If Saul's prayer could thus effectively operate when he was in personal need, ought we not to believe that when we desire for some beloved soul, taken out of our sight, peace and light and abundance of friends, and the privilege of work, our prayer will be similarly effective, and that some of the guides and guardians who attend us will be made instrumental in conveying to them those blessings which we desire, and will thus become our mediums ?

The objection that there is no need to pray for the departed, because God knows their needs, proves too much ; logically it would apply equally to all prayer, either for ourselves or for others, and also to all work. We do not, however, argue that because God knows our needs we need not 'sow, and reap, and gather into barns' ; we recognise that He fulfils our needs in accordance with certain laws or principles, one of which is that man should do these very things. Is it not equally reasonable to believe that thought, desire, and prayer, on our part, are similarly laws and principles, by and through which God supplies need and executes His will ? The Great Father put us into this world partly in order that we might find out the principles according to which He governs, not this world alone, but other spheres also, probably all worlds. And one of these principles is that of mediumship, viz., that we are knit together into a great unity, a *Uni*-verse, and minister to each other by 'joints and bands according to the effectual working in the measure of every part.'

This being so, it becomes a matter of great importance that each individual should ask, not, Am I a medium ! but, What kind of medium do I wish to be ? It depends on the will of the individual what sort of influences shall be attracted from the unseen ; whether they shall be wise or foolish, good or evil. And on this depends also what sort of unseen mediums shall carry out our desires.

When we see how hedged in life is by circumstances, we are tempted to say, 'It is not in man that goeth to direct his path.' But deep within, consciousness makes answer, 'I can will.' A man's responsibility lies in this exercise of will. If he wills to be a medium of God always, to all, everywhere, no external circumstances can frustrate his purpose, which is bound up with the purpose of the Cosmos itself, and must be effectual, so long as the man who thus wills exists—that is, for ever.

'LIFE IS NOT A STRUGGLE but an aspiration. Seeds send their roots downward, not in a desperate struggle to get the light, but to be firmly rooted and then to push up through the mould and darkness and blossom forth in the light. The aspiration to unfold brings blossoms of beauty and perfectness.'—'Banner of Light.'

A VERIDICAL INTIMATION OF DEATH.—At a séance held in Belgium last December, according to the 'Monthly Bulletin' of the Antwerp Permanent Bureau, a communication was received by alphabetical signals and, in answer to a question as to the sender, a name was given, followed by a 'bonsoir' to one of the sitters. This gentleman said that the name was that of his errand-boy, but he was not aware that this boy was dead. Two or three days afterwards he learnt that the boy named had died suddenly during the night on which the communication was received. 'Under these circumstances,' adds the writer, 'the hypothesis that this message really proceeded from the boy's spirit appears more probable than any action of the unconscious thought of the sitter.'

CHRISTO-SPIRITUALISM AND ALL THAT IT MEANS.

By J. STENSON HOOKER, M.D.

An Address delivered by J. Stenson Hooker, M.D., to the Members and Associates of the London Spiritualist Alliance on Thursday evening, November 8th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

(Continued from page 549.)

There is, indeed, in my opinion, something higher and better than the asking and seeking for mere individual Intelligences, especially those of the calibre of 'Joey,' &c., or even for the spirit of a beloved relative. Would it not be a step forward in the soul's true advancement to leave alone the seeking of individuals by those means, and on the other hand, to so refine and spiritualise our lives that the chinks of the Unseen World would be opened to us more naturally and more spontaneously, so that its light might shine upon us directly? In this way, I feel sure, we should become more receptive to higher and better influences.

The same principle is illustrated also as regards prayer. As children and less thinking people, we have been too much in the habit of mentioning details in our prayers; we have asked for certain definite, specific things; rain or sunshine, a holiday or money; we have prayed that father might give us a pony (poor father!), or that mother might give us a new doll, and so on. But surely, it were wiser and more in consonance with later years and better enlightened minds to leave these childish details, and simply ask that we may have all that is good for us, all the highest and best possible! Should not this attitude be taken also when we are dealing with spirit Intelligences?

I know, I know too well, that there is some sort of satisfaction in feeling that our loved relatives and friends are actually with us, and perhaps at times conversing with us through the aid of a 'sensitive,' and there is undoubtedly some sort of pleasure if we see a face come up at a materialising séance and can unquestionably recognise it as the face of one who has 'gone before.' That may be Spiritualism—but it is not the highest, the best, the most soul-advancing Spiritualism. This, then, is one of the points I wish to emphasise to-night—the danger of our being too soon satisfied in our investigation of things appertaining to the spiritual in man. Let us not stop at, or be satisfied with, materialised forms, &c.; there are infinitely better things to do. No! let us still climb up the hill of Progress, though the path may be rugged and strewn with obstacles; let us still mount, ever striving to reach the heights, ever going forwards and upwards until we reach the eternal verities—verities which are to be found, though only in the highest tiers in the grand temple of Spirit; verities which there shine and coruscate in the golden sunlight of the Absolute, even as shine and coruscate in the physical sunlight the pure and eternal snows upon the eternal hills!

At this point, then, I would, in the name of, and for the sake of, the Higher Spiritualism, ask seriously whether the time has not now arrived when you should discourage altogether the seeking of evidence by dark séances? Is not the time ripe for all so-called Spiritualists to encourage the obtaining of evidence of spirit communion, not by dark séances—which we must all confess to have a certain element of uncertainty—but rather to inculcate in their place the more religious and purely spiritual aspects of the Faith? Do not let us be afraid of relinquishing anything which, in our better judgment, has had its day and lost its power. We are rather too fearsome about giving up things, but I think that we should find that in all walks of life it is he who has the courage to give up most who finds most.

Moreover, it should not be necessary to have materialisation in order to be convinced of spirit presence and influence. We have only to sensitise and spiritualise ourselves to a certain point and we shall be convinced of the fact beyond any possibility of doubt. We have only to think of the many saints

and holy ones, both of the past and the present—for there are many of these amongst us still. These were, and are, quite aware—they indisputably *know*—that spirit help and guidance are theirs, and they came into this knowledge, not by so-called phenomena, but by the purification and spiritualisation of their characters. Should we not, then, place before the people the knowledge that by meditation, quietude, prayer, &c., they may become their own seers, mediums, and prophets; teach them that a persistent endeavour to spiritualise themselves and their whole lives will inevitably result in each one realising, sooner or later, the tremendous fact of spirit communion, to say nothing of becoming assured of the meaning of things over which the great men of all times have been puzzling?

With this in view, as before hinted, in regard to other departments and activities of life, we must be bold enough to drop things sometimes, for we are thus often rewarded by having newer and better ideas and things brought into our sphere by the seeming sacrifice. Take, for instance, as a collective example, the practice of vivisection. I most confidently assert that if the whole system were given up, there would arise other and better, cleaner, and certainly less cruel methods of forwarding our requisite knowledge of disease and physiology. (Applause.)

Again, in the case of vaccination, give that its *congé* as being inconsonant with the spirit of the day and the requirements of the time, and such an impetus would be given to cleaner and more basic teaching of hygiene as would result in the showing of the absolute non-necessity of ever reverting to such crude methods of dealing with a disease which, apart from vaccination, is everywhere on the wane. (Applause.) So, too, I argue with regard to dark materialising séances; they are too crude and too uncertain for present-day exigencies. Let us still have materialisations if you like, but let the mediums take more time if need be over the development and show us no more until it can be done in the light of day.

On the other hand, some persons will, I know, tell me that in order that sceptical-minded ones should be convinced, it is necessary to have dark séances. Well, I sometimes think we take too much trouble over sceptics! We should sometimes let them go. There are many so-called 'hard-headed,' 'practical' men who cannot possibly appreciate what a genuine materialising séance means, but who yet are unwisely taken to such by friends. 'Ye cannot bear them now,' may be said of many things to these sceptics—just as was said in the Christ days. It is the old tale of throwing pearls before swine—that is to say, when the phenomena are genuine. To look about for a new simile, we might say it is like presenting a bunch of violets to an ox! The process of conviction may take longer by the way I suggest, but once the knowledge so comes doubts are set at rest for ever.

Make, then, your Spiritualism more and more of a religion, oust from it all that is uncertain, and, indeed, everything which has in it the possibility of fraud; for, of course, after the exposure of such a man as Eldred, we must all admit that there is, at any rate at times, fraud in the proceedings. It is, indeed, difficult to eliminate it under present circumstances, for there is, I am well aware, a possibility of fraud in everything which has in it anything of the commercial element—except, of course, Medicine! (Laughter.) However, it has been a great thing that such exposures as that mentioned have taken place through the instrumentality of Spiritualists themselves.

And now I would like to say a few words about Spiritual Healing, for we cannot touch upon the subject of Christ without mentioning a most important and most prominent part of His ministry—viz., Healing. Moreover, many of you are greatly interested in this matter, and, indeed, some of you are wicked enough to undertake amateur doctoring yourselves, without permission of, and, indeed, in the face of, the Medical Council! Now, personally, I think we shall all, sooner or later, come into the belief that the true future healer, that is, the most successful one, will be he who, in his life and character, most nearly approaches the Great Master Healer. Some are already experiencing this power of spiritual healing. It is for you who know these things to teach the doctrine that Medicine

and religion, divorced from each other only a few centuries ago, will again unite to form and to become a great power in all disease. Not only will this be as regards the laying on of hands, but the true Christ healer will receive, when in the presence of a 'case,' intuitions and impressions as to what is best to be done generally in the case of illness. Yes, potentially, the healing power of Christ is still available; it is ours if we live His life and keep His laws. I should have much liked, in relation to this point, to read a poem of Whittier's; they are lines written to a young physician. I must, however, be content with reading two verses:—

'That healing gift He lends to them
Who use it in His name,
The power that filled His garment's hem
Is evermore the same.

'So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.'

There must, then, to obtain the best results in dealing with disease, be Christliness as well as medical knowledge. Yes, the best healers will be the Christs of the earth. This is *not* 'Mysticism,' this is not 'Speculation,' it is—Future History!

One more point and I must close. Man has apparently reached the uttermost as regards his physical development. The next bend in the road will indicate to us the sign post which leads to the development of the spiritual part of man. The whole trend of Evolution indicates that we are at the end of physical development as a body. But we cannot stand still in our reachings out for improvement, and we shall therefore go on developing on the lines of least resistance, which, in my opinion, will be those of Mind and Spirit. Ultimately these will be the moving factors of the universe. Science and the spirit of the age are simplifying, more and more, our mere physical living. We shall use our muscles less and less, and these, following the inevitable law of non-employment, will lessen and waste. All Evolution proves this. Comparative anatomy points out to us many instances of a gradual wasting of unused muscles until they finally disappear altogether from the Human Economy. The formation of the foot and hand in us is different from what it was in our ancestors who climbed trees and went on all-fours, and in the swift march of evolution on to higher planes which is now so rapidly occurring we shall inevitably employ our physical limbs and organs in a decreasing degree, with the result that our bodies will become less in bulk and our muscular apparatus far less complicated. We shall not stop at the worship of the mere body; the science of spiritual development will have its definite place and its more definite teachings in the near future. We shall, on the other hand, become more receptive to higher influences; we shall have more sensitive organisations altogether—and thus shall we be also more open to impressions from the unseen spheres. I have endeavoured to show all this trend in my book, 'The Higher Medicine,' to be published shortly, and in all this I am corroborated by one who can discern the oncoming things—a poet who is still with us—Mr. George Barlow. He is entirely with me, or perhaps I should say, I am entirely with him in this idea of the race becoming more sensitised; this is worked out in his 'Higher Love.' Yes, in words which occurred to me recently, we might say:—

Spirit, Great Spirit, the ruling Power will be,
Here, now, and through Eternity.

We have only to look at the trend of recent thought, and the physical changes in man as mentioned, in order to predict the future in these respects.

'The Spirits of great events march on before,
And in To-day already walks To-morrow.'

We shall be increasingly 'led by the Spirit,' and the central point of this oncoming spiritual development will be the Christ Principle. We shall revert to that because it is so simple in its application, for even thus in religion we shall hunger after simplification, even as many of us are already hungering after simplification of life generally. And so this Christos will be incorporated into all advance movements, and surely it will

hold a more prominent place in the tenets of Modern Spiritualism!

This, then, to me, is Christo-Spiritualism: To *know*, beyond a doubt, that unseen Intelligences are aiding us on our way, and that in proportion as we scale the higher heights, so will the higher intelligences be able to help and influence us; to *know* that we have each an immortal soul; to *know* that all the world, including ourselves, may become infused with His wondrous powers of healing, &c., for He Himself has said so; to *know* that even here we may attain unto glorious ends and reach unto almost unspeakable powers; to *know* that one day we, too, shall join the great Hierarchy of Spirits, and even then shall go on in unending progress to yet more shining heights and into yet more wonderful spheres. This is Christo-Spiritualism. Come into it! (Loud applause.)

At the close, after a few remarks from several gentlemen, a hearty vote of thanks was accorded to Dr. Hooker for his very spiritual and suggestive address.

A GOOD CASE OF SPIRIT IDENTITY.

Dr. G. Caccia, of Florence, reports in 'Luca e Ombra,' for November, some striking manifestations of spirit personality, including an excellent test of identity. At a sitting held in the house of Signora H. G., on August 19th last, a communication was received, by raps given on a table, from a Dr. Ercole Ferraris, who stated that he had died at Rome in 1802. The medium is also clairvoyant, and stated that she saw his form. On this occasion, besides the medium and Signora H. G., only Dr. Caccia and his wife were present, but at another time Dr. Visani-Scozzi had a discussion with the same communicator, who stated that the medium was feverish. Dr. Visani-Scozzi denied this; but on taking the medium's temperature the spirit's diagnosis was confirmed.

On the evening of August 19th this spirit doctor said that another spirit was present who wished to communicate. The table then gave, by raps, the message: 'I was Countess Elena Mainardi; please do me a favour; remember me to Dr. Visani-Scozzi.' The sitters knew that this gentleman had mentioned a Countess Mainardi in his work on 'Mediumship,' but had never heard her first name. Being asked for further particulars, the communicator gave the place and date of her death, and said: 'Dr. Visani-Scozzi used to say that he would never enter the Spiritist camp unless he received some overwhelming proofs; tell him that I can reveal to him all his thoughts.' At another sitting the same communicator said that it was Signor Filippo Abignente who had converted her from Materialism to Spiritualism. The medium described the form, as seen clairvoyantly, as that of a tall lady.

Dr. Caccia called on Dr. Visani-Scozzi, who was greatly surprised by the accuracy of the details given, every one of which was perfectly correct. He said at first that he did not know the date of the Countess' death, but on referring to a photograph in his possession the date and place of her death were found written on the back, agreeing precisely with the information given at the séance. Dr. Visani-Scozzi said that he believed that the fact of the Countess' conversion by Signor Abignente was only known to himself and the two persons concerned; there is, therefore, in these communications a very remarkable amount of detail, as to which the medium and sitters appear to have been entirely ignorant.

PHANTASMS OF THE LIVING.—An account is given in 'Luca e Ombra' of a circumstance which occurred in 1863. A young man who was serving in his regiment, in a distant part of Italy, had not communicated with his family for over a month. One evening, about ten o'clock, both his brother and sister, who were in separate rooms, saw his form about the same time; he appeared to be wearing his uniform and to be very pale, almost like a dead man. At that very time the young soldier was so ill that his life was despaired of, and he received the last Sacraments; immediately afterwards he felt as though he was dying, and thought intensely of his relatives at home, wishing that he could see them. He did not die, however, and is said to be still living.

INDEPENDENT SLATE WRITING.

Mrs. Carlyle Petersilea, writing in the 'Progressive Thinker' of November 3rd, says that a lady, a friend of her own (and the personification of purity and truth), desired to witness and to test slate-writing phenomena, and therefore invited a medium, named Perkins, to her house to stay a number of weeks. Mrs. Petersilea says :—

'Perkins could obtain independent slate-writing at all times by simply holding the closed slates at arm's length. But my friend, fearing that after all there might be some trickery about it, thought she would make assurance doubly sure.

'One afternoon, while she was out shopping, she went into a store where school books and children's slates were kept for sale. She purchased a couple of clean slates—as of course none of the slates had any writing upon them. They were wrapped up as usual, and tied with twine. Mr. Perkins knew nothing of this. She then went home, and going into the parlour where he was sitting, without even stopping to remove her hat, she walked across the room and taking an arm-chair, she clapped the slates, without removing the string or wrapping, under her, and sat down upon them. "Now," said she to Mr. Perkins, "if it is a spirit who does this writing, I am going to know it beyond the possibility of a doubt. Now, sir, come on with your spirits and write on these slates." Mr. Perkins never left the chair where he was sitting, and she had taken one at the other end of the large parlour.

'Mr. Perkins laughed long and loud. "Come on, Brentwood!" he said, "and write on the lady's slates." Brentwood was his spirit control. Presently, beneath her, as she sat upon them, she heard the sound of writing, and then, shortly, three loud raps.

'"It is done!" said Perkins, in a dazed way, "Unwrap your slates."

'She took them from under her and unwrapped them, opened them, and both of the inner surfaces of the slates were filled with writing.'

'CRY OF A TORTURED SOUL.'

The 'Chicago Chronicle' gives the following as an 'exceptionally sensational incident' which occurred at the annual convention of the National Spiritualists' Association recently held in Chicago :—

'"I am in hell!" This terrible cry of a tortured soul, uttered through Mr. E. W. Sprague, medium, rang out in the breathless silence of the Spiritualist convention last night, electrifying every man and woman present. The words of torment were followed by the still more awful utterance : "There is no forgiveness of sins."

'The medium, labouring under an unbearable excitement, leaned forward over his silent audience and, pointing to a man in the rear, said in tones vibrant with feeling : "The spirit of the man who speaks is that of one who was your business partner in 1889. He robbed you and ruined you. For his sins he is now in hell. Not the hell of orthodoxy, but the still more awful hell of conscience. He comes to-night to claim forgiveness, to ease in some measure his unspeakable torment. Is this true, and do you forgive him?"

'Every eye in the audience was turned to the man designated, who slowly rose to his feet and in the midst of a silence that could almost be felt said : "With one exception every word that you have spoken is true. The man you referred to was my partner and robbed me, but it was in 1879, not in 1889. I must forgive him. I will add that I come from a place a thousand miles from here and I have never seen you until to-night. I am not a Spiritualist, although I believe in some of the doctrines of your faith."

SELF-CONQUEST.—'All progress is self-conquest, and the measure of progress is the measure of faith and perseverance. The only way to grow faith and perseverance is to keep adoring your ideals. We grow like that which we mentally picture, and the more we love and adore our mental pictures the faster do we grow.'—ELIZABETH TOWNE.

QUEEN MAUD A CRYSTAL-GAZER AND PALMIST.—It is reported in the Press that Queen Maud of Norway has kept a crystal ball for years, in which, long before she ever dreamed of being a sovereign's consort, she saw herself being crowned, and, regarding the vision as nonsense, she gave up crystal-gazing for nearly two years. As a girl she studied palmistry thoroughly, and some years ago, so it is said, she foretold to both the Czar and Czarina much of the trouble through which they have of late been passing.—[Such is the report—whether there is any truth in it we cannot say.—ED. 'LIGHT.']

THE SPIRITUALIST CONGRESS AT MOSCOW.

The meetings of the Spiritualist Congress, which were held from November 2nd to the 9th (old style), passed off happily, and were a perfect success. The meetings were held in the Hirsch Theatre, as no other place could be obtained, and there was a daily attendance of from 150 to 250 persons. The proceedings commenced with a religious service to keep in remembrance the spirits of those who had been associated with the Russian Spiritualist journal 'Rebus' from its foundation. The service was conducted according to the rites of the Russian Church, and was very beautiful and impressive. During the Congress various papers were read on haunted houses, astral light, &c., and I finished up by giving a demonstration of public clairvoyance and psychometry, this being the very first time such a thing has been done in Russia. These meetings have been the means of strengthening the cause of Spiritualism in Russia, and many have travelled hundreds of miles (one gentleman came from the borders of China) in order to be present. I was agreeably surprised to meet with an old Russian friend whom I met in London in 1901, and as he has only just come from England, he spoke very enthusiastically of mediums and clairvoyants in London. There is a small circle of English Spiritualists here who hold regular sésances, and they, too, have been helped by the Congress, for it has been the means of arousing many to the fact that Spiritualism is a truth. I need not say how very kind everyone is to me; sometimes I feel quite embarrassed by the care everyone shows to me, my English and Russian friends each trying to outdo the other. We have held several sésances here which have been highly successful, my form of mediumship being quite new to the Spiritualists in Russia. I do not know when I shall be home in England, as there is talk of my going on to St. Petersburg after leaving Moscow, but it depends upon my work here how long I stay in Moscow.

Everything is very strange to me yet, and the language is my greatest difficulty, as I cannot make myself understood either in French or German, the two tongues of which I have a slight knowledge. But I am well, and ask you to convey all kind regards to my English friends.

ALFRED VOUT PETERS.

Moscow, November 12th, 1906.

PROFESSOR LOMBROSO ON SPIRITUALISM.

The Turin correspondent of the 'Standard' telegraphs an account of an interesting interview which he has had with Professor Lombroso. The latter said :—

'For about fifteen years I have been repeating that I believe in spiritualistic manifestations as facts that cannot be denied and that do not contradict the postulates of positive science, but I am very far from identifying myself with those who believe that the souls of the departed are the authors of these manifestations. Spiritualistic phenomena, in my opinion, have no divine origin or religious attributes.'

'You repudiate any suggestion of supernatural agency?' asked the interviewer.

'Certainly I do,' answered Professor Lombroso :—

'All spiritualistic phenomena can be understood and explained without any reference to the intervention of the supernatural. Spiritualists affirm that the soul is an emanation from God, whilst I contend that it is an emanation of the brain. This is the whole thing in a nutshell. You therefore see how from this point of view I cannot be called a Spiritualist, at least in the sense in which the term is usually understood. Almost all spiritualistic phenomena can be classed among those positive facts which science can explain.'

[We invite Professor Lombroso to make use of our columns to explain the positive facts of Spiritualism without admitting spirit agency. We have been looking for such an explanation for many years.—ED. 'LIGHT.']

DR. PEEBLES IN SCOTLAND.—We learn from a long communication just received from Mr. G. Young, of Glasgow, that the Glasgow Association of Spiritualists and the Scottish Alliance co-operated recently in arranging for a lecturing tour in Scotland by Dr. J. M. Peebles, and that large and enthusiastic audiences listened to his inspiring utterances in Glasgow, Greenock, Falkirk, Dundee, Dunfermline, and Edinburgh, and a very large audience assembled at a harmonious social gathering at Glasgow to bid the veteran 'P'agrim' farewell.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Sunday Rifle Shooting.

SIR,—Will you kindly allow me to take exception to the paragraph on p. 494 of 'LIGHT,' of October 20th, dealing with 'Sunday Rifle Shooting,' on the ground of a universal peace principle, as the history of the world for all time shows that a strong nation (in a military sense) makes for peace; witness the small country Switzerland, where rifle shooting is the national pastime and every individual is trained to it for his country's good, the consequence being that they have 'no wars or rumours of wars,' for to attack Switzerland would be to encounter a nest of hornets (a 'nation in arms'), from which nothing could be gained but hard knocks.

There is no doubt that Lord Roberts, like all others who have seen the horrors and privations of warfare, wishes his country enduring peace, and the only way to that ideal in this age is a strong navy and army, backed by the 'nation in arms'; so that the cupidity of our powerful enemies cannot be excited by our 'national weaknesses.' Sunday shooting, after church hours, of course, if instituted, ought to draw many from worse evils, including drinking habits; and I believe it is practised by both Boers and Japanese (the latter advanced Spiritualists, who were never surprised at night in the late war, owing to timely spirit warnings of attack), neither of whom can be accused of want of religion or love of country.—Yours, &c., J. H. C.

Mediums and Stimulants.

SIR,—In Dr. A. Wallace's address on 'Spiritualism, Theosophy, and Psychical Research,' published on p. 535 of 'LIGHT,' I notice that he refers to the 'serious harm' done in spiritualistic séances by exhausting the medium, who, in consequence, resorts to stimulants. That there is a most deplorable abuse of alcoholic stimulants many of us know, but may I be permitted to suggest, with all due respect to Dr. Wallace, that the craving for intoxicants in nine cases out of ten has absolutely no foundation in the exercise of the psychic gifts of a medium, but is a *natural* (or if you please an unnatural) and frequently inherited craving for strong drink?

I, perhaps, have had almost as much experience amongst mediums and psychics as the lecturer, and my opinion is that a drunkard is *never* made out of a genuine medium who is naturally sober and possessed of no abnormal thirst, even though tempted (as is, alas! too frequently the case) by would-be kind but foolish hosts to take a stimulant both before and after a séance.

I know from personal experience what I am talking about, for if I had been inclined towards drunkenness, I should years ago have become one of the 'drunken wrecks,' made so by the very people who should (for their own sakes) have known better. The first thing offered to me was a glass of wine, or anything else of the same nature preferred. Only the most determined refusal prevented this being good-naturedly forced upon me.

I have frequently discussed this question with many mediums, and, in most cases, have been told, 'Oh, it is so awkward to refuse when people press one! It seems so rude'; or, 'I did not know what to do when others were taking it,' &c., &c.

No medium should ever be offered *alcoholic stimulants* in any form by hosts, as there are plenty of other things to take the place of them, and with better results.

I have known, and still know, some of the hardest worked physical and mental mediums, who, being *properly developed*, have never known or experienced a 'sinking' or need, even after the most trying of séances, of any other 'pick-me-up' than a breath of fresh, pure air outside the closed and almost hermetically sealed room in which they have exercised their gifts. I know mediums who, sitting in circles every day or night of their lives, under the worst conditions for health, yet have never required stimulants. On the other hand, I have known, and still know, mediums possessed of a natural inclination to drunkenness who start a séance when half, if not wholly, drunk. We could soon cleanse Spiritualism from the stigma now upon it if all persons refrained from supplying intoxicants to mediums and boycotted those they know to be drunkards. These are easily detected.

When one comes to think over what the spiritual associates of either an open or secret drunkard must be, it cannot be long ere we conclude that the phenomena obtained through such a one must be worthless.

Personally, I would not believe the word of a drunkard on oath, neither would I accept phenomena occurring through

such as genuine. We have drunkards in every state of life; the disease is rampant and almost incurable, but mediums are no more prone to the cravings of this disease than are the members of any profession or craft whatever. If the medium becomes a drunkard there are, generally, two reasons for the fall: one, an *inherited tendency*; the other, the lack of strength of mind or good breeding to be able to decline politely the drink pressed upon them by over kind 'friends' (1) and hosts.

Mediums who manufacture false phenomena would do the same thing at any time, when considered necessary, whether drunk or sober, only they lose their caution when in the former condition and, therefore, are more easily detected in their fraud. The exhaustion caused by bad air is terrible, but that by exercise of 'spiritual gifts' is nothing in comparison, and a medium very quickly recuperates if a sober one. It is only the one naturally inclined to drunkenness who calls for, and resorts to, stimulants, one excuse being as good as another. I agree with Mrs. Brenchley in what she has written on this matter.—Yours, &c.,

BESSIE RUSSELL-DAVIES.

30, Buckingham-place, Brighton.

The L.S.A. Wednesday Evening Addresses.

SIR,—It is somewhat disappointing to find that the short addresses given on Wednesday evenings at the rooms of the London Spiritualist Alliance have not attracted a larger number of attendants. As I understand, these meetings were specially arranged to suit the convenience of those who are unable to attend daytime meetings, such as those held on Tuesday and Friday afternoons, and it was hoped that many would have taken advantage of the opportunity of hearing such speakers as Mrs. McLennan, Mrs. Agnew Jackson, Miss Violet Burton, Mr. E. W. Wallis, and Mrs. Wallis. The addresses at these meetings have been bright and helpful, and I think need only to be known to be more generally appreciated by the Members and Associates, and particularly by those for whom they were intended.—Yours, &c.,

A MEMBER OF THE L.S.A.

[We have no doubt that the meetings referred to will be better attended as they become better known, and that 'A Member of the L.S.A.' will have no reason to complain of the number present on Wednesday next, the 28th inst., when Dr. J. M. Peebles will be the speaker.—ED. 'LIGHT.']

A Puzzling Experience.

SIR,—I think the following experience, which happened to me a few days ago, may prove interesting to your readers.

I was descending the stairs to lunch, when the dining-room door opened, and I distinctly saw my son put his head out, and look at me. The head was quickly withdrawn, and the door shut. I hurried into the room, and found *no one there!* The stairs are so situated that it is quite impossible that anyone could have either entered or left the room without my seeing him. My son had been all the time in his smoking-room at the other end of the house.

I enclose my card and sign myself, as on former occasions,
PLAIN FACT.

An Invitation to Workers.

SIR,—The work of the Union of London Spiritualists having developed to such proportions that the number of speakers at our disposal is quite inadequate to our needs, I desire, on behalf of my committee, to appeal for help to those Spiritualists who would be willing to give their gratuitous services at our conference meetings, held once or twice a month within the London radius. Or if not speakers, friends could assist by reading thoughtful papers to be discussed at the afternoon sessions. Any further information desired will be gladly supplied, and offers of help received by—Yours, &c.,

65, Holland-road, H. BODDINGTON, Hon. Sec.
Brixton, S.W.

An Acknowledgment.

SIR,—The Committee of the South London Mission (Chepstow Hall, Peckham) heartily thank all friends who have responded to their appeal for a new piano fund. A very fair amount was realised from the concert and dance on October 31st. Mr. and Mrs. Imison kindly gave an evening of good clairvoyance on November 7th, and a good collection was taken up. Donations have also arrived from 'A Friend,' 2a. Gd., and Mrs. King, 1s. Further contributions will be thankfully acknowledged by—Yours, &c.,

F. DARBY, Gen. Sec.

6, Amersham-road, New Cross,

The Term 'Materialist.'

SIR,—Mr. Lovell thinks that I give an 'erroneous definition' to the term 'materialist.' I did not define it, except by implication; but I think that materialists, and even materialistic monists such as Haeckel, do in fact assure us that 'there is and can be no consciousness unassociated with what we call matter.' I use 'matter' in the usual sense as meaning the seen, the tangible, &c. I do not include the supposed astral bodies, etheric doubles, &c., under the heading of matter. Certainly they are not included in what Haeckel 'would call matter'!

I should like to say that the heading under which your review and the succeeding letters appeared, viz., 'A Religion of Psychical Research,' is distasteful to me, and probably misleading to others. Psychical Research is a branch of psychology. It is a science; and though its discoveries may and will have their effects in changing our religious ideas, it can never be a religion. It would be equally sensible to talk about a Religion of Chemistry.—Yours, &c.,

Bradford.

J. ARTHUR HILL.

An Appeal.

SIR,—May I make an appeal for a man of sixty-three years, who is anxious to obtain work? He has been an advertisement contractor and through adversity has lost all the capital he had, and now through age is unable to obtain work of any description. He is most conscientious and a member of the Brotherhood Church, Southgate-road, Islington, and is practically dependent on his devoted, self-sacrificing daughter, who is a dressmaker. He has a delicate wife, and I have never heard of his asking anyone's assistance. Indeed, he does not know of this letter, but I will write off to him at once if it is published, so that he will understand if he should get any letters. He would do caretaking, window cleaning, or in fact anything that will bring in a little money to lift some of the burden off his daughter's shoulders. They all wear a smiling, hopeful face to the world, but those who know them best know their great fight and struggle. He is not a Spiritualist or a reader of 'LIGHT,' but is keenly interested in the work, and I feel that Spiritualists will always help, if possible, in *bond fide* cases. I myself have received much kindness and consideration from them, and as a Spiritualist I endeavour to help in anything I can for the betterment of less fortunate persons.

After Mr. Newton Crosland passed out of this life I received a message purporting to come from him, the first and only sign I have had since his passing on. It was, 'Work for a mighty service which will be a boon to all men.' I take that service to mean Spiritualism, and by helping in ever such a small way—spiritually or materially—I think we can make our Spiritualism real. Any letters addressed to F., 6, Harcombe-road, Stoke Newington, N., will be gladly attended to. His full name is enclosed. Thanking you in anticipation.—Yours, &c.,

EMMIE HOLMES.

Thanks for Hospitality.

SIR,—The members and committee of the Union of London Spiritualists desire, through 'LIGHT,' to thank those ladies and gentlemen who so whole-heartedly took upon themselves the task and duty of entertaining the delegates on the occasion of the visit to London of the National Union of Spiritualists in July last.

(Signed)

G. T. GWINN, President.

R. BODDINGTON, Hon. Sec.

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.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. Frederic Fletcher gave a very interesting address, and answered questions satisfactorily. On Sunday next the inspirers of Mrs. Fairclough Smith will speak on 'The Dangers and Blessings of Mediumship.'—P. E. B.

SHEPHERD'S BUSH.—73, BEOKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mrs. Podmore gave a short address and excellent psychometrical delineations to a crowded audience. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. E. Burton. Thursday next, at 8 p.m., Mr. Spencer. Every Saturday, at p.m., healing, free.—E. A.

PROCKHAM.—CHEPSTOW HALL, 139, PROCKHAM-ROAD.—On Sunday evening last Miss E. Murphy, after a short address, gave about thirty well-recognised clairvoyant and psychometrical readings. We shall look forward to her next visit. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. W. Underwood. December 2nd, at 11 a.m. and 7 p.m., Mrs. A. Webb, clairvoyants.—F. D.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. J. Checketts lectured on 'The Abolition of Capital Punishment,' and replied to questions. On Sunday next, Mr. D. J. Davis.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Flood gave an earnest address. Sunday next, Mr. R. Boddington, address. Wednesday, the 28th, Mr. W. R. Stebbens, paper and discussion. Sunday, December 2nd, Mr. J. Connolly.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last a paper on 'Thought and Imagination' was read. On Sunday next, Mr. and Mrs. Imison. On Saturday, December 1st, social gathering; music by Mr. and Mrs. Kunhart. December 2nd, Mr. W. Sheepshanks.—C. A. G.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. J. Macbeth Bain gave an impressive address on 'How the Christ in us is Generated for Healing and Blessing.' Madame Cope kindly sang a solo. On Sunday next, at 7 p.m., Mrs. W. J. McLennan, trance address.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Phillips gave an interesting address, followed by clairvoyant and psychometric delineations. On Sunday next, at 11 a.m., discussion; at 7 p.m., several speakers. On Thursday next, investigators' circle.—A. G.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. H. Boddington gave excellent addresses. On Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mrs. Hopkinson and Mrs. Curry. Wednesdays, at 3 p.m., clairvoyance. Fridays, at 8 p.m., healing.—A. C.

ACTON.—AUCTION ROOMS, HORN-LANE, W.—On Sunday last Mr. John Adams' eloquent address was much appreciated. On November 14th Mrs. A. Boddington's clairvoyance was very successful. Sunday next, at 7 p.m., Mrs. H. Ball. December 3rd, at 8 p.m., Mr. Ronald Brailey, clairvoyant. Silver collection.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Ball's address on 'The Closed Door' interested an attentive audience, and Mrs. Boddington's fine clairvoyant descriptions were all recognised. Sunday next, at 5 p.m., fifth annual tea; at 7 p.m., various speakers. Monday, at 8 p.m., social dance; tickets 1s. each. Thursday, at 8.15 p.m., clairvoyance.—H. Y.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards' address on 'The Signs of the Times' was discussed. In the evening Mr. G. Morley gave an address on 'A Living Religion.' Clairvoyant descriptions were given at both meetings. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services for Faithist teachings and clairvoyant descriptions are held. Questions invited.—W. E.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. H. G. Swift's instructive address on 'Can we Exist apart from our Bodies?' was discussed. In the evening Mr. J. Webb spoke on 'My Experiences as a Spiritualist,' and Mrs. Alice Webb gave interesting clairvoyant descriptions. Sunday next, at 3 p.m., circle; at 7 p.m., Mrs. Effie Bathe on 'Auric Colours and their Psychic Significance,' illustrated with thirty colour diagrams.—S.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last 'Definiteness' was considered and healing power was also manifested. In the evening Mr. Samuel Keyworth's instructive address on 'Unconscious Avenues of Spirit Power,' and answers to questions interested a large audience. On Monday last Mrs. Atkins gave good psychometric and clairvoyant descriptions. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Edwin Haviland, of Australia, on 'Is Spiritualism worth Studying?' Monday next, at 8.15 p.m., Mrs. Podmore, clairvoyance, &c. Admission 6d. each.—H. P.

CAVENDISH ROOMS, 61, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered a powerful and brilliant address on 'Is Salvation after Death possible?' which gave great pleasure to the large audience. A recitation by Mr. Arthur Wallis was much appreciated. Mr. W. T. Cooper presided. The President referred feelingly to the 'passing' of Mr. C. I. Hunt, one of the founders, and the first secretary, of the Marylebone Association of Spiritualists, and a vote of sympathy with Mrs. Hunt and family was passed unanimously. Sunday next, at 7 p.m., Dr. J. M. Peebles. Dr. Peebles will also attend the social gathering on Monday next, at Bloomsbury Hall, Hart-street, Bloomsbury, at 7.30 p.m.

CROYDON.—128A, GEORGE-STREET.—On the 13th inst. an address by Mr. John Lobb was much enjoyed, and Mr. Imison gave excellent clairvoyant descriptions.—N. M. T.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday afternoon Mrs. Jessie Crompton gave convincing clairvoyant descriptions. In the evening she spoke on 'The Education of the Child.' On Monday evening she gave some satisfactory psychometrical readings to a large and enthusiastic audience.