

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

"WHATEVER DOTTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

The following, from 'The Progressive Thinker,' we put on record here with great satisfaction:—

It is with pleasure we learn that the life-long devotion of Hudson Tuttle to the cause is being substantially recognised. It may not be well known that during the years of his early mediumship, when he gave public sittings which ran up into the thousands, he would never receive pay, and has sent out literature constantly to those unable to pay. The contributions made through his pen to the various spiritual and reform journals, the articles furnished to the secular press whenever a point could be made, would reach many thousand columns. The Question and Answer Department of 'The Progressive Thinker' has become a veritable free information bureau, requiring reply to a score of letters privately, to one appearing in the paper. Year after year Mr. Tuttle has done this work, giving to each and every letter the most careful thought and attention—the best inspiration that came, and this has been without price.

He has not done all this without sacrifice. We opine that few, indeed, would have persisted in his course with the obstacles to contend with, holding his spiritual gifts entirely outside of his ordinary business life.

Understanding the labours of Mr. Tuttle, and his unselfish devotion, Mrs. Emeline Saxton, of Cleveland, O., said before her departure that she felt it her duty to share it and do something to express her appreciation and assist in extension of the work. Her will, recently probated, contained an important item showing how much in earnest she felt on the subject.

This is pleasant. Pioneers and pioneer causes need and deserve recognition and encouragement.

The same number of 'The Progressive Thinker' contains a very full description of the crystal-seeing faculty of Miss Mave Corrig, a young artist and writer in Chicago. Here is one of the stories:—

I was in my own room, trying to read, and vainly endeavouring to shake off the indefinable impression rather than actual sensation of physical illness and mental anxiety which distressed and oppressed me. Raising my eyes from my book they encountered a tumbler of water which stood near me, and the fleeting vision which I saw so interested me that I took the tumbler into my hands and gazed steadily into it. My friend, very ill of a disease which I correctly divined to be pneumonia, lay upon a bed in a country quite different from the one in which I had supposed him to be then living. I knew that he was very ill, supposed to be dying, in fact, and that he was mentally calling for me, although too ill to utter a single word aloud. Then the vision faded and I could see no more. But the name of the place and of the hotel in which he was staying remained clearly impressed upon my mind, and I at once sat down, although somewhat timid and diffident, as one always is when trusting to intelligences of this order, and not only communicated with my friends, who were as totally unconscious of his whereabouts and condition as I had been previous to my glance into the tumbler, but also wrote to him myself, telling him that I was sorry to be unable to come to him, as I believed that he wished me to do, but sympathising with him on account of his sufferings.

By return mail came back a letter from the physician who was attending him, corroborating my account of the

occurrence in every particular, and telling me that my friend, before growing too weak to whisper, had continually asked for me and repeated my name. Subsequently I learned, from his own lips, how minutely truthful and exact my vision was.

For carrying the war into the enemy's country, and doing it as though you loved him, we know no one like Dr. Peebles; and he is always doing it, but he perhaps never did it better than in a letter he has just written to the famous revivalist, Moody. The fun of the thing is that Dr. Peebles proposes to join Mr. Moody in a tour round the world, and to take with them a medium who could give clairvoyant and clairaudient tests. He says:—

Contemplating a fourth journey round the world, Brother Moody, I have thought, since hearing the many good things that you have publicly said in the pulpit, that, if we could make up a sort of a pentecostal combination, you to preach (and, I hope, be entranced, having the gift of tongues), I to interpret the tongues and heal the sick, Mrs. Frietag to give ballot tests, clairvoyant tests, clairaudient tests, and other spiritual manifestations, with Professor Towner to sing—what a power, what a mighty power, under the good providence of God, we should be in evangelising the world!

You and I would not differ in regard to the divinity of truth, though some of our opinions and conceptions concerning theological truth may be very unlike, yet they would be only a minimum compared to the living fountain of eternal truth that we might unseal, and to the pentecostal fires that we might kindle, so effectively kindle 'in His name.'

It is a very long letter, occupying over two columns of the 'San Diego Vidette.' We should like to reprint the whole of it: but here are a few of the pregnant little paragraphs:—

Have you, my dear brother, positive knowledge of a future conscious life? True, you have faith, you believe that there is a future life, but faith is not absolute knowledge. The New Testament Apostle expressly said: 'Add to your faith . . . knowledge.' Again, the Apostle exclaimed: 'For we know that if this earthly tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.' Have you this knowledge? How did Paul know of this house in the heavens? Why, he had trances and visions, and heard the spirit voice, as do many Spiritualists to-day.

In your sermon 'upon the spirit,' and a double portion of the spirit, you said that we might have a pentecost right here and now. And yet, if a pentecost should come, as of old, with cloven tongues like fire, and if believers should begin to speak with other tongues, exhibiting signs and wonders, I fear that you would not only be 'amazed,' but in the fact of your sons and daughters prophesying, and of your young men seeing visions, as the Scriptures teach, you would be among the first to cry out, 'Satan! It is the work of the devil!' Jesus and the Apostles were similarly accused. It was ever thus. The world slays its saviours, and then thousands of years afterwards builds costly monuments over their tombs.

My brother, with you I want to see a revival of religion, a return of pentecostal times, a return of that Christianity which gladdened and glorified the first three centuries after Christ. To be a Christian then meant something. Now Christianity is little more than sectarianism, creeds, ceremonies, and social church club-rooms. Why, if that poor, long-haired, Syrian-clad, sandal-footed Jesus of old should come into any San Diego church edifice upon a Sunday morning and begin to repeat the Sermon on the Mount, and follow it as was His custom by laying hands on the sick and 'healing all manners of diseases' among the people, He would be pronounced a fanatic, a crank, a fit subject for the mad-house.

In a late number of 'The Arena' there is a passage of rare value. It refers to the deep mystery of the Christ as the inmost spiritual life of all. God is Spirit, and Man is spirit: and the life that we live in the flesh, as Paul said, is lived by the son of God's faith: and that faith is the same for all, —viz., that the deep indwelling life in us is not the animal life at all, but the life of God.

The writer in 'The Arena,' referring to this in connection with Mental Healing, says:—

Metaphysicians lose their power of healing when they forget their oneness with the source of their being. Every theology loses the holy spirit when it falls into the belief that God and man are two, separate and apart. Jesus Christ, the great metaphysician of the world, made the statement: 'I and the Father are one.' When asked if he were the Christ he replied, 'I am.' When Francis Schlatter was asked if he was the Christ he replied: 'I am,' showing that he understood the spiritual law. To have denied his oneness with the Father would have destroyed his power. It was only through maintaining this supreme state of consciousness that he became the instrument of the healing energy. It is for this reason that the metaphysician 'holds it not dishonour to make himself equal with God.' At the same time it is the spirit that is exalted, not the instrument. 'It is not I that doeth the work. It is the Father that worketh in me.'

Whoso can understand that, accept that, and live by that, will not need a teacher long. *He knows.*

The following is not the rhapsody of some spiritualistic enthusiast, but the deliberately written opinion of a celebrated D.D. It appears in Dr. Lyman Abbott's new work, 'The Life and Letters of Paul the Apostle':—

Every death is a resurrection; and the mother who stands looking down into the grave and hearing the clod falling upon the coffin, should turn and lift her eyes and see the loved one at her side trying to caress her. For she should know, not that there will be, but that there is, a spiritual body, and that the last gasp on earth is contemporaneous with the first great inhalation of a new and spiritual life in the celestial sphere.

This gives point to our remark as to the uselessness of trying, by postcards, to ascertain the number of Spiritualists. Dr. Abbott would not reply; but none the less is he a true Spiritualist, though unlabelled.

That very lively paper, 'The Church Gazette,' has started a discussion on the question, 'How will non-Christians fare in the Future State?' From what we know of the people who write for 'The Gazette,' we anticipate that the flow of opinion will be all in our direction. 'The Church Gazette' is one of the most rational of the religious papers, and as bright and clever as it is rational.

We have received a copy of 'The Delhi Morning Post,' containing a four-column review of the experiments with Mrs. Piper and of Professor Hyslop's remarks thereon. The whole is presented in a respectable and serious manner, from which London might learn something.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of the Members and Associates of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday next, March 24th, at 7 for 7.30 p.m., when an Address will be given by

MR. J. W. BOULDING

ON

'MY EXPERIENCES IN THE INVESTIGATION OF SPIRITUALISM'

Mr. Boulding has the reputation of being a very able speaker, and his audience may look forward with confidence to an interesting and inspiring Address.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the following additional contributions to the 'LIGHT' Sustentation Fund:—Mrs. Livens, £1 1s.; 'Truth and Reason,' £1 1s.; L. G. B., £1 1s.; Mme. de Laversay, £1; W. Appleyard, £5; N. Fabyan Dawe, £10.

MOLLIE FANCHER.

Mollie Fancher lost her eyesight in 1866, yet her eyes show no evidence of that fact to ordinary observation. They apparently look at you in the usual manner; she holds out her hand and touches you; her expression varies in conversation. In fact, she shows no outward sign of being blind. You might visit her several times and not find it out unless you were a doctor and examined her eyes.

Her eyesight has become permanently replaced by clairvoyance, carrying external relations. When she has trouble, worry, or anxiety, this clairvoyance disappears, and leaves the poor sufferer in total darkness. Otherwise she sees the people who come and call on her, 'as if they were surrounded by space.' They have colour but are more shadowy than her eyesight used to present them. She sees things and animals as if outlined in light, without seeing the body or solid part of the things. She reads a book or letter, or perceives a picture, sometimes by clairvoyant perception (without directing her eyes to them) and sometimes by passing her fingers over the thing. Yet she only sees three lines of a book or letter at a time; never more.

After her convulsive paroxysms she has trances which constitute her real rest. During these trances her double exteriorises and she travels about and sees her friends or their surroundings, never both; usually only what her perception is focussed upon. She can touch these friends. The sensation of touch differs then. They do not feel so solid and dense as when she uses her physical hand. The sensation is more 'woolly.' It must be observed that as she is in her psychic double during these experiences she necessarily feels and perceives on that level. She does not feel the friend's physical form, consequently, but his psychic form.

She cannot rationally direct these experiences. (They occur during a secondary state, which nearly always is involuntary.) She cannot effect mental suggestion and speak to the friends she perceives. (But will try to do so.) Yet such people are often made aware of her presence and mention later that they thought of her at such and such a time, which usually coincides with the time of her visit.

She has never tried to look at or feel her own double when exteriorised (but will try and do so). But she has often seen her physical body lying on her bed when standing outside of it. She is not aware of going or coming from the people she visits; she finds herself there by some unknown process but knows no intervening things or stage. She remembers the experiences so acquired when she awakens into her normal state.

She has never met any other human doubles when exteriorised but she has met the spirits of departed friends or relatives and conversed with them by thought transference. She has touched them, and they give rise to a similar sensation as when she touches human beings (or rather their psychical stratum). She never sees spirit surroundings. The only spiritual objects she has ever seen were some flowers, and she cannot say whether they were growing or not.

But she also sees the spirits of departed friends by means of her normal clairvoyance, when they come and visit her sometimes. There is no difference between the appearance of these spirits and that presented by the human, embodied friends who come to visit her. Both have colour; both appear as surrounded by space. In fact she only knows that they are spirits because she recognises them as people who have died, such as her mother, &c. Also she converses with them by thought and not by speaking.

It is to be observed that the fact that slices of her past life emerge into present actuality (under disorderly stimuli), carrying the faculties and memories pertaining to that stage of her life, while the remainder is inhibited, would lead to the inference that the experiences pertaining to different stages of our life appear to be registered in distinct, localised centres of association of our brains, and which may be dissociated by accident, forming slices or layers of the personality. These distinct leaves or strata of her personality are not permanently separated, however, as the awakened Mollie comprises the whole of her memory (except a period of nine years when entranced, and which is permanently inhibited); yet a partial separation must have

been produced, as the same divisions or leaves reappear regularly every night.*

These subdivisions of the normal personality are, however, quite distinct from the secondary personalities induced in hypnosis, and also from the alternate personalities, such as Felida, &c. The submerged experiences pertaining to the nine years during which she was entranced, and which were accompanied by abnormal faculties, which disappeared when Mollie awoke from the trance, would probably be found to constitute an alternate personality, such as Felida, &c., could they be made to re-emerge. On the other hand, we have the phenomenon of regular psychic exteriorisation and accompanying experiences, which emerge into the memory of the normal personality, the latter being accompanied by clairvoyance.

She has been lying in bed now for thirty-three years. All this time she has lain on her right side or back, as lying on the left interferes with the heart's action. She showed me her contracted feet, which are stretched out straight, and will not move back, and her disjointed knees. Her hips also are misplaced. She has recently suffered the loss of £60, from the grocer who occupied the shop on the ground floor of her cottage having decamped without paying his rent. This has made a serious inroad on her slender means, and by the anxiety reacting on her health, has increased her sufferings. If any readers can spare a donation for this poor bed-ridden prisoner of thirty-three years' suffering, who now stands alone without a relative left, it would be a good action. Her address is 160, Gates-avenue, Brooklyn, New York. The Editor will, I feel sure, receive and transmit any sums for her.

Q.V.

LECTURE BY MR. J. J. MORSE.

On the evening of Friday, the 10th inst., in the French Room, St. James's Hall, Mr. J. J. Morse gave to the Members and Associates of the London Spiritualist Alliance an admirable lecture on the rise and progress of Spiritualism in America and Great Britain, illustrated by about a hundred and fifty pictures thrown on the screen by a powerful oxy-hydrogen light. The views—most of them new since Mr. Morse last gave his lantern lecture to the Alliance—comprised the most notable places and incidents connected with the movement, and portraits of many of the best-known workers, affording Mr. Morse the opportunity for pleasant and instructive narratives and comments during the greater part of two hours, the interest of the audience being well sustained throughout.

In the course of the evening the President suggested that, valuable as Mr. Morse's lantern exhibition undoubtedly was, as an historic sketch, there was yet room for an important addition. It was, of course, immensely interesting to Mr. Morse's audience to be able to look upon the *faces* of old friends, but it would be even more intensely gratifying if they could at the same time hear the old familiar *voices*. It would, for instance, be an inexpressible pleasure to himself (the President) to hear a reproduction of the voice of his dear friend, Mr. Stainton Moses. Unfortunately that could not now be secured, but the shortcoming might be remedied in the future if some well-to-do Spiritualist would present Mr. Morse with an Edison Phonograph, to be used by him in the interest of the Cause. In Mr. Morse's many wanderings he might then, for the gratification of his audiences, pick up the voices of hosts of friends, including the audible spirit voices heard in the presence of some of our gifted mediums—as, for instance, the voices of John Watt and 'Znippy,' who spoke so well and so distinctly through the mediumship of Mrs. Everitt.

At the close a vote of thanks, on the motion of Mr. J. Enmore Jones, seconded by the President, was unanimously passed to Mr. Morse for his excellent address, and to Mr. H. R. Rumford for his successful management of the lantern, every picture having been shown promptly and without a hitch.

* Dr. Pupin shows in 'Le Neurone' that transmission between brain cells occurs by means of their contractile ramifications, which contract or elongate, thereby making or breaking contact and transmission. Dr. Ed. Branly has shown that this erectile prolongation occurs under the influence of a vibratory stimulus, the cessation of which is accompanied by the breaking of contact and disconnection. It may possibly occur that the convulsive spasms from which she suffers disconnect the greater part of Flechsig's centres of association, thus entailing temporary inhibition, leaving alternately only certain limited areas in activity, in which the experiences of her childhood or maidenhood, &c., are registered.

'CHRISTIANITY AND BUDDHISM.'*

In every man's conception of religion there are, besides considerations of self, two distinct elements—desire to know the actual facts of the Cosmos, and interest in the ingenious solution of a difficult problem. 'Christianity and Buddhism' deals with religion from the latter point of view; for the author does not trouble himself about the 'historical' aspect of religion, which includes questions of fact, such as whether Jesus was God as well as a poor Jewish carpenter, or whether Mahomet was actually the mouthpiece of Deity. Those questions of fact—which are in reality unsolved scientific or cosmic problems—he takes for granted; indeed, he excludes the historic aspect of religion, or question of fact, entirely by declaring that 'Christianity and Buddhism possess three prominent features—"the metaphysical," "the ethical," and "the biographical,"" to the first of which only, the metaphysical, he confines himself.

Major-General Strong states his premise very clearly on the second page: 'Both Jesus as God, and Gotama as Buddha, are dual personalities, and combine in themselves tangible and intangible realities. The former is to be regarded as man and God, the latter as Gotama and Buddha.' For anyone who does not accept the 'reality' of those 'intangible realities,' 'Christianity and Buddhism' has, of course, merely the interest which one finds in a piece of ingenious metaphysical reasoning—an intellectual, as distinguished from a religious, interest. It is not easy to determine how far the author regards himself as dealing with the facts of the Cosmos, or as merely working out an ingenious theory from premises that are 'given' and taken for granted. He writes with an emotional fervour when comparing the various well-known doctrines of Buddhism—Karma, Nirvana, Reincarnation, &c.—with their Christian equivalents, which seems to come from a belief in their reality as ascertained cosmic facts; but, on the other hand, he sometimes appears to acknowledge in so many words that all those doctrines are nothing but human inventions, mere tentative hypotheses intended to explain certain enigmas of life. What, for example, can we think of the following passage but that it is a confession of that kind?—

'It would hardly be exaggeration to describe this (the doctrine of Karma) as one of the grandest ethical doctrines ever devised by man, ranging as it does over the whole sphere of human activity and existence, and policing, as it were, the actions of human creatures.'

Surely 'an ethical doctrine devised by man,' one of whose chief virtues is that it 'polices' us, or helps the policeman to keep us in order, has very little to do with religious truth; or with any kind of truth. It is merely a useful hypothesis so long as it is unverified—and, unfortunately, hypotheses dealing with 'intangible realities' are, to say the least of it, exceedingly difficult to verify in even the smallest degree.

In conclusion, we can merely say that the author seems to us to have proved his point very satisfactorily from his assumed premises, his thesis being that Christianity and Buddhism 'are *fundamentally* one and the same'; but it is not the Christianity and Buddhism of the churches and pagodas that is meant, but the religions respectively of Jesus and Gotama themselves.

There is an appendix containing 'Metrical Adaptations of Buddhistic Legend and Scripture.'

TO CORRESPONDENTS.

'TRANSCENDENTAL VAGARIES.'—The requests which have reached us for copies of this pamphlet by 'Trident' will have our attention in a few days, that is, as soon as the supply has come to hand.

'STAR LORE.'—The March number of 'Star Lore,' now a quarterly, contains the horoscope of the late Prince Alfred, and a brief but interesting judgment of the same. As regards the spring quarter, the planets, we are told, still portend war. It will be a critical time for the King of Italy and the Sultan. In France the military party will be supreme in May, if not in the present month. It is hinted that the newly-elected President may meet with a violent death. There is a forcibly-written article, by the editor, on 'Astro-Meteorology and the Public Health,' and 'Nemo' calls attention to the value of lunar revolutions in a nativity.—A. B.

* The Metaphysic of Christianity and Buddhism, a Symphony. By Major-General M. Strong, (late Indian Army), C.B.; Author of 'Selections from the Bosen of Sadi, translated into English Verse.' London: Watts and Co., 1899. Price 2s. 6d.

DREAMS, VISIONS, AND THE SUB-CONSCIOUS SELF.

This sub-conscious self, about which we hear so much and know so little, is a puzzle to some, an absurdity to others; yet if it is really a fact that each one of us is composed of two or more personalities, the question becomes not only interesting but of importance. Mr. Stead alludes to it in his 'Ghost Stories,' in the wonderful case of Léonie; and Du Prel works out the idea very thoroughly in his 'Philosophy of Mysticism,' but he, I think, adheres to his theory rather too persistently at times.

The different personalities are really the waking and sleeping states, including mesmerism and all forms of trance. The waking or normal consciousness is a complete stranger to the sleep consciousness, and the latter will often speak of the former as if it were a different person; and sometimes the ideas of the two personalities are even antagonistic.

As the sleep deepens still other 'consciousnesses' arise, and the various personalities seen, conversed with, or described, are all, according to Du Prel, merely 'dramatic Sunderings of the Ego.' 'It is' he says, '*psychologically* possible that two persons of a single subject may converse with one another, without knowing their identity.' And, 'If in dream two persons of one subject can discourse together as friends, there exists the logical possibility of this in waking; it is possible that we are in communication with our second Ego, without knowing it as identical with us . . . we will, therefore, either set down all "guides" and "guardian-spirits" of the somnambulists as wholly subjective constructions, as long as they show no other marks than our dream-figures, or explain them only from the dramatic severance of the actual man from his double nature, when they betray signs never to be met with in the mere dream-figures. The third possibility, that the guides are actual third persons, that is, other subjects, must remain excluded until they exhibit characteristics not to be explained by even the double nature of man. But as we do not know the faculties of our second Ego, nor, therefore, how much they will explain, this is a case which cannot easily occur.'

This rather suggests that the sub-conscious Ego will rob us of all the romance of Spiritualism, of the comfort of spirit communion, and of the consolation which the belief in the supposed proofs we have had of the continued existence of the spirit after the death of the body has been to so many. But there is still hope, for—

'The dramatic division of the Ego thus draws a thick line through (only) half of all the stories of spirits, by explaining them from our faculty of projecting and personifying subjective conditions.'

The dreams of our deepest sleep we do not, unfortunately, remember on awaking, but only those which are on the borderland of the two states—hence the usual strange mingling of sense and nonsense. Yet with some dreamers a ray of this deep dream-consciousness will occasionally penetrate into the normal or sense-consciousness, giving a feeling of happiness even though the details of the dream are entirely forgotten. It is as if the peace of God had entered into the soul; or our spirit had, during the hours of physical sleep, been resting in 'fields of asphodel,' communing with spirit friends. Sometimes the remembrance of the awaking from this mystic sleep will go with us through the day, giving brightness to life, as if we were living spiritually on a higher plane. But usually it only lasts for a short time after waking, till the connecting bridge of memory for the normal shuts off the influence or manifesting power of the dual Ego.

If, as Du Prel thinks, the study of dream-life 'is the door of metaphysics, so far as the latter deals with man,' then is it not merely a superstition as many now regard any consideration of it? And even if we 'draw a thick line through half of all the stories of spirits,' and limit the wonders of dream-life—whether sleeping or waking, with its clairvoyance, clairaudience, and all forms of trance—to the hidden powers in man himself, his *alter ego* or sub-conscious self, it scarcely loses in interest, for could we but penetrate deep enough we must come to the source of life itself, which is God! Truly, man is the great mystery, and to know himself the great problem.

It is, of course, needful that these various personalities of our being have some bond of union. That bond is the soul.

The deeper the sleep the truer the dream, so this forgetting of the dreams of deep sleep seems very unfortunate. In the light somnambulant sleep the patient speaks of the normal personality in the third person. In a deeper sleep another personality manifests when the previous one is spoken of in the third person, and the normal personality becomes still more of a stranger. The question is whether all the personalities whom the psychic encounters in the varying stages of the mesmeric sleep are mere 'dramatic Sunderings of the Ego.' This may be the case in the early stages, but later, when free from the influence of the magnetiser and consequent results, on further development of the subject or medium the Spiritualist's theory seems the truer one.

The 'threshold of sensibility' is the dividing line between the two states of waking and sleeping; and may it not be that the development of mediumship tends to move this dividing line further back, so that the sub-conscious or transcendental nature will, by evolution, tend to become more and more the normal consciousness?

'Faria commends the suddenly arising visions as especially to be relied on, preferring them to others which are generally developed.'

I am, therefore, tempted to relate some which I have had, two especially, on the subject of reincarnation, as that doctrine has not yet become one of my beliefs. Sometimes an outward circumstance appears to suggest the cause for the vision, but others came at most unexpected and even inopportune times. The visions were, of course, subjective, and not objective; but the question is, how are such things produced? Is it a mere 'dramatic Sundering of the Ego,' or spirit operators from the unseen, or the transcendental consciousness imparting information to the normal consciousness?

While reading 'The Life of Anna Kingsford,' I was at one time meditating on the subject of reincarnation, when an inner voice said to me, 'You have been incarnated many times. Some incidents of these different lives will be revealed to you, and you will be told why it was needful for you to have such different and varied experiences.'

A few weeks after this intimation, I had a vision which, though not on the subject in question, may serve as an introduction, and symbolise the over-ruling providence of God over all His creatures.

I was retiring to rest, and immediately after entering my room I passed into an abnormal state; an inner consciousness seemed to awake, and all outward things became as if they were not. Then I sensed a vast concourse of spirit beings, which gradually became clear to my inner vision, and which seemed to reach from earth to Heaven. I felt that they had some message to give, that some great mystery was to be revealed to me. Gradually they parted, making a vista through which I saw an extraordinary sight; a sun, shining brilliantly, midnight though it was! But it was not like our physical sun, for in this was Personality. I then understood Swedenborg's description of Heaven, where, he says, the Lord was as a Sun, towards whom the angels always turned. It is quite impossible to describe the feeling of perfection I sensed in this Sun—eternal and infinite Being. Yet it did not produce any feeling of worship in the ordinary sense, for *self* was entirely forgotten. But I understood and felt adoration as never before. The vision lasted for about a minute, when the angel host breathed down upon me, as it were, and with a feeling of deepest, soul-inspiring reverence, the word 'GOD.'

Then they drew together again, but slowly, as with a feeling of sympathy, and all the while trying to impart to me some realisation of their perfect peace and joy. At last the vision faded, and I was once more alone.

The first dream or vision which I had on the subject of reincarnation was while reading 'Volo,' by Arthur Lovell, which was the next book I read after the 'Life of Anna Kingsford.' I had got to the part about the Celtic Druids, but had only read about a paragraph when the usual preliminary feelings to some psychic incident or message occurred; so I closed the book and waited. Soon my surroundings appeared, as usual, to vanish, and instead I saw a vast expanse of country before me, all meadow land,

except to the left, which was dense forest. The redness in the sky indicated sunset, but the sun itself was not visible. I, dressed somewhat in the Greek style, felt to be standing on an eminence. There were many upright stones about, suggestive of Stonehenge. Behind me was an altar, in front of which a man was kneeling. Near the altar were several Druid priests, and in front of us a large congregation of people. I was addressing them and trying to rouse them to the greatest possible feeling of enthusiasm. I spoke with much power, yet, as with the absurdity of a dream, I knew not what language I used, or even what was said. But while speaking the sky became overcast. Then there was a flash of lightning, followed by a peal of thunder. 'This,' I said, 'is the voice of God approving our cause.' Immediately there was a responsive cheer from the multitude, when I knew the work was accomplished. But what the work was, or why we were all there, except that it appeared to be for some religious rite, I, as yet, did not know. But now I turned to look at the man kneeling before the altar. He was dead!—killed by the mere united will-power of the people; a human sacrifice to their God. The priests now came forward to lift their victim on to the altar. But now a feeling of horror overcame me, the normal consciousness asserted itself, and the vision ceased, but left me with a feeling that I had gone through an incident of a former life.

Nothing else occurred on this subject for eight months, when again, on retiring for the night, I had another vision. The first feeling was a curious one of being *let into my life*. That is, I saw life from the very centre, and not merely the present normal phase of it. I, the real I, was on a different and higher plane to the personality of this life. Deeper and deeper I got, in this mysterious sensing of life, till at last I became conscious as of the very presence of God! God as a personality, yet strangely indescribable. I felt to be in the very centre of the universe and at the beginning of all things, where was neither time nor space—or, rather, both were infinite, and God alone was. Then I saw myself and my twin-soul—how created I know not, but 'God created man in his own image, in the image of God created he them; male and female created he them.' One soul. And this soul was thrown out into space, when it instantly divided and became two—male and female.

As this representation of myself and my twin-soul fell into space we became wider and wider apart, but had not, as yet, assumed the mortal body. That was now our fate, but we went forth to this fate with very different feelings. He appeared as the perfection of manly beauty, full of power and enterprise to achieve, to know, and to conquer. But to me it was like blind courage, for he knew not the dangers and difficulties before him, whereas I was endowed with a wonderful intuition of these things, but had not his courage or power. He went forth in joyous anticipation of a new existence, a fuller life; but I, with anxiety and apprehension, then with deep sorrow, and at last despair, for he had already forgotten not only me but all of his previous existence. So now I gave myself up in a passive sort of way to my fate, and slowly, very slowly, and now almost in a comatose state, sank into the unknown. All was dark and dismal, and worst of all I was alone! Suddenly I became conscious of being drawn towards a world; and now all was excitement; then came a blank.

When again I saw myself it was in some Oriental city of a long-past civilisation. Again, I appeared to be a priestess, and everywhere was sunshine and innocence. The predominant feelings which I sensed in this life were sorrow and resignation. There was a dim remembrance of the former state of being, which prevented any real association with the world. Time was passed in ministering to the needs of others, for there was pity for all who sorrowed.

Then, like a shifting scene in a kaleidoscope, I saw another city and another life; a life of change and excitement. Everyone dressed in bright-coloured garments, and the lights and shadows were strongly marked. But the ideal goodness of the first life was not the predominating feature of this. There was intellectual strength, mingled with superstition and error; much psychic knowledge, but less spirituality. There was a feeling of being in Egypt when that country was a power in the world, yet all was modern in comparison with the former scene.

Then came a life of political excitement and materialism, but I could not get any details for the power was waning; yet I saw dimly, as through mist and fog, and in very rapid succession, two or three other lives till I came to my present one, when I became normal.

The interpretation of the vision which came to me was that each life was for some special purpose, some lesson to be learned, some development to be accomplished; and though in each life the subject knew nothing of any previous life, the central life—the soul—knew of them all. And not until the soul is perfected in wisdom and love will reincarnation cease.

After the vision of a birth, and the various lives following, an experience of a death does not seem inappropriate. This occurred while we were at dinner—not a very opportune time. After the preliminary feeling of the consciousness passing from the outer to the inner plane of being, I felt as if lying in a horizontal position, and as if quite helpless. Then commenced a curious magnetic drawing heavenwards. At first it was very slight, but gradually increased in power till at last I became quite anxious to be free from my mortal body. Just when on the point of freedom, the drawing ceased, and a spirit standing by my side said: 'You have now experienced how mortals feel when dying.'

Shortly after this I had a dream in which I found myself standing by an open grave. It was in a most beautiful country, and I stood for a while contemplating the scene, then turning again to the grave I began wondering for whom it was intended. As the thought came into my mind I saw the spirit form of my father standing by me, who, as if in reply to my mental query, said: 'This place will do very well. I wanted all about it to be beautiful, so am glad this has been chosen.' The message was incomplete; I waited, but nothing more was said.

The next day the dream kept coming to my mind, so that I began wondering if it were a message for someone. Again at dinner, and when not thinking about it, I saw the scene of my dream. Looking into the grave I again mentally asked, 'For whom is it intended?' Then I saw a form slowly develop, at first unrecognisable, then, I thought, rather like myself. Yes, it *was* myself!

The word 'dramatic,' if not tragic, is truly very appropriate to describe some, anyway, of these 'sunderings of the Ego.'

W., ILFRACOMBE.

NON-CHRISTIANS IN THE HEREAFTER.

A correspondence has begun in 'The Church Gazette' on the subject, 'How Will Non-Christians Fare in the Future?' One correspondent says:—

Non-Christians will fare just the same as Christians. To assume other than this is to assume (1) That the Creator of all men—men of all epochs, races, and creeds: the Creator of millions of probably habitable worlds besides our own—is but a local, tribal, or sectarian God. (2) That up to less than nineteen hundred years ago all mankind, with the possible exception of the Jews, went to perdition from ignorance of a revelation which was never vouchsafed to them.

All evidence, as distinguished from corpse-light tradition, makes the conclusion inevitable that the life, and not the creed, is what makes or mars the man. Amongst Latin races we find that even passionate devotion to 'Catholic' creed is not incompatible with scoundrelism. In Russia robbers and murderers contemplating crime have been known to mumble promises of votive offerings to Orthodox Greek churches if their villainy were successful.

Must we assume that such creatures are sure of Heaven by virtue of their 'Catholic' creed, while a man who doesn't even profess Christianity, but lives it in another fold, is doomed to everlasting punishment? Father This and Father That may say that their particular creed is everything, and that the life is nothing in comparison; but as they are obviously not the favoured confidants of their Maker's eternal purposes, their presumption involves only serious responsibility for themselves—not for those who are more reverent and more humble.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE PATHOS OF SCIENCE.

Mr. Lynd's instructive lecture—a model of its kind—took us very near the borderland; and it was delightful to be once more reminded, and in such a charming way, that across the borderland we look, not upon 'the veil' or 'the valley of the shadow,' but upon a beautiful and almost exciting fairy-land of enchanting glimpses of better things to come, enough to make the veriest British philistine sing for joy.

But we have long been familiar with this prospect, only we reached it by another route; and so, when the electrician came in with his instruments, and made the ether vibrate with his waves of force, it somehow seemed familiar to us: and when the student of hypnotism told us his wonderful stories about thought-transference and suggestion we again felt at home, and our first impulse was to ask these interesting people in, that we might take them up our 'hill of the Lord' and show them the promised land. So we were all perfectly prepared for Mr. Lynd with his action through space without the help of what we know as matter, and the disregarding of matter in the propagation of lines or waves of force. But it certainly was interesting and novel to find the electrician wedded to the psychologist, and to witness, for almost the first time, the definite recognition of the harmony between the working of a battery and the working of a brain.

Two points appear to us to be of considerable value in connection with these experiments,—neither of them really new but certainly newly pointed. The one is the dominant value of the subtle forces. It will do the British philistine good to accustom him to the fact that it is the most fine which is the most forceful. He has always had it the other way, and has held that the more solid you made a thing the more real it was. He is now being taught the reverse of this, and it will do him a world of good. The fine will go where the coarse cannot; the unseen can do what the seen cannot; a delicate wave can pass through granite as easily as a delicate fly can pass through a forest. That is a wonderful lesson for the British philistine. He will soon be able to draw the conclusion that a spirit-world may be more real than an animal world, and that the spirit-people may easily be here without being seen, and pass through our 'solid' walls, possibly without knowing it.

The other point is that which depends upon the exquisite law that requires transmitter and receiver to be in sympathy. That is, indeed, an 'outward and visible sign of an inward and spiritual grace.' We are not indulging in flights of fancy, but are proceeding upon the lines of

sober science, when we say that everything in the Universe is attuned to harmony, and finds its consummation only in harmony. Love is Life, and by no accident is it said that 'God is Love,' or, as we might put it,—'Love is God.' When we pass behind these hindering senses, we expect to find that the one central effort of all true life is to synchronise the transmitter and receiver, and that this is the soul of all real happiness and the test of all truth. This achieved, the victory is won over space and time.

But, notwithstanding these animated and hope-inspiring thoughts, there was an undertone of real pathos in the story as our guest told it. Once more we had to face one of the minor tragedies of human life—the unceasing failure of Moses to reach the Promised Land: but another wins it, after him and using him.

What a pathetic story it would be, if anyone could write it! A thoughtful historian once wrote a chapter of it in a profoundly interesting book, entitled 'Reformers before the Reformation.' We want another, to be called 'Discoverers before the Discovery.' As it is, we count our finally successful men,—for the most part the men who came 'in the fulness of time,' just at the right moment for putting in the finishing touch, driving the last nail, saying the last word. And these we elevate and honour and remember, as though they had done it all, whereas they usually did less than the pioneers who sometimes not only missed the rewards and the praise, but lived as men of sorrows and acquainted with griefs, and who died upon a cross.

In our own day, we rightly praise Darwin, for instance, and we mean Charles Darwin, but he only completed the work of Erasmus Darwin nearly a hundred years before; and Erasmus only followed where many others had led. Our great modern chemists, electricians, engineers, are all, for the most part, mere improvers, and, for one who is heard of and rewarded, hundreds are unnoticed or even punished: and, in the end, perhaps a very few men, perhaps only two men, stand to put the last touch to the long process,—and only one wins. The writer of the Epistle to the Hebrews, whoever he was, saw this and dealt with it in one of the most thrilling bits of writing in all history. He told, with burning brevity, the story of the old fighters, explorers and witness-bearers, the story of their struggles and sorrows and eclipse, after all receiving not the promised good for which they longed and fought and paid. And then he links the present with the past, and ends with the splendid outburst of philosophy and fervour: 'These all, having borne their witness in their faith, received not the promised boon, God having reserved that boon for us, that apart from us their perfecting should not come. Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and run the race.'

What a glorious thought is involved in all this! The pathos becomes a poem. The crowd of competitors becomes a band of co-operating brothers. Evolution itself is only a long psalm of praise. Link by link the mighty chain of Harmony has been produced thus far:—no failure, no defeat, since all have contributed to the divine process. And for us there remains the ancient promise to remove even the last touch of pathos: 'Blessed are the dead who die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' And do not all 'die in the Lord' who die serving, however they serve? Then comes the blessedness, when they see and understand; and when, from the world of explanations and of light, they see what all has meant, and still go on to help and serve.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

THE DISCOVERY OF MRS. PIPER.

In the issue of 'LIGHT' for February 18th the question is asked, editorially, 'Who Discovered Mrs. Piper?' and the assertion is made that if she is the medium referred to in the extract quoted from Dr. William James's 'Principles of Psychology' (Vol. I., p. 396), her 'discovery' by Professor James antedated that by Dr. Hodgson.

Now it is Mrs. Piper to whom the paragraph quoted from Dr. James has reference; but the question as to whether it was Dr. James or Dr. Hodgson who first 'discovered' her implies a rivalry which does not exist. As a matter of fact, Mrs. Piper's very remarkable powers were 'discovered' by miscellaneous sitters before she was made the subject of trained scientific investigation, and it was the local stir and sensation aroused regarding her that led to the investigation of her gift by the Psychical Research Society. I was myself one of these early sitters, somewhere about 1885-6, and I well remember how among a group of us who were ardently, even if ignorantly, interested, the result of each one's sitting was more or less narrated and compared. I have not at hand the volume in question of Dr. James's work, so I am not sure of its date, but the question as between the two gentlemen mentioned, or as between Dr. Hodgson and any one else, has no point at all. For this reason:

Whatever may have been the precise date of the beginning of Dr. Hodgson's work in Boston—and I have the impression that it dates back at least ten or twelve years,—it is to him, in the largest and most notable degree, that recognition is due for the most faithful, patient, sincere and enlightened investigation of psychic problems. Dr. James and Dr. Hodgson are 'hand in glove,' as the saying goes; they are the most intimate friends and companions; but while Dr. Hodgson gives his entire time to psychic research as a professional pursuit—to which he gives the same self-sacrificing devotion that a minister of Christ would give to his pastorate—Dr. James is a busy Harvard professor, with the most exacting multiplicity of demands on his time. He is fairly idolised by his students, and social demands are made on him beyond those that beset a less popular man; and, besides, he writes books, and lectures, and it is easy to see how fragmentary could be the time that he is able to devote to this work. Dr. Hodgson is an eminent scientist and thinker, who could command anything he chose; but he is voluntarily devoting himself to this work in a manner that certainly may well inspire the gratitude of all who are interested in this most potent problem of human life.

Dr. James preceded Sir William Crookes as president of the Society for Psychical Research. He and Dr. Hodgson have worked together a great deal, and, if I mistake not, Professor Josiah Royce, of Harvard, has also been at times associated with them in their work of investigation through the mediumship of Mrs. Piper.

This mediumship has not only developed and evolved wonderfully, but also changed in character from speaking to writing. One remarkable and, I think I may venture to say, unanswerable test that I myself have received through Mrs. Piper is narrated at length in the third series of 'The World Beautiful'—a little work of mine whose publication in London is from the house of Sampson Low and Marston—in which volume, under the title of 'The Date in the Ring,' I have related the story.

At the period when the paragraph quoted from Dr. James (in the issue of 'LIGHT' for February 18th) was written, Mrs. Piper's form of mediumship was by speech. The 'control' was a 'Dr. Phinuit'—as he himself gave the name. The form now is writing, Mrs. Piper being in a deep trance, and her hand used by forces in the unseen. It is probably true that the remarkable development of Mrs. Piper's gift, and the scholarly and scientific data collated, are due almost solely to the eminent work of Dr. Hodgson. It is he who has given to the research his time, his energy, his resources, in every way, to a degree that is fairly a consecration; and one who lives in the same city where his work is so nobly pursued cannot but bear witness to it. The result of Dr. Hodgson's investigations promises to be of epoch-making value.

LILIAN WHITING.

The Brunswick, Boston, U.S.A.

February 27th, 1899.

[Miss Lilian Whiting's letter lacks completeness from the fact that one or two pages are missing from the MS. as it reached us.—ED. 'LIGHT.']

THOUGHTS ON THINGS.

BY THADDEUS HYATT.

No. VI.

Metaphysical distinctions in the employment of terms not readily appreciated by the ordinary mind are very confusing. It thus happens that many persons by no means lacking in keenness of intellectual perception find themselves embarrassed when the terms 'life,' 'spirit,' and 'soul' occur in connection with the problem of man's nature with reference to death and probabilities or possibilities of a hereafter. In addition to this, ideas in general respecting the life after death are extremely hazy in most minds. Swedenborgians are better trained. To them the after-life is in a sense a duplicate or reflection of the present one. The beings are real; the scenery is real; the occupations are real; none more so on earth. And all this because to not be material does not mean 'nothing,' as the freethinkers of the last century would have it, but because the forms and objects, persons, scenery and things which make up all that we conceive to be meant by the word spirit-world, have substance for their basis, as really as the globe we live on, with all that it contains, the only difference being in kind—one is spirit-substance and the other material-substance. No person of common-sense should stagger at this who confesses to a belief in God. God is a spirit for all that the word spirit means, and it certainly does not mean matter, except to the mind of the most benighted among savages.

It may be well at this point to state that the meaning attached to the words 'life,' 'spirit,' 'soul,' as employed in these papers is as follows: What the word 'man' expresses in respect of the natural body, the word 'soul' expresses in respect of the celestial, or spirit-body; that is to say, soul means the spirit-man or being, in its entirety; and what the word 'life' expresses in respect of the natural body, the word 'spirit' expresses in respect of the celestial or spirit-body; it is its life; a life perennial, inflowing from the source of all life; not mediately as in the case of the natural body, but immediately from God Himself, 'who only hath immortality.' In this difference between the life of the spirit-man and the life of the matter-man consists the immortality of the soul. But let not 'man, vain man,' presume on this his native immortality; it is but potential after all. Like the life of the lamp set aflame from its dynamo, the life current of each is dependent on law. The lamp only lives while in touch with its dynamo; the soul only lives while in touch with its God. The promise and the possibility of the soul are 'Eternal Life'; the promise and the possibility of the soul are also 'Eternal Death.'

That an unseen but veritable spirit-being should be embodied in a coalescent oneness with the natural body should awaken incredulity in no one familiar with Nature and the marvels of her facts. The world we live in is full of paradoxes and illusions. Nothing is plainer to the senses than the flatness of the earth and the daily journey over it made by the sun, both of which we know to be illusions. We look at one another, and see each other truly, and yet the image in the eye which conveys the impression of the object to the mind is upside down. The body of our pride, which we look upon as a unity, is made up of living things, for every single cell is in itself instinct with its own life. The air we breathe is full of invisible creatures; the water we drink swarms with them. Air itself is invisible; gases still more rare, and thus relatively still more invisible, exist within it, the invisible surcharged with still greater invisibilities. Most marvellous of all, the ether which fills not only the hollow spaces of our stellar night, but God's great stretches of immensity beyond earth's universe of worlds, the ether-sea in which creation floats—this ether is so near akin to spirit as to elude every test of matter; the despair of science, it exists a protest to man's doubts of spirit substance and a life to come; invisible and unprovable, its potency, nevertheless, is such that nothing material stands in its way; metals the most dense, and rocks the most rebellious, offering to it as little opposition through them as sponge does to water.

The mysteries of Nature and the mysteries of spirit go hand in hand; the more we know of matter the more we know of spirit.

Brooklyn, New York.

UNINTENTIONAL CLAIRVOYANCE.

BY MR. C. W. LEADBEATER, IN THE 'THEOSOPHICAL REVIEW.'

Under this heading we may group together all those cases in which visions of some event which is taking place at a distance are seen quite unexpectedly and without any kind of preparation. There are people who are subject to such visions, while there are many others to whom such a thing will happen only once in a lifetime. The visions are of all kinds and of all degrees of completeness, and apparently may be produced by various causes. Sometimes the reason of the vision is obvious, and the subject-matter of the gravest importance; at other times no reason at all is discoverable, and the events shown seem of the most trivial nature. Sometimes these glimpses of the super-physical faculty come as waking visions, and sometimes they manifest during sleep as vivid or oft-repeated dreams. In this latter case the sight employed is perhaps usually of the kind assigned to our fourth sub-division of clairvoyance in space, for the sleeping man often travels in his astral body to some spot with which his affections or interests are closely connected, and simply watches what takes place there; in the former it seems probable that the second type of clairvoyance, by means of the astral current, is called into requisition. But in this case the current or tube is formed quite unconsciously, and is often the automatic result of a strong thought or emotion projected from one end or the other—either from the seer or the person who is seen.

There are cases in which it is at once obvious to any theosophical student that the exceptional instance of clairvoyance was specially brought about by one of the band whom we have called 'invisible helpers,' in order that aid might be rendered to someone in sore need. To this class, undoubtedly, belongs the story told by Captain Yonnt, of the Napa valley in California, to Dr. Bushnell, who repeats it in his 'Nature and the Supernatural' (p. 14).

A commoner instance is that in which strong affection sets up the necessary current; probably a fairly steady stream of mutual thought is constantly flowing between the two parties in the case, and some sudden need or dire extremity on the part of one of them endues this stream temporarily with the polarising power which is needful to create the astral telescope.

Then there is the very large class of casual clairvoyant visions which have no traceable cause—which are apparently quite meaningless, and have no recognisable relation to any events known to the seer. To this class belong many of the landscapes seen by some people just before they fall asleep. I quote a capital and very realistic account of an experience of this sort from Mr. W. T. Stead's 'Real Ghost Stories' (p. 65):—

'I got into bed, but was not able to go to sleep. I shut my eyes and waited for sleep to come; instead of sleep, however, there came to me a succession of curiously vivid clairvoyant pictures. There was no light in the room, and it was perfectly dark; I had my eyes shut also. But notwithstanding the darkness I suddenly was conscious of looking at a scene of singular beauty. It was as if I saw a living miniature about the size of a magic-lantern slide. At this moment I can recall the scene as if I saw it again. It was a seaside piece. The moon was shining upon the water, which rippled slowly on to the beach. Right before me a long mole ran out into the water.

'On either side of the mole irregular rocks stood up above the sea-level. On the shore stood several houses, square and rude, which resembled nothing that I had ever seen in house architecture. No one was stirring, but the moon was there, and the sea, and the gleam of the moonlight on the rippling waters, just as if I had been looking on the actual scene.

'It was so beautiful that I remember thinking that if it continued I should be so interested in looking at it that I should never go to sleep. I was wide awake, and at the same time that I saw the scene I distinctly heard the dripping of the rain outside the window. Then, suddenly, without any apparent object or reason, the scene changed.

'The moonlit sea vanished, and in its place I was looking right into the interior of a reading-room. It seemed as if it had been used as a schoolroom in the daytime, and was employed as a reading-room in the evening. I remember seeing one reader who had a curious resemblance to Tim Harrington, although it was not he, hold up a magazine or book in his hand and laugh. It was not a picture—it was there.

'The scene was just as if you were looking through an

opera-glass; you saw the play of the muscles, the gleaming of the eye, every movement of the unknown persons in the unnamed place into which you were gazing. I saw all that without opening my eyes, nor did my eyes have anything to do with it. You see such things as these as it were with another sense which is more inside your head than in your eyes.

'This was a very poor and paltry experience, but it enabled me to understand better how it is that clairvoyants see than any amount of disquisition.

'The pictures were *appropos* of nothing; they had been suggested by nothing I had been reading or talking of; they simply came as if I had been able to look through a glass at what was occurring somewhere else in the world. I had my peep and then it passed, nor have I had a recurrence of a similar experience.'

Mr. Stead regards that as a 'poor and paltry experience,' and it may, perhaps, be so when compared with the greater possibilities, yet I know many students who would be very thankful to have even so much of direct personal experience to tell. Small though it may be in itself, it at once gives the seer a clue to the whole thing, and clairvoyance would be a living actuality to a man who had seen even that much, in a way that it could never have been without that little touch with the unseen world.

These pictures were much too clear to have been mere reflections of the thought of others, and besides, the description unmistakably shows that they were views seen through an astral telescope; so either Mr. Stead must quite unconsciously have set a current going for himself, or (which is much more probable) some kindly astral entity set it in motion for him, and gave him, to while away a tedious delay, any pictures that happened to come handy at the end of the tube.

NEW PUBLICATIONS.

- 'Principes Généraux de Science Psychique.' Par ALBERT JUNET. Prix 20 centimes.
- 'Application de l'Aiment au Traitement des Maladies.' Par le PROFESSEUR H. DURVILLE. Prix 20 centimes. Paris: Librairie du Magnétisme, 23, Rue Saint-Merri.
- 'The Humanitarian,' for March. Contains 'The "Stigmata" on Living Women,' 'The Aims of Palmistry,' 'Some Mysteries of the American Continent,' &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.
- 'Ballads of Passion and Songs of Sorrow.' By PHILIP MOSELEY. Communicated by Automatic Writing. London: Philip Moseley, 3, Westbourne-street, Hyde Park, W. Price 3s.
- 'Star Lore and Future Events,' for March. London: Glen & Co., 328, Strand, W.C. Price 4d.
- 'The Agricultural Economist,' Illustrated Monthly Review, for March. London: 3, Agar-street, Strand, W.C. Price 6d.
- 'The Lyceum Banner,' for March. London: J. J. Morse, 26, Osnaburgh-street, N.W. Price 1d.
- 'The Torch,' for March. Leeds: 27, Claypit-lane. Price 1d.
- 'Braid on Hypnotism, Neurypnology, or the Rationale of Nervous Sleep, considered in relation to Animal Magnetism or Mesmerism and illustrated by numerous cases of its successful application in the Relief and Cure of Disease.' By JAMES BRAID, M.R.C.S. &c. A new edition, edited, with an introduction, biographical and bibliographical, embodying the Author's later views and further evidence on the subject, by ARTHUR EDWARD WAITE. London: George Redway. Price 10s. 6d. net.
- 'Annual Report of the Smithsonian Institution' to July, 1896. U.S.A.: Washington Government Printing Office. 1898.
- 'Faith and Hope Messenger,' for March. Boston, Mass., U.S.A.: 242, Huntington-avenue. Price 5 cents.
- 'Mind,' for March. New York, U.S.A.: The Alliance Publishing Co., Life Buildings, 19 and 21, West 31st-street. Price 20 cents.
- 'The Arena,' for February. New series. Boston, Mass., U.S.A.: The Arena Co., Copley-square; or London agent, F. Griffiths, 4, Pilgrim-street, Ludgate-hill, E.C. Price 25 cents.
- 'Research,' for March. Contains an article on 'Crystal Gazing and Clairvoyance,' by F. W. THURSTAN, M.A. London: L. N. Fowler, 7, Imperial-arcade, Ludgate-circus, E.C. Price 6d.

THE cure of heartache is to be found in occupations which take us away from our petty self-regardings, our self-pityings, our morbid broodings, and which connect our life with other lives and with other affairs, or merge our individual interest in the larger whole.—C. G. AMES.

THE JUNIOR SPIRITUALISTS' CLUB.

A correspondent has kindly sent us the following item of information : The first annual concert and dance of the above club took place at the Cavendish Rooms, London, on Monday, the 6th inst. Though not held as a financial speculation, or for the purpose of aiding the funds, it was a financial success. The purpose of the gathering was really to afford the club members and their friends a larger reunion than the ordinary quarterly social meetings afford. An excellent programme had been arranged for the concert, the only defect being that it was too lengthy, though each item was in every way acceptable. Among the talented artistes on the programme were Miss Jessy Dixon, Miss Jenny Atkinson, and Mrs. Kathleen Tempest, professional friends who volunteered their services, as did Mr. Woodforde, whose ventriloquism was quite clever. The attendance was large, and in character fully equal to the high reputation the club has attained. A capital dance programme of ten numbers was efficiently supported by J. T. Clarke's quadrille band, and the dancers thoroughly enjoyed the evening, Mr. Bradshaw, one of the committee, acting as M.C. The catering was in the hands of Mr. Humphreys, of the Cavendish Rooms, and was fully up to his well-known standard. The club is to be heartily congratulated upon the success of its first effort, as also is its energetic hon. sec., Miss Florence Morse, on whom the entire arrangements devolved. No doubt next year's dance will be even a greater success than the one just past, though it can scarcely prove more enjoyable.

DREAMLAND.

I.

When the day with its labours is ended
And the glory has gone from the sky,
When the shadows of night have descended,
And the hush of the Sleep-time is nigh,
There awaits me some mystical vision,
When, over a fathomless deep,
I have crossed to the meadows elysian
On the gossamer pinions of sleep.

II.

Shall I see the beloved departed,
And kiss the dear lost lips again?
Shall I visit once more, broken-hearted,
The old scenes of sorrow and pain?
Over what pleasant meads shall I travel?
On the merge of what desolate deep,
Where the waves break in gold on the gravel
In the fairy-land seen in my sleep?

III.

Shall I look on those fast fading faces,
That I knew in an earlier day?
Shall I wander through shadowy spaces,
With friends who are far, far away?
Alone, or in clamorous cities,
Shall I be? Shall I laugh there or weep?
Shall I listen to long forgot ditties,
In the lotus-land sacred to sleep?

IV.

Shall I taste youth again, with its glory?
Or leave Father Time far behind,
To find my locks flowing and hoary,
And myself growing weary and blind?
Shall I woo once again a fair maiden
In the gold fields the husbandmen reap,
And kiss her once more in that Aïdenn
Beyond the dim confines of sleep?

V.

The dead I shall see without wonder
Beyond that far fathomless sea;
When sleep soul from body doth sunder,
I may look on the things yet to be.
One scene with the next will be blended,
And nothing will steadfastness keep,
Till the brain's nightly riot is ended,
And morn folds the pinions of sleep.

VI.

So I yearn for the garish day's closing,
For the night and its hush so divine,
And I long to be sweetly reposing
When the dim land of dreams will be mine!
Of Fairyland I shall be free then,
Of each haunted valley and steep,
And the dead that are gone, I shall see then
In the lotus-land sacred to sleep!

Karsfield, Torquay.

F. B. DOVETON.

THE OPINION OF AN EXPERT.

In reply to a letter signed 'Truth-Seeker' in your issue of March 4th, I beg to state that I was present at a séance in a private house in West London a few weeks since, when I witnessed phenomena similar to those described by your correspondent. Being, I believe, the only stranger present in the circle, I was requested to bind and unbind the medium (a lady), and was close to the small, curtained bay window (front of house) constituting the temporary cabinet.

I not only witnessed the *distinctly luminous* form of a young girl, but was permitted to converse freely with her and to grasp her hand; and am satisfied that this form—which gradually melted away and reappeared more than once—differs altogether from that of the medium herself, especially as regards the hands.

Other remarkable phenomena occurred during the sitting. I repeatedly entered the cabinet by request and examined the knots by which the hands of the medium were secured behind her. The rope used was new, stiff and harsh, and I found considerable trouble in disentangling the numerous and complicated knots when the medium was liberated.

My decided impression is that every person present went away satisfied with the genuine character of the phenomena. As regards myself, I have been engaged as a scientific expert for the last forty years, and am well accustomed to careful and patient observation and experiment, with the only desire to get at the truth.

SCIENTIST.

THE TRANSFERENCE OF GOLD AND SILVER FROM PLACE TO PLACE BY ABNORMAL POWER.

Having been acquainted with Spiritualism now some twenty-four years I have seen nearly all kinds of manifestations. During the life of my wife, who was a powerful medium, through whom came flowers, and especially fruit, such as grapes, apples, and such like, I received thereby absolute indisputable proofs which I might have doubted if seen as manifestations from persons not so closely related to me. At that time it seemed impossible to me that any such manifestations could come through *my own* personal mediumship. However, soon after the passing away of my wife, now some sixteen years ago, I myself gradually became a medium without any special wish, and without taking any special steps to what is called 'develop.' The nature of my occupation being such that gossip of any kind would interfere with and weaken my normal working powers, I do not mix much with Spiritualists, and what I now call your attention to is told in a measure as a matter of duty, and not a matter of boasting. I have noticed several times when I have earned and received say ten or twelve pounds, which I frequently and generally receive in sovereigns, that after I have placed the gold in my purse with the firm determination of carefully discharging debts due (usually beyond the gold earned), I cannot for the life of me keep account of what I do with each sovereign. I have many times commenced to put down each item spent, but so doing has hitherto always resulted in a loss of vital power, that is to say (although it may seem absurd), the thinking of what I do with the money I have earned takes out of me the power to earn more. Just as soon as I felt certain that there was some subtle law and cause for such a feeling, I simply took all that I could earn and get honestly and comfortably, and never troubled to think or remember to whom it was paid away, excepting taking receipts for each amount paid. Soon I noticed that I might look in my purse and see there eight or nine sovereigns, and look later on and see one or two missing. This bothered me at first, and eventually I took notice, when it was an absolute certainty that a sovereign had been extracted within a very short time and no one in the room or near me for hours. Again, I have looked in my purse when I knew there were no sovereigns in it, and found one I did not expect to see. This is to me a peculiar experience. I remember well one day placing three sovereigns in a drawer and opening the drawer within a short time and seeing half a sovereign on the top of the three sovereigns. Recently an entirely new experience of the same class occurred. I sat down to type a short letter, turned round to get a piece of paper, and was astounded to see a shilling on the top of the machine. I simply put it in my pocket as heretofore, for the shilling was at that particular time valued as much as prior sovereigns. Now I simply wish to know if my experience is exceptional, or if other of your readers have the same sort of experiences. I send you ample proofs of my *bona fides* but see no advantage in identifying myself further than by signing myself

GOLD.

LETTERS TO THE EDITOR.

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

A Helping Hand Wanted.

SIR,—Let me thank your correspondent 'Bidston' for the kindness shown in taking notice of my letter.

With regard to 'Note 2,' 'Bidston' says that the chief difference between hypnotic and trance condition is probably that in one case you see the operator, while in the other he remains invisible. This is one of the very points on which I wished enlightenment. Hitherto my experience has been that in trance condition, as with the hypnotic, there has also been a visible operator—that the medium has been previously hypnotised. I should like to know whether mediumship is possible without this process being first undergone.

A person I once knew told me that he saw, heard, and felt the spirits of his dead friends. As I had no reason to doubt either his truthfulness or his sanity, I could but come to the conclusion that he had been an exceptionally privileged individual, until I found out that a lengthened course of hypnotic treatment had been undergone in order to attain the desired result. The last word has not been said with regard to hypnotism, but, surely, with all desire to be charitable, to learn such a fact of a friend shocked somewhat one's sense of right and wrong. To undergo such treatment is surely to enter upon a path of self-deceit. One has only to read 'Note 3' to comprehend in some measure the degradation that might ensue.

I have another friend who is much interested in the subject of Spiritualism. He has practised for a considerable time, at regular intervals, the keeping of his thoughts fixed on a particular subject. The subjects chosen have been what is commonly called religion. He has been successful in seeing around him any number of spirits, both of the living and the dead. By an effort of will he can call up anyone he chooses, and the figure will appear according to the mental picture he has formed of it. By encouraging him to proceed, those figures, at first shadowy, become to all appearance substantial. Not only so, but he can hear their voices, and he thinks that it is only necessary to continue the process and in time he will be able to grasp them, and in this way sight, hearing and touch become involved. But this you will see is no proof of spirit existence. They speak his own thoughts, the dress, &c., is just as his preconceived idea. Is not this particular instance a case of self-hypnotism?

It appears to me, from many considerations, that the oftentimes despised raps and tiltings, &c., would constitute better proof. These, however, we have never been fortunate enough to obtain.

May I also, as an outsider, remark that when I have read in 'LIGHT' an account of a séance in which innumerable precautions with the medium were taken, it has struck me as being very absurd? Why take any precautions at all? If the naturalised spirit is recognised by one of the audience, surely that is the best test possible. Assuming that it is a circle of friends who can trust each other's ordinary senses, the best test, of course, to one's self is that one's self should be the favoured individual. What, then, would cheating, or any conceivable fraud, matter to one who had such an experience?

I thank 'Bidston' again for his kindly offer of assistance, and shall be glad to avail myself of the same after I have studied the question a little further. G. V.

Spiritist, Theosophist and Secularist.

SIR,—I am a freethinking Spiritist and Theosophist, and my O.P.S. symbol signifies, for me, either, Order of Progressive Spiritists, or Secularists, or Scientists. I am one of those who, like Colville, save for his religious bias, would like to see a union between Spiritists and Theosophists. Too many of the latter—Mrs. Besant, for instance—object, or seem to object, to the term 'spirits' being applied to the intelligences that come to the séance room—why, I know not; such would say that an earth-bound spirit (*i.e.*, one on the earth-plane) was a *kama rupa*, or desire body, seeming to give the idea that the true *Ego* did not come; the fact really

being that the earth-bound spirit, although it has got rid of its earth body, still possesses, not is, a *kama rupa*, or body of desire, that causes it to wish for the things of the world, and to go where it can find satisfaction. Still it is the spirit of the deceased person in its entirety, though its sphere is *kama loka*. When, however, the spirit, in spiritualistic language, has 'progressed' a stage further and is no longer earth-bound, it means that it has now got rid of its desire body—which has disintegrated—and has reached, say, the *devachanic* stage. With respect to the latter state, I notice that a gentleman whom you quoted in a recent issue stated that students 'cannot set up an astral telegraphic communication, as the result might seem an act of magic, or a phenomenon.' I would ask 'why not?' There is nothing wrong in an 'act of magic' or a 'phenomenon' unless one wants to use it against the interests of one's fellow-creatures.

Looking at occultism, as I do, as merely a science, though the greatest of all sciences, I consider that I am at liberty to use my occult powers for any materialistic benefit I desire, always providing that I do not injure others. If God exists, I do not see why we are called upon to worship Him, as religious Spiritualists and Theosophists, whether Christian, like Swedenborg, or otherwise, would assert. I only worship goodness. I know all the old, illogical arguments to the contrary, and am tired of them, so merely state this *en passant*. Still, I should like to see a union between Spiritualists and Theosophists, who would then be doubly strong to battle against materialism.

Though I do not believe reincarnation a *necessity*, yet it may take place in the case of idiots, monstrosities, &c. One great thing against it is that it leaves out of sight the fact that one must, therefore, have two or more fathers and mothers, which is not a nice thing to think of.

The modern Spiritualist does not seem to recognise the fact of elementaries or of other entities, save the spirits of discarnate human beings. In my nightly trances, in which my own soul often consciously leaves the body, not only have human spirits come to me from *kama loka* in the astral regions, but also the souls of our two faithful dogs, Sultan and Alp, the former a fox-terrier, and the latter a brown Irish retriever.

Goethe, I may state, in conclusion, seems to have been a bit of a Spiritist and Theosophist, for he makes Mephistopheles say to Faust, when the latter sees the etheric double, or unconscious astral shell of Margaret,

'Let the thing be! All thence have evil drawn:
It is a magic shape, a lifeless eidolon.
Such to encounter is not good;
Their blank, set stare benumbs the human blood,
And one is almost turned to stone.
Medusa's tale to thee is known.'

28, Tredegar-road, E.

G. W. BLYTHE.

'The Prevalence of Superstition.'

SIR,—Under the above heading, you recently referred to an article contributed by Mr. Robert Hichens to the 'Queen,' in which he states that the very children begin to babbie of Christian Science, palmistry and Spiritualism. He goes on to say: 'It is quite the mode in so-called fashionable circles to deny the existence of the Deity and to affirm the prophetic power of the palm.'

In making these statements I am convinced that Mr. Hichens inveighs against *false* occultism only, as there is no more gifted or enlightened occultist in England than himself.

His novel, 'Flames,' which has already been noticed in 'LIGHT,' has for its motto that line of Dante Rossetti: 'The souls went by her like thin flames.' The plot is based upon the degradation and ruin of a noble character, who, during a spiritualistic séance with a powerful medium, is thrown into a trance. While in a state of unconsciousness, the medium—a man steeped in crime—obsesses his victim, and thenceforth lives and acts through him; so from that moment the noble, pure-minded man ceases to exist.

The plot of Mr. Hichens' striking and most subtle play, 'The Medicine Man,' turns upon both the cure and causation of disease by suggestion—the very basis of Christian Science and all forms of mental healing.

With regard to persons who have investigated and proved the truth of palmistry denying the existence of the

Deity, the very contrary is the fact. That, within certain limits, our lives on this plane of existence should be mapped out is surely a convincing proof of the existence of a Supreme Being. The *why* is another and wider question. May it not be that the answer lies in those remarkable lines of Wordsworth?—

‘Our birth is but a sleep and a forgetting.
The soul that riseth with us, our life’s star,
Has had elsewhere its setting,
And cometh from afar.’

May it not be that in previous existences—in whatever planets, under whatever conditions—we have either forged the fetters that gall us here and now, or risen ‘on stepping-stones of our dead selves, to higher things’?

23, Granville-place, Portman-square. ‘CASSANDRA.’

Mr. Allan Fisher.

SIR,—Having returned from my American trip, I am now desirous of making a tour throughout England for the benefit of suffering humanity. I propose giving my services in the cause of Higher Spiritualism, as usual. I shall therefore be glad to hear from energetic workers in the various towns, who are able and willing to provide halls seating at least 300 people. I shall make it a condition that no charge be made for admission but a collection may be taken to defray local expenses. I propose remaining in each town one week, giving healing once at the Sunday evening service, and every day, or every other day, for one hour.

Will those in sympathy with my work write me promptly, should they require my services? I may mention that the proposed tour will commence at the Temperance Hall, Bradford, Yorks. Under no circumstances will I give my services in houses or small, badly-ventilated rooms. Perhaps I should add that I make no charge whatever for my travelling, hotel, or personal expenses, all of which I bear myself, for love of the cause. If a sufficiently hearty response is not received, this proposed tour will not be undertaken at present.

ALLAN FISHER, M.D., &c.

Cotham Brow, Bristol.

Conduct of Private Circles.

SIR,—Will you kindly allow me to ask a question or two of your correspondent, ‘Via Lucis,’ in whose letter I was much interested, as I and three friends have been trying a similar experiment? I should like to know of what sex the sitters are, and at what time and how often they meet, and for how long. We who sit are all women, two of us mother and daughter; we meet once a week about five o’clock. We sit in a darkened room at a small table placed before a curtained corner, in which a guitar is placed. We get raps on the guitar, strings pulled, curtain moved, lights, and shaking of the table, but no messages or anything brought, such as flowers or fruit, which we much wish for. If your correspondent would give us some information by which we could improve the condition of the circle we should all be most grateful, as though greatly interested we are very ignorant. I give my private address in case ‘Via Lucis’ would prefer to write to me direct. One of our members when she sits alone sees a black mist spread all over her hands. We should like to know what that means.

(MRS.) L. HOLDEN.

Holly Bank, Erdington, near Birmingham.

‘Refined Materialism.’

SIR,—As we rarely gather any exact information respecting the life, and mode of living, of incarnate spirits, perhaps a discussion of my difficulties respecting a spirit’s ‘body’ will prove profitable to all, and set us thinking.

If spirit life pertains solely to mentality and the body exists only in thought and idea, like a real dream, then my difficulties exist no longer. I wish to ask those who are ‘refined materialists’ to give their views and those of their ‘controls’ respecting the spirit’s body.

Have spirits corresponding organs to the physical, such as teeth, digestive organs, &c.?

I have heard it stated that they use teeth and stomach for food! What would happen if an *immortal* spirit refused to eat? What is the use of feet if a spirit is at once with the person it ‘wills’ itself to reach?

They either have to eat or they have useless internal organs, or they are hollow shells, according to the ideas of two-plane materialists.

I have asked these questions of the ‘controls’ of public exponents and have had the most contradictory and evasive answers possible. Some say they have organs *exactly* corresponding to ours, and that they eat with their teeth. From these crude material ideas of spirit life you may think out some grotesque deductions, and till my dull comprehension can glean something from my friends, the refined materialists, I must retain my present idea that spirit life is thought life, mentality, and ideality.

Till this ‘matter’ of spirit body is cleared up for me I feel forced to remain a confirmed Spiritualist yet an

IDEALIST.

The So-called ‘Rope Trick.’

SIR,—I trust that in common fairness and justice you will insert this letter in your next issue. As the husband of the lady (Mrs. Paul) attacked in such an unmanly, spiteful, and false manner by ‘Observer’ in your columns, and who seems bent on persecuting my wife with a farrago of falsehoods, I cannot refrain from putting pen to paper (although I do so with extreme reluctance) in reply to his attacks. His first letter, which appeared in your issue of the 18th ult., consisted of a tissue of false statements. His second letter, published in your last issue, is equally devoid of truth. ‘Observer’ asks, ‘If her (Mrs. Paul’s) hands were wrist-crossed and securely knotted by “Peter” on the occasion referred to, how could she undo the knots and fling away the rope in righteous indignation? *A moment before, when politely requested to uncross her hands, she had stoutly denied that it was possible.*’ (The italicised extract, excepting the word ‘politely,’ is the only *truthful* portion of it.) Now it is obvious that ‘Observer’ would have the public to infer and believe that Mrs. Paul untied the knots herself. *This is not the fact, but a deliberate, distinct and unqualified misrepresentation.* When the *gentleman* (Heaven save the mark!) whom I take to be ‘Observer,’ present at the séance referred to, roughly handled Mrs. Paul’s wrists, and remarked in an offensive and insulting tone that the rope was not knotted, Mrs. Paul turned to the gentleman at whose house the séance was given, *and asked him to untie her, which he did, and it was after this untying that the rope was flung away by Mrs. Paul.* I am prepared to swear to the truthfulness of this statement in a Court of Justice. ‘Observer’ ought not only to make an effort to keep his ‘body sane and sweet’ (I am quoting his own words), but also to keep his tongue from evil speaking. No one but a coward would attack anyone, much less a woman, under the shield of an anonym, and the mere fact of ‘Observer’ having done so proves him to be one of the most contemptible type.

E. C. PAUL.

21, Chippenham-road, W.

March 10th, 1899.

[Mr. Paul would have been wiser if he had been content to urge that ‘Observer’ had made a *mistake*. It is impossible for us to believe that our correspondent, whom we know well, has been guilty of deliberate and intentional misrepresentation, as Mr. Paul seems to imagine.—ED. ‘LIGHT.’]

The Mediumship of Mrs. Paul.

SIR,—As a good deal is now being written about the mediumship of Mrs. Paul, daughter of the late General Showers, I should like to give my own experiences. On January 8th of this year, at a sitting with Mrs. Paul held at my residence, some extraordinary phenomena occurred. I had only sat on two previous occasions. Five sitters besides my wife and myself sat round a circular table with the medium and her husband. In a very short time raps were heard at some distance from the table. The question being put as to what was required five raps were given, and as a consequence the alphabet was gone through and by these means it was discovered that we were not sitting correctly. The mistake having been rectified, a man’s voice greeted us. This was the medium’s control, ‘Peter.’ A few seconds elapsed, when the medium said: ‘Don’t let go your hands, my chair is taken from under me.’ Upon the light being increased it was found that the chair was hanging on the right arm of a

lady who was sitting next the medium, who was a perfect stranger to her, and who declared that she had held the medium's hand tightly the whole time.

A cabinet was then formed by a curtain across one corner of the room. I placed a chair within the cabinet, and tied a tape with a *scaffold* knot round the wrist of the medium, whilst the other wrist was tied by another sitter. We then tied both her hands behind her back to the back of an ordinary drawing-room chair, and, having cleaned a slate, placed it in her lap, together with a slate pencil. *No sooner had I closed the curtain than we heard the slate being written on, and on being told by the control to enter the cabinet we found inscribed on the slate a greeting from 'Peter.'* I then replaced the slate on the medium's lap, and *before I had time to draw the curtain of the cabinet, first one ring, then another, and then a third, were taken off the medium's fingers and placed on the slate, so to speak right under our eyes.* We then requested the control to replace the rings, which he did with lightning rapidity. 'Peter' then asked us to release the medium for purposes of materialisation. We did so, and in order to subject the medium to what the circle considered a convincing test, a small loop of tape, by way of a staple, was nailed to the skirting of the wall. The medium was then tied securely with tape, the tape being knotted, and the ends of the tape tied to the loop.

She then lay down on a rug on the floor, the curtains were drawn, and the circled resumed their seats. My wife was then asked by 'Peter' to play the piano; she played for about ten minutes, when we heard a female voice saying: 'I am here,' and in a few seconds a female form appeared at one corner of the curtain, close to where my wife was sitting on the music-stool, and called me to her. I went and welcomed her and introduced her to my wife, whom she said she was very pleased to see, and thanked so much 'for the beautiful music.' Having shaken hands with each of the other sitters, she asked to be allowed to play, and on the necessary permission being readily given she commenced, and continued playing for some six or seven minutes with great *verve* and expression, my wife and I sitting and standing close beside her the whole time. The power then began to fail and the form became thin and vapoury, and she rose to go, as she said to gather more power. On 'Florence's' (the materialised spirit) return to the cabinet 'Peter' asked my wife to play something lively, and a clairvoyant present described 'Peter's' appearance, saying at the same time that she saw the medium in a very shrunken condition. 'Peter,' on being asked whether 'Florence' would re-appear, said, 'No, as all the power had gone.' 'Florence' then said, 'Good-bye and God bless you all.' The control then bade us enter the cabinet, which we did, and we found the medium in a recumbent position in a trance. When she awoke we examined the knots, and the loop, *and the nail in the skirting, and found everything intact.*

JAMES HARRIS.

27, Stracey-road, Harlesden, N.W.

SOCIETY WORK.

GROVE-LANE PSYCHOLOGICAL SOCIETY.—On Sunday evening last the subject of the discourse was 'Christ as a Medium,' which was dealt with in an able manner by the control of Mrs. Holgate, who also gave good tests to some strangers present. Clairvoyance was also given by Mr. Tubb. Next Saturday (23rd), members' social evening.—H.F.F.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—On Sunday evening last Miss L. M. Gambrill made her first visit to these meetings, and was immensely successful; her descriptions were indeed a revelation to the many who received them. The clairvoyance was preceded by a short address from the guides of Miss F. Porter. Next Sunday evening, at 7, Mr. A. Peters.—W.S.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday the subject, 'Spiritualism and Christianity,' was dealt with from different standpoints by Mr. Fielder, Mr. Boddington, and Mr. Adams. It was shown where Christianity and Spiritualism were in accord and where they differed. A solo was sung by Miss Pierpoint. On Thursday last we had a most delightful evening, being favoured with an address from the guides of Mr. Moise. Next Sunday the subject will be 'Spiritualism and Socialism.' The following Sunday Mrs. Russell-Davies will address the meeting.—H.P.

LIBERAL HALL, FOREST GATE.—On Sunday morning last Mr. McCallum read a paper on 'Combination,' which was suggestive of more unity of purpose and cohesion both of members and societies, so that the power and truth of Spiritualism might be realised by all; a good discussion followed. At 7 p.m., Mr. Ronald Brailey, under control, gave a stirring and eloquent address and accurate psychometry. Sunday next, Mr. R. Brailey.—J. HUMPHREY, Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Emms occupied our platform, and addressed the meeting on 'The Religions of the World in Relation to Spiritualism,' which proved both an interesting and instructive subject. A lady gave a violin solo, which was much appreciated by the audience. Next Sunday, Mr. and Mrs. Weedemeyer, address and clairvoyance. Every Wednesday, at 8 p.m., members' circle, at 233, High-road, Clapton, N.E.—O. H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—At our morning circle on Sunday last, Mr. W. E. Long was with us again. In the evening Mr. Long dealt with the 'Plan of the Church of the Spirit,' which will form our work in the future. The address was well received. At the meeting of members, it was decided that in future our mission shall be known as 'The Church of the Spirit,' and will be supported by voluntary contributions. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Sunday-school; at 6.30 p.m., Mr. W. E. Long, 'The Science of Life'; at 8 p.m., members' circle.—VERAX.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday morning last Mr. Emms spoke on 'Jesus,' followed by an interesting conversation. In the evening Mr. Brooks was in the chair, and Mr. Bailey, Mus. Bac., kindly officiated at the organ. After a reading from Gerald Massey, Mr. Hewitt spoke on 'Bible Spiritualism'; Mr. Jones on 'The Insanity of Fear'; a spirit friend, through Mrs. Jones, on 'There is no Death.' Clairvoyants present described beautiful symbols seen over the meeting. Sunday next, at 11.30 a.m. and 7 p.m.; Wednesday, at 8 p.m.; Tuesday, members' circle.—T.B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Mr. Peters gave a stirring address, followed by most successful clairvoyance, on Sunday last, fifteen out of eighteen descriptions being recognised. The hall was crowded, and many strangers were present. Solos were rendered by Miss Corner and Mr. Peters. Next Sunday, address by 'Evangel'; Wednesday, the 22nd inst., at 8 p.m., trance address by Mr. Geo. H. Bibbings, B.A.; subject of lecture to be chosen by audience on the night. Admission free; collection for expenses. On Monday, at 8 p.m., circle at 51, Bouverie-road, medium, Mr. Walker, from Edmonton.—A. CLEGG.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreadie's presence on the platform at these rooms on Sunday last drew together a very numerous audience, who were greatly interested in the clairvoyant descriptions given. Twenty-three spirit people were described, seventeen of whom were fully recognised, and three partially so. The majority of these descriptions were given to total strangers, and it was gratifying to note the spirit of inquiry that was aroused. The Marylebone Association are making strenuous efforts to sustain these meetings, and ask for the co-operation of all friends. Next Sunday, at 7 p.m., Mr. G. H. Bibbings, trance address; title, 'Joy Cometh in the Morning.'—L.H.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

SOCIAL GATHERING.

An enjoyable gathering of the members and friends of this association was held at the French Salon, St. James's Hall, on the evening of the 7th inst., and it was evident that the company assembled were glad to have another opportunity of renewing acquaintanceships, and of interchanging ideas upon things in general and psychological matters in particular. Musical selections were given during the evening by Miss Samuel, Miss Morton, Miss Brinkley, Mr. Parsons, and the Marylebone Association of Spiritualists Choir, a recitation by Mr. Ernest C. Meads completing an informal programme, which by its excellence added greatly to the pleasure of the company present. The refreshments and general arrangements were most satisfactory, the only cause for regret being that the amount received by the sale of tickets did not nearly equal the expenditure. But we are confident that the meeting served other good purposes, and that increased support will be extended to the Marylebone Association in the future, if only present members continue their help and thus enable the sphere of action of the Marylebone Association of Spiritualists to be enlarged.—L.H.