

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. Herbert Rix's new book, 'A Dawning Faith, or the world as a spiritual organism' (London: Williams and Norgate) is well worth reading. It is a good specimen of the bright book of the hour, in this sphere;—at once scientific and mystical, rational and spiritual. There are great thoughts and bold generalisations in it,—thoughts and generalisations which seem to go far ahead and plant flags as symbols of claims for coming seekers after truth.

In this book, too, as in nearly all these modern theistic works, we get echoes of the old Pantheism, refined and made more musical, but very definite. It cannot be helped. For good or evil, we have to make the best of an immanent and not a quite detached God. The following, for instance, suggests what we mean;—

Apparently separate phenomena are often, in reality, only different manifestations of one and the same entity. . . . These energies are not really individual and separate; they are but one Power taking successively various forms. . . . And so, at length, we grasp the truth that there is but one Power in all the world, One Universal Power, which ever changes from form to form—forms of terror, forms of beauty, forms of decay and seeming death, forms of springing and abounding life—a Power which is no other than the eternal strength of God.

The fifth lecture on space and time is not convincing. Could any lecture be convincing that negatived space and time, and tried to disperse them by receding into the infinitely minute? Alas! the infinitely minute does not take us beyond space and time.

We may perhaps deal, hereafter, separately with the closing lecture on 'Faith in a Future Life.'

Dr. Paul Carus gives us, in 'The Open Court,' an enlightening Note on Mithraism and its influence upon Christianity. Mithraism is the Religion of Zarathushtra (Zoroaster, or Zerdusk). The word 'Mazda' is not far removed from the Greek word which gives us our 'Gnostic,' though the wisdom or knowledge indicated by 'Mazda' was intended as an attribute of God.

It is demonstrable that Mazdaism was largely influential amongst the Jews in Old Testament times. One of its central hopes was the coming of a mediator or Messiah, Mithra (hence Mithraism), who was to be born of a virgin, and to be the head of the Kingdom of God upon the earth.

The influence of this is traceable in Palestine up to the time of Christ. Dr. Carus says that the Essenes were, as a sect, a product of Persian ideals: and we know that

the Nazarenes and the Essenes were practically the same: and Jesus was a Nazarene.

In the light of these suggestions the following, from this Note in 'The Open Court,' has value:—

A trace of Mazdaism left in the canonical Gospels is the story of the Wise Men of the East (Matthew ii.) who, guided by a star, came to Bethlehem offering gold, frankincense and myrrh to the new-born king of the Jews. One of the Apocryphal Gospels, viz., 'the Arabic Gospel of the Infancy,' directly mentions that they came in obedience to a prophecy of Zoroaster, the venerable founder of Mazdaism;¹ and the names of the Magi still in use in the Roman Catholic calendar of saints are Caspar, which means 'Splendour,' Melchior, meaning 'Light of Melech,'² and Balthazar, which means 'he whom Baal protects.'³

The pagan significance of the names has been lost sight of in later centuries; otherwise, the Magi would not have proved worthy of canonisation.

Many rabbis adopted the Mazdean invocation for the coming of God's kingdom, and Jesus deemed it worthy to be incorporated as the prayer which he taught to his disciples.

The similarity of the Lord's Supper to the sacrament of Mithra was so striking that Justinus Martyr speaks of it as 'the same ritual,' which had been introduced among the pagans by the intrigues of Satan.

¹ See The Apocryphal Gospels, translated by B. Harris (London: Norgate, 1874), p. 176.

² Another form of *Moloch*, which means 'King.'

³ *Baal*, or Babylonian, *Bel* means 'Lord.'

Mr. Leadbeater's very remarkable book on 'Man visible and invisible' (London: Theosophical Publishing Society) is sure to attract a great deal of attention. Its aim is to depict 'examples of different types of men as seen by means of trained clairvoyance,' and it does this by a series of full-page illustrations of a startling character, giving, in brilliant and often most beautiful colours, the auras or bodies surrounding the human form. There are 22 of these, presenting in an extremely picturesque way the various qualities, or mental, moral and spiritual characteristics of different types of character. These are accompanied by an Essay on evolutionary processes, and careful descriptions explaining the diagrams,—all in Mr. Leadbeater's well-known thoughtful manner;—an exceedingly original and fascinating book, make of it what we may.

Mrs. Annie Besant appears to be interesting herself rather more in high politics; and we are not sorry. The pre-Theosophical days had a practical vitality and influence which many were sorry to see fade. But, as her interest in politics centres a good deal in India, we can see how Theosophy has helped even here.

Any way, her South Place Lecture on 'England and India' is full of light. It is published by the Theosophical Publishing Company at a price which brings it within reach of the poor; and which, for distribution in large quantities, is merely nominal.

SPIRITUAL PRAYERS

(From many shrines).

O Thou, who art the sure refuge of Thy children, may we be convinced that till we know Thee, we know nothing aright; that without Thee, we have nothing of any worth; and, in wandering from Thee, we leave all that is truly good. May we cast ourselves into the arms of Thy mercy, and offer Thee our whole being, our bodies and our souls, that they may be Thy temple for ever. And wilt Thou take us, O Lord, entirely into Thy hands, with all that we have, and let nothing henceforward, either in life or death, ever separate us from Thee any more. We pray Thee to compassionate our weakness, to guard us in peril, to direct us in doubt, and to save us from falling into sin. In every exposure may Thy shield be over us. From the evil that is around and within us, graciously deliver us. Make the path of duty plain before us, and keep us in it even unto the end. In the night of affliction and trouble may we look up unto Thee, and be comforted with the assurance that Thou wilt hereafter wipe away all tears from our eyes. And, when we come to the dark valley of the shadow of death, be Thou our guide and comforter, and bring us to the endless day. Amen.

THE POETICAL WORKS OF GEORGE BARLOW.*

The first number of 'LIGHT' for the current year contained a notice of Vols. I. and II. of this series. Vols. III., IV., and V. are now published. The character of the contents of the first two volumes is more than sustained. 'A Hymn of Immortality,' which concludes Vol. IV., is in Mr. Barlow's highest style. The thirteenth stanza, out of fifteen, runs thus:—

'Their spirits have crossed the deep before us. As we follow,
Obscure grow the earth's green glades and very hollow
Her old love-laughter rings!
Oh not behind,—in front the white hands wait and beckon:—
The welcoming looks upon death's stately shores we reckon
By the tombstones of summers and past springs.'

'The Right to Love' (Vol. V., p. 8), and 'The Right to Die' (Vol. IV., p. 33), are two remarkable poems, both short. The unselfish love of a created being for its fellow-beings has rarely been so fully expressed as in these eight lines:—

'To have the right to give love infinite;—a treasure
That cannot pass or fade.
What Fate can hinder me from loving beyond measure,—
From giving strength and aid?
What Fate can e'er forbid the deep soul of its boundless
Eternal passionate stores
To give, with streams of love that flow, strong, quiet,
soundless,
Round loveless needy shores?'

In 'The Right to Die' occur these lines:—

'One day . . .
Will ring from the lips of God the joyful awful order—
"The time has come. Advance." Death is the great
rewarder
To many a heart no gift of life could fill.'

Concluding with:—

'And Thy one deathless gift,—the right to die.'

'The Path of Death' (Vol. V., p. 119) is a wonderful poem. Three lines are:—

'We deemed the path of death was terrible. We tread it,
And lo! that moment cease, for ever cease, to dread it.'

'We soon shall have the right to tread the lonely valley.'

There is much beautiful poetry of a wider and less serious scope, besides that which should specially interest readers of 'LIGHT.'

E. T. B.

*'The Poetical Works of George Barlow.' In ten volumes. Vols. III., IV., and V. 5s. net. each volume. London: Henry J. Glaisher, 57, Wigmore-street, Cavendish-square.

THOUGHTS ON INSPIRATION.

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

(TRANSLATED BY L. ROEMER.)

Readers will remember my article on 'Inspiration,' which appeared in 'LIGHT' of July 14th, 1900. This article has been translated from 'LIGHT,' into French, Spanish, and Portuguese, and has been published in 'Le Progrès Spirite' (Paris), in 'La Revelación' (Alicante), in 'Luz y Union' (Barcelona), in 'Constancia' (Buenos Aires), in 'Revista des Revistas' (Oporto), and in 'Regeneração' (Rio Grande do Sul). Since then I have not ceased to study this interesting question. The goodness and mercy of God being infinite and extending to all His creatures without exception, the ground is so vast that there will always be something to be said about Inspiration, and a whole life would not be sufficient for its study. It is a remarkable thing how many of the numerous discoveries and inventions of the present time have been not only predicted but described by ancient authors, who were without doubt inspired. Those to whom literature is familiar will find in the Bible, in Homer, Laetius, Dante, Shakespeare, Ben Jonson, Milton, Goethe, Mickiewicz, Tennyson, and many others, indications sufficiently explicit about the discoveries of yesterday and to-day. If the man of science proceeds by rigorous experience, and endeavours to explain the effects by definite principles, the poet takes a higher flight and rises at once through Inspiration to the causes which bind the phenomena together, and reaches explanations by quite a different method. That is a common ground but unexpected even by the union of science and poetry.

The dauntless aeronaut Santos-Dumont has been distinctly anticipated by Lucian in his 'Vera Historia,' dating from the second century, in which he predicts the air ship with swollen sails in a whirlwind en route to the moon. This invention predicted by Lucian reappeared in 1709 in the form of a request to the King of Portugal for a patent by a Brazilian priest. This flying ship was claimed to have a greater advantage in transporting than would be possible by water or land, and would go two hundred miles a day, and its value for crossing the frontier was recognised by its author.

Solomon described symbolically by Inspiration the circulation of the blood nearly three thousand years before the discovery of Harvey. Without going absolutely quite as far back as this, is there anything more modern in scientific results than the use of liquid air as a means of research? yet it must be remembered that Virgil frequently mentions 'liquidus aer' in his works. Quite as interesting is the description of Lucian when speaking of the inhabitants of the moon seventeen centuries ago, and making them drink liquified air compressed in a goblet, in which it became like dew.

The torpedo of Whitehead had been foreseen by Ben Jonson. In the same way have the marvellous phenomena of electricity been prognosticated by several authors of antiquity who were inspired, though their exact knowledge was restricted to the attractive power of rubbed amber for light bodies. That was 'Electron.' Thales (580 B.C.) spoke of a kind of soul residing in the amber; and Theophrastus, three centuries later, refers to it again. Dove cites the Chinese philosopher Knopho at the beginning of the fourth century, who regarded as similar the attraction of iron and the attraction of amber for light bodies. These were the precursors of Dr. Gilbert, physician to Queen Elizabeth, the father of modern electricity. How far is it, then, from this old experimenter to the application of electricity to the most rapid vessels, and the latest experiments of Orling and Armstrong on the transmission of waves? In the middle of this long road we find Galileo Galilei, who by Inspiration defined electric telegraphy in his 'Systema Cosmicum.'

Jonathan Swift (1667-1745), the celebrated author of 'Gulliver's Travels,' surnamed the 'English Rabelais,' was indisputably inspired. 'Gulliver's Travels' is a classic source of discoveries before their time, especially the discovery of the satellites of Mars, which the satirical Swift, one hundred and seventy-five years before, attributed to

the astronomers of Laputa, giving the planet the credit of two moons. It was only in 1877 that Professor Halle, of Washington, really discovered the two very small satellites of Mars. Swift wrote in his immortal work, 'They have discovered two small stars, or satellites, which revolve round Mars. The inner one is three diameters distant from the centre of the planet, the outer one five diameters; the first makes its revolution in ten hours, the second in twenty hours and a-half.'

These figures were generally looked upon as a proof of Jonathan Swift's ignorance of astronomy, and the absolute improbability that a planet could have satellites so swift that in a day there would be several risings and settings of its moons. It was contrary to all analogy, and the resemblance to Professor Halle's discoveries was so incredible that one naturally refused to attribute it to a coincidence and felt satisfied that Jonathan Swift must have been led by some unknown power to assert the truth, and that these very correct ideas of his had their source in Inspiration.

Wireless telegraphy, which appears to be of yesterday only, was indicated by Strada in a description which has become familiar to the modern reader through the pages of Addison in the 'Spectator.'

'The Promulsiones' by the Italian author, describe two friends communicating by means of a certain stone gifted with the power to influence needles brought into contact with it and having the property of moving sympathetically at a distance from each other. In his commentary the author adds that each possessor of a needle adjusts it on a dial with the alphabet arranged on the circumference. When they desired to converse the one spelt the words on his dial, and the needle of the other one followed sympathetically the same letters, thus establishing communications across seas and continents. This story, which seems rather to be such as one who is a stranger to science would make regarding telegraphy, is in reality almost at the point of realisation, and we approach it nearer every day since we have become able to dispense with the wire.

Robert Hooke (1635-1702), a celebrated English scholar, published the following works: 'Method of Measuring the Earth,' 'Micrographia,' 'Proofs of the Movement of the Earth,' 'Treatise on the Helioscope,' &c. Robert Hooke was a singularly inventive genius, and it is wonderful to see with what sagacity he draws from meagre premises such correct deductions by spiritual Inspiration. He was in advance of the science of his time; thus his theory of gravitation forms part of that of Newton. He indicated the laws of planetary movements; he had a presentiment of the steam-engine, the air-pump, the theory of arcs, and the spiral regulator of watches. For those who know his works it is not very surprising to learn that the telephone is not altogether as modern an invention as one generally thinks. It was predicted by Robert Hooke in 1664. The following is what he wrote on this subject: 'Lenses have greatly enlarged the field of vision, and it is not at all improbable that our other senses may receive important assistance through mechanical inventions. We have already succeeded in making a simple murmur understood at the distance of a stone's throw, and this also happens when the distance is increased.' He continues: 'I can assure the reader that by means of a stretched wire I have propagated the sound for a considerable distance in an instant, with a swiftness only to be compared to that of light, being very much quicker than by transmission through the air.' So all the marvellous discoveries of Robert Hooke were born in moments of Inspiration.

(To be continued.)

'THE HIBBERT JOURNAL.'—It is not often that a boom is recorded in regard to anything so presumably solid as a quarterly review of religion, theology, and philosophy; but in the case of the new quarterly, 'The Hibbert Journal,' three reprints were called for of No. 1 within a month of publication, when the matter was distributed. The demand, moreover, still continues, and the journal is now being reset for the fourth impression. It is also worthy of note that a third impression of No. 2 is in the press.

'THE MYSTERIES OF SOUND AND NUMBER.'*

This is a remarkable book, inasmuch as its purpose is to disclose for the first time to the world at large a mysterious law concerning the relation of sounds to numbers. The knowledge of this law has hitherto been confined 'to a narrow circle of peculiarly instructed pupils pledged to secrecy.' The law itself is concerned with the numerical value of sounds in combination with certain planetary numbers and periods. A name, we are told, whether it be that of a human being, a horse, a town, or a book, is not acquired by accident. It is not the arbitrary choice of the parent or owner, but arises by virtue of influences operating unconsciously in the minds of those who confer the name. The name is a channel of influence for the person or thing bearing it. This idea, though not exactly new, is strikingly emphasised in the present volume by definite rules being given for the determination and utilisation of the assumed influence, for purposes of divination. The author is neither a visionary nor a mystic; he does not lead the reader on, chapter after chapter, with vague hints as to what can be done and in the end leave him unsatisfied and irritated; on the contrary, from the very outset he is eager to substantiate his statements and to place the student in a position to practically test the matter for himself. To this end he has taken the turf for his field of demonstration, partly because a horse's success is generally attributed to its condition rather than to its racing name and partly because it is one 'likely to appeal to those who are so deeply immersed in things material as to be indifferent or blind to anything bordering on the occult or spiritual.' For once the request of the scoffer to be told the winner of the Derby is to be seriously met, subject to certain restrictions; what its effect will be on those who have hitherto been content to attribute everything to chance and luck remains to be seen. In the words of the author 'it may be the means of extending serious views of life over areas of humanity hitherto content only to eat, drink, and be merry.'

The method may be thus briefly described. To each of the elementary sounds constituting our language a numerical value is assigned and by the aid of these values a name can be readily expressed by a number representing the sum of the sounds that occur in its pronunciation. The names of all the racehorses in Great Britain are thus analysed and the results given in an appendix of some hundred odd pages.

When it is desired to forecast the result of a race, the time elapsing between sunrise and sunset of the day upon which it is to be run is ascertained, and divided into periods of four minutes, each period being allotted to a planet and given a number according to a well-known astrological law. Next the length of the course and the actual moment of the start must be known, in order that the four-minute period corresponding to the time of the finish of the race may be determined. This being arrived at, it will be found that the horse whose name number corresponds to the planetary number of the winning period will be victorious. In actual practice there is something more to be done: adjustments and rectifications to be made and contingencies to be provided for which need not here be specified. It will be noted that the system has a curious limitation, as it is impossible by its aid to settle, days beforehand, what horse will win a given race. But when the actual moment of the start is known it is, we are assured, quite possible to forecast the result. The author is very emphatic upon this point. He, however, goes out of his way to caution the student not to attempt to predict until he has thoroughly mastered the rules given. He even asserts that if the law appears to fail, the student may be absolutely sure that the fault lies with his calculations. A great number of examples are given, all tending to confirm in a remarkable manner the author's assertions.

Though by no means convinced, we frankly admit being brought face to face with much striking evidence in favour of some such law at times operating. We are impressed, too, with the earnestness of the author and the persistency with which throughout he keeps to the point. He leaves himself no

* 'The Mysteries of Sound and Number.' By SHEIKH HABEEB AHMAD. Nichols and Co., and the Office of 'LIGHT.' Price one guinea.

alternative but to stand to his guns; and so clearly are the rules set forth that there would be no difficulty in exhaustively testing their value. Until this is done we willingly suspend judgment.

A. B.

A REMARKABLE DREAM.

A TRUE EXPERIENCE.

I stood on the brink of the 'Silent Land,' no longer hampered by my body, but as a spirit wrapped in white cloud. It was twilight around me, and I found that I had not my usual keen eyesight, when I peered about hoping to meet a fellow-creature; and to my surprise I glided on air when I attempted to walk forward. There was not a sound or movement; so, putting out both my hands, I glided on, when suddenly I was stopped short by an over-powering, overwhelming Force which seemed to paralyse my every movement; and, though I could see or hear nothing, this great Force, the very spirit of the dim surroundings, conveyed an impression to my mind, viz., that shades, on first arriving, are practically sightless, and only sensitive to *feeling*. This I soon proved; for presently I *knew* I was no longer alone, and I began to feel about me those whom I had known in the other world; and, as I got more accustomed to my surroundings, I even caught indistinct glimpses of white, floating forms like myself, which vanished even before they appeared. I glided further, and at once felt I was near some presence well-known; and, my hand being taken for an instant, it was borne in upon me that this was D—.

But now the air became heavy with a far more beloved presence, E—. I struggled to draw aside the veil between these spirits and myself, but my eyes were blinded. Then once more the Force rolled over my soul, and conveyed the impression to me that E— was in even a higher sphere than the other presence; that he could not touch me, but that, if I learnt my allotted task, I could work my way up to them. Turning in high hope to seek this task, I saw the earth spread out before me, but with a deep gulf between it and me. Then looking across, I saw my own bedroom, in which were two men in the act of lifting my dead body off the bed to the coffin beside it. I looked at the face with interest, the expression was so peaceful, the hands so silently folded, expressive of this last deep rest. Then I said to myself that I would just step across the gulf—it was so easy—and tell them of this other life beyond the grave. But in the very act of doing so, the Force bore down upon me with relentless strength, and, in holding me back, showed me that no imperfect spirit can return; so reluctantly I moved away with one more look. But in that glance I saw my mother standing at the foot of the coffin with bowed head. I threw back my arms, and a long moan escaped my lips, which made no sound—for was I not a disembodied spirit?—and, dashing against this cruel Force, or what seemed to me cruel, I cried, with my foot already over the gulf's edge, 'I must go to her!' Immediately my foot was suspended, and my head dropped immovable on my chest; and, being no longer able to move or see, I could only listen to the 'Force' thundering in my mind, and filling the very atmosphere with its wonderful personality. I staggered back in a sort of faint, these voiceless words booming in my ears: 'This is for disobedience. When you have made good *here* the failures and faults of your old life on earth, and perfected its imperfections, *then* may you return across the gulf!' The spell removed, I was able to look up, but knew in my heart that, much as I longed for it, there would be no re-crossing that narrow sea of Death. Though my task on this timeless shore might be short, yet it would not be so, as they count shortness, to that world left behind; and, on its completion, if I returned, would it not be to another and a new generation? 'Home' would not again be my home; but perhaps a breath of air, or a 'presence,' felt by some stranger more sensitive than the other members occupying that home now, would be all to denote my existence. No! I no longer wished to return; my thoughts flew to the task, and I awoke.

B. J.

POWER OF THE MIND OVER DISEASES.

We quote the following from the 'Morning Advertiser' of Monday last:—

'The London Psycho-Therapeutic Society is a young organisation—has been in existence just two years—but it has a good and increasing *clientèle*. It claims that in the treatment and cure of disease mental science cannot afford to be neglected. The members of the organisation are believers in the power of the mind over the body and bodily disease; indeed, they further assert that certain bodily ailments may be overcome and much pain spared by it. Dr. Forbes Winslow, the eminent brain specialist, is a firm believer in the power of hypnotism, or suggestion, as it is called, and he has delivered an address before the members of the society, at their headquarters, 3, Bayley-street, W., on the treatment of inebriates by that process. A special object of the organisation is the free treatment of the poor by this and similar systems.

'Dr. Forbes Winslow's ideas were very explicit and very pronounced. He said the science had for many years been practised by eminent Continental medical men with most satisfactory results, and medical men in this country were beginning to recognise that hypnotic suggestion could be applied not only in cases of inebriety, but in many other diseases. Suggestion was responsible for our glorious melodies and literary works. Public feeling, too, was turning round and was beginning to regard hypnotism as scientifically possible in the treatment of bodily ailments. The treatment of inebriety by this means was boldly claimed as useful in many cases, but not in all. In hereditary alcoholism it was certainly useful. It would restore confidence to the man and, no doubt, if exerted in a proper way, would effect a cure. In many cases brought under the doctor's observation chronic drunkenness had been very beneficially treated. It was no use, however, for the patient to approach the matter with a joking mind. He must be fully prepared to believe that his cure would be effected. Otherwise hypnotism would be ineffectual. Dr. Winslow recommends the treatment to persons prior to their being sent to inebriate retreats. He believed that more good could be done by hypnotic suggestion to the drunkard than by medicine, and that most mental cases could be treated absolutely by suggestion.

'The precise method of suggesting to the drunkard that he ought to become a temperate man was of a somewhat disagreeable nature. Dr. Winslow said the patient must be pre-conceived to the suggestion that a glass of pure water was a glass of bad Scotch whiskey, and if he only set out with that idea, when hypnotised he would most assuredly regard water as bad spirit, and naturally afterwards, when he desired to take alcohol, it would act as an emetic. (Laughter.) By means of an hypnotic patient Dr. Winslow demonstrated the aversion so created by his will power to the use of strong drink. He had, he added, influenced persons suffering from insomnia to sleep soundly.

'A member of the audience asked whether the patient who had conceived water to be bad Scotch in the hypnotic state would retain that suggestion when he was restored to his normal state—would his objection to alcohol be maintained?

'Dr. Winslow said it would if the patient was treated long enough. If there was a relapse the patient must submit to further suggestion. Many cases of cure could be cited. The treatment was never injurious, and it was curious that they could not suggest a man to go and thief.

'A lady inquired who were the worst to cure—men or women—and was promptly informed that women were, and that the doctor would sooner treat a drunken man than a drunken woman. (Laughter.) When ladies had consulted him with regard to sleeplessness at night, he had suggested that they should think of him, and they would go to sleep at once. They told him afterwards they had done so with pleasurable effect. (Laughter.)

'As a concluding question, the doctor was asked whether an inebriate could exercise his influence as a counter suggestion on himself, and he said he did not think he could ever be hypnotised to become a chronic inebriate. (Laughter.)

'At the close of the proceedings Dr. Winslow was accorded a hearty vote of thanks.'

THE LONDON SPIRITUALIST ALLIANCE LIBRARY.—A correspondent, resident in the country, when returning two library books recently, wrote: 'Reading is an intense pleasure to me and your library has opened up to me an entirely new world of thought. I cannot tell you how much I have gained since joining it.' This is one of many instances in which similar expressions have come to hand recognising the advantages to students and inquirers from the opportunity of access to one of the best libraries in existence on psychical and occult questions.

MENTAL HYGIENE.

A notice recently appeared in these pages of Professor Ebbard's 'Will-Power.' The author has now given us a second volume, entitled 'Life-giving Energy.*' Both volumes are concerned with the therapeutic value of suggestion; but while in 'Will-Power' suggestion is broadly considered, in the work before us its efficacy in the treatment of sexual neurasthenia is made a prominent feature. It may be of service to point out that suggestion as here dealt with is in no way associated with either mysticism or occultism; but is regarded as being analogous to moral training. As is well-known, the mental attitude of a nervous sufferer towards himself is of the highest importance; when it is despairing or morbid, recovery is retarded; but if it is hopeful and confident, progress comes by leaps and bounds. The book consists of some half-dozen chapters, and the ground covered ranges from 'General Neuro-pathy' to 'Suggestion—A Moral Stimulant and Character-builder.' The chapter dealing with hysteria in its more morbid forms is a model of concise and lucid explanation. From it we gather that it is not the nerves that are in fault, but the failure of certain 'innervation' centres to operate properly, the result being that the organs dependent upon them are unduly stimulated or depressed. It is to these centres, and these alone, that all morbid symptoms are in large measure to be attributed. It is here that suggestion is so peculiarly effective in restoring the psychic balance. Its application is simplicity itself, and it has the further advantage of absolute freedom from danger or risk. It is true that the mechanism of suggestion is far from being clearly understood; but experiment and experience have fully demonstrated its utility in many distressing nervous maladies. While the curative value of hypnotism is not gainsaid, it is pointed out that in order to be effectual a certain degree of susceptibility on the part of the patient is essential; but this is not so with suggestion; there is consciousness throughout, and it is the patient's own will that largely contributes to its successful application.

Professor Ebbard has done good service in thus setting forth in popular language the scope and potency of suggestion. The public, as a rule, have very hazy notions upon the subject, often associating it with 'Faith Healing,' 'Christian Science,' and the like. In 'Life-giving Energy' we are made to realise just what suggestion is, the manner of applying it, and its power as a curative agent. There is a hopeful and reassuring tone about the book which should render it particularly welcome to a certain class of neurasthenic sufferers.

A. B.

*'How to Restore Life-giving Energy.' By PROFESSOR R. J. EBBARD. The Modern Medical Publishing Company, and Office of 'LIGHT.' 5s. 4d., post free.

STRANGE EXPERIENCES.

I should be glad if one of your readers, or students of psychology, could advance any theory for the following strange experiences of a young lady well-known to me, and who is apparently in good health, and not of a very hysterical or imaginative temperament.

She has, I may mention, a decided aversion to Hypnotism, Spiritualism, and Mesmerism, and these strange occurrences worry and perplex her. When at business she goes through her usual duties mechanically, and though surrounded by others, seems as though she were alone, in space, as it were. She feels as if she were living an existence apart, and if spoken to seems not to know it until she is shaken out of her state, or, as it were, brought back to every-day life. Then she has to puzzle her brain as to whether she has been to this or that place, or whether she has said or done this or that—meanwhile she is being teased for being away in 'dreamland,' &c.

Another experience is that upon leaving business and coming into the main thoroughfare, she feels in a measure strange, and as if it were years since she was there. She says it is quite impossible to describe her feelings. If she begins to feel this strangeness coming over her she will get up and try to ward it off; sometimes she succeeds, but not always. It would be interesting to know if any of your readers have had like experiences, and can suggest a remedy.

'LUCEM SPERO.'

A DRAMATIC INCIDENT.

On the evening of February 26th, at a séance held at the house of Mr. J. J. Vango, 61, Blenheim-crescent, Notting Hill, the following incident occurred. Mr. Vango was controlled by 'Sunflower,' and minutely described an old gentleman to my wife. No one who had ever seen him could fail to recognise the description as that of her father, and a nod of mutual recognition passed between my wife and myself. 'Sunflower' went on to say, 'I see a sheet of water, and a sandy beach, and five persons who go on for a little distance and sit down. I see also a basket.' She described the basket as being oblong, and gave an idea of the size of it. 'Oh,' she continued, 'it contains provisions. I see now something large and white, and they lay it on the ground; it is larger than a newspaper. I see now three persons who appear to be going up a hill, and on the top of the hill I see something; why, it is a lighthouse.'

At this stage there was a pause, and the medium appeared to be distressed, and then he fell heavily on the floor at my wife's feet. A gentleman sitting near went to assist and took one hand and my wife took the other. I went forward and the medium released the gentleman's hand and took mine, and gave it a firm pressure. At this stage the medium presented all the appearance of a dying man. The eyes were fixed, the lower jaw dropped, and the whole body was relaxed. After a few minutes a voice said 'All right, I'm here,' and the medium rose and resumed his chair, and the séance was continued. Now for the story:—

In Australia, October 1st is known as Labour Day, and is a public holiday, and a great day for picnics. On October 1st, 1900, my wife's father, with his eldest daughter, her husband, and two friends, went for a picnic to Watson's Bay, a lovely spot inside the south head of Sydney harbour, and immediately under the lighthouse known as the South Head Light. A sandy beach, a gentle rise, some flat ground, and then a sharp rise leading up to the lighthouse, would about describe the location. Carrying the lunch basket, the five persons reached the flat ground, spread the cloth on the grass, and had their lunch, and then three of them started to go to the lighthouse, leaving my wife's sister and her father to follow. When the old gentleman rose he said, 'There is something wrong with my legs; they don't seem to carry me.' He sank on the grass, and in a few minutes passed out of his body.

Now, that a scene should have been reproduced in London which had happened in Australia over two years ago, through a medium who had never heard of Watson's Bay, and in such a dramatic and absolutely correct manner, strikes me as being somewhat unusual. If I had needed any proof of the continuity of life, which I do not, this re-enactment of the death scene of my father-in-law would be more than sufficient. I may say that neither my wife nor myself were present on the occasion of his passing away.

W. M.

'A UNIVERSAL SPIRITUALIST ALLIANCE.'

A leading Spiritualist of Paris and Geneva, M. Albin Valabrègue, has started a propaganda for the formation of a Universal Spiritualist Alliance, having for its objects the promotion of good understanding and conjoint action among Spiritualists of all countries, and especially the demonstration before the world, in a conclusive manner, of the reality and genuineness of spirit phenomena. M. Valabrègue says in a letter to a friend: 'We want to get hundreds of thousands of adherents to the new Alliance, in order to make a great and decisive effort. This is one of my projects. With 50,000fr. (£2,000) we could bring together, at Paris, the six principal mediums for *apports* and materialisations, and submit them to six committees of twelve members each. We should then have the *éclat* of the Crookes experiments multiplied a thousandfold, with, in addition, the forced and gratuitous aid of the entire Press. We want men of action, like yourself, to make pressing and eloquent appeals, so as to find benefactors who will aid by large subscriptions.' Full particulars of M. Valabrègue's project may be obtained by addressing him at 7, Quai du Mont Blanc, Geneva.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, MARCH 21st, 1903.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

A PHILISTINE'S VIEW.

A Great British Philistine who writes for 'The Daily Telegraph' has been reviewing Mr. Myers' bothering book: and very bothering it is to the G. B. P., who struggles as one who is caught by a lasso. He does not know what to make of it. He only knows that the rope is unfamiliar, that it hurts, and that the man at the other end is strong. But, towards the end, like all lassoed creatures, he calms down and even becomes respectful.

The review is a long one, covering a column and a half (nearly three feet!) of small print: but nine-tenths of it are revelations of the surprise which indicates ignorance, and the ruffled conventionality which betrays want of attention to what has been happening. Added to this, there is, of course, the pompous air of superiority which is always the price which disturbed orthodoxy pays to the bringer of new truth. Hence we have such amusing sayings as these: Mr. Myers' sublime conclusion is a 'grandiose theory,' a 'wide, elusive and baffling doctrine'; as for the Psychological Society's phenomena, 'I have not the patience to go through all the facts, if facts they be'; 'fascinating, inspiring, interesting, beyond most mundane interests such speculations undoubtedly are, but also more than a little fantastic and, it is to be feared, illusory'; 'if a man of common judgment were to see a ghost, I imagine that he would think his liver was out of order, and would give himself a pill' (how characteristic that, of the Great British Philistine, with his laborious liver and his precious pill!); 'we are still forced to hold our judgments in reserve'; and, finally, this amazing bit of pomposity to end with:—

The order of established facts accredited by science and verified by centuries of experience is so strong and so secure that exceptions to the known rule, even if they could be proved, would still be regarded as exceptional—in other words, as not yet explicable—but not necessarily as momentous revelations of a higher truth.

And then the G. B. P. goes away to his club, with his cigar pointed to the sky.

In all fairness, however, we ought to say that there are, in this review, strong indications of respect for Mr. Myers, and of interest in the subject as a really great and grave one: but, as for enlightenment, we see not a ray throughout the three feet of small type. On the contrary, we see many signs of good old crusted Philistinian prejudice and ignorance. For instance, this reviewer,

noting Mr. Myers' hope that his work may help Christians to establish the doctrine of a future life which can now be 'explained and justified on grounds appealing to men of science, and exhibited in accordance with approved scientific methods,' dismisses this hope with the curt remark that 'Religion, if it is wise, will do without so dubious an ally,' utterly forgetful of the fact, apparently, that Religion never did without this ally,—that, in fact, Religion, and especially the Christian religion, is based upon the so-called 'supernatural,' and that the Bible is the greatest spiritualistic book in the world. But that, again, is just like the Great British Philistine. He can go to church, take off his hat properly and look into it, listen to the Gospel for the day, say his prayers, and give his shilling to the offertory, without once realising that he has actually been at a séance, or taking part in a function which originated in a belief in the presence of spirits and 'the communion of saints.'

The 'Telegraph's' Philistine makes much, very much, of the old, old unctuous rectitudinous charge of fraud, credulity and vulgarity, and declares that this warns off the 'educated man of common-sense and experience who tries to keep an open mind' (!) But this wants looking into; and, at the present moment, it wants very sharp looking into. Here is the whole of this Philistine's hustle on this point:—

He sees that all the phenomena of so-called Spiritualism have attracted round themselves a mass of fraud, of silly and vain superstition, of chicanery, deceit, and imposture, beyond any other phenomena with which he is acquainted. He observes that foolish men and women have been the prey of vulgar wonder-workers, who have used their arts for no higher purpose than the mere making of money under false pretences. He remarks, further, that the men who allow themselves to be attracted by these subjects lose no small portion of their logical acumen and understanding, just in proportion to their indulgence in such speculations. He notices, again, as an unfortunate matter of common observation, that a thinker, sound in nine out of every ten branches of study, may yet be hopelessly perverse and insane on the tenth, and especially, perhaps, he is aware of this in the case of some of the greatest thinkers and men of science that have ever lived. Or, once more changing the point of view, he asks what good all these revelations from the spirit-world have ever done humanity? For the most part the ghosts are very stupid ghosts, and their messages are absolutely valueless. If they have intelligence, it is intelligence lower than that of most rational human beings.

Now what is the fact? Of course, everyone admits fraud, credulity and vulgarity; but then it is so difficult to keep anything free from fraud, credulity and vulgarity,—even newspapers. On the other hand, what we submit is that the Great British Philistine has been tricking himself without knowing it. Perfectly confident—O so absolutely confident—that 'all this nonsense' was trickery, he got it firmly fixed in his obstinate head that Spiritualists were all rogues, vulgarians and fools. He said it so often that he felt sure of it, and he now cites his error as his justification for his inattention. So like him! That is the Philistine all over. Take, for instance, this particular Philistine's assertion that our thinkers and experimenters who were caught by Spiritualism got 'perverse and insane' on this one point. But that was always only what the obstinate Philistine said. No one ever proved Dr. Wallace or Professor Crookes 'perverse and insane'; and it is really too funny, or too silly, on the part of the Philistine, to cite his old prejudice or slander as a fact, and as a good reason for his holding aloof.

So with his description of spirit-messages. What does he know about them? Nothing. He would never look

nor listen: and he is only citing an old prejudice as a new excuse.

The Philistine, however, is apparently bagged for the 'subliminal self': but, like a good old British Philistine, he says,—'But, bless you, we knew that long ago!' Here is the precious little Philistinian gem: 'Mr. Myers has proved once more what psychologists for a good many years have realised, that beneath the conscious personality of man there lies an unconscious, or, as Mr. Myers calls it, a subliminal self. That is, of course, no new discovery, although——' But no: another word would spoil it!

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, APRIL 2nd,

WHEN

MR. ROBERT KING

WILL GIVE AN ADDRESS ON

'WHAT ARE MATERIALISATIONS?'

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

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

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance every *Tuesday*, at 3 p.m. No one will be admitted *after three*. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs gives his services in the diagnosis of diseases every *Thursday* from 1 to 4 p.m. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—The next meeting (for Members and Associates only) will be held on *Thursday* afternoon, April 2nd, and will be conducted by Mr. F. Thurstan. Hours from 4.30 to 5.30. No person admitted *after 4.30*. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These sances are held every *Thursday*, and commence at 3 p.m., prompt. The fee is one shilling each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions would do well to bring them already written.

MR. N. W. THOMAS ON SPIRIT RETURN.—At the Pioneer Club for Ladies, on *Thursday*, the 12th inst., Mr. N. W. Thomas, organising secretary of the Society for Psychical Research, dealt with the question, 'That there are apparitions best explained by the hypothesis of spirit return.' He maintained that unless one practically granted omniscience to the sub-conscious mind, experiences were sometimes recorded which were best accounted for by the theory that a deceased entity was operating. He related three cases of vision, in one of which the apparition desired that search should be made for a coat he had worn at the time of death, in the pocket of which, sewn up in red flannel, a certain number of dollar bills would be found. The coat was ultimately discovered, among other discarded garments, and the notes were found in the pocket, sewn up in red flannel as declared. This narrative, duly authenticated, seems inexplicable save by the spiritistic hypothesis, as it eliminates all possible telepathy between two living minds. Mr. Thomas's remarks were straightforward and sympathetic, though he claimed to speak from an entirely neutral standpoint. An interesting discussion followed the address.

AFTER DEATH STATES.

No doubt the fine library which is the precious possession of the London Spiritualist Alliance contains a volume entitled 'Discourses through the Mediumship of Mrs. Cora L. V. Tappan' (Richmond). It was published in 1875 by James Burns, London. Turning to the discourse, 'The Reign of Spirit,' I find on p. 11 the following statement:—

'And are there evil spirits in the spiritual realm? you ask. There are just such spirits as you are sending daily from your midst. . . They go into abodes they have fashioned or that have been fashioned for them from their own thoughts. There is a place, there is room, for all; and the spiritual land is thronged with those beings, light or dark, half-way light or half-way dark, that you are sending daily and hourly from your midst; but they all are somebody's loved ones, and that chain of love, howsoever soiled by outward circumstances or crime, is kept alive by an angel-mother, or some friend that loved them; and they are thus drawn to their spiritual home, and it is at last made brighter and happier for them.'

'Then do evil spirits sometimes come and lead us astray? There is a law in chemistry that is known as chemical affinity, whereby certain substances attract other substances that are similar, or may-be opposite but have similar tendencies. There is a law in nature called gravitation, whereby certain objects are attracted to others. There is a law of spirit, more subtle than this, but more powerful, whereby you attract such spirits as are like yourself, and if you are in danger of being troubled by undeveloped spirits you know what that implies.'

In the discourse 'The Spirit World and its People' (p. 6), it is stated:—

'It is revealed that there are stages and planes of spiritual life exactly adapted to every form of mind that passes from earth. If a human being be immured in darkness and ignorance, the mere change of death will not set him free at once. The mere covering of the casket of the body with earth will not make the soul strong in knowledge and wisdom. The spirit enters a stage of spiritual life that is dim, and vague, and shadowy, wherein he feels the darkness and shame of his own shortcomings. Into the presence of higher angels he could not be admitted while these earthly shadows still cling to his soul.'

'Sometimes they are immured in darkness for years and ages, because of their clinging to earthly remembrances, ignorance, or folly.'

In 'Social States in Spiritual Life' (p. 7), one may read:—

'The first spheres or stages of spirit life present to the advanced vision little better scenes than those existing on earth; when you remember that these spheres or circles are continually peopled with just such spirits as you are daily sending from your midst, and when you remember that the majority of mankind are never great in wisdom, but sometimes may be in the thought of it or reverence of it, you have an exact type of the first spheres of spiritual life. The King leaving his earthly throne finds no retinue of servitors, but he finds his mind depraved and weakened by power and by the thought which has led him to believe that external grandeur makes the man truly great. Hence he enters a circle of spirits that may be willing to render him mock homage, but he sees with distinctness that it is only the allegiance that is given because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreats and peaceful home-altars, hover just such inhabitants of the spirit world as are invited by your occupations, prayers, and aspirations. The drunkard in his revelry may not be far out of place when he sees haunting demons and fiends of terror that start from the darkness, since such an one would he be if that instant his soul fled from his mortal frame. . . We therefore state that these circles or spheres are not overdrawn by the visions of Swedenborg, or by the representations of such seers as have been able to visit the scenes in spirit-life, wherein the passions, and follies, and outward aims of man are deep-rooted in the first conditions and manifestations of their spiritual existence.'

The above explicit statements are culled, almost at random, from the nearly seven hundred pages of inspired addresses delivered by Mrs. Richmond, during a two years' sojourn in England. They are in substantial agreement with the great mass of testimony which has been accumulating since the time of Swedenborg. From the great Swedish seer down to Stainton Moses the reports of modern mediumism differ but slightly in

essentials concerning the character of the after-life in its various phases, whether 'light or dark, half-way light or half-way dark.' This general agreement, remarkable in itself, becomes more impressive in view of the fact that the spiritualistic teachings are so totally at variance with deep-rooted notions of the popular mind. Alfred Russel Wallace refers to this striking fact as follows:—

'How is it, if these visions and communications are but the remodelling of pre-existing or preconceived ideas by a diseased imagination, that the popular notions are never reproduced? How is it that whether the medium be man, woman, or child, whether ignorant or educated, whether English, German, or American, there should be one consistent representation of these preterhuman beings, at variance with popular notions of them, but such as strikingly accord with the modern scientific doctrine of "continuity"? I submit that this little fact is of itself a strong corroborative argument that there is some objective truth in these communications.'

It is not pleasant to dwell on that aspect of modern revelation—so thoroughly established—which pertains to the dark sad borderland that stretches out just beyond the valley of the shadow of death; and were it a subject for mere academic discussion it might be better to keep silence. But it has been shown that physical death causes no break to occur in the "law" of continuity. On the contrary, we have learned that the Here and the Hereafter are intimately conjoined, and that through the operation of psychological forces they exert a potent influence one upon the other. It would, therefore, be folly—or worse—to neglect a subject, the study of which involves in manifold ways not only the welfare of individuals, but the very structure of society. If the world only knew it, there can be no really scientific system of sociology, nothing approximating to exact knowledge concerning social evolution, until there is a practical recognition of the influence exerted by invisible realms on human existence in the material world. This influence constitutes the unknown quantity in the puzzling problem of human betterment. Society, in its complacent ignorance or wilful indifference, is every day guilty of transgressions against spiritual law, the direful consequences of which will form a long-enduring obstacle to the spiritual unfoldment of the race.

Myriads of human beings pass out of the physical body utterly lacking in spiritual development. Spirits of this character are further from the light of the true spiritual world than many persons still embodied in flesh. The earth plane is the only resting place known to their consciousness; they, therefore, cling to it instinctively. Then, too, spirits often are held to earth by the power of psychological forces they are too feeble to resist. Said a spirit to me recently in the course of an instructive conversation on this subject, "If you could see with your mortal eyes the conditions of this life as we see them, your every breath would be a prayer."

Still in the psychical atmosphere of earth, these helpless fellow beings are susceptible of influence from this side of life. Hence it is that mediums can be made the instruments of altruistic souls in the higher life in such work of rescue and upliftment as Mr. Thos. Atwood so graphically described in his recent articles in 'LIGHT.'

Not necessarily evil in the sense of being malicious, are these poor groping creatures; on the contrary, in the majority of cases they probably are merely gross and ignorant. Often they are the victims of some strange hallucination which has to be dispelled before they can make any progress. However, their presence chokes the avenues of communication between the outer and inner worlds and has become the cause of much that is unworthy in the spiritualistic movement. It is the extreme of folly to permit spirits of this class to become the familiar associates of mediums. To do so is to retard the progress of spirit and mortal alike. Nothing is more subtly disastrous to the spiritual welfare of mediums than intimate association with undeveloped invisibles. The outcome is almost certain to be the destruction of those fundamental elements of character that form the basis of individuality.

It matters not what may be the real significance of evil. Whether it be merely the absence of a positive quality or an active principle in itself, its presence is the most obvious of

facts. The 'trail of the serpent' is everywhere. Yet is not Emerson right also?

'There is no great and no small
To the soul that maketh all;
And where it cometh all things are;
And it cometh everywhere.'

Jacob Boehme taught that existence is the product of Affirmation and Negation—the 'Ja' and the 'Nicht.' Swedenborg claimed that the highest heavens and the lowest hells are the most closely related.

New York.

H. FORBES KIDDLE.

MR. C. E. WILLIAMS.

I have much pleasure in adding my testimony in favour of the genuineness of Mr. C. E. Williams's mediumship to that of 'Bidston' and 'Veritas.' From December, 1896, to May, 1897, I attended a series of twelve sésances at Westminster, at which Mr. Williams officiated as medium. Throughout the whole course of the sittings, I never observed anything calculated in the slightest degree to arouse suspicion. On the contrary, I was profoundly impressed with the genuine character of the phenomena. At one of the sittings, that of April 28th, I saw the spirit of my dear father, who passed on in 1875; and if any man says that I do not know my father when I see him, I shall be glad to have ten minutes with him in some quiet place. The loose statement signed 'X. Y. Z.' demonstrates clearly the evils of anonymity. I am of opinion that all personal statements, whether for or against, hostile or friendly, should be signed with the names and addresses of the writers, for publication. This would induce that great caution so necessary in dealing with the character of our fellow creatures.—Yours, &c.,

BASIL A. COCHRANE.

30, George-street,
Manchester-square.

'Bidston's' criticism of 'X. Y. Z.'s' report of Mr. Williams's sésance and his suspicions is absolutely correct. The report continually contradicts itself in the way 'Bidston' has pointed out, and it bears the impress of inexperienced sitters.

In the case of Mr. Williams, who is known for years to have given marvellous demonstrations of psychic gifts, it is obviously unfair, in recording an apparent *fiasco*, to refer to one many years ago without also a reference to the hundreds of subsequent cases well authenticated. The suspicious attitude of the circle was enough to account for the failures after sésance No. 1, if failure there was. But from the report *itself* I judge that there was *no* failure of psychic force, but plenty of obstructive force, born of suspicion and a determination to find fraud.

Fraud probably there was, but not on the part of Mr. Williams.

Investigators like 'X. Y. Z.' have to learn the laws of safe investigation, and such criticism as his points to the avoidance of *dark* sésances except under special circumstances.

MORELL THEOBALD.

1, Handen-road, Lee, S.E.

I trust that you will allow me to endorse and confirm every word by 'Bidston' and 'Veritas,' in favour of Mr. C. E. Williams's mediumship and in condemnation of the attack made upon it by 'X. Y. Z.'

I must have been present at nearly a hundred sésances at which Mr. Williams has been the medium, at least half of which have been held in my own flat, under my own arrangement, with guests of my own selection, and my belief in him as a true and honest medium has grown with my increasing knowledge of his sésances, and been strengthened by a very varied experience of the results obtained in them, and by my own growing psychic perception of the varied conditions which have caused the results so to differ.

I remember, on one occasion, being one of a circle of apparently 'earnest Spiritualists' which sat for two hours without obtaining anything more than a few feeble raps, and on other occasions, also, the phenomena have been very few and poor. Then, again, at many others the phenomena have commenced the moment the light has been put out, have continued throughout the whole sitting, and have, many of them, been of a very convincing character. Now, surely, had Mr. Williams been given to imposture the sésances would have been of a more uniform character.

But all the reasons upon which 'X. Y. Z.' bases his charge of imposture seem to me untenable, and to show far more the

inexperience of the circle and the bad conditions given, than fraud on Mr. Williams's part.

Both voices and faces must have more or less of a resemblance to the medium's, because formed from emanations from him or her, supplemented by emanations from the circle. This resemblance is much less striking under good conditions than bad, and doubt and suspicion must make bad conditions.

The slate-throwing mentioned by 'X. Y. Z.' was a natural result of the evil conditions brought about by the forgiveness asked for having been refused. I confess, knowing as I do the effect upon psychic conditions which must be produced by an incident such as this, I should not like to have formed one of that circle.

With reference to the head upon the table felt by one of the sitters, and supposed to be Mr. Williams's own, I have to say that, by kind invitation, I once attended a series of séances at which we were generally a large circle and sat round a large oval dining-room table, and that at these séances heads of hair have frequently been felt by the sitters quite beyond the medium's reach over the table, and in positions in which it would have been impossible for him to place his own. The fact that, at 'X. Y. Z.'s' séance, the head was where Mr. Williams could have placed his own does not show, without other evidence, that it was his.

Only those who have psychic perception can appreciate the difference in the conditions of a séance made by the order in which the sitters are placed. But the disturbance caused by the vibrations of the light prevent the controls from judging of the right position for each sitter at a dark séance, until the room has been placed in darkness. Not long ago, at a light séance with me, warmth was restored to several sitters who had been shivering, by their neighbours changing places, and phenomena, which until then had been wanting, at once commenced. Mr. Williams was not the medium.

I dare not trespass upon your space to give details of the many convincing proofs I have had of the genuineness of Mr. Williams's mediumship in séances in my own flat. But this much I must say: Two spirit voices have been heard speaking at the same time to different members of the circle for nearly a minute. At a séance in the light, held here, which Mr. Williams attended as a sitter, several of the circle observed and heard him talking to me, with head turned towards me, whilst they could hear at the same time, but not see, his control, 'Uncle,' conversing with the next sitter to him, who was a gentleman whom 'Uncle' holds in great favour.

Mr. Williams has been seen three times here in the cabinet, with 'John King,' showing his own light, standing by his side. On one occasion, whilst Mr. Williams was in the cabinet, a figure seated in the chair at the table, which the medium had just vacated, showed himself by the luminous slate and spoke; whilst 'John King,' himself luminous, stood some feet away from the figure in the chair and at the outside of the circle, at its farthest point from the medium in the cabinet—a point, too, to which all access from the cabinet would, for the medium, have been impossible.

Twice, when Mr. Williams has pushed the chair aside to enter the cabinet, one of its corners has rested against me. It was taken possession of, at once, by a materialised form each time, and whenever this presence spoke, as it did often, I could feel the chair give a convulsive start from the effort made.

Two ladies were told through spirit-writing, by friends who had appeared to them at a previous séance with Mr. Williams here, that, at the next, one would wear his moustache differently, and the other would nod three times. Both these promises were fulfilled, although the two ladies carefully kept their own counsel about them until after their fulfilment.

I leave these incidents to speak for themselves to the judgment of your readers.

London, S.W.

MARY MACK WALL.

Your correspondents seem to think the members of the circle were to blame if the conditions were not such as to render fraud impossible, and that the hands were linked all the time. I have been present at many such materialising séances, and have invariably found that either the medium or the person sitting next him had repeatedly to break the circle and free their hands in order to wind up the musical box, and that good results were not obtained until a horseshoe circle had been formed, when it is obvious that two hands are completely free. I am very anxious to obtain proof of the possibility of such phenomena; but it seems impossible as long as absolute darkness is insisted on. Would it not be possible to admit just sufficient light to distinguish the position of the sitters, and to be certain that no one changed his place? Many of Home's séances seem to have taken place in good light.

C. T.

The correspondence up to date (March 14th) is interesting, but it is not conclusive. 'Bidston' and 'Veritas' are satisfied with Mr. Williams for reasons of their own; 'X. Y. Z.' and friends are dissatisfied with him for reasons of their own.

Permit me to ask: Did, or did not, 'X. Y. Z.' and friends invite Mr. Williams to hold a séance at their house because they had been satisfied with the genuineness of one or two of his séances held elsewhere?

'X. Y. Z.' can answer this.

You, sir, can say whether proof of fraud was, or was not, established against Mr. Williams at The Hague, or elsewhere.

'INVESTIGATOR.'

[We regret to say that there can be no doubt whatever that Mr. Williams was guilty of trickery at The Hague, for we took part in the investigation conducted at the time by the British National Association of Spiritualists. But that was just about five-and-twenty years ago, and since then there has been time for repentance.—Ed. 'LIGHT.']

'AN AUDIBLE GHOST.'

BY KNIGHT SUMMERS.

About the season of Christmas some years ago an incident of a supernatural character happened, which indelibly fixed itself on my memory.

In those days I occupied rooms in the house of an elderly florist in the neighbourhood of Regent's Park, and was the owner of a very large Mount St. Bernard dog. Just before Christmas Day, the old gentleman, that he might hear the 'waits' to better advantage, got out of bed, and, it appeared, opened the window. From this he caught a chill and a serious illness supervened which terminated fatally. He had been a strong man in his day and died what is called a 'hard death,' preceding which in his delirium, which lasted many hours, he moaned and groaned in the most distressing manner, declaring that fiends were dragging him down to the canal which ran at the bottom of a slope on one side of the garden. A few evenings after the funeral, I was engaged in study, when my attention was arrested by the very unusual yelping and howling of the dog before mentioned. I had never known it to do so before and was curious to ascertain the cause. On approaching the kennel I was impressed with the animal's abnormal agitation, and with a view to pacifying him let him loose. On my doing so he darted about hither and thither, still making dismal noises. Thinking a run would do him good and quiet him, I started for a walk, but to reach the gate had to pass through part of the grounds. Suddenly, I distinctly heard exactly the same moans and groans that the old gentleman had uttered on his death-bed! I paused to convince myself that I was not mistaken, nor the victim of hallucination. I went on a few paces and tried to locate the sound, but as I advanced the groans retreated. The circumstances were so mysterious that I determined to follow them up but was reluctant to disturb the inmates of the house. It then occurred to me that I could not do better than obtain the assistance of a non-emotional policeman who would be in entire ignorance of everything. Not far off I knew there was what is called a 'fixed point,' and there I found a constable. Making the excuse that I was not satisfied as to the safety of the place, I induced him to accompany me back. On arrival, we listened and he—the constable—as well as myself heard the same weird sounds with exactly the same result as before, and when we approached one spot from whence the sounds appeared to come they fled to another. Having satisfied myself that it was no delusion nor the result of imagination on my part, I thanked and dismissed the representative of law and order, never, of course, dropping so much as a hint as to the purpose for which I had requisitioned his aid. Although I carefully listened on subsequent occasions, I never heard the sounds again.

I can conscientiously affirm that every word of the foregoing is true and by no means exaggerated. Since that time I have been the subject of other strange phenomena but this is my only experience of 'an audible ghost.'

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.

Direct Voices.

SIR,—Our thanks are due to 'Puzzled' for his excellent account of direct voices speaking Hindustani. These cases of 'tongues' are constantly occurring in séances; yet few trouble to record them. When this phenomenon occurs in a known company it is the most incontestable proof Spiritualism can offer. We have it now on record, in Mrs. d'Espérance's account and this one of 'Puzzled,' that direct voices through Husk's mediumship have conversed fluently in Swedish, Greek, and Hindustani. I have placed on record in 'LIGHT' a direct voice through Mrs. Everitt's mediumship conversing fluently in Cree American Indian, with a Canadian lady present in the circle. Mr. Podmore, in sneering at Mrs. Everitt's gift, ignored this record. It did not suit his ideas and aims.

FREDERIC THURSTAN, M.A.

Mr. Cecil Husk.

SIR,—I cordially agree with 'Gem' that it would not be right to subject Mr. Husk to the degradation of a test. His health is not very good and the mere suspicion that he was not genuine would be sure to injure a man so sensitive and so susceptible to influences.

I have had séances with Mr. Husk for twenty years and have had dozens of proofs of his truthfulness, proofs that would convince the most sceptical.

People pay thousands a year for the support of men who show most astonishing ignorance of the life of the spirit, and here is a man who is in touch with beings of another sphere who could teach us more than the wisest man on earth, and instead of carefully guarding him from temporal worries and injurious influences, we either let him alone, or propose to subject him to 'tests' for the satisfaction of people who will not take the trouble to investigate for themselves.

W. GLANVILLE.

Topsham.

'From the Mysterious World.'

SIR,—I should like to draw your attention to a book which will hardly have come to your notice, as it is a German translation from the Slavonic of Professor Dr. Gustav von Gaj, entitled, 'From the Mysterious World.' It is dedicated to the 'Father of Spiritism,' Alexander N. Aksakoff, whose passing over was recently announced in 'LIGHT,' and in about 240 pages, large 8vo, to which some spirit-photos are added, it gives about the most comprehensive survey of Spiritism (and Spiritualism, to some extent, as well) which can be had. Indeed, it is a pity this book should not be translated into English.

After showing what events led him to believe in spiritistic truths, the author narrates a number of experiences and experiments of his own and of others, some of which would probably seem to readers of 'LIGHT' as new and strange. The greater part of the book is careful compilation only, amongst which Zöllner's two, three, and four-dimensional 'beings' claim attention, but Professor von Gaj has a theory also, which he claims as his own, so allow me to mention it. This theory has to do with levitation and shortly *gravitation*. He calls the nature of every force (power) positive electro-magnetic, all forces in this and any world being distinguishable only by their proportion and relation to matter. For him this is the 'basical' (fundamental) power or force, viz., *God*. He can only conceive this power as intelligent as it appears as conscious force, *will*, in conscious beings. *Matter*, as not being force, is negative electro-magnetic.

In man: Spirit and soul, as carrying the will, are the force and positive, whilst the body is negative electro-magnetic.

Gravitation, as force, being positive, attracts and holds the body, rejects, however, force, spirit, soul. The more spiritual, the lighter.

Therese, Franz von Assisi, Ignatius Loyola, Simon Magnus, Christ, rose from the ground. Mere matter even does so when spiritualised; as tables, &c.

There is even an axiom of speaking—'gehobene Stimmung' (elevated feeling—ecstasy, in fact) which refers to this 'feeling lighter.' On the other hand, Professor von Gaj draws attention to the remarkable (increased?) heaviness of dead bodies and recommends experiments with animals, to be weighed before and shortly after a sudden death, say death by electricity. It is all very interesting. I need not say that Professor von Gaj calls Spiritism the 'Queen of Sciences.'

WALTER VAN DER ELBE.

Seance at Mrs. Fairclough-Smith's.

SIR,—As a sign of the times you may be interested to know that Spiritualism has recently been the subject of many animated conversations among some hard-headed business men in the City during the luncheon hour. As a result I was asked by them to arrange a séance for their enlightenment, and I selected Mrs. Fairclough-Smith as a medium most likely to give them a favourable first impression. This happened to be Mrs. Smith's first séance in her new flat at 43, Grafton-street, and seven gentlemen attended besides myself. Mrs. Smith's control 'White Dove,' after an appropriate invocation, gave detailed descriptions of spirit friends to a successful editor and publisher in the party. The editor said he recognised the descriptions. Afterwards, however, he said they were so general that anyone might have recognised someone from them! An old lady of about sixty who died from an internal complaint was described to the next gentleman. He said the description was a fair one of his grandmother, who died at sixty from malignant tumour. This gentleman asked, 'What could I do to make myself of most use in the world?' 'White Dove' replied, 'Seek to do the Father's will. Ask, what will you lay me to do?' As the questioner is a most earnest Methodist lay preacher, the answer seemed peculiarly appropriate. Very detailed descriptions were given to the others, some of which were recognised and some were not. Of the latter, several were claimed at the end of the séance by other sitters than those to whom they were given. Observations made by 'White Dove' as to business and domestic surroundings were admitted in nearly every case to be correct. A medical student, for example, was told of his studies and preparation for examination; also of his independent literary work. This gentleman started a searching cross-examination of 'White Dove,' in which the others joined, and the control gave very intelligent and instructive answers. Altogether the séance was a successful one, highly calculated to excite thought and further inquiry.—Yours, &c.,

J. L.

Physical Mediumship.

SIR,—Having heard favourable reports of a Lancashire medium for physical phenomena, I arranged with him to give a séance at my own house, on January 9th, and invited ten persons, the medium and myself making a total of twelve sitters. We sat at a round oak table, and began the séance at 7.30, with a fair light from one gas jet, but later on the control made signs to lower it and also to place a screen in front of the fire, so that there was only a faint light—enough to see the hands and persons of the sitters but not to distinguish features.

First manifestation: The table was raised a few inches and dropped quickly with a *bang*; in not one instance did it remain longer off the floor than a few seconds, and was never returned quietly.

Second: A sitter was asked to stand on the table, place his feet on the palms of the medium (who grasped his ankles) and take hold of a hand of the sitter on each side of the medium, 'so as to steady himself'; the table was now raised and dropped as before.

Third: The same sitter was asked to seat himself in a chair on the table, with his back to the medium, and, putting his hands (the sitter's) downwards and backwards, grasped those of the medium; the table was then raised and fell as before.

Fourth: The medium, standing, grasped the hands of the sitter opposite, who also stood; the table again rose and dropped quickly.

Fifth: The table was tilted with our hands on it, and whilst in this position I remarked: 'What a good proof it would be of spirit power if we took our hands off, and it remained as it is now.' We immediately did so, but the table as quickly returned to its usual position. The séance concluded at 8.30, but before the medium left I found that one of the sitters was beginning to produce the same phenomena, and I told him so. He said he was only 'trying.' The medium then left, and after a little interval the gentleman referred to produced the same results in full light. As he is slightly built, and it was his first attempt—whereas the medium is short and sturdy and has had twenty-three years' experience and has nineteen Indian spirits to help him—we thought the gentleman's was a very creditable performance. The only manifestation he could not manage was No. 4, if he stood away from the table, but if he leant against it he could do it as easily as the others; and in a very faint light, such as we had, the medium could raise the table with one knee whilst standing on one leg, the opposite person's hands giving him the necessary support.

The truth is, though persons without a knowledge of mechanics would not guess or believe it, that it is all a ques-

tion of *leverage*—the pull downwards by the medium of the hands of the sitter on the chair when on the table in No. 3, is a *help*; instead of being a greater weight to raise, it makes it much easier for the table, man, and chair to be raised by the knees and thighs. A man sitting *close up* to the table can raise another man on it with his knees if only he has something to use as a lever. Of course it is a strain, and our friend was obliged to drop the table as quickly and as noisily as the medium. As we were not satisfied with the genuineness of the manifestations, we asked the medium to come to a test séance on January 25th. This he did, but the only test applied was that, when he went 'under control,' the sitter on each side hooked a leg round one of the medium's, so that any movement of the knees would at once be detected. The *only* manifestation that occurred was that the table tilted once, and, whilst balancing, the medium left the circle, and it immediately fell forwards on the ground. We had to pick it up ourselves, the nineteen Indian spirits being conspicuous by their absence.

ELNOR OLDHAM.

Whalley Range.

Ventilation of Seance Rooms.

SIR,—May I be allowed space to enlarge a little on a remark by your correspondent 'E. H.,' in 'LIGHT' of January 17th? Referring to clairvoyance from public platforms, 'E. H.' says, 'It must be hard work; ventilation is seldom considered,' &c. If 'E. H.' had said that ventilation is *never* adequately considered in the case of public rooms, and *seldom* in the case of séances in private houses, it would have been a mild statement of affairs so far as my experience goes; and I write after quite recent experience—having during the late autumn paid a visit to London, with a friend, for the express purpose of attending meetings and séances, chiefly in private houses. With two exceptions, where, to our great relief, the window was open a few inches at the top, I am bound to admit that the air of those rooms was far more suggestive of things infernal than things spiritual! especially in one case, where there were quite twenty sitters in an ordinary-sized drawing-room, neither door nor window open, and several of the sitters very evidently suffering from colds and bronchial coughs. This experience has put a stop to indiscriminate investigation on my part, for it is nothing short of suicidal to me to sit one and a half to two hours under such conditions—as it must be to anyone with a susceptible throat and chest—while to the *strongest* it cannot but be harmful. For the benefit of such mediums as are either ignorant of the importance of efficient ventilation, or who do not sufficiently consider it, may I add that competent authorities have declared that 'it has been found by experiment that it is necessary to supply three thousand cubic feet of perfectly pure air *each hour* for every adult person who is vitiating the atmosphere by breathing it.'

Now if any medium who holds séances, and who has not considered the matter from this standpoint, would be at the slight trouble of ascertaining the cubic contents of the room used for the purpose, it would, doubtless, be instructive as well as astonishing to find how very far short of perfection the best possible arrangement must come, even when every facility for ventilation is made use of. In all séance-rooms there ought to be an inlet for fresh air, such as a window open some inches at the top, and an outlet for impure air such as an open chimney, especially where, as is frequently the case, the room is used as a sitting-room up to the time the séance begins, consequently the air is more or less exhausted from the outset. Through ignorance, or carelessness in regard to such matters, many mediums stand far more in their own way than they appear to be aware of, for sitters who are susceptible to the influence and evil effects of bad air do not return to such séance rooms, and naturally they warn their friends.

Of course I know there are difficulties—chief amongst them being persons of antiquated ideas who take fright at the sight of an open window, and yet do not seem in the least afraid of what is a thousand times more to be dreaded than a draught—viz., drawing into their lungs, for the space of an hour or two, the impurities of their own and other people's expired breath. But, by the exercise of a little common-sense and management, it is quite possible, in a private house, to secure good ventilation without draughts, and I am glad to be able to say that in the two cases to which I have alluded, where the window of the séance-room was open some inches, nobody made any complaint whatever, although in both instances elderly persons were present, and there were sitters with their backs to the window—an unfortunate arrangement that might easily have been avoided had the seats been differently placed. As to public rooms I can fully sympathise with 'E. H.'s' remarks; also with mediums who have the misfortune to be expected to give clairvoyance or anything else, from the platform of such rooms, confronted by a drowsy, yawning

audience, all suffering in a greater or less degree from the impurity of the air they are obliged to breathe; and this, very often, when there are fair facilities at hand for ventilating the room. How mediums have the courage to attempt public work under such, and similar, disadvantageous conditions passes my comprehension. And certainly, since visiting many of their private séance rooms my wonder is, not that so many mediums look physically unfit, but that they manage to exist and work at all! However, in the latter case, the remedy, in a great measure, is in their own hands; and, both for their own sakes and on behalf of those anxious to investigate, they should think on these things. Speaking for myself (and I know I am at the same time expressing the opinion and determination of others), I shall never voluntarily enter another private séance room unless I know in advance that some attempt is made to secure adequate ventilation during the sitting; and this in spite of the fact that I am genuinely wishful to continue my investigations.

Thanking you in anticipation.

L. H.

The Pains and Perplexities of Life.

SIR,—The reading of Mr. E. D. Girdlestone's articles in recent issues of 'LIGHT' has given me great pleasure, and has also prompted me to write to you of a theory which I consider calculated more than any other to reconcile all human beings to their lot in life, however hard it may seem. It has afforded me a healing balm of consolation which has been denied to those around me; because, clinging to old notions and ideas, they will have nothing to do with a theory which certainly at the first glance seems somewhat daring.

As Mr. Girdlestone points out, there are many thinkers beside J. S. Mill who find it difficult to look around them and view the terrible panorama of misery, privation, and suffering being drawn before their eyes, and yet at the same time to admit the truth of the text, 'God is Love.' In fact, thinkers of this kind must, I should imagine, be in the majority; and, with all due respect to such logical attainments as those to which Mr. Girdlestone has reached, I do not consider that his hypothesis explains the co-operative truth of the two propositions, 'God is Love' and 'God is Almighty.' It seems to me that if the first is true, the second cannot stand; but (and here is revealed the belief which has been such a comfort to me) change the second proposition to a negative one, *i.e.*, 'God is *not* Almighty,' and the veil of confusion is lifted at once; all becomes perfectly clear and logical.

In my opinion the question will remain an unsolvable riddle so long as we continue to believe in an all-powerful Deity. As soon as we admit the truth of the theory I have suggested, all difficulties vanish. God has devised the *best possible* means of so moulding and forming our souls as to fit them for entrance into His beautiful kingdom, and with this we must, and can easily, be content.

VERNON LEFTWICH.

'Seeking the Truth.'

SIR,—I am a regular subscriber to your excellent journal, and have long taken an interest in the subject of Spiritualism, while still holding back from coming into actual contact with it. I am one of those who have lost the religious faith of their childhood and left the ranks of orthodoxy. Someone has said, 'When I gave up Christianity, then the tragedy of my soul began'; well, that is not exactly my case, but when I gave up my particular form of worship, which was so sweet to me, it seemed as if my interest in any religion died. I attend no services or lectures, not even 'advanced' ones. There is an instinctive longing in my secret soul to drop the curtain upon all things not material; so with me all theories and speculations about God and the after-life are merely 'not proven.' Many find help and comfort in Theosophy, and they seem more sure of having solved the riddle of existence than the old-fashioned orthodox believers—but is it not all guessing at the truth, as men have guessed at it in every age and every clime?

Your claims as Spiritualists attract me beyond all others, and appeal to me beyond all religions and philosophies. You say the dead come back to you and tell you of the beyond. It is a tremendous assertion. I live always in London, and could go to many a spiritualist meeting, but never do. I cannot and will not go to places where there are paid mediums, and where people learn about the next world by hearing raps upon tables and that sort of thing. Would an earnest soul reverently seeking for light and knowledge be likely to be convinced in that way? But if any truly zealous Spiritualist should read this letter and desire to help one who is just a seeker after truth, would they not come here to my little house, which is a centre of practical humanitarian work, and form a circle for

one evening, or perhaps for more? I could bring two or three sympathetic friends to join such a gathering, and I would gladly welcome genuine Spiritualists, and others desirous, like myself, of investigating this momentous subject in a spirit of reverent and earnest inquiry.

KATE CORDING.

Fellowship Cottage,
31, Trinity-street, Islington, N.

Union of London Spiritualists.—May Convention.

SIR,—I have been requested by the committee of this Union to notify to the readers of 'LIGHT' that the second annual convention, in London, will be held on Thursday, May 21st. The South-place Institute has been engaged for the day, and fuller details will duly be advertised in your columns.

May I ask that any of your readers who desire to assist, by becoming guarantors, will kindly furnish me with their names and the amounts they are prepared to become responsible for?

I shall also be pleased to receive any donations towards the expenses necessarily incurred in carrying out the day's meetings.

The sole aim and desire of the committee of the Union is to benefit the cause of Spiritualism; and it may not be out of place to state that all the workers connected with the Union give their time and services gratuitously, so that every penny contributed to the funds is expended in the interest of the movement.

GEO. TAYLER GWINN,
President.

Eastbourne House,
Carnarvon-road, Stratford, E.

SOCIETY WORK.

WOLVERHAMPTON.—CLEVELAND-STREET.—On Sunday last, we had the pleasure of hearing our old friend Mr. Leeder, of Nottingham. Written questions from the audience were very ably dealt with and his clairvoyance was good.—D.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Traits of Inner Life.' Meeting every Sunday at 7 p.m. Séance follows.—R.

CARDIFF.—ANDREW'S HALL, ST. MARY-STREET.—On Sunday last, Mr. Mayo conducted the services both morning and evening, and in the evening gave a very instructive review of the Rev. Minot J. Savage's 'Can Telepathy Explain?'—C.J.C.

CORNWALL.—SALTASH.—On the 10th inst., a good meeting was held at Mrs. Nicholls'. Mrs. Evans, of the Plymouth Spiritual Progressive Society, gave a short address and good clairvoyance. Mr. Osborne also gave a short address.—O.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Mr. Ray dealt ably with the Biblical, scientific and spiritual explanations of clairvoyance. Speaker on Sunday next, at 7 p.m., Mrs. Roberts, subject, 'The Soul's Awakening.' Clairvoyance by Mr. Roberts.—W. T.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The public circles on the 11th and 13th were well attended and very successful. On Sunday last Mr. Clavis gave an address on 'The Golden Rule,' followed by remarkable clairvoyance by Mrs. Evans. Speaker on Sunday next, at 6.30 p.m., Mr. J. Evans.

PLYMOUTH.—13, MORLEY-STREET.—Our week-night meetings were well attended. To demonstrate spirit return, Mrs. Trueman was successfully controlled by seven different spirit-friends. On Sunday last a beautiful address was given by Mr. Phillipps in answer to the question: 'Is there a Spirit-World?' and Mrs. Trueman's clairvoyance was very convincing. On Sunday next, Mr. Prince.—F. J., Sec.

SHEPHERD'S BUSH.—ATHENEUM HALL, GODOLPHIN-ROAD.—On Sunday last Mrs. Graddon Kent gave an interesting paper on 'Spiritualism Pure and Simple,' which was listened to by a very appreciative audience; and Dr. Berks Hutchinson, of Cape Town, spoke of the progress of Spiritualism in South Africa during the last twenty-five years. On Sunday next, Miss Porter and Mrs. Roberts.—H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—A very good morning public circle was held on Sunday last. The address given by Mr. W. E. Long in the evening upon 'Problems of Death,' was highly spiritual, philosophical and practical. The subject being almost inexhaustible, it will be resumed by Mr. Long on Sunday next, under the heading 'Heaven and Hell.'—J.C.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. G. Tayler Gwinn presided and gave a reading from Lillian Whiting, followed by a well delivered and very interesting address by Miss Russell on 'The Relationship between Spiritualism and Theosophy,' which was much appreciated by the audience. Speaker on Sunday next, Mr. R. King.—W. H. S.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. R. Boddington.—P.G.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mrs. Read gave a good trance address on 'The Evolution of the Mind,' followed by good clairvoyant tests by herself and Mrs. Pickles. Speaker on Sunday next, Mrs. Stone.—H. S.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, to a crowded and attentive audience, Mr. Ronald Brailey delivered an address of great interest on 'Do Archangels Communicate with Mortals?' His clairvoyant descriptions were of a remarkable character, convincing in every way, and often supplemented with full names that brought instant recognition. On Sunday next, at 7 p.m., Mr. Robert King on 'The Rationale of Mediumship.'—H. G.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. Cole spoke on 'Socialism and Spiritualism.' He pointed out that the plants and animals that survived spent themselves in the sustenance of higher forms of life, and drew the conclusion that the highest good consisted in spending oneself in the service of others. This he asserted was the law in operation in the higher spirit spheres. On Sunday next, Mr. Cole on: 'Blessed are the pure in heart.'—W. F. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—'Spirit Messages' formed the subject of a brilliant trance address, given through the mediumship of Mr. E. W. Wallis on Sunday last, which was received with marked appreciation by the large audience assembled. Prior to the address Mr. Wallis gave an interesting reading. Mr. George Spriggs ably presided. On Sunday next, at 7 p.m., Mr. A. Peters will give clairvoyant descriptions. Doors open 6.30.—A. J. WATTS, Hon. Sec.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last, our old friend, Mr. H. Fielder, spoke on 'Woman and the Churches.' He contended that the finer instincts of woman were better calculated to lead mankind aright than the coarser methods of man. On Sunday next, at 7 p.m., Mrs. Stannard, 'Soul Forces and Therapy.' On Thursday next, at 8 p.m., Mr. Ronald Brailey, psychometry. Silver collection. On Tuesday, the 31st, Mr. E. G. Mayo (of Cardiff), 'Why I am a Spiritualist.'—B.

SMETHWICK.—Large congregations assembled in the Town Hall on Sunday and Monday, March 8th and 9th, at special services in connection with the Smethwick Spiritualists' Association. Mr. G. H. Bibbings and Mr. Jabez Chaplin, of Leicester, eloquently presented the claims of Modern Spiritualism. Miss Elsie Cross and Miss Elsie Millard gave beautiful renderings of sacred solos. On Sunday last Mr. H. Clark, another Leicester worker, gave stirring addresses on 'The Perils of the Planchette' and 'On the Bridge.'—A. M.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last, Mr. Belstead, the president, made reference to Dr. Parker's sensible words on 'Higher Criticism and the Study of the Bible.' Mrs. Boddington spoke on the need for simplicity and rational inquiry when dealing with Spiritualism. She was in fine form, and surely never sang sweeter than in the ever-welcome solo, 'Something sweet to think of.' We hope Mrs. Boddington will come a little more often. On Sunday next Mr. R. W. Brailey will give clairvoyance.—A. J. CASH, 51, Bouverie-road, Stoke Newington.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last a good morning circle and a splendid evening service were held. A comprehensive and well-delivered discourse by our honorary secretary on 'What Spiritualism really is,' was received by the audience with marked appreciation. At the after-circle the clairvoyant descriptions were well recognised. On Sunday next, at 7 p.m. prompt, Mrs. Burchell, the well-known Yorkshire medium, seer, healer and psychometrist, will be with us. There will be a few reserved seats at 6d. each, and a silver collection will be taken to help to defray expenses. Public circles at 11.15 a.m. and at 8.15 p.m. Service books provided. 'LIGHT' on sale.—VERAX.

DUNDEE SOCIETY OF SPIRITUALISTS.—A successful social gathering was held on Tuesday evening, March 10th, in the Foresters' Hall, Mr. J. M. Stevenson, president of the society, in the chair, accompanied on the platform by Miss Cotterill (of Manchester), and Messrs. James Watson, J. C. Cramond, and D. Clark (of Dundee). Some two hundred friends sat down to an excellent tea, purveyed by Mr. David Anderson, one of our members. Songs and humorous readings, contributed mostly by members of the society, were very much appreciated, as also were the kindly and encouraging words uttered by Miss Cotterill. A very enjoyable evening concluded with a dance and the singing of 'Auld Lang Syne.' Miss Cotterill (always a welcome visitor) was resident amongst us from the 1st to the 8th inst., and her services were much appreciated; she also visited Dumfermline and Edinburgh. On Sunday evening last an eloquent address was given by the guide of our president, Mr. J. M. Stevenson, which must have made a deep impression on his hearers.