

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT! MORE LIGHT!—Goethe.

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

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1901, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

Our two well-tryed and experienced friends, E. W. and M. H. Wallis, have provided for us a veritable mine of facts and truths in their little book, 'Mediumship Explained': Part I. (London: Office of 'LIGHT.' 1s.) The matter is well arranged in eight chapters, 'The sacred office of Mediumship,' 'What is Mediumship?' 'The effects of Mediumship,' 'The phenomena of Mediumship,' 'The difficulties and delights of Mediumship,' 'The different phases of Mediumship,' 'Psychical susceptibility and Mediumship,' 'Biblical and Modern Mediumship.' Nothing is laboured or 'spun out,' but everywhere there are plenty of indications of knowledge, wide reading, and discrimination. The book is as readable as it is informing. Two other parts are to follow, on 'How to develop Mediumship,' and 'Psychical powers: How to cultivate them.' Judging from this Part, we think we may predict that when the work is complete, they who know all there is in it will know as much as is necessary for all the ordinary highways of Spiritualism, and as much as most people need to know of its byeways.

'The Metaphysical Publishing Company,' New York, publishes a pleasant little book of 'Selections from Buddha,' by Max Müller, of course somewhat fragmentary and disconnected, but instructive as reminders of very lofty teaching, equal to anything of its kind in the New Testament. But the division into verses is frequently badly done, as badly done as the New Testament cutting up of the text: and, moreover, with all humility, we venture to think that the translation might often be more coherent. Take, for instance, the following, not selected for its badness, but the first passage we happen to notice, in opening the book:—

To seek for rest and yet aspire to royal condition is but a contradiction, royalty and rescue, motion and rest, like fire and water, having two principles, cannot be united.

So one resolved to seek escape cannot abide possessed of kingly dignity! and if you say a man may be a king, and at the same time prepare deliverance for himself,

There is no certainty in this! to seek certain escape is not to risk it thus, it is thro' this uncertain frame of mind that once a man gone forth is led to go back home again.

But I, my mind is not uncertain; severing the baited hook of relationship, with straight-forward purpose, I have left my home. Then tell me, why should I return again?

The translation may be correct, but the English is aggravating. There is much in these pages, however, that is far more coherent, and not a little that may even be called beautiful.

Nearly 2,000 years ago an Indian philosopher, Açvag-hosha, whom Dr. Paul Carus calls 'the philosopher of Buddhism,' produced a treatise on 'The Awakening of Faith.' So far as is known, the original Sanskrit text does not exist, but a Chinese translation has long been in use as a text-book for the instruction of Buddhist priests.' This book, now translated from the Chinese by a Japanese Buddhist, is introduced by Dr. Paul Carus, and published by 'The Open Court Publishing Company,' Chicago (in London: Kegan Paul and Co.). We find it rather over-technical and subtle; but to students of the writings of these old-world cogitators, it will doubtless be precious.

'The Book of the Future Life': by Pauline W. Roose (London: Elliot Stock), is described as 'an attempt to bring together in a popular form what the Immortals of various ages and countries have said on the subject of Immortality and the Future Life. The whole book, indeed, might have been called by the title of one of its chapters—"The Testimony of Genius." But, as the publishers say, 'It is more than this.' The book is really a collection of pleasant essays on such subjects as 'The testimony of genius,' 'Presages of immortality,' 'Guardian angels,' 'What should be the Fear?' 'Sweet mercy,' 'Beauty in death,' 'The prophecy of music,' 'The eternity of love protested,' 'From life to life,' 'This world a dream,' 'Way-faring to Heaven,' 'Upon the threshold.'

We commend to every free spirit—and, for the matter of that, to every bound spirit—the following emancipating utterances by Dr. Heber Newton. They voice as fine a message for the new century as anything we have seen:—

Why should we waste our moral energies and deaden our spiritual lives by dwelling on differences which separate us, by quarrelling over intellectual disagreements, by contending for things which isolate us? Why should we covet petty provincialisms of piety rather than cosmopolitanism of character? Brothers, one and all, of whatever name, in that we dare to call ourselves liberals—the free men of the spirit—who have outgrown the petty provincialisms of piety and entered upon the cosmopolitanism which is native to the heart of man, the catholicity of the soul—be it ours to leave behind all the polemics of religious partisanship and to aspire after the one spiritual religion of humanity. Be it ours so to free our different religions from their swathing bands that they may know the power of individual redemption and of social salvation, held in their common symbol.

Mr. Arthur Lovell's new book, 'Concentration' (London: Nichols and Co.), is essentially a book of bright, original thoughts, not perhaps of great value from the diagram

and diagram-explanation point of view, but highly interesting as a liberated thinker's book, throwing light on many important subjects. Mr. Lovell's very style of writing bears witness to the emancipated condition of his mind. His doctrine of concentration, as the secret of inward strength, and our only hope of unity as Christians, merits careful attention.

What has come to our good friend, Miss Lilian Whiting? She has given us some delightful little books which nobody can read without profit, and has in other ways rendered such valiant service to our cause, that we are very reluctant to note the slightest flaw in anything that she does. But surely she committed an obvious error when she stated that 'all the physical phenomena of the séance, even to slate-writing, materialisation, and other aspects, may be produced by the persons present, entirely without any intentional fraud or conscious intention.'

And in her reply to requests for the evidence on which she based her assumption, Miss Whiting rather 'perplexes by explication, and darkens by elucidation.' She has witnessed materialisations in which the forms could give no evidence that they were really the persons they purported to be, and she concludes, therefore, that the appearances were 'produced by the persons present.' Surely this is a very palpable *non sequitur*, and shows clearly enough that even genius may sometimes be lacking in logic.

So 'at least one member of the Booth family' has had personal proof of the possibility of spirit return. We are glad to hear it. In a character-sketch of 'Mrs. Booth of the Salvation Army,' written by Mr. Stead and published by Nisbet, we are told that Mrs. Booth, before her departure, promised the General again and again that she would come to him if she were permitted to do so. It seems that, so far as the General is concerned, the pledge has not yet been redeemed, but we have Mr. Stead's assurance that there have been manifestations to others, 'including at least one member of the Booth family.' We hope the welcome experience will yet come to the General himself, and, when it does, we think he will be courageous enough to make a public declaration of the fact.

The little girl who wrote the following has seen only one-half of the truth; but it is a nice mooney half, and we give it with great pleasure. She calls it 'All Sorts':—

Ma's a vegetarian,
Pa's a faith-curist,
Uncle John says he's an
Anti-imperyalist,
Sister Sue's a Wagner crank,
Brother Bill plays golf,
Gran'pa tells us what he takes
Fer to cure his cough.
Cousin Jen writes poetry—
Tells us what she's wrote—
Aunt Lavinia always claims
Winmin ought to vote.
I go out in the back yard
Soon as they commence;
Me an' my dog's th' only ones
What's got any sense.

'LIGHT' SUSTENTATION FUND.

We gratefully acknowledge the receipt of the following additional contributions to the Fund for the Sustentation of 'LIGHT':—

'A Subscriber'	£10	0	0
Mrs. Lang Elder	5	0	0
Mr. and Mrs. W. P. Browne	5	0	0
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A SPIRITUALIST TEMPLE.

I have read with much interest Mr. Theobald's address to the Spiritualist Alliance. I am much in sympathy with the point of view he so lucidly expounded, and thank him for his kindly reference to myself.

But the reason I am now venturing to continue the subject is because you, sir, in your summing up—which I thought included the whole philosophy of the matter—brought to my mind a dream of mine, that I must be pardoned for narrating, as I am no seeress or dreamer of dreams, mine being, like those of many other persons, of no importance whatsoever. But your words recalled to my mind one I had never really forgotten, and it was this: I dreamed I was walking in London and I found myself in a side street, and I saw, sideways rather than in full front, a large classical building, Doric architecture, massive, and flush on the pavement. On the pediment were the words inscribed in large, clear Roman letters, 'Temple of Spiritualism.' The 'Temple' was built of *black* granite. I remember telling the dream to Mr. William Fletcher, who you will remember was a great medium in those past days. He was quite rejoiced, and said it showed the great day coming for Spiritualism speedily. It did not come—has not come! The impression the dream made on me was different. I could not avoid the feeling that a 'Temple' in a side street, built of *black* granite, was very unlike a Spiritual Temple, which to my mind would have been symbolised as a white marble one blazing in the sunshine on a hill, beheld and admired by all.

Nevertheless, it may not have been quite a *false* vision. The word 'temple' was suggestive of your own idea in saying that any such building should not be called a church, for the good reasons you gave. The blackness may have been (and here many readers will much disagree with me, but I cannot help it) a symbol of the materiality and earthliness which unquestionably seem the nature of the spiritual researches at the present time. Neither do I dispute the fact; for Spiritualism, as it is usually understood, is, to my view, but a search into matter in another form, more etherealised, perhaps, but still matter—Prakriti (matter), not Purusha (spirit). Therefore such research more properly belongs to science rather than to religion. But the scientists who seek should have one eye on heaven and the other on earth—not only religionists with emotion unbalanced by discrimination, the other—the scientists—still more unbalanced by being weighted entirely earthwise. It is possible the dawning century may usher in the dawn of some wise minds who will, by researches in the past, find the answer to the problems of the future; for if I may venture a little simple prophecy it is this, that if real headway be desired into the potent reality of psychological mystery, it can only be achieved by students first thoroughly understanding the writings of the masters of old, to whom this science was *not* the novelty it seems to be to the masters of the present-day science. The Latin letters and simplicity of architecture of my 'Temple' might denote the single-mindedness of those priests of science bent only on truth. The side street might show that it was, however, a science confined still to the few; and the hard granite that they were serious, earnest, and stable thinkers.

A church is a place, to my mind, where all disputes should be shelved, and the worshippers, regardless of other places of worship, should be altogether intent on their own. I hold it (rightly or wrongly) a sin to interfere with anyone else's form of worship. Each *must* seek his own form and behave respectfully and honourably towards it, and *leave everyone else's alone*.

Churches should deal in matters devotional, purely spiritual, for the *rest of the soul* from weekly cares; but a temple might very well be an outer court, as it were, in which meetings could be held and instruction given on the 'Prakriti' or matter side of religion; and I think it will be found that Spiritualism in its phenonemal side belongs certainly to 'Prakriti.' It is no less interesting and deserving of respect, for we must remember 'Purusha,' spirit, penetrates everywhere. *We* behold only the matter, but the spirit is hidden there too, but our eyes cannot see. Even our clairvoyant eyes are not true seeing, and see but in a glass darkly.

I may be pardoned for saying I think it a pity to ring the changes adversely on the words 'theology, controversy, ritual, and priestcraft'; they should be left out as not apposite. 'Theology' is always wanted and must be, for man cannot live by bread alone. Consider the derivation! 'Controversy' we know, when conducted in a fair spirit (why always suppose the other?), is productive often of admirable results. 'Ritual,' I think Mr. Theobald has shown, must be inherent in any recurrent ceremonies, either in simple or complex form. As to 'priestcraft' there can be as much craft in the heart of a speaker to a dozen souls in a small room in a back street, as in the heart of an archbishop in a cathedral, and the damage to the hearing souls may be quite as great. We surely must with the dawning century learn once and for all to cease girding at other people by way of showing our own righteous doings.

One of the happiest results of a residence in an Eastern land is that of learning the respect that an Oriental, Mahomedan or otherwise, shows to religion. He has so much respect for religion in the abstract, it being the *true life* to him, that he respects every form of it in the concrete. A true temple of Spiritualism, shining as the sun and set on a hill, might then find fitting worshippers and fitting priests at the Shrine of Truth.

ISABEL DE STEIGER, F.T.S.

When 'Spiritualists' have the spirit to establish a home of their own—whether they recognise the need of consistently representing *the* truth as revealed by human nature, or practically shelving it, as the Churches do—surely the distinctive word Temple would be the right, simple, and classic one, conveying much more hope of a golden result than either the word Institute or Church.

Must not the moral essence of religion consist in life harmonising with accurate knowledge of man's higher or soul nature? Are there any other rationally conceivable guiding principles for a true state of being than the facts so adduced and scientifically assured? Thus must society, however gradually, realise the same cardinal rights and duties—because truth is *one*, not many, as selfishness or ignorance now seems to indicate. What, then, can the enlightened have to fear about the universality of Spiritualism degenerating into creeds, whilst they only accept as its truth what is scientifically assured as such?

Dr. Alfred Russel Wallace, it seems, thus defines Spiritualism:—

'Spiritualism is a science of human nature which is founded on observed facts; it appeals only to facts and experiments; it takes no beliefs on trust; it teaches that happiness in a future life can only be secured by cultivating and developing the higher faculties of our intellectual and moral nature, and by no other methods; it is therefore the natural enemy of all superstition. Spiritualism is an experimental science and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the term "supernatural" and "miracle" by the extension of the sphere of law in the realm of nature, and in doing so it practically explains what is true in the superstitions and so-called miracles of all ages. It is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature. Its cardinal maxim is that everyone must find out the truth for himself; it makes no claim on hearsay evidence; it demands only patient, honest, and fearless inquiry.'

ONWARD.

Will you kindly permit me to offer my sincere thanks to Mr. Theobald for his very able address, and also to all who took part in the valuable discussion which ensued? It was certainly never my intention to convey the idea of organising a 'church' in the sense that is understood, say, by the 'Wesleyan Church,' an organisation laying down the strict lines upon which its ministers shall preach and teach. My ideas ran in the direction of a free spiritual church (or 'temple' if that name be preferable), where those who meet together shall do so with no more restriction as to thought or expression than is found in the the ordinary spiritualist meeting, excepting that the former should be looked upon and revered as a *place of worship*, which appears to be

the last thought of many attending the usual spiritualist gatherings. I am glad the discussion has ended so happily and that it has resulted in our knowing each other better now the mists are cleared away.

Nottingham.

JONAH CLARKE.

I have read with great interest the recent discussion as reported in 'LIGHT.' It has always been to me a source of wonder why the Spiritualists in London and other towns should not have a hall, or, more properly speaking, a 'temple,' where they could meet for spiritual comfort and the elevation of their minds. If we had such a place in London, and were thus saved the necessity of engaging rooms which are used for all kinds of purposes besides spiritualist services on Sunday evenings, many churchgoers and others would, I believe, attend, even though perhaps they were only attracted at first by the curiosity to see what sort of people we were.

Cheltenham.

EXPERIENCES OF A NOVICE.

The experiences related by our correspondent in the following communication are by no means uncommon, but they will be of service to others who are inquiring and of interest to those of our readers who are more advanced, as it is always refreshing to witness the enthusiasm of a beginner. We should judge that 'X. R. H.' is himself of the psychic temperament, and one who, by his sympathy, affords to both mediums and spirits favourable conditions for successful communion. So much depends upon the 'attitude' of the inquirer that it often seems as if the words, 'according to thy faith be it unto thee,' were specially applicable to those who engage in the investigation of Spiritualism:—

In offering this narrative to the readers of 'LIGHT' I wish it to be distinctly understood that, in endeavouring to state some of my experiences as one who has but recently become acquainted with the subject of Spiritualism, I do not in the slightest degree attempt to present the question from a scientific or any such point of view; very much the reverse. To explain how much the reverse I would say that although nearly fifty years of age I came in contact with the subject for the first time in my life a few months ago, and then purely by chance. I had never before thought of the matter or sought to inquire into it—I am sorry to say; and although many years ago I was in the army (it is necessary, as will be seen later, to allude to this fact) the nature of my occupation since then and for the last sixteen years has been just about as matter-of-fact in character as that of the average lawyer in Lincoln's Inn or elsewhere.

My wife, being troubled somewhat concerning a near relative recently passed away, spoke to a lady neighbour. This lady, we learned for the first time, is a Spiritualist, and acting on her suggestion, my wife decided upon consulting a medium in London. The name and address of one having been obtained, my wife went, and I went with her, but simply as her husband accompanying her on an absolutely novel errand, and not as one expecting to take any part whatever. I am permitted to mention the name and address of the medium consulted professionally (Mr. Vango, of 61, Blenheim-crescent, Notting Hill, W.). Although we were there solely on my wife's affairs, I, who was merely in attendance upon her, was the first to receive any communication, and this to my greatest astonishment. We had never before met the medium. He knew absolutely nothing of us or we of him; but in a quiet trance state he described most accurately and minutely people, places, and events I had known all about in India and the Soudan sixteen or more years ago; and I held quite a long conversation in Hindustani as though with a native servant whom I had all those years before, and who was an exceptionally good and faithful one. Yet afterwards, when again himself, so to speak, the medium knew nothing of all he had described, nor had he ever learned one word of Hindustani in his life. One of this medium's guides is one who was in earth life an

English doctor, and as I have been somewhat of a sufferer in health ever since I was in India, I mentioned this fact, with the result that I was given some special advice and a prescription for certain medicine and some instructions in regard to it. All that advice I have since carefully followed out, and at this moment I am, and have been for some weeks past, much better than I had previously been for many years. After these entirely unexpected matters of my own, those of my wife were as fully gone into, and she obtained the information she wanted.

So much for our first sitting with a professional medium. This account is but the barest outline of it. At subsequent public sittings, as well as at others in our home circle, the results have been wonderful; and this although considerably less than a year ago we were absolute strangers to the subject, and though we were quite without those mediumistic gifts and powers possessed by many Spiritualists. I have had more than one sitting with Mr. Vango at which from twelve to fifteen persons would be present at a time, and have known each one to confirm the truth of what he told them, even though many were perfect strangers to him. I have sat at his house with Mr. Husk for materialisation purposes, and my wife and I have both seen and distinctly recognised the faces of departed relatives and friends. We have received, also, in our home circle, manifestations by table and written messages of the most elevating, kindly, and sometimes even amusing—harmlessly amusing, of course—description. We have had guidance in many ways. I know of more than one person here who now draws and paints quite artistically, yet neither of these persons could of themselves draw or paint in the least from any knowledge they had before as to how to go about it. But to myself personally, perhaps the most extraordinary experience of all, so far, is one of writing mediumship on the part of the lady neighbour and friend already mentioned. One month ago that lady had not the slightest idea that she could write automatically. However, in course of a table message from a great friend passed away some years ago, it was conveyed to us that I had a spirit guide specially interested in me. In answer to questions by the table it was ascertained that my guide was no relative, but a man who had in earth life been a barrister about the Court of Queen Elizabeth. He passed over in the year 1592, and had been with me ever since I was engaged in the Soudan campaign of 1884. I was so interested in all I learned of my kindly guide that I found expression, perhaps best, by writing to him a long letter, just as I should to any friend on earth. I spoke freely and frankly of my aims and hopes, my past, present, and future; my business, family, and home; this world and the next. I asked for continuance of his good aid and advice, so kindly tendered and so greatly appreciated. That letter I sealed in every possible way. No eye but mine saw or knew of one word which I had written in it. I handed it, thus sealed, to my lady friend and neighbour, and asked her if she would see if she could get me a reply as a medium, that is to say, by writing automatically. She did so, and in our presence. That which she wrote, without knowing in the least what she was going to write about, was a clear and full answer on every point of my letter, as everyone about me in our home circle knows, for not until after that reply was completed was the letter unsealed and read.

With regard to results to sitters and investigators generally, I would say that I think the subject of Spiritualism should be approached with reverence. Given this, we shall obtain the requisite guidance. But if we seek only as a matter of curiosity on questions of earth life, without serious thought or acknowledgment of God, we are not true Spiritualists but merely abusers of this wonderful revelation. Could any thought be more beautiful or more reasonable than the reflection that, whether we be still of this earth or have passed over from it, we are all God's children and under God's guidance and control; and that we of earth can help those who have passed over, and they us, towards the full attainment of that higher life in which alone is 'Peace, perfect peace.'

I conclude by saying that should any reader of 'LIGHT' wish for my name and address, you are quite at liberty to give them.

A. R. H.

THE ALLEGED HAUNTINGS AT BRIXTON.

In the autumn of last year an investigation of the phenomena alleged to be of daily occurrence at a public-house at Brixton, called the 'Gresham Arms,' was undertaken by a committee of seven gentlemen.

It will be remembered that it was stated, apparently on good authority, that the bells in the house frequently rang under circumstances that precluded the possibility of trickery, while the landlord alleged that other occurrences of a mysterious nature—such as the lighting of gas after a room had been closed and locked for the night—often took place.

The use of a room in which to hold séances having been secured, a circle was formed under the presidency of the writer, and a series of sittings were held in the house which lasted over several weeks.

The fully avowed object of these meetings was that of encouraging spirits attached to the premises to control any of the sitters in any way they chose, other than by entrancement, which was felt to be out of the question considering the surroundings in which the circle was held.

The remarkable fact has to be chronicled that from the commencement of the sittings all phenomena in the house ceased; bells no longer rang as they had been doing, and nothing out of the usual way took place. Nor did anything occur at the sittings which could in any way be connected with the house.

At our first sitting the presence of a powerful spirit, clairvoyantly seen, and described as repulsive in the extreme, was sensed by all present. He made several attempts to entrance one of the sitters, which, by a strongly combined effort, were successfully resisted. The impression left on the minds of most, if not all, the sitters was that if this spirit had once got control, it would have been a case of what may be best described in three words, 'hell let loose.' Many would naturally expect that after an experience of this sort, one in which the tension was extreme (I speak from personal knowledge), results of the most undesirable character, physical or moral, would be felt; on the contrary, on comparing notes at our next sitting, all agreed that no ill effects whatever had followed. I would recommend the study of this fact to those Spiritualists who shrink from contact with undeveloped spirits; and to craven souls who, like one of my correspondents, fear the influence that a circular coming by post may bring with it, although at the same time good enough to say that, as far as he was aware, my letters had nothing unpleasant about them, although I lived with evil spirits around me. When *will* it be understood that 'Perfect love casteth out fear'?

At subsequent sittings at Brixton, many poor spirits came for the help we were ready to give, and as it was felt that a greater work could be done with improved surroundings, it was decided to continue the meetings elsewhere.

The investigation at the 'Gresham Arms,' conducted with an earnest desire to arrive at the truth as regards the alleged manifestations, concluded without a scrap of evidence of their existence—quite apart from any question of genuineness—being afforded to the committee as a body, although, in fairness, it should be stated that one of our number declared that he personally had witnessed the ringing of the bells under circumstances that, in his opinion, precluded any suspicion of fraud.

Our séances have been resumed at the house of a lady who has kindly placed a room at our disposal for weekly meetings, where the conditions are of the best possible, and a circle of six, which includes four of the former sitters, has been formed. The objects of this circle are two. First and foremost, the helping of undeveloped spirits; second and consequential, the development of the individual gifts of the sitters.

At the recent experience meeting of the Alliance I retold the story of Isabella,* this spirit having come to take charge of our circle. We have reason to expect remarkable experiences in connection with this circle, in many of which it will probably be impossible for me to participate, as I expect to leave England before the necessary development for their production has taken place. I trust, however, that

* 'LIGHT,' December 12th, 1897, 'My Work in the Spirit World.'

before sailing for Australia I may be in a position to contribute to the pages of 'LIGHT' much that may be of general interest in connection with our sittings, and to demonstrate in the most conclusive manner the possibility of rendering such help to an undeveloped spirit as shall afford him or her the means of self-development to an extent that cannot possibly be estimated, although in a limited sense it may be fully felt and appreciated.

THOMAS ATWOOD.

'THE AURA.'

Having read with attention and interest 'Bidston's' remarks on 'the aura' in reply to those I made in a recent issue of 'LIGHT,' I should like to add a few words by way of explanation of what I there expressed.

'Bidston's' suggestion that aura may be both psychical and physical in character I quite accept; it is because I think that it is closely connected with both planes that I regard it as an 'intermediary,' by which I mean, as a force, through which beings on the psychic plane can act upon physical substances.

I recognise that 'Bidston' was amply justified in failing to see the connection between my remarks on the aura and my reference to 'sense perceptions.' The connection in my own mind is quite definite, but I certainly did not indicate it with sufficient clearness to make it apparent to a reader of the article, and for this vagueness I apologise, and will try now to explain my meaning.

Terms are often very misleading and differently understood. 'Bidston' includes in the term 'aura' the *permanent* luminosity which seemingly increases in brightness as spirits progress: I did not so include it. Dropping the term 'aura,' therefore, I will try to indicate the 'intermediary' of which I was thinking. It has been called 'nerve spirit'; but this is not a very expressive term. There is a passage* in a work by Werner, pastor of Bechelsberg, Italy, in which he relates a series of dialogues between himself and a psychic. In this passage the following occurs:—

"The soul is the internal sense of the man by which the spirit expresses its essential activity. The latter gives to the soul power for its vital expressions. But that these may be manifested there is required still a third . . . this is an exceedingly fine substance, of which the soul seems almost entirely to consist, and with which it pervades the body in all parts. Author: "Is this the so-called nerve spirit?" R.: "You have the right idea. It is what gives to the body eternal life, nobility and power, but the name does not please me." Author: "Do you know of any which describes it better?" R.: "No, I know no word for it." Author: "What becomes of the nerve spirit in death?" R.: "It is, indeed, taken out of the essence of the soul; in itself considered, it is always its instrument for operating in the external world. And when the soul parts from the body this fine substance accompanies it; for it is as well a part of the soul as of the body. . . . The nerve spirit is destined at last, as what is more gross and corporeal, to be entirely removed, and the soul to assume the nature of the eternal light of the spirit." . . . "Souls quite earthly wrap themselves gladly in it, and give thereby the characteristic form to their spirit. By the aid of this substance they can make themselves seen, heard and felt by man. They can write sounds in the atmosphere of the earth."

We may compare this statement made to Werner with one made by the Secress of Prevorst, who says of the 'nerve spirit':—

'By its means the spirits who are in the mid-region are brought into connection with a material in the atmosphere which enables them to make themselves heard and felt by man; and also to suspend the property of gravity and move heavy articles. . . . Blessed spirits to whom this nerve spirit is no longer attached cannot make themselves heard and felt: they appear no more. The purer the spirit is, the higher the grade it holds in the mid-region, or intermediate state, the more entirely it is separated from the nerve spirit.'

Terms and phrases are only symbols, and it is important to learn quickly to recognise facts when they appear under different names. We now no longer talk of 'nerve spirit'; but 'G. P.', in his communications through Mrs. Piper,

* Quoted by Mrs. De Morgan in her valuable book, 'From Matter to Spirit,' p. 132.

clearly indicates that a process is going on in him which renders communication through physical mediumship more difficult; and Mrs. Underwood's control speaks of 'sensory ducts.' 'Sensory ducts are born with mortals which are here useless.'

Among Cockburn Thompson's notes on the Sankhya system,* in his translation of the Bhagavad-Gita, a passage occurs, the gist of which is as follows: The soul is supposed to be accompanied in its transmigration by a subtle body, 'linga-sharira,' which it only abandons at final emancipation; this is a vehicle of the soul which enables it, as long as it exists, to sustain its connection with matter, even when divested of a grosser body. A distinction is drawn between the 'linga' and the 'linga-sharira': the 'linga' is supposed to be *incapable of sensation*: the 'linga-sharira' is material although imperceptible.

When Mrs. Underwood's communicator remarks: 'All sense perceptions will ultimately die out of my new life,' I connect this with the statements derived from other sources concerning this 'intermediary,' whether it be called 'aura,' 'linga-sharira,' 'sensory ducts,' or 'nerve spirit,' and I conclude that the dying out of sense perception implies that this connecting 'something' between gross matter and the soul is passing from the latter.

Trying to think this fact in the language of science, I express it to myself thus: As the soul progresses the enveloping ether attached to and surrounding its psychic form changes its vibrations; these vibrations approximate in rapidity less to the vibrations of atomic matter, more to the vibrations of the etheric soul-body; whilst the attached ether is vibrating in correspondence with the bound ether supposed to be entangled in all atomic matter, the soul can operate (under certain conditions) upon that matter, can make sounds, move objects, or even materialise; when the vibrations no longer correspond, 'sense perceptions die out,' and also materialisations and physical phenomena cease to occur.

What causes the change in the rate of vibration? is one of those questions which it is profitable to think over, even though at present we may be quite unable to formulate a definite answer. If the region of causation is the region of thought, if it is true that as a man *thinks* so he *is*, then progress in high thinking may be the *immediate* cause of the alteration in the character of the ethereal vibrations.

I am aware that such suggestions as the above should only be expressed with diffidence and a profound sense of ignorance, and certainly dogmatic definition on a matter of this sort would be in the last degree absurd, as well as conceited.

H. A. D.

'GHOSTS' AT CAMBRIDGE.

The question of 'Ghosts' has been under debate, more or less serious, at Cambridge. We do not mean at Leckhampton House, the residence of Mr. F. W. H. Myers, where, of course, ghosts are often soberly discussed by grave psychical researchers, but at a lively gathering of the Literary and Debating Society of the Leys School. The discussion, as we learn from the 'Leys Fortnightly,' was opened by a young gentleman, Mr. K. M. Walker, who submitted a motion declaring 'that this House believes in the supernatural character of certain phenomena, such as apparitions, warnings, and portents.' Of course, the occasion supplied an admirable opportunity for a good deal of fun, one of the speakers narrating some ludicrous stories, and telling as 'typical of the generality of ghost stories,' an amusing tale of how a man shot his own feet in mistake for a ghostly hand issuing from the foot of the bed. Of this the editor of the 'Leys Journal' naively remarks: 'We should not ourselves consider this as typical an example as the speaker would have us believe.' And the 'House' was evidently of the same opinion, for the decision went in favour of the ghosts by sixty-four votes to fourteen. So the young men at Cambridge are getting on; but it would be interesting to know what their 'pastors and masters' think of them.

* Founded by Kapila, a pre-Christian philosopher, whose wonderful intuition enabled him to assert clearly the existence of the universal ether re-discovered by modern science, called by him *ākāsha*.

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DR. COBB SEEKING LIGHT.

Dr. W. F. Cobb's 'Literature and Science' articles, in late numbers of 'The Guardian,' give us another useful intimation of the searchings of heart now going on in the Established Church in relation to Spiritualism and 'The Occult' generally. Dr. Cobb, it is true, entitles his articles 'Faith and Credulity,' and puts forth as his thesis the superiority of the evidence for what he calls 'Christianity,' but, by the way, he shows his hand, and some of his best cards are our favourites. In fact, it is a matter of indifference to us what his thesis is; his candid admissions chiefly interest us.

But, before we part with this suggested contrast between Christianity and The Occult, we should like to ask him what need there is to contrast them. Speaking for Spiritualism or Psychical Research—and with this he chiefly concerns himself—we can confidently say that it is not necessarily, and that as a matter of fact it is not, antagonistic to Christianity. Spiritualists differ amongst themselves in relation to religious opinions nearly as much as Church people do. There is no need even to set Christianity over against Spiritualism, as its alternative. If we confine ourselves to the New Testament—and we hope it is still permissible to do that—we may readily enough come to the conclusion that Christianity is itself only a kind of Spiritualism, with Jesus and Paul for transcendent mediums. Any way, the New Testament, from beginning to end, is based, as to its facts, upon intercourse between the unseen and the seen. Dr. Cobb airily scoffs at spirit appearances 'in Mornington Road or Hampstead,' and says that 'the historical testimony to the life and doings' of Jesus Christ is 'far better.' We doubt it. Palestine is a long way off, and Hampstead is near. The events of say 1900 years ago are difficult to verify, but we can pay calls in Mornington Road and examine the witnesses, or repeat the experiments. But Dr. Cobb is retained for the defence.

We admit that there is an anti-Christian movement; but it is found everywhere, in places. Whose fault is it? Certainly the fault is partly the Church's own, in standing too stiffly for demonstrated anachronisms, and in standing not stiffly enough for the obvious moralities. Dr. Cobb says of the anti-Christian movement:—

There are two ways of meeting this feeling. One is the old and venerable method of a direct frontal attack. The Christian apologist may take Christianity and may point to its evidences, to its intrinsic loftiness, and to its glorious triumphs over the ape and the tiger in man. He may then proceed to ask whether a religion of such transcendent beauty and power is rightly classed among the emergent superstitions to which our poor race is liable.

That is, indeed, the statement of an advocate 'retained for the defence.' Alas! we can only wish that it were true.

When, however, we leave this suggested rivalry between Spiritualism and Christianity, and carefully follow Dr. Cobb in the actual presentation of his case, we see curious lights. What, after all, is he actually doing? Is it possible that he is trying to make fellow-clergymen think seriously of Spiritualism while seeming to scold it? What, for example, are we to make of these serious statements?—

Some of the most eminent Spiritualists have become convinced against their will, and in strong contradiction of their early training. It has taken Dr. Hodgson thirteen years to get rid of his difficulties. Mr. Myers has been an equally slow convert. Sir William Crookes was convinced after long and elaborate experiments. . . . He has 'clasped' spirits by the hand, even embraced one, witnessed a hand-bell brought into a locked room, seen a piece of China-grass pass through a dining-table, and in the case of 'Katie King' photographed a spirit form. Perhaps the most striking phenomenon of which he was a witness was the reading of a word under his finger in a column of the 'Times,' given through a planchette. The word was unknown to him and to every living soul, and its proclamation shows that the 'psychic force' is intelligent, and is either what is called a 'spirit,' or else points to matter being as permeable to this 'psychic force' as to Röntgen rays.

We do not see how 'psychic force' could read a word under a man's thumb unless it were some sort of intelligent creature. But let that pass. What are we to say to this?—

The thoughtful person will not be deterred merely by the apparent absurdity of the means employed. He will remember that, on the supposition that spirits under foreign conditions are trying to communicate with us, we are hardly in a position to decide on the suitability of their mode of communication before we are fully aware of their powers and environment. It may be that human speech is as absurd a mode of self-expression in the eyes of beings who live in a four-dimensional world as rappings seem to us, and that rappings are used, not as the best, but the best possible form of speech.

Of course, all this is hedged about with doubtful little disparagements, 'pious opinions,' and curt repudiations, but the drift seems clear. In fact, Dr. Cobb flatly admits that 'certain phenomena do take place which are not explicable by any law at present recognised by Science,' though he will not 'give in to spirits.' And yet, even in refusing to give in, he appears to be deeply impressed with the gravity of the Spiritualist's case and the wide acceptance of his testimony. He says:—

Perhaps the most instructive of modern cults is Spiritualism. To the outsider who stands apart and regards it with critical eye it is also the most pathetic of all. For with it are bound up some of the tenderest and most sacred of all human affections, those which link us to the mother, the child, the wife, who have passed into the invisible world. Moreover, there is no question about the *bona fides* of very many, perhaps the great majority, of those who are devotees of Spiritualism. They are convinced that they hold communion with the dead, and they find an infinite solace in their belief. To them there is no death, but only a passage from 'this side' to the other. Their numbers, too, are daily increasing.

But Dr. Cobb proposes 'a flanking movement.' He quite gratuitously assumes that we 'taunt Christians with credulity,' and then tries to show how credulous we are; but, as we have already said, we do not taunt Christians with credulity. On the contrary, we sometimes reproach them for their want of faith even in their own 'Word of God.' So 'the flanking movement' fails. Dr. Cobb has not fallen on our flank, he has come up to our front battery; but we do not wish to disturb him in the least. We only ask him to be temperate and fair, to really understand us, and not to hit out in an indiscriminating way. The inference in the following, for instance, is not fair:—

Clairvoyance and clairaudience are testified to by hundreds of people, and have been annexed by Spiritualists, which is quite natural. All that need be said here is that any serious person will be quite ready to discuss the evidence for any alleged phenomenon, but that if he be, too, a man of

religion he will protest against the credulity which seems to regard attention to such wonders as a sufficient substitute for the service of God.

We call that very wild. The following, too, if not exactly wild, is certainly hardly critically tame:—

Suppose we turn to direct spirit writing, or to such passive spirit writing as the late Mr. Stanton Moses has bequeathed to us in his 'Spirit Teachings.' The first point that must strike any intelligent man when he studies these productions is the very ordinary character of their contents. They neither tell us anything we did not know before, nor rise even to the highest that we already are familiar with, nor do they breathe a spirit different in kind from that which prevails on this side.

We congratulate Dr. Cobb. It is not everybody who could say of 'Spirit Teachings' that they do not tell him anything he did not know before.

But, however that may be, we are for open doors and windows, and for as little labeling as possible. Dr. Cobb is good enough to quote us as saying that 'by Spiritualists we are quite content to indicate multitudes who do not care to call themselves such.' At the same time, we do not wish to pin the label on anyone. But, were we very anxious, we should offer one to Dr. Cobb.

CONCERNING A SPIRIT PHOTOGRAPH.

By 'AN OLD CORRESPONDENT.'

I.

Within the past ten years, on several occasions in my own home, and with the aid of a medium who has been found successful in obtaining this abnormal form of psychical manifestation, we have, under severe test conditions and with our own plates, obtained most satisfactory and convincing results; and I have in my possession at least three spirit photographs which can be clearly identified; besides a number of those of persons unknown to us. My friend, Mr. Glendinning, of Dalston, has, I know, also been successful in obtaining most convincing results in spirit photography, as was evidenced by the narrative and photographs contained in the little volume he published some years ago entitled 'The Veil Lifted'; and I understand since the book was published he is still pursuing with marked success his experiments in psychic photography.

Another personal friend of mine, a professional gentleman of high standing and who is deeply interested in psychic problems, besides being distinctly a 'sensitive,' has been unwearied in his efforts in the same field, and, I am glad to find, his many years of waiting, watching, and experimenting have now been crowned with complete success. His experiments have all been conducted with the greatest care, and with mediums and under test conditions chosen by himself, and the result is, I think, the most remarkable collection of spirit photographs extant. With his kind permission I was recently able to go over the entire collection, and it is with one special photograph and the history of its production that I now wish to deal.

Before coming to the production of this photograph, I trust I may be permitted to state that in the course of a sitting I had in September, 1899, at Mrs. Treadwell's, in St. John's Wood, one of her controls, designating himself as Dr. Epps, informed me that an eminent British statesman, now on 'the other side,' had, after he had 'crossed the bar,' had a long conversation with him, in the course of which he had expressed himself very strongly as to the urgent necessity for enlightening British public opinion on the subject of Spiritualism, it being in his view the 'grandest revelation of the nineteenth century.' I was so much struck with the statement that I put the question to this control: 'Has ——— really been with you since he passed on?' and his reply was emphatically: 'Yes; I have seen and talked with him several times.' It is rather a coincidence that, after a lapse of fifteen months from the above conversation, it is of this same statesman, his reappearance, and spirit photograph that I have been allowed to forward the details to 'LIGHT.'

My friend, the professional gentleman before mentioned, informed me that in the middle of August, 1899, about mid-

day, he visited, by appointment, Mr. Cecil Husk, the well-known medium at Peckham Rye, and with whom he has had sances extending over a long series of years. The same day, at 3 p.m., he had arranged for a sance with Mr. Bournell for spirit photography, and his purpose in having the sance with Mr. Husk was (partly at least) to ascertain if any of the spiritual personages who oftentimes materialise or speak at this medium's sittings might be able to manifest themselves, either that day or at some future time, when the photographic experiments at Mr. Bournell's were in progress.

And here it may be as well for me to digress, and to state that about seven or eight years ago (as my recollection serves me) Mr. Husk was accused by one of his sitters of 'personation' or attempted personation, detected, or said to have been detected, by an electric flash from a pin in the scarf of this sitter. With the truth or falsity of the allegations then made against Mr. Husk it is not my province to deal, but so far as my personal experiences with that gentleman are concerned I have to state that in the winter of 1889 I formed one of a circle who had a series of sittings with Mr. Williams and Mr. Husk, in private houses and rooms which were changed every night, and under our own test conditions, and the results, so far as regards the production of genuine phenomena of an abnormal character (certainly due to supernormal agency), were distinct and clear. The utterances in the direct voice, the spirit lights, the raps, the playing of the piano by unseen hands, the passage of matter through matter, and the materialisations shown on luminous slates, were clearly not produced by the mediums themselves, for they sat in the circle without cabinets, while their hands were held throughout by various members of the company selected by ourselves; and these results were, in my opinion, undoubtedly due to the action of certain denizens of the other sphere. My professional friend was with me at all the sances in question, and ever since then has, time and again, as occasion permitted, visited Mr. Husk and had most convincing proofs of his gifts as a psychic; and he is consequently quite familiar with 'John King' and the 'band of spirits' who usually manifest at Mr. Husk's select and private sances.

On the present occasion (August, 1899) my friend informs me that after a warm greeting by 'John King' and some of the other controls, he was much surprised to see the face of an eminent British statesman materialised, and to be addressed by him by his name. My friend asked this personage if he remembered seeing him as one of a deputation who waited on him when he was in earth life, in support of the passing of the Bill for legalising marriage with a deceased wife's sister, and his reply was: 'I remember you quite well and the occasion when I saw you.' My friend then said, speaking generally: 'I am just going on to Mr. Bournell's to try to get some spirit photographs; will some of you try and appear there?' The deep voice of 'John King' was then heard saying: 'We have used up some power, but we will try to do something if we can,' and with that assurance my friend was fain to be content, and he thereafter left Peckham and proceeded to Mr. Bournell's studio in Uxbridge-road, for his photographic experiments.

I crave space for another article giving a brief narrative of the photographic sitting on the same day, and also of a subsequent sitting in the same studio in June, 1900, and their results, viz., the production of two photographs of the eminent statesman in question; copies of which will be forwarded to the Editor of 'LIGHT' for inspection by anyone interested in this class of phenomena.

(To be concluded.)

LONDON SPIRITUALIST ALLIANCE, LTD.

MR. HERBERT BURROWS

Will give an Address to the Members and Associates of the Alliance on

SPIRITUALISM AND THEOSOPHY,

IN REPLY TO CERTAIN CRITICS,

on Friday next, January 18th, at 7 for 7.30 p.m., in the French Room, St. James's Hall (entrance from Piccadilly).

MISS LILIAN WHITING ON PHYSICAL PHENOMENA.

Miss Lilian Whiting acknowledges (in 'LIGHT' of December 22nd) that she is one of those who write statements 'too sweeping,' and 'therefore partly wrong.' Her earlier assertion, which attracted the queries of Messrs. Noakes and Rotteveel, she 'thinks,' and, presumably, is not sure, 'was written from an impression, an unquestioning conviction gathered from a thousand subtle sources, *rather than from any specific facts.*' Miss Whiting's candid admission does honour to her sense of fairness, but it also entitles other investigators of psychic phenomena to weigh her various published evidences with caution. Anyone may gather 'unquestioning conviction' from 'a thousand sources' more or less 'subtle,' but if evidence is to have any value it must have at least a fairly close relation to facts.

It will be observed that although Miss Whiting admits that she based her 'sweeping statement' upon impression and not upon any specific facts, she has not actually withdrawn her assertion that 'all the physical phenomena of the séance, even to slate-writing, materialisation, and other aspects, may be produced by the *persons present*, entirely without any intentional fraud or conscious intention.' Having no facts upon which to base her statement, she cites 'an instance' which came under her observation at a materialising séance in New York, and she leaves us to infer that this séance either created or fortified her 'impression.'

One of the forms at this séance was 'a man calling himself Henry Ward Beecher, and resembling Mr. Beecher very closely.' But the 'man' could not prove his identity to the satisfaction of Miss Whiting, who does 'not believe that any single figure that appeared was the person it purported to be.' So we have the first 'sweeping statement' followed by another, this time of sweeping unbelief. Did Miss Whiting speak with all the figures that appeared? Did she examine them? Did she interrogate them? She does not say so. She merely disbelieves in them, but at the same time she believes in the 'perfect honesty' of the medium, and of all the persons present, although with one exception all the persons present, medium included, seem to have been strangers to her.

Miss Whiting does not give the medium's name, and I have no means of knowing where the séance took place. I do know, however, that at the materialising séances of Mrs. Cadwell in New York, a form purporting to be Henry Ward Beecher is a stock figure. I have seen it several times at Mrs. Cadwell's séances. It leaves the cabinet, under a good light; it walks into the centre of the room; it sometimes shakes hands with the sitters; and, as a rule, it delivers homilies on earth life and spirit life. It 'resembles Mr. Beecher very closely' in appearance, but in no other way. It has neither his voice nor his eloquence, and it has not his intelligence. Whenever I have questioned it, and I have done so for ten minutes at a time, it has been unable to give any reply that would convince me of his identity. I do not believe that it is Henry Ward Beecher, nor does Miss Whiting. But I have no reason for believing that on any occasion when I have seen it the materialisation has been 'produced by the persons present.'

Mrs. Cadwell's séances are very interesting. They are convincing to many persons. They have never convinced me that the figures which have 'communicated' with me are the persons they purported to be. On the other hand, they have convinced me that they were not the persons they purported to be. They may have been spirits, but if so they were impersonating spirits. One of them, for example, insisted that she was my favourite grandmother, a woman who, up to the time of passing away, retained an unusually strong and active memory. As the figure was hopelessly at sea concerning certain vital facts about that lady's life, I was, to say the least, unfavourably impressed.

Miss Whiting's bewildered questioners ask her: 'How are we to distinguish between the manifestations caused by disembodied spirits and those caused by persons present at the séance?' Miss Whiting answers, 'Simply' (the word is apt) 'try the spirits.' And she adds: 'Any phenomenon involuntarily caused by persons present does not stand the test of identity.' Probably not. But this leaves impersona-

ting spirits wholly out of the reckoning. Does Miss Whiting ignore them? Is it possible that she is ignorant of their existence? Or is she still to 'sweep' the occult world with generalities? Am I to believe that on a certain occasion I 'produced' the spirit of a lady who gave me a touching account of her sudden death, together with directions for the conduct of her affairs, when in fact the lady was, and still is, living, and in excellent health? If, on Miss Whiting's assumption, I did not produce this spirit, who did? There was no other 'person present.'

Miss Whiting, now disclaiming any wish 'to make too sweeping or positive assertions,' says she is 'simply a student, a learner, honestly seeking truth.' It would seem that she, like many other seekers, has much to learn about impersonating spirits who go to séances as some of us go to fancy dress balls.

London.

GEORGE HAZEL.

IS HYPNOTISM DANGEROUS?

In an able address, which he delivered in Chicago in November last, Dr. J. M. Peebles, as reported in the 'Progressive Thinker,' spoke out strongly against hypnotism in the following terms:—

'Let me firmly impress upon your minds the demonstrated fact that hypnotism is not mesmerism, nor psychic magnetism, though allied and often so expressed. They are distinct, not only in degree but in quality, and in discrete degrees. In my vast experience I never knew a person injured by being mesmerised by a good, clean, trustworthy operator, but have known thousands upon thousands benefited and cured by mesmeric psychism wisely administered.

'On the contrary I have known very many injured by hypnotism. It can excite, it can amuse, and like Voudouism, it can also kill. I have known the most degrading suggestions left upon the minds of those who became subject to hypnotic influence. Their will power was weakened, their vitality was partially sapped, and their higher soul emotions were tampered with till the mental door was opened for various vices, obsessions and insanity. Those hypnotic tramps that traverse the country, giving hypnotic "shows," should be shunned as one would shun a den of slimy serpents. Though having a smattering of hypnotic knowledge, with motives in their minds of money and mirth, they are a menace to health and happiness.'

But there is another side to the picture, for Professor J. B. Earley, writing in the 'Modern Mystic,' says:—

'Some writers seem to take delight in warning their readers of the dangers of hypnotism, claiming, however, that mesmerism is just the reverse, and a very beneficent force. I have come to the conclusion, after about twenty years of experimental work, that the latter is more likely to be dangerous than the former, for the following reasons: An operator in hypnotism, if he understands his business, will never attempt to subjugate the will, or dominate the individuality, of his subject in the slightest degree, but will rather, by his oral suggestions and confident manner, place the subject so much at ease that he himself will bring about the hypnotic state by auto-suggestion. In other words, the operator touches the mental button and the subject himself does the rest.

'But the mesmerist proceeds in an entirely different way. The operator takes the hand of the subject in his own and, concentrating his will-power upon the brain of his subject, produces changes in the polarity of the nerve force of the subject, which are intensified by making passes over the body. In such a case, harm might result where no harmony existed between the operator and the subject. I have had hundreds of people make passes over me while in my normal condition, and have in very many instances felt much benefited thereby, and again have often been weakened, and in some few instances made very ill. I know many persons who have had like experiences, proving that people should not permit others to deliberately make passes over them with the intention of mesmerising or magnetising them, unless entire confidence and perfect harmony exist between them. Sensitive people can always tell by their own feelings, when in a state of relaxation, whether the magnetic passes being made by another are beneficial or not.'

It would be of interest to the readers of 'LIGHT' if some experienced hypnotists and mesmerists would take the matter up and give us the benefit of their observations.

A LADY palmist was fined ten guineas on Tuesday at Clerkenwell. She is well educated, and the wife of a Brahmin who has been a professor of Sanskrit.

ANSWERS TO QUESTIONS.

On Friday evening, the 4th inst., a meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Room, St. James's Hall, when 'Tien,' through the mediumship of Mr. J. J. Morse, answered written questions from the audience.

The President (Mr. E. Dawson Rogers) occupied the chair, and after some preliminary remarks submitted the questions to the control. The first had relation to

THE EFFICACY OF PRAYER.

'Is there any efficacy in prayer, and if there is, what is the utility of endeavouring to influence the Divine will considering the omnipotence, omniscience and boundless mercy of God?

The Control replied that, so far as he could comprehend the matter, Omnipotence could not possibly be interfered with, but the efficacy of prayer might be in a direction beneficial to the individual, and possibly illustrative of the power of psychological laws in relation to the laws of the Universe. 'It is, of course, idle to suppose,' he continued, 'that the finite intelligence can in any way see further, know more, or comprehend deeper than the Infinite Intelligence we call God. The exercise of prayer as an aspiration is beneficial to the one who thus prays: it exalts the mental status, elevates the spiritual nature, and, to a certain extent, sanctifies the moral condition.' The Control then suggestively referred to the possibility of prayer as an 'emotion of thought,' causing pulsations in the psychical atmosphere which in turn set up certain conditions psychically affecting minds attuned to the conditions thus created. In this way, by the transmission of ideas, prayers might be literally answered by spiritual agencies. It might be said, therefore, that prayer could be efficacious without in any way affecting the purposes of the Supreme Intelligence.

REINCARNATION.

THE PRESIDENT said that he had several questions which, as they all related to the subject of reincarnation, might be submitted collectively. Briefly to summarise these questions, the first asked whether the Divine Ego in man had ever lived before being born into physical life; the second appealed for 'Tien's' opinion on the subject; and the third, fourth, and fifth reiterated the foregoing questions in different forms, with the addition that one of them included an inquiry whether reincarnation did not explain many problems in regard to the sufferings inflicted on humanity.

'TIEN,' in replying, said: 'As an evidence of interest in the problem of life rather than the especial question of reincarnation, the series of questions submitted are certainly not without interest. Our opinions and our knowledge upon this subject have been so often expressed that it would be merely to reiterate what we have said on previous occasions did time permit us to go into the full details of the question. That being impossible to-night, we will ask you to accept a few general statements which will best express our convictions on the question and help the various questioners to understand our position.

'We believe that man is a self-conscious entity because he has an eternal spirit, and is the embodied consequence of the evolution of the Divine Spirit through all preceding orders of Nature; therefore we hold that, primarily, the spirit which becomes the conscious Ego of the man has always existed, because the conscious Ego is an individualisation of the Eternal Spirit itself. Consequently its evolutionary progress is a series of ascents, not always in the direct line, not always plainly and straightforwardly, so to speak, but nevertheless, in spite of deviations, an ascent in the order of evolution. Manifesting through all preceding conditions, it is at last able to adapt physical nature to its service on the lowest plane of animal existence. Through this it works upwards on the higher grades until at last the material which is being formed and transformed into the substance which becomes the human organism is finally adapted to still greater possibilities, in serving for the manifestation of the indwelling spirit, which has hitherto been only partially cognisant, but is now able to assume the functions of Ego-ship practically and completely. But even when this point has

been reached it cannot be said that the organic structure has attained perfection, wonderful as its evolution has been. With an increase of perfection in the organism there follows an increase in the manifestation of the Ego which has been individualised from the essential spirit permeating universal nature. Here, then, we have the human organisation as a machine furthering the individualisation of the Divine Existence, for the consciousness of man is the consciousness of God individualised in a finite manifestation. To assume, then, that the results of all this work may be undone and the work itself have to be commenced over again, does in our judgment seem a flat violation of the history of human evolution. Furthermore, we have to remember that—although no finite intelligence can gauge the question—looked at from the point of view of common-sense it seems absurd to believe or suggest that the Infinite Intelligence can find no better way to make men or women greater than by sending them back again to the Kindergarten of earth, and causing them to recommence the evolution of consciousness and intelligence and all the qualities that go to make up the conscious manhood and womanhood. Then, as you know very well, the spirits have told you over and over again that the life they have found beyond is a life of progress, that there man grows in grace and goodness and unfolds in intelligence, and that in that life is found everything necessary for the training and development of the individual. Why, therefore, should it be necessary for the past to be discarded, for the experience gained in the career on earth to be lost and the work to be commenced all over again?

'We take the ground that in a very large degree the idea of reincarnation arises from a sort of mental foreshortening of the picture of life, and from an exaggerated importance being attached to the life you are called upon to pass here. A just sense of proportion in this regard would enable you to realise that if you are to live 'for ever,' with all that the term implies, the life to come is an infinitely greater question than the tiny span of life here. To elevate this little range of sense-perceptions into supreme importance by making it a factor in the eternal development of the soul on earth, and to ignore the possibilities of the world beyond, is to foreshorten the view, to misinterpret the circumstances and conditions of that world, and to give an exaggerated importance to the conditions of a state of existence which, placed in its right relationship to the eternity of your career, would sink into utter insignificance. One need not argue about, or in any degree concern one's self with, the propriety or necessity of reincarnation—one need not argue whether it is 'the will of God' or not—one need not argue on these matters, because they are the dependents of the proposition, not the primal element on which it rests. The primal element on which it rests is this—not *why* is the human being reincarnated but *how*. When the *how* of the matter is explained, all the other problems will range themselves in proper relationship; but we submit that there is no intelligent or intelligible explanation of how the process is effected.'

THE FUTURE OF CHINA.

The next question, which was doubtless inspired by current events, appealed for the opinion of 'Tien,' as a Chinese, in regard to the future of China in its domestic relations and its relations to the rest of the world.

After a playful reference to the apparent anxiety of 'the rest of the world' to possess itself of portions of China, and to the improbability of China being thus absorbed 'with the dead weight of several hundred millions of people and all the heredity and force of antiquity behind them,' TIEN said: 'There is a national life with the Chinese which is, perhaps, more enduring, more influential, and of greater importance to the world in the future than is that of some of the nationalities that now make an appearance of great power and importance in the world. Socially and politically, an era, we believe, is opening up for China wherein the civilisation of the West will be appropriated and assimilated by that ancient people, and applied to the new conditions that are coming about. The inevitable result will be that the whole world will be energised by this ancient civilisation; qualities, characteristics, and virtues that bigotry and intolerance have striven to destroy will make their influence

felt, and by and by it will be, perhaps, just as honourable to be a member of the Chinese nation as to be a member of your own.

'Our conviction is that the Lion will have the largest share in the results we have briefly sketched, and if this nation is true to its instincts of right and justice, and if it only acts out the destiny that is before it and fulfils the rôle of guide and friend, you will have great reason to rejoice at the foresight of your statesmen and great reason to look with favour on an old friend whose heart is in the right place. We venture to say that in a few years this prophecy will be realised and you will remember our words.'

THE VIBRATIONS OF TESLA.

'Does "Tien" know of the vibrations recently noted by Tesla (through his instruments in America), and are they the result of wave force from the planets?'

Such was the gist of the next question, and 'TIEN' replied that in his opinion such vibrations were a further evolution of the form of wave-motion represented by wireless telegraphy. They related to the finer forces of this planet, and came one step nearer to those vibrations which were set in motion by the human mind forces, so well illustrated in psychology. They might thus bring into view the actual reality of those finer forces, and assist in supplying an explanation of the very means by which thought-transference is accomplished over long distances.

SPIRITS OF ANIMALS.

'What becomes of the spirits of the millions of animals which have been slaughtered for the food of man?'

'TIEN' replied: 'We really cannot say, save only this: that the consciousness of the animal not having reached the plane of permanence (except in rare cases), when the animal is slaughtered the psychical portion is dissipated, absorbed into the ocean of spiritual forces (just as the vital elements are absorbed into the material forces around you), and the animal ceases to be.'

SPIRIT PHOTOGRAPHY.

In answer to a request for information on this subject, 'TIEN' said that spirit photography implied that the lens of the camera was more sensitive to some rays of light than was the human eye; also that under certain conditions invisible radiations produced effects on certain sensitive material, the presence of certain persons affording the conditions for enabling some unseen object to be photographed, by making the radiations more potent for the purpose. The success of an experiment in psychic photography on the spiritual side determined the results on the material side. Many results which were apparently failures or seemed palpably fraudulent were simply due to the failure of the spirit to manipulate the material side of the operation.

THE PROCESS OF MATERIALISATION.

Replying to a question regarding the process of materialisation, 'TIEN' said that a materialisation séance involved a circle, a cabinet and a medium, and he proceeded to explain the parts played by these three factors in the production of materialised forms as follows:—

'A properly constituted circle is one where the conditions are harmonious. Each and every individual is surrounded by a certain sphere varying with every individual. A company of persons presents to the spiritual eye the spectacle of a company of spheres, more or less in sympathy, or more or less homogeneous. If the company is very sympathetic, very harmonious, the entire spheres of that company have amalgamated, and the entire company is enclosed in one sphere or halo. This represents the ideal condition of a circle. Suppose such a circle is present, and the phenomenon desired is materialisation. The harmonious spherage has been accomplished; but it must be of the right character, for there are spheres and spheres just as there are people and people. There are some whose spheres are altogether related to the intellectual, the artistic, or some other refined side of existence.

'Then there are others whose spheres are more gross, who are related to the purely physical aspects of existence. Now, you require for a materialisation a circle that will produce a certain kind of element, that is to say, a species of psycho-

physical element where there is a large amount of purely psychical and a large amount of purely physical. These spheres are real, and sensitives can feel them quite easily.

'Well, here is the circle, we will say, radiating the particular kind of psychical aura which is required. Here is the medium, also radiating precisely the kind of aura which is necessary. It is a psycho-physical element, and for a little while the amount radiated by the medium would be sufficient for the purpose; but if that medium sat in the circle under ordinary circumstances his psychical atmosphere would coalesce with the aura of the circle, and its especial character would be lost. You therefore place the medium in a cabinet, which confines the aura, holds it in solution in the atmosphere, and the first operation to be performed is to gather in the contributed aura of the circle and associate it with the aura of the medium in the cabinet. When a sufficient supply has been obtained and the connection established, the spirits controlling the medium work through the aura of the medium upon the aura of the circle, which is easier for them than to work directly on the aura of the circle, because they have only the conditions of the medium to contend with, instead of those of the whole circle. Now, what is required is to deposit this aura on the spirit to be materialised, polarising the atoms of the aura so that they may reflect light as you understand it—or in such a way that they may become objective, and therefore related to the ordinary conditions of your existence, may become visible, in fact. In doing this several things are involved. One difficulty you have to contend with is the nervousness of the spirit who is being experimented upon. If the mental perturbation of the spirit affects its spherical environment then it is quite impossible to deposit this element upon it, and the experiment would be a failure. You might, under these conditions, sit for hours in the hope that a materialisation would be accomplished, and finally go away and blame the medium for taking your money without furnishing any equivalent. Now, Spiritualists should know something of these things, should be able to make allowance for such possibilities.

'But your materialising spirit, we will suppose, is one who is in the habit of materialising—some person who is always ready to come on duty, and who comes on as a matter of course. Then the operating spirit by an effort of the will (it is difficult to translate matters of this kind into language that shall be intelligible to you)—the operating spirit draws the subtle element to him and brings it to bear on the invisible personality in the cabinet, and by certain processes the whole form is covered with this plastic material, which slowly hardens under the influence of the polarisation effected, and becomes a vehicle reflecting ordinary natural light, or the light evolved from its own phosphorescent elements, and thus becomes a tangible result for the time being.

'Everything depends upon the amount of element supplied, the mental atmosphere of those constituting the circle, the physical health and mental state of the medium, and the ability of the operating spirits to produce the result. You will understand, therefore, how many difficulties there are for the spirits to overcome, and how many difficulties you may yourselves unconsciously create. This is why sometimes you may go away from a materialising séance and say, 'Oh, but the figure was so much like the medium,' whereas on another occasion, when everything was harmonious and satisfactory, you may say that the materialisation was 'the very image of so-and-so when he was alive.'

(To be continued.)

THE GRAVE THE VESTIBULE TO A LARGER LIFE.—The review of Flammarion's work, 'The Unknown,' published in the 'Melbourne Age,' concluded with the following passage, which suggests to the 'Harbinger of Light' that the reviewer knows more of Spiritualism than he is prepared to admit. He said: 'If it be true that there are conscious states of existence arising by a natural process of evolution out of each preceding state, then the grave may be the vestibule to a larger and more perfect insight, in which we may discover that time and space and personality are merely provisional forms of thought incidental to our earthly experience, and that our beatified state is as real and substantial as that of the fat boy in "Pickwick."'

PRIESTHOOD AND PROPHETHOOD.

DO THE CLERGY INTERPRET THE SCRIPTURES CORRECTLY?

Quis custodiet ipsos custodes?

BY ALBERT GRESSWELL, M.A., M.D.

Nothing is more strange than the way in which the orthodox clergy have, in their sermons and teachings on the Bible, failed to discriminate between the priesthood and the ministry on the one hand, and the prophethood and seership on the other.

The priests of the Jews were ordained to instruct the people in the ordinances and rites of their day, and to direct their worship of Jehovah; but it was not within their province to inquire what was the will of the Deity on any particular question, not defined by the *general* divine precepts and teachings already compiled.

And such knowledge of the will of God necessary in order to pursue a course according to His direction was, in the Bible, only obtainable by *certain* people, and then only under *certain physical* conditions. For instance, we read that when Daniel was brought into the king's palace, he deliberately insisted upon a diet of particular chemical quality; under ordinary conditions he knew he could not manifest clairvoyance, and become in touch with the Universal Spirit. Again, too, of Joseph we read that he had a special instrument for divining purposes; in other words, his clairvoyance was not spontaneous, but was generally called forth by a cup—divining cup.

Moreover, we read of training colleges for the prophets, where all the conditions might be favourable for the cultivation of the attitude of mind and body necessary to become expert in divine insight. We most certainly do not read that *all* the students became qualified to act as either prophets or seers.

It is abundantly clear that the prophethood was of a higher grade than the priesthood, and it is of the first importance that we to-day should ask how we stand in ability to gain the knowledge of God's Will, which we, if obedient and humble, are promised, either through our own mediumship, or indirectly through that of another, with the help of the Holy Spirit.

We have no specific instructions in the Bible beyond being told 'to try the spirits.' But, at the outset, we are met with a difficulty; for many of our prophets and seers are simply professors, and are quite unequal to the discharge of these high functions. Many simply have not the faculty; they are immature and misleading.

The rulers in several countries are fully aware of this, and the result is they either prosecute mediums, true and false alike, or else they, in a more magnanimous way, ignore the existence of God's greatest gifts as manifested by the true modern seer. Asking for the guidance of God is not asking to know the future (fortune?), and it can only be entrusted to a truly noble medium or prophet.

In the Old Testament the clergy tell us that the will of God is shown only to His chosen people, the Jews, but yet we read instances totally disproving this assertion; and as one example we may instance the case of Balaam. This seer held converse 'with the Lord,' and did so for the benefit of all whom He elected. To-day, it will readily be seen that seers are found far less among the Jews than formerly. This nation having abused in many ways the power given them, have largely forfeited their gift by disobedience.

Then there is another point on which the clergy have still more confused notions, which are totally unwarranted by the text of Scripture. Neither a prophet nor any other medium has necessarily anything whatever to do with clairvoyance from the invisible world. The gift of prophethood at the present day in many instances entirely confines itself to clairvoyance, and, indeed, in the Bible we but seldom, as in the case of Samuel, read of spirits being called from the other world. We need to-day a school of the prophets, and it is the intention of the writer to endow one. It is true there are warnings in the Bible against the cult of Spiritualism by the people, but the

divine words were simply directed against the abuse of the power by those unfitted to wield it. Moses wielded it himself, and greater than he have done so since. The warnings in the Bible, coupled as they are with threats, are needed now, just as they were in Biblical times. They are needed to prevent the unjust from misusing the powers accredited only to the good.

It has been said that this divine power is really the power of the Devil, and the latter-day evil spoken of in Holy Writ.

But, on the contrary, it is those who wish to abolish the divine power given in all ages by God to man, who are God's true enemies, and the enemies of their fellow creatures. It is these men who are the real blind leaders of the blind, and the ones who would leave all in the darkness of gloom and stagnation, condemned by Jesus Christ.

In conclusion, it must be distinctly understood that Christ improved immensely upon the teaching of the old fathers; and most clearly did He point out that 'He that believeth in me, the works I do shall he do, and greater works than I do shall he do, because I go to the Father.' The purport of these words is both clear and definite; we who believe in Christ are commanded to obey these most necessary and loving instructions, and to let no one take our crown, which is the reward of humility, patience, obedience and love.

There is therefore the full and complete warrant of Jesus Christ for true and noble followers of His teaching in the cultivation and exercise of their God-given powers, which in their very essence are of the very highest importance to the human race.

LEAFLETS PLUCKED FROM EXPERIENCE.

PRAISE!

We plead, we entreat, we implore, but how often do we *praise* the Great Breath of our being—the omnipresent Father in whom we live and move?

Praise to be praise, must be self-less; it must not murmur and complain in the dove, but soar with the lark from the earthbound nest where our souls lie hidden.

It must be cheerier and happier with each pulse of its wing. It must even if only for a moment—leave far beneath it the clouds of depression and gloom. It must soar and soar until the heavy freight of physical ills is flung below and forgotten, till it only knows it loves and is beloved, and so comes within touch of Him by whom it was begotten, in harmony with His methods and partaker of His joy. True praise must melt into ecstasy, if only for an instant, otherwise it is but praise falsely so-called.

Descending to earth we find that here it has other uses. We forget that praise is humbling, and in our tendency to fault-finding we too often neglect to administer it, even when with honesty we can. A little overflow of credit is far more humiliating than a scolding to the pride which knows it is undeserved. Many a cold heart has been warmed by an unexpected word of praise, many an evil disposition shamed when given the 'benefit of the doubt.'

Not that praise should degenerate into flattery, but if we are wise concerning the good in another and simple concerning the evil, its office will be to encourage the one and abash the other and we shall never forget that its effect may mean salvation.

HOPE NEXTLY.

A FULFILLED PROPHECY.

Many months ago I called the attention of the readers of 'LIGHT' to the partial fulfilment of the statement made by T. L. Harris in 'The Wisdom of the Adepts' that the ring of Saturn was really five-fold. Up to that time (1881) astronomers knew only of three rings. Later a fourth ring was discovered. Now, in the 'Observer' of January 6th, 1901, Sir Robert Ball is reported to have said, in his lecture at the Royal Institution on January 5th, that 'a famous astronomer, Professor Barnard, had quite recently discovered a fifth ring.' So this prophecy, based upon occult knowledge, has now been completely verified by the stern facts of material science. It is not surprising, when we meet with these verifications, that an increasing inquiry about the writings of T. L. Harris should be manifest among all classes of progressive thinkers.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

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.

Hudson Tuttle on Materialisations.

SIR,—In reading Hudson Tuttle's 'Arcana of Spiritualism,' I was greatly surprised at finding the following statement which appears on p. 44:—

'The instance of Professor Crookes' cutting off a lock of hair from a "materialised" spirit, the lock remaining perfect human hair under a microscope, proves, not the "materialisation" of a spirit, but that it was real human hair; for if the hair was perfect, the whole body must have been the same, and if the hair remained intact, not "dematerialising," the whole body might and must have remained. Instead of being a "test" it was a *prima facie* evidence of fraud.'

I think, sir, that you will readily recognise that such a dogmatic statement made by an accepted authority on Spiritualism, comes as a most damaging blow to many investigators, especially those who, like myself, though very desirous of learning the truth of the matter, have had very little opportunity of personal experimental research, and so have to rely almost wholly upon the research of others.

Sir William Crookes's investigations appealed to me, when I read them, as the most valuable and convincing testimony that I had come across, but if the above quotation is justified then discredit is cast upon the whole of his work. I should much like to hear the opinion of some of your able contributors upon this subject.

A. G. YOUNG.

Aere-lane, Brixton.

Matter—and Behind It.

SIR,—Your correspondent, 'John of Llandaff,' whilst ostensibly attacking Dr. Barraclough, is in reality combating the Rev. J. Page Hopps, for the Doctor merely quoted with approval the rev. gentleman's address and favourably commented thereon.

Physical science—aye, and mental science also—proves a 'whole' to be devoid of parts. In the broader sense, the physical world is certainly without parts, for the parts are only parts to our power of individualisation; and on the other hand a thought is without parts—can, in fact, only be considered as a *whole* as contrasted with an assemblage of parts; and so of all manifestations of mind.

If 'John of Llandaff' believes that matter is *not* self-existent, perhaps he will be kind enough to explain how *immateriality* could produce something so different from itself as matter. And if the gentleman really wishes to attack the Rev. J. Page Hopps, why not deal directly with that gentleman instead of attacking the Doctor, who merely expressed his private approval of Mr. Hopps's address?

FIAT LUX.

The Law of Gravitation.

SIR,—An interesting point in the account by Mrs. Standard of M. Desmoulin's first acquaintance with mediumistic phenomena, was that of a table rising off the floor and becoming suspended in the air, and of the great force that was used before the table came down with a crash. Here we have (apparently only, of course) the law of gravitation set aside, and also a convincing repudiation of the material scientist's 'theory' that all movements of objects that occur at séances are produced by unconscious muscular action; for the table resisted the determined will-power and muscular exertion of those present to bring it down from mid air. On one occasion, fifteen years ago, I sat with a friend in the light, and an oval mahogany table, measuring 5ft. by 3ft., rose into the air, was turned over, and floated about the room, supported only, so far as we were concerned, by our finger points, and, avoiding the chandelier and other furniture in its gradual descent, finally rested on the floor, and we were unable to move it although pulling at the legs with all our strength.

FREDERICK R. BRYANT.

Forest Hill.

Grateful for Cure.

SIR,—Having suffered for twelve years from nasal catarrh and having consulted both London and Dublin surgeons, I had abandoned all hope of relief, until having casually heard of Dr. Allen Fisher, I consulted him, with the result that I am now cured of my trouble. For many years I had also suffered, intermittently, from very tender, weeping eyes, ever fearful of braving winds, whether east or west, but Dr. Fisher (to whom I wrote) sent me two simple remedies, which have so strengthened my eyes, and so improved my sight, that I ever congratulate myself.

This past summer again, when nursing a sick friend, I strained myself internally, so badly, that I thought I should be a confirmed invalid, but Dr. Fisher again sent me remedies, and I write to say reverently, thankfully, that I am again cured. Being very grateful and an old subscriber to your paper, I hope that you will kindly favour me, by giving the above a place in 'LIGHT.' I enclose my name and address (but not for publication), and shall be pleased to answer inquiries.

F. A. R.

The Spiritualists' National Federation Fund of Benevolence.

SIR,—In asking your permission to acknowledge the donations that reached me for the above fund during the month of December, permit me to thank our friends, through your courtesy, for the support accorded this work during the past year, which I would do most heartily and sincerely alike on behalf of my committee and myself. At a rough cast we have received nearly £60 during the past twelve months, which, though a fair amount of support, is not, nevertheless, sufficient for our needs, for our disbursements exceed that sum, and therefore leave us indebted to the treasurer of the Federation, who can ill spare any help in this direction. May I, then, in the opening days of the New Year and the New Century, once more urge upon the friends of the movement to 'spare something of their charity' towards helping us to continue the good work which this fund is constantly engaged in doing? One lady in writing says: 'I hope the friends who have much will be impressed to generously bestow of the same,' and I can only echo the good wish of my correspondent. Again thanking you, Sir, and all past and present friends and supporters, and trusting to add many new names to our list of contributors during the present year, I am, faithfully yours,

J. J. MORSE,

Hon. Financial Secretary.

Florence House,

Osnaburgh-street, London, N.W.,

January 5th, 1901.

LIST OF CONTRIBUTIONS RECEIVED DURING DECEMBER, 1900.—Mrs. R. Beaman, £1 10s.; Mr. J. Thackeray, 1s. 6d.; 'Old Marylebone,' 10s.; 'H. M.' Bristol, 6s. 6d.; 'W. C.' 2s. 6d.; 'R. J. C.' 1s. 6d.; 'S. E.' 2s.; Mr. Rustonjee Byramjee, 2s.; 'Anonyma,' 10s.; Mr. Francis Trueman, 5s.; Mr. C. Lacey, 10s.; Mrs. A. E. Walker, 2s. 7d.; Mrs. Shaw, 3s.; 'Lindum,' 1s.; 'Onward,' 2s.; Mrs. L. Moors, 2s. 6d.; Miss E. M. Hodges, 2s.; Mrs. K. T. Robinson, 1s.—Total, £4 15s. 1d.

SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—New Year's text: 'In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion, and what room for sorrow, when he reflects upon the unity of spirit.' Sunday next, at 11 and 7.—T. B.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL SOCIETY, 36, VICARAGE-ROAD.—On Sunday last Mrs. Holgate's guide delivered a very instructive address on 'The World hath found a Quickening Power,' which was listened to with marked attention. Mr. Blackman then gave clairvoyant and psychometric descriptions, which were fully recognised. A public circle will be held on Thursday, at 8 p.m.—H. W.

THE UNION OF LONDON SPIRITUALISTS.—The quarterly meeting of this Union was held on Sunday last at the Workman's Hall, Stratford, at 3 p.m. Mr. J. Adams gave an address on 'Love in Everyday Life,' and Mr. Geo. Cole spoke on 'Socialism and Spiritualism.' At 7 p.m., Mr. Geo. Cole gave a very able address on 'Life in Three Spheres.' Several questions were asked at the close, and answered by the lecturer. Mr. Geo. T. Gwinn presided, and Miss F. Aldis rendered a special solo.—D. J. DAVIS, Secretary.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last much good work was done at our morning public circle. 'Time and Eternity,' the subject of the evening's address, was eloquently treated and the audience displayed a keen interest throughout. The greatest social success in the annals of our church took place on New Year's Eve, when nearly a hundred people were present, and spent some very happy hours. The many friends parted about 2.30 a.m. on New Year's Day, with mutual expressions of good will. On January 27th the fourteenth anniversary of the work of our leader, Mr. W. E. Long, will be celebrated at 6.30 p.m. Miss MacCreddie will be with us. All who were present when this lady last visited us will hail her coming with great pleasure. On Sunday next, at 11 a.m., a public circle will be held; to strangers we give a hearty welcome; at 3 p.m., children's school; at 6.30 p.m., the guide of Mr. W. E. Long will deliver an address upon 'Belief and Faith.'—J.C.