

Light:

A Journal of Psychological, 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 1902, 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.

Mr. Samuel Stuart writes learnedly and with convincing persuasiveness, in 'The Theosophist,' on 'The invisible world.' He distinctly holds that the invisible world presses very closely upon or blends very subtly with this visible world, and that intercourse between them is proved. They who resist this conclusion, or who are ignorant of the facts which are responsible for it, are playing a losing game, and grope in the dark, badly equipped for the contest. Mr. Stuart puts it with a theosophical bias which in no way detracts from the value of his argument:—

At the present time, all who are not cognisant of this other world are engaged in an unequal conflict, in which they are making causes of future weal or woe without knowing it, and will in future have to fight effects whose origin they cannot recognise. They are like people blundering along in the dark, finding obstacles and pitfalls only by the catastrophes which result; utterly ignorant that they have themselves made all those obstructions in time past, and knowing nothing of the way in which they may avoid making them in the future. Therefore, when we all come to recognise how great an effect the invisible world has upon our present and future lives, the outward world will wear to us a different aspect to that which it does at present, and both the causes and effects of many things, now obscure, will become obvious to all. We should therefore be at least as much interested in this branch of research as in any concerning the merely physical world; and the stupid but not the less often recurring question, 'What is the good of such studies?' needs no further answer for the present.

On another page he makes the obvious but always impressive remark:—

Take away the assumption of the existence of an invisible world, and you at once render the greater part of history an unmeaning blank. Do away with any hope of a future life, and for millions you close the door to reliance upon that ultimate justice which the present life so evidently does not offer.

A charming book of its kind is Emma Rood Tuttle's 'Asphodel blooms and other offerings. London: H. A. Copley.' The poems and stories are nearly all short ones—about one hundred and fifty of them in 270 pages: most of the stories,—very pretty and edifying,—being con-

tributed by Clair Tuttle, whose portrait (and there are several others) gives a pleasant touch of grace to the book. The poems are on simple subjects, the greater part of them too bright and joyous to be suggested by 'Asphodel blooms.' Mrs. Tuttle's sympathies are all on the homely love-side of life, overflowing with kindness. As an ardent and intelligent Spiritualist, her songs of hope are, of course, greatly helped by her definite faith. We should like to quote several pieces which 'find' us, such as 'My Ethel isn't "in it,"' 'Advanced,' 'My Agnosticism,' 'Heartbreak Hill,' 'Adah Isaacs Menken' and 'The exit of Ingersoll.' But we must content ourselves with the remark that nearly all tastes will find something acceptable in this book, and that there is nothing in it but what is wholesome and uplifting.

'Christ in you,' said Paul: and he meant it. But how? Only in one way. There is a Christ in everyone, more or less developed. The ultimate of evolution is the advent of Christ in the human self. He is the perfected glorified man,—the veritable God's son. What a splendidly illuminating truth! and how it hides in its splendour all our little sectarian rushlights! In this vein writes Kate Atkinson Boehme in 'The Radiant Centre':—

I honestly believe that it does not make a bit of difference whether you are a Methodist, a Presbyterian, a Romanist, or a Mental Scientist; if only the Christ Child is born within, you can heal, whatever the tenets of your belief. The Light will shine through you according to the colour of your temperament, and that colour belongs to you as surely as the shade of your hair or complexion.

Naturally I think the New Thought (which, by the way, is a New Birth of a very Old Thought) a short cut to the Light, and for that reason I walk in it. If some one else finds his own short cut I bid him God speed. It has been said that all roads lead to Rome, and it may also be said that all roads lead to the Centre if you follow them long enough, but I am weary of the long years in the wilderness and have found my own way out. Those who will may join me. Bless them! Those who will not may go another way. Bless them just the same!

Whatever brings you quickest into a state of love toward all mankind is best for you, for only in that state can healing be accomplished in yourself and others.

'The Humane Review' for January (Quarterly. London: Ernest Bell) is decidedly good. Two Poet-Papers, one on Robert Buchanan, by the Rev. A. L. Lilley, and one on Shelley as pioneer, by Mr. H. S. Salt, are excellent. The appreciation of Buchanan is singularly tactful and discriminating.

The suggestion that his very excellencies robbed him of his due meed of appreciation is good; and that comes about in this way:—'His genius was careless and liberal, with the carelessness and liberality of Nature. He squandered himself recklessly ('made himself too cheap,' as the world says) and with the magnificent unconsciousness of those who have much to squander.' He was too militant, because he was over sensitive to love and loathing, pity and scorn: and he was too often in the arena. The world does not readily forgive that. It loves a cloud around its saints, and a

certain amount of aloofness in its heroes and idols. And Buchanan flung himself into the arena with a bang.

But he was essentially a great poet, and a poet of the real world behind the scenes,—the world of love and sympathy and longing beyond the world of appetite, push and grovelling. He merited an infinitely better fate.

A 'New Thought' publication (Pelham, New York, U.S.), called 'The Exodus,' refers to spirit-communion with a thoughtful bias against it. Here is its critical questioning:—

Those who seek to communicate with their dead friends need to ask themselves this question, 'Am I doing what is best for them? Or am I seeking to gratify myself?'

Would she be a wise mother who sought to keep her child limited to the loving circle of her arms? who said, 'My child is so much to me I cannot let him go'? Would she manifest love or selfishness? Would her desire and feeling be sufficient excuse for interfering with what the child's nature demands as his best good? She must loose him from her arms, place him on his feet, help him to walk that he may run—yes, run away from her in order to take his place as a man. She must love him enough to let him run out of her sight with her blessing on his head.

This is well put, and merits respectful attention: but we have no doubt about the reply. All we can say is,—*We do not know.* There is no compulsion in spirit-communion, and surely we have every right to say that the spirits know far better than we do what is best. All we can do is to signal for them: it is for them to notice the signal if they can, or to respond to it if they please. The mother knows what is best for the child: but we do not know what is best for one born into spirit-life. To tell the truth, the positions are rather reversed. *We are the children: and we need telling what to do:*—but with this difference, that we are morally and mentally bound to consider all things, and hold fast by that which seems to be good.

Mr. Grant Richards sends us Vol. IV. of H. Croft Hiller's curious work, 'Heresies: or Agnostic Theism, Ethics, Sociology and Metaphysics.' We honestly confess it is too much for us, but we must also frankly admit that this is probably partly our fault, as we are just now unable to walk into what looks like a new metaphysical world, or to absorb a new vocabulary. We do not say that the work is actually dry or difficult; but it is undoubtedly tough, and, to tell the honest truth, it looks crotchety and needlessly 'queer.' And yet we are confident that Mr. Hiller has a message for us. Will he translate his, say, 1,500 pages into 50, for a start?

LONDON SPIRITUALIST ALLIANCE.

DRAWING ROOM MEETING.

The first Drawing Room Meeting of the New Year was held on Thursday afternoon, the 6th inst., in the French Room, St. James's Hall, when a large number of the Members and Associates of the London Spiritualist Alliance enjoyed the opportunity for social intercourse, if we may judge by the animated conversation that went on in the groups of deeply-interested persons in all parts of the room, and the pleasure expressed by those who passed around exchanging greetings with old friends and new. Refreshments were handed round shortly after four o'clock, and a very happy meeting terminated about an hour later.

THE HUSK FUND.—The following additional contributions have been received:—'W. P.,' 10s.; 'Mrs. W. P.,' 2s. 6d.

BRIGHTON.—Mr. W. T. Horton, of 42, Stanford-road, Brighton, asks if there is anyone residing in Brighton, 'advanced in truly spiritual matters,' as suggested by 'F. L.' in our last issue, with whom he could communicate; if so, perhaps some of our readers will be good enough to favour him with a reply.

ABOUT HYPNOTISM.

XVII.

(Continued from page 56.)

We now come to the 'electro-biologists.' Electro-biology is popularly supposed to be a kind of reverberation across the Atlantic of Braid's Hypnotism, sufficiently mixed with charlatanism to suit the purposes of itinerant lecturers and uneducated audiences; and it is generally said to have been discovered or invented by 'a certain American called Grimes,' in 1848, with whose name are coupled those of Darling, Dods, and Stone, as 'professors' of 'a science which anyone with the smallest knowledge of electricity must know to be a bogus one.' This is not correct. The fact is that Dods' 'Electric Psychology' long antedates both Grimes's Electro-biology, and Braid's Hypnotism, and that we must go to Dr. Dods for the rationale of the practices of the electro-biologists, with whom Dr. Dods was at loggerheads for having pirated his ideas and methods. In his work, 'Electrical Psychology,' published in 1850, he italicises the following claim, which is undoubtedly well founded:—

'The science of Electrical Psychology is identical with that of Electro-biology, and the latter has no existence only what it draws from the former, unless it be the mere half of its name.'

As far back as 1830, John Bovie Dods became convinced that electricity is 'the connecting link between mind and inert matter,' and not only so, but 'is the grand agent employed by the Creator to move and govern the universe.' In 1832 he delivered two lectures to that effect at the Lyceum at Taunton, Mass., and the substance of these lectures he embodied in six more elaborate ones, which he delivered in January, 1843, at the Marlborough Chapel in Boston, 'by request of members of both branches of the Massachusetts Legislature then in session in that city'; and these lectures were published in the United States, and republished in England. In February, 1850, Dr. Dods received an invitation from seven prominent members of the United States Senate to lecture on Electrical Psychology before that body (the names of Daniel Webster and Henry Clay being among those of the signatories), the Hall of Representatives being suggested as a convenient place. Nine lectures were given by Dr. Dods in reply to this invitation, and these were published soon afterwards, together with three others which had been subsequently delivered elsewhere; and in these lectures he fully enunciates his theory, and tells the 'secret' of his practical method for producing the hypnotic condition.

To us to-day, the name of 'Electrical Psychology' smacks of charlatanism; but seventy years ago it had not that flavour, for then much less was known about the nature of either electricity or magnetism than is the case at present; indeed, the meaning of the names, electricity and magnetism, was then so indeterminate that it was almost a matter of indifference which of them was used when a cosmic force or 'universal agent' was intended. Mesmer himself at first called his 'medium' electricity, and others have called it so since, and in no case should the names 'electricity' and 'magnetism' be taken in this reference in their present technical sense. Dr. Dods states this position very clearly, for he says: 'I desire it to be distinctly understood that when I speak of the electricity, galvanism, and magnetism of the human system, or of the nervous fluid, I mean one and the same thing'; and his whole book shows that this also is to be understood when he speaks of this ambiguous force as a cosmic power. Were this remembered, the name 'Electro-biology' would not act as it does now, as a *pons asinorum*, over which so few people can pass to the study or appreciation of the theory and facts which it is intended to represent. Dr. Dods' Electrical Psychology is nothing less than a system of Nature, resembling in some ways Mesmer's Animal Magnetism; but of Animal Magnetism there was very little knowledge at that time in the United States, although Lafayette, who was one of Mesmer's pupils, had written enthusiastically to General Washington about it; and lectures on the subject had been delivered in New York in 1829, by Du Commun, a pupil of Mesmer, and at Pawtucket, R.I., by Poyen de St. Sauveur, in 1836. Dr. Dods himself, however, had studied Mesmer's theories, and had

published a commentary on them; and he makes this distinction—'Electrical Psychology is the doctrine of impressions, Mesmerism is the doctrine of sympathy.'

Dr. Dods attempted to do what all other hypnotisers have shirked—to connect theory with practice. Even Mesmer made no comprehensible attempt to connect causes logically with effects: and we have seen how his pupils soon threw away his theories, and became pure empirics in *baquets* and 'chains,' and afterwards in *passes* and *touches*. Dods complains that the electro-biologists brought Electrical Psychology into contempt by their ignorance of his philosophy; and it is impossible to form a just or adequate estimate of his system without beginning as he did, at the root of things, and following him step by step as he marched (as he supposed) in unbroken line to his practical results. The whole subject of the interaction of mind and body has become now a question of science rather than of philosophy, and science begins at the little end of things—with atoms, and molecules, and microbes—so that one is apt to get impatient with anyone who begins as Dods does, in the old-fashioned way, at the big end of things; nevertheless, it is necessary to humour him in that matter, or any understanding of Electrical Psychology is impossible. The following quotation shows the foundation on which he builds his system:—

'Duration and space both exist of philosophical necessity, and are absolutely eternal. Endless duration is the age of Jehovah, and space is the empire in which He dwells and reigns. This space was eternally filled with mind and invisible matter in its original state. They both exist of philosophical necessity. . . Hence, mind and primeval matter are both co-existent and eternal. Indeed, one could not exist without the other, because that electricity, which is original and eternal matter, is the body of God. All other bodies are, therefore, emanations from His body, and all other spirits are emanations from His spirit. Hence all things are of God. He has poured himself throughout all His works.'

That which has no form, and occupies no space, can have no existence; but a thinking mind must have existed before the objects which show thoughtfulness in their construction could have come into being. Yet mind, although it has existence, is not material. Mind is neither material nor immaterial, but is a substance *sui generis*. He says:—

'I regard mind as living and embodied form—as that incomprehensible element whose nature it is to possess life and motion, as much so as it is the nature of other substances to possess inertia.'

All material substances possess inertia, and are difficult to move in proportion to their density. Electricity is the least dense of inert substances, and the easiest to move. It sets all other material substances in motion. It is 'the last link in the immeasurable chain'; but before it can move substances more inert than it is, it has to be set in motion itself. Electricity is set in motion by

'the finest, most sublime, and brilliant substance in being—a substance that possesses the attributes of inherent or self-motion and living power, and from which all other motion and power in the immeasurable universe are derived. This is the Infinite Mind, and possesses embodied form. He is a living being. This Infinite Mind comes in contact with electricity, gives it motion, arms it with power. . . Mind or spirit is above all, and absolutely disposes of and controls all. Hence mind, and its agent, electricity, are both imponderable—are both imperceptible and co-eternal. . . As the Eternal One wraps clouds and darkness round about Him and holds back the face of His throne, so many do not believe in His existence, because He is unseen, while all visible objects of creation are to them so many realities. But the very position here assumed is an erroneous one. The very reverse of this is true. What is seen is not the reality, but is only the manifestation of the unseen.'

Dods denied any inherent attractive power in matter, and substituted electrical attractions and repulsions for several other forces which science regards as distinct. He says:—

'This globe, as a body, is moved by the positive and negative forces of electrical action. All the operations of nature in the earth and elements are carried on by the same power. Whether it be crystallisations, or petrifications, the growth of vegetation, or its decomposition—motions and changes in air and water—or the crumbling particles of the mountain rock—all motions, visible and invisible, that transpire in the mineral and animal kingdoms, and all their

multifarious operations, are produced by electricity, which is the universal agent appointed to keep up the order and harmony of the Universe. And yet it is certain that electricity does not possess inherent motion as its attribute. Motion belongs to one substance only, and that is mind.'

In regard to mind, Dods seems to have anticipated 'Mental Science':—

'Mind or spirit is of itself embodied and living form. It is spiritual organism in absolute perfection, and from mind itself all form and beauty emanate. The body of man is but an outshoot or manifestation of his mind. If I may be indulged the expression, it is the ultimate of his mind. . . What a singular mind the lobster must have, for he has a singular body!

'The individual life of every link of the whole animal and vegetable chain is an emanation from the Infinite Mind. . . All vegetable life, as well as animal, is therefore a species of mind. They are both emanations from the Creator, are both immortal, and will retain their separate existence and identity without end.

'Electricity is the connecting link between mind and inert matter, and is the agent that the mind employs to contract and relax the muscles, and to produce all the voluntary and involuntary motions of the body.

'Mind cannot come in contact with gross matter. . . mind touches electricity, electricity touches nerve, nerve touches muscle, muscle touches bone, and bone raises dead matter. . . Will is not a substance but a mere energy, or result of mind.'

Just as Dr. Dods' 'Infinite Mind' resembles the 'Mahat' of the Theosophists, and his 'electricity' is like their 'Fohat,' so also he pictures the human mind very much as they do their 'mind body.' He says:—

'The mind, as a living being of embodied form, has its spiritual brain, and spiritual organs answering to the corresponding phrenological organs of the physical brain through which it manifests itself.

'The mind has its spiritual fingers, arms, limbs, and all its lineaments of form corresponding to those of the body. The mind holds its throne in the brain, and possessing in itself the power of feeling and motion, it merely stirs its spiritual fingers, or wields its spiritual arm, and through the electric action of the nerves, which are laid, like so many telegraph wires, between the two, the natural finger and the natural arm are compelled to make an exactly corresponding motion. . . All operations, convulsions, and motions begin in the unseen substance of the body, and end in its gross and solid parts. These are last moved, and last affected.'

Dods, like most other pre-Darwinians, believed in special creations, and in the continual manifestation of the providence of God; yet he could not be blind to the fact that the will of God is constantly frustrated (to all appearance) by the failure of things to turn out as they were evidently intended to do. Things continually abort, and every such failure is a tremendous 'religious difficulty.' Mill said that he could not see how God could be both all-powerful and all-good. Dods gets over the difficulty in a way that reminds one of the Eastern division of the divine power into legislative and executive—the former lodged in Gods, the latter in Goddesses; but his version of this old idea distinctly anticipates the very recent conception of the hypnotists of a 'sub-conscious' self, or personality. He tells us that there is:—

'One important point with relation to mind which has been entirely overlooked by philosophers. I mean the involuntary powers. To speak of the involuntary powers of the mind will certainly produce a singular impression on your hearts; and the strangeness of the idea may, perhaps, fill you with surprise. But strange as it may appear, it is, nevertheless, true that mind possesses the two grand attributes of voluntary and involuntary power. These two constitute the mind as a living being of embodied form.'

According to Dods, the power by which our organic or vegetative life is carried on is our involuntary power, for it is as truly we ourselves that make our hearts beat, or stomach digest, as it is we ourselves that move our arms and legs. Even so it is with the Infinite Mind: and it is (as we would now express it) the *subconscious part of the Divine Mind* that is responsible for the failures in Nature. For:—

'It is the peculiar province of the voluntary power of the Infinite Mind to plan, arrange, dispose, and create worlds and their inhabitants; and it is the peculiar province of His involuntary power to govern and control these worlds and their inhabitants through the fixed laws of Nature.'

(To be continued.)

OLD MEMORIES.

IX.

BY JAMES ROBERTSON.

ROSAMOND DALE OWEN, LAURENCE OLIPHANT, AND
JAMES MURRAY TEMPLETON.

All my old fervour for the Owens was quickened anew when I heard that a daughter of the race, Rosamond Dale Owen, was in this country, and prepared to lecture on Spiritualism. It was the realisation of a cherished dream when I met her in Glasgow during 1884. She was my guest for two weeks, and I eagerly drank in all she had to tell about her forbears, the New Harmony experiment, and her father's Spiritualism. She had been reared amid its facts, and its reality and beauty were part of her life. Her addresses drew many of the secular school, to whom her grandfather's name was still a spell. Old men and women were there who had memories of the man who had sought to make a New Eden in their midst. She lectured on 'Man's Spiritual Possibilities,' and told the story of the home life of her mother and father, and how she had been baptised in the tranquil waters of a blessed home, where spiritual associates from the higher spheres were constant visitors. She wore a peculiar style of dress, loose and graceful, partaking somewhat of the character of the Roman toga. Though rather small in stature, she had a striking appearance, her face being handsome when lit up with strong emotions. Altogether her speech gave you a feeling of elevation; you felt that the world did not seem so poor, and that heaven was nearer to you. All the fine qualities of mind which had characterised her ancestors at times were revealed. Her trust and hope were great that the advent of heavenly ministers amongst us would sweeten human conditions and bring about the nobler modes of life. Her delight was intense on touching Scottish soil, around which had been twined so many of her father's memories.

We visited the old mansion house in Glasgow in which her great grandfather and grandfather had lived, and where her father was born, which, amid all the changes the city had seen, still remained pretty much as it had been in the olden time. Another day we went to New Lanark, wandering through the historic village and the cotton mills, where Robert Owen had striven to weave manly characters. We found some of the relics of his teaching experiments in the now disused class room. She was familiar with every spot, asked where this and that event had transpired. We found that the memory of the past great doings was still alive; old people gathered round us who felt a thrill of emotion that a real Owen was again in their midst. The old mansion house, Braxfield, closely adjoining the mills, beautifully situated on the banks of the Clyde, had been long uninhabited, but we were privileged to drive through the grounds, and roam through the empty rooms in which had been entertained the great people who came to see Owen's 'miracles.' The mansion and its surroundings recall George Washington's home at Vermont; and you could not look upon the grand picture of comfort without recalling how much of luxury Robert Owen sacrificed so that his fellows might be blessed.

During this visit I introduced Miss Owen to Mr. James Murray Templeton, a young man of high ideals—artistic, poetic, and spiritual. He was seeking for the evidence of spirit return, and Miss Owen's strong speech and varied experience, followed by some sittings in London with Katie Fox to which Miss Owen took him, brought about the desired result. I have numbers of his letters in which he details his progress, and where he stood in relation to the subject. Miss Owen paid us another visit early in 1885, but her presentation of Spiritualism was now of a more mystical nature, dwelling much on visions she had had when, as she believed, the Man of Nazareth appeared to her. She returned to America in May, 1885, and I noticed in the American papers that in July of that year she was lecturing there on Spiritualism. Her friend, Mr. Templeton, became a member of the Psychical Research Society, the 'Proceedings' of which he sent me for perusal. Often resident in Paris, where he

studied art, he became the associate of Laurence Oliphant, with whom he talked much about Miss Owen and her spiritual views, so much akin to Oliphant's own. Oliphant was attracted by the personality so lovingly described by his friend, and crossed the ocean to see her. This is not the place to speak fully of the life of this remarkable man, so crowded with incident and adventure, so blended with affairs of State and spiritual mysticism—a strange figure in human history, a bright and beautiful soul with a tendency to over hasty and headlong belief. Mixing in society and feeling its hollowness, he suddenly surrendered all advantages of position and intellect to Thomas Lake Harris. He had listened to that brilliant preacher in London, and saw him with a halo of glory. To Oliphant he was the greatest man in the world, a messenger from the Infinite with teachings that must redeem the world. Oliphant thought that the real light had come with Harris, that he was the one exponent and interpreter of God's mysteries, and called him 'the greatest poet of the age, as yet, alas! unknown to fame.' Shades of Tennyson, and Browning, and Swinburne, can it be that the world has acknowledged you in error, and that you must give place to a greater than you?

However brilliant Oliphant was, we can scarcely admit that he was a seer or even a reliable thinker. Calm contemplation was lacking all through that eventful life. Gerald Massey, who does possess the critical faculty, says of Harris's poetry, 'Mr. Harris may call it inspiration; we call it plagiarism and mental piracy.' But Laurence Oliphant had, long before meeting with Miss Owen, withdrawn himself from the thralldom of Harris, though it has been said that he feared his occult powers to the end. He was drawn by Mr. Templeton's speech to make a pilgrimage of 1,100 miles from New York to see the woman whose thoughts ran akin to his own. With the marvellous so strongly manifested in him, he read Divine interposition into many incidents. He found that Miss Owen had arrived at all he had set down in 'Scientific Religion,' that there was nothing new in it to her. The great Ruling Power, he believed, had brought him for a purpose to this paragon, and it was soon arranged that she would join him in his work amongst the Druses at Haifa. She became the medium through whom his ascended wife, Alice, could still speak to him. He said, 'She realises Alice most intensely, and brings her closer to me than ever I have felt her.' Not long afterwards they were in England, where they were joined together in wedlock at Malvern. I recollect the surprise I felt on seeing the announcement in 'LIGHT.' The marriage took place on August 16th, 1888, but the union was not destined to be of long duration. A few days after the marriage Oliphant was seized with a serious illness, the doctors giving no hope. His wife's magnetic powers and the help of the unseen friends lifted him up for a time, and for some weeks matters looked hopeful that the old buoyant, adventurous spirit would again be permitted to roam over the world of matter and speculation. In November he accepted an invitation to the home of his old friend, Sir Mountstewart Grant Duff, at Twickenham, but disease held him firmly in its grasp. For one hundred and twenty-six days his wife carefully nursed him, and with her magnetism eased his pains; then the end came peacefully, and he joined the friends who had gone before him.

There is almost a touch of sadness in the thought of the incompleteness of Oliphant's life. At one time rich and full of promise, the darling of society, the brilliant wit and littérateur, the brave traveller, the member of Parliament whose influence would be felt in many social reforms; he gave up all for what he believed to be the work of God. Amid his many adventures and his gaiety there was, deep down within him, the desire to find the true religion, and in his groping he followed many will-o'-the-wisps. After his death I had a visit from his widow in the following month of January, 1889. The sweet, pensive face looked somewhat older and the hair greyer than when we met before. She spoke much of her husband, wishing that I had known him; of how she had been able to soothe his pains with her touch, and of the twelve weeks during which she had continuously sat beside him, listening to his brilliant, witty speech, his aims, his visions, and his aspirations. He had slept peacefully away, and she was aware of his presence as

SUPERNORMAL ACQUISITION OF
KNOWLEDGE.

‘THE DANGERS OF SPIRITUALISM.’

The following example of the acquisition of definite knowledge by the employment of psychometry, in regard to the authorship of the book ‘The Dangers of Spiritualism,’ will, I think, interest your readers, as the facts stated are confirmed by the ‘Member of the Psychical Research Society’ who acknowledges himself as the writer of the book in question, and whose anonymity I am still in duty bound to maintain.

During the past two years I have from time to time received visits from a gentleman introduced by Mr. Bennett, the esteemed secretary of the Psychical Research Society, and we have on these occasions discussed supernormal phenomena, but I had never known that he had published a book on the subject some years ago, and he did not tell me, nor have I learned from any ordinary source, that he was the author of ‘The Dangers of Spiritualism.’

I procured the book on December 16th, shortly after publication. On reading the introduction I thought that some of the views expressed were familiar—bearing a resemblance to something that I had read or heard; but I could not be at all certain and could only vaguely surmise. Having had a letter some weeks before from the gentleman referred to, I asked Mrs. William Paulet, on the evening of December 17th, to psychometrise it. She described the gentleman’s character and appearance and especially noted certain peculiarities of his hands which I had not previously observed. She described in detail the shape of his fingers and the rather characteristic method of hand-shake, emphasising the firm grasp he usually gave. Mrs. Paulet, I ought to say, has never met the gentleman. She said: ‘He has lately written a book, “The Dangers of Spiritualism,”’ but added, ‘He is also the author of another book on Spiritualism, which he wrote more than seven years ago. After writing it, he changed his theological opinions, and passing through various phases of thought he joined the Church of Rome.’ She stated the exact month, which detail he verified from his diary while in my presence; for on the strength of Mrs. Paulet’s statement, I wrote intimating that I had seen his recent production and expressing a hope that he might favour me with a call. He did so, and manifested great surprise at my knowledge of his book and the facts concerning his life which I had supernormally obtained. Among other things, Mrs. Paulet also described the man who had very much influenced his life, and gave the name of one who had passed on, whose writings had considerably modified his religious views. She stated that he intends writing a book on religious philosophy in conjunction with another, which fact he admitted was true.

During part of our sitting, though Mrs. Paulet was quite conscious, she appeared to be under a certain degree of inspirational control by one of her ‘guides,’ who mentioned other facts connected with the gentleman’s life and intellectual development. An interesting criticism of the book was given, although Mrs. Paulet had not read it. In referring to the real dangers in the course of spiritual evolution, it was said:—

‘There are such, no doubt; but the writer forgets that every well-instructed Spiritualist is aware of these dangers, and moreover, when an individual has gone on to a certain stage of development in spiritual matters, the soul evolves to a state when kind teachers from the other side of life are able to say “Take care.” No doubt many make mistakes, but they thereby learn lessons which are sometimes quite necessary; but when their intentions are for good, as we take it is the case with all sincere Spiritualists, the dangers become less and less owing to the interest and protecting care of those whose mission it is to encourage and instruct God’s children.’

Much more was given, but I trust that I have stated enough to justify me in not allowing this example of psychometry and control to pass unrecorded.

A. WALLACE, M.D.

Harley-street, W.

a spirit within four hours of the change. She said, however, that at first he was unaware of the condition on which he had entered till he saw his first wife, ‘Alice,’ with him, and then he went to sleep in spirit. She had gathered from him during his illness much about his relations with Harris; of the hard menial tasks to which he had been set; of the hardships he had endured under the despotic sway; that after the first three or four years he had lost the awe-inspiring reverence for his master, and was able to look beyond the tinsel and see the weak and commonplace behind; but he bore with it all for a period of ten years, as he felt that he needed to get the vanity ‘knocked out of him.’ There was much of the mystical still in Rosamond’s talk, dwelling on the fact that two persons who had not known each other were providentially drawn together from different ends of the earth. But I could not help pointing out that all this was quite natural, and needed no special interposition of Providence; that Mr. Templeton had been struck with the similarity of their views, and his speech had drawn Oliphant over the ocean to see her. She dwelt largely on how she was now guarded and guided by her husband in mundane matters; how she was in receipt of instructions regarding the work he wished her to carry on at Mount Carmel amongst the Druses; that after a visit there she was to come back, arrange her husband’s papers, and write his life. Much of the conversation seemed to me to belong to the realm of spiritual moonshine.

She had got together a small company to go out with her to the East, amongst these being Mr. James M. Templeton, who echoed her sentiments and seemed to see in the work a realisation of some of his ideals. I lost sight of my friends for a year or two, when I had a letter from them, written in Dresden, in which I was told of their marriage, and of the joy which ran through their lives. Mr. Templeton sent me a printed copy of the addresses he had delivered in Glasgow years before, on Social Well-being, all revealing the sweet and aspiring nature of the man. A feeling of sadness ran through me when I learned soon afterwards that the bond between the pair had been sundered, and that he, one of the choicest souls I have ever met, had been transplanted—a bright, brave, pure-hearted man, ever seeking to mitigate the misery incidental to human conditions. Reared in luxury, he sought to live for others. He seemed to be a denizen of some other sphere, who had been given to us for a season. It is a sweet consolation for me to have been brought near him in spirit. With his departure, the link which joined me to the Owens on the physical side seemed to be broken. Another Mrs. Oliphant, the author of ‘Edward Irving’s Life,’ told the story of Laurence Oliphant, who, like Irving, came under spiritual influences. I know not whether Rosamond Templeton is still engaged in work amongst the Druses, or whether she has returned to the family possessions at New Harmony. For years she has been one of my old and pleasant memories.

MR. W. J. COLVILLE.

Permit me through your columns to inform my many friends whom I can best reach through your pages that, after a most successful, though very brief, tour of America, beginning with San Francisco and ending with New York, I am now preparing to embark on the *Kaiser Wilhelm der Grosse*, which leaves New York on February 18th, and promises to land passengers at Plymouth by February 25th and convey them direct to London. As the great German steamers are invariably swift and punctual, I positively affirm my intention and expectation of being in complete readiness to fill all engagements in England on and after February 27th.

W. J. COLVILLE.

MR. W. J. COLVILLE.—Mrs. Bell-Lewis, of 99, Gower-street, W.C., wishes us to announce that she is open to accept lecturing engagements for Mr. W. J. Colville, who will arrive in London on February 25th or 26th, and purposes remaining in this country for four months. Particulars of Mr. Colville’s lectures in London will be advertised in ‘LIGHT’ at an early date.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 15th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '— & Co.'

QUITE ENOUGH!

After reading Dr. Oliver Lodge's immensely interesting Address, extracts from which we print to-day, we sent him a thought-transference nod of approval, with the message, 'Quite enough!' We hope both reached him safely. It is quite true that the Address contained many discreet qualifications and asides, as became an Address given from the 'Psychical Research Society' chair, but these we welcome. They are not so much discounts as guarantees.

The Address will, of course, appear in the Society's Transactions, but we hope Dr. Lodge will see his way to publish it as a separate pamphlet. It abundantly deserves it, and it would be as useful to the beginner, or even to the derider, as it would be acceptable to the experienced Spiritualist, as it not only sets forth the elementary facts in a serious and simple way, but also throws upon them the light that can flow only from knowledge and the habit of discriminating inquiry. We find the doubts, the suggested explanations, the pitting one theory against another, the going round about a problem in order to find competitive solutions, delightfully provocative of thought. We desire to put a very high value upon such a dealing with the subject as this. A man like Dr. Oliver Lodge, standing off and seeing, not only the whole or nearly the whole of our field, but a great deal of most other fields which possibly influence ours or are related to it, is of course very well worth attending to, even when he hesitates;—perhaps most worth attending to then. Any way, his Address is a useful lesson in evidence-weighting.

On this subject, in particular, we need many eyes, many minds, many methods, and even many prejudices. They all help to reduce the chances of error, to suggest explanations, and to make every inch of the way solid as we go on. Even a North-east Agnosticism is useful, so long as behind the Agnosticism there is 'a mind to let': and Oliver Lodge has that. But he has more, as our extracts show: he has knowledge and he has faith, and faith based on knowledge. As he tells us, his belief in 'the persistence of human existence beyond bodily death' has been 'produced by scientific evidence; that is, it is based upon facts and experience.' We must be forgiven for revealing the gentle thrill of exultation we feel at this announcement, followed as it was by the putting in the front rank the philosophers who, for ages, have borne this testimony, but often without our experience. Truly, 'blessed are they who see and believe: but more blessed are they who have not seen and yet have believed'!

We strongly approve of Dr. Oliver Lodge's assertion, however, 'that belief is not our business, but that investigation is.' We always like that view of even a pronounced Spiritualist Alliance. The very thing that some people want, we shun,—a closed case. So far as we are concerned, every question is open, every explanation is tentative, every door is on the jar. Take, for instance, the perplexing question of unsatisfactory controls, unsatisfactory on account of vagueness, lowered intelligence, seeming untruthfulness, and the like. The rough and ready

method is to bring in an immediate verdict of 'guilty' against either spirit or medium or both. But we are learning much as to this, thanks, a good deal, to Mr. Myers, Dr. Hodgson and Dr. Hyslop, and now to Dr. Oliver Lodge. It is now becoming clear that in many cases the control can come through, so to speak, only with a kind of broken personality, or with a personality partly asleep (or in a sort of trance) and partly in a fog. Dr. Lodge thinks that different mediums may reach or be reached by different fragments of the control, 'just as an executive musician would naturally appeal to different emotions if given, alternately, a violin, a cornet, a flute, and a concertina. We can hardly expect, on any view, to reach more than what we have supposed to be the fraction which had been manifested here in the flesh during earth life, but it appears as if we could not reach so much as that—only a fragment of that. The specially adapted and educated body and brain which it was wont to use is no longer available—the organ is broken and the organist is asked to manifest his identity on a flute or on the harmonium of a country church.' But the case is really worse than that; and the position of a controlling spirit may be more like the position of a musician who had his choice between a flute with half the stops choked with dust, or a harmonium with the bellows cracked and two-thirds of the notes dumb. No wonder the poor spirit is incoherent, or contradictory, or that he hardly knows for the time being who he is, where he came from, or what he wants!

Here and there Dr. Lodge puzzles us. For instance, he says, in a passage we have not quoted in our summary: 'If asked, Do I associate physical movements and other physical phenomena with the continued existence of deceased persons, I must answer, I do not. The phenomena always occur in the presence of the living, and the natural supposition at first is that the living in some unknown way produced them; that, in so far as they are not tricks, they represent an unexpected and unrecognised extension of human muscular faculty—a faculty which, by the way, though we are well accustomed to it, is itself, in its quite normal manifestations, a most noteworthy phenomenon, and philosophically considered of extreme significance.'

It is difficult to estimate the value of 'I do not' here. We are inclined to think that 'Not necessarily' would better describe Dr. Lodge's position as indicated by his Address on the whole: but we are greatly surprised by his assertion that 'the phenomena always occur in the presence of the living.' How does he know that? The 'living' are not always everywhere. How does he know what happens when they leave a clear course for the unseen people? For all we know, they walk in when we walk out. Indeed, there is a vast amount of testimony to the effect that they do a great deal in the absence of 'the living.' In fact, we know very little about what they do. In any case, Dr. Lodge's uncritical generalisation is one of Homer's nods.

But we want to end on our note of grateful approval; and we select a matter of much practical importance. Describing a curious experiment with a suspended room, for the purpose of ascertaining by an outside balance whether the weight of the room would be altered when a table or person was levitated inside it, he says that experiments like this might be tried in an organised psychical laboratory, such as does not yet exist, 'but which might exist, and which will exist in the future, if our science ever becomes orthodox and worthy of the expenditure of money.' And there, with that touch of sarcasm shimmering over the rock of sense in the remark, we leave Dr. Lodge to the millionaires.

THE PRINCE OF WALES CONGRATULATES SIR WM. CROOKES.

On the afternoon of Thursday, the 6th inst., H.R.H. the Prince of Wales was formally admitted to the Fellowship of the Royal Society at Burlington House, and listened with evident interest to an address by Sir William Crookes, on 'Radial Activity and the Electron Theory.'

Professor Crookes described electrons as atoms of electricity—Lord Kelvin's satellites—disembodied discharges of electricity which were possibly the basis of matter itself. Having shown by experiments the relation of electrons to stratified hydrogen in the vacuum tube, and the remarkable phenomenon of phosphorescence produced by their agency, the lecturer mentioned that some rare metals had been recently discovered such as radium and barium bromide, which possessed the property of emitting electrons at ordinary temperatures, and were capable of producing light which would pass through opaque bodies. As instancing the tremendous energy of the electron, Professor Crookes said that the power latent in a gramme of electrons would be sufficient to lift the British Navy to the top of Ben Nevis. It was curious that some of the particles were susceptible to magnetic attraction and some not; while others would pass through a considerable mass of metal, and others again be incapable of doing so. The lecturer here exhibited two very beautiful experiments with a diamond and a ruby, which he caused to glow with extraordinary radiance inside a vacuum tube, while they were being 'bombarded with electrons.' The electrons threw a shadow if allowed to fall upon an opaque substance, and if the shadow were prolonged a curious permanent effect would be produced upon glass, which would remain if the glass were melted and reblown. Electrons falling from a piece of metal carried away particles of the metal as well, and gold was easily volatilised in this manner, while platinum, if allowed to arrest the abnormal velocity of the electrons, would be raised to an extremely high degree of temperature. In concluding his address, Professor Crookes said: 'I think we have almost reached the stage where matter and force seem to merge into one another.'

In the course of some remarks at the close of the address, His Royal Highness said:—

I wish to offer my sincere thanks to Sir William Crookes for his interesting lecture, which I am sure we have all listened to with great pleasure. If I may be allowed to do so, I should like to congratulate him on his power of treating such an abstruse question as to make it intelligible and attractive to those who, like myself, unfortunately cannot lay claim to much scientific knowledge. But while fully realising how far beyond my reach this knowledge is, I can assure you of my hearty sympathy with that scientific study and research which now, more than ever, has become so important an essential in our national life.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday next, February 20th, when

THE REV. J. PAGE HOPPS

Will give an Address on

'THE DANGERS OF SPIRITUALISM,'

in review of a book recently issued 'by a Member of the Society for Psychical Research.'

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

Admission by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

ON THE EVENING OF THURSDAY, MARCH 6TH, AN ADDRESS WILL BE GIVEN BY

MR. W. J. COLVILLE

ON

'Twenty-five Years of Psychic Experience in Many Lands.'

FOLLOWED BY ANSWERS TO QUESTIONS.

THE SOCIETY FOR PSYCHICAL RESEARCH.

ADDRESS BY DR. OLIVER LODGE.

We have been favoured with a revised proof of Dr. Oliver Lodge's remarkable address on January 31st, as President of the Society for Psychical Research, and we gratefully acknowledge his courtesy in giving us permission to present extracts from it to our readers. We have decided to do so by reproducing some of the principal passages, so as to make a fairly connected whole, in the speaker's own words:—

I propose to say something on each of the following topics, though I shall by no means attempt to treat any of them exhaustively:—

- (1) The current explanations of trance lucidity and clairvoyance.
- (2) The strange physical phenomena sometimes accompanying trance.
- (3) The views concerning these ultra-normal human faculties that most appeal to me.

First I will speak of trance lucidity and clairvoyance; whereby I intend just now to signify the fact, the undoubted fact as it appears to me, that under certain conditions the mouth can speak and the hand write concerning things wholly outside the normal ken of the mind usually controlling them. There are many questions of interest about this process: the mouth and hand appear to be operated, not from the usual brain centres, but from some more automatic and less conscious region of the brain, the part concerned in dreams and in hypnosis and automatisms generally; and so the normal customary mind of the writer or speaker does not appear to be drawn upon. And yet there appears to be an operating mind, with a character and knowledge of its own. The questions of interest are, What is that operating mind? and how is the extra knowledge displayed by the organism attained?

The chief customary alternative explanations are two: (1) By telepathy from living people. (2) By direct information imparted by the continued conscious individual agency of deceased persons.

Telepathy itself, however, is in need of explanation. An idea or thought in the mind of one person reverberates, and dimly appears in the mind of another. How does this occur? Is it a physical process going on in some physical medium or ether connecting the two brains? Is it a primary physiological function of the brain, or is it primarily psychological? If psychological only, what does that mean? Perhaps it may not be a direct immediate action between the two minds at all; perhaps there must be an intermediary, if not a physical medium then a psychological medium, or conceivably a third intelligence or mind operating on both agent and percipient, or in communication with both.

Until we can answer these questions . . . it is barely possible to regard telepathy as an explanation of clairvoyance or lucidity in general. Still less is it permissible, except as the vaguest and most groping hypothesis, to press it beyond the limits of experiment into an extrapolated region, and postulate its action between entirely disconnected and unconscious strangers at a distance.

The common view concerning the agency of disembodied spirits is that they themselves temporarily occupy and animate some portion of the body of the medium, and thereby control a sufficient part of the physiological mechanism to convey the message they desire.

The main assumption here is that such other intelligences exist. But that I confess is to me not a very improbable assumption; for knowing what we already certainly know of the material universe, of its immense scope, and the number of habitable worlds it contains (I do not say inhabited, for that the evidence does not yet reveal, but habitable worlds), realising also the absurdity of the idea that our few senses have instructed us concerning all the possibilities of existence which can be associated in our minds with the generalised idea of 'habitable': perceiving also the immense variety of life which luxuriates everywhere on this planet wherever the conditions permit, I find it impossible to deny the probability that there may be in space an immense range of life and intelligence of which at present we know nothing.

By far the greater number of the physical phenomena which are asserted to take place in the presence of a medium involve nothing in themselves extraordinary: the production of scent, for instance, the introduction of flowers and other objects, movements of furniture, the impress on photographic plates, are all of a nature that can easily be managed by normal means, given time and opportunity;

and the only thing requiring explanation is how they are done under the given conditions, more or less stringently devised to prevent their normal occurrence.

But there is another class of phenomena, not sharply in all cases to be distinguished from the former set, which involve an effect beyond ordinary human power to accomplish. For instance, the asserted resistance of the human skin and nerves to fire, when under religious emotion or in some trance state; or the extraction of a solid object from a permanently closed box; or, what is much more commonly asserted than the other two, the materialisation or apparition of temporary human forms.

I confess that I myself have never seen any of these things achieved under satisfactory conditions, but the evidence of Sir William Crookes and others for certain of them is very detailed; and it is almost as difficult to resist the testimony as it is to accept the things testified. Moreover, many in this audience must imagine themselves perfectly familiar with all these occurrences.

Concerning the abnormal 'passage of matter through matter,' I am not aware that Sir William Crookes has ever testified to any instance of it; the only scientific evidence that I am acquainted with was that given by Professor Zöllner, which, though extremely curious and puzzling and detailed, does not leave a feeling of conviction on the unprejudiced mind.

Accordingly, the simplest thing for me, or any other scientific man at the present day, is to treat the case of matter through matter as not only unproven but as impossible, and to decline to consider it. Nevertheless, so many extraordinary things have happened that I would not feel too certain that we may not some day have to provide a niche for something of this kind. If so, one hardly likes to suggest that the recently-discovered probably complex structure of the material atom, with interspaces very large in proportion to the aggregate bulk of its actual constituents, may have to be appealed to. At present, however, the difficulties of any such hypothesis are enormous, and I confess myself an entire sceptic as to the occurrence of any such phenomenon, and should require extremely cogent evidence to convince me.

But it may be said, Do I find the movements of untouched objects, or do I find materialisations, any easier of belief? Yes; I do. I am disposed to maintain that I have myself witnessed occasional abnormal instances of these things; and I am certainly prepared to entertain a consideration of them.

Take materialisations. I do not pretend to understand them, but, as I have hinted in an earlier part of this address, they represent only a singular and surprising modification of a known power of life. Just as a mollusc, or a crustacean, or a snail can extract material from the water or from its surroundings wherewith to make a shell, just as an animal can assimilate the material of its food and convert it into muscle, or hair, or skin, or bone, or feathers—a process of the utmost marvel, but nevertheless an everyday occurrence—so I could conceive it possible, if the evidence were good enough, that some other intelligence or living entity, not ordinarily manifest to our senses, could for a time utilise the terrestrial particles which come in its way, and make for itself a semblance of a bodily structure capable of appealing to our ordinary senses. The thing is extremely unlikely, but it is not altogether unimaginable. Nor is it physically impossible that some of these temporary semi-material accretions might be inadequate to appeal to our eyes and yet be of a kind able to impress a photographic plate; but here I confess that the evidence, to my mind, wholly breaks down, and I have never yet seen a satisfying instance of what is termed a spirit photograph; nor is it easy to imagine the kind of record, apart from testimony, which in such a case would be convincing; unless they could be produced at will.

But now suppose we are confronted with the genuine apparition of a human figure: are we to suppose that an objectively real form is present, or may we always think of it as a mental impression, psychologically produced by telepathy or some such influence, on the mind of the percipient? In the majority of cases the latter is a sufficient and satisfying explanation. Of this nature, probably, are the so-called visions of relatives at moments of their death or danger: and as was long ago pointed out in that excellent and pioneering work, 'Phantasms of the Living,' many trivial but well-known difficulties about the 'ghosts of clothes,' or of animals, are overcome at once by this convenient and plausible hypothesis; which may I think now, in the light thrown upon it by experimental thought transference, be elevated to the rank of a legitimate theory, involving nothing but what has been shown to be a *vera causa*. It

appears probable that all the appearances familiar to those who can see things in crystals can be thus subjectively explained or rather stated.

But I do not think that this subjective theory can be stretched to cover *all* apparent materialisations: not those which are alleged to occur at many séances, for instance.

If anyone cares to hear what sort of conviction has been borne in upon my own mind, as a scientific man, by some twenty years' familiarity with those questions which concern us, I am very willing to reply as frankly as I can.

First, then, I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence; that is, it is based upon facts and experience.

Eliminating physical phenomena for the present, suppose that I am asked further: Do you consider that trance-utterances are ever due to the agency of departed persons? I am bound to say that, as regards the content or intelligence of the message, I have known cases which do very strongly indicate some form of access to a persistent portion of the departed personality; and occasionally, though rarely, the actual agency of a deceased person is indicated.

But if by agency my hearers understand me to mean in all cases conscious agency, direct communication with full consciousness of what is going on, they must allow me to explain that of that in most cases I am extremely doubtful. It seems to me much more often like a dream intelligence or a sub-conscious part of the persistent mind that we have access to, not a conscious part. It appears to me still a true kind of telepathy: and telepathy from, as well as to, a sub-conscious stratum.

To tell truth, I do not myself hold that the whole of any one of us is incarnated in these terrestrial bodies; certainly not in childhood: more, but perhaps not so very much more, in adult life. What is manifested in this body is, I venture to think likely, only a portion, an individualised, a definite portion, of a much larger whole. What the rest of me may be doing, for these few years while I am here, I do not know: perhaps it is asleep: but probably it is not so entirely asleep with men of genius: nor, perhaps, is it all completely inactive with the people called 'mediums.'

Imagination in science is permissible, provided one's imaginations are not treated as fact, or even theory, but only as working hypotheses,—a kind of hypothesis which, properly treated, is essential to the progress of every scientific man. Let us imagine, then, as a working hypothesis, that our subliminal self—the other and greater part of us—is in touch with another order of existence, and that it is occasionally able to communicate, or somehow, perhaps unconsciously, transmit to the fragment in the body something of the information accessible to it. This guess, if permissible, would contain a clue to a possible explanation of clairvoyance. We should then be like icebergs floating in an ocean, with only a fraction exposed to sun and air and observation: the rest by far the greater bulk—submerged and occasionally in subliminal contact, while still their peaks, their visible peaks, were far separate.

The vague hypothesis of a world-soul, or of an immanent mind, of which even the totality of ourselves is only microscopic fragments, as our ordinarily known selves have been supposed to be more substantial fragments of our subliminal selves—a mind to which space and time are not the barriers and limitations which they appear to us—a mind to which the past, present, and future are not indeed all one, but yet in a manner perceivable at will as a simultaneity as well as a sequence, and in which no transit or travel is necessary to pass from one place to another . . . is often forced across my vision as I think over the problems of this great and wonderful universe.

To suppose that we know it all: to suppose that we have grasped its main outlines, that we realise pretty completely not only what is in it, but the still more stupendous problem of what is not and cannot be in it—is a presumptuous exercise of limited intelligence. . . . The instinct of the world in the long run, though only in the long run, is to be trusted, and the great men whom it has picked out as philosophers of the very first magnitude—the philosopher Plato, of the older time, and the philosopher Kant, of the more modern era—did not so limit their conception of the possible: nor have the greatest poets, those whom humanity has canonised as its greatest poets—Virgil, let us say, and Wordsworth and Tennyson—neither have they looked with dim, beclouded eyes on the present of the universe, or on the past and the future of man.

INFLUENCES OF THE SÉANCE ROOM.

In 'LIGHT,' of January 26th, 'One who Wants Truth' asked whether it is 'admitted by experienced Spiritualists at the influences of the séance room are, on the whole, basing.' Although by no means entitled to call myself an experienced Spiritualist, my knowledge of this subject dating back a few years, I hope that even my limited experience may be of use to the above-named inquirer, and rhaps to others.

Four years ago I lost a loved daughter, who was about thirteen years of age. In spite of the usual consolations of religion which were freely extended to me, I found it almost impossible to rouse myself from my grief, and my health suffered accordingly. A few months after the event I saw (shall I say 'by chance'?) a letter in a weekly paper written by the Rev. C. Ware, in which he claimed that he was in communication with his father, who died twenty years before. I determined to write to him, and in reply to my queries he recommended me to read the well-known works of Sir William Crookes and Dr. A. R. Wallace. Having done I set to work, with the help of my husband, and formed a circle in my own home with three members of my family and a 'sensitive.' We sat once a week patiently for some two months without any result, when at last we got tiltings of the table, by means of which our questions were intelligently answered, and, judging by the answers that we received, we were in no doubt that it was our child we talked with by means of these signals. My eldest daughter developed automatic writing, and we had further convincing proofs that her arm was controlled by her sister. On her leaving for Germany, my husband and I continued sitting twice a week with the help of our 'Ouija' board. We were told, after a time, that our circle was guarded, and that two mediums were always present, and their kind help and advice were now just as real to us as if they were those of earthly friends. At first we were inclined to be very exclusive, wishing for no one but our daughter, but gradually she herself brought friends to whom she wished us to speak. One of our visitors called himself 'Lover of Truth,' and wrote that he had been a clergyman of the Church of England. In response to our questions regarding the lower spheres he stated that:—

'There are abodes of misery here, such as you cannot picture to yourselves, nor am I able to describe them to you. I have not been to the lowest spheres myself. The first lower sphere is a dreary and barren abode, where dwell those who have been worldly, proud, and have made their fellow-creatures unhappy—those who have taken life in hatred, who have wilfully lost life's opportunities. Their habitations here are of many grades. They waken in pain and misery. The fire of conscience burns, and there is no peace nor rest for them; they taste indeed the bitterness of hell, until they cry for God and light. Some are a long time in rising higher. The longing of the spirit draws down loving helpers from higher spheres, and by painful effort they rise. Not heredity, only their own efforts towards evil, determine their place. The All-Father holds the balance of justice even, as you cannot do.'

The following are extracts from other communications received by us:—

'Our thoughts are open to every soul possessed of purity. They draw pure spirits like a magnet. This is the spiritual meaning of, "The pure in heart shall see God." God is spirit, pure, loving, wise; you can only approach Him with hearts attuned to divine things. The All-Father oh! if He could tell you of the glory indescribable hovering over all avenues leading to Him! We do not know Him as He is, but shall ever grow to know Him better as our souls become more purified.'

Replying to a question about the worship of God, we were told:—

'The worship of God must be in spirit and in truth; no special temple is required, for all nature is the temple of the Almighty Father. The holiest of holies is within your heart, and unless your incense rises from that inner shrine it avails you nothing. No lip service ever rises to the gates of the Divine.

'God is indivisible and all-divisible; God is the great Over-Soul, and every soul a spark of God. Aspire after truth, and in ever fuller measure shall its rays descend upon you. Seek and ye shall find.'

Regarding the activities of the spirit world we received the following:—

'When free from the prison-house of the body, your soul will soar aloft to boundless fields of action. We cannot describe to you the delights of the spirit, your sense-limitations prevent you understanding; but we can teach you the way we ourselves travelled towards the spheres of light.'

In answer to a question about Reason we were told:—

'Accept nothing that does not appeal to your reason; it is the divinest gift to man. To understand the Word of God, you take the hammer of reason and break the shell of outward expression, to extract the kernel of spiritual truth. We walk here by the light of reason and aspiration, which ever point out to us new avenues to the Divine.'

Regarding Theology we were told:—

'Nothing withstands the onward march of truth. What is torn down in theology, science will build up in its domain—you will have later on a scientific religion and a religious science. We see the course of events which lead to that issue. Has not materialistic science already arrived at a force behind matter which baffles them? They call it Ether—but what this ether is they do not know; poor mortals, it will surprise them considerably. We delight to penetrate into the mysteries of the wonderful works of the All-Father—mysteries which ever deepen; the thread is lost in infinitude. Science is a mighty theme—the knowledge of God built on fact.'

From the foregoing messages your readers may judge if this communion has been a debasing influence in our home.

Let me in conclusion give the communication of a temporarily troubled one. After a name had been given there was written:—

'Thank you: all earthly pomp vanishes like a dream. Can you understand how I miss what I used to call my own? Nothing is left but I--I, my innermost self. I leaned on many—friends, dependents. Where are they? I leaned on false hopes in religion. I trusted to go to heaven at once, and I am still on earth, perplexed and troubled. But I have been told that I shall reach the spheres of light after the needful probation. Can you understand the difficulty I had in judging between right and wrong? You might not have acted differently in my place. What a revelation to have lost the scales that obscured the vision—to see—to see that I am but a mere unit of Humanity! I am still unused to my new state—I am still troubled, but I trust in God. I have seen my loved ones, and I shall reach their bright sphere. Think of me with sympathy. I thank you.'

In regard to our spirit daughter, we have watched her intelligence more and more unfolding. She seems always to be free to come to us, and I feel as if I were holding her securely by the hand. No possible consideration would make me give up this intercourse. What it has been to us could not be better expressed than in the delightful words of the Editor of 'LIGHT' in a recent issue. Spirit-communication has indeed been to us a 'Dust Destructor'—'Dust of old creeds, dust of dead fears, dust of drifting superstitions, dust of ancient bigotries and terrors'—all of them have been turned into light. A. F.

DREAMS THAT HAVE COME TRUE.

According to the 'New York World,' Frederick Greenwood, the author, is the authority for the following dream story:—

'One night I dreamed that, making a call on some matter of business, I was shown into a drawing-room and asked to wait.

'I went over to the fireplace and lounged with my arm upon the mantelpiece, but only for a few moments, for, feeling that my fingers had rested on something strangely cold, I looked and saw that they lay on a dead hand—a woman's hand, newly cut from the wrist.

'Though I woke in horror on the instant, this dream was quite forgotten—at any rate for the time. I did next day make a call on some unimportant business, was shown into a pretty little room adorned with various knick-knacks, and then asked to wait.

'Glancing by chance toward the mantelpiece, what should I see but the hand of a mummy, broken from the wrist! It was a very little hand, and on it was a ring that would have been a "gem ring" if the dull red stone in it had been genuinely precious. Wherefore I concluded that it was a woman's hand.'

EDWARD MAITLAND AND ANNA KINGSFORD.

It is indeed a strange thing for one who was an intimate friend of the late Dr. Anna Kingsford, to watch the present controversy as to whether she and her earnest co-worker, Mr. Edward Maitland, have come back from the great Beyond to stultify themselves and the cause they held most sacred upon earth, by pronouncing in favour of vivisection!—to deal only with the worst point of the whole impossible assumption.

It will be truly a significant action in the work of the father of lies if vivisectionists fall back on this spurious assertion to justify themselves, considering their general attitude towards Spiritualism, while they hold that any possible physical good transcends all ethical and Spiritual law, so as to make lawful the inflicting of cowardly torture upon the weak and the dumb in the interests of the stronger.

Spiritualism, of course, has ever been with them beneath contempt, but if a lying spirit comes forth to speak in the name of those righteous Standard-bearers who have passed from us, why should it be hailed as genuine by those who would ordinarily scoff at any such communication if the message were to the opposite effect? Then it would be 'all trickery and superstition,' but now, if it bolsters up the creed of materialism and cruelty, it becomes a valuable confession from higher spheres of how mistaken it was on the part of Anna Kingsford and Edward Maitland to esteem the Spiritual more than the physical in their valuable work on earth, and to fight against the brutalising creed of vivisection, which is simply an inversion of the Beatitudes, when it proclaims the 'blessedness of the unmerciful.'

How unthinkable is all this—how absolutely subversive of the whole law of Evolution—that righteous souls should devolute to the condition of 'Avitchi'; should, like the swine, 'rush violently down a steep place into the sea' of materialism, against which, while here, they had so self-sacrificingly contended—instead of entering ever more and more into the great truth of the Unity of Being, and the all-embracing glory of the Divine Love, on which both have written so eloquently. Let us, for a moment, hear a few of their own words:—

'Born of unbelief, and agent of the Pit, the demon of Vivisection will work havoc with many a soul till the time of his rage is spent. Of all the workers on the side of atheism none is so potent as this particular Beelzebub. Only, the tyranny cannot last, because not evil but Good is the ultimate and origin of all things, and because only the Divine can stand the test of time.'

In a very wonderful address given to the British National Association of Spiritualists many years ago, entitled, 'Violationism, or Sorcery in Science,' Dr. Anna Kingsford set forth most powerfully the parallel between Vivisection and the 'Black Magic' of old, in contrast with the teachings of the true 'Magian,' or Healer. She says strikingly:—

'For the patient and reverent study by which the Magian sought to win the secrets of Nature, the Sorcerer substituted violence, and endeavoured to wrest from her by force the treasures she gives only to Love. In order to attract and bind to his service the powers he invoked, he offered in secluded places living oblations of victims the most innocent he could procure, putting them to deaths of hideous torture . . . an almost exact parallel to the modern vivisection in motive, in method, and in character . . . the delusion being that by means of vicarious sacrifices, *divinations in living bodies*, and rites consisting of torture, scientifically inflicted and prolonged, the secrets of life and power over Nature are obtainable. . . The most significant of all points of resemblance . . . is in the . . . exclusive solicitude for the mere body, to secure advantages of a physical and material nature merely, . . . no matter at what cost of vicarious pain and misery to innocent men and animals. . . As it is forbidden to man to enrich himself by theft, or to free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means, to fight even the battles of humanity with the weapons of hell! . . . In the last invention of this horrible cultus . . . the modern Sorcerer shows us his "devils casting out devils," and urges us to look to the parasites of contagion the foul germs of disease—as the regenerators of the future—paralysing the efforts of the hygienist, and rendering vain the work of the true Magian, the Healer, and the Teacher of pure life.'

As her colleague, Mr. Maitland, tells us, she had studied medicine, amidst many difficulties of health, &c., for the express purpose of qualifying herself to speak with authority on this subject, 'in the hope of abolishing so foul a blot upon humanity'; and she sacrificed her life in the cause, for the deadly chill she got in pouring rain when visiting Pasteur's laboratory (to see for herself his poor victims dying of artificially induced and agonising rabies) resulted in the rapid development of consumption, and her death in the prime of life. Mr. Maitland adds, as his own conviction, that:—

'The foremost article in the vivisectionist creed is the belief that the world is so perversely constituted that Divine ends, such as healing, are to be attained by infernal means. . . though until vivisection be utterly abolished the due course of man's moral and spiritual Evolution will be arrested, the world will revert from the human to the sub-human, and the infernal, and society will be reconstituted on the ethics of hell!'

After such unhesitating sentiments as these, expressed in so forcible a style, your correspondent, Mr. S. H. Hart, may well point out that to believe the feeble utterances given at the séance which has provoked this correspondence would be to assume the *impossible*, viz., that our late friends have repudiated and denied *themselves*—their writings (from their strong conviction) being, as they said, their very 'life-blood'!

And this grotesque stultification is to be accepted from the mere fact of the 'medium' using some characteristic 'gestures,' 'something like Mr. Maitland,' forsooth! Surely readers of 'LIGHT' need no reminding of the terrible fact that 'personation' may be attempted at the most sacred times, and so as to 'deceive the very elect'! What a likely weapon for the rulers of the darkness of this world, in or out of the flesh, to employ thought-currents in such a case, or to assume the rôle of a false prophet in order to send out the 'fery darts' of lies!

Surely the absurd so-called 'evidence' of these physical 'gestures' is quite counter-balanced by the inability to spell the name of 'Caro'—so familiar and constantly used on earth; the 'personator' not being quite sufficiently 'coached' in his lying rôle *all round*! It does, indeed, behave those who seek 'communications' of this nature to 'try the spirits, whether they be of God,' and it seems to Mrs. Kingsford's own friends a most transparent device of evil powers to bolster up their tottering kingdom of darkness and cruelty, by appointing some 'lying spirit' to represent these brave Champions of the dumb creation as thus recanting their righteous and immovable convictions.

Might it not, indeed, easily be the spirit of a dead and unrepentant vivisectionist, with his 'joyful excitement' in torture, and his thirst for it, yet unallayed, seizing this opportunity for masquerading as an 'Angel of Light'—to try and deceive those who owe so much of their ardour in the cause to her noble teachings in the past!

ONE WHO REVERES THE MEMORY OF THE
'TRUE' ANNA KINGSFORD.

DUBLIN.—A correspondent, 'R. T.,' asks whether any of our readers can give him introductions to, or the names and addresses of, any Spiritualists resident in Dublin. Address 'R. T.,' care of Editor of 'LIGHT.'

TRANSITION.—We regret to announce that Mrs. S. Gunn of Catford, Kent, passed to spirit life on February 9th after a brief illness. Mrs. Gunn was an Associate of the London Spiritualist Alliance, and an ardent advocate of Spiritualism, who will be sadly missed by a large circle of friends.

THINGS LOVELY AND LOVABLE.—If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have heard. Forget the fault finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which made you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them; and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; stain out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—'Magazine of Mysteries.'

MR. PETERS IN SWEDEN AND NORWAY.

A Scandinavian gentleman resident in London has kindly supplied us with the following items gathered from reports in Swedish and Norwegian newspapers:—

The séances held in Stockholm with Mr. Peters are mentioned very favourably in the Swedish journals, 'Efterat' and 'Idun.' 'I am thoroughly convinced,' says the reporter 'Idun,' 'that no voice here can justly give utterance to the ugly cry: Humbug! deception!'

In a private letter from Stockholm to the editor of 'Morgendämringen' (the 'Morning Dawn') of Skien, Norway, it is said that Mr. Peters' visit to Sweden has been a great blessing, and that 'he has done more for the cause than Frau Abend.'

Mr. Peters held four séances in Norway (two in Christiania and two in Skien), and in all of them good tests were given. Most of the members present recognised in the descriptions given their deceased friends or relations. A member of the second séance in Christiania writes as follows in 'Intelligenssedlerne' (a Christiania daily paper):—

'Before giving particulars with regard to Saturday's séance, I beg to offer the remark that the supposition must be considered absolutely excluded that Mr. Peters knew, or had been able to make himself acquainted with, the history of the persons present, or their circumstances. The descriptions were frequently astonishingly right and accurate, and however sceptical a man might be, it is impossible to imagine that the success was due to guesswork from the side of Mr. Peters.'

'The séance was opened by subdued piano music in order to make the sitters quiet and harmonious. Then Mr. Peters, having offered up a short prayer that the truth might be established, proceeded to give to each member a very detailed description of the spirits present. The first description given was to a young lady. Mr. Peters told her that behind her he saw the spirit of a lady—a young lady—whose appearance he described, and he concluded with the remark that the member to whom he was speaking had been in doubt whether the lady described was really dead, and that the spirit now came herself to bring the message that she was—not dead—but passed on to the other life. This description was exactly that of a sister of the member, who several years ago went to America, since which time nothing was heard of her. At an earlier date, and at another séance, the member had had the information that her sister was dead, but she had been very much in doubt as regards its correctness.'

Another instance concerned an old couple, who, after Mr. Peters' exact description, recognised their son, who had been a sailor. In other cases also the descriptions were remarkably exact, while another member of the séance writes in the same journal that Mr. Peters was one of those persons who possess the gift of clairvoyance, and that in Skien the descriptions given were all recognised at once. At one of these séances a Mrs. T. handed Mr. Peters a bracelet belonging to a deceased sister, after which she received a complete description of her sister's character, appearance, &c. From Miss L., Mr. Peters received a lock of hair belonging to one of her deceased friends, and the detailed description with regard to the friend's individuality and character and the illness of which she died was simply astonishing.

On one occasion a little girl was described to a Mrs. L., but was not recognised at the time; next day, however, the editor received a message from the lady, stating that she now recognised the girl clearly, and could not understand why she had not done so at once. Mrs. W. T. relates a similar case, in which she did not recognise the lady described until it suddenly came to her mind while sitting in the tramcar, and she remembered her. 'I am quite astonished,' she says, 'and wondering that I did not at once recognise the lady, as I had spoken with her before she passed over. I felt a wonderful living warmth streaming through my body, and two warm hands gliding over my face, in a way that had been customary with the friend when she would give a kiss. Mr. Peters had told me that I should very soon meet her, and then understand what he would have said from her, and thus his prophecy became fulfilled.'

C— -cu,

THE GERMAN EMPEROR AND SPIRITUALISM.

The Berlin correspondent of the 'Daily News' says that the German Emperor 'has come to the decision to banish from his Court persons known to have had anything to do with faith healing, obscurantism, Spiritualism, and other things which, as the official statement says, "are unworthy of our times and of the German capital."' The 'correspondent' points out that the Emperor will find it difficult to act upon this decision because there are so many prominent personages who would thereby be affected. He says:—

'If His Majesty were really to carry out his threat he would need a new entourage, for among his surroundings, and those especially of his Imperial Consort, the number of persons who occupy themselves with such matters as those stigmatised by His Majesty is very large indeed. Various ladies belonging to what may be regarded as Her Majesty's inner circle are known to be in sympathy with the movement and to give it their support. And it is not merely among Court society, but also in the highest official world, that Spiritualism and kindred "isms" have their numerous votaries. One of the best known of German diplomatists, for instance, is an outspoken adherent of such doctrines. This gentleman, moreover, is a member of His Majesty's most intimate circle, which, by the way, numbers many another Spiritualist.'

For ourselves, we are inclined to think that the Emperor is hardly likely to be so foolish as to attempt to play the part of Canute, or to coerce his subjects regarding these matters. Such an act would indeed be 'unworthy of our times'!

POWER OF WILL OVER INANIMATE OBJECTS.

In connection with the interesting cuttings from 'Freedom' in 'LIGHT' of February 1st, on the power possessed by Mr. Lerche over inanimate objects, possibly by the power of the will, the following experience related to me on July 8th, 1898, by the late Major-General Drayson, Vice-President of the London Spiritualist Alliance, is of interest. I quote from my journal of that date:—

'To-day General Drayson told me that in India he was witnessing some of the astonishing feats of a Brahmin. Afterwards he conversed with the man, who, finding Drayson was truly interested, and did not pooh-pooch the matter (as most Englishmen did), entered into particulars.

'He said such feats as he could accomplish required many years of practice. Anyone wishing to perform them should commence by tying a weight to the end of a string, set it swinging from some fixed point, and *will* it to stop suddenly. A year's practice might make one succeed. He said: "If you can do this, stand before a clock and *will* the pendulum to stop. When you can accomplish this, *will* it to go on again." (The Brahmin could do these.) "Then *will* an object at a distance to move towards you across the room." Drayson asked him to let him see him accomplish this. "Very well," said the Brahmin, "I *will* that picture across your room to move!" He fixed his eyes on it for three or four minutes, and the picture moved on its string forwards and backwards.

'Drayson then asked him to *will* a certain book to move across the room. The Brahmin fixed his eyes on it in the same manner, and after a short interval Drayson saw the book, on another table, remote from both, standing on one edge, whereas before it had lain flat on the first table. It moved so rapidly that Drayson did not see it in the air, only after it had moved.

'I said, "It seems more probable that these things are done by some external force, spirit power, than by the *will*, though a powerful *will* influences the spirit concerned." Drayson agreed, and said he had questioned the Brahmin on this point, who replied that sometimes he thought the power was his own, and sometimes he thought it was external to himself. He could not tell.'

Here ends the extract from my journal, and I have only to add that I believe these things to have occurred exactly as General Drayson related. I knew him well, and he was truthful, logical, and shrewd.

H. A. R.

AN INTERESTING SÉANCE.

I think the following incident will be interesting to your readers, as it has certainly been to myself. Some weeks ago, as my wife and I were having, at 'oor ain fireside,' a 'sitting' with one of our departed friends, a stranger came to us, and after some preliminary inquiries, it turned out to be a brother of mine, who left Scotland for Australia more than fifty years ago. I was a very young boy then, but have quite a vivid recollection of the circumstance of his departure, and have since been, perhaps, his only correspondent from this country, letters passing between us once or twice a year. When he spelt his name on our 'talking board' I expressed surprise, as I had not heard of his death. I asked him when he left the earth life; and he spelt out 'three weeks ago.' To satisfy myself of his identity I questioned him about incidents connected with his early life, such as his trade, the name of his apprenticeship master, the name of the town in which he served his apprenticeship, the names of his then companions, the name of his father, maiden name of his mother, the names of his sisters and brothers—there were eleven of us—and to all these questions he gave correct answers. When I referred to one or two rather amusing incidents of his early life, he literally made the 'pointer' spin round the board, showing how fully he entered into the spirit of the thing.

I asked him who met him on the other side. He replied, 'Mother first, and then father.' Then he gave the names of nearly all those of our family who are on the other side. I asked, 'And what did you do when you all met?' He replied, 'Sat down and talked.' I asked, 'What did you sit on?' He replied, 'On a green lawn.' Asked 'Have you lawns, and trees, and flowers as we have?' 'Yes, but more beautiful.' I expressed surprise, but he only emphasised what he had said by a more vigorous expression. My brother was a keen musician and I asked him if there was any music where he was. He replied, 'Yes.' Asked what kind of instruments they had, he replied, 'All sorts.' Asked what instrument he played, he answered, 'The harp.'

Our conversation in this way lasted about two hours, and was intensely interesting.

I at once wrote to Australia, addressing my letter to my brother, as before, and asking a reply by return, expressing the conviction that there was important news for me. Our letters crossed. In a fortnight the black-edged letter arrived, giving particulars of my brother's death exactly as he himself had given them.

I need scarcely add that this experience is one of the most interesting events of my life.

Edinburgh.

W. A.

February, 1902.

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.

Mrs. Bell-Lewis.

SIR,—I should like to inform Mrs. Lewis, through 'LIGHT,' that if no occult force was sent out to her by 'Resurgam,' *very strong, earnest prayer* was sent out by me on her behalf during the Horos trial. I asked our Heavenly Father to be with her (Mrs. Lewis), to protect her and to give her power to stand up in defence of the right. That this power was given to Mrs. Lewis, the results of the trial show.

Mrs. Lewis has been a *brave woman* in bringing these infamous persons to justice, and if it had not been for her action they would in all probability have now been at large. But Mrs. Lewis has suffered, and is still suffering, for her bravery.

She is 'suffering for righteousness' sake.' And a special blessing is promised to those who do so.

Will not the readers of 'LIGHT' who believe in prayer send out every morning (for a while) a strong, earnest desire that showers of blessing may be poured out upon Mrs. Lewis and her house for her faithfulness in doing that which was right, and that Mrs. Lewis's house may again be filled with residents?

'There are more things wrought by prayer than this world deems of.'

E. S. W.

Materialisations.

SIR,—In your issue of November 30th last you published an interesting letter from Mr. Tankard, of Sheffield, describing a séance for materialisations, with Mrs. Barker, of Rocham, as medium.

Being desirous of arranging for a séance with the medium, I wrote to Mr. Tankard for an introduction to Mrs. Barker, and in reply to my letter that gentleman kindly offered me a seat at the next séance, arranged for an early date in 1902. By courtesy of Mr. Tankard I visited Sheffield on Saturday, January 25th, and after a very successful séance I have much pleasure in corroborating the testimony contained in the letter above referred to.

The conditions under which the séance was held were very satisfactory, there being sufficient light to enable the sitters to see each member of the circle, and any movements that might have taken place. The forms, seven in number, including males and females, and a child, were distinctly visible as they came and stood outside the cabinet, manifesting their relationship to some person present.

I understand that Mrs. Barker has only quite recently developed this rare phase of mediumship, and I feel assured that with discrimination and safeguarding this lady has a very useful future before her.

Willington Grange,

Burton-on-Trent.

FRANK J. BORREY.

Passage of Matter Through Matter.

SIR,—Professor Lodge, in his interesting address to the Society for Psychical Research, said he was not aware that Sir William Crookes had ever testified to an instance of the passage of matter through matter, but if he will turn to page 97 of 'Researches' in Spiritualism, by Sir William, he will find an account given of the removal of a small ball from one room to another in a manner, and under conditions, which render it, as far as a reader can judge, a good instance of the passage of matter through matter; and the following instance, on page 98, also approaches very closely to that kind of phenomenon.

R.P.

SOCIETY WORK.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Hough gave an eloquent address on 'Matter.' A pleasant after-circle followed. Meetings are held every Sunday, at 7 p.m., and on Thursdays, at 8 p.m.—S. OSBURN.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last an earnest trance address was given by Mr. W. Millard upon, 'Spirit Life: Thoughts and Reflections.' The usual séance followed. A free invitation is given to all who are interested.—M.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W. On Sunday last Miss Porter delivered a very nice address on 'Immortality.' Some good clairvoyance followed, both Christian and surnames being given. A large after-circle was held. Service on Sunday next, at 6.30 p.m.—C.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HICKLEY-STREET.—On Sunday evening last Mr. Brooks delivered an address upon 'The Influence of Spiritualism and its Ultimate Good.' Miss Greenman's solo, 'The Last Muster,' as well as Mrs. Carter's psychometry, which she kindly volunteered, were highly appreciated. G. WYNDOE, Cor. Sec.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mr. G. T. Gwinn gave an eloquent and inspiring address to an appreciative audience. On Sunday next, at 11 a.m., public discussion; at 7 p.m., Mrs. Holgate will give an address and psychic phenomena.—A. JAMRACK.

ISLINGTON SPIRITUALIST SOCIETY, 111, ST. THOMAS'S-ROAD, FINSBURY PARK, N. On Sunday last, Mr. Brenchley gave an address on the Apostle Paul, and his spiritual gifts of hearing, healing, and seeing. Mrs. Brenchley gave comfort to many by her clairvoyance. On Sunday next, at 7 p.m., Mr. Brenchley will speak on 'Spiritualism and the Press.'—E. COATES.

MERTHYR TYDFIL (WALES). Mr. E. S. G. Mayo (Cardiff) and Mrs. Clarke (Nottingham) have conducted successful meetings here lately. Special meetings were held on Sunday last at Bentley's Hall, when Mr. Alfred Vout Peters (London) paid us his first visit. His addresses and clairvoyance were greatly appreciated and aroused much enthusiasm. Good results are anticipated. W. M. HOWELL.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Miss Morse delighted her audience by the brief, bright, and effective manner in which she answered the series of questions presented. Mr. J. A. Butcher and Mrs. H. Boddington contributed solos. On Sunday next, at 7 p.m., Mr. J. Adams and friends will deliver addresses. On Tuesday, at 8 p.m., developing circle. On Friday, at 8 p.m., psychometry. On Saturday, at 8 p.m., social meeting.—H. B.