

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1'03, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

A new and very cheap edition of Grant Allen's 'The Evolution of the Idea of God,' has been issued by Messrs. Watts and Co. This well-known book tries to trace the idea of God to ghosts. 'Development from the Ghost to the God' is Mr. Allen's formula. He might have added, —Development also from the mummy to the God. There is much to say for this view, but we think he is wrong. It does not much matter, however, especially as we are all only guessing as to origins. Nor are we driven to make our choice in a hurry when, in turning to the end of the book, we find that Mr. Allen's favourite attitude was that of a man changing his mind. We need not be over distressed at Mr. Allen's heresies when he thus sums up his researches:—

I wish also to remark, before I close, that I do not hold dogmatically to the whole or any part of the elaborate doctrine here tentatively suggested. I have changed my own mind far too often, with regard to these matters, in the course of my personal evolution, ever to think I have reached complete finality. Fifteen or twenty years ago, indeed, I was rash enough to think I had come to anchor, when I first read Mr. Herbert Spencer's sketch of the origin of religion, in the opening volume of the 'Principles of Sociology.' Ten or twelve years since, doubts and difficulties again obtruded themselves. Six years ago, once more, when 'The Golden Bough' appeared, after this book had been planned and in part executed, I was forced to go back entirely upon many cherished former opinions, and to reconsider many questions which I had fondly imagined were long since closed for me.

Since that time new lights have been constantly shed upon me from without, or have occurred to me from within; and I humbly put this sketch forward now for what it may be worth, not with the idea that I have by any means fathomed the whole vast truth, but in the faint hope that I may perhaps have looked down here and there a little deeper into the profound abysses beneath us than has been the lot of most previous investigators.

Messrs. Simpkin, Marshall and Co. have just published a useful book by Mr. C. W. Williams on 'Education:

Disciplinary, civic and moral.' He is up in arms against the stupid cruelty that goes on in most schools, and well exposes its gross unfairness and harmfulness. Would that every teacher and, for the matter of that, every parent, would read it, and take it to heart!

The remedy for most of the faults of young people is patient and pitiful enlightenment. We are too apt to assume that they 'know better.' Thousands of parents and teachers who say, 'You know better,' or 'You ought to know better,' would do well to ask themselves, 'How much have I really done to make this young pilgrim "know better"?'—a harsh word now, perhaps a smack then, fringed with an occasional general appeal to 'be good,' being probably all the help to knowledge and loyalty this little original sinner has had.

Mr. Williams does not shrink from founding portions of his argument on the teachings of Christ. He says, 'Christ's moral philosophy pertinent to the treatment of children is forcibly enough given in Matthew's eighteenth chapter, and it is difficult to imagine why the generality of Christian ministers never inform or remind their flocks that the beating or terrorising of a child is a far greater calamity to Christian civilisation and himself than it would be if a millstone were hanged about the offender's neck and he were drowned in the depth of the sea.'

The book gives a great deal of useful information, incidentally, concerning schools in almost every part of the world.

Mr. James Allen's 'All these things added' (London: The Savoy Publishing Company) is a strong but winning appeal to the heart of mankind against the reign of selfishness and self-assertion now so rampant amongst individuals and nations.

The writer holds that the way of escape is plain, and that the result of escaping would be an increase of happiness. He literally believes the promise of Christ that if a man will but seek first the Kingdom of God and His righteousness all other things will be added:—not all the things desired by the selfish competing throng, but all the simple things needed by one who restrains desire, surrenders self, and enters the Kingdom. Life in that Kingdom is, of itself, the main thing: the few necessary things follow. The standard is very high, but it is a right Ideal.

William Walker Atkinson is always worth attending to. He is a 'New Thought' man, with a difference. His common sense steers him, and his humour saves him. Writing about the power of suggestion and auto-suggestion, the efficacy of statements, affirmations, declarations and all the rest of it, he tells us that we have yet to apply all this to the lives of our young people. He says:—

I tell you, children are apt to live up to their reputation, and you had better start in and change your line of suggestions,

if you wish an improvement. There is too much 'Don't' about child-rearing. Too many things that are 'bad.' Better tell them a few things that are good, and hold up an ideal for them. And better say a few 'Do's' instead of so many 'Don'ts.' Many of the things you tell your children to 'Don't Do' would never have entered their heads except through your suggestion. Remember the story of the woman who, when going out, told her children to be sure not to stand on the chair and take the bean jar from the top shelf and stuff the beans up their nostrils. Result: Upon her return each child had applied the beans as directed.

Part XLV. of 'Proceedings of the Society for Psychical Research' (London: R. Brimley Johnson) contains one or two helpful Papers, but, on the whole, it is rather aggravating. The duel between Mr. Andrew Lang and Mr. Podmore is amusing, in its way, but distinctly tiresome: and Hereward Carrington's long 'Discussion of the Trance Phenomena of Mrs. Piper' is curiously subtle in parts: but what are we to think of a prominent critic who can write such nonsense as this?—

There are many weighty *a priori* assumptions against the probability of the Spiritistic hypothesis in the Piper case. That only *one* medium should have supplied us with sufficiently strong evidence of 'spirit return' to make that hypothesis even the most probable one, is in itself a most extraordinary and suspicious circumstance; and that we should base our belief in the survival of the soul, nay, in the very existence of a soul at all, upon the automatic scrawl of one entranced woman is to some of us a most stupendous assumption.

We should think so! But what a famine of knowledge, and what an infantile grasp, this passage betrays!

'Satisfying Love, or What Love really is,' by Louie Stacey, is published at an out-of-the-way place in 'The Black Country,' by Cartwright Brothers, Willenhall. It deserves a better fate, though it is not a book which claims much. It is a quaint and refreshing study of Love as an unselfish emotion. The composition of the little book might be improved, but the thought is simple, wholesome and uplifting.

We note an announcement that on Tuesday evening next (April 28th), at Mansford-street Church, Bethnal Green, the Rev. J. Page Hopps will (in the name of 'Our Father's Church') conduct a short service and give a Lecture on 'What is Civilisation? and have we got it?' The service will commence at 8.30, and all seats will be free.

SPIRITUAL PRAYERS

(From many shrines).

Father of our spirits, give unto us the spirit of prayer, frequent and fervent, holy and persevering; an unprovable faith, a just and humble hope, and a never-failing charity. Give us true humility, a meek and a quiet spirit, a loving, friendly and useful conversation, bearing the burdens of our neighbours, denying ourselves, and studying to benefit others, and to please Thee in all things. Give us a prudent and a sober, a just and a sincere, a temperate and a religious spirit, and Thy grace to perform faithfully what we have promised in the day of our duty, or in the day of our calamity. May we be thankful to our benefactors, righteous in performing promises, loving to our relatives, careful of our charges; gentle and easy to be entreated, slow to anger, and fully instructed and readily prepared for every good work. Give to Thy servants a watchful and an observing spirit, diligent in doing our duty, inflexible to evil, and obedient

to Thy word. Give us spiritual wisdom, that we may discern what is pleasing to Thee, and follow what belongs unto our peace; and let the knowledge and love of God be our guide and our portion all our days. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall (entrance from Regent-street), on Thursday next, April 30th, at 7 p.m.

SHORT ADDRESSES AT 8 O'CLOCK.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

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 2s. 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, 110, St. Martin's-lane, W.C., every Tuesday, at 3 p.m. No one is admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. 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.

Mr. Spriggs will be out of town and unable to attend at 110, St. Martin's-lane, on Thursdays, May 7th, 14th, and 21st, but expects to resume on the 28th of May.

MEETINGS FOR PSYCHIC DEVELOPMENT.—The last three meetings before the recess, for the encouragement and direction of the cultivation of private mediumship will be held in the rooms of the Alliance, at 110, St. Martin's-lane, W.C., on April 30th, May 7th, and May 21st, from 4.30 to 5.30 p.m. No person admitted after 4.30. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. 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 séances 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 upon all matters connected with Spiritualism—or life here and hereafter—would do well to bring them already written.

Mr. W. J. COLVILLE lectures on Spiritualism and Occultism in the Lecture Room of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on Mondays, Wednesdays, and Fridays, at 3 p.m. General topic, 'Occult Science and its Practical Benefits.' Questions will be answered after each lecture. Admission 1s.

TO CORRESPONDENTS.

G. H. LOCK.—Please send us your present address, as letters are awaiting you at this office.

EMINENT AUTHORS.

Having a strong predilection for the study of the lives of eminent authors, I have found interesting traits of Spiritualism in several of them, and should like to call the attention of your readers to the fact. Milton, for instance, wrote 'Paradise Lost' in a manner quite different from that of his usual writing, which was slow and very difficult, with many erasures. 'Paradise Lost' formed itself in his mind, as it were, 'ready-made,' large portions at a time, and he had only to write down these parts of the poem without any trouble about its composition. There is said to be an incredible difference between this immortal poem and all his other works, the first a perfect work of high inspiration, the others created with evident labour and difficulty.

As to Coleridge, his whole life was impregnated with mysticism but one of his best poems had a specially mystical origin. He had a dream, in which this poem was dictated to him from beginning to end. On awakening he immediately wrote down the greater part of it, recollecting it perfectly, but somebody having disturbed him on business, he could not recollect a single word of the rest and had to compose it with great difficulty.

Charles Dickens was very mediumistic. He loved ghost stories and had the intuition to call one of his sons from his infancy, the 'Ocean Spectre,' having afterwards the sorrow, when this son had become a sailor, to lose him by death on the high seas. The death of his charming sister-in-law, a young girl of seventeen years, while staying at his house, was one of the greatest sorrows of his life. He wrote to her mother after she died, in 1843: 'I dreamed of her every night for many weeks, and always with a kind of quiet happiness, which became so pleasant to me that I never lay down at night without a hope of the vision coming back in one way or another, and so it did.' One night at Genoa it seemed to him as if her spirit visited him and spoke to him in words, which he afterwards precisely remembered when he awoke, with the tears running down his face.

Hans Christian Andersen tells, in a description of a trip in Sweden, about an excellent old count (Salza) whom he visited on his estate, Säby. Salza told Andersen that his great-grandfather had appeared to him one night and asked him if he would see God's heaven, but, if so, he would first have to die. 'He touched me,' said the old Count, 'and I fainted! I asked: "Is it so easy to die?" "Yes!" And then I found myself in the most wonderful garden. Here I found my brother and sister, who had died as children. I knew them not before they made themselves known to me. My sister said: "So fortunate that you have come. To-day is the festival of Christ, and I am to leave the children's heaven and enter the heaven of God."' Andersen remarked: 'But do the children not immediately enter the great heaven of God? the Bible says so.'

'I can only tell you what I saw,' the Count answered. He gave a beautiful description of what he had seen and heard. He heard the most charming music, saw a light so splendid that he could not bear it, but had to throw himself down, feeling intensely happy. He added in the most earnest and convincing manner: 'I got to know what was going to happen in the world; from that time I have known every event beforehand; I was only fifteen years old.'

The old sage, Samuel Johnson, was greatly afraid of death. Though what is called 'a righteous man,' he had a deep conviction of his own sinfulness. At the same time he feared perfect annihilation. He had sometimes a lurking doubt of the real existence of a future life. Nothing could so well alleviate this doubt as some authentic story of visions or ghosts. His biographers did not like this tendency, but one of them mentions, for instance, Lord Lyttelton's vision, a correct account of which may be found in Nash's 'History of Worcestershire.'

I hope these small 'memorabilia' may have some interest for the readers of 'LIGHT.'

(MAD.) T. DE CHRISTMAS.

Denmark.

SOME REASONS WHY.

Of the many points upon which the investigator of Modern Spiritualism seeks enlightenment, few appear to be less understood than the attitude maintained between sitter and medium during a private séance. Questions regarding this subject lead invariably to the one which, could it be satisfactorily answered, would tell us why one person leaves the séance room convinced beyond all doubt that loved ones passed from earth had indeed been present, and that the messages which had come from the lips of the sensitive were in very truth the verbal expression of intelligence which had outlasted the separation of body and soul,—while another sitter leaves the presence of the same medium without having received one actual token that those gone before can and do manifest themselves through a human organism. Knowing but too well that the subject is far too broad and deep to be exhaustively treated in a short article, the writer yet respectfully asks the kind attention of the readers of 'LIGHT' to the expression of some thoughts and ideas gathered and matured during ten years' labour in the field.

There is but one promise which a medium may truthfully make to a sitter, namely, to give as clearly and concisely as possible that which he or she shall have received. The sitter on his part should remember that during his first séance with a medium the chances are that results will not prove as satisfactory as on possible subsequent occasions, when the *rapport* formed at the first trial shall have been strengthened by renewed contact of the two concerned. Let him also bear in mind that the *rapport*, or soul connection, must not only embrace the two mortals, but must also extend to the loved ones from whom he hopes to hear.

In order for a disembodied spirit to transmit a message he must first learn to use, in one way or other, a human organism. While some appear to do this quickly and readily, others find the task difficult to accomplish. Then, too, a mortal brain which forms an easy and effective channel for one spirit seems utterly useless to another. It often happens that an investigator is obliged to try several mediums before finding the one through whom his spirit friends are able to manifest. To those of my readers who may not yet have found what they seek, let me say that their dear ones are as anxious as they that just the right connection shall be formed, and that patient and prayerful search will surely be rewarded. Let the investigator be as patient with his spirit friends as he would be were they still on the mortal plane. Let him remember that while asking and receiving help from them, there is much which he can do for them in return. Above and beyond all things, let us seek to develop the highest and best that may be within us. To believe in the truth of spirit return is but the beginning. If nothing is impossible to the Creator why should aught of good be denied to one created in His image?

ANNA J. CHAPIN.

MR. W. J. COLVILLE'S WORK IN LONDON.

Mr. W. J. Colville's lectures in the rooms of the London Spiritualist Alliance on Mondays, Wednesdays, and Fridays, at 3 p.m., are arousing considerable interest. Three discourses have already been given on 'Man Visible and Invisible.' The topic announced for April 24th is 'The Human Aura and its Progress.' The three addresses next week will be on 'Studies in Palmistry,' and questions will be answered on each occasion. As will be seen by our advertising columns, Mr. W. J. Colville is also speaking in Kensington, at 10, Cheniston-gardens, on Tuesdays and Thursdays, at 3 p.m. On April 28th his subject will be 'Success: How to Achieve it,' and on the 30th, 'Influence of Numbers and Letters,' an esoteric study. We are informed that Mr. Colville's classes in Mental Science, at 22, University-street, are succeeding admirably. (See first page for dates.)

TRANSITION.—Mr. Edmund Jackson (father of Mrs. Geo. E. Bishop) passed to the higher life on the 16th inst., at his daughter's residence, 31, Caversham-road, N.W.

THE MEDIUMSHIP OF MR. C. E. WILLIAMS.

A REMINISCENCE.

BY 'AN OLD CORRESPONDENT.'

III.

The third séance with Messrs. Williams and Husk took place in the house mentioned in my last, and the circle on this occasion was, as arranged, restricted to about fifteen persons; and as the bulk of us had become by this time a little more *en rapport*, the conditions were certainly more promising. We sat again in darkness, each member linked to the other by the little finger, and the mediums were widely separated, with their hands also respectively held by members of the circle, one of whom was my wife, who had hold of Mr. Husk's hand by the little finger. Very soon manifestations came, including the playing of the fairy bells as before, and the speaking tubes having, with some rustling, been lifted from the table, things began to get lively at once; for 'John King,' 'Uncle,' 'Ebenezer,' and 'Christopher,' all began in their several distinctive voices to talk at once in various parts of the room, and to chaff with, and engage in simultaneous conversation with, sitters at several points in the circle, thus rendering the theory of ventiloquism, in this particular instance at least, out of the question. A very clear and distinct small voice appeared to float past my ears, so closely as almost to make me believe a person was floating past me within an inch or two, and speaking all the time. Then a gentleman opposite was told by Mr. Husk to look out for someone belonging to him, and immediately afterwards a luminous slate rose off the table in front of him, whereupon he said: 'That is my child who has come to me.' This gentleman walked part of the way home with us after the sitting, and said this was a boy he had lost in the early sixties, who had more than once reappeared to him through Williams and Husk. A luminous slate rose in front of me, but only for a second, but I had time enough to see in it a human face, but did not recognise it beyond discerning that it was a male, and had a moustache and beard. 'Ebenezer's' voice at the same time came close to me and said: 'Mr. —, we are sorry we can't show you your boy to-night, but he is here.' I thanked him, and then the voice travelled round to other members of the circle, addressing them also. We were next favoured with a very nice song in a new voice, and some of the circle said, 'That is "John Pole."' After the song was finished the singer admitted that that was his name when in earth life, and said he had just come to give us a song. The next incident was to me rather convincing in view of what I learned later. Mr. Husk, addressing the lady psychic on the opposite side of the table to me, and who sat by his side, said: 'Miss —, I am sorry to tell you that there is someone coming up before you, just now, and this may cause you sorrow for a lost one, but I cannot help it.' She replied, 'Thank you, I understand.' In an instant or two a luminous slate rose up in front of her, and she cried out, much moved, 'Oh, H— that is you!' After the séance this lady, with whom I had had several conversations previously and who was a good psychic, informed me that 'H—' was a young student, a friend of her brothers, with whom she had been on affectionate terms and who had some years before died of consumption. In a few minutes thereafter there was a sound of shifting of chairs, and the lady in question informed us that suddenly and unexpectedly the top rail of a chair had been slung over her arm, in the same manner as occurred in the second séance, and while her hands were linked to another member of the circle; and the chair was found in that position at the close of the séance. During the course of the evening we had also a good many spirit lights in all parts of the room. These were, shortly, so far as I can now recollect, the leading incidents of the fourth séance.

I did not attend the fifth and last séance, which was held in the drawing-room of the house belonging to the gentleman who organised the series, but I learned from himself and one other person who was present that the results were poor but

for one notable circumstance, namely, that Mr. Husk was suddenly, and while his hands were held by two members of the circle, lifted clean off his chair and deposited on the drawing-room table, and was found in this position after the gas was lit. One member of the circle also got a message from a sister lately passed over, but otherwise the results were much inferior to those got at the fourth séance. It afterwards transpired that three sceptics who were rather sore at the poor results of the series, and who were present on this occasion, had arranged to seize the mediums when any materialisations or luminous slate appearances took place; but were completely dumbfounded at the levitation of Mr. Husk, and no seizure was tried. I was glad to hear this, as nothing but harm results from touching a medium in materialisations, and I would (honestly speaking) rather remain unconvinced of the reality of a materialisation than touch a medium, and that simply because if I was satisfied or even suspicious of fraud, I would simply not sit with that medium again. The 'curse' of this kind of thing is that the sitter has paid and must expect to get value of some kind for his money, and little wonder is it that a medium, not having power at the time, yields to the temptation to 'fake' something to give his 'client' an appearance of a materialisation at all costs, and so earn his fee.

Since 1890 I have not sat with these mediums, and am quite aware of the incident of the electric scarf-pin at Lamb's Conduit-street about ten years ago, when Mr. Husk was said to be defrauding some young men who sat with Mr. Williams and him. I learned at the time that Mr. Husk was very ill after the seizure, and if he was engaged in effecting a genuine materialisation I do not wonder at it. Of the facts connected with that alleged exposure I am ignorant, but as many of my friends have since sat with Mr. Husk with most admirable results, I for one, as at present advised, am not disposed to deem him guilty, and so far as my experience goes, and my personal intercourse with Mr. Williams and himself on the four occasions on which we met, their *bona fides* and honesty were quite clear, and I was certainly much impressed with their patience under adverse conditions in the circle with which they sat.

Since 1890 I have had three visits at my home from Williams' and Husk's controls at séances in the family circle. The first was from 'Ebenezer,' who came and controlled a trance medium with whom we were sitting about a year after the events narrated, and on that occasion he was delightfully inspiring, telling us some of his life experiences and history in a very gentle and touching manner, free from any of his previous levity. The second visit was from 'John King,' about a year later, and he controlled for a few moments one of my daughters in her normal condition, at a family sitting, giving his name in his usual strong voice, while at the same time he gave a rap like that of a sledge hammer on the table. The third occasion was at a séance at Mrs. Treadwell's, about three years ago, when 'Ebenezer' came and spoke to us and said the 'band' who controlled Mr. Williams and Mr. Husk had sent him there to greet me and to tell me that they were interested in my investigations. The voice on both occasions was the same as that of 1890.

Summing up these experiences, I can only say that although I was much repelled at first by the levity and 'clowning' of the controls, and disposed to set down the voices as ventiloquism, yet, as the evidence became cumulative, especially at the fourth séance, my scepticism and repulsion in a measure began to give way. One thing led me to come to the conclusion that some, if not the whole of the phenomena were genuine, viz., that the mediums knew nothing of me or my recent loss, and yet the boy was first seen in the circle by a lady psychic, who knew nothing of him, and later on was referred to by 'Ebenezer' as being there. The first chair incident was also a 'startler,' and as Mr. Williams was hurt by it, it was most improbable—granting that his hands were free—that he could step back ten feet and throw a chair on to the arm of one of the sitters in the darkness. The rest of the incidents speak for themselves, and no more need be added, beyond this, that levity or buffoonery seems not to be extinguished at exorcism, and therefore, though in 1890 the utterances of Williams' and Husk's familiar spirits were not to edification or spiritual illumination, they were yet genuine enough as a demonstration of continued existence after transition.

AN EXPERIMENT IN PSYCHOMETRY.

In regard to the interesting case of psychometry narrated in 'LIGHT' of April 11th, permit me to say that I can refer Miss E. Hawthorn to a good, though small, guide to Westminster Abbey by Miss Troutbeck, where the waxen effigies are mentioned. These are now no longer shown, the uneducated visitors to the Abbey only seeing in them a dilapidated set of wax dolls; but as unique evidences of historical costume, arranged at the time, they are invaluable. All are, however, now falling to pieces. The effigy of Charles II. has (or had) real ruffles of point lace of the period, which were referred to to settle a point about pillow lace. I have not the book by me to refer to, but think Queen Anne was the last of our monarchs who had the figure laid on the coffin at the State funeral. The latest of all the figures is that of Nelson, in clothes that were worn by him.

B. F. SCARLETT.

In 'LIGHT,' of April 11th, there was an interesting letter from 'Edith Hawthorn' about the wax effigies in Westminster Abbey. I should like her to know that there is a paper on the subject by Mrs. Hawsis, in a large bound volume which I have, of the 'Lady's Realm.' It is Vol. III., from November, 1897, to April, 1898, and the article appears on p. 208. I would lend it to Miss Hawthorn with pleasure if she would pay the carriage. It is a heavy book. But I think that it could possibly be borrowed from a library.

M. B. M.

Being a constant reader of 'LIGHT' and a member of the Portsmouth Spiritualistic Progressive Society, I feel very interested in Miss Edith Hawthorn's experiment in psychometry. Will you, therefore, kindly oblige me by inserting this answer to her question as to when the quaint ceremony of parading the waxen effigy of a deceased monarch was abolished, and by whom? I have authority for stating that King Charles II. was the last, and it was not abolished by anyone in particular; it was an absurd custom and simply died out.

MARY DAVIES.

THE RESURRECTION OF CHRIST.

I beg to differ from the reasoning of your contributor regarding the Gospel narrative of the resurrection of Christ, and I cannot understand how any believer in the phenomena of Modern Spiritualism can find any difficulty in this narrative.

1. 'Death' is the permanent departure of the soul from the body.

2. The soul of Jesus departed from His body, which was killed by the tortures of His crucifixion, and this death would have been permanent had His Spirit not returned and raised it to life.

3. After about thirty-six hours, there being no corruption, the Spirit of Jesus returned and raised His body from the grave as He had done in the cases of Lazarus and the daughter of Jairus, and His body walked about and ate fish, and, placing the fingers of the doubting Thomas into His wounds, He said: 'A spirit hath not flesh and blood as ye see I have.'

4. Jesus with this body again and again entered into closed chambers, the doors being shut, as we know materialised spirits and mediums have done.

5. Had the body of Jesus not been thus presented to His disciples, the visible ascension could not have taken place; but His bodily presence and His spiritual ascension produced so overwhelming an impression upon His disciples that the inspiration of their preaching caused the immediate and rapid increase of His believers.

6. We know that in spiritualistic phenomena the elevation from the ground of solid human beings is a frequent occurrence, and we also know that the appearance and disappearance of solid human forms from closed chambers has been of frequent occurrence.

7. There exists, therefore, no difficulty in believing in the Gospel narrative; and to me the most important teaching of

Spiritualism is that it confirms the truth of the Gospel narratives, containing as they do the most supreme spiritual truths ever revealed to the human race.

GEORGE WYLD, M.D. (Edin.).

Tunbridge Wells.

VIBRATIONS AND VAPOURING.

Allow me to thank your correspondent most heartily for his comment on the 'blessed word Vibration,' and also Mr. Thurstan for his recent defence of phenomenal, as opposed to theoretic, Spiritualism.

We cannot remind ourselves too often that it is impossible for us really to know anything about the ultimate elements, or the mode of construction, of the abstraction that we call matter; all that we do know is the relation between the appearances of things (the *phenomena* of them, if we must talk Greek) and our own Souls. By means of this relation, and not by investigations into 'vibration,' nor by private dreams and imaginations, does the Soul grow. 'God,' says Emerson, 'comes to us without bell.' No! He comes to us in blue bells, in sheep bells, in the gentle chimes of old village churches that have not bought Birmingham tintintabulations; above all, in the sweet voices of those we love; in *appearances*, if we use our word as the Greeks used theirs, to cover all impressions made upon the senses. But the theorists of Chicago and Pittsburg have travelled far on the road to omnipotence since Emerson's time, and you can buy for a few cents the (theoretic) secret of health, wealth, and 'slickness'; to be attained by some internal process of willing, trilling, and lying, to yourself, for ten minutes every morning.

All these 'blessed' words and 'cussed' notions come, as the Greeks knew well, only to people who are obliged to live, or who choose to live, indoors, in cities, instead of in the fresh air of the country; and the actual and literal 'vibrations' of tramways, and 'tubes,' and motors, rattle them into the brain and body of the modern progressive Londoner, to an extent that he never recognises.

Theories, I suppose, like nettles, will grow up almost anywhere, if one croons at the moon, and consults one's inner consciousness, or stares steadily at the point of one's nose!

But is not the method of Christ a surer way of arriving at reality, His open-air method of 'considering,' of looking at and loving, the flowers, and birds, and people, that we come across in our daily walk and work, and so finding the revelation suited to our present constitution?

To creatures with senses different from ours, these appearances, or manifestations (to use a good old word), would doubtless be quite different; but the great comfort and value of Spiritualism, phenomenal Spiritualism, ancient and modern; more especially the Manifestation of Easter Day, when the Light of Life shone forth in its strength, lies precisely in the assurance that, through 'enlarged and numerous senses,' we shall some day be related to a more real world;—a world which will not dance away into vibrations, nor dissolve into moonshine, any more than the strong earth under our feet.

Thank God for every rap, for every tongue of wandering fire, for every 'materialisation,' as testimony to this supreme fact! For

'I can't fix my affections
On a state of conic sections.'

Nor am I in the least content with my own foolish dreams, while I can go into the woods and watch the young larches, as they leap into green flame under my eyes, and fill my heart with a lively hope.

J. A. CAMPBELL.

Easter Day, 1903.

MR. J. W. BOULDING.—On Thursday evening, April 16th, Mr. J. W. Boulding delivered an eloquent address to the Members and Associates of the London Spiritualist Alliance, in St. James's Hall, on 'Weights that Hinder Us.' A full report of the address, which was received with much applause, will appear in the next and subsequent issues of 'LIGHT.' On April 30th a *Conversazione* will be held, when short addresses, music, social intercourse, and refreshments will be included in the programme of the evening.

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PERSISTENT PERSONALITY.

Mr. Rix's Discourse on A Future Life, in his new book, 'A dawning faith,' may not contain anything new, but it certainly does put familiar speculations and outlooks in a new way. It is a long Discourse of twenty-eight pages, and it will not be easy to decant it in our two columns, but we feel moved to try.

The central thought is that there is no such thing as death, although, for all our apparent, and alas! only apparent, faith in life beyond, death is nearly universally believed in. We nearly all resent the introduction of the subject: and 'the ceremonies of death, the language of death, the hopeless attitude, the abject mourning, our speech about the dead, and still more our silence,' all show that what is really believed in is, not life beyond, but real death: and, assuredly, this is monstrously manifest in the still lingering belief in the resurrection of the body—in perhaps a million years;—the thinnest disguise of downright disbelief.

We have arrived at the vital thought that there is no such thing as extinction anywhere. What looks like decay is only a redistribution of elements. Nothing is extinguished; everything changes: that is Great Mother Nature's explanation of the play. The Universe is alive, says Mr. Rix, and it is a unity. As such, it is conscious, and conscious in every part. It is God. 'The idea of essential thought, after it has been engaged in thinking from all past eternity, presently coming to the conclusion that there was not anything more to think about; of essential feeling ceasing to feel, experience ceasing to have experiences, reality ceasing to be real, God committing suicide,—you will feel, I think, that such ideas are ludicrous.'

But this is going out of our depth, and gradually diminishes in convincingness; for, as Mr. Rix sees and confesses, all this is expressed in terms of time and space (and, we may add, of personality), and this is and must be quite misleading. Beyond the individual organism and consciousness we cannot go. We can only magnify these: we can never transcend them—here. But we are on safe ground when we postulate that nothing dies, that everything only changes.

Well then, if what we call 'matter' persists, how much more must we conclude that mind or conscious personality persists! The body does not perish: that

we know. Why then should that wondrous product or comrade of the body, the thinking, personal self? 'Just as the Universe cannot die, and just because the Universe cannot die, so neither can the individual, which forms an organic part of the Universe, die an absolute death.' That needs pause, and slow thinking out: and it will not be easy, though it will be possible, to disentangle the human personality from the ruck of physical transformations, and hold it to separate and sure persistence, so that its transformations shall be transformations on the lines of personality.

But Mr. Rix halts there, and dallies with the alternative:—What if it is possible that as the body becomes diffused through the material universe—its particles being dispersed and taken up into new organisms—so the individual spirit may cease to live as a single individual, and pass into other spirits, or lose itself in the Universal whole? What if the whole individual may be a very gradual progression towards a point whence the individual life gladly, and almost unconsciously, slips into the Ocean of the Universal? If that could be accomplished gradually, with, in some sense, a widening and heightening of personality and consciousness, all would be well.

Mr. Rix is here on a high plane: 'We should not, I think, mind being absorbed in the universal whole if that absorption came as the final stage in a series of gradual approximations. If from human life we pass into a somewhat wider mode of being, and from that to a still wider, and so on through the ages, with ever widening experience, ever widening physical (?) and psychical limits, till at last, far past any conceivable limits of angelic nature, we felt that it would be bliss to glide into oneness with God, such absorption could not possibly have any terror.' That is finely put, but, if we want to grip solid rock, we must put our own interpretation upon 'glide into oneness with God.' Perhaps the best thing for us is to take that as meaning—glide into absolute oneness and sympathy with all there is, so that there should never more be any antagonism of self-assertion or selfishness, and no more isolation as the result of secret planning for the grasping of anything for self. In that there would be the perfection of personality and consciousness, and yet the perfection of unity and affection:—the human would, in fact, have become the divine.

Perhaps the clearest and most persistent suggestion of life beyond 'death' is found in the perception of the truth that 'a person is a purpose,'—Nature's purpose, or God's purpose, put it how we will, but a purpose that prophesies a realisation of destiny never accomplished here. 'So far as this present life is concerned . . . we find nothing but an uncompleted purpose—so fragmentary an experience that it is almost a necessity of reason that it should be pursued in some other state.'

But, in any case, it is possible to hold by the strengthening and calming faith that whatever be our fate, it will be the best. It is a Universe, not a mob of antagonistic forces,—a Cosmos, not a Chaos: and we are held to our course by Intention, Justice and Love.

THE WORKS OF DR. A. J. DAVIS.—Dr. Dean Clarke suggests in our American contemporaries that Spiritualists should adopt some plan to purchase, publish and perpetuate the invaluable works of Andrew Jackson Davis, who proposes an Incorporated Publication Society, similar to that which keeps the works of Swedenborg constantly before the world, and that there should be a dépôt in London for his books, as well as in other important centres in Europe and America. Suggestions from business Spiritualists are invited, and communications relative to this matter should be addressed to Dr. Davis, at 63, Warren-avenue, Boston, Mass., U.S.A.

'WHAT ARE MATERIALISATIONS?'

ADDRESS BY MR. ROBERT KING.

On Thursday evening, the 2nd inst., Mr. Robert King delivered an address under the above title to the Members and Associates of the London Spiritualist Alliance, in the Regent Saloon at St. James's Hall.

Mr. H. Withall occupied the chair, and in the course of some preliminary remarks referred to the fact that in the past the Alliance had to depend for its lecturers almost entirely upon Spiritualists. Of late years, however, the opposition to the movement had so far diminished that the Alliance was able to draw its speakers from a larger field, as shown by the various phases of thought represented by the speakers who had addressed them during the past few months. Mr. King, who was to address them this evening, was both a Theosophist and a Spiritualist.

MR. KING, in commencing his address, said his subject was one of extreme interest not only to Spiritualists as such, but to students of the occult in general. And the subject was not only interesting—it was exceedingly complicated. He was rather afraid, therefore, that his remarks might appear somewhat disjointed, in which case he asked the pardon of the audience.

The phenomenon of materialisation was not restricted altogether to what we know as Spiritualism. The materialisation of forms was rather a common phenomenon in connection with some of the Indian fakirs and also what are called magical practices. In ancient literature were to be found many references to the apparent production of something from nothing—in other words, materialising something which before was immaterial.

There was abundant testimony concerning this fact of materialisation, and testimony of a kind that was rather surprising to those sceptics who came to look into it. Among the witnesses they had Sir William Crookes and Dr. Alfred Russel Wallace in England; Epes Sargeant and Judge Edmonds in America; Zöllner in Germany; and Flammarion in France. These had all testified to the reality of materialisations, and their testimony carried great weight.

As the Chairman had said, these phenomena were more common in the sixties and seventies than they were to-day. Even some fourteen years ago, when he (Mr. King) first came into contact with the movement of Modern Spiritualism, it was more easy to witness materialisation than now, and it seemed almost as though the mediums for it were dying out. When you come to analyse the subject (Mr. King proceeded) you find there are at least three well-defined varieties of materialisation—I say at least three because I find that I can best classify them under these three headings. I do not for a moment claim that this classification is a complete one, but it will do for the purposes of the present lecture, and I trust will bring within its limits most of the phenomena that occur. In the first group I place forms that are tangible but not visible—forms with which you can come into contact through your sense of touch, and possibly of hearing, smell, and even, perhaps, taste, but which you cannot see. They have no luminosity of their own, they are simply masses of matter not visible to the eye unless there is some form of illuminant there to show them.

Then we get forms visible but not tangible, forms which your hand passes through on any attempt to touch them. They are like mist or cloud as far as touch-resistance is concerned. Such forms are luminous in themselves; you can see but not touch.

In the third group I place forms which are both visible and tangible: and you find that in connection with all three of these groups you obtain different degrees of density, varying from ethereal smoke-like substance to that which is as substantial as most of the forms of ordinary matter. We get, in fact, the whole range between ethereality and solidity, and this leads us to the question, 'What is matter?' We often talk of matter, of substance; and it is most interesting and exceedingly important that we should understand something of what ordinary physical matter is before we in any way attempt to understand what materialisations are.

If we look around we observe that matter presents itself to

our senses in various states. We have solid matter, liquid matter, matter in the gaseous condition, and, beyond that, matter in the etheric stage. I believe, indeed, there is matter even beyond the etheric condition. For the moment, however, I want to pay some attention to matter as we know it in its everyday aspects—solid, gaseous, liquid. Now, what constitutes a solid? Why are the pillars in this room, for instance, solid? Why is water liquid, and why is gas, so to speak, neither solid nor liquid? The reason, so far as we can gather anything about it, lies in the atomic variations of what we call matter. According to science, most, if not all, things are probably composed of atoms, and when we get a number of atoms close together—compressed, if you like to use that term—then we have a solid. In solid bodies the attractive forces overcome the repulsive ones; the cohesive forces dominate those which tend to cause the atoms to fly apart. Hence you get solids. In liquid forms of matter the forces acting on the atoms are on a level; that is to say, the cohesive forces and the repulsive forces are well balanced, and you get a condition in which the atoms, and no doubt the molecules also, are in a state of equilibrium. In a gas you find that the repulsive forces are unusually active and overcome the cohesive ones; and as a consequence a gas is almost the opposite of a solid.

In the first case, therefore, that of solid matter, you have the atoms compressed and condensed; in the case of liquids they are farther apart and have a certain amount of freedom; while in the gaseous state the whole mass of atoms is throwing itself off at a tangent. The higher you pass in the scale of matter the more free and the longer becomes the swing between the atoms, that is to say, from solids to liquids, from liquids to gases, and from gases to ethers—the freer, the longer swing between the atoms. When you reach the gases, the atom is swinging backwards and forwards at a much higher degree of vibration than in the more dense stages of matter; and then comes that mysterious something called the ether. What is the ether? We hear to-day a great deal of talk about it. Almost every scientific book you take in hand will contain something about the ether. It is postulated as underlying all forms of force. In fact, ether is said to be the basis of all things, and it is interesting to note that occult science preceded ordinary physical science in its investigations in this direction, and has stated that ether exists in several states—that each atom is a congeries of smaller particles, each of which in turn is in itself a congeries of particles still more minute. Now when that statement was made by Madame Blavatsky many years ago, the scientific idea of an atom was something that could not be divided, and a great deal of sarcasm was hurled at her devoted head for presuming to make a statement of the kind, in opposition to the received ideas of the science of the period. But now we find science at last admitting that the atoms are complex. We hear of the 'ions' and 'electrons' which are said to be contained in the atoms, and I venture to assert that science will still further justify occult research.

This question of the ether is very important, and it is asserted that in connection with our physical body there is a mass of ether which has sometimes been called the etheric body. This etheric body is invisible and imponderable, so far as we know, to our ordinary senses, although it has been seen by those in whom the finer sense of vision has been developed. This etheric body is a very important thing so far as we are concerned. It is the conveyor of the ordinary electrical forces to our grosser physical body.

If by any means (Mr. King continued) this etheric body was expelled, the vital activities became lowered. An example of this was seen in cases where nitrous oxide (laughing gas) was administered. The effect of the nitrous oxide was partially to expel the etheric body of the patient. This etheric body could be seen by the aid of clairvoyance. In ordinary circumstances the etheric body was closely attached to the physical body, and it needed a considerable amount of force to separate them. But in the case of a materialising medium a different state of affairs prevailed. The etheric body of such a medium was very loosely connected with the physical form, and it was this fact which constituted a person a physical medium. As this pecu-

liarity of constitution was very abnormal the scarcity of physical or materialising mediums was thus accounted for.

Under certain stresses, probably electrical or magnetic in their nature, this etheric body, in the case of a materialising medium, could be extruded, that was to say, that at a séance certain electrical stresses were set up between the circle and the medium, the effect of which was to force out from the medium the whole or a part of his etheric body, and thus—when the whole of this body was expelled—to cause the medium to fall into a trance. The etheric body probably left the grosser physical body through the spleen. That organ was believed to have a peculiar connection with this body, which, when withdrawn from the physical body, could be seen by clairvoyants, who stated that it was attached to the more material body by a thin etheric cord which ran into the spleen.

In a circle for materialisation those who observed what was going on would probably notice that a certain displacement of force occurred. 'Most of you,' said Mr. King, 'will be familiar with that peculiar cold air that passes across the séance room. Now so far as one can judge that is not wind—it does not move things. I have watched pieces of paper placed on the table when these cold airs have been playing around. If a wind of that intensity had been blowing the paper would have been moved, so I rather incline to the opinion that this phenomenon is due to a difference in pressure caused by abstraction of etheric matter from the sitters. This matter passes from the sitters to the medium, and when its flow is obstructed you get what is known as a bad condition. Sometimes people present will prevent the free flow of this etheric matter. The very state of mind of the sitters will either prevent or accelerate the flow of this substance. The attitude of mind of an obstinate sceptic may prevent the passage of the etheric matter from himself, and will also inhibit the forces coming from the other sitters, and consequently prevent phenomena occurring.' Harmony had a great influence in promoting the flow of this etheric fluid. Hence the music and singing so frequently resorted to at séances. Referring to the fact that the guides of a medium often exhorted the sitters not to keep quiet but to go on talking, and to refrain from concentrating their attention on the medium or on the expected phenomena, Mr. King said that the reason of this was that the concentration of attention on the medium had the effect of directing mental currents upon him, and thus preventing the flow of etheric matter in his direction, 'in other words, tending to prevent the flow of those forces which go to make up the basis of a materialisation,' for the medium was the centre of a vortex, his etheric body gathering up the etheric matter thrown off by the sitters. Those who could see clairvoyantly at such times would behold the medium surrounded by a cloud of what looked like tobacco smoke—a light blue cloud depending for its colour on its density. This matter was compressed in close proximity to the medium by what is called 'etheric pressure.' His own etheric forces, with the addition of certain gross physical particles, formed what one might call the basis of the materialisation. It was important to bear in mind that the etheric matter surrounding the medium, the actual physical particles from the medium, could not get very far from the actual physical form—some thirty yards was about the limit. If extended much beyond that distance there was danger of great harm occurring to the medium.

The etheric form being the basis of the materialised one, it was important to notice that it was exactly like the medium—the etheric body was the exact replica of the physical body—but it was observed at materialisation séances that the faces differed. All types of faces were seen, and it might be asked, 'How is this accomplished? How is the etheric body made to change its form so that it can represent other forms?' There were (roughly speaking) three agencies at work in the process. The etheric form was moulded (1) by the controlling agencies of the circle; or (2) by the entity using it; or (3) it was moulded by the will power of the person using the form; and the period of *duration* of the form assumed depended on the amount of will power so exerted. If the will power were weak, the form would hold together for but a short time; but if the will were strong the form

would remain for a much longer period. That was why it was so much easier for the familiar spirits of a medium to materialise than for strange spirits to do so. Owing to their better understanding of the conditions of the medium and the processes to be gone through, they could hold this etheric matter down in the physical state longer than a spirit to whom the process was altogether strange. In this respect, however, they had to take into account not only the will power exerted by the controlling agencies, but also the conditions of the circle, and the power of etheric projection possessed by the medium. Some mediums had not the 'facility of looseness' in regard to their etheric bodies. It depended on these things whether the materialised form could be held for a longer or shorter period. Mr. King then read the following passage from an article by Mr. Leadbeater bearing upon the question:—

'A materialisation always means a sustained effort of will. It may be said to be a temporary opposition of one's own will to the great Cosmic Will, a holding of some sort of matter by force in a condition not natural to it.'

That was to say that when the operator reduced this etheric matter through the various states down into the solid state, he brought the atoms closer and closer together, and this sustained effort of the will was needed because the great Cosmic Will was throwing the matter back all the time, and the operator (as Mr. Leadbeater had said) was temporarily opposing that Will. Directly the force of the human will was removed the matter flowed back into its original condition, and the materialisation, as such, was finished.

Dealing with the question of materialised clothing, which is such a stumbling block to sceptics, Mr. King pointed to the fact that drapery, like other forms of matter, consisted of chemical atoms and could be transmuted into other forms of matter. In its essential form it did not differ from flesh, bones, or muscle, and consequently it was no more difficult to produce the one than the other. Again, this etheric matter was exceedingly amenable to the effect of thought; that was to say, if one could think strongly enough and knew how to manipulate the forces, there was no reason why one should not create something out of apparent nothing. Supposing a person thought clearly and distinctly of a pocket handkerchief, forming a vivid image of it, if he knew how to compress etheric matter he could actually produce a pocket handkerchief, which would remain until the pressure that kept the matter from returning to its original condition ceased. We had yet much to learn in connection with the creative power of thought, and it was partly along these lines we had to look for an explanation of the problem of materialisation. The question of bringing etheric matter from stage to stage down to the solid form, presenting something, that is, to our senses, a normal object produced by abnormal means, was largely a question of specialised knowledge.

Dealing next with 'spirit lights,' Mr. King remarked that it was interesting to note that these lights were quite cold. On one occasion he had an opportunity of handling one of these lights, carried by a well-known spirit. He found the light was hard, solid and quite cold, the luminosity probably being due to something analogous to what is known as phosphorescence.

Another phenomenon found in connection with this subject of materialisation was what is known as 're-percussion,' that was to say that if a mark were made on a materialised form it subsequently appeared on the physical body of the medium. The sceptical visitor to a séance who placed lamp-black on the hand of the materialised spirit, considered he had conclusively proved the phenomena to be fraudulent when the lamp-black was subsequently found on the hand of the medium. But those familiar with the matter knew that the etheric body would take back to the gross physical body and throw outside of its physical counterpart everything in the way of a lesion or stain made upon it. This effect was known as 're-percussion.' It was at one time thought that each particular part of the etheric form was drawn from the corresponding part of the physical body. But this did not seem always to apply. In the case of a certain medium—a lady—the following incident was related. At a circle at which she was the medium a form appeared, and was asked by

one of the sitters if it would permit a little red dye to be placed on its hand. The materialised spirit consented, but at the close of the séance no trace of the red dye was found on the hand of the medium. It was then suggested that the matter which formed the materialised hand of the spirit might have been taken from some other part of the medium's body, and a committee of ladies was formed, who, on examining the medium, found the red dye in the centre of her back, just below the region of the spleen—an interesting fact, as probably showing the connection between the materialised form and the spleen itself.

Taking next the vexed question of séances held in the dark or in a dim light, Mr. King stated his belief that light had a distinctly disturbing effect on the compression of the etheric body into the solid state. It seemed that the violent disturbances set up in the ether by the rays which reached us as light tended to prevent the etheric matter from being compressed. The vibrations running between the atoms tended to push them apart, and the absence or dimness of light was therefore favourable to materialisation.

There were, however, exceptions to the rule, and Mr. Eglinton was one of the most notable of these. The President (Mr. E. Dawson Rogers) had stated that he was once with Mr. Eglinton when from the side of the medium (who stood under a lighted chandelier) there issued a vapour which resolved itself into a materialised form. This could be explained on the ground that Eglinton was an extraordinary materialising medium. His powers were far in advance of those of the ordinary medium, and he probably had this looseness of the etheric body to an unusual degree.

Mr. King then proceeded to illustrate some of the types of materialisation by citing his own personal experiences. He gave these experiences because he wanted to give first-hand evidence. In connection with the tangible but invisible form, he had had the great privilege of sitting in a circle of the highest repute, held by a person of eminence, who is deeply interested in, and who had accumulated an enormous amount of information on, the subject. At this circle Mr. King had the experience of handling a form which, although possessing every other characteristic of the human form, was quite invisible. On one occasion, just as this particular form presented itself, Mr. King had been using his clairvoyant sight to see who the spirit was. He saw the form, but while he was gazing it disappeared altogether, and at the same moment became materialised. In other words, the entity which was materialised had, so to speak, descended from the astral plane and dropped out of the line of astral vision. The form could not be seen but was absolutely tangible, and was to all intents and purposes actual and real. Sitting with the same medium (Mr. C. E. Williams) in the North of London, he had witnessed a peculiar phenomenon. It was the formation of the hand of a lady which came and touched the hand of a sitter. This lady, who was sitting next but one to Mr. King, raised her hand to feel the hand of the spirit, and then found that the materialised hand was apparently growing out of space, that was to say, only the hand itself was materialised.

In connection with the 'direct voice,' Mr. King said that, as they all knew, the voice must come from a larynx, because in speaking we simply used the larynx to make certain impingements of different rates of vibration on the air. No doubt the spirits who spoke in voices audible to the human ear had a method of materialising a larynx and the other organs required. It was, however, difficult at times to discover whether the voices were real or whether the medium's own voice was being used, it being very difficult to locate sounds in the dark.

But when, as sometimes happened, they heard two or three voices speaking at one and the same time, it was conclusive proof that another voice than that of the medium was being used. That implied the materialisation of organs tangible but not visible.

Sometimes, with the medium referred to, he had seen materialisations which were visible without being tangible. A column of misty substance rose up, through which the hand of the sitter passed without encountering any resistance. If the

sitter closed his eyes he could not see the form, showing that it was quite material in its texture and affected the *physical* retina of the eye.

Frequently in the presence of this medium 'spirit lights' appeared floating about the circle in the shape of small ovoids. On one occasion he had asked permission to touch one of these lights, which he found to be quite impalpable. It appeared to the sight to be quite solid, but there was no solidity about it. It seemed as though the condensation of the matter forming these lights had been stopped at a certain stage before physical tangibility was reached.

'I recollect some years ago,' continued the speaker, 'that I was sitting with Mrs. Corner at her own house. It was not a large circle—merely a few friends—and we sat in a small ante-room. The forms which appeared were perfectly solid and perfectly visible. We sat in the light, the gas being turned well on, so that everything in the room could be seen with perfect distinctness. One form was that of a tall, well-formed woman, and I had every opportunity of testing her solidity, for she came and sat on my knee! It was a living fleshly form, at least so it appeared to me. At the same time I heard the medium moving in the cabinet some few feet away. On another occasion we were sitting in a small circle with another medium, and some little "joss sticks" were burning in the room. One of them was burning on a shelf at the other side of the table, and had grown dim owing to the ash at the top not having fallen off. However, the form of a man took hold of this joss stick, and the ash falling off at the same moment, a certain amount of light was produced. A looking-glass was just behind, and for a moment the form of a full-grown man was distinctly seen holding the joss stick. The light produced was sufficient to reveal the people in the room. The medium on that occasion was Mr. Williams, who at the time was being held by two members of the circle.'

In the course of his concluding remarks, Mr. King said: I am often asked what is the utility of all these things. People say, 'It is interesting if it is true; but what is the use of it?' (We will not trouble about the man who wants to know how it will affect the stock market or help him in his business.) Now, this always strikes me as being a most extraordinary question. If these things *are* true—and I may say that I *know* they are true—if you can have matter in various states beyond those known to material science, you extend your knowledge of the universe. You find that matter is more than you at first conceived it to be. You find that your friends who have passed away are still living, though outside the confines of visible matter, and that they can under certain conditions manifest themselves again in a physical form. That opens up wide fields of speculation regarding the nature of matter—of speculation that may lead to useful results. By such an investigation we are pushed further and further into the occult. Theories which years ago were (so to speak) 'put out of court' are being tentatively held to-day along the lines of psychic research into these finer and subtler realms of Nature, and those who are interested in these subjects are leading the van. Who knows what this may mean to future generations?

I am leaving out of account altogether the sentiment connected with the return of the dead. I am speaking purely from the living side. We have the privilege of working in this field, and it is a privilege although the work is oftentimes carried on in the face of scorn and obloquy. It has always seemed to me to be a fair position which the Spiritualist takes up, that 'what I know you can know too.' The way is open to everyone who will take the trouble to dig and delve into this realm of psychical research. The more we work—and I speak particularly now to the workers—the more we shall have the satisfaction of knowing that we are breaking down the barriers of bigotry and ignorance and preparing the world for a brighter and a happier day. (Applause.)

The Chairman having invited questions, a lengthy discussion took place, the speakers including Mr. Thurstan, Dr. A. Wallace, Mr. Spriggs, Mr. Gunn, Mr. Berks Hutchinson, and Miss Mack Wall. The meeting closed with the usual resolution of thanks to the speaker.

THE WISE MEN OF THE EAST.

The interesting speculation which you mention in 'LIGHT,' of March 21st, p. 133, respecting the traditional names of these Orientals, as preserved in Christian legend, traces them to Mithraism. The essential doctrine of Zarathushtra, however, appears to have made no impression on Christianity, which nowhere teaches the existence of a good principle, Hormazd, nearly equalled by a bad spirit, Nahriman. Christianity appears to be, ethically, the resultant of Buddhist teaching on Jewish ethics; and we know that Buddhist missionaries penetrated in all directions from the central monasteries in India. As Hindus their names are obvious transliterations of Indian words: Melchior, which denotes Malek Yar, the friend of the king; Balthazar, the name Bâldâs, the devotee of the child; while Caspar is Kâsipara, the dweller in Kâsi, or Benares. The first name might have been that of a convert made in Persia. It is more likely that, the teaching being Indian, the names also should have been Indian and Buddhist. Possibly the word Gnosis is more nearly related to the Indian word Gnyân than to Mazda. The former two words imply knowledge, which may be both exoteric and esoteric.

A. PHELPS.

Edgbaston.

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.

Frau Rothe—The Flower Medium.

SIR,—As an old magistrate it seems to me that the case against this 'medium' is as simple as it is conclusive. She alleged that spirits, through her presence, brought flowers and fruits, and showered them down on herself and her sitters at séances, and the fact that such flowers and fruits were bought by her in the ordinary way, and found concealed on her person, is conclusive of her guilt. What counsel said at her trial, and what dupes thought at her other séances, in no way affect the plain issue on which she was rightly convicted and sentenced.

It is to be regretted that her slippery male accomplice who took her about has escaped prosecution by flight.

C. A. M.

SIR,—I was glad to see Mr. E. Wake Cook's letter in your last issue. In adversity—whether deserved or undeserved—the cold chill of silence and neglect falls with fatal severity upon the unfortunate; and when that individual happens to be a sensitive and a woman, the personal suffering is felt a hundredfold.

The animus of the prosecution—persecution, I was going to say—is sufficiently indicated by the suppression or ignoring of such testimony as was in favour of the medium, and the plot made for entrapping her showed that there was an eager desire for her condemnation.

Most men admit that judgment should be based upon an impartial study of natural or unmanufactured evidence; unfortunately the world has not yet grown to the habit of administering abstract justice, but even in the courts men and judges are still subject to the bias of belief, or education.

The voice of 'LIGHT' is ever raised on behalf of humanity, especially humanity in distress, and I venture to hope that you will, in the interests of your readers and also of Madame Rothe herself, obtain and publish a textual copy of the evidence offered at the trial, so as to have an English record for all time of this remarkable case.

So far as I can gather from English papers, and from talking to German friends who have access to German papers, the case was more remarkable for the number, credibility, and position of the witnesses for Madame Rothe than for any other reason.

It is not credible that these honourable and intelligent people could all have been deceived by the medium; and to suppose that they came forward to speak to facts knowing them to be false, is likewise utterly beyond belief.

As to the question whether the medium did or did not wilfully deceive, that appears to be still in doubt. The evidence shows that various articles were found upon her, but the evidence does not show how they got there.

All of us who have had any extended experience in manifestation are well aware of the subtle, untraceable nature of the means by which phenomena are produced, and we are

likewise aware that the manner and form of these manifestations are often greatly, if not entirely, influenced by the magnetism of the sitters.

If this is so—and experience undoubtedly points in this direction—is it not possible, nay, is it not probable, that on one or two particular occasions the desire for fraud amongst the sitters induced fraud, not in the medium, but in and by her controls, or such strange controls as might for the moment have gained access to her magnetic conditions?

Whether this be so or not, the trial has brought out into full light the fact that Madame Rothe is a powerful medium of singularly refined and potent magnetism, and I hope that you will see your way to give your readers an opportunity to express their sympathy to Madame Rothe in her present unhappy circumstances.

If even-handed justice had been administered we should all still, I trust, feel sympathy for the lady, but in the face of the apparently harsh and vindictive refinement of cruelty which has been evidenced, I think not only sympathy but help should be tendered.

Should you think it desirable to open a subscription list for a purse to be presented to the medium, either from your journal or by a committee, I shall be most happy to contribute my guinea and to tender my very sincere sympathy to another victim of that insane and ridiculous 'fear of the dead' which is responsible for so much suffering to the living.

Whitton Park.

EDWIN LUCAS.

[We believe that friends in Germany have *already* subscribed liberally to a fund to be presented to Frau Rothe on her release from prison.—ED. 'LIGHT.']

Radium.

SIR,—A very startling discovery, as no doubt many of your readers know, has been recently made of a new metal called 'radium.' It is a metallic salt which projects 'electrons' through the atmosphere at the inconceivable velocity of 120,000 miles a second! It is said that these 'electrons' will pass through sheet-iron, with no diminution of speed, and that a single crystal will give out its steady blue light for an indefinite period, although how this is arrived at I do not know. Is it not probable that in this discovery we shall find the very source of spirit energy, with all its wonderful potentialities, as exhibited in those marvellous manifestations which those of us who are 'mediums' so constantly behold in one form or another? A very dear relative of mine, who passed over more than half a century since, whom I just remember, often comes to me, indeed she tells me she has always been with me, and she invariably shows her presence with beautiful blue lights. If I am alone, reading or writing, I get globular bodies of a vividly blue colour; they hover about the pages and the paper; they float about the room, and are seen close to the gas, lamp, or candle lights. And in this connection it will be remembered that some time ago it was discovered that blue glass was valuable for roofing conservatories, owing to the favourable influence of that colour upon the growth of plants. The same thing has been said in reference to like beneficial effects upon the health of the individual. It would be interesting to know more about this. Blue is not, however, the only colour employed by spirits, as we know; but it seems to be the chief one in regard to life-giving properties.

We are all of us familiar with the rapidity of everything in the spirit-world. I see spirits flash by me like lightning. We are told that when they visit countries abroad, the expression of a wish is sufficient to carry them there. We ourselves know something of the rapidity of thought, of the movements of the planetary bodies, and so on; and now a new metal, or metalloid, is announced, which is distinguished by the spirit colour, blue, and also by similar marvellous dynamic energy.

H. PHILLIPS.

Mr. Peters.

SIR,—Kindly permit me, in your excellent paper, to fulfil, in a few lines, a pleasant duty, in recording my experiences at a séance with Mr. A. Peters, at the rooms of the Alliance, on March 27th. Mr. Peters was controlled, and I not only fully recognised my dear father, but, to my great and happy surprise, I was addressed in my native language, which I believe is quite unknown to Mr. Peters, and I myself am a perfect stranger to him. Such experiences dispose of all adverse theories, when we recognise friends presenting exactly the same manners and appearance as they had when here, and hear the dear language and dialect spoken. For these blessings we can only be thankful to God, and admire the grand gifts which Mr. Peters possesses.

(MRS.) R. E. WILSON.

The Pains and Perplexities of Life.

SIR,—I have carefully read the letters which appeared in 'LIGHT' of the 4th inst., in answer to mine regarding the 'Pains and Perplexities of Life,' and cannot see that the arguments put forward weaken my position in any way. I am afraid, however, that some of my statements have given rise to slight misapprehensions. In giving his opinions, the man of merely average powers of mind must take care not to insult the intelligence of his readers by a too explicit or didactic way of propounding his views.

From the fact of my finding solace in premising a non-almighty Creator, coupled with my expressed belief in His having chosen the 'best possible' means to accomplish His divine ends, I thought it would be obvious that I had perfect faith as to God's ultimate success. I now beg to formulate, what your correspondent, Mr. Monger, terms my postulate, afresh, *i.e.*, 'The Creator is almighty as to the ends but not as to the means.' Mr. Monger also says, 'We are told that God made man in His own image; "V. L." is certainly returning the compliment.' Now I should first like to know how he interprets this quotation, whether spiritually or corporeally. I must say that personally I do not attach very great importance to it. In any case, I cannot see the force of Mr. Monger's remark; if he takes the quotation in a spiritual sense, then on that basis I am quite at liberty to reason by analogy from myself to God; if, on the other hand, he takes it in a corporeal sense, the statement has no point whatever. Further on in his letter I read, 'God to be a God must of necessity be all-powerful.' I must confess that I fail to see any logical foundation for this proposition. Mr. Monger is making *his* definition of God a final one, which is, to say the least, rather presumptuous. In short, by making such a statement he merely begs the question. The Creator may be the most powerful being, but He is certainly *not bound* to be omnipotent. If He be omnipotent, then I cannot possibly conceive Him to be a God of Love. But firmly believing, as I do, that His power is to a certain extent limited, I can easily admit the truth of the text 'God is Love,' and can look forward to spending a hereafter with such a Deity. I hope Mr. Monger will now see how it is that I derive perfect comfort from the theory. I could never find comfort in imagining an omnipotent God, who allowed so much fearful pain and suffering to be rampant in the world. Here I may answer Mr. Bax by saying that if the Creator is omnipotent, then I certainly consider Him responsible. As to this theory making confusion worse, Mr. Monger thereby tacitly admits that his belief does cause him some confusion, and I hold that the theory in question entirely dispenses this confusion. If he will kindly point out to me *in a definite manner* how it makes confusion worse, I may be able to answer him.

Let me put forward a simile which I think will make my views perfectly clear. Let us suppose that we have before us the most noble, unselfish being in this world; let us also suppose that he is in possession of a glorious kingdom, but, being of a very generous nature, wishes to create beings who may partake of the joys of this kingdom. Would he straightway create these proposed beings in heaven, *i.e.*, with him, or would he send them through a world of sorrow in order to make them fit to partake of his own (spiritual) pleasures? I hold that he would certainly do the former. If his power were limited he would probably do the latter rather than forego his project. The only weak point in this simile, so far as I can see, is that it draws an analogy between the virtues and nature of man and those of the Deity, but the virtues and best side of man's nature should in my opinion help us to form a very fair conception of what God's nature really is, and the quotation to which Mr. Monger resorts, *i.e.*, 'God made man in his own image,' thoroughly justifies this reasoning; although, as I said before, I do not attach serious importance to Old Testament quotations, but as Mr. Monger seems to do so, I point out the above for his benefit.

There are other points I should like to answer, but I do not wish to trespass too much on your valuable space.

VERNON LEFTWICH.

Ilford Spiritualists' Society.

SIR,—With reference to Mr. J. C. Kenworthy's remarks in the columns of your paper, upon the desirability of establishing a Spiritualists' Church, I should like to inform your readers that the Ilford Spiritualists' Society has accepted Mr. Kenworthy's offer to speak at the Clock House, Ilford Hill, every Sunday night till further notice. We have taken a hall with a seating capacity of about three hundred, and have every reason to believe that it will shortly be too small for our requirements.

—Yours, &c.,

J. H. KENNETT, Hon. Sec.,
The Ilford Spiritualists' Society.

Spirit Photography.

SIR,—I am following with interest the correspondence in your columns on the above subject, but am sorry that no one has offered any solution of the mysterious production of the identical impression being on so many pictures. In each case the same negative must have been used. Where is it? Mr. Bournell only can tell us that—then why is he silent? Evidence may be brought forward by many *pro* and *con*, and it may be a diplomatic move on his part in offering to supply fresh photos to any dissatisfied person; but that is entirely begging the question. Having been an earnest student for over twenty years, I know something of the psychic laws under which a sensitive works, and express myself accordingly.

We do not want fresh photographs. What my friends and I require to know is—Does Mr. Bournell still assert that what we have purchased from him are genuine spirit photographs? and how does he account for the similarity referred to?

(MRS.) E. GRADDON-KENT.

SIR,—Apropos of the discussion upon the genuineness of his so-called spirit photographs, it may interest your readers to know that a few years ago I wrote to Mr. Bournell for a few samples; to which his wife replied, at the same time enclosing some. To my surprise, I had a letter from Mr. Bournell himself, saying that he was out when his wife wrote, but that he wished it to be distinctly understood that *he* did not call them spirit photographs; they were submitted as psychic photographs. Naturally, my interest in them received a rude shock!

In all the accounts I have since read of sittings with Mr. Bournell, I do not remember one in which the writer stated that he had entered the dark room to see the plates developed, in addition to the other tests. I understand it is just here that the opportunity for fraud is possible. I know of at least one who was allowed the usual privileges of bringing his own plates and examining the camera, but on attempting to see the plates developed in the dark room, was positively and persistently refused admittance!

I consider an announcement which I have seen that, owing to increasing age and infirmity, Mr. Bournell does not intend to hold any more sittings, is very significant!

An honest medium should *court* inquiry.

J. FRASER HEWES.

Nottingham.

The Prevention of Premature Burial.

SIR,—The increasing interest in the doings of our Association for the Prevention of Premature Burial emboldens me to crave a small space in your valuable paper in order to advance its claims upon your readers. Among the latter we have already some subscribers, but it is rather an extraordinary thing that we do not number them by the hundred, especially when it is considered that our work includes the study of trance and other death-counterfeits, agitation for improved methods of death-certification, &c.

The demand for our literature this year has easily beaten the record, but unfortunately only one applicant here and there has sent a subscription or a donation, and, in consequence, both our funds and our literature are now nearly exhausted.

I shall be pleased to send information respecting the association to any of your readers if they will send me a large stamped envelope, and I shall be especially grateful to receive the names of those willing to be subscribers or donors.

J. STENSON HOOKER,
Medical Secretary.

44, Gloucester-place,
Portman-square, W.

Table Moving in Hull.

SIR,—Mr. John Taylor, the Lancashire physical medium, has been in Hull during Eastertide holding a few séances, the last of which was held at my house in the presence of eleven of my friends. Various physical manifestations occurred, but to my mind the most convincing was one which was given at my request, and which also occurred at the first séance he gave in Hull. It was this: While we were all standing, about eighteen inches away from the table, with our hands about eighteen inches above it, the table, at the command of the control, jumped up quite twelve inches from the floor, and on one occasion about twenty-four inches. The medium and sitters, as I have said, were all standing and the table was a heavy three-legged one, large enough for ten persons to sit round. It had been specially made for the séance, and was such that it would be extremely difficult to raise it with either one's feet or knees. The control (a Red Indian, I understand) seemed to be charmed with the ticking of a clock which was in

the room, and at his request all hands were removed from the table, which at once began jumping up and down, keeping time with the ticking of the clock, without any contact whatever by medium or sitters. The table was always moved up with the surface nearly or quite level—not tilted with one side higher than the other. A man who weighed sixteen stone sat on a chair placed upon the table: one of the sitters held the chair and the medium pulled down the sitter's arms that were thus holding the chair; but in spite of all this resistance the table, with the chair and the man on top of it, went up clear of the ground several inches. No one among the sitters had any doubt as regards the genuineness of the phenomena that occurred.

A. E. PARCELL.

20, Lonsdale-street,
Anlaby-road, Hull.

'Onomatology.'

SIR,—Having read in 'LIGHT' of April 4th the most interesting article on 'Onomatology,' by 'E. D. G.,' I should be greatly obliged if you or any of your readers would give any further information on the subject, which to me is specially fascinating, having for years been a student of astrology in its kabalistic form, in which 'name' plays so important a part.

I fully share with the ancient Hebrews the belief in the vast influence, caused by the name bestowed at birth, on the entire life of an individual, probably from the vibrations thereby produced, and it would be most interesting to know if the Onomatologist referred to was able to sense not only the actual names of those with whom he came in contact, but what their names *ought* to have been to cause good vibrations. The changes from Abram to Abraham, Sarai to Sarah, Jacob to Israel, &c., were all made of set purpose, and doubtless to better the conditions of their owners by giving them greatly improved vibrations; and I thoroughly agree with 'A. B.' that 'the name is a channel of influence for (and to) the person bearing it,' and consequently should never be chosen by parents ignorantly or carelessly, as it will seriously affect, for good or for evil, their child's future prosperity.

'ASTEROS.'

SOCIETY WORK.

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

GLASGOW.—2, CARLTON-PLACE.—On Sunday last, Mr. Murdoch gave an interesting account of his experiences in Spiritualism, which covered a period of twenty-six years.

WISBECH PUBLIC HALL.—On Good Friday we had a very successful tea meeting and service of song, entitled 'Rest at Last.' On the 12th and 19th inst., Mr. David Ward gave excellent addresses and convincing clairvoyance.—W. H.

CARDIFF.—24, ST. JOHN'S-CRESCENT.—On Sunday last Mrs. Preece delivered an address on 'If a Man Die Shall He Live Again?' Clairvoyance was given by Mrs. Preece and Mrs. Bewick. Meetings for clairvoyance or psychometry are held every Tuesday, at 8 p.m.—J. H.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Mr. Cole offered an invocation and Mr. Philips spoke on 'Regeneration.' Mrs. Trueman publicly named the child of our friends, Mr. and Mrs. Dimond, 'Edith Elsie,' and gave as her spirit name 'Sunbeam.'—P.

BRIGHTON SPIRITUALIST CENTRE.—On Sunday last Mr. James MacBeth gave a truly spiritual address on 'The Eucharist,' showing how each action of every day may be made a true celebration thereof. The meeting was one of delightful spiritual communion.—A. C.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday last Miss MacCreadie gave excellent clairvoyance, nearly all the descriptions being recognised. Mr. E. Burton ably presided. On Sunday next Miss Dupuis and Miss Porter. (See advertisement.)

CATFORD.—24, MEDUSA-ROAD.—On Sunday last an instructive trance address was given by Mr. W. Millard on 'The Body and Spirit that Live.' Good attendance. Meeting every Sunday at 7 p.m., séance follows; also developing circle on Thursdays, at 8 p.m.—A. G. A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, at the above rooms, the controls of Mr. E. W. Wallis dealt ably with fourteen questions written by the audience. The replies were of an educational character, proving of great benefit to both Spiritualists and inquirers. Mr. Harford, a composer from New York, gave great pleasure by his rendering of two beautiful solos, entitled, 'Dark is the hour before dawn,' and 'The fairest flower that ever bloomed.' Mr. F. Spriggs officiated as chairman. On Sunday next, at 7 p.m., Mr. A. Peters will give clairvoyance.—S. J. WATTS, Hon. Sec.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Robert King addressed a crowded audience on 'The Rationale of the Circle.' The questions which followed were ably answered by the speaker. On Sunday next, at 7 p.m., Mr. H. A. Gatter.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Large and attentive audiences assembled on Sunday last, when the subject of 'The Appearance of the Dead at the Time of the Crucifixion' was dealt with. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'The Appearance of Jesus after Death.'—W. E. L.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. H. Boddington's eloquent address on 'Life, Death, and the After-States'—a subject chosen by the audience—was greatly appreciated. The lecturer was supported by Mr. G. T. Gwinn and Mr. G. W. Lear. Speaker on Sunday next, Mr. R. King.—W. H. S.

SOUTHPORT.—HAWKSHEAD HALL.—The fifth anniversary services were held on Sunday last, when Mrs. Jessie Crompton gave eloquent and powerful addresses on 'Christ, the Cornerstone of Spiritualism,' and 'Let there be Light.' She also gave remarkable clairvoyance to appreciative and crowded audiences.—A. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last, Mrs. Roberts, of Leicester, gave clairvoyance to a good audience. On Sunday next, at 7 p.m., Mr. H. Brookes will speak on 'The Deepening of the Spiritual Life.' On Wednesday, the 29th, at 8 p.m., Mrs. Bell will read messages received through 'Ouija.'—W. T.

PORTSMOUTH.—ALEXANDRA HALL.—On Sunday last Mr. George Cole delivered addresses on 'Hypnotism: Its Value,' and 'The Work Before Us.' Mr. Cole gave an outline of his plan of work amongst us, and asked for the hearty co-operation of all those interested in Spiritualism. We trust his mission in this town may be successful, and lead to the building up of a flourishing Church.—E. R. O.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Our society is progressing favourably both as regards membership and finances. Our platform was never so well supplied as at present, and our outlook is most promising. Mrs. Evans, Mrs. Pollard, Mr. Evans, and Mr. Clavis are all doing good work. On Sunday last Mr. Kelland gave an eloquent address on 'Spirit Ministry.'—E.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Madame St. Clair delivered an interesting address on 'The Mystic Seven' and answered questions, and Mr. Hough also addressed the meeting, which was conducted by Mr. Adams. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Howes. On Tuesday, at 7 p.m., Band of Hope. On Saturday, at 8.30 p.m., social evening.—E. BIXBY.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last one of our members delivered an address on 'Spiritualism and the Old Faiths,' showing deep research and a clear grasp of ancient histories. Mr. Dalton and Mrs. H. Boddington kindly contributed solos, the band ably filling the intervals with choice selections. On Sunday next, at 7 p.m., Mr. H. Boddington on 'How Materialisations are Produced.' On Thursday, at 8 p.m., psychometry; medium to be announced.

THE PSYCHOLOGICAL SOCIETY (LONDON).—On Sunday evening last, Mr. Arthur Lovell delivered the first of his series of lectures on psychological subjects before a large and appreciative audience, consisting of representatives of many widely different creeds and religions. The aims and objects of the society were explained and enlarged upon in a masterly manner, and an enjoyable evening was wound up with a friendly discussion at the close of the lecture.—GAMBIER BOLTON, Sec.

CHISWICK SPIRITUALIST SOCIETY.—On Thursday, the 16th inst., Mrs. M. H. Wallis gave interesting and instructive replies to some important questions from the audience. On the 18th inst. Madame Greck held a special séance for our benefit. After relating some interesting reminiscences she gave advice and messages of comfort to each sitter, and an address under the influence of her spirit friends. By the request of the sitters Madame Greck hopes to favour us again. We are very thankful for her kind services. On Tuesday evening next, Dr. Harlow Davis. (See advertisement on front page.)—P. S.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—Miss MacCreadie, after a long absence, paid us a welcome visit on the 5th inst., and was very heartily received. On the 12th, the Rev. W. Brown occupied our platform, while our president and Mr. D. J. Davis conducted a meeting at the Universalist Church, Crouch End. It was a successful innovation. On Sunday last, Mrs. M. H. Wallis named another infant, answered questions, and gave very interesting clairvoyance. Our Good Friday tea and social was a conspicuous success. Sunday next, Mr. J. Kinsman (vice-president) will give an address.—A. J. CASH (Cor. Sec.), 51, Bouverie-road.