

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

There are logicians who say that we have no right to apply, as a test of truth, the effect of beliefs on life. We venture to deny that. The doctrines of eternal hell on the one hand, and of annihilation on the other, must be immoral in their tendency, if they really exert any influence on those who hold them.

The idea of eternal hell for sins committed in time involves the idea of a cruel or an impotent God, of a devil who baffles Him, and of the undesirability of belief. But priests and atheists alike have pointed to analogies in Nature 'red in tooth and claw.' Well, if Nature is as cruel as God is said to be, we can hardly pronounce against the atheist. But there is no evidence that Nature is malignant, and the priest plays his game very badly when he says that she is. He plays into the hands of the atheist, and really makes annihilation a boon.

The doctrine that God and Nature are essentially good, that no paltry devil for ever thwarts God, and that all things are working together for good, can never lead to evil; but, on the other hand, to think that we either go to unconsciousness for ever, or are eternally tormented by fiends, *must* suggest that it were better not to be: that it is cruel to marry; that a great universal deluge and the ultimate cessation of life would be the best way out of it; that it is a curse to exist, and that evil is stronger than good.

'The Grail' discusses 'specialists,' and not in their favour. It quotes a teacher in a great medical college as saying: 'If you wish to become a specialist in medicine, you will be ready for such speciality only when you have finished your course here, studied abroad four years and practised general medicine twelve years.' 'Each part of the body,' says 'The Grail,' 'is intimately related to each other part. You cannot know the full value of anything in its single separateness. It is never a single note, but a chord. It is never a bar, but an oratorio. A specialist who is a partialist carries shadows in his wisdom, and never knows when they may blind him to the truth.' A great majority of the valuable inventions are accomplished by the non-professionals. They seem to have a wider vision and more open minds:—

It was not a technical collegian, but Edison, the newsboy, who began to think electricity, and kept on at his joys until acres of electric lights came forth to brighten the darkness of cities and homes. Your technical orators have seldom voiced the great eloquence. Edward Everett at Gettysburg is forgotten; Lincoln is eternally remembered. Your professional writers have seldom written the great book. It was Moham-

med, the camel-driver, who gave the Oriental world the centuries-lived Koran. Your professional composers have seldom breathed forth the winning melodies. The immortal folk songs were doubtless first felt by some simple shepherd, voicing his heart through a reed to the sky and his sheep and the hills where they fed. The great things of man are but some voicings of the eternal which can only flute through a soul great enough and free enough and universal enough to hearken unto the divine whispers of his being.

This is true if we make the phrase 'professional composers' flexible. Perhaps the truth would be better brought out if we used the word 'conventional' for the word 'professional.' 'Winning melodies' *have* come from the highly accomplished composers, but, as a rule, these were the shepherd-spirits of the 'profession,' the original emotionalists, if that word is allowable.

The main thing is to escape from limitations, from mere technicalities, and to let the spirit-self have free course in the contemplation of whatever engages attention, whether a cough or a confession, a broken limb or a broken heart.

Someone has spoken of 'the consecration of the doubter': and that there *is* a mission for doubt is undeniable. Its mission is to destroy a materialistic theology, just as Judaism was destroyed by a more spiritual ideal; and doubt has nearly always an ideal at the heart of it. But it is an affirmation which at last kills the false and establishes the true.

It is a gross idea which presents God as a Being with human passions. Nevertheless, what can the world see at present beyond its own image? 'Only spirit recognises spirit,' says Hegel. The man full of faith and charity only desires to soar above self. Such an one inevitably sees God. He perceives a life beyond our life, and is already beginning to enter into it.

The physical religionist can conceive of God only as being on his side. But this is a long way from the true principle of Providence. We ought to see God in the delusions of idolatrous savages, preparing them gradually for the reception of the higher truths. 'I have many things to say unto you, but ye cannot hear them now,' is the key to all Theology.

The mission of physical religion is nearly achieved. Coercion and fear have been necessary. Even the crucifixion of Christ was needed. Socrates saw a long way farther than the religionists of his day, so they put him to death. But all the old theologies are doomed. True, pure and wise minds are being drawn into the sphere of divine benevolence where we can alone find the religion that will ultimately be acceptable to all.

It is disappointing to find that America is feverish, and, perhaps dangerously feverish, in relation to military affairs: so much so that even a great national, social and commercial Exposition to be held this year is in danger of being ruined by it,—diverted from its proper object to a military and naval parade. In a Prospectus, giving a list

of attractions, out of thirty-eight items, eighteen are military. It promises the following :—

The greatest military spectacle the world has ever seen.

The greatest gathering of warships in the history of the world. Prize drills by the soldiers of all nations and by picked regiments of the United States and State troops.

The largest military parade ground in the world.

The greatest array of gorgeous military uniforms of all nations ever seen in any country.

More members of Royalty of different countries than have ever assembled in peace or war.

A great living picture of war with all its ENTICING SPLENDOURS.

'Its enticing splendours!' says 'Unity.' 'Heaven save the mark. Who can measure the bewitching influence of such exhibition upon the young men who may come there for inspiration, particularly from that section of the country already too well acquainted with guns, and suffering from the chronic disease that might be named "Pistolitis!"'

We rejoice, however, to hear that fourteen members of the Advisory Board of the Exposition have protested against this pernicious nonsense. They say :—

This exposition is to open on the first of May. At that very time the representatives of all the nations of the world will probably be assembling at The Hague for the second great International Peace Conference; and the period of that august assembly's deliberations on behalf of the world's rational organisation and permanent peace will be precisely coincident with the period of the military and naval excesses planned by Americans for Hampton Roads. The nations are summoned to the Old World to join in moving upward and onward, as they are invited to the New World to join in moving backward and downward. It is an awful contrast—and to the great body of those in the republic who revere the memory and cherish the aspirations of its founders its fulfilment would be the crowning humiliation. We appeal to all those in any way responsibly associated with the coming exposition who feel the meaning of the word America, and who divine the significance of the international hour which is now striking, to unite in an effort to avert this humiliation from the republic; and in this effort we believe that they will have the support of everything that is enlightened, faithful and sound in American public sentiment.

The following simple lines have come to us out of 'The Ewigkeit.' We entitle them

LIGHT IN DARKNESS

because we think the object of them is to console those who sit in the shadow :—

My God, my God! how great this joy!
How sings my thankful heart!
The careworn night has passed away,
I see the gloom depart.

Now shines Thy sun upon my soul,
Now beams Thy cheering smile,
Now gentle music fills the air
And angels sing the while.

Ah, now I know that Thy dear face
Behind the cloud did beam,
And that my dreary solitude
But solitude did seem.

And now I see the blessedness
I did not see before,
And, full upon my happy soul,
Thy light, Thy splendours, pour.

How grieved and desolate my heart!
How darksome was my way!
How sunny now, and beautiful—
Sweeter for Thy delay!

My Lord, I will remember well
Thy mercy shown to me,
And all this thankful heart of mine
Shall beat alone for Thee.

MR. AND MRS. GAMBIER BOLTON have removed to Westbourne House, Millbrook-road, Southampton.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, MARCH 7TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. TYSSUL DAVIS,

ON

'Spiritualism as a National Religion.'

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

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

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 26th inst., and on March 5th, Mrs. Paulet will give clairvoyant descriptions, 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.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 27th inst., at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'Personal Experiences of Life on the Other Side.' Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—On *Thursday 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.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, March 1st, 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.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

FUND FOR MRS. SPRING.—Mrs. Watts, of 18, Endsleigh-gardens, N.W., desires to acknowledge £1 from Mrs. Coates, 5s. from Mr. A. Glendinning, and 5s. from Mrs. White for the fund to help Mrs. Spring,

MESSAGES FROM DR. HODGSON.

In the February number of the new 'Journal of the American Society for Psychical Research,' Professor Hyslop gives a summary of his 'Experiments with Mrs. Piper since Dr. Richard Hodgson's Death,' and mentions several instances in which the communicator purported to be Dr. Hodgson himself. Professor Hyslop remarks that in spite of Dr. Hodgson's habitual caution and reticence with Mrs. Piper, it is difficult to know what information he might have casually conveyed to her during eighteen years of experiment, so that she may now unconsciously reproduce it. He dismisses the idea that her mind may have 'drawn telepathically into it the personality and memories of Dr. Hodgson previously to his death, and can at pleasure reproduce them and palm them off as spirits,' with the remark that 'anyone who can believe such a thing without an iota of evidence can believe anything.' Fortunately, however, some of the instances seem to exclude all idea of previous knowledge on Mrs. Piper's part.

On one occasion Dr. Hodgson, controlling Mrs. Piper, said he had examined a case of communication through another medium, and 'found it all right.' This refers to a young lady whose father had carefully kept from her the knowledge of Dr. Hodgson's death; her control shortly afterwards stated that he had 'seen Dr. Hodgson.' Another statement by Dr. Hodgson through Mrs. Piper was that he had 'told Myers we would talk nigger talk'; he afterwards corrected the name to that of Professor James. Professor Hyslop wrote to Professor James, who replied that he did not recall any such incident, but later on, in the course of conversation, he suddenly remembered that he (Professor James) had 'several times told Dr. Hodgson that if he would only use a little tact he could convert their deific verbiage into nigger minstrel talk.'

At another time Dr. Hodgson, as control, referred to a meeting in connection with the formation of the new society, which he had been trying to arrange before his death, and which had been deferred until too late; he also alluded to his desire to publish a report with extracts about the spirit side of test experiments, and his theory in answer to some criticism from Mrs. Sidgwick. 'Now,' says Professor Hyslop, 'it was a part of Dr. Hodgson's plan to have his reply to Mrs. Sidgwick's strictures on his report in 1899 ready for the first publication of the new movement.' The plan for meeting to discuss matters had been quietly arranged between themselves, and was not known to Mrs. Piper.

At other times, in the midst of references to experiments which seemed to have been imperfectly remembered, this message came: 'Do you remember writing me from the West about an experiment you tried to make while there? It was on the whole good.' This is regarded by Professor Hyslop as important, and relates to a case in which 'George Pelham' had given his name through a non-professional psychic who was not aware of the facts. References were also made to the stories which were current in the newspapers about Dr. Hodgson 'returning'; he stated that he had tried to communicate through one medium besides the young lady already mentioned, and to send word that on reaching the 'other side' he had 'found things better than he hoped.'

In some cases references were made to incidents which Professor Hyslop recalled with difficulty, and in two cases there were allusions to things unknown to him. For instance:—

'At one sitting Dr. Hodgson sent his love to Professor Newbold, of the University of Pennsylvania, and told me to ask him if he remembered being with him near the ocean on the beach. I inquired of Professor Newbold if this had any pertinence to him, and he replied that the last time he saw Dr. Hodgson was in the previous July at the ocean beach.'

Again, Dr. Hodgson asked if Dr. Hyslop remembered a medium in Washington of whom he had just heard before he 'came over,' adding, 'perhaps I did not write you about this.' Some time later Dr. Hyslop met a gentleman in Washington who said that he had written to Dr. Hodgson a short time before his death about a man there who showed signs of mediumistic powers. Thus the allusion, which at first seemed unintelligible, was fully explained.

In conclusion Professor Hyslop insists that 'these state-

ments through Mrs. Piper are not due to chance,' and that the facts 'do not have an ordinary explanation.' There need be no haste, he says, in the adoption of any special theory; it is the collection of similar phenomena that is at present the most important task.

FUTURE OF HUMANITY.

Mr. Benjamin Fay Mills delivered, on the last Sunday of the old year, a cheering 'Fellowship' message in Blanchard Hall, Los Angeles, in which he indicated, not only 'a programme for 1907,' but a forecast of the course of social evolution in the future. Among other things, he said:—

'I believe that in the future there will be individuals who will be perfectly developed. . . . We are beginning to conceive the real welfare of the individual as a socialised individual, and to think that man shall find his joy and completeness in such a losing of his life as shall cause him most perfectly to find it. . . . We shall never have a race that lives justly in the present until we have a race that lives in the future! A race stimulated to know, to discover; a race believing in itself, in its past, but infinitely more in its future—this is the sort of education that we are to have in the days to come!'

Mr. Mills looks forward to 'a society that will be beyond the ideal society of the present,' and to a time when 'we shall have no religion,' or, as he would prefer to put it, 'we shall be religious, wholly religious, nothing but religious.' He continues:—

'The ordinary so-called "worship" of to-day is simply a concession of the Infinite to the finite. Some day the gatherings of the people will be the outflowing of the holiest enthusiasm; when every man's work will be his worship, when his daily living will be his praise, and when the condition of his heart will be such a realisation of his union with God that his life shall be his religion! . . .

'We are to see a new religious expression, and I believe that it behoves us to be exceedingly plastic that the great formative Spirit may mould us and make us what it pleases, to be so sensitive to the great Spirit of Growth that the bud may become a flower to bless mankind with fragrance and beauty. . . .

'And then in the future we shall come to the real union of nations. The world has been divided into nations in order that men might thereby learn their unity. As I believe that you and I were struck off from God, and have a seeming consciousness of separation from God in order that we might come to realise our unity with God, so I believe that the nations of the world were made nations in order that they might realise that they are humanity.'

DR. PEEBLES IN INDIA.—Our venerable friend, the peace-loving 'Pilgrim,' Dr. J. M. Peebles, writes us that he is 'fighting as usual' in defence of Spiritualism, which has been attacked in the Calcutta 'Englishman' by a correspondent who takes the Seventh-day Adventist view, denying consciousness in death and upholding a personal devil who is to be destroyed along with the wicked. Dr. Peebles replied in his usual forcible and telling manner in the 'Englishman' of January 25th, on which day he was to address a meeting in the Star Theatre, Calcutta, on 'Spiritualism and the State of the Dead,' and was intending to proceed to Benares and Ceylon. He says: 'Rajas, Babus, University Professors and Sanskrit teachers have met me most cordially, inquiring earnestly about the phenomena and philosophy of Spiritualism.'

'HER SPIRIT CHILD.'—Mrs. Effie Bathe has endeavoured, with considerable success, to 'embody in fictional form some vital spiritualistic truths' in a short story entitled 'Her Spirit Child' (price 4d. from 'LIGHT' office, post free, 4½d.). It is well written and will hold the interest of the reader to the end. As the title suggests, it deals with the emotions and experiences of a mother, who idolises her only child and loses him by death. She becomes embittered and despairing until she meets with a poor woman whose child and husband are both dead, and the sympathy aroused by a common experience melts her heart, and in helpful services to a sufferer in worse straits than herself she finds a measure of consolation. In this chastened mood her mind is brought into a condition which affords her spirit friends an opportunity to help her. In a dream she is visited by a bright spirit who takes her to spirit life, and ultimately leads her to 'her spirit child.' Her experiences on the other side are well portrayed, and their beneficial results endure after she awakes to normal consciousness—strengthened, comforted, and purified. It is a story that is well worth reading.

DIVINE IMMANENCE.

The Rev. R. J. Campbell has caused quite a flutter in the dove-cotes of popular Christianity. It is refreshing, in an age of parasitic thought, to come across a man with sufficient courage and unconventionality to announce an original relationship to stereotyped ideas, and to cut his own steps in the steep ascent that leads to truth. From their comfortable nooks of self-complacent orthodoxy it is easy for those who have been left behind to hurl angry epithets at the intrepid climber, and to condemn, from their narrow angle, wider horizons which they cannot take in.

A writer in the 'Daily Telegraph' has described Mr. Campbell's doctrine as 'sentimental Pantheism' and his gift of oratory as 'eloquent verbosity,' but I cannot find any justification for such expressions.

Mr. Campbell is a Nonconformist *par excellence*, and the line of cleavage goes much deeper than many suppose. Surely, at bottom, it is the gulf between the Religion of the Spirit and the Religion of Authority! It would, perhaps, puzzle many to say which of these Christianity may be; and after nineteen hundred years we may not unreasonably inquire, What is Christianity? Does it consist in blind adhesion to certain formulæ concocted by ecclesiastical authority under the specious plea of tradition? Does it mean acceptance of the reported teaching of Christ precisely as translated into our tongue? Or does it mean following the footsteps of Jesus and modelling our lives upon the ethical standard He realised?

It seems to me that each one has to find the answer to these questions in the inner sanctuary of spiritual intuition, and that every answer obtained will be necessarily relative to the spiritual capacity of each; in fact, the best and only answer that can be given at that particular landing of the soul's stairway where each may stand.

There are some who argue against the Divine Immanence that if man is a spark of the one Divine Flame his position as an individual free agent entirely disappears. But this is losing sight of some necessary distinctions which I will endeavour to illustrate.

Let humanity be likened to one vast building, and each human organism to the different rooms. Each room has a window (the soul) admitting the light (the spirit). Body, soul, and spirit, or the 'light which lighteth every man that cometh into this world.'

The light in each room is the same in kind but differs in degree according to the size and transparency of the window or the various coloured blinds that may obscure it.

Thus, 'pure will is a divine emanation, colourless, unimpressed, indifferent, as it were, to its own application; the motive force behind all our volitional acts. It is the essence of our intentions, their trend is our personal inclination. It is the very basis of our acts: their direction is determined by the resistance of our outer selfhood. It forms the foundation of motive: the motive as it appears externally is but the *percolation of the pure ray* through an impure medium. The will that most men recognise is the personal will—that is, pure will in a state of intense obscurity.*

It is a mistake, therefore, to identify the trend of our personal inclination (coloured rays) with the impersonal energy (pure light) appropriated by it. Darkness is not an effect produced by light, but by the lack of it, and the effects produced by the exercise of our personal will are the results of our own obscuration of the divine potency.

The difficulty as to the divinity of Christ seems after all to be largely verbal. The New Theology posits an incarnate God no less than the popular creeds, and the distinction turns upon the Divine Personality of Jesus Christ. But what do we understand by a Divine Personality? How do we know in what sense the Infinite Spirit can be said to have personality, and so with dogma generally?

We are blundering all the time with nothing but words, and vainly trying to imprison spiritual facts within them. We might as well try to catch the rainbow in a mouse-trap.

The New Theology has come to stay because it corresponds to an intense need. We are all yearning to hear the 'Voice of the Soul'—if we learn to listen, we shall hear it—'He that hath ears to hear, let him hear.'

BASIL CUDDON,

'THE KINGDOM OF LOVE.'

Lovers of the poetry of Ella Wheeler Wilcox will be pleased to know that Messrs. Gay and Bird, of Henrietta-street, Strand, have issued a new collection of her poems under the title of 'The Kingdom of Love and Other Poems,' cloth bound (price 3s. 6d. *net*). They are characterised by the lucidity, versatility and directness for which the author is famous. While there are among these varied and interesting poems none which are of especial interest to Spiritualists, the tone is healthy and optimistic, and, without being didactic, Mrs. Wilcox succeeds in pointing many a moral, as she does in the following verse:—

'The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's plan
As water shapes into a vessel.'

The opening poem, which gives the name to the book, represents 'Home' as 'The Kingdom of Love'; and in 'A New Year Resolve' the gospel of hope is well and forcibly proclaimed:—

'As the dead year is clasped by a dead December,
So let your dead sins with your dead days lie—
A new life is yours, and a new hope—remember
We build our own ladders to climb to the sky.

'It is never too late to begin re-building,
Though all into ruins your life seems hurled;
For see, how the light of the New Year is gilding
The wan, worn face of the bruised old world.'

The faith of Mrs. Wilcox is strong and serene, and in the closing verses on 'The Coming Man' she raises her song of praise for the man to be, and says:—

'For out of the strife which woman
Is passing through to-day,
A man that is more than human
Shall yet be born, I say.

'I know he is coming, coming
To help, to guide, to save . . .
Though I hear no martial drumming
And see no flags that wave.

'But the great soul travail of woman,
And the bold, free thought unfurled,
Are heralds that say he is on the way—
The coming man of the world.

Mourn not for vanished ages,
With their great heroic men;

'For the grandest times are before us,
And the world is yet to see
The noblest worth of this old earth
In the men that are to be.'

The same publishers also issue a pretty booklet, in their 'Simple Truths Series,' entitled, 'Poems of Peace,' edited by R. Dinwisdale Stocker (price 6d.), containing a selection of poems by Mrs. Wilcox, taken from the volumes previously published in London. Under the title 'New Thought Pastels' (price 50 cents.), Elizabeth Towne, of Holyoke, Mass., U.S.A., reprints a number of Mrs. Wilcox's short poems which have already appeared in the 'Nautilus.'

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday, March 3rd, at 447, Katherine-road, Red Post-lane, Forest Gate, E. Speakers: At 3 p.m., Mr. T. Brooks; at 6.30 p.m., Messrs. J. Adams and G. T. Gwinn.

* 'Theosophical Forum,' January, 1904.

A CLAIRVOYANT POLICEMAN.

Once more Hampton Court is said to have been the scene of apparitional appearances. This time a policeman is reported to have been favoured with a vision of a 'group of figures,' who appeared to him between eleven and twelve o'clock at night. He saw them 'walking towards him along one of the gravelled walks.' According to a Press representative, the policeman states that he could see distinctly for three or four hundred yards, and was quite alone. He says :

'The group consisted of two gentlemen in evening dress and seven or nine ladies. They appeared to be talking, but I could not hear any sounds except what resembled the rustling of dresses. I stood for about three minutes watching them, until they reached a point about a dozen yards from me, when, thinking they were really coming to the Palace, I turned round and opened the gates. I turned back again, and found that the group had altered their course, and just as I thought about going over and speaking to them, there was a sudden movement and they fell into processional order, two deep, with the gentlemen at the head, for all the world like a funeral procession, and then, to my utter amazement, the whole crowd of them vanished, and not a trace of them was to be seen anywhere.'

The constable, it is said, believes that the vision was 'a sort of warning,' as, a few days after its occurrence, he heard that a dear friend of his had died, and says, 'I never before believed in "warnings," but I shall in future as long as I live.'

MODERN MYSTICISM.

'A course of six lectures, given in Kensington and at Cobham, Surrey, in November, 1906, by Adela Curtis,' has just been published, under the title of 'The New Mysticism,' by Curtis and Davison, 4, High-street, Kensington. The first lecture treats of mysticism as it is being taught in America.

Dismissing the school which only advocates will-culture to attain success through personal power as rankly materialistic in its aims, the author proceeds to refer to the New Thought movement in America, and draws a sharp contrast between the mystics of America and those of Europe and the East. America holds up no ideal of holy poverty, but regards the true nature of man as 'neither physical nor psychical, but spiritual, and knowledge of this truth as the cure for all ill.' While detachment from the world and from bodily environment is looked upon by the older mystics as the condition to be attained, the author sets forth a different view :

'America declares that it is only by the redemption of the body that man will attain to the spiritual or Christ-consciousness. She says that here and now we can evolve the divine nature which is our true and real Substance, *by re-forming our conception of matter, by regenerating our consciousness of ourselves and the universe.* . . . Instead of wishing to withdraw from the world by any form of self-annihilation, the new mystic wishes to remain in it until it has become the full reflection of the Truth within him, until he has realised to the uttermost that God, the Soul and the World are One. . . . The body, then, so far from being a hindrance in the search for immediate knowledge of God, the Principle of Life, is, according to this new teaching, essential to the development of the higher order of consciousness.'

There is something in this ; we want 'practical mystics' who are content to remain in the world in order to give the world the benefit of their enlightenment, who conceive that they are in the world for a purpose, and that purpose not merely the perfecting of their own individual selves, and who desire to aid in raising the spiritual development of the world at large, or at least of those with whom they are brought into contact. Not that the world is bad in itself : it is only our mistaken way of looking at it, says the author :

'The only world that wants redeeming is the world of one's own soul, for in that soul is included every other. We have to make our consciousness of the world as perfect as the world really is. The trouble is all in the soul. . . . Man's *Spirit* is the Kingdom of God. But he has not yet come into possession of himself ; he has only got as far as the soul. . . . If we would realise the divine unity of our human trinity by

evolving into the Christ or spiritual consciousness, we must forsake the consciousness we have.'

This change of consciousness, the author tells us, is not necessarily effected by death, or by trance, or by withdrawing from action on the material plane. It is rather the realisation of the idea that our bodies are not merely the expression of our outward consciousness, but are intended to be, and should become, the expression of our inward spiritual consciousness ; hence we must 're-construct our way of thinking' about the body and the material world, and develop 'the eternal life, latent within us, which awaits the co-operation of our intelligence to manifest itself in us here and now as the spiritual consciousness of the Christ or Ultimate Man,' and as a force for the regeneration of ourselves and our fellows, even on the plane of daily life and activity.

PROFESSOR MORSELLI AND SPIRITUALISM.

The Central News correspondent, telegraphing from Rome on the 13th inst., says :--

'Professor Morselli, one of the leading Italian psychologists, informs me that he has participated, with the well-known medium Easapia Paladino, in forty spiritualistic séances, and has been absolutely convinced of the authenticity of the phenomena noted. "These phenomena," says the professor, "would seem to be produced by some psychic force, before which I must admit myself baffled."

This statement is, of course, the more interesting, following as it does that made by Professor Lombroso in November last, which attracted world-wide attention and criticism. It will be remarked that the researches which led to Professor Lombroso's "conversion" were also carried out in collaboration with Easapia Paladino, and it is at least worthy of note that the verdicts of these two eminent students of psychology should be given in very similar words. Professor Morselli is about to publish a book giving detailed information as to his investigations.'

TRANSITION OF COLONEL OLCOTT.

We learn with regret that Colonel H. S. Olcott, the president founder of the Theosophical Society, passed away, from heart failure, at Adyar, India, on Sunday morning last, the 17th inst. He had been ailing for some time past, never having fully recovered from the effects of a fall while on board ship last summer. Colonel Olcott, in 1874, went to Chittenden, Vermont, U.S.A., and witnessed the startling materialisation phenomena which were then occurring in the Eddy homestead. He wrote descriptive reports of the séances to the 'New York Sun' and to the 'New York Daily Graphic.' Those reports sent Madame Blavatsky to Chittenden, and it was there that she and Colonel Olcott first met. The following year the Theosophical Society was formed in New York -to which society Colonel Olcott devoted all his energies up to the end. His decease will be a great loss to our Theosophical friends, to whom we extend our sincere sympathy.

THE WORLD MYSTERY. -Mr. G. R. S. Mead, B.A., will deliver a series of interesting lectures, at 5 p.m., on Tuesdays, February 26th, March 5th, 12th, and 19th, at 28, Albemarle-street, W., on 'The World-Soul,' 'The Vestures of the Soul,' 'The Web of Destiny,' and 'True Self-Reliance.'

TELEPATHY AND HUMAN RADIATIONS. -The Annals of Psychical Science for February has two articles bearing on the possibility of human beings, exanimate or incarnate, exerting a sensible influence upon others. The first is by M. Emile Laurent on 'Telepathic Manifestations,' being an analysis of the cases of death intimations collected by M. Camille Flammarion in his book 'The Unknown,' showing that manifestations at the moment of death are intelligently designed so as best to attract the attention of the percipient ; that they are repeated as long as he fails to understand their import, and that when he grasps their significance they cease. Dr. Henry Fotherby, in 'A Retrospect and Forecast of Animal Electricity and Magnetism in the Light of Recent Knowledge,' points out that nervous energy has been shown to be a force analogous to magnetism and other physical radiations, that there is good reason to believe that it is capable of acting over long distances, and that human radiations may be faintly luminous, or capable of conversion into luminosity, in the same way that the rays which lie outside the visible spectrum can be rendered visible by passage through certain solutions.

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EDITOR E. DAWSON ROGERS.

Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

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SEEING THE INVISIBLE.

There is a seeing that is not of the eyes, but of the mind, of the imagination, of the affections; and this seeing is as valid as, and in some respects more valid than, the seeing of the eyes: for the seeing of the eyes is exceedingly limited and often misleading where the inward seeing is accurate. Judging by appearances is, in common life, proverbially to be guarded against. The countenance may tend to deceive where the spirit detects: and, in truth, about the whole physical world, it may be said—

'And things are not what they seem.'

It is here that we must find the uniting thought and the secret power of all religions. They all bear witness to unseen realities: they all appeal to unseen powers. That is the problem of the anti-Spiritualist as well as ours. He protests his reliance upon the natural. Will he tell us how it is that Nature has implanted in the human race this apprehension of things invisible if there is nothing answering to it beyond the limits of the seeing of the eyes?

It is inevitable that this apprehension of things invisible should lead to the conclusion that they are dominant—that the unseen powers are kingly powers and that man is an instrument in the hands of those powers;—that the forces and the beings that are invisible are stronger, more penetrative, more far-seeing and more regal than the forces and the beings that are seen. This is well suggested in that saying concerning Moses, that 'he endured as seeing him who is invisible.' What is the king of Egypt to the King of Heaven? and who is Pharaoh that he should frighten or control one who holds himself at the disposal of the Living God?

But that is not the mood of the modern 'man of the world,' whose self-reliance and egotism have tended to make him self-centred and self-sufficient. He is even persuading himself that thought concerning the unseen is so much abstracted from the seen. Even so good a Churchman as the late Canon Liddon gave in to this, and said, 'Our energies are finite, and what is given to the unseen is undoubtedly withdrawn from the world of sense. It may well be that a man who is undisturbed by any sight of the eternal future might thus get through, after his fashion, more manual or mental work, having reference only to this life, than a man who believes in the unseen.' And all this

good Churchman could say on the other side was that this was counterbalanced by the 'moral enrichment of life which is the fruit of sincere faith in a future existence.' But it is too much to grant to the hustling world, that thought spent on the things that are invisible is so much thought or energy abstracted from things seen. Experience shows that the contrary is the case.

Thought spent upon things unseen intensifies all thought, and, as Canon Liddon went on to say, tends to make all the duties of life serious and noble. When the mighty orb of eternal things moves into the heaven of the spirit's vision, it seems to say, 'Behold, I make all things new': for the unseen things explain the seen. The world and humanity were to Jesus what they were because of his constant communion with things unseen. He understood man because he understood God. The invisible explained all to him. He took the sinner into the light of the Father and of the eternal world, and understood and pardoned her. He calmly faced the maniac among the tombs. He dared to touch the leper. The very children were surrounded, to his eyes, with the halo of the heavenly land, for he felt the presence of their angels which behold the Father's face.

The Beatitudes of Jesus are all luminous with heaven's light on the sorrows of earth. To the poor in spirit, he said, belongs the Kingdom of God. Comfort is in store for the mourners. Satisfying awaits those who hunger and thirst after righteousness. Mercy shall flow to the merciful. The pure in heart shall see God. The peacemakers are children of God. The persecuted for righteousness' sake are only passing on to the Kingdom of Heaven. It is easy to understand how a being who could believe and teach like that would be ready to accept the hard fate that was his—to be homeless during his life, and, in his death, to be hung upon a cross. And, of nearly all the world's saviours, this, in some form, has been true.

Contrast that splendid animating faith with one of the latest of the songs of unbelief:—

There is one steady star; and dim from afar
Comes the solace that lies in its gleam:
There's the coffin nail's rust, the brain in white dust,
And the sleeping that knows no dream.

And that is the only thing 'invisible' for the negationist. How that degrades life and drags down man! Call that the 'one steady star'! Call that the 'solace' for a struggling man! It has not a gleam of light, not a breath of inspiration, not a ray of hope in it. No one could endure as seeing only that ghastly 'invisible'—the rust of the coffin nail and the brain's white dust: for, naturally, this no-faith of Agnosticism leads to the no-hope of Pessimism. No light beyond suggests no light here. The process may be delayed, but it will come at last.

Here is another of these songs of unbelief by one who did end in the deepest depth of Pessimism:—

To thy dark chamber, mother-earth, I come:
Prepare my dreamless bed, for my last home;
Shut down the marble door,
And leave me: let me sleep;
But deep, deep,
Never to waken more.

Who that believed this could do anything but drag on his desolate way, making the best of the miserable inevitable—all the more miserable because inevitable, with only the 'dreamless bed,' and suicide the shortest way to it!

But, it may be said, that a thing being miserable does not prove it false, any more than that a thing being inspiring and consoling proves it true. We are not so sure of that, the Universe being a cosmos and not a chaos. Is there not an argument in the very greatness of a great thought?—in the very beauty and hopefulness of a splendid

hope? Besides, that is ever likeliest to be true which does most for man, which develops and uplifts him, and sets his life to the music of noble impulses and lofty ideals. In that sense, the consciousness of the invisible is a prophecy of things to be.

EXPLORATIONS IN THE FIELD OF PSYCHE.

BY MADAME E. D'ESPÉRANCE.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, February 7th, 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 82.)

My curiosity having been aroused by what I had heard regarding them, I interviewed the Bruckers once more. At first they were rather reluctant to tell me anything, but, gaining courage, they perfectly inundated me with stories of curious happenings.

The balls of wool with which the wife knitted had a habit of playing together and entangling themselves as though a cat were amusing herself with them. The coffee-pot and the pans had an uncomfortable trick of getting lost and depositing themselves in out-of-the-way places—at the bottom of the well for preference. Money in money-boxes got itself out of the locked boxes and strewed itself about, on shelves or cupboards, giving its owner no end of trouble in searching for and gathering it together again; sometimes the contents of the four money-boxes would disappear and be found all together in the most unlikely places. The girl's school-books disappeared, and she was unable in consequence to prepare her lessons; she was severely reprimanded, then punished, and was at last afraid to go to school. It was hard on the girl, who was studious and intended to work well in order to become a teacher herself. At the end of a week or ten days, while making her way through the wood in company with a school-fellow towards the school, and weeping miserably at the reproaches she knew would be heaped on her unhappy head, an empty knapsack fell from somewhere above them, followed by a shower of school books, which the girl recognised as her own lost ones.

Another time, when the whole family were together, either in the fields or at the church, the treasure chest, which is an important feature in the homes of the Bavarian peasant, was opened, and the contents taken out and strewn about the cottage.

Frau Brucker said:—

'Picture to yourself my beautiful silken shawl, that had been my mother's and my grandmother's, that I wore when I married, and my girl would wear after me—there it was spread over the bed like a counterpane; my beautiful silver chains and brooches were rolled up in dirty towels; my embroidered aprons and striped skirts were lying on the floor. My beautiful linen shirts were twisted up, and pushed under the furniture, and my fur hat (a greatly valued possession) was stuck on the top of a rake handle in a corner.'

These stories amused me greatly, which seemed incomprehensible to Frau Brucker, who shed tears during the recital, and continued:—

'But worse came than that, something which has disgraced us for ever. A crucifix and shrine were to be carried to the top of one of the mountain peaks and consecrated. Everyone who could walk was naturally expected to join the pilgrimage to take part in the ceremony. My husband and Martin (the son) went as soon as it was light enough (about three o'clock in the morning) to assist in carrying the crucifix, which was in parts, and had to be put together on the summit. Many of the men had to go, for it is a great climb, and the things were heavy. The procession, with the priest and choir boys, with candles, followed with all the folks in the village, started from the church at six o'clock. My girl and I, of course, joined them. We had turned the cows and goats out in the meadow and locked all the doors and windows

before going to church. The procession set off and had to pass close to our house on its way; and think! as we passed, chanting the litany, there was the awfulest noise of laughter, shouts, and of clogs, as though a dozen men were dancing the Schueplattl inside. Oh, it was terrible! The people all turned and looked at us, even the priest turned and frowned. I felt that I would like to hide myself. I could hardly walk for trembling, and my poor Mädel was as bad, we could not pray for weeping. All the people shrank from us so that we had to walk by ourselves. When we reached the top I told my husband and Martin, and we came down together. When we reached our house we could not get in; the keys turned in the locks, but the doors would not open. After trying every way, Martin got a ladder and climbed up to a little window over the stable. It was fastened, but he broke it and got in, and under the roof till he could open a trap-door which was under the hay in the hay-loft, and had not been opened for years that I can remember. He got into the house that way and saw that the doors and window-shutters had been barred on the inside, which explained why they would not open. Since then our lives have been wretched. The priest came, read prayers, and sprinkled holy water over everything, but it did no good. The people do not like to come near us nor to speak with us, and it is all very miserable.'

Such was the substance of the story told me by Frau Brucker. There were a good many more details, each member of the family adding fresh items of information as the story proceeded. I think they were anxious to learn whether I considered them disqualified for service on this account, and seemed greatly relieved to find that I made no objection. In fact, though I did not tell them so, I was rather glad. I had an idea that the fact of being friendly disposed towards these unseen powers might possibly convert them into useful helpers instead of mischief makers. My experiences in the séance room seemed to warrant the assumption.

The Brucker family removed themselves and their cattle up the mountain and began their work. All went well, everybody was pleased, and my summer sojourn in the mountains came to an end and we returned home. Not very long afterwards, a month or six weeks, perhaps, I had a communication from my acquaintances in which they complained greatly, and finished off with the request to be 'delivered from the Bruckers before they were ruined.'

I was obliged to undertake the long journey again, and on making inquiries heard long and bitter complaints of the mischief that was done wherever any of the Brucker family were employed. The cows had been in the habit of galloping homewards at milking time, leaping fences or ditches, sometimes falling over each other as if half maddened or furiously driven, the one who had been herding the animals being left far behind, unable to keep pace with them.

If any of the Bruckers drove, the harness, whether new or old, broke in unexpected places or the horses or mules lost their shoes, hours being wasted by the frequent journeys to and from the smithy. The smith was blamed for careless work, which he resented by refusing to shoe their animals. If the woman or her daughter were employed in washing by the river the articles were torn from their hands and lost in the current. If they worked in the scullery the plates and dishes broke in their hands or fell on the floor. The brooms and brushes disappeared, so that the rooms could not be made tidy. There was no end to the troubles, and seemingly no help or alternative but that of sending the people away, which I regret to say had to be done.

Afterwards the priest was asked to come and sprinkle the different buildings with holy water, and hold a short service in each. This was in August last, and as I have heard of nothing mysterious taking place since, I hope the poor Bruckers have not left any of their tormentors behind them, or if they remain, that they have been brought to see the error of their ways.

It is only natural for most persons, on hearing such a story as this, to conclude at once that the doings must be attributable to some mischief-loving individual or individuals, as has been frequently found to be the case on investigation of similar instances. Such, indeed, was the conclusion to which I privately came on first hearing of these nonsensical pranks, and it was only when I saw the anxiety and distress of each

member of the family that I was obliged to attribute the manifestations to an occult cause. In the first place, if the mischief was attributable to the persons themselves, then each member was alike guilty, which was scarcely probable when one considered the damaging results to themselves. Again, the disturbance in their home, on the occasion of the pilgrimage, was at a time when every member of the family had left the home to join the procession. It brought so much obloquy upon them (the priest was scandalised, the neighbours shunned them as though they had some infectious disease) that they whose boast it was that they had never served any man but the King were glad to take service in the humble capacity of farm servants anywhere, and at any sacrifice, so that they might again be looked upon as decent Christian folk, and in the hope that in new surroundings they might, perhaps, get rid of the extraordinary trouble that had fallen upon them.

So far as I was able to ascertain, no real hurt or damage to person or property resulted from these strange doings, except the punishment inflicted on the girl for the loss of her books, and the fact of a cow having to be killed, which, in consequence of her unaccountable behaviour, was said to have been bewitched. However, a *post-mortem* examination showed that the animal had ailed nothing physically, so that a valuable animal was needlessly sacrificed.

On one occasion, in a house visited by Frau Brucker, the goats were discovered to have been thrown down and bound by straw ropes, so skilfully made and tied that the animals had been unable to extricate themselves and had, to some extent, been injured in their struggles. After this, and one or two other unpleasant experiences, it is not to be wondered at that the neighbours objected to visits from any of the Bruckers.

Beyond these, the manifestations did no particular or lasting harm, and were such as might have been produced by any mischievous practical joker, and it occurred to me that, as the couple had lost several children, it was possible that if any of the family were mediumistic the manifestations might be attributed to these children.

I endeavoured to make them understand a Spiritualist's theory as to the source of such doings, and suggested the possibility to them, but the good folks resented the idea that their spirit children could be the culprits. 'It was true,' they admitted, 'that some of them had been veritable imps before they were removed to Paradise, but they were now safe with the angels, so there could be no question of their committing any act that would cause any person's unhappiness.'

In my own mind I did not feel quite so sure. I have had some experience of young people and their amusements, but, of course, I could not contradict the mother; but it amused me when I heard a little later that she had arranged for masses to be read in church for the repose of the souls of her children. Perhaps, without believing in my theory, she thought it would do no harm to be on the safe side and bribe the spirit children into good behaviour.

So far I have not heard the result, but it seems to be certain that the manifestations were not the work of any member of the family still in the flesh; they were too great sufferers because of them to have persisted in a course which was injuring, if not absolutely ruining, themselves.

It must not be supposed that these disturbing influences are always of a mischievous character. I have heard of and known many helpful ones. Some of you may remember the case of Jan Fröding, of which I spoke when I last had the pleasure of addressing you some two years ago. In the beginning of our acquaintanceship Jan Fröding was unquestionably a 'disturber.' We went even farther than that and denounced him as an 'unmitigated nuisance,' but, on communication being established between us, he became exceedingly valuable as a helper and adviser in all emergencies. His interest in the estates—which had previously belonged to him—was very keen, his foresight, or what seemed to us his foresight, was never at fault. His understanding of his countrymen, their character, and their prejudices, and his advice how to win them over to new methods, was to us

invaluable. In schemes for improvements, if they met with Jan Fröding's approval, all obstacles and hindrances were quickly overcome or removed, but if he did not approve, it was always very hard work, and frequently a failure.

Jan Fröding did not exhibit much spirituality of character; certainly he was not in accordance with our conception of either saint or angel. If we sometimes questioned the soundness of his advice, or ventured to disagree with his somewhat drastic measures, his language was inclined to be what is termed in polite society, 'unparliamentary.' He was in fact distinctly human, with all a proprietor's interest in property. He plainly resented the death which had placed a barrier between him and the occupations that had absorbed all his thoughts and energies during his life on earth. He had worked, saved, speculated and become rich, in order to buy land, and when he succeeded he devoted every energy, every thought, to the development and improvement of his possessions. They were in fact, as he told us himself, 'his God.' He was good to his people, because it paid; secular education he agreed to so far as it enabled his work-people to do their work with understanding. Religious education he considered a waste of time, but useful in many respects. He did not believe in hell himself, but thought a wholesome fear of it was a restriction, and also a spur to good behaviour and honest dealing on the part of his subordinates. He said more than once, when we proposed teaching the people something of Spiritualism, 'If you take away the fear of hell you will have no hold on them.'

In his earth life Jan Fröding had been no worse than many men in his position; perhaps he did more good than many would have done, though he frankly told us that if he did good to anyone, it was not from any particular intention on his part. He was honest, because it paid better and was less trouble. He never cheated, he said, but if a man was willing to sell something for a hundred kroner, which he knew to be worth a thousand, well, that was the man's stupidity, and it would have been equally stupid on his part had he not taken advantage of it. He told us frankly that he was good and helpful to us because he got a good measure of satisfaction by our following or heeding his advice. He was, as I have said, distinctly human, neither a demon at play nor an elemental, as he might have been considered from his earlier abortive attempts to manifest himself.

I could relate several incidents where these unrecognised spirits have proved very helpful, though we have not always been brought into communication with them.

One Sunday I was asked to take a telegram to the telegraph office. The other members of the family were going out, but in another direction. I was the last one to go out, and after closing the door discovered that I had neglected to take a key to get in again, but considered it of no consequence as the others would have returned before I came back. I had walked about a mile, and sat down on a seat in the park, when I was struck with dismay by the recollection that I had left the telegram lying on the dining-room table. I was distressed, for I knew the message was important, and angry at my carelessness. I had not read the telegram, so could not re-write it, and I knew that the telegraph office would soon close for the day.

I tried to think of some way of getting into the house, or of trying to find some one of the household who had a key, but I had to give it up; I did not know where they were to be found. While worrying over the difficulty something fell on my hat. I thought it was a leaf from the branches overhead. It fluttered to the ground. It was an open sheet of paper which I recognised instantly as the telegram I had left lying on the table half an hour before. Of how it came, or who brought it, I have to this day no knowledge, but I accepted the fact, and was sincerely thankful.

Just one more instance where a friend and I received valuable assistance. We were returning home after a railway journey. It was late in the evening when we arrived at the last railway station, and a dreadful storm of wind was raging, as it seems to me the wind can rage only in that particular neighbourhood.

We had ten miles to drive and the road for the most part is much exposed. The horses were nervous, and required all the coachman's attention, for they could scarcely make any headway because of being driven sideways by the force of the wind. It was dark, but we could hear the snapping of branches and the downward rush of trees as they were uprooted by the storm. Now and then we got a little shelter, where the road was cut through the rising ground, but we felt that we were in considerable danger, particularly when, coming to the crest of a hill, a sudden violent gust of wind lifted the carriage from the ground, and it was only balancing itself on the two wheels on the leeward side.

My friend and I who had been sitting silent from the start, gripping each other's hands, simultaneously exclaimed, 'Dear Walter, come and help us.' ('Walter' is a spirit friend with whom we are both acquainted.) I do not know how long the carriage had run on the two side wheels, it seemed to us to have been ages, but instantly after our appeal we felt a lurch against the wind and the carriage settled itself into its proper position. The remainder of the journey was over the most exposed part. We had no more shelter, the wind, if it was possible, increased in violence, but through it all we had a distinct and unmistakable feeling that the carriage was being upheld on the leeside, and it ran evenly on its four wheels, till we reached home.

On reaching home we spoke to the coachman—who was as thankful as we were to have escaped accident—and he asked us if we had noticed how in the most critical moments the carriage righted itself as if upheld, adding that it was 'a God's miracle which he did not understand.'

Telling a friend of this dangerous journey and the incident mentioned, she was scandalised that we had called on a spirit for help. 'We ought to have called on God,' she said. My friend replied that she had called on the spirits just as she would have called for help from any passer-by, had she seen one, and she knew that 'Walter,' though a spirit, was a man, and a strong one, and besides, has not the Apostle Paul said in his Epistle to the Hebrews: 'Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? Therefore, we ought to give the more earnest heed to these things that were heard, lest haply we drift away from them.' (Heb. i. 14, ii. 1.) In spite of this reminder, I think our correspondent still considers us not far removed from heathenism.

These experiences are not uncommon; anyone travelling that particular path on the field of Psyche will find them, and find also that there is practically no end to them.

As I said before, there are numberless paths, and another, equally if not more interesting, is entered through the door of the séance room. Of the discoveries made on that path you, who have travelled it, all know as well as I. We have learned very much since that door was opened to us, but not a tithe of what there is still to learn. At the first we prided ourselves on our knowledge and felt ourselves considerably wiser than our neighbours. It was only after traversing some distance of the road that we began to doubt our wisdom, and, finally, it has been forced upon us that we know very little, so little that we are constantly making mistakes and having to retrace our steps and start out afresh. The things we trusted in most have failed us, and we have blamed our mediums, the other sitters, the conditions—anybody or anything except our individual selves, who are, of course, all that investigators or explorers ought to be!

In spite of this, however, there are a few little facts we should do well to keep in mind. We must not forget that our mediums are human beings, that they must be fed, clothed, and housed. I saw a letter in 'LIGHT,' a couple of weeks ago, from a person asking if it was right that a medium should be paid for his work. He answered the question himself by saying 'No.' I would recommend that person to try the experiment on himself and let the readers of 'LIGHT' know the result of working without wages.

Everyone wants to get as much as possible for his money. Hence the crime of 'sweating' so much in evidence in England. And I, who have been a medium and know the strain to which

mediums are subjected while exercising their powers, earnestly entreat everyone concerned not to apply the system to my brother and sister mediums, for it can only result in disaster all round. All honest work should be honestly paid for, and the workers should not be *overworked*.

Another important point which I fancy few people realise is the great temptations they are constantly placing before mediums—subtle temptations which affect the best part of their characters—their sympathies. Mediums would be more, or less, than human if they did not feel acutely the cries for help and comfort constantly addressed to them. I know it all, and know that there is no pain worse than having to look on at suffering, feeling ourselves powerless to relieve it. To this mediums are constantly exposed, and, as I said before, mediums are but human. At the same time I would remind mediums that time is a great healer, and not to be over anxious if powerless to administer the desired consolation.

A man wrote several agonised letters to me, imploring my aid to save his reason, or his life, by obtaining a message from his lost wife. I was powerless, and my inability to obtain any communication for him made me really unhappy. I wrote and told him so, adding that if at any time it lay in my power to help him I would do so. A year later an opportunity came, and I sent for him. After keeping a circle waiting two hours he came, and on my asking if he was feeling a little happier, he seemed at a loss to know what I meant. I reminded him of his letters. 'Oh! yes,' he said, 'I remember, but that was a year ago. I wrote to several mediums about that time, but I am not so interested in these things now.' It afterwards transpired that he had re-married some time before, so that if one wife was unable to console him by communications, he took another, and seemed quite happy, and no longer asked for messages from his lost angel.

There are too many mourners of this type, and they are a danger to which mediums and spirit controls alike are exposed. Even if the *medium* is perfectly honest in intention, it may be that some spirit working through him is tempted by his great desire to help and comfort the tortured souls, to deceive by personating the spirit of the loved and lost one. It is essential that explorers on this road should remember this and be guided by the remembrance, so that they do not offer temptation to either medium or spirit, for if either of them fall into the trap set for them it is the medium who must suffer.

I know it is a difficult problem, how to do deal with this question. It is the rock on which so many split. I believe that until a better understanding between mediums and investigators is established, and until both mediums and investigators have learned somewhat of the psychic nature of man, the problem will remain unsolved. It is a study that is open to every man and woman, for it concerns everyone alike, and the sooner the ranks of the students are multiplied, the sooner we shall arrive at a satisfactory answer to the question. (It is quite certain that the investigator will become a Spiritualist, but that is a detail.)

The promiscuous phenomena I have spoken of are not always in evidence. Their occurrence is erratic and uncertain, but the road through mediumship in the séance-room is always open. Many learned and clever men have been tempted, perhaps forced, into this road, and have testified to the discoveries they have made upon it. Their testimony is very valuable; their scientifically trained minds, analytical and critical, have been slow to accept phenomena which ordinary, every-day common sense told them were out of the range of possibility. Still, they have accepted them, and have made the fact public.

It has often puzzled me, and perhaps others as well, to explain why we Spiritualists should meet with so much opposition from persons who are quite as anxious as we are that the fact of another life after this should be established.

Everyone wants to live on. No one is exactly anxious to be assured that there is an end to his individuality when the earth closes over his body. Yet, from the opposition we receive, and the tests which are applied to our proofs of continued existence, one might imagine we were trying to force them to accept something undesired and distasteful.

As I say, it is a mystery. Perhaps it is a desire for absolute certainty that makes us refuse to accept facts till we find them flawless. So we go on searching for flaws, and having found one, we cast aside the precious fact as worthless, forgetting that the greater number, and the largest of the diamonds that have been brought to light have not been without flaws, but we must remember that they were diamonds after all. (Loud applause.)

At the conclusion of the Address a number of questions were put, mainly with reference to the charges of fraud so frequently made against mediums for materialisations, and in reply to Mr. Gilbert Elliott Madame d'Espérance stated that she was *not* present at the séances held by the late Professor Zöllner with Dr. Slade, but she said that she had seen and talked with the Professor some time afterwards, and found that he fully adhered to the statements which he had made in his published records of his experiences with Dr. Slade. On the motion of Mr. R. Stapley, seconded by Dr. Abraham Wallace, a hearty and unanimous vote of thanks was accorded to Madame d'Espérance for her extremely interesting and valuable Address.

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 which may elicit discussion.

Psychic Perception.

SIR,—As an inquirer into psychic matters I recently met with a striking example of accurate psychometry, which, I think, may interest your readers.

Some friends of mine in an outlying district in South Wales sent a tie belonging to a man who had been missed from home for some days, to 'Sinfì Lovell,' asking her to try to give some information that could be acted upon.

Sinfì Lovell replied immediately upon receipt of the article in the terms of the following letter :—

82, Regent-street, W.

February 3rd, 1907.

DEAR MADAM,—I am afraid that I have not much of a clue to give you about the missing man. From all I can gather he has wandered away about some fields and he will, I think, be found dead from cold and exposure, lying in a small pond or ditch. I do not think he will be found alive, or if alive when found will die soon after. It all depends upon how soon he is found.—Yours, &c.

It is very remarkable that the letter from her client (which I give below) reached Sinfì Lovell in London about the same time that her letter was received by her correspondent—both letters having been written and posted on the same day.

South Wales.

February 3rd, 1907.

DEAR MISS LOVELL,—A few hours after I posted that tie the poor old man was found at the bottom of the North Park on the path to the moor, almost out of sight in the mud. To our astonishment he was still alive, after exposure during a frosty night and a whole day. He died the following morning, and was seen by a doctor while still alive, but we are not sure whether there will be an inquest. I told his wife what I was doing with the tie and she said she wished she was near to you to know what you would say. She is quite dazed.—Yours, &c.,

As examples of this character frequently serve to confirm wavering belief in the occult, I trust you will be able to find room in your valuable journal for this letter.—Yours, &c.,

INQUIRER.

An Inquirer's Question.

SIR,—As an inquirer into Spiritualism, may I ask for an answer to the following question through 'LIGHT'?

In his book, entitled 'Modern Spiritualism,' Mr. J. G. Raupert admits the phenomena of Spiritualism, but states that 'guides' or 'controls' perform these phenomena with the sole object of luring the medium into their clutches, in order to oust, as it were, the medium's spirit, and enter in themselves, to enjoy once more the pleasures of existence in the flesh; or, if they do not do this, they lead the medium on until he is ruined both in body and mind. Is there any truth in this?—Yours, &c.,

T. T. T.

Unexpected Help.

SIR,—I trust you will think it worth while to record the following incident which happened recently, and is, to me, of special significance :—

I have had a little experience in automatic writing, and during the past few months have had communications from very dear friends who have passed over.

We arrived in South America from England about ten months ago, and I have recently come down from the Sierras de Cordoba, about six hundred miles from here, with my children to join my husband, whose business detains him in Buenos Aires, making it possible for us to be with him, which the former locality of his work forbade. We wished to board with a family within easy distance of the city, and, at the same time, to satisfy several rather difficult conditions; but the results of our efforts were disappointing. Six advertisements in the leading newspapers brought only one reply, entirely unsuitable. Our friends could not help us, and said that there would be great difficulty in getting what we wanted. Such was the state of affairs when one day, as was my custom, I sat down to get some communications from my friends on the other side. Instead of the usual messages concerning spiritual life, the following was written: 'You are bound to discover good quarters in Lomas—only go and see—see for yourself.'

At the earliest opportunity I went with my husband to visit this place—about twelve miles out from Buenos Aires—of which we knew absolutely nothing. We walked a few squares, when my husband accosted a gentleman, evidently English, who was occupied in a very fine garden, and asked him where quarters could be met with. He immediately received an address to which we went, found the people and the house in every respect what we wanted, and have been here six weeks.

The communication was signed by our dear adopted son 'Ned,' who had passed over three months previously. It is very seldom that bonds of such a strong and varied nature link any son to his parents as those which unite our adopted son and ourselves, and if there was one particular form of gratitude more than another which he would delight to show it would be that of finding a suitable and comfortable home for us—such a home we have in this charming spot, and it is our 'Ned' (who tells us that the good friends he has met on the other side helped him) who led us into it. 'Ned' is an Irishman, and not the least interesting feature of my story is the fact that it was to the house of a countryman of his that we were directed—a warm-hearted and hard-working Irishman who has prospered in this country.

Knowing something of the immense importance of the spiritual as compared with the temporal, we never attempt to make use of our intercourse with our spirit friends for the purposes of temporal advantage. Such things come quite spontaneously, and doubtless many of your readers will like to hear of an experience which shows in such a delightful way the human sympathy felt on the other side for our perplexities and our needs.—Yours, &c.,

GERTRUDE E. SHAW.

725, Calle Italia, Lomas,
Buenos Aires.
January 18th.

The Seat of the Soul.

SIR,—There is still to be found on some of the islands off the coast of New Zealand a little, strange-looking lizard, the sphendonon, or *Hatteria punctata*. It is an interesting reptile in its way, for it was in Hatteria first that there was discovered what seems to be the secret of the pineal body (or gland) in the brain. In the sphendonon, the pineal body reaches outwards to the skin on the top of the head and shows distinct traces of an *eye-like structure*, having a complex retina. In the human subject the pineal gland is now no more than a yellowish, rounded body, about the size of a pea, the function of which has been long a matter of speculation. Thanks, however, to Baldwin Spencer and the odd little sphendonon, the human pineal gland has been discovered to be 'a developmental remnant of a third eye,' the elements of which can still (as we have said) be traced in the Hatteria, and in several other lizards. Descartes regarded the human pineal gland as the seat of the soul, and Theosophists consider this small body to be the organ of psychic vision; at any rate, if I remember rightly, Mrs. Annie Besant says so in one of her books.

Can any of your readers tell me *why* this insignificant, little, pea-like remnant of the pineal eye of lower vertebrates should be so highly honoured?—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

Vivisection and Cursing.

SIR,—No one esteems more than I the whole-heartedness of your correspondent in the last issue of 'LIGHT,' in her denunciation of the practice of vivisection, and I claim to be a brother in this holy crusade, for I never lose an opportunity to speak against vivisection as strongly as my language can, both in public and in private. But I must reaffirm that we do not well when we curse even the Institution, for vindictiveness and hate are in the curse. We cannot but love the soul of Mr. Ouseley which could become as a flame of indignation against this monstrous wrong; but even our love of him cannot approve of his uttering that frightful old Deuteronomic curse.

Now, I did, out of reverence for the memory of Dr. Anna Kingsford, erase from my former letter to you (as you may see) a reference to her cursing a Parisian vivisectionist (Dr. Claude Bernard, I think), unto his death, and when she was told of his decease she exclaimed, 'Already?' But I must now use this story, even as a service to the soul of Anna Kingsford, and declare that we men and women have no right whatsoever to slay the sinner or the criminal, even though it be done in the name of the Lord, either by the gallows or by occult means. We do well to leave that work to a greater love and wisdom than ours.

They who possess occult or spiritual power can serve as slayers of the sin. And so I would ask your earnest correspondent to use her strongest love-will (as I have already quoted from my last work) that the vivisector 'be reborn as a man,' i.e., that the true man, even the Christ, may be born in his soul, either here or hereafter. But do not curse, oh! no, no, do not curse even the vivisector or his institution. No good can come of it.—Yours, &c.,

JAMES L. MACBETH BAIN.

'Imperator' on Daniel.

SIR,—In speaking of the way in which the canon of the Old Testament was formed, 'Imperator' made known to 'M. A. (Oxon.)' that Haggai, Zechariah, and Malachi had been the privileged attendants of Daniel when the latter saw his great vision ('Spirit Teachings,' p. 203). Gabriel, the archangel of God, the chief of the ministering angels, and Michael, the chief of the hosts of the Lord against the adversaries, were empowered to commission the prophet on the banks of the Hiddekel, that is to say, to confirm and endorse his prophecies by the seal and witness of God. The whole book, therefore, testifies to a divine inspiration. And here our difficulty arises. If 'Imperator' was right in his assertions, then the critics are decidedly wrong, for they tell us that Belteshazzar was not the son of Nebuchadnezzar, that Darius, the Mede, is a legendary king, that our undoubted knowledge of the cuneiform inscriptions makes it clear that there was no Median kingdom between the empires of Babylonia and Persia, that the book was unmistakably composed in the reign of Antiochus Epiphanes, and was meant to console and rouse up the spirit of the Jews against that oppressive and tyrannical monarch.

If these things be so 'Imperator' must have been mistaken or Mr. Moses did not thoroughly grasp his meaning. I should like to hear what the readers of 'LIGHT' have to say on the subject. That there was such a man as Daniel may be fairly deduced from the expression of Ezekiel (Ez. xiv. 11-20). But I have always felt that the visions and interpretations in the Book of Daniel are so distinct from the shadowy and spiritual prophecies of his greater predecessors as to throw doubts on their authenticity. Of course, I may be mistaken. Certainly I should be glad to find that the high estimate I have formed of the teaching of 'Imperator' has not been affected by a suspicion of his historical knowledge.—Yours, &c.,

STELLARIUS.

Is She Obsessed?

SIR,—A remarkable case has been brought under my notice. A girl, usually sane and healthy, was suddenly seized with uncontrollable fits of madness, and a desire to kill or do physical injury. Her brother died under tragic circumstances, and it is only since his death that she has become mentally unbalanced. As the ordinary medical remedies have completely failed to effect a cure, and it is possible this is a case of obsession, kindly permit me to ask, through 'LIGHT,' if anyone who has had experience with a similar subject can suggest a remedy, and if magnetic treatment by a healthy, strong-willed operator is likely to prove effective. The parents are exceedingly desirous that all possible remedies should be tried, and as the usual treatment has been abortive, perhaps other methods may avail.—Yours, &c.,

M.D. (LONDON).

'Curious Colour Experiences.'

SIR,—Colour in every way is interesting to me, so I was glad to read 'Marie's' experiences. I had a similar experience as a child; people's names appeared to me to be coloured. I am inclined to regard it as a matter of association of ideas, and not as implying a natural and constant relation such as seems to exist between colour and the notes of the octave. I remember the subject came up some years since in 'LIGHT,' and I noticed that the correspondence of letters and colours noted by contributors did not tally with my own. So now I coincide with 'Marie' only as regards the *i*. The colour relation is not with me limited to the vowels.

I remember that my sister differed from me sometimes as to what colour certain names 'sounded.' We were, however, both agreed that 'Lucy' was blue. Here I think is a clue in the similarity of sound, and I know that all names with dominant *i* were white, presumably for the same reason. Can it be that 'Marie' first made acquaintance with *a* beside a picture of a red apple, and of *o* standing for a yellow orange?

In 'Little Maggie and her Brother,' Mrs. Hooper depicts the children wanting a *black* name for their new pony, and parental propriety having vetoed Pontius Pilate, which sounded black to them, someone suggests instead Douglas. But this the children will not have, as it sounds *white* to them. 'You know, "Earl Douglas on his milk-white steed."' The association of ideas is less obvious in the following names, which received their colours in my earliest childhood, and have retained them ever since: George, a rich brown; Reginald, a light brown; Mary, grass green; Harry, a lighter green; Gertrude, dark green; Emma, a dull red; Ernest, grey; Sydney, grey, somewhat whiter.

It is difficult to account for the two last names being the same colour if, as I believe, it was the letters that determined the colour; but while 'Martha' and 'Martin' were crimson, 'Margaret,' owing to the *g*, was brown. When about nine years old there was no longer an immediate relation. I had to reflect, and one letter struggled with another for influence, some names refusing altogether to give a clear result.

May I take this opportunity of saying how grateful I was to Mr. James L. M. Bain for his expostulation? I thought most readers of 'LIGHT' would have felt the same regret at Mr. Ouseley's method, and was sorry to see it held up for emulation by another correspondent.—Yours, &c.,

JESSIE VESEL.

Spiritualists' National Fund of Benevolence.

SIR,—As one who heartily wishes success to the Fund of Benevolence in fulfilling the purposes for which it was established, I wish to say that the contemplated change in its administration referred to by Mrs. Greenwood on p. 83 of 'LIGHT' appears to me to be a great mistake. If all societies were able to 'look after their own poor' there would be little need for such a fund; it is because those who need regular assistance may belong to very poor societies, or to no society at all, that it is so essential that societies and individuals who are better able to render assistance should combine to do so. In the case of temporary aid being needed by a member of even a poor society, it is much more likely that his fellow members could meet this occasional emergency than that they could undertake a regular provision for even one of their poorer members. Those who are now aged and infirm, who have rendered assistance to the cause in general in days gone by, have a claim on the movement at large which cannot be gainsaid, and ought to be willingly accepted as a national obligation to be discharged by a national organisation. If the fund is administered in this spirit it will have a strong claim on every earnest Spiritualist for ungrudging support.—Yours, &c.,

SUBSCRIBER.

'Help for a Worthy Couple.'

SIR,—Kindly permit me to acknowledge, with many thanks, the following sums received by me for Mr. and Mrs. Emms: From 'G. O.,' 11s.; 'S. B.,' 1s.; Mr. W. O. Drake (third instalment), 1s.; 'A Friend,' per Mr. H. Withall, £5: total amount (including contributions already acknowledged), £10 17s. 6d.

It has been decided, with their consent, that Mr. and Mrs. Emms shall receive a small sum weekly, according to their needs, so that this may become, if possible, a pension fund for this worthy couple. Mr. W. O. Drake is sending me a small sum each week, and the generous donation of £5 which I have received through Mr. H. Withall is given for this purpose. I therefore earnestly appeal to sympathetic readers of 'LIGHT' to send contributions and donations to this fund,

which will be carefully administered by the small committee who have undertaken this work.—Yours, &c.,

(Mrs.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, N.

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.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Messrs. Hewitt, Emms, Jones, and some lady friends were the speakers. Sunday next, Mr. D. J. Davis.—A. W. J.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. A. Rex spoke on 'Spiritualism,' and Madame Zeilah Lee gave clairvoyant and psychometrical delineations, all much enjoyed. Sunday next, at 7 p.m., Mr. W. Underwood, trance address.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Snowden Hall's interesting paper on 'The Power of Thought' was much appreciated. On Sunday next, Miss Murphy.—T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last excellent manifestations were received, and the evening service was ably carried on by local mediums. Sunday next, at 11.15 a.m. and 7 p.m., Mr. E. W. Wallis; at 2.45 p.m., Lyceum. Wednesdays, at 3 p.m., clairvoyance. Fridays, at 8 p.m., healing.—A. C.

ACTON.—PEMBRIDGE HOUSE, APSLEY-TERRACE, HORN-LANE, W.—On the 11th Mr. Ronald Brailey gave successful clairvoyant descriptions. On Sunday last Mrs. H. Ball answered questions clearly. Sunday next, at 11.30 a.m., circle; at 7 p.m., address by Mr. Drake. February 28th, at 8.30 p.m., public circle at 2, Newburgh-road.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts gave an address on 'The Angels' Message,' and Mr. Roberts a few clairvoyant descriptions. Next Sunday, at 7 p.m., Mrs. Effie Bathe on 'Our Duty to the Dead,' with personal experiences. Monthly silver collection in aid of expenses.—N. R.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last good clairvoyant descriptions and counsel were given. In the evening Mr. W. E. Long's address on 'The New Theology: The Nature of God in the Nature of Man,' was much enjoyed. Sunday next, at 11 a.m., circle. At 6.30 p.m., Mr. W. E. Long on 'The New Theology: Deity and Divinity.' Soloist, Miss Rose Hanvey.—E. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis, after a reading, delivered an address on 'The "Lower" and the "Higher" Spiritualism,' treating the subject in a lucid and highly educational manner. Mr. George Spriggs presided. Sunday next, Miss MacCreadie, clairvoyante. Silver collection. Next members' séance, February 25th.—S. J. WATTS, hon. secretary, 18, Endsleigh-gardens, N. W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Messrs. G. Moore and Percy Smythe spoke upon 'Evolutionary Progress,' and Mr. Jee gave good clairvoyant descriptions. In the evening Mr. H. Wright's address on 'Why am I not a Christian?' provoked energetic discussion. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Geo. Tayler Gwinn. Monday next, at 8.15 p.m., Mrs. Atkins, clairvoyante.—P. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies spoke on 'Spirit Communion: Its Place in Faithism,' and Mrs. Morley gave excellent clairvoyant descriptions. In the evening Mr. G. Morley gave an address on 'The Yellow Peril—Gold,' and clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last, at the first anniversary service, there was an exceptionally large attendance. Madame Grace Wike gave fine renderings of solos, and the efforts of our organist were much appreciated. Mr. E. W. Beard and Mrs. Fairclough Smith gave addresses, and Mrs. Fairclough Smith's clairvoyant descriptions and messages were all fully recognised. The year has ended with a small balance in our favour, besides a sum of £116, which has been placed to the Extension Fund. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will deliver an address on 'Spiritualism the Light Bringer,' and give clairvoyant descriptions.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave an able address on 'Spiritualism, and what it Reveals,' and Mrs. A. Boddington gave recognised clairvoyant descriptions. Solos by Mr. Ellis were highly appreciated. Sunday next, at 11.15 a.m., Lyceum; at 7 p.m., address on 'Spiritual Aspects.' Thursday, at 8.15 p.m., clairvoyance by Mrs. A. Boddington. Silver collection.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Miss F. Woodrow conducted the circle. In the evening Mr. Percy Smythe's address on 'Spiritualism's Power' was much appreciated. On Sunday next, at 11 a.m., Mr. Walter; at 7 p.m., Mr. and Mrs. Connor, address and clairvoyant descriptions; March 3rd, Mrs. A. Webb, clairvoyante.—L. D.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On February 14th Miss Murphy's clairvoyant descriptions were remarkably good. On Sunday morning last Mr. Cockman spoke on 'Happiness.' In the evening Mrs. Effie Bathe lectured on 'Auric Colours and their Psychic Significance,' illustrated with thirty original colour diagrams, and answered questions, receiving a unanimous vote of thanks. Sunday next, Mr. John Adams and Mrs. Barwell. February 28th, social and dance. March 3rd, Mr. F. Fletcher.—B.

CROYDON.—128A, GEORGE-STREET.—On February 12th Mr. W. E. Long gave an address on 'Ghosts,' and replied to questions.—M. T.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. John Adams deeply impressed his hearers with an excellent address on 'Prove all things.'—W. H. S.

LUTON.—On Sunday last Mr. A. Punter gave an instructive address on 'Do Spirits Return?' and Mme. Victor gave good clairvoyant descriptions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Podmore delivered an address on 'The Worship of God,' followed by clairvoyant descriptions.—C. A. G.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Agnew Jackson's lecture on 'Prayer' was much enjoyed; circles on Saturday and Monday were well attended.—N. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. R. Brailey addressed a crowded audience on 'An Angelic Encampment,' and his clairvoyant descriptions, with blackboard drawings, were all recognised.—A. G.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last Mrs. Taylor, of Walsall, gave concise and helpful addresses, with clear and accurate clairvoyant descriptions. A solo was well rendered by Miss York.—T. S.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. J. T. Ramm delivered addresses on 'God's best gift to Man,' and 'Religion: What is It?' followed by successful clairvoyant descriptions. Crowded audience at night.—E. B.

BOURNEMOUTH.—On Sunday last the Rev. Mrs. Loie F. Prior delivered eloquent addresses on 'The Light that has come to the World,' and 'The Mission of Spiritualism to the Heart-hungry of the Earth,' and on Monday she gave clairvoyant descriptions at a public meeting.—F. T. B.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Nicholls, of Portsmouth, gave a good address on 'The hitherto Incomprehensible made Comprehensible by the Light of Spiritualism.' The audience included many old friends.—A. D.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last, afternoon and evening, Mr. Hardiman gave addresses on 'From the Higher to the Lower and from the Lower to the Higher,' and 'Is God a Respector of Persons?' followed by good clairvoyant descriptions.—C. R.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last the third anniversary service was well attended, and the address and clairvoyant descriptions by Mr. and Mrs. Imison were exceptionally good. Mrs. Hardy sang beautifully, and Mr. H. J. Abel conducted the after-circle.—A. J.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. A. P. Catanach gave an informing address on 'Evolution, Heredity, and Reincarnation.' In the afternoon Miss Eileen Murphy conducted a successful circle. In the evening Mr. H. G. Swift spoke on 'Mind apart from Matter,' and Miss Eileen Murphy gave good clairvoyant descriptions.—S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On February 11th Mr. E. S. G. Mayo related his experiences 'From Orthodoxy to Spiritualism,' and on the 13th addressed our literary society on 'Phrenology,' with demonstrations. On Sunday morning last Mr. Geo. Young, president, dealt with the question 'What is Mediumship?' In the evening Mr. J. Robertson related some experiences during his 'Thirty Years' Work in Spiritualism.'—H. A. K.