

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. Sinnett's 'Broad Views' always has in it something fresh, advanced and 'up-to-date.' The number for February is no exception to the rule, and is just now specially welcome with its spirited Paper on 'The Zancigs,' including a timely summary of work done in Thought-transference, for which Mr. Sinnett makes a great stand. But he, of course, regards that as merely elementary. It is to clairvoyance—the physical plane and the spiritual plane clairvoyance—that we must look for the larger results. He says:—

Everyone who has profited by recent developments of occult research will feel so sure that he may almost be said to know, that all the great developments of future human intelligence awaiting the races to come, must be brought about by the adoption as a method of research of cultivated clairvoyant faculties. The dogged, almost brutal hostility that used to be encountered by the earlier mesmerists and the ill-equipped representatives of Western occultism during the past century is to a certain extent becoming enfeebled. But all progress towards that full appreciation of the higher human faculties which must precede their general development, is accomplished very slowly in face, even at the present day, of a surly antagonism on the part of those who represent progress in other fields of activity, which grievously retards an advance that must be made before civilisation can accomplish its next great step of progress.

Mr. Sinnett has no doubt about the Zancig performances being genuine instances of Thought-transference—and more. He cites at least one experiment which suggested assistance from 'astral' beings from another plane of consciousness. 'Beings on that plane are sometimes capable of perceiving physical conditions inaccessible to ordinary observation.' He says, with a tone of rebuke, 'The Royal Institution, rather than the Alhambra, ought to be the arena in which experiments of the kind under notice should have been studied.' He hopes that the representatives of physical science will become alive to their limitations, and boldly approach the task of breaking through them. We hope so too, and are confident that we shall not forever hope in vain. But we are not so sure that there is any necessity for the road through the Royal Institution. There are other ways, and good ways too.

The revolution in France which has virtually disestablished, disendowed and dispersed the once dominant and masterful Church of Rome is not without its dangers to the Republic. There is sure to be reaction, for, after all, that Church was and probably still is a great spiritual power, and spiritual powers have subtle sources of vitality. The apparently obstinate attitude of the Pope, in resisting any suggestion of compromise with the French Government, is

simply the result of his firm adhesion to the Papal doctrine of the spiritual supremacy of the Church: supremacy, that is to say, in inherent value and within its own domain. It does not necessarily follow that this doctrine involves the desire to rule the State: it only follows that the Church shall not be exploited by the State.

What has happened in France, however, seems to be on the verge of happening elsewhere. Even in Germany, the breaking up of the State Churches appears to have commenced: but, in this case, the crowbar is in the hands of Church people helped by the Social Democrats, and not in the hands of the Government. An important sign of the times is that the Church elections in Germany are conspicuously resulting in the capture of the Churches by radicals and heretics.

In Scandinavia and Switzerland the disintegrating influences are also at work. A late number of the 'Kirchenzeitung' says:—

The idea of a separation between State and Church is gaining ground in Switzerland more and more. Within the last few weeks the City Council of Basle has seriously considered this innovation, the agitation being produced to a certain extent by the steady increase of the Catholic population of the canton. The Superior Council of Geneva has actually gone so far as to propose the separation of State and Church in connection with the cultus budget, and has already adopted the following article: 'The freedom of worship is guaranteed. The State and the political communions do not contribute to the maintenance of any form of cultus, nor can anybody be compelled to contribute to the expenses of any religious observance or service.'

The Church of Sweden, in more respects than one, is now in a serious critical state. A large number of its members are religiously indifferent; a large number of its adherents have gone to the sects or have joined separatistic movements, and the signs are increasing that go to show how the newer rationalism of the day is beginning to disrupt the Church.

The Spiritualist looks out upon all this with equanimity. In his judgment, true spiritual religion only suffers by being organised on a political basis, and maintained for political ends. Never was there as much meaning in that great but simple saying of Christ: 'God is Spirit, and they that worship Him must worship Him in spirit and in truth.'

'Ye Crank' prints a piquant little Essay by Mr. W. J. Baylis, M.A., on 'Polarity in Ideas,' especially in relation to religion and morals. 'The atheist and the ardent Christian,' he says, 'are equally charged with religious magnetism, or perhaps a better parallel would be found in electricity: the one has acquired a positive and the other a negative charge.' 'Lord Shaftesbury, Mr. Stead, Dr. Stanton Coit and Wilson Barrett on the one hand, and Oscar Wilde on the other, were electrified from the same Leyden jar, but with the opposite kind of electricity.'

We are what we are, and we act from what we are, not from reasoned out principles. It is useless to try to make a real Spiritualist out of a thoroughly soaked sot: and it is absurd to set up a negation as a principle. Says Mr. Baylis:—

What wretched food the Secularists feed on every Sunday as they listen to the unending ninth-rate attacks on

Christianity! Better hug a good fat error and extract what nourishment from it you can than attempt to live merely on the denial of it.

And the same applies to morals. Be a bold sinner if you must, but do not attempt to set up as a principle the negation of morals. If you are not religious by nature, leave religion quietly alone. There is no need to rail at the churches or at the people who find comfort in them. Happy the people who can find consolation in anything in this not very comfortable universe! If you continually scream at the people who go to church and find happiness in doing so, you do but figure as an unhappy tailless fox. You will not draw the people out of the churches. Who wishes to join the railers? But, on the other hand, if you really feel quite comfortable without religion, show that you are so by your mode of life and smiling countenance. Then others, seeing you so happy in your unbelief, may wish to share it with you.

Mr. Sidney Ransom has a cheering Paper in 'The Light of Reason,' on 'Failure.' Even 'on the Path' the failure threatens; nay, more: 'on the lower road' all is easy because conscience and the ideal are not insistent; but on the higher ground 'our slippings are frequent and humiliating. Instead of becoming centres of brotherly love, we seem to be in the very vortex of antagonism and strife. We have dared to climb the heavenly steep, but the awakening to what it means reveals a heavier burden than we can carry.' But this experience 'on the Path' is not real failure: it is experience: it is discipline: it is a part of the evolution for which we have longed.

That which we usually call failure, however, is lack of outward results. 'When we have our being in the world of the unreal we count success by vulgar show, by things seen.' This is a grave error, as all history shows. Christ's life seemed a failure. Was it? No one knows what he is really doing: and no one knows what is best for one's self. 'There are some who complain of their cramped conditions: they could do so much if they were free.' But their cramped conditions may just fit them for special service: and, as for personal happiness or advancement in any way, he who is 'on the Path' ought to swiftly and surely learn that both happiness and advancement are most truly found in the spirit-self where God speaks and where the enduring things are stored.

'The Humanitarian,' quoting from 'The Nottingham Guardian,' says:—

When summing up in a recent murder trial at Nottingham, Mr. Justice Ridley is reported to have expressed himself as follows:—

'If he remembered rightly, the Bible said, "Whosoever sheddeth man's blood, by man shall his blood be shed." This was the original decree of the Almighty, and he had yet to learn that they were to have it called in question.'

When a judge can talk like this on the Bench is it surprising that the age in which we live is still one of gross savagery and superstition?

But, poor Justice Ridley! do you really mean to say that everything in the Old Testament is from the Almighty, and that all its decisions are His 'decrees'? What do you think of these commands?

Thou shalt not suffer a witch to live (Exodus xxii., 18): and this: While the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died: as the Lord commanded Moses.—(Numbers xv., 32-36.)

Justice Ridley could do with a lot of 'New Theology.'

'The Humanitarian' also gives us a glimpse of 'high life' and of what delights 'our betters' there:—

Here is a pretty extract from the Children's Page of 'Hearth and Home' (December 13th, 1906), taken from a letter written by the little daughter of the Duke of Beaufort, Lady Blanche Somerset (aged nine), who is describing the various residences which belong to her papa:—

'I like Badminton best because of the hunting. Have you ever heard about bleeding people out hunting? It happens at the kill, when the hounds are tearing up the fox. The huntsman takes the fox's brush, and dips it in his blood and dabs it on the person's cheeks. Some people think it is not at all nice, but it really is a great honour. We were all blooded when we were babies.'

And the Duke of Beaufort is one of our hereditary legislators, who decide the fate of Education Bills!

#### 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, PAUL MALL EAST (near the National Gallery), on

FRIDAY EVENING, MARCH 22ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. G. R. S. MEAD,

ON

'THE GOSPEL OF THE GNOSIS.'

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.

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.

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

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' 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 12th inst., Mrs. Loie F. Prior 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.

A SPECIAL SÉANCE, for *Members and Associates ONLY*, will be held on *Wednesday next*, the 13th inst., at 3 p.m., when Mrs. Loie F. Prior will give clairvoyant descriptions. Admission 2s. The doors will be closed at three o'clock, and no one will be admitted after that hour.

TRANCE ADDRESS.—On *Wednesday next*, the 13th inst., at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'Devotional Spiritualism.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday*, April 4th, at 4.30 p.m. There will be no meeting on March 22nd owing to the Members' Annual Meeting on that day.

**DIAGNOSIS OF DISEASES.**—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday*, the 21st inst., between the hours of 12 and 2. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the Secretary of the Alliance, Mr. E. W. Wallis, not later than the previous *Monday*, stating the time when they can attend, so that an appointment can be made. As Mr. Spriggs can see no more than eight persons on each occasion, *arrangements must in all cases be made beforehand*. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

**TALKS WITH A SPIRIT CONTROL.**—On *Friday next*, March 15th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and 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.

### SOME DANISH MYSTERIES.

BY AUDREY FOSTER.

The continent of Jutland shares with most northern countries a belief in the occult, and its inhabitants possess to a large extent a gift of second sight. Persons of undoubted veracity, many of them highly intellectual men and women, lay claim to an extraordinary power which enables them to foresee events, and to receive warnings of tragedies shortly to happen. These premonitions are given weeks, or perhaps months, in advance of the reality, and though they may not serve to avert the threatened calamity, they prepare the sufferer to bear it.

One or two instances may be cited. A gentleman, well-known to friends of the writer, heard in the darkness of night a strange thrice-repeated call. His wife, who was present, perceived nothing unusual. The explanation came some time later, when a young son was unhappily burnt to death whilst playing on the sea-shore with his brothers, near a bonfire. When dying he called his father three times, in the same voice of agony which had sounded previously. Such experiences as the foregoing often visit those living close to the sea. The mysteries of Nature appeal to the imagination, and possibly dwellers by northern waters become inspired with a little of the weird influence that always seems to hover over ocean solitudes,—especially those grey and grim watery expanses which frost-bound coasts environ.

The sea has been depicted in all its moods by Holger Drachmann, the great Danish poet. He describes the love for it felt by his countrymen, and the phases of ocean life peculiar to North-western Denmark. It was to this shore that a girl came three nights in succession to gaze upon the waste of waters close to her home. Each evening she saw in the far distance a curious light. It shone for a while, where no ship sailed, and then disappeared. The sequel persuaded her that the light was sent as a warning, for her brother was drowned at the spot whence it had so strangely beamed! Instances of a similar character might be multiplied indefinitely.

Many dwellers in Jutland testify to the frequency of one specially common kind of prevision. It is that of a funeral procession which passes silently along in the dark night. Those walking upon the road, who meet this dismal *cortège*, feel compelled to stand still in awe-struck wonder whilst it slowly wends its way beyond them into distance. Some mystic force holds the spectators in thrall, and they cannot move till hearse and carriages have gone by. Although unable to recognise the forms that appear and vanish, they know for a certainty that shortly the counterpart of this nocturnal funeral train will pass along the same highway in daylight, and it may be added that the anticipation is always realised.

In districts where the occult enters into the experience of so many, it will hardly be astonishing to learn that a belief in witchcraft is prevalent. Perhaps it is scarcely so widespread as was the case a few years since, but it still

holds a prominent place in local credence. Twenty-five years ago there lived in Jutland an old woman whom rich and poor, learned and unlearned, alike regarded as a witch. Persons testify to this day that they have actually seen her wring milk from cords suspended from the ceiling! She was seated in the middle of the cottage room, pulling with both hands, in the fashion adopted by dairy-maids when milking a cow. The passers-by looked in at a window and saw this operation performed. Whether the tale be true or not, certain it is that this woman exercised an unholy power over people who unluckily came within the sphere of her evil influence.

The writer is intimately acquainted with a young lady who was so unfortunate as to be what, in lieu of a better term, we call 'bewitched.' At any rate the following facts are absolutely authentic and speak for themselves.

A family residing in the neighbourhood where dwelt this so-called witch proudly welcomed the advent of a baby girl. The arrival excited great interest, and amongst others who came to inquire was the dreaded old woman. She wore the usual big cloth round her black curly head, and a black peasants' apron, and walked with bent form, supporting herself with a stick. Her request to see the baby could not well be refused. Indeed, most people were afraid to cross her wishes. She took the infant in her arms—the child being perfectly well and healthy—then laid it down again and left. Next came an instant and alarming change! The baby began to cry, and kept up an incessant wailing day and night. Its father, who had been absent from home, returned, and at once sent several miles for the cleverest doctor in the locality. His remedies were powerless to help, and he could discover no cause whatever for the child's continual cries. Day after day the almost constant wail went on, and night after night someone stayed up and walked about with the sleepless, suffering infant. Of course, this strange illness aroused widespread interest and sympathy, and although it happened over twenty years ago, there are still many persons who recollect all the circumstances. After a week or more, during which the distressing symptoms continued unabated, a course of action was adopted by the parents.

A very famous woman still lives in the Himmerland, a part of North-western Jutland, nine or ten miles from the baby's home. She resides with her sons upon a farm, and these well-educated and prosperous men, although they work on the land, always wear gloves in order to keep their hands soft enough to exercise their healing art. To this wise woman came the father and mother, taking the infant with them. She was not acquainted with the family, and no one had communicated any particulars to her about their trouble. Before they had time to tell her anything she began to speak. 'You need not enter into any details. I know all. It is an old woman living near. She has bewitched your baby.' Then mixing some medicine and giving simple directions for its use, she dismissed her visitors, saying, 'Go home now in peace. Do not be troubled any longer, for all will now be right.' The rejoicing parents left, and this prophecy was almost immediately fulfilled.

This is only one out of many remarkable cures effected by the wise woman of Himmerland, and perhaps the strangest part of the whole matter is that she seems always to know beforehand all about those who seek relief. Numerous instances are narrated of this curious fore-knowledge of events. The following is an absolutely true tale.

One night a gentleman farmer was returning home at a late hour, when, at some distance from his house, he saw it apparently in flames! Greatly agitated, he hurried on, and as he went the blaze increased, and his anxiety was redoubled. But lo! on really reaching the farm he found everything as usual, quiet and dim in the darkness. The sequel was less pleasing, for only a few nights afterwards the property caught fire and was consumed.

Such experiences as the foregoing cannot be explained by any ordinary means, and one seems forced to conclude that behind the scenes of Nature many mysterious influences are at work which now and then come forth in front of the footlights and completely baffle investigation concerning their phenomenal actions.

## MISREPRESENTATIONS OF D. D. HOME.

BY JAMES ROBERTSON, OF GLASGOW.

It is singular how uncharitably many persons look upon the work of those who are opposed to them in beliefs, whether social, political or religious. Charles Bradlaugh was at one time credited with almost every kind of vileness, simply because he was an atheist who let his opinions be known. But when he had done with the physical life there came a reaction, and the world began to recognise that he had had many claims on public esteem; that he was honest and courageous, with an eye for the public weal. It has not been so, however, in the case of D. D. Home. He was the subject of much calumny and vituperation while here, and it has not ceased, although he has been in spirit life for upwards of twenty years. The dominant idea which floats in the minds of many, who have never taken the trouble to read or inquire, is that Home was a charlatan, who lived on the weak-minded dupes who came across his path. A shadowy tradition that Sir David Brewster unmasked him, and that Browning caught him in some act of duplicity, is considered sufficient evidence, by the outsider, to destroy his great reputation. There is, however, no evidence that Brewster unmasked Home; the reverse is more true, that Home unmasked the character of Brewster and revealed the fact that in this matter the natural philosopher spoke with two voices. There can be no doubt he was startled by the phenomena which he witnessed along with Lord Brougham, and exclaimed at once, 'This upsets the philosophy of a lifetime!'

Some men are not courageous enough to stand alone, and they look askance at truth while it is only a streamlet. They have no recognition for it till it becomes a mighty river. Brewster, unfortunately for his reputation, left behind him matter written after the séance which his daughter, Mrs. Gordon, printed after his death, in which were shown his real sentiments regarding what he had seen, and these sentiments are utterly opposed to what he said publicly regarding Home. Lord Cockburn said of him (and had these words been published during the controversy they would have strengthened Home's position):—

'Sir David Brewster! He lives in St. Andrew's and presides over its college, yet no one speaks to him. With a beautiful taste for science, he has a stronger taste for making enemies of friends. Try him with a piece of business, or with *opposition*, and he is instantly and obstinately fractious to the extent of something like insanity!'

Brewster's relations with the Home controversy pretty well reveal that the wise Scottish jurist had taken an accurate measurement of the man. The other opposing force against the honour of Home is Browning's 'Sludge the Medium,' but Mr. Myers took pains to interrogate Browning as to his authority for the incidents related there, and found there was literally little or no warrant for any charge against Home. Some flimsy story he had heard from someone gave him, he thought, the materials to express his abhorrence of Spiritualism. Browning had a strong bias that spiritual phenomena were not true; while at the same time his wife gave to its light her whole-souled devotion. He was convinced that Home was a fraud, and so any story against him was readily received—pretty much as 'The Times' newspaper greedily swallowed the Pigott forgeries!

Home's reputation has passed through the fire of the keenest scrutiny and comes out pure and unsullied. The character assigned him by Robert Chambers, of Edinburgh, that he was a man of a religious turn of mind, pure-hearted, and unworldly, has been borne out to the full after the closest reading of his life. There has lately come on the scene, however, a volume written by a Captain Gambier, R.N., entitled, 'Links in my Life on Land and Sea,' in which the old animus against Home is once more revived. The writer, who is something of an aristocrat, does not seem to know that the present Earl of Crawford and Balcarres and the present Earl of Dunraven, both men of large intellectual powers and of high position in the State, have vouched to the full for the genuineness of the phenomena through Home, and that their attestation, written years ago, has never been retracted. The fact is, all

the men and women who were brought into close contact with Home recognised his high sense of honour and honesty of purpose—men like Nassau Senior, Professor de Morgan, Gerald Massey, Alfred Russel Wallace, and many others—yet Captain Gambier calls Home the greatest charlatan that ever breathed, and says that the whole thing was ridiculous; a transparent fraud which rested merely on Home's word—'a hopelessly rotten security.' He professedly describes séances which were got up in his father's house by his sister, assisted by Mrs. Milner Gibson, the wife of a Cabinet Minister, and though he offers no evidence of fraud he sets all that occurred down to imposture, although, at the time, he was seemingly carried away with the others. He calls Home 'a lying rascal,' and says that he gave out information which he learned from other sources as spirit messages. He tells a long story about an old lady who had disappeared, and says that Home, who was resident in the house, on being asked to find her, said that she was in the water. After a hunt everywhere, by the police and others, she was found sitting asleep in a state of coma in a tub of water. Although Home was evidently correct, if there be any truth in the story at all, Captain Gambier lashes him unmercifully as a cheat of the vilest pattern. Pages are taken up with matter like this, and he says that, however absurd the frauds were, his mother and two sisters verily believed that hypernatural occurrences took place.

This is evidently an instance of an old man recalling what he thinks are true memories. Captain Gambier has not moved in the society of Spiritualists for a long season, and what struck him at the time as real and unexplainable has most likely faded from his recollection. He is unaware that in the interval the truth of Spiritualism has gained ground, and that for one scientific and literary man in the days of Home who accepted the facts, there are hundreds now who know that these things are true! If he had only met with his old friend, Mrs. Milner Gibson, she could have told him the story of how Dr. Elliotson (who had written the most bitter things against Home), when brought by Mrs. Gibson into Home's presence, and when he had made personal investigation, was forced to acknowledge that he had been living in darkness and that 'there had come to him more than hope; knowledge which would endure while he remained on earth!' Dr. Elliotson regretted his misjudgment of Home, and in all the after years was a champion of his honesty and a firm believer in spirit communion.

It does seem hard that persons are listened to who are devoid of all knowledge regarding that of which they treat. This book of Captain Gambier's is in some vogue at present, and of those who read it many will know nothing of the true story of Home's wonderful life, which was a blessing to many. Such records as Sir William Crookes' 'Notes of Séances with Home,' should have a much wider publicity than they have had. The important fact that a man like Mr. F. W. H. Myers (who was not readily inclined to favour mediums) satisfied himself that Home was never convicted of fraud; that he ever sought with the most patient spirit to submit himself to the observation of the keenest intellects and to give himself fully to the great truth that to him was real, should be scattered broadcast. If Home does not stand in the eyes of the world as a true man after all these years of scrutiny, then, indeed, we may say in the words of Shakespeare: 'Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny!'

'PRACTICAL ASTROLOGY,' by Alan Leo, reissued by Nichols and Co., 13, Hart-street, W.C., in a new and revised edition at 3s. 6d. net., claims to be 'a simple method of instruction in the science of astrology,' and it sets forth with a fair amount of completeness the main considerations necessary for judging of the character of a horoscope. Mr. Leo treats the planets and zodiacal signs as symbols, and shows how to translate their indications into verbal parables; but the meaning of these parables can sometimes only be realised by the experience of life. As examples of the method, the horoscopes of some celebrated persons are given and commented on. It is pleasing to see that the planets are not divided into 'benefics' and 'malefics,' but to each is ascribed 'active' and 'passive' qualities, or favourable and unfavourable effects on the character; thus each planet has its good and evil influences, to be taken advantage of or guarded against as the case may be.

## LIFE BEYOND THE VEIL.

At a private circle some interesting communications were received from relatives on 'the other side.' The following extracts will, we think, be of interest to a large number of the readers of 'LIGHT.'

Life with us on this side of the veil is in a sense the counterpart of yours, for we are the same spiritual beings, sprung from the same primeval stock. Radically there is no difference, for we are one in origin and are all one in destiny. The differences are those of environment, dependent wholly on spiritual evolution.

The personality on sloughing off the earthly body has its own spiritual body, which needs nourishment after its own kind, not fleshly, but ethereal. Those human beings who have led a gross life on earth find themselves in this life cut off from the purest kinds of nourishment. They failed when on earth to purify themselves, hence their spiritual bodies suffered degeneracy, and until they make progress in the spiritual life, their diet is of the coarsest description. You can thus form some conception of the varieties which obtain on this side without my enlarging upon them.

Material things are not of the same nature with ethereal, and wonderful as are the correspondences between them, there are so many factors in the latter which do not enter into the composition of the material, that nothing less than actual experience will give understanding of their nature, and nearly all analogy with the material falls to the ground. Still, the spiritual body is vastly more substantial (if I may use a word open to so many misconceptions) than you ordinarily suppose. It is as palpitating with life and power, and in form and shape, in all essentials it resembles its earthly and corporeal counterpart.

We have our eyes and ears to see and hear with, and so on through the entire gamut, and when you come over here we shall give you abundant proof that we can throw our arms about your neck in a no less substantial and loving embrace than when on earth. With regard to our employments, these are as wide in range as there are varieties of pursuits, and equally as great as are the varieties of individual character. People do not as a rule take up with employments uncongenial to them and inconsistent with their abilities. True, there is an immense missionary field for service to the less advanced and unhappy ones which calls often for surrender of personal inclinations, but even here the guiding principle is the choice of fit agents. On reaching this sphere everything depends upon individual character. There is, so to speak, no putting of square men into round holes, and could such a stupid blunder be made (which it cannot) the attempt would end in absolute failure. Each individual wakes up on this side in the precise place, or condition, which he (or she) has prepared for himself while on earth.

We have large educational institutions in which every branch of intellectual study is pursued under the most competent professors. Here the theoretical part is never separate from the practical. Each student is brought individually under the care of the professor, with the help of his or her numerous assistants. Take for example music, the great tone-masters of the earth are naturally in the van, but even some of these rank only as assistants. With us there are no 'examinations,' for periodical testing of attainments is in the nature of things superfluous. The training in itself ensures efficiency. Professors and students are not two diverse classes; the actuating motive and principle is with both the same. God sends into our midst every now and then spirits (new spirits, we might call them, because of their later earthly life-episode) whose endowments are so transcendent that even our greatest professors vacate their positions to them, and are content, gratefully and submissively, to sit at their feet for instruction. Friend M., I need scarcely say, will find much of his entertainment in the pursuit of musical studies when he comes over. Mother mine, your predilections will take a wide range of studies, as wide as your sympathies. Theological subjects will be somewhat in abeyance, not because of your hostility to such subjects, or anything against their intrinsic

importance, but because *in posse* will have given place to *in esse*. Our intellectual studies are too numerous to mention. We have colleges in which the individual choice is guided and directed by those most qualified to instruct. My own individual inclinations have run largely in scientific grooves. This does not imply that I have no other pursuits, for the correlation of sciences leads one's mind away from narrowing influences. Indeed, to understand the principles and mysteries of the universe we must graduate in the most diverse studies. Thus our faculties are enlarged and our sympathies quickened in every needful direction.

When once freed from the clogging influences of the body of flesh, the real man and woman enter upon an enfranchised state of being. Compulsion in any form is not put into force with us. The law is one of like drawing to like. Time limits are not needed. It is, of course, necessary to have order and regularity in our arrangements. This is observed *con amore*, by one and all. The people who gather together are actuated by the desire of gaining knowledge and experience. Laggards and delinquents are not to be found. You will understand that there is perfect unanimity. Then there is loyalty to those superior minds and beings who hold, not by any conventional certificates, the offices of instructors and guides. These great ones often come down among the instructed, when some more highly endowed ones appear among us. We are thus at once students and instructors. Even the lowliest of us is elevated frequently into that lofty station. For each and every individual has some one or more gift which can only be imparted by him or her. And over all is the constraining love of God.

## A PROFESSOR'S TESTIMONIAL TO SPIRITUALISTS.

Professor Enrico Morselli, summing up in the 'Corriere della Sera' the results of the sittings with Eusapia Paladino, at which he was present, divides the phenomena witnessed into nine classes and thirty-nine varieties, most of which were obviously beyond the power of the medium to produce, under the stringent test conditions maintained. Referring to the apparition, partial manifestation, or other signs of the presence of personalities believed to have been identified by those present, he says:—

'These phenomena cause strong emotion in the minds of impressionable persons, and to some extent justify the assertion that spiritualistic practices are dangerous for persons of weak mind. I do not deny this, as an alienist and neuro-pathist; but I ought to say that these deplorable cases of spiritualistic insanity or neurosis are very rare; in my long career I only remember four or five cases among thousands of patients. Our sittings with Paladino were conducted, except for a few brief moments, in perfect calm and freedom from disturbing emotions. All the Spiritualists best known to me have shown themselves to be persons of balanced character and cultured mind, with practical knowledge of the world, and in excellent health; I have often admired the calmness with which they enter, as they feel or believe, into relations with the invisible world.'

THE GNOSIS EXPLAINED.—Mr. G. R. S. Mead, whose fine work on 'Thrice Greatest Hermes,' was recently reviewed in 'LIGHT,' is issuing, through the Theosophical Publishing Society, a series of small but instructive books on 'Echoes from the Gnosis,' in which he presents the result of his researches in readily accessible form. In the first of these, entitled 'The Gnosis of the Mind,' he says that, whatever name may be given to it, 'the great fact is that there is a Gnosis, and that men have touched her sacred robe, and been healed of the vices of their souls,' and especially of ignorance, which is 'a-theism, the root superstition of the human mind and heart, the illusion that prevents a man realising the oneness of his true self with the Divine.' 'The very essence of the Gnosis is the faith that man can transcend the limits of the duality that makes him man, and become a consciously divine being.' 'The entrance on the Path of the Gnosis is a Going Home: it is a Return—a Turning Back, a true Repentance of the whole nature.' Mr. Mead shows us that the problems of the Soul seeking enlightenment have ever been the same, and that within the Self is the true Hermes, the Logos or Divine Reason which 'lighteth every man coming into the world.' We are glad that this series, so well begun, is to include more detailed accounts of special Gnostic writings.

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### THE PROBLEM OF MIRACLE.

'The New Theology,' strangely enough, has not yet faced the problem of Miracle, though one of the two supreme miracles, supposed to be affirmed in the New Testament (that of the Virgin Birth), it has practically denied. The reason probably is that it has enough on its hands already, and that the storm burst just before all sail was spread. But, as the Garden of Eden has been discounted, and as Paul has been asked for his credentials, the story of the miraculous crossing of the Red Sea will soon become bankrupt stock, and Jonah and the whale will not long be spared. Let us hope that there will be discrimination, and that the wheat will not share the fate of the tares.

But, if the problem of Miracle seems to be shirked here, by Congregationalists even of 'The New Theology,' this is not so across the Atlantic, where heresy and trials for heresy are quite fashionable. Here, for example, is a Discourse by Dr. P. M. Snyder, a Congregationalist minister, delivered at a Chicago Conference, and 'published by vote of the Conference,' which discusses the Miracle problem with all the doors and windows open, and with the utmost frankness. Dr. Snyder begins very properly by asking for a definition of a miracle, and he digs up one from Dr. Bernard's article in Hastings' 'Dictionary of the Bible': 'It is an interference with the ordinary action of the forces of Nature on the part of the Author of Nature—an event brought about, not by any observed combination of physical forces, but by a direct Divine volition.'

The difficulty is to know *when* the event is 'brought about by a direct Divine volition.' Until the supposed miracle is explained by fuller information concerning Nature's laws, any event 'brought about by a combination of physical forces' might be taken for an event due to 'a direct Divine volition.' As Dr. Snyder says:—

If every unusual phenomenon, that cannot be explained by our present knowledge of natural law, is a miracle, then the story of the world is full of the miraculous, and always will be, *only* such 'miracles' have no evidential value and are liable at any time to be explained and so compelled to leave their conspicuous places at the world's religious feasts and to take with shame the lower seats, among the common on-goings of Nature.

Dr. Snyder unfortunately limits his inquiry to Bible miracles which, he thinks, are being undermined by two

distinct and seemingly contrasted movements in modern thinking. The first is 'the emphasis of the uniformity of Nature's processes which has come in connection with the immense progress made by physical science.' The second is the movement along the psychic and psychological lines, the tendency of which is to belittle certain supposed miracles *as* miracles, such as those of healing. On the one hand, physical science gruffly says, 'It is all nonsense: those things never took place.' On the other hand, the psychologist says, 'You ought not to be so incredulous. Those things took place—and I can tell you how they were done. In fact, under favourable circumstances, I can do something like it myself.' Between them, though apparently antagonistic, miracles are apt to dissolve.

To these causes of the present-day decline of belief in miracles must be added, says Dr. Snyder, 'the critical study of the Bible, as well as the study of other ancient faiths, which has done so much to discredit the historical evidence upon which our belief has rested.' 'We have come to regard the traditions of Genesis much as we do those of Babylon, so far as scientific accuracy is concerned.'

The effect is seen in a curious and not altogether pleasant attempt on the part of ministers and clergymen to retain the old stories for devout contemplation at a distance, and as objects useful for suggestion if not as truths for belief. This has given birth to such phrases as 'Value Judgments,' that is to say, judgments based upon the value of these old stories for purposes of edification. At this point Dr. Snyder becomes suddenly very satirical, and presents us with the following amusing dialogue, which has a great deal of truth as well as humour in it:—

I can imagine a perplexed layman as going to his pastor, who had acquired, perhaps superficially, the functional-psychology habit, and saying, 'Is the old doctrine really true, that Jesus rose from the dead in bodily form and talked and ate with his disciples, and showed them the prints in his hands and his side?' 'Certainly it is true. The doctrine of the physical resurrection of Jesus has served among Christians for many centuries to organise the highest interests of life, and to vitalise them with dynamic power in eliciting and controlling efficient reactions of the will. Of course it is true. To be sure, it is not quite so true now as it used to be, for it does not seem to be so essential as it was in organising those highest interests of life; but it was perfectly true once, and it is rather true now.' 'But you do not seem to understand me. What I want to know is the facts, and not the practical value of the doctrine in influencing men. Did he leave the tomb and rise from the dead on the third day?' 'O, I see, the trouble with you is that you are behind the times and have not learned to judge of truth from the standpoint of functional psychology. What you need to remember is that, to a modern thinker, the truth of an idea has nothing whatsoever to do with the facts of the case, but only with its ability to organise and vitalise the highest interests of life. Certainly the doctrine of the physical resurrection of Jesus is true, or at least was true, for it has been the foundation of the faith and life of the Church for many generations; but that has nothing to do with the facts of the Easter morning. Those are of no real consequence, one way or the other, and it is better not to say too much about them.'

Dr. Snyder then proceeds to sum up the situation as regards miracles, and to set forth 'how this matter stands with open-minded ministers and laymen in our own country at the present time.' (1) 'A number of the Old Testament miracles are generally repudiated or explained; for instance, the stories of the Garden of Eden and the creation of Eve.' (2) Others 'are fought shy of,' and are consigned to Sunday School magazines. They are not exactly denied, but they are not cited. (3) 'A few New Testament miracles are very strongly emphasised, and the miracles ascribed to Jesus are for the most part assumed or asserted.' 'Of this group of New Testament miracles, to the defence of which the most of our preachers rally, the central citadel is, of course, the Resurrection of Jesus



himself, with the Virgin Birth as a strong and almost essential redoubt.'

But, as we have seen in this country, these two miracles have been shaken, if, for 'Resurrection,' we read, as we do elsewhere read in Dr. Snyder's paper, '*bodily* Resurrection.' As to the 'Virgin Birth of Jesus,' Dr. Snyder says plainly :—

I think it safe to say that the story of the Virgin Birth of Jesus is by very many no longer treated as history but relegated to the realm of legend, the Church's most beautiful tribute to her reverence for her Lord. The resemblance to other stories, like that of the conception of the Buddha, is so strong, the connection with the Gospels is so slender, the silence of all the rest of the New Testament is so profound, that the Christmas Stories are fast ceasing to be held among the articles of faith.

Dr. Snyder himself, however, calls a rally round the works of healing that were wrought by Jesus and the early Christians, and that 'have had their counterpart in all ages': and here we can join hands with him. These works of healing, he says, 'seem to be established beyond question,' and so say we: but we go farther. Where there has been so much smoke there must have been a good deal of fire: and so, while we think it is quite a good thing to shake the old records and to reopen the problem of Miracle, we advise those who are engaged in that business to be wary, and, as we said at the beginning, to distinguish between wheat and tares.

#### A QUESTION OF MOTIVES.

There are certain questions which, under one form or another, constantly recur and demand an answer. Inquirers into Spiritualism frequently ask, 'Is it not degrading to the Dead to call them back? Is it not lowering to their spiritual nature when they use physical means of communication?'

Such inquiries really involve a deeper question which lies behind them, and which the Great Teacher, while on earth, also had to answer; it will, therefore, be of interest and service to consider in what way he replied to it. The question is this: 'What can, and what can not, degrade or exalt a spiritual being?'

In Christ's day scrupulous and conventional persons seem to have thought that dusty plates and cups, and unwashed hands, could actually degrade and defile the soul; therefore they laid down strict rules concerning ceremonial washings. But Christ dealt with their rules very summarily. He deliberately defended the action of his disciples in breaking them, and asserted that in so doing, a principle of great importance was involved; namely that the spirit can only be defiled and degraded from within.

We must, however, be careful to note what he really meant. He never said that external things might not be a true index to internal conditions. It would be a great misuse of his words if anyone were to regard them as an excuse for negligence in the matter of securing conditions of physical cleanliness. The care of the body, household and civic sanitation, these are not matters spiritually indifferent. External conditions often express the internal state, and they may do more than that, they may, by stimulating that which is internal, develop latent spiritual qualities, either for good or for evil. This is undeniable, and should never be forgotten; but the effect of the external environment is determined by internal states and capabilities, not by anything in the external environment itself.

If the Great Master were questioned now as to whether it were degrading to liberated spirits to use physical objects as a mode of communication, can we doubt

what principle would be embodied in his reply? He would answer, as he answered the Pharisees, by reminding us that spirits cannot be defiled or degraded by 'that which is without.' At the same time he would not let us forget that the effect of external methods of communication will be in exact correspondence with the motives which govern the individuals who use them.

'Out of the heart proceed evil thoughts,' and the thoughts of a man colour all his language, all his actions, and through his words and deeds he influences the spiritual universe, and exerts either an exalting or degrading effect on all beings with whom he comes into contact. There is nothing defiling in physical objects *per se*, for 'the earth is the Lord's and the fulness thereof.'

On this subject Elizabeth Barrett Browning wrote :—

The common objection of the degradation of knocking with the legs of the table, and the ridicule of the position for a spirit, &c., I don't enter into at all. Twice I have been present at table experiments, and each time I was deeply impressed—impressed, there's the word for it! The panting and shivering of that dead wood, the human emotion conveyed through it—by what?—had to me a greater significance than the St. Peter's of this Rome. . . . If you are in a dungeon and a friend knocks through the outer wall, spelling out by knocks the words you comprehend, you don't think the worse of the friend standing in the sun who remembers you. He is not degraded by it, you rather think.

The same principle is involved in another inquiry. We are sometimes told that it is degrading to mediums to be tested, to be searched, to be tied, &c. Is it? Wherein does the degradation lie? The object of thus dealing with mediums is to make their righteousness in this particular direction as 'clear as the light, and their just dealing as the noon-day.' The object is to prove that neither consciously, nor unconsciously, do they perpetrate any deception.

To say that it is degrading to try and prove this is surely absurd. Everyone knows that deceit does sometimes occur, and it is far from being a wild supposition to suppose that it may occur with mediums. It seems to us that there is no degradation to mediums in submitting to any conditions that can prove their unimpeachable sincerity, provided, of course, that the conditions are consistent with reason and humanity. Mediums have every right to demand courtesy and consideration, and that nothing should be imposed on them without their free consent. But if these conditions are fulfilled, it is a confusion of terms to speak of tests as degrading.

The spirit is never degraded except from within. The smallest germ of deceit, or conceit, or self-seeking defiles and degrades as no external circumstances can ever do. Spiritualists should be the first to recognise this, and to realise the truth of what William Law has forcibly expressed in his beautiful book, 'The Spirit of Love,' in which he says :—

Daily and hourly, in every step that you take, see to the spirit that is within you, whether it be heaven or earth that guides you, . . . nor think that any goodness is brought to life in you but so far as it is an actual death to the pride, the vanity, the wrath and selfish tempers of your fallen earthly life. . . . For salvation or damnation is no outward thing that is brought into you from without, but is only that which springs up within you as the birth or death of your own life.

A spiritual man should be able to form true value-judgments. 'How much of morality is in the kind of insight we get of anything!' says Carlyle. A true sentence indeed. Nothing dims the soul's vision and consequently warps the judgment so much as personal pride or self-seeking. The man who is thinking of his own dignity rather than of the truth will be sure to be at fault in his value judgments. He will talk of degradation where there is no degradation, and he will fail to perceive the distinction between principle and prejudice.

## SPIRIT RETURN : TWO TYPICAL INSTANCES.

## I.

Many years ago, in the early part of last century, my father, then a young Army surgeon, was leaving home for India, which, in those days, meant a long voyage round the Cape. India was then a land of romance and mystery—the pagoda-tree was still worth shaking, and the long roll of Indian heroes had not yet many names. My father loved adventure, and though he felt leaving his parents, whom he never saw again, he looked eagerly forward to the future. In those days people were not ashamed to be openly and frankly religious; my father was so till the day of his death, but he was thoroughly practical and matter-of-fact. It wanted only a few days to the date of his departure, when he dreamed one night he was alone in a strange land. He saw in his dream people and things he had never seen before, but over all hung the wings of a destroying angel. Death and disease were all around, but he saw, moving among it all, a figure, which seemed to be himself. He saw this other self helping the sick, cheering the dying, burying the dead, and in his dream a voice said: 'A thousand shall fall at thy right hand—thou shalt see it—but it shall not come nigh thee'—and so on with that grand passage in the Ninety-first Psalm which ends: 'For He shall give His angels charge over thee.' My father woke, slept, and dreamed again that same dream. It passed from his mind in the bustle of departure and, after the long voyage, commenced in June, 1822, of arrival in India, where my father joined the — Queen's, to which he was attached, and led a very happy life.

When the Burmese War broke out, followed by dreadful sickness among our troops in Arracan, there was a need for more surgeons. A friend of my father's asked him if he would care to go, but added that the risk was so great he was first to think it over. That night my father dreamed again that strange dream. It was more vivid than before, and recurred twice, as of old. He decided to go. When he arrived in Arracan, to his surprise, he saw that it was the place of his dream—the surroundings, the sick and dying, all as he had seen them. He stayed till the end of the campaign; neither fever nor plague touched him—his life seemed charmed.

When the dreadful sickness was at its worst, and the men were dying like flies, he was working in his tent one day when the feeling that he was not alone became very strong. On looking up, one of the privates he knew well stood before him, and he said, 'What do you want, my man?' The man replied, 'I wish to give my mother's address, and to ask that my arrears of pay may be sent to her.' My father took down the address, and it then struck him as strange that the man was in hospital dress and had not saluted, and that he had made no sound as he came and went (for when my father looked up from writing the address he was gone); so he called the orderly at the tent door and asked if he had seen 'J. B.' come in. 'No, no one had passed in or out,' was the man's reply. My father then went to the hospital, where he learnt that 'J. B.' had died half an hour before, and he saw the dead body of the man with whom he had but a few minutes before seemed to converse. The address was verified, and the dead soldier's arrears of pay, which were considerable, were sent home to his mother, who was a widow and poor.

## II.

Last summer I was visiting a dear friend who was always in weak health. The conversation turned on the dead—how little we knew of their state, how much we should gladly know. My friend said she should be afraid if any departed friend appeared to her, and asked if I should not be. I said I did not know, but did not think I could fear anyone I loved. No more was said. I was in England this year when my friend died suddenly and peacefully in Scotland. The week after her death I was standing by a window, one forenoon, looking out, and thinking of my great loss, and wondering much about her present state. I did not doubt her happiness, for she was truly good. In a moment of time the landscape seemed to fade before me, and, instead, she was

there—near me, yet not quite near—herself, and yet different. For she, who had been weary and bowed with weakness and ill-health, and her sweet face worn with the lines of years and pain, had all now—in perfection—strength, beauty, and stature more than mortal. She looked most sweetly at me and said: 'Do not grieve for me—you never saw me as I am now.' I never had, nor shall I again till the veil of mortality falls, too, from me. I was not conscious of the voice speaking, yet what was said to me was clear to my mind, like a flash. Then it faded, and the sunny fields lay as before. I went to my room and told my friend I had seen 'M.' It was a happy experience to me. G.S.

## HEALING AT A DISTANCE.

In the March number of the 'Occult Review' Dr. Franz Hartmann relates some curious instances of the action of mind on mind at a distance; the first is a simple case of thought transference, in which the writer fancied he heard himself called by a lady who was actually in danger at the time, and had thought of him, but had not pronounced his name.

Dr. Hartmann says that while in Texas, in 1875, he suffered terribly from eczema, resulting from vaccination, which had troubled him for thirty years, so that, he says, 'I would by far have preferred to have the small-pox ten times.' Hearing of Dr. Newton, the celebrated healer, at New Orleans, who performed wonderful cures at a distance without giving medicine, he wrote to him, and some days afterwards, he says, 'I suddenly received something like an electric shock which thrilled through my body. I immediately thought of Dr. Newton. That night was the first one in many years that I slept soundly, and I have been perfectly well ever since.' A few days later he heard from Dr. Newton, who had removed to San Francisco, and who said: 'I send you at this moment an electric shock, which will cure you. No further treatment is necessary.' The hour named in the letter corresponded with the time at which the shock was felt. Dr. Hartmann thinks that this power is possessed by a few persons, but that in many cases cures by 'absent treatment' are due to auto-suggestion.

In 1888 Dr. Hartmann was visiting some lady healers near New York, and in order to test the question whether cures by mental action were due merely to the faith of the patient, he asked them to cure an aching tooth without letting him know when they did it. He accompanied one of them to a lecture, while the other, Miss W., remained at home. He says:—

'Suddenly a strange feeling came over me. I saw myself as being Miss W. I was a young, slender, and delicate girl, with the feelings which such a young lady would probably have, for I thought of my appearance and whether I would be admired, &c. Looking at myself with my physical eyes I saw that I had not changed, and in my innermost consciousness I knew who I was; but Miss W. had, so to say, taken possession of my astral self. My toothache was gone.'

Miss W. had, meanwhile, been concentrating her thought on Dr. Hartmann, and, 'perhaps in consequence of this intense amalgamation,' they became great friends. This case, says Dr. Hartmann,

'goes to show that the physical body is only the house in which the mind, constituting the inner man, resides, and that if the inner man is drawn out of it by something which attracts his outward attention, his place may be occupied by the spirit of another person, and perhaps even by the ghosts of the dead.'

PSYCHIC INFLUENCES.—In its 'Table Talk' on February 28th the 'Daily News' remarked, with reference to the 'New "Old Bailey,"' 'If there is anything in what is called psychometry, justice will be none the worse for a change of quarters. The old stones must have been saturated with evil.'

THE UNION OF LONDON SPIRITUALISTS will hold a conference on Sunday next, March 10th, at the Spiritual Brotherhood Church, 8, Mayall-road, Brixton. Speakers: at 3 p.m., Mr. Percy Smyth, on 'Organisation v. Speculation'; at 7 p.m., Messrs. P. Smyth and G. T. Gwinn.



## TWENTY-FIVE YEARS' MEDIUMSHIP.

On Friday evening, March 1st, a number of Mr. J. J. Vango's friends and fellow-workers in Spiritualism assembled at 61, Blenheim-crescent, Notting Hill, W., to congratulate him on the completion of twenty-five years' public work as a medium.

Mr. Spriggs presided, and Mr. Vango, after welcoming his guests, thanked them for their sympathy and presence. He said that he was especially pleased to see his friends Mrs. Everitt, Mrs. Wallis, 'Clairibelle,' Mrs. Wilkins, Mrs. Garlick, Miss Porter, Madame Hope, Mr. Ronald Brailey, and also Mrs. Ayres, in whose house, twenty-eight years ago, he received his first proofs of spirit return. He had expected Mr. William Todd, who introduced him to the subject, but regretted that serious illness had prevented him from being present. He said that letters of congratulation, which he would prize as long as he lived, had come to him from all parts of England, and from France, Switzerland, and South America, and he could not say how deeply he had been touched by these numerous expressions of goodwill and friendship; and having completed twenty-five years of active work in the Spiritualist cause, he felt that he could wish for nothing better than to go on and complete another twenty-five years. (Applause.) He hoped that the movement had suffered nothing at his hands. (Voices, 'No, no.') He had tried to be an honest man and a true and a conscientious medium, and the kindness which had been shown to him gave him encouragement for the years to come. He testified to the faithfulness of 'Sunflower,' his true and sympathetic control for twenty-eight years, without whose help he could not have carried on his work so successfully, and said that the sympathy and congratulations of his friends would make this anniversary a memorable day in his career. (Applause.)

The Chairman read congratulatory letters and telegrams from Mr. E. Dawson Rogers, Mr. and Mrs. Henry Withall, Mr. J. J. Morse, Mr. George Spriggs, Mr. Robert King, Miss MacCreadie, Mr. and Mrs. Fairclough Smith, Mrs. Loie Prior, Mr. Hawkins and Mr. Hett (from Paris), Dr. Ellen Collyer, and Mrs. Jackson. The substance of these is embodied in the following quotation from the letter of Mr. Morse:—

'Most cordially and heartily do I congratulate you upon a record of work over which you have reason to look with pride. Truly the high esteem in which you are held, and the confidence in your unblemished integrity, have been won by your fidelity to the spirit world, and your honourable conduct as a man; and my most earnest desire is that your years of active work may be doubled, and the number of your friends increased a hundredfold.'

Congratulatory speeches were then delivered. Mrs. Ayres, who is in her eighty-seventh year, said she was proud of her boy, as she regarded Mr. Vango. Spiritualism was a noble cause, and she was thankful she had been the means of bringing several grand mediums into the movement. (Applause.)

Mrs. M. H. Wallis expressed her own and her husband's congratulations and good wishes, and said that in her travels she often met people who had been privileged to attend Mr. Vango's seances, and they testified to having received good evidence and straightforward treatment. She wished Mr. Vango good health and prosperity, and hoped his psychic gifts would increase and his work extend in the years to come. (Applause.)

Miss Porter testified that Mr. Vango's mediumship had been a comfort to her on many occasions; his kindly nature being an excellent accompaniment to his messages from the spirit people. Mrs. Garlick said she trusted Mr. Vango might long be spared to use his fine gifts for the benefit of the friends who might come round him for support and counsel. Mrs. Effie Bathe said that of all the mediums she had ever met there was perhaps not one she respected more than Mr. Vango, whom she wished long life and happiness. 'Clairibelle' said Mr. Vango had the highest reputation, and she felt it a privilege to be a medium with such a man for a co-worker. Mr. Brailey testified to having received remarkable corroboration through Mr. Vango's mediumship, and he had a great deal of pleasure in his friendship. Mr. Beaurepaire said they all knew that Mr. Vango was perfectly honest and straightforward. He did not claim superior spirituality or to have more religion than others; he did nothing but what was in the best of taste, and in accordance with sincerity of character and unassuming modesty. Even in India, when people were coming home, they were often told to 'Go to Vango; he is the man who will give you proofs.' (Applause.) Mr. Stanley Watts testified to Mr. Vango's amiable, kindly, and courteous qualities, and said that he (officially and privately) received excellent reports of his good mediumship. Mr. Vango's service to Spiritualism was no small one.

The Chairman remarked that the speeches had all been in the same strain, but he made bold to say that every word had been sincerely spoken. They must not overlook the fact that Mr. Vango had been greatly helped to his success by having so excellent a co-worker as Mrs. Vango.

In a brief reply Mr. Vango said that he never tired of his work, he loved it, and felt it to be a great privilege to bring comfort to many broken-hearted ones grieving for relatives who had 'crossed the bar.' On behalf of Mrs. Vango and himself he thanked all for their kind wishes and congratulations.

A pleasant evening was spent with songs, recitations and instrumental music, and an excellent supper was enjoyed by the numerous guests, each of whom signed a commemorative album. Mr. Vango received numerous tokens of goodwill from clients and friends far and near.—Cor.

## THE EFFECTS OF SPIRIT INFLUENCE.

Arthur F. Milton, in the 'Sunflower' for January 12th, discusses the question, 'Are Spirits Selfish?' and says that they may make selfish use of us in the same way that we make selfish use of our fellow mortals, but this 'selfishness' may be of two kinds:—

'Absolute selfishness is one thing—circumstantial selfishness another. In the first-named we are in discord with spiritual nature. In the latter we have her sympathy to the degree that we deserve it; but are subject to a certain discipline that neutralises the unwitting or unconscious wrong. Absolute selfishness is directly antagonistic to law, and our trials will be concomitant with it—leading to confusion and blunders, or spiritual retrogression compatible with our insistence of carrying out our selfish designs.'

On the other hand, spirits can only influence us in accordance with their own nature, and in proportion to the responsiveness they find in our own:—

'They can do us no absolute injury, unless in harmony with us by the absolutely wrong intention we have towards others. What appears to be deception or mockery causes as much anxiety to them as it does to us; for they are being disciplined in like measure. But they gain needed experience through it also, while adding their knowledge to ours, or neutralising some mortal weakness in us by their influence while freeing themselves from some discord of their own.'

'The physical influences of selfish spirits on a medium are ill-humour, oppressiveness, discontent, undesirable cravings, &c. But if none of these influences are experienced, and the guide or band gives only good counsel, the chances are in our favour by following their injunctions or suggestions.'

'That such bands should add to the medium's powers of endurance, health, strength, and perhaps longevity—tiding him over dangerous periods of illness—is not an uncommon claim of those in active or extremely conscious intercourse. If new light and higher aspirations are constantly being added to our mental and moral nature we are not degenerating, and by this progress we may judge our spiritual attractions.'

TO CORRESPONDENTS. F. Hallett.—The quotation you give does not answer the question, which is: *Why* is the pineal gland supposed to be the seat of the soul and the organ of psychic vision?

A HYPNOTIST ON WORK. Dr. A. Forel's book on 'Hypnotism, or Suggestion and Psychotherapy,' an English translation of which has just been published by Rebman, Limited, of London and New York, price 7s. 6d. *net*, is largely based upon the brain-mechanism of thought and consciousness, and the author is not inclined to look outside the less habitual activities of the brain for an explanation of unusual phases of consciousness. Though not adopting the purely materialist view, he does not admit that the mind or soul can be separated from its physical organ, the brain. Indeed, he appears to accept such instances as are recorded in 'Phantasms of the Living' only so far as they can be explained by telepathic suggestion; he believes, however, that we lead an 'unconscious mental life.' The book contains much valuable information and advice on treatment by suggestion, and the importance of useful and congenial occupation is strongly insisted upon. The author recommends that neuropathic patients be encouraged to find a definite aim of life, in which they can engage with energy and confidence. Then 'all the psycho-pathological disturbances disappear as if by magic, and an active, capable, distinguished, valuable person develops out of the unhappy, incapable, nervous patient'; and examples are given in which this happy transformation has been effected.

## 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.*

## Death-bed Attendant Spirits.

SIR,—Your interesting account, in 'LIGHT' of January 26th, of Mrs. Josephine Butler's belief in being surrounded by a cloud of spiritual witnesses brings to my memory a very striking instance of spirits being visible to a man on his death-bed, which occurred in 1860.

We had a patient named D., an ex-superintendent of Excise, who succumbed to an enormous enlargement of the liver. My brother was an intimate friend, and in answer to a summons by telegram arrived by rail, and remained with Mr. D. until he passed away a few hours afterwards. A Mr. R., an Exciseman and a friend, was there as well, and to their astonishment the dying supervisor asked Mr. R. to ask him some questions as to gauging a malt floor, &c. He did so, and Mr. D. asked if he had correctly answered them, to which Mr. R. replied, 'Quite correctly.' Mr. D. then said, 'My reason for asking you to question me is to assure you that I am in full possession of my faculties and not suffering from hallucinations. Now,' he continued, 'I wish to tell you that in addition to my wife and yourselves, I see the room filled with others whom I know not, but they are evidently here for some good purpose; for what I cannot tell, but for your comfort I wish you to know, what I have never doubted, that the spiritual world is not a question but a fact.' He died very shortly after he had made this statement. My brother, Mr. R., and Mr. D. were all members of the Congregational Church.—Yours, &c., G. J. G.

## 'Is She Obsessed?'

SIR,—The letter by 'M.D. (London),' in 'LIGHT' of February 23rd, brings to my mind an analogous case treated, and cured, thirty years ago, under the observation of investigating medical men.

Dr. Eugene Crowell, M.D., of Brooklyn, in conjunction with Dr. C. B. Kenny, had been experimenting regarding the property of silk as an opposing factor to spirit control, and just at that time Dr. Kenny was called upon to treat a young lady who for a year had been diurnally subject to maniacal attacks, during which she would speak and act in the wildest manner, behave outrageously, and threaten and attempt her own life and the lives of those around her. Upon examining the patient Dr. Kenny's control reported her obsessed by three female spirits who had passed away insane and had not yet escaped from that condition.

Drs. Kenny and Crowell discussed the symptoms, and the latter recommended that the head of the patient should be covered with silk. This advice was complied with, and, to the intense surprise and delight of those concerned, within one hour the young lady became calm and rational. She declared that for the first time during six months she was realising her existence in life. During that clouded time she had felt in a bewildered and uncertain state.

On the fourth day, feeling restored, the patient put aside her silk covering, but within an hour her former symptoms recurred in nearly their original force. Upon resorting to the silk for protection she soon recovered. On the sixth day the silk covering became disarranged, so that one side of her head was exposed, and some of the old symptoms reappeared, but on readjusting the covering these subsided. From frequent reports, covering a period of two months, it is stated that no trouble occurred after the twelfth day. The erst-while victim was entirely restored to her proper mind and feelings, with her health and strength greatly improved. Neither the patient nor her family were Spiritualists.

The experiments with silk arose from Dr. Kenny's medical control objecting to a lady patient wearing a silk dress. His reason was that he found that the magnetic or healing force could not penetrate a garment of silk. It occurred to Dr. Crowell to try the experiment of covering the head of Dr. Kenny with a silk fabric previous to his passing under influence, and ultimately Dr. Kenny was completely enveloped in silk. Ten minutes elapsed without any indications of control, but within thirty seconds of removing the coverings Dr. Crowell was conversing with the usual controlling spirit, who stated that the silk had rendered all efforts futile; and he thought no spirit could either control or obsess any mediumistic person thus protected. Dr. Crowell adds, without adducing reasons, that he believes black, blue, or violet colours, and new silk, may be preferable. In cases of insanity, dependent

alone upon cerebral disturbance, no benefit can result from the employment of silk in this manner, and herein lies the means of discriminating between original insanity and that induced and maintained by obsessing spirits.

Permit me, in conclusion, to answer the inquiry of 'T. T. T.' I have not read Mr. Raupert's book, but if he grudgingly admits the leading phenomena of Spiritualism, it may follow that his adverse conclusions are unworthy of serious consideration. Speaking from personal experiences gained from private sources, I believe that the statement quoted by 'T. T. T.' is quite devoid of truth. 'Guides' are not appointed to the duties of human direction until they have attained to a certain sphere, beyond the desire of satisfying their own mundane frailties. The efforts of 'guides' are directed to avert the very catastrophe to which Mr. Raupert points. A wide domain extends between spiritual 'guides' and casual controls.—Yours, &c., ARTHUR KNAPP.

## Helpful Advice.

SIR,—Thinking it probable that some of your readers may wish for the help and advice of those on 'the other side,' permit me to relate my own experiences.

I was much worried over several matters, and seeing that Mrs. Agnew Jackson gives psychometric readings, I wrote to her, giving her absolutely no clues. Her answer came promptly, and it simply amazed me. She 'got at' my state of mind exactly, entered my home surroundings, and mentioned several things concerning me which agree in every particular with what I have already been told. She also gave me cheering and helpful advice.

Regarding my spirit friends, she saw the form of a sweet young girl—one of the kindest and most familiar of the number—a guide of my cousin's, and an Indian guide who comes to me for magnetism. I did not recognise another spirit whom she mentioned, quite an old lady, but since then a clairvoyant friend of mine has seen the same spirit, who told her she came from me, and was troubled about me. She did not know that Mrs. Agnew Jackson had seen her. A little later I wrote to Mrs. Jackson again, and she replied that she felt me anxious and troubled about an ordeal which had to be faced, but I was not to worry, it would turn out well for me, *which proved true*. She also saw that 'a life would tremble in the balance,' but that all would be well in both cases. By the same post I received news of the serious illness of a relation, whose death would mean grave trouble and anxiety for me. I have since heard, however, that the crisis is past and he is out of danger. Mrs. Jackson's prediction was thus absolutely fulfilled.—Yours, &c.,

HELPED AND GRATEFUL.

## An Inquirer's Difficulty.

SIR,—I believe that there are others who desire, as I do, some means of finding out those living in the same town who would like to investigate psychic subjects privately.

I visit and move about very much, and have many friends. Of course some consider my interest in occultism my greatest sin, and lovingly endeavour to persuade me to give up my evil ways. With these one must be silent, as it is so impossible for them to understand that our treasured Bible abounds with records of similar experiences. Why, in the old times, these should be regarded as sacred and good, but in present times as sacrilege and sin, I cannot imagine. I do hope, however, that some of your readers may suggest some means of finding out and meeting with others who are interested in psychical matters.—Yours, &c.,

HENRICA.

## To Help the Needy.

SIR,—Kindly allow me to appeal to your readers for help for a widow lady who has fallen on evil times. I am not asking for contributions of money, but rather for cast-off clothing. There must be many who could, without great sacrifice to themselves, contribute something in this way. The lady would seek employment in teaching French, and painting, and music if she could present herself in clothing less indicative of poverty than that which she is now compelled to wear. The significance of this will be understood without fuller explanation.

I shall be pleased to receive any gifts on behalf of the lady, or to give, privately, her name and address to any who are willing to help in the way I have suggested. I may add that the lady in question is a Spiritualist.—Yours, &c.,

JESSE ANDRÉ.

Rosemount, Frittenden, Kent.

## 'Human Magnetism.'

SIR,—What Mr. Macbeth Bain says in 'LIGHT' of January 26th, in reply to my criticism of his teaching, is anything but luminous. I suppose that he who corrects an error in the thinking of another is well entitled to gratitude, but Mr. Bain does not acknowledge any error; he says, indeed, that he could explain matters if he had time—a very feeble excuse. I pointed out what to me seems to be a false interpretation of spiritual law—a matter of fact easily provable one way or the other—and he answers by mysterious phrases that have little relevance.

His teaching, as set forth in the quotations in my last, is that spirituality leads to life and materiality to death. He suggests that the impure soul might so affect a pure one as to hasten his death, and that, 'in spiritual things, the higher must give its life unto the lower.' Does he believe this? I do not! He says it has been proved to him by much experience. If so, I can only say the spirituality must have been a sham and not the genuine article. I am not theorising. I have been situated in somewhat similar conditions to those referred to in the extracts, and my experience directly contradicts that of Mr. Bain. If he had answered that the 'spirit profiteth nothing,' and that 'it is the flesh alone that quickeneth,' he would, at least, have been consistent with himself. Such teaching is on a par with that of those who place spirit at the mercy of matter!

I am in no way concerned with the number of readers who may have passed over this passage in his book with unseeing eyes; what I wish to get at is the truth. I fear I have somewhat wounded our friend's feelings. If this is the case, I am very sorry, as it was quite unintentional. Truth-seekers should surely always welcome honest criticism as a stimulus to growth; and what are we all, even the most advanced, but gropers in the dark!

Is it necessary to remind him that to err is human? his own criticism of the late Rev. Mr. Ouseley being a case in point.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.  
February 11th, 1907.

## Battersea—A Call for Workers.

SIR,—On behalf of the Battersea Society of Spiritualists, permit me to appeal to the Spiritualists of the neighbourhood, and the old members in particular, to attend the members' special meeting convened for Sunday, March 17th, at 9 p.m. I was specially invited to attend an 'urgency' meeting on February 21st, and found that only about eight members had answered the appeal. It is now proposed to reorganise the committee by means of an interim election. Lapsed members and unattached Spiritualists are reminded that payment of three months' subscription, i.e. 1s. 6d., will place them in good standing on the society's books. I trust the hint will be taken by all who desire to vote, or to help place the society on the healthy footing it once enjoyed. Tea meetings and social gatherings are now arranged as a means of replenishing the exchequer, but in order that 'urgency' meetings may not again be necessary, I shall be glad to meet many of the older workers, who I understand have ceased their assistance since my wife and I transferred our energies to Clapham five years ago, and many new friends at the special meeting on Sunday, the 17th inst., at 9 p.m., and trust the result will be a society healthier than ever before.—Yours, &c.,

H. BODDINGTON,

Secretary Clapham Society, Ex-Secretary of Battersea.

## 'Should Speakers and Sensitives be Paid?'

SIR,—I wish to correct a slight misapprehension of my case on the part of Madame d'Espérance, as reported in 'LIGHT' of February 23rd, on p. 93. I did not ask if it was right that a medium should be paid. The *title* of my letter, in question form, was not mine but yours. I do not require to ask the question, as there is, to me, but one answer.

I may say that I intend to follow out to my utmost ability the recommendation of Madame d'Espérance, viz., to do all the work in my power for the Spiritualist cause for the work's sake, and apart from all prospect of pecuniary reward.—Yours, &c.,

JAS. A. DUNCAN.

20, South-street, Greenock, N.B.

[We have another letter on the same subject as the above, but think enough has been said. It is a matter in which each one must form his own opinion and act accordingly.—Ed. 'LIGHT']

## 'The Outgrowing of Sin.'

SIR,—On p. 107 of 'LIGHT' 'F. R. B.' wishes to know how sin can be outgrown and why it cannot be forgiven. We must ask: What is sin, and what is forgiveness? Sin is usually taken as meaning the sinful act, but it consists rather in the thought which suggests the act, and in the state of mind which renders the sinner liable to commit it. In this sense murder and suicide are not sins, but crimes; the sin is in the thought which inspires the deed, and in yielding to the impulse to commit the crime. These thoughts, this weakness, must be outgrown, either in this world or in another stage of existence. Forgiveness cannot of itself render a man strong enough to resist temptation, nor can it lift his character to such a plane that he is incapable of harbouring the thought which is sin. Therefore, forgiveness cannot obviate the need for growth.

Forgiveness, as usually understood, is a mental attitude of one person towards another, and is the relinquishing of our human propensity to cherish rancour against one who has committed a fault, even after he has suffered the penalty. When we forgive, we forget; that is, we no longer hold the fault in our minds and bring it up against the offender. To suppose that God, considered as the Infinite Eternal, the Being of whom all Existence is but a manifestation, could cherish petty spite and grudges against those who had transgressed His laws is surely making God in the likeness of man! The command is to turn from wickedness, to cease to do evil; and the promise is, 'their sins and their iniquities will I remember no more.' When a man says this, we call it forgiveness, but to apply the term to God suggests human proneness to the opposite of forgiveness, which is rancour. It is only in this negative sense of not bearing malice that the sinful *thought* is forgiven the moment we turn away from it, for it is then past and gone; but the consequences of sinful *acts* must be faced, not as punishments, but as the effects which necessarily follow from the causes set in motion, which effects no forgiveness can obviate, any more than it can suspend the law of gravitation or instantly convert the undeveloped man into a saint. Cannot 'F. R. B.' take the hint conveyed in the last paragraph of the review on p. 68 of 'LIGHT,' and endeavour to grasp the reality behind the verbal presentation?—Yours, &c.,

HAMARTOLOS.

## The So-called 'Divining Rod.'

SIR,—I read with much pleasure the well-written article, in 'LIGHT' of February 9th, on 'The Dowsing or Divining Rod,' by Mr. Blackwell, who, I think, has earned the gratitude of every person interested in the subject for his clear and convincing explanation of this hitherto mysterious subject.

At the termination of Professor Barrett's lecture to the Members and Associates of the London Spiritualist Alliance, I expressed the opinion that within fifty years the philosophy, or science, of the divining rod would be thoroughly understood, and since reading Mr. Blackwell's article I feel sure that he has pretty much explained the chemico-physiological causes which alone, in my opinion, can clearly account for the action of the hazel-wood, V-shaped twig.

In the case of Jacques Aymar, of the parish of Crole, France, A.D. 1692, who successfully traced certain murderers by means of his rod,\* it appears that besides the phenomenon of the animation of the rod, there was undoubted proof that some entity, possessing critical intelligence, was instrumental in guiding the said Jacques Aymar in such a manner that the criminals were ultimately tracked down. Permit me to reiterate that, in many cases, the intelligences who appear to be guiding the 'dowser' are, in my opinion, a species of hypostatic or submundane intelligences. These intelligences, like bees, pigeons, spiders, blood-hounds, &c., may, and no doubt do, have certain instincts to enable them to assist man to find out the treasures of the earth.—Yours, &c.,

(DR.) BERKS HUTCHINSON  
(of Cape Town).

\* A full account of this case appears in 'The Divining Rod and Its Uses,' price 1s. 7½d., post free, which was advertised in 'LIGHT' of March 2nd, 1907.

A VILLAGE GHOST.—'The Daily News,' of the 5th inst., says that many years ago a man hung himself at a farmhouse located in Hampshire. It is said that 'the apparition of the man has been seen on many occasions lately, and weird noises have been heard. Doors have mysteriously opened and shut, things have been moved by unseen hands, and one of the servants has declared that in her bedroom she distinctly saw one of the floor boards rise and then fall back into its position again.'

## 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.

ACTON.—PEMBRIDGE HOUSE, APSLEY-TERRACE, HORN-LANE, W.—On Sunday last Mr. R. Boddington's logical address was enjoyed. Sunday next, at 7 p.m., Mr. H. Boddington. Monday, the 18th, at 8.30 p.m., Mr. Ronald Brailey.—M. S. H.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. John Gordon's address on 'Work out your own Salvation' was well received. On Sunday next Mrs. Whimp will give clairvoyant delineations.—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. H. Wright gave an address on 'The Judgment Day.' On Sunday next, at 5 p.m., public tea; at 7 p.m., Mrs. Effie Bathe. March 16th, Mr. H. Boddington's social; 17th, reconstruction of the society.—C. A. G.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. Winbow's address was much enjoyed, and a good after-meeting was held. On Sunday next Conference of London Union. Speakers: at 3 p.m., Mr. Percy Smyth; at 7 p.m., Messrs. P. Smyth and G. T. Gwinn.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. J. Macbeth Bain, M.A., gave an address on 'Pentecost.' Next Sunday, at 7 p.m., Mr. Ronald Brailey, address, clairvoyance, and blackboard drawings of spirit faces; silver collection.—N. R.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mrs. Fairclough Smith spoke effectively on 'Spirits in Prison,' and her clairvoyant descriptions were well recognised. Sunday next, Mr. E. W. Wallis, trance address on 'The Meaning and Message of Spiritualism,' and vocal solo.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. A. Boddington gave excellent addresses and well-recognised clairvoyant descriptions. Sunday next, Mr. Macbeth Bain. Monday, at 8 p.m., and Wednesday, at 3 p.m., clairvoyant descriptions. Fridays, at 8 p.m., healing. Saturdays, at 8 p.m., prayer meeting.—A. C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. John Lobb related his interesting experiences of 'Spiritualism,' and enlarged upon their lessons. Mr. Sinclair spoke briefly on 'The Ethics of Spiritualism.' Sunday next, at 11.15 a.m., Lyceum; speaker at 7 p.m., Mr. John Jackson; Mrs. Boddington, clairvoyante. Thursday, at 8.15 p.m., clairvoyance; silver collection.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mrs. A. Webb gave recognised psychometric and clairvoyant delineations. In the evening Mr. Woodrow presided, and Mrs. Webb gave a short address, recognised clairvoyant descriptions and helpful messages. Sunday next, at 11 a.m., Mr. Waters; at 7 p.m., Mr. R. Boddington; 17th, at 7 p.m., Mr. and Mrs. Connor, address and clairvoyant descriptions.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding's eloquent and stirring address on 'A Spirit Funeral,' based upon the transition of Moses, called forth keen appreciation. Mr. F. Spriggs ably presided. Sunday next, Miss MacCreadie, clairvoyant descriptions. Doors open 6.30 p.m. March 12th, members' séance with Mr. G. Spriggs. Particulars from A. J. Watts, Hon. Secretary.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger spoke on 'Consciousness and Self-Consciousness,' and Miss Mylam gave clairvoyant descriptions. In the evening Mr. G. Morley gave an address on 'The Relation of Man to the Universal' and correct clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services for Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. Jee gave an instructive address upon 'Man as a Spiritual Being.' In the evening Miss Violet Burton spoke interestingly on 'The Everlasting Power of Progress.' On Monday, at the fourth annual meeting, Mr. Percy Smyth was elected president; Mr. W. Tidman, vice-president; and Mr. H. Schrepfer, secretary. A satisfactory balance-sheet was shown. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. A. J. McLellan on 'In Tune with the Infinite.' Monday next, at 8.15 p.m., Mrs. A. Webb, clairvoyante.—P. S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. D. J. Davis delivered an inspiring address on 'The Gospel of Life,' and a successful circle was held.—N. T.

LUTON.—On Sunday last Mr. A. Punter spoke earnestly on 'Be Thou an Example,' and Madame Victor gave good clairvoyant descriptions.—C. M.

CROYDON.—128A, GEORGE-STREET.—On Tuesday, February 26th, Mr. R. Boddington gave an interesting address on 'The Day after Death,' and replied to questions.—N. T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. Savage delivered a good inspirational address and gave clairvoyant descriptions.—H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Roberts gave an interesting address on 'Spirit Whisperings,' and Mr. Roberts gave recognised clairvoyant descriptions.—J. Y.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Baxter delivered an earnest address on 'The Riches and Poverty of Spiritualism.' Mr. Ord presided. Good after-circle.—A. J.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. Bolton read a paper. In the evening Mrs. Effie Bathe's lecture on 'The Degrees of Matter in which Man Functions,' and her answers to questions, were much enjoyed.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On February 25th Mr. Griffen gave a short address and clairvoyant descriptions. On Sunday last Mrs. Inglis gave successful clairvoyant descriptions at both services.—H. A. K.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last, after a reading by Mr. Willis, short addresses were given through Messrs. Donovan, Pye, and Leaf. Speaker on Sunday next, Mr. H. Leaf.—F. A. H.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. W. F. Smith, of London, delivered an inspiring address on 'Thought,' and Mrs. W. F. Smith gave well-recognised clairvoyant descriptions.—W. L.

BOURNEMOUTH.—On Sunday morning last an interesting discussion took place. In the evening Mr. J. Walker gave an intellectual address on 'Life in the Spirit World.' Interesting personal experiences by members of the society followed.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. Perkins read an admirable paper on 'Instinct and Reason.' In the evening Mr. F. Fletcher lectured on 'Mind,' and ably answered many questions.—T. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last teaching was given on 'The Laws of Life,' and questions were answered. In the evening Mr. W. E. Long's address on 'Sin, Sacrifice, and Salvation' was much appreciated.—E. S.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. Leaf's address was highly appreciated. In the evening Mr. Steel, vice-president, spoke briefly on 'Spiritualism,' and Mrs. Weedmeyer gave well-recognised clairvoyant descriptions, with interesting tests.—S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—Sunday, March 3rd, at 6.30 p.m., Mr. Street, of Newbury, gave a splendid address on 'Spiritualism; Pure and Undeified,' which was well received by the members of the steadily increasing congregation.—S. A. W.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, morning and evening, Mr. E. W. Wallis delivered addresses to large and appreciative audiences on 'The Power and Purpose of Spiritualism' and 'The Religious Value of Spiritualism,' and also replied to questions submitted by the audience.—C. E. L.

DR. PEEBLES IN INDIA.—It is gratifying to find, from the various accounts which have reached us, that Dr. J. M. Peebles, during his stay in India, has been welcomed by the more cultivated and thoughtful of all creeds and nationalities as an exponent of a knowledge which is worthy of study and propagation. For this purpose an influential meeting was held recently at which the 'Calcutta Psychical Society' was founded, under the patronage of Maharaja Bahadur Sir J. M. Tagore, with Dr. Peebles himself as president; Messrs. J. G. Meugens and S. K. Ghose (editor of the 'Hindu Spiritual Magazine') as vice-presidents; Mr. P. K. Ghose (publisher of the same magazine) and Mr. C. C. Armitage as secretaries; and an influential committee. It is to be hoped that these gentlemen will find a ready response to their appeal for the co-operation of all who are interested in Spiritualism and psychical phenomena. The success of Dr. Peebles' work contrasts strongly with the futile bigotry displayed by a few Seventh-Day Adventists, whom Dr. Peebles, in a letter to 'The Englishman,' calls 'a cantankerous set, who have come to India to tell the Christian missionaries that they are keeping the wrong day of the week as the Lord's Day.' Dr. Peebles is now on his way home, *via* Ceylon and Australia, where he will deliver lectures.