

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A Mr. Edwin Drew is issuing a sheet containing a reprint of a 'Daily Mail' letter by Mr. J. G. Raupert on 'Mental, Moral and Physical Effects of Spiritism.' The letter is useful in so far as it strongly insists upon the reality of the phenomena to which we testify. It says:—

English science, it is well known, has, broadly speaking, given its verdict. We have it on the authority of men whose veracity cannot be doubted, and whose scientific authority no one can reasonably call in question—who, moreover, have risked their reputation in giving their testimony:—

1. That the much-disputed phenomena occur, and that many of them are of an objective and tangible character.

2. That they are often governed by intelligence—that intelligence in many instances extraneous in its nature and operations.

This testimony is being added to day by day by the published writings of eminent foreign scientists, and it is being confirmed by the experience of thousands of intelligent Spiritists and of private investigators all the world over.

Then comes the question, 'Who are they who are communicating?' Are they the spirits of human beings? Mr. Raupert sorrowfully admits that science is slowly answering 'Yes.' He says:—

It is impossible for those who are familiar with the subject and with the results of the most recent investigations to doubt that science itself is tending in the direction of an affirmative answer to this question. If a certain learned reserve still characterises official statements, it is difficult not to read between the lines and to see what the ultimate verdict is likely to be.

The pronouncements of individual scientists, speaking in their private and personal capacity, can leave no room for doubt in the matter. And the cry which they have sent forth has found an echo in thousands of human minds.

Against this verdict of science Mr. Raupert lifts up his voice, though he does not tell us who the communicating intelligences are. But one thing he does, and does with vigour. He warns us passionately against these unknown beings, and, in doing so, utterly spoils his case with gross and grotesque exaggerations.

Piling up the agony, he even quotes the old 1877 declaration of Dr. Winslow that 'ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural.' If we mistake not, this was said of American asylums.

Now, if this had been true, it might only have been a reflection upon the ignorance or brutality of lunacy-mongers: but it was not true. Dr. Eugene Crowell went thoroughly into the matter, asylum by asylum, with the result that the statement was demonstrated to be ridiculously untrue. After setting forth the figures for 58

asylums, Dr. Crowell simply adds: 'From the above table it will be seen that of 23,328 insane persons now or recently in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.'

In Dr. Crowell's book on 'Spiritualism and Insanity' it was stated that the superintendent of the Iowa Hospital in a personal letter said of 1,000 patients there was not one Spiritualist. The Worcester (Mass.) Hospital reported 829 patients, not one a Spiritualist. The Harrisburg (Pa.) Asylum reported 3,988, but 'for a long term of years no cases caused by Spiritualism,' wrote the superintendent. The Utica (N.Y.) Asylum in 32 years with 11,831 patients had had 32 patients, said to have become insane from Spiritualism. All these had been admitted from 1849 to 1853. Since that time not a single patient had been received.

Mr. Hudson Tuttle, in a recent letter, says that he has lately collected the reports of 23 institutions for the insane, and found that there had been no increase but rather a diminution in the number of cases since the investigation of Dr. Crowell.

But the reciting of this bankrupt old quotation is not the worst of Mr. Raupert's transgressions. What do our happy readers think of the following drivel?—

Let it once be clearly and fully known that these 'dear friends' on the other side of life ruin and desolate homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in a thousand instances they bring about an utter weariness and detestation of the duties of the present life, and thinking men will abandon their intercourse with such beings and will seek for the interpretation of the problems elsewhere than in scientific records.

Talk about insanity!

'Fellowship' quotes, from Dr. John Watson's 'Life of the Master,' an important passage on 'The four Christs known to men' and 'the only one Living Christ.' The first Christ is he who was born in Palestine; the second is the beautiful ideal, 'the poetical Christ': the third is the artificial 'theological Christ'; the fourth is the spiritual and ever-living Christ 'who lies in no grave, who needs no picture, who is secluded in no heaven.'

'Fellowship' follows this up with an extension of this hint concerning the fourth Christ. It says:—

In other words, 'The Living Christ' is the manifestation in time of an eternal principle, the revelation of what God is, what man is, how man may discover God, and how God may live in men. Mark you, this eminent Presbyterian teacher says that 'The Historic Christ,' 'The Poetical Christ' and 'The Theological Christ' are none of them 'the object of the faith of the Christian Church' and cannot create a true Christianity.

Only this Eternal Principle, progressively revealed, in the evolution of the world and of the human life, is 'The Living Christ,' the Eternal Son, the Creative Word, the Spirit becoming force and taking form and gradually expressing the Father through finer forces and nobler forms until at last man shall have extended his consciousness and have fully fathomed it,

and find that to be truly self-conscious is to be God-conscious and shall be able to intelligently say, 'I and my Father are one.'

The mineral, the vegetable, the lower animal, all contain and express God up to their limit. Man can contain and express more, and the highest man will be the clearest revelation of God.

One of our 'saving truths' is, 'While there is life there is hope': and there is always life, and therefore always hope. If only for the sake of its testimony to the eternally progressive life, Spiritualism is as the pearl of great price, for the sake of which one might give up all that he has. We can have nothing to do with the doctrine of a fixed fate anywhere or for anyone. The law of Evolution is the law of the Universe. If there is anywhere anything Satanic, one may find it in the temptation to despair. We vote for the man who said 'The devil chalks up "Too late" wherever he thinks anyone will stop and read it.'

It is not for us to warn people against excessive absorption in Spiritualism. In fact, there is not much danger of that. But, here and there, there are some who may need a gentle warning in that direction. The Rev. C. Simeon, a shrewd old evangelical preacher, was once asked by a lady whether one could talk too much about religion. 'No,' was the sensible reply, 'but let your speech be "seasoned with salt," madam: not a whole mouthful.'

The difference between conventional conformity and true spiritual religiousness is happily hit off by the story of a Scotch farmer who 'found conversion.' After a lapse of three months, one asked a neighbour of his whether he saw much difference in the convert. 'Yes, a marked difference,' was the reply. 'Before he was converted, he was a sad Sabbath breaker, and went out shooting. Then he carried his gun over his shoulder: but now he carries it under his coat.'

The late Bishop of Durham, preaching in Westminster Abbey, once set forth an argument against Vivisection which combined, in a remarkable way, simplicity and depth. He said: 'I find it absolutely inconceivable that God should have so arranged the avenues of knowledge that we can attain to truths which it is His will that we should master only through the unutterable agonies of beings which trust in us.'

SPIRITUAL PRAYERS.

(From many shrines.)

Behold, I turn with sighing from every evil way, and search out my heart, and with all my heart turn to Thee, God of penitents and Saviour of sinners. Evening by evening I will breathe out my heart in returning, and out of the deep my soul in silence cries unto Thee. In whatsoever I have sinned, let me repent truly; Lord, help Thou my unrepenting. Let Thy mercy be greater than all my offences, and beyond Thy knowledge of my guilt let Thy love abound. Heal, O Life-giver, every wound of the past, blot out every stain, take away the shame, and rescue from the dominion. Cleanse Thou Thy servant from secret faults, and keep me back from every presumptuous transgression.

The Lord bless and keep us, and show the light of His countenance upon us, and be merciful to us. The Lord hear us in all time of our need, and watch over us, and give us peace. Amen.

PLAIN TRUTH.—'If Spiritualists do not draw the line sharply between the genuine and the false, then it will be drawn for them, and having failed in their duty, they ought not to complain.'—HUDSON TUTTLE.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, MARCH 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. LUCKING TAVENER,

ON

'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts.'

(With Lantern Illustrations.)

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

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

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Tuesday next, the 6th inst., and on the 13th, at 3 p.m., by 'Clairibelle,' and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, March 15th, between the hours of 1 and 3. Members, Associates, and friends 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, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, March 8th. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, March 9th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

MR. J. W. MAHONY, a normal speaker, who at one time did valuable service in the cause, informs us that he is now at liberty and will be pleased to fill any vacancy that may occur through the illness, or otherwise, of speakers engaged by societies. Mr. Mahony's address is 21, Wellington-road, Bearwood-road, Bearwood, near Birmingham.

THE DUTY OF WEIGHING EVIDENCE.

At a recent meeting of the Society for Psychical Research, Professor Barrett remarked on the difficulty of appreciating evidence, which is widely observable. He said that he had noticed that a trifling circumstance of supernormal character would frequently produce a convincing effect, when it was *immediately* experienced, whilst far more arresting facts, if not personally experienced, would be passed by, although supported by excellent evidence.

The power of estimating evidence is possessed by comparatively few. In a private letter addressed to an inquirer into Psychical Research, Mr. F. W. H. Myers wrote:—

'You will find that a good deal of study and attention is needed; especially as to *canons of evidence*, which are seldom considered except by the lawyer or the *savant*.'

The curious point is, however, that even the man who in other respects might deserve to be considered a *savant*, or at least might consider himself to be such, will yet, in the matter of evidence for supernormal occurrences, show scarcely greater capacity for valuing evidence adequately than the man in the street. He will be quicker to discern flaws in evidence perhaps, but in the capacity for appreciating its strength as a whole, apportioning due weight to it both distinctively and collectively, and determining to what conclusions it seems to point, many intelligent persons seem to be deficient, and they do not always recognise their deficiency sufficiently to try to remedy it.

No one should be contented to go on piling up facts, and adding experience to experience, without recognising the obligation of taking stock, so to speak, of the knowledge acquired, and trying to estimate it, or without seriously asking themselves the question whether all these experiences lead; whether they prove or seem to prove anything; and if so, what?

We desire to see manifested by students a much greater sense of responsibility for knowledge acquired. Not that we would advocate the forming of hasty conclusions—many Spiritualists form their conclusions much too hastily, and by so doing they equally show themselves to be incapable of truly gauging the worth of evidence. What we wish to see is the constant exercise of the faculty of judgment, the critical faculty, we might call it, but for the fact that the word has been misappropriated.

Matthew Arnold defined criticism as '*a disinterested endeavour to learn and propagate the best that is known or thought in the world.*' As applied to matters of scientific research this sort of criticism would preclude that spirit of captious scepticism which is ready to suggest any interpretation of facts, however improbable, rather than fairly and squarely weigh the facts and examine impartially the direction in which the general tendency of the evidence leads.

In the February number of the 'Contemporary Review' we have an admirable instance of the quality of judgment requisite in dealing with these matters. We refer to the second article of Mr. Scott Palmer on 'An Agnostic's Progress'; the two articles taken together are very instructive, whether we agree with the conclusions at which the writer has arrived or not, for they show us a mind at work upon experience; not acquiring knowledge merely, but chewing the cud of knowledge, reflecting on it, and recognising that man is not at liberty to think what he likes, but must think what experience seems to him to prove to be true. There is a great lack of this sense of obligation, there is a great deal of arbitrary wilfulness in thought, both in its exercise and in the apathy which neglects to exercise it. Bacon refers to this in his essay 'Of Truth,' where he says, 'Certainly there be that delight in giddiness, and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting.'

Reasonable beings ought to reason. But there are a large number of persons who recognise no obligation to do so; who, for instance, allow supernormal occurrences to confront them and to challenge their attention without seriously taking up the challenge. Sometimes there are real and sufficient excuses for this, but frequently it is not so, and the real cause of this attitude is either prejudice or disinclination to rouse the mind, and it is this mental inertia which really prompts the plea of lack of time and so forth.

Time has its revenges, however, and the Nemesis of allowing faculties to rust is that they become unusable. The man who loads his memory with facts of a supernormal kind, by constant experiments or by reading, and at the same time does not keep his judgment in constant play upon the knowledge he acquires, may become surfeited, and ultimately altogether incapable of assimilating the knowledge, because it has become stale to him and no longer bites into the mind or produces any impression whatever on his judgment.

A JOURNALIST RECEIVES A GOOD TEST.

The 'Messenger de Bruxelles' for January 11th contains an account (quoted in the 'Messenger' of Liège) of a séance, to which a member of its staff was invited by the president of the Antwerp Society, M. le Chevalier Le Clément de St.-Marcq. The report says:—

'There was no drapery, no preparation, only a three-legged table on a smooth floor in full light, and it was quite evident that deception was impossible.

'No results were obtained for some time, but when a lady took her place at the table it began to shake, not in a way scarcely perceptible, but cutting veritable capers, while the hands of the sitters rested very lightly upon it. The first spirit was that of a man from Renaix, who gave his name and many particulars as to his life.

'Wishing for a personal experience, I asked this spirit if he could bring to me the spirit of a friend recently deceased; he answered "No," because he did not know him and it would be difficult to find him. I persisted, and gave various details as to my friend; finally he promised to bring him.

'I here state that these experiments do not admit of any suspicion of fraud; they were so open and so well observed by all of us. I am sure that I was under no hallucination or suggestion; I was free in mind, and began to think about other matters, when I felt the table (at which I had seated myself) rise under my fingers with a force sufficient to overcome a certain amount of resistance. The spirit of my deceased friend (who was a fellow-journalist) gave names which no one present could know, such as those of servants and friends; he conversed with us for a long time, then became tired and sulky, and when the president asked him if he had nothing more to say, he replied, "Camel, you annoy me." It is interesting and important to note that my friend frequently used the word "Camel" as an expression of friendliness and familiarity. I am obliged to admit that this séance afforded unexplainable phenomena of survival, which are incontestable.

Writing to the same Brussels paper soon afterwards, a gentleman whose name had been mentioned in the course of the first account takes occasion to refute the objection often brought against séances, that they are not frequented by good spirits, and that they have a bad effect. In reply to this he points to the simple, healthy tone of the Antwerp séance described above.

LADY DE GREY AND THE CLAIRVOYANT.—The 'Bystander' says that a séance was given at Wimbledon some years ago, at which Lady de Grey was present. 'A clairvoyant approached her, and touching the jewelled bangle on her arm, said: "I see before me an Eastern bazaar. A fair and lovely woman purchases a bracelet of an Oriental. . . . Now I see you, madame, in a beautiful room. That same lady of whom I have spoken wears the bracelet she bought in the East. You exclaim to her, "What a beautiful bracelet." "You like it?" she answers; "then it is yours," and unclasping it from her own wrist she fastens it on to yours." Now it is a fact that Queen Alexandra had bought a bangle years ago in the bazaar at Cairo, and had bestowed it in the manner described upon Lady de Grey one night after dinner at Sandringham.'

SUPPOSED APPEARANCES OF NAPOLEON

TO A DANISH AUTHOR, MR. SIGURD TRIER.

I desire to give to the readers of 'LIGHT' some particulars of four séances, of which two took place at Mr. Cecil Husk's rooms, and the other two at Nottingham with Mr. Charles Eldred. It may be sufficient to state that every precaution was taken against the possibility of fraud, that Eldred's séances were held in gaslight, sometimes stronger, sometimes weaker, whilst Husk's were held as usual in perfect darkness, but cardboards of luminous paint were lying at hand for the spirits to make use of, by holding them up to their faces and thereby showing their features. At both places I saw a number of phantoms, most of whom were recognised by their friends. My dear mother came at both places several times, talking Danish and caressing me with her hand in a most loving manner. I believe that the reason for my seeing Napoleon so often is that I have greatly admired him since my childhood. I have even written several books about him, and my dwelling in Denmark is filled from top to bottom with portraits, mementos, and reminiscences of him and his reign.

After a number of phantoms had appeared at my first séance with Mr. Husk, a face rose before me, which at first I did not recognise. It was clean-shaven, the features sharp cut, the hair dark brown and abundant. It disappeared, but presently returned more distinctly, and on my asking 'Who are you?' answered in French, 'Napoléon.' I at once recognised him, and asked, in French, 'Are you happy?' 'Mais oui.' 'Are you often with me?' 'Oui.' We exchanged several more words with each other, and at last, after he had disappeared, I heard through the darkness: 'I thank you for all your love for —.' He spoke French the whole time, and perfect French, though a few words had a peculiar accent. The persons present at this séance have been kind enough to testify to the truth of my statement:—

'We have heard Mr. Trier speak French with the materialisation of the spirit of Napoleon I.—London, December 14th, 1905. Edith Clarke, 9, Cranley-gardens, Muswell Hill, London, N.; Mary Johnson, 62, Sinclair-road, Kensington, London; John McClure, Orchard Villa, Prestwick, Scotland; Eva Lewthwaite, St. Paul's Vicarage, Goswell-road, London, E.C.; Ellen Williamson, 21, Belmont Park, Lee, London, S.E.; Mrs. C. Stewart, Larghan, Coupar Angus, Scotland; Miss Stepney, 30, South-grove, Peckham-rye, London, S.E.'

The next time I saw Napoleon was at my fifth séance with Mr. Eldred. I was sitting near a well-known and respected gentleman from Manchester, Mr. John Domakin, solicitor, who was deeply moved by his experiences and by seeing Mr. Everitt drawing the curtains back from the cabinet, turning up the gas, and showing plainly the medium asleep in his chair with his hands folded in his lap, but considerably diminished or shrunk in size. Mr. Everitt with his tall stature walked about, sat down at a small table and wrote some lines—a blessing—which he gave me, afterwards shaking my hand and then sinking gradually down through the floor before the eyes of all present.

Suddenly the curtains were drawn aside and a man of middle height, with marked features and bowed head, burst forth to view and began wandering quickly to and fro, his right hand on his breast and his left hand on his back. An almost unanimous cry came from the spectators: 'It is *Napoleon!*' though his head was partially hidden by a sort of white hood and some white draperies. But he cast the hood quite back, thereby uncovering his head so that even the curl on his forehead was visible, and he now made a military salute with his hand to his temple, turning the palm outward. He then hastened towards me, seized my hand energetically, and leading me to the cabinet made a sign towards his throat, as if thereby explaining his inability to speak. (Mr. Eldred being weak of health and suffering from a bad throat, the phantoms are thereby much hindered in their speech.) This phantom of Napoleon only whispered several words in French, of which I gathered 'Oui,' several times. This materialisation was remarkable from the fact of all present immediately recognising it, but I was disturbed by its evidently

being taller and, as it were, coarser in its lineaments, than the Emperor certainly had been. It hastened forwards and backwards with small decided steps, its hands as described on the breast and the back. Then it pronounced so distinctly that all present could hear it, 'Bon soir!' and vanished in the cabinet. Mr. Charles Eyre, who was one of the sitters, has written the following testimony:—

'We, the undersigned, hereby declare that present together in a room of the house known as "Holmlea," in the city of Nottingham, on the evening of December 16th, 1905, we collectively saw an appearance issue from the cabinet occupied by the medium, Mr. Charles Eldred, and approach the centre of the room. From the centre the appearance paced to and fro in a meditative fashion, with chin on chest and right hand in the clothing of the breast. The face was clean-shaven, of a pale, oval cast and aquiline shape. The hair was dark and a lock rested on the centre of the forehead. Mr. Trier addressed the appearance in French, which some of us understand, and we were told that he asked the appearance if it was Napoleon Buonaparte. The appearance answered by a sign in the affirmative and saluted by placing the hand against the forehead, and again paced to and fro in what appeared to be the characteristic walk, according to tradition, of the First Napoleon. Mr. Trier spoke for some few minutes in French; but the appearance only answered by signs. We have all seen the published portraits of Napoleon and think that the appearance was similar. The features could be seen with a fair degree of clearness as the appearance put back the hoodlike head-covering and remained thus unhooded in full view. We estimate that in the room, which was about ten feet square, the lights gave about one and a half candle-power. The height of the appearance was apparently about 5 feet 4 inches. We heard the appearance say "Bon soir," when it retired. It also said "Oui," in answer to a question.

'Charles Eyre, solicitor's clerk, 12, Dassy-avenue, Longsight, Manchester; Mrs. Mary Flower, 70, Market-street, Shaw, near Oldham; John B. Domakin, solicitor, 33, King-street, Manchester.'

'I have pleasure in corroborating, though I did not discern the features clearly.—J. Tinkers, 26, King-street, Higher Broughton, Manchester; Frederick Foxall, 15, Kipling-street, Higher Broughton, Manchester; Leonard Crabtree, 37, Turner-street, Higher Broughton, Manchester.'

'I have also seen the features.—S. Whittaker, 19, Alderley-street, Hulme, Manchester; Frederick Charles Allin, 47, Bloom-street, Princess-street, Manchester; Charles Frederick Newbold, 233, Mansfield-road, Nottingham; Fred and Arthur C. Ellis, 3, Charnwood-road, West Bridgford, Nottingham.'

The sixth séance with Mr. Eldred took place on December 17th. The people present were mostly from Wales and had never before seen a séance for materialisation. Every precaution was taken, and I had, as usual, written some words with ink on the outside of the medium's hand, which was shown to everybody present. When the form of Mr. Everitt afterwards appeared he had no marks at all on his hand. He passed straight through the strong wooden partition, covered with plush, which formed the two sides of the cabinet, and which we had never been able to move or even to shake with our combined efforts.

There were other apparitions. Then came a small figure covered with draperies, making droll and awkward movements, as a gentleman might do while trying to walk in lady's attire. When this apparition put its hand into its breast, at the same time trying to salute with the other hand in military fashion, I recognised Napoleon, and I went to him. He seemed to be confused at the difficulties he had to surmount, and he neither gave me his hand nor removed the drapery, though his forehead was uncovered, and I could see the dark shining hair and the forelock. He whispered with difficulty, and, when retiring to the cabinet, I followed him, and heard him repeatedly say some words, which sounded like, 'Dieu vous guide!' (God guide you!) I clearly saw that his reason for coming this time was his wishing to dispel my doubts about his identity, as I had observed the apparent difference of his height at the former séance from his real height while living in the flesh. He had evidently tried to come back that evening in his real height to convince me of the truth of his personality, and I saw distinctly the kind intention on his part.

I obtained the testimony of all the people present as to the truth of my statement. After the séance, Mr. Jerrold Robertshaw, of the Garrick Theatre, London, had the kindness to write the following testimony, which was signed by the other sitters excepting one gentleman, who did not know the historic figure of Napoleon, and therefore could not recognise him :—

'I saw what appeared to be Napoleon's spirit, and heard him speak in French. Mr. Trier recognised him and spoke to him in French.—Jerrold Robertshaw, Garrick Theatre, London; William Thomas, 15, Park-place, Merthyr Tydfil; May Hawkins, Gaith Villa, Merthyr Tydfil; C. L. Robins, 20, Greencroft-gardens, South Hampstead, London; Thomas E. Davies, 16, Tudor-terrace, Merthyr Tydfil; Evan J. Powell, 11, King-street, Merthyr Tydfil; Charles Fredk. Newbold, 233, Mansfield-road, Nottingham; George Hurd, Aberfan, Merthyr Vale; Mrs. Lily Hindle, Kibblestone, Chorlton-cum-Hardy, near Manchester; Rees Powell, 19, Graiven-terrace, Brecon-road, Merthyr Tydfil; Fred Ellis and Arthur C. Ellis, 3, Charnwood-grove, West Bridgford, Nottingham. December 17th, 1905.'

My last meeting with Napoleon was again at Mr. Husk's. I recognised his face perfectly though the light from the luminous card was very feeble. He answered some questions I put to him, and he concluded with the words: 'Je vous remercie!' (I thank you). Then he stroked my hair tenderly and rather for a long time. As I brought a cousin with me, I asked the spirit (in French) to stroke him also, and he did so. This was my last experience with Napoleon during my stay in London; need I say that it left a deep impression upon me?

SIGURD TRIER, M.A.,

Editor of the metaphysical review, 'Sandheds-søgeren' ('The Truthseeker').

Hellerup by Copenhagen, Denmark.

February 1st, 1906.

P.S.—The letter from Mr. J. Fraser Hewes in 'LIGHT' for February 17th, renders it necessary for me to make the following declaration :—

I was the only person present by the side of Mr. Hewes when he was examining the seals after the séance with Mr. Eldred on December 12th. The print of his signet was very indistinct. Therefore he was passing a lighted taper over it to see if the seal was all right. I saw that the fine impression was being defaced by the warmth from the taper. I pledge my honour that it is so. I am sure that Mr. Hewes did not do this intentionally, but I am also sure that he does not understand what a materialisation is. Through the mediumship of Mr. Eldred I have seen and recognised my mother and spoken with her in Danish. The declaration of Mr. Evan J. Powell, Merthyr, is all right.—Yours, &c.,

SIGURD TRIER, M.A.

Hellerup, Denmark.

PROFESSOR HYSLOP AND DR. HODGSON.

In a letter to the New York 'Evening Post,' of January 13th last, Professor J. H. Hyslop refers to the pledge that was said to have been made by Dr. Hodgson to come back after death and communicate with him, and says :—

'I could imagine that he might wish to try such an experiment, but I never heard him pledge anything regarding it. No one in my acquaintance, except the newspapers, ever informed me that I was to be the recipient of such a message. I never heard Dr. Hodgson say, nor anyone else say, that he, Dr. Hodgson, expected to communicate through Mrs. Piper with anyone. I do know that he did not expect to do so.

'After nearly twenty years' experiments with Mrs. Piper—supposing that he really survives—it is certain that he could give very little through that source that the scientist would treat as evidential. I imagine that only a few words would ever receive evidential value. The kind of thing which the public expects, and especially newspaper editors, I would repudiate as imbecile.'

We would commend Professor Hyslop's disavowal of Dr. Hodgson's alleged promise to return, to the attention of the 'Christian Register,' whose comments respecting it were noticed in 'LIGHT' for February 10th, on p. 61.

TELEPATHY, REAL AND ASSUMED.

In the whole range of psychical science there is perhaps no more abused word than 'telepathy.' Its use, legitimate and otherwise, is well indicated by two articles in 'The Annals of Psychical Science' for February. In one of these, entitled 'Experimental Telepathy,' Miss Hermione Ramsden takes up the positive side of the subject and deduces from direct experiment some interesting results. The points chiefly noticed were, first, that impressions conveyed might be received in a completely different form—such as a visual image converted into an auditory perception—and secondly, that when the 'percipient' was expecting a message from the 'agent,' that message might be something that had recently been strongly in the agent's mind, instead of, or in addition to, the thing intended to be transmitted.

The variation between the impression on the agent's mind and that conveyed to the percipient is compared with the difference between the dream-image of a place and our waking remembrance of the same locality: 'The details are generally correct, yet the scene as a whole is exaggerated and often grotesque.' Miss Ramsden says :—

'It is the same with these telepathic impressions, they are not always the exact reproduction of an image transmitted from one mind to another; they appear rather to be pictures conjured up by the imagination in answer to an idea received below the threshold of normal consciousness. This is why a visual impression sometimes becomes auditory in transmission, and vice versa.'

Extraordinarily successful results have at times been obtained, but beginners are recommended to choose for transmission 'the thought of an object which is actually before their eyes at the time, and has attracted a good deal of attention during the day,' for the chief result of Miss Ramsden's experiments has been the discovery that :—

'It is quite possible for the agent to transmit a thought at any moment during the day when something special appeals to the imagination, while the percipient agrees to be "at home," so to speak, at a stated time; our best results were obtained in this way, although the agent frequently visualised the subject again at seven o'clock.'

Even this 'delayed telepathy,' relating to thoughts occurring to a particular person at any time during the day, is a very long way from the kind of universal telepathy that is sometimes invoked to explain mediumistic phenomena in general. That this latter theory is often strained to breaking-point in the attempt to cover all sorts of psychic perceptions, is well shown by Signor Ernesto Bozzano in his article, in the same number of 'Annals,' on 'Apparitions of Deceased Persons at Death-beds.' This article, in fact, marks a distinct advance of psychical science in the direction of concessions to Spiritualism, and Signor Bozzano almost apologises for the necessity of 'conforming rigorously to the sound experimental criteria which have guided eminent scientists,' when he says :—

'Those firm believers to whom the scientific criteria to which we conform appear too narrow and exclusive, may reassure themselves with the thought that although, until the contrary is proved, science is bound to confine itself to explanations of the kind set forth, yet this does not exclude the possibility that the facts under consideration may have a different origin.'

Signor Bozzano, after reviewing a number of interesting cases of apparitions at death-beds, draws the following conclusion :—

'Although the hypothesis of hallucination may be sufficient to explain the simpler cases, and that of telepathy may be capable of elucidating the great majority of the others, there yet remains an important minority of cases which cannot be explained by the telepathic hypothesis without rendering it evidently strained and artificial, so that it proves to be inadequate for the purpose. . . . The powers attributed to telepathy [in order to explain such cases] are so extended and so marvellous that we find ourselves back again by another road—that of the sub-consciousness—at the threshold of the transcendental, the very thing that we wished by all means to avoid.'

This is a pretty clear admission that no explanation except that of Spiritualism is capable of fully accounting for the phenomena observed and recorded by psychical researchers.

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SPIRITUALISM AND THE UNREASONABLE IN RELIGION.

We must admit that one charge made against us is true,—that the more pronounced our Spiritualism is the more apt we are to wander off from the pleasant paths of satisfied credulity to the rough road of reason. It cannot be helped. At all costs, the true Spiritualist must have proofs. Above all things he is a rationalist, and before all things he asks for facts: and it so happens that the more he knows of the spirit-world the more convinced he is that the religious people on this side have misunderstood and maligned it.

The good people who blame us for our critical habits, and condemn us for our heresies, do not understand us: and especially they do not understand how their distrust of reason is regarded by us. That distrust is, to us, the strangest thing imaginable, regarded by itself: though it is not at all strange taken in connection with the theory which controls all their belief,—that we have had communicated to us a full and final revelation from the source of all truth.

Of course, if we have such a revelation, there is an end to it. All we have to do is to take it down and see what is written. And yet there is a preliminary difficulty. How are we to know whether this or that is a full and final revelation? Has not the poor repressed reason to decide that very point? And again, is it not a choice between the gift of a full and final revelation and the evolving of a reasonable being whose development might be interfered with by such a revelation? A full and final revelation is always open to doubt, but it seems certain that God, in evolving Man, has been aiming at the production of a rational and self-reliant being: and this is one of the Spiritualist's first principles.

Paul, in a notable passage, calls upon us to present our bodies and their uses to God, 'which,' he says, 'is our reasonable service.' How much more might he have said that of presenting our *minds* to Him! But how can we present our minds to Him as a 'reasonable' service if we present them to Him for stultification? No: it is vital to us as progressive beings that we should 'work out our own salvation' by the rational and strenuous use of our faculties in the search for truth.

It would greatly help us if we could withdraw ourselves, even in imagination only, from the multitude of beliefs about religion, and then approach them as though we were

contemplating them for the first time, and with a free mind, and a few simple tests, such as these:—

A reasonable religion cannot be one that is based on fear. All the old forms of idolatry were so based, and naturally so, as all the forces of Nature were unfriendly to the unscientific and unshielded men of the lower grades of civilisation, whose experiences were most terrible, and whose worship was all fear. But, as knowledge and trust increase, fear ceases, until, with Jesus, the adoring and confiding soul, looking beyond all seeming evil, can say, 'Our Father, who art in Heaven!' The religion of the spirit—and that always is the religion of the Spiritualist—is 'peace and joy in the Holy Spirit': and the higher we climb the clearer and sweeter is the air. But how few climb! and how sorrowfully true it is that, even in Christendom, religion is largely based on fear! Dr. Phillips Brooks once said that 'error is not like guilt,' whereupon a reputed Christian journal actually printed the following:—

This seems to us manifest and hideous error. Unbelief will send a man to hell as surely as the crime of murder. Whether it is honest or dishonest belief makes no difference. It is a rejection of God's mercy. It is the duty of every true Christian to tell the unbeliever that he is on the direct road to ruin; that, however amiable and correct and excellent he may be in all human relations, he, as an impenitent sinner, lies under the wrath of God; and that, unless he changes his course, he will meet a fearful doom.

That, surely, has no affinity with reasonable religion.

Still further, a reasonable religion cannot be one which presents God as immoral. This is possible in many ways, but we will cite only one,—the making God responsible for an eternal and hopeless Hell—and an eternal and hopeless Hell for children. In nearly all the old creeds of Christendom, the damnation of unbaptized infants is asserted or implied. A friend of rational religion, writing from America, says:—

A few years ago, I paid a visit to Copp's Hill Burying-ground; and, as I wandered around among the paths, attempting to decipher, and sometimes deciphering, the inscriptions on the stones which marked the last resting-place of many of the earlier settlers of Boston,—Cotton Mather, Increase Mather, Samuel Mather, and others 'to fortune and to fame unknown,'—I chanced to come across, in one corner of the yard, a large, grass-covered mound, entirely surrounded by an iron fence, and, being unable to personally ascertain whose memories our fathers had thought worthy of such peculiar honour, I asked an attendant, and the reply was, 'Why, that is where they buried the unbaptized infants.' Think of the agonies of the mothers of those days, who could see their little ones, fresh from God's hands, laid away in unhallowed ground, and believe that their souls were forever lost!

It is the duty of every Spiritualist to make a stand against all such degradations of God.

Then, to go no farther, a reasonable religion cannot go hand in hand with unrighteousness. All the old creeds are tainted with crime, for all of them have been held and fought for by men who hesitated not to murder in their name. Think of the odious persecutions whose records form so large a portion of Ecclesiastical History; of the long procession of rulers, zealous for the faith, and equally zealous for savage repression of those who dared to differ from them; of the pitiable superstitions which once utterly divorced religion from morality. It is said that in the twelfth century a man who would stab his neighbour without a scruple might terrify himself almost into a palsy at the idea of stabbing him in a church. We have a little improved on that, but Christendom needs all the doors and windows open, to keep it aired and sweet.

Our course, then, as Spiritualists is clear. We must fall back upon and trust the inner light. Our guardian angels and guides are Reason, the discerner between the false and the true; Conscience, the discerner between the right and the wrong; Human Affection, the best witness to the love of God; and the power of service which, after

all, is the instrument by which religion works. If these are neglected or repressed or mistrusted, the religion which is responsible is a mutilated and mutilating thing; for, if religion means loyalty to God, it must mean that every faculty is enlisted in the great surrender of the human to the divine.

SOME NOTABLE PERSONAL EXPERIENCES.

Four valuable and interesting Papers, dealing with 'Some Notable Personal Experiences,' written by Mrs. W. P. Browne, Mrs. M. H. Wallis, Mr. George Spriggs and Rear-Admiral W. Osborne Moore, were read before a crowded meeting of the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, February 22nd, last; Mr. H. Withall, Vice-President, in the chair.

EXPERIENCES OF MRS. W. P. BROWNE.

After a few introductory remarks the chairman, in the absence of Mrs. W. P. Browne, called upon Mr. W. J. Lucking, a member of the Council, who kindly read the Paper written by Mrs. Browne, which was as follows:—

A Sitting with Mrs. Bliss in 1894.

In laying before you certain experiences encountered in our investigation of psychic phenomena, I must say at the outset that I am narrating from memory only. No notes were taken at the time. At the moment of occurrence it would not always have been possible to take notes; but had I foreseen any such occasion as the present, I should have done so directly afterwards. This admission will probably detract from your interest in what I have to say, but I will ask you to remember that there are some things which it is almost impossible to forget—some things which make so deep and enduring an impression, that memory holds them fast for evermore.

In April, 1894, I arranged with the late Mrs. Bliss that she should hold a séance at our house. This was in the first year of our investigations, and at that time we were entire strangers to her. Mrs. Bliss arrived about seven o'clock in the evening, and I met her in the hall and took her straight to my séance room. My husband, two sons, and a lady friend were present, in addition to myself, and the room was just sufficiently darkened to prevent the pictures on the walls from being discerned. Before passing under control Mrs. Bliss described a scene which she apparently saw reflected in the polished surface of the table. It was a field, with a game of football in progress. We made no comment, and in a short time she became entranced, and one of her controls—'Vigo,' I think—began talking to us. Towards the close of her remarks 'Vigo' said, 'There's an old lady here very anxious to speak to you, but I don't know if she will be able to do so, for she tells me she has never spoken through a medium.' I replied, 'Pray help her all you can.' 'Yes, I am going to,' 'Vigo' answered, 'because she says she is your mother.' We waited a few minutes, and presently, in a very weak voice, and with long pauses between the words, my mother—as I had reason to believe—spoke to us. She could not say very much, nor could she stay very long, but she succeeded in impressing us with a sense of her identity, and gave her name—an uncommon one—before leaving. As she bade us each in turn farewell, tears streamed from the medium's eyes.

Mrs. Bliss at once passed under another control. Turning briskly to Mr. Browne on her right and seizing him by the hand she exclaimed, 'How are you, father dear?' Mr. Browne hesitated and then asked, 'Who is speaking now?' The reply came promptly, 'Why Gerald, of course!' Then turning to me the voice continued, 'Mother dear! doesn't it seem strange to you that I can talk so easily, while Grannie could hardly speak at all? You see, I was such a little fellow when I came here, but Grannie was quite an old lady, so that it is more difficult for her.' Turning again to Mr. Browne the voice continued, 'I have been counting up the time, father.

It's sixteen years since I came here, isn't it?' It was sixteen years and a few months. Now, delightful as all this certainly was, it would, perhaps, have carried but little conviction in its train, but for the following considerations.

This particular séance was being held upon the first anniversary of the transition of our son *Horace*. Our dominant, if not exclusive, desire that evening was to hear of, and from, *him*. Throughout the sitting, however, his name was never mentioned, nor was there any allusion to his existence beyond the fact that my mother had spoken of my 'two dear boys' as living with her. Mrs. Bliss had, however, described the game of football which she saw reflected in the table, and our son Horace had died of injuries received at football. Later on, I came to a realisation of the fact that our acceptance of the phenomena had been greatly assisted by the *absence* of any direct manifestation from him. Had the name of Horace been given, or his presence announced, we might have been led to conclude that our intense and concentrated thought had penetrated the brain of the medium and that telepathy could easily account for all that transpired. Instead of this it was the unexpected, if not unwanted, that happened, and the theory of telepathy between incarnate minds did not fit the case. It does not follow, however, that it was for the purpose of helping our unbelief that our son Horace made no sign that evening. His departure was recent, and our craving for news of him was constant and keen. His longing to reach us was doubtless as strong as ours to reach him, and would probably have proved irresistible had he been free to make use of the opportunity offered. It is highly probable that he was wisely restrained from any attempt at manifestation on account of the great suffering he had undergone, which might have affected the medium disastrously, and given pain to one and all. We did, indeed, have unmistakable evidence of this distressing possibility through another medium a few weeks later. The most valuable feature of this séance, therefore, was of a negative character. The more one dwells upon the circumstances, the more one feels assured that had telepathy between incarnate minds been the force at work, then the dominant and overmastering desire of the entire circle must inevitably have worked itself out through the sensitive. The question is one that unluckily admits of no positive proof either way, but at least it is clear that the hypothesis of the Spiritualist best explains results.

Materialisation Séances.

The year after the sitting with Mrs. Bliss we were present at a large number of séances for materialisations and physical phenomena, and soon had good reason to believe that we were in touch with our son Horace. Shortly after his decease I instituted a Memorial Prize at Dulwich College. I obtained permission from the head master to have some forms engraved similar to those affixed in prizes generally, but having the words 'The Horace Browne Memorial Prize' encircling the Dulwich College coat of arms. The form was about the size of an ordinary sheet of letter paper. I took one of these forms, folded twice, to a séance at a friend's house one evening. Mr. Williams was the medium, and the circle consisted entirely of friends and acquaintances. I did not even mention to Mr. Browne that I had the form in my pocket, but directly the light was extinguished I released my hand from his for a moment and took the form out. I held the folded sheet of paper between the first finger and thumb of the hand that was linked by the little finger to my husband's. After a while, when materialised hands were passing round, one came to me, and after many caressing touches endeavoured to remove the folded paper form. It failed, and the paper fell on the table. I picked it up and presently there was a second attempt at taking the paper from me, but again it fell back on the table. Thinking the spirit was too far from the medium to grasp the paper firmly, Mr. Williams being seated at the further side of a large table, I raised our hands and slightly stretched them forward. The next instant the paper was successfully carried away. Of course no comment was made, and a little later a voice whispered in my ear: 'Thank you, dear, for bringing that paper about the prize. I am so pleased to have it.' This was heard by the sitters on

each side of me. At the conclusion of the séance I fully expected to find my paper upon the floor, and searched for it as soon as the gas was turned on. Failing to find it, I told my hostess that I was very anxious to recover a sheet of paper I had lost during the evening, and a most careful search was made, but no paper could be discovered. My friend then instructed her maid to search carefully in the morning, but the paper was never found. That it was taken away by our son Horace I am happily able to believe, as we subsequently had similar phenomena in the privacy of our own home, through the mediumship of Miss Read (now Mrs. Cyril Lancaster). Mrs. and Miss Read spent a fortnight with us and gave me every opportunity of closely observing most interesting physical manifestations. The light was always sufficient to detect the least movement of the sitters, and Miss Read sat at the table and *outside* the curtain. Under these conditions a variety of articles which I had nailed to the ceiling were brought down and placed in our laps, and small bunches of flowers were taken away from our hands, and out of the room.

An Apparent Case of Disintegration of Matter.

We have had a great many séances with Mr. Husk, and I have been repeatedly asked to sit by his side and hold his left hand. On one occasion, when the sitting was drawing to a close, I was asked by one of the invisible operators to get a still firmer hold of the medium's hand, as they were anxious to try an experiment. I would gladly have done so had it been possible, but Mr. Husk was in a deep trance, and my right hand was so tightly interlocked with his left that no effort of mine could effect any fresh arrangement of fingers. I explained the situation, and the control ('Uncle') said that of course it did not matter, as their only object was to give me a perfectly satisfactory test of their power. I had no idea of their intentions, but sat expectant and with every sense alert. Suddenly I felt something on my arm. 'We have got an iron ring on your arm,' said 'Uncle,' 'and as you can't release your hand you must let it stop there until the medium awakes.' It was a fact. The ring was on my arm, although my hand was tightly interlocked with that of the medium, and remained so until he came out of the trance. Now our opponents are apt to think that we are usually taken unawares; and that before a phenomenon occurs our attention is politely diverted by the medium, or our hearing made hard by an un-musical box, or some other device resorted to for ensuring the obliteration of our senses and facilitating the perpetration of a fraud. No such charge, however, can in this case be brought against Mr. Husk or his unseen attendants. On the contrary, I was informed that a special effort was about to be made, and my undivided attention was secured to the matter in hand. I examined the ring with interest at the close of the séance. It was apparently a solid metal ring and not very large. I do not know how the phenomenon is to be explained except by postulating the possible disintegration and reintegration of matter. Sir William Crookes mentions ('Researches in Spiritualism,' p. 97) the case of a small bell which he had seen and handled in his *library* just before sitting down to a séance with Kate Fox in his *dining* room, the door of which he *locked*. In the course of the séance, however, the bell from the library appeared in the dining room in spite of the closed door and the walls. By whatever process this was accomplished, I imagine the method would be identical with that employed in placing the ring upon my arm.

A Case of Levitation.

An impressive case of levitation took place once at a friend's house, Mr. Williams being again the medium. I sat on his right, holding his right hand, and a lady I knew held his left. I had been talking to Mr. Williams, and he to me, when suddenly I found my left hand rising from the table. It was, of course, firmly clasping his right hand. I whispered to the sitter on my right, 'Release my hand a moment, I *must* know what is going on.' I brought the released hand quickly along the surface of the table, and touched the medium's *feet*. By this time, I and the lady on the medium's left were standing up, and discovered to our amazement that Mr. Williams and the heavy mahogany arm chair in which he sat had been swiftly

and silently lifted on to the table. The medium had been suddenly entranced, and his breathing was now stertorous. Many small spirit lights were hovering around his head, and my upraised hand was continually stroked and patted. Presently the very large dining room table, on which rested the hands of about sixteen people and also the medium in his armchair, was raised from the ground, all sides at the same time, and it fluttered like a leaf before returning to the floor.

These are among the more remarkable of our own experiences, which have resulted in the following definite conclusions:—

1. There is a force at work in our midst, not to be accounted for by hitherto known laws.
2. The force is intelligent.
3. It is human in character.
4. There is much that can *only* be accounted for on the supposition that it is possible, at times, for discarnate people to communicate with those still in the body.

We are then justified of our faith, and may rejoice in it as befits those from whose aching hearts has been removed a dreary load of doubt as to the future, and whose minds are capable of appreciating the immeasurable value of the revelation made. (Applause.)

EXPERIENCES OF REAR-ADMIRAL MOORE.

REAR-ADMIRAL W. USBORNE MOORE, who was the next speaker, said:—

I feel it an honour to be asked to relate my experiences here to-night, as I have only been investigating for a comparatively short time and cannot pretend to have seen as much as the other speakers, nor can I claim any mediumistic faculty like those so conspicuously possessed by Mr. George Spriggs and Mrs. M. H. Wallis. Another reason may be put forward for my diffidence. No great need of consolation attracted me to the subject. At the time I began my investigations I had not had the misfortune to lose any near relative for thirty years, except my father, who passed over fourteen years ago, having long exceeded the ordinary span of life.

Omitting such incidents as have already been communicated to 'LIGHT,' I will relate a few occurrences which I find myself unable to explain except by admitting the interference of spirit agency.

Striking Tests given by American Mediums.

On December 30th, 1904, I paid a visit to Dora Hahn in New York. I was an absolute stranger to her and had only landed six days before. Her control, 'Lark,' gave me an excellent and truthful reading in the dark, and, after the medium had come out of trance, I put a packet of fourteen photos on the table and asked her to pick out the portrait of the spirit who had accompanied 'Lark' on her travels. I then retired to another part of the room where I could not see the photos. While looking up the picture I required, the medium turned to me with another, one of a little girl in a short frock, and said, 'X.' (meaning the spirit) 'says that this is your wife, and,' she added, 'she tells me there is another one of your wife in this collection.' She then returned to the table and brought me a second photo of Mrs. Moore, taken at the age of twenty-two. Both were correct, and both were familiar to the spirit when in earth life.

On January 2nd, 1905, I met Mrs. Pepper for the first time. I had in my pocket the packet of photos Miss Hahn had seen, and a letter asking the spirit to tell the medium to pick out four particular portraits. I may say that Mrs. Pepper and Miss Hahn did not know each other. Normally, Mrs. Pepper could have known nothing whatever of the letter or photos. She was entranced very suddenly by 'Bright Eyes,' who said, 'Please give me that packet in your pocket,' and she then picked out (faces downwards) three out of the four portraits I wanted. The letter was still in my pocket, and when Mrs. Pepper came out of trance I read it to her and the friends present, and she was exceedingly annoyed that her control had failed to select the fourth photo.

During last summer I sent two packets to Judge Dailey, of Brooklyn, and asked him to give them to Mrs. Pepper to

psychometrise. When she received them] from his hands, she said, 'One of these brings a woman called——. He' (meaning me), 'has been sitting lately.' The name was correct, and also the statement that I had recently been attending séances (after a long abstention).

Good Clairvoyance by Mr. A. V. Peters, and others.

One day Mr. Alfred V. Peters gave me a reading, in the course of which he described a spirit present whom I recognised as one of those whose portraits were in a packet of twenty cartes-de-visite in my pocket. When the reading was over I told the medium I felt sure that, though he had never undertaken such a test before, he would be able to select the portrait of this spirit. I then gave him the unopened packet, went to the corner of the room, and faced the wall. Mr. Peters placed the photos, as I afterwards learnt, in his hands as if for a game, and within two minutes handed out one of the two portraits of the spirit in the room, saying, 'I was told, clair-audiently, to take the third from the left.' During this interview Mr. Peters described a spirit wearing a certain article of dress which I felt sure had never been worn; but he stoutly maintained that such was the article and no other. I was so much impressed with his insistence that I made inquiries of a relative of the spirit and found the medium was correct. He also accurately described a brother officer who, he said, told him that he was in my company on a foreign station over twenty years ago at a time when I nearly died. I had not heard of this officer's death and only discovered it when I reached home; he was with me on an occasion when I was dangerously ill of African fever.

The next time I tried the photograph test was with Mrs. Arnold, the well-known clairvoyante at Southsea. This time twenty photos were strewn on the table in a confused heap, I being, of course, with my back to them. Mrs. Arnold not only picked out, by impression, the portrait of a spirit present, but was told to take up one of the spirit's sister.

Shortly after this I gave a packet of forty photos into the hands of Mrs. Mary Davis, of Portsmouth, a sensitive who is developing fast. I turned my back to her and she opened the parcel. Presently she said: 'Here is a portrait of a lady with a bright spirit light upon it. I am confident that she is about to pass over shortly if she has not already done so.' It was handed to me over my shoulder, and I recognised it as that of a near and dear relative, then in her ninetieth year; but the photo had been taken over thirty years before, and indicated no sign of decay. My relative passed over a few weeks after this event. By no possible normal means could this clairvoyante have known anything about the lady.

I was once assisting in a small circle with Mr. Otto von Bourg, investigating a murder. His control said: 'There is a lady here for this gentleman' (meaning me); 'her name is M. She says that he has a photo of her in his pocket'; and the control then went on to give, as from M., a message for a member of my family. It was true that I had a photo of the spirit in question in my overcoat outside the room, which I had brought to town for a special purpose, but not for a test. During the séance I had nothing in mind but the absorbing topic of our inquiry.

Table-Tilting Tests.

My experiences in table-tilting in my library have been numerous and convincing; but the best table séance I have ever attended was in a fisherman's cottage on the side of the south cliff of Brixham, in Devonshire. The table was made out of a wreck, and had often been used for the same purpose. The sitters were Mr. and Mrs. Endicott, for a part of the time, Mrs. Nowell Endicott, and myself. The Endicotts, as you know, are powerful mediums. When the table tilted we asked in turn, 'Are you for me?' I was the last to ask, and the answer was, 'Yes.' The spirit then gave a name and a message indicating precise knowledge of the intended movements of one of the members of my family and myself. Correct replies were then given to the following questions: 'What is the name of your youngest sister? What is the name of the town where you passed over? Can you give me the number of years since you passed over, tapping the floor once for each year? What

is the name of your eldest brother? What is the number of the house in Q.-square where you lived? and in S.-square? Can you tell me what I have in my pocket? Please give me the name of my son-in-law. Did you materialise in New York? What was the name of the medium?' The mediums were totally ignorant of my affairs and those of the spirit. Other questions, besides the above, were correctly answered, as were also some mental questions. My spirit visitors were a brother and sister. When the brother was manifesting the table tilted in a direction at right angles to that adopted when the sister was communicating.

A certain admiral, under whom I once served for a short time, twenty-one years ago, has made himself known to me through the table, through clairvoyants, and by means of materialisation, at least twenty times on both sides of the Atlantic. His was a vigorous and striking personality: it is consistent with what little we know of the other side that he should manifest to the only one of his acquaintances who is making a study of communication with the next state of existence.

Two incidents occurred to me during the last year which would alone have convinced me of the certainty of our intercourse with the next state if I had no other evidence to lean upon. The first is this: Last April a trouble threatened me, and I consulted a relative who had been many years in spirit life, through the table. The answer was most reassuring, 'All will come right.' The difficulty did not come right, and in July, through the mediumship of Miss Katharine Bates, a lady well-known to our President, I had another chat with the spirit. On this second occasion my friend did not speak with so much confidence, but expressed the opinion that the misfortune which I anticipated would be averted. In August the trouble passed completely away. To this day I am ignorant of how the change was effected, but I firmly hold to the belief that it was done by impression from the other side. Well, in October last another sensitive sitting in my library was faintly controlled, dashed at the bureau where I keep my notes on 'psychic' subjects, muttering, 'Was I not right? Was I not right?' and pulled out two papers from over one hundred in the compartments, which he handed to me. These two papers were the notes of the two table séances in July and August.

The second incident is this: At a materialisation séance in November, one of the controls said to me: 'Do you know anybody called Roome?' I replied: 'Yes; he lives at Southsea.' He then said: 'There is a lady here who wishes you to give him her kindest regards. She has a sister in earth life who is slightly lame, and who lives in C——-terrace, Hyde Park. Her name is B., and she sends her love to her sister.' Three days afterwards I went down to Southsea, gave the message to Dr. Roome, and ventured to inquire if there was any significance in it. 'Oh, yes,' said my friend. 'Some years ago I was fortunately able to do a service to that lady, and I quite understand that she would remember it.'

The facts which I have mentioned to-night are but a fraction of those which I have in my notes; but our President confined me very properly to fifteen minutes, and I am afraid I have already exceeded that limit. I am not a great believer in the powers of our dear old friend the 'subliminal self,' but, even assuming that they are all what our friends in Hanover-square claim, I have sufficient evidence in my possession to prove to my own satisfaction, which is all I require, that I have been in active intercourse with many relatives and friends who have passed through that portal which I once called 'death,' but which I now know to be but the gate to 'Life Everlasting.' (Applause.)

(To be continued.)

UNION OF LONDON SPIRITUALISTS.—A conference will be held at Forest Gate, Dames-road, on Sunday next, March 4th. Speakers: at 3 p.m., Messrs. Frost and Adams, and again at 6.45 p.m., with Mrs. Podmore.

UNION OF LONDON SPIRITUALISTS.—A conference will be held at Brixton, 8, Mayall-road, on Sunday next, March 4th. Speakers: at 3 p.m., Mr. Wheeler; at 7 p.m., Messrs. Wheeler and G. T. Gwinn.

A PREMATURE OBITUARY.

When an eminent man writes his autobiography, especially if he has originality enough not to label it with that ponderous title, the smaller fry of indiscriminate journalism begin to prepare his obituary and even in some cases to publish it. Happily we are in a position to assure our friends that Dr. Wallace is in excellent health. We have more than once noticed chance references to Dr. Alfred Russel Wallace in the past tense, but here is the 'Family Herald,' of which it is claimed that Dr. Wallace 'was a faithful admirer,' repaying his appreciation by 'an appreciation' in return, written by 'Beaumont Fletcher,' and beginning with the words, 'Alfred Russel Wallace, who recently passed away at the age of eighty-two.' Surely the 'unkindest cut of all'!

The writer partially atones for his mistake, however, by the closing paragraphs of his review of the great naturalist's life, in which he says, referring to Spiritualism:—

'That Dr. Wallace should have been led to inquire into this latter subject was only natural to one whose work in science accords so well with the modern tendency to regard knowledge as a whole and to review the results of the sciences in a kind of comprehensive unity. In its quiet continuity of scientific development the career of A. R. Wallace seems to supply a principle which is the ultimate goal of science—the revelation of unity in the midst of diversity. . . . Taking into account the sum total of circumstances which may be said to constitute human "environment," Dr. Wallace seems to have been, according to his Autobiography, inclined to believe with regard to his career that there was in truth for him a

"Divinity that shapes our ends,
Rough-hew them how we will."

Dr. Wallace has certainly never made the mistake of divorcing creative effect from creative cause—a mistake made rather by those who overlooked the true significance of Evolution than by either of its propounders.

THE DIVINITY OF MAN.

Mr. Charles E. Johnson, of Western Australia, writing in 'The Messenger,' of Brunswick, Melbourne (Australia), emphasises man's innate divinity, as follows:—

'Spiritualism teaches that man is divine; and it is in the realisation of this truth that we shall find our greatest encouragement, our greatest comfort, and our greatest power. The realisation of our divinity raises us above our past selves and our past sins until we differ from our outgrown selves, even as the butterfly differs from the grub or the chrysalis. All the sins to which we are prone are but a part of the animal nature, the vice, the ferocity, the selfishness, the greed, which belong to the lower animals, and must be outgrown and conquered by the might of that divinity with which we are all endowed. Man is divine, man is unalterable! Circumstances may conceal his very identity almost—he may be and is unconscious of his powers, because the finite brain cannot grasp the infinite; but man, through all eternity, will be the very same self-hood that he was on earth, only ever increasingly conscious of his own greatness.

'What we require is not humility but charity. The great fault with the world to-day is that people think too little of themselves—that is, of their real selves, for unfortunately they think too much of adorning and pandering to the dwelling house, while they allow the occupant to sicken and starve within. No one can think too much of himself; no one can value himself too highly. We may over-rate our achievements, but can never over-estimate our capabilities. We want more of that spirit which caused Robert Walpole to remark: "If I had not been Prime Minister, I should have been Archbishop of Canterbury!" and the elder Pitt to exclaim: "I know I can save England, and I know no other man can!" We, too, know that we can achieve great things, and that no one else can effectually fill our particular niche. In a word, we want more self-confidence, and, anomalous as this may appear, it will not tend to encourage self-complacency.

'We must, however, also realise that every other human being possesses the same possibilities as we ourselves, and that it is as much our duty to assist them in every possible way to cultivate their innate virtues as it is for us to cultivate our own. With this knowledge no amount of self-respect or even self-admiration can be aught but beautiful and beneficial. Self-respect (i.e., self-knowledge) is but the first faint

realisation of our divinity, and no one who truly realises this could do a wilfully sinful or paltry act. To enable man to understand that he is divine—endowed with all the virtues in embryo which he is accustomed to attribute to Deity—is to do everything towards the abolition of crime. Man will then cease to war with his brother, not from motives of pity alone, but because such a course is unworthy of himself. "Ye are gods" in very truth, but how few know it, how few strive to live up to that knowledge. May that Divine Spirit whose we are, and from whence we proceeded, help us more fully to realise that we are in very deed "the sons of God."

SPIRIT IDENTITY PROVED BY CASTS.

On p. 513 of 'LIGHT' for 1905 we described some remarkable and apparently very distinctive casts of spirit forms obtained by Signor Eugenio Gellona, of Genoa, with Madame Eusapia Paladino as medium; and on p. 545 we gave a summary of the method adopted for obtaining them. A short time since Signor Gellona very kindly sent us copies of two of these casts from the original impressions in modelling-clay, and these copies may now be seen in the séance-room at 110, St. Martin's-lane. One of them represents a pair of hands, evidently belonging to an aged person. Another cast obtained by Signor Gellona shows very clearly, in addition to one of the same hands, the features of a human face, with prominent eyebrows and chin, and characteristically formed nose. In 'Luce e Ombra' for February, Signor Gellona describes this cast more particularly, and gives the following reasons for believing that it represents Madame Gellona's father:—

'(1) The daughter [Madame Gellona], on seeing the model taken from the clay impression, at once recognised her father, with great astonishment; (2) the notary who had acted for the old gentleman, on being shown the model without any previous explanation, at once recognised the features of his former client; (3) on the evening of August 4th, 1905 (the impression having been taken on the 3rd), the old gentleman's head, with the upper part of his body, was seen to issue from the curtains of the cabinet, and to nod in the direction of an oil portrait of himself which hung on the wall; (4) the cast, and the original photograph from which the portrait was painted, have been examined by sculptors and artists, who have declared that they represent one and the same person.'

Signor Gellona has sent us photographs of the painted portrait, and the original instantaneous photograph of his father-in-law is reproduced in 'Luce e Ombra,' along with a photograph of the cast in question. There is certainly a very strong similarity, to say the least, between the portraits and the cast; the original photograph was taken twenty years ago, when, as we gather, the old gentleman was about seventy-five years of age. He passed away in 1897, at the age of eighty-seven. Signor Gellona thinks that the returning spirit desired to imitate the portrait as closely as possible, and to signify this fact to his family.

SÉANCE WITH MR. R. J. LEES.—A very enjoyable séance was held on Wednesday afternoon, February 21st, at the rooms of the London Spiritualist Alliance, St. Martin's-lane, when a large number of the Members and Associates availed themselves of an opportunity kindly afforded them by Mr. R. J. Lees of conversing with his spirit guides. The questions asked elicited interesting replies on the subject of sin and evil, spirit materialisation, and the activity of the inward faculties during sleep. One of the controls who spoke through Mr. Lees stated emphatically that materialisation séances were injurious both to the returning spirit, who was thereby brought back to earth conditions, from which it would be to his advantage to free himself by progress, and to the medium and sitters, who were drained of their vital power in order to build up the temporary form for the manifestation. The true and natural method of developing the higher faculties, said this control, was by self-suggestion previous to going to sleep. The suggestion should be to the effect that the memory of psychic activity during sleep should remain in the consciousness on waking. We should then realise that during sleep we met our friends in the spirit world, and received knowledge and instruction from competent sources, and in this way we should come to consciously exercise many of the higher faculties of psychic perception and greatly develop our powers in all directions.

LETTERS TO THE EDITOR.

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

Mr. Thurstan's Proposed Central Investigation Assembly Rooms.

SIR,—I am sorry that in condensing my address you omitted one of the points which I should like to put on record in case of future reference; it was, that my Assembly Rooms were to have on the premises a central recording bureau, with a staff of regular reporters willing, for a small fee, to attend any public medium's circle. Such a bureau is one of the things which the workers on the other side have stated to be sadly wanted. I refer to Mr. Stead's 'Julia's' remarks on the subject.

Replying briefly to Miss Bates, and some of my other critics, I maintain that the scheme must be so arranged as to draw regularly all the investigating public in the Metropolitan area to one central room, and attractive enough to counteract the present tendency of Metropolitan people to give up going out again of evenings or meeting their families in centres where intellectual life can be best cultivated by public association on a large scale. Now I am sure, from experience, that any form of club will have a dissociating rather than an associative tendency, in the long run, so far as regards its universality.

The club idea invariably brings with it the exclusive idea, and the idea of meeting on social, rather than on experimental or intellectual, lines; members sniff at one another or quarrel with the staff of management. Assembly Rooms used—before they fell into desuetude in this country—as in the palmy days of Bath, to bring all grades more into a common life. 'Glittering' they must be, or they fail to attract universally; the reason of the attraction of 'glitter' being the necessity the human heart feels after the tedium of the day for something to lighten and expand its seclusion. If hell spheres are dark spheres, heaven must have glittering spheres, and a human heart standing in a glittering assembly room on the earth plane surely need not feel it was in a meretricious scene any more than the spirits whom Andrew Jackson Davis describes as meeting in similar glittering assemblies for the sake of progressive intellectual and psychic culture. Alas for this age of black coats and solemn formalities! What will the enlightened human a hundred years hence, turning over the pages of an old volume of 'LIGHT,' think of it when he reads the observation of Miss Bates that Spiritualists of this day shrank from the idea of a 'glittering' assembly room?

Our investigating circles are much too full of heavy-hearted sitters. A preliminary enlivening of their human natures will also be an enlivenment of their 'spirits.'—Yours, &c.,

FREDERIC THURSTAN.

Euthanasia.

SIR,—As a physician in extensive practice, I trust you will allow me to protest against the statement quoted on p. 50 of 'LIGHT' for February 3rd, in which Miss Anne S. Hall states that Euthanasia 'finds its advocates solely among the tender-hearted and often among women.' This may be true, but if so, such pity is due to lack of knowledge of a very dangerous character.

A short time ago the writer was called to see a little girl of five years of age, said to be dying of acute tuberculosis. The parents had been informed that medicine was useless, and that the child would die, and the sooner it was relieved of its sufferings by death, the better it would be. On examination the child was found to be suffering from broncho-pneumonia and pleurisy, with effusion on the left side. In eight weeks the child made a perfect recovery. This child would have suffered death at the hands of the neo-pagan Euthanasia enthusiasts, if left to their tender feelings.

Again, the writer had a case of cancer of the bowel. The patient suffered much during an illness of two years; the pain, however, being always relieved to the best of the power of medicine. Six weeks before death the sufferer was asked by one of the family if he was prepared to die, and he replied, 'I had a dream last night and was told that I should live six weeks longer; and at the expiration of that time I hope to be ready.' Now, sir, tell me, would a Euthanasia advocate have dared to curtail that six weeks? If so, he would have acted unspiritually, and this word is none too strong to fit the case.

Even when the heart is pierced by a knife or a dagger, it has been found practicable in some cases to lay it bare, and stitch up the wound, with antiseptic precautions. Recovery has followed in several instances. The Euthanasia believers

would have never found out the practicability of the operation, but would have put the patients out of the way.

The writer attended, a short time ago, a little boy of four, so terribly burnt as to be almost a hopeless case for treatment. After being seen constantly for twenty weeks, with careful tending he made a complete recovery; but several times he was thought to be dying from heart failure, and, indeed, would have done so but for hypodermic injections of heart tonic. The Euthanasia advocates would doubtless have hinted at their peaceful remedy; but, as only a few harmless scars are now left, their tender mercies would only have been too effective in preventing an almost complete cure.

I know of no less than seventy people, considered to be dying, who are now alive and active. No, sir, this neo-pagan doctrine about Euthanasia must be very firmly, yet kindly, discountenanced. It is cruel beyond words, and might impede the evolution of the human race in its noble march forward, and would throw us back upon the low ideals of past ages. We read that in the last naval battle between the Japanese and the Russians the latter threw overboard a great number of their wounded. Whether these actions were prompted by kindness or not, your readers may judge, and note at the same time that this fate did not befall an Admiral.

The writer does not believe that any physicians of note are in favour of such atrocities, even though they be recommended in the spirit of kindness. It is especially to be observed that some of these supporters of such a doctrine as this, and other kindred doctrines of the sterilisation of criminals and the putting away of infants supposed to be too crippled to be of any value, are the very last persons to apply *the methods in their own cases*. These teachings are all forms of materialistic utilitarianism, which is thoroughly unspiritual; indeed they are treason to God. What indeed would the world have lost had Sir Isaac Newton, John Wesley, and a host of other great men, been left to the kind attentions of such misguided enthusiasts? These people are veritable nightmares of darkness, and their teachings, so far from being kind, are practically the very cruellest of all forms of injustice. It is probable that the teachings proceed from selfishness in not being able or willing to stand by and help those who are suffering. One of our noted novelists has stated that some old people do not know when to die. I can best answer such writers by the case of the man dying of cancer; and this case alone (and indeed I know of many similar ones) should make them hesitate before writing such statements.—Yours, &c.,

A. G. ; M.A., M.D.

'Mr. Chambers.'

SIR,—Probably your readers are heartily sick of the very name of Chambers, and I feel loth to ask you to publish a final word; but in 'LIGHT' of February 24th, with reference to his Newcastle séances, a statement is made which is scarcely complimentary to the gentlemen who had charge of the arrangements, and the accuracy of which I beg to question.

It was suggested that there were *good reasons* for deprecating the hasty and ill-considered way in which the Newcastle séances were conducted. Now, as secretary of the committee, and having in my possession all the correspondence that took place with Mr. Chambers and his manager with reference to the conditions and business of the séances, I can say, with certainty, that there was no 'haste' in the arrangements. That they were not 'ill-considered' is sufficiently shown by your use of the word 'fiasco' in regard to the results. I submit that it was because the conditions were *well-considered* that the performances were a fiasco. Had they not been, we should doubtless have been favoured with some glowing accounts of wonderful phenomena.—Yours, &c.,

JOSEPH BRYCE.

33, Grainger-street, Newcastle-on-Tyne.

Prayers from Many Shrines.

SIR,—You have not in your January 20th number, under the usual heading of 'Prayers from Many Shrines,' any such one this time, so I send you the following, which I have my children to repeat daily as a morning self-educating address. It might prove beneficial to others, too :—

'With the help of my present little intelligence and feeble will, conceded to me by Thee, Oh Divine Source of Life, I shall try to-day to augment both, by their exercise in the performance of my duties, cheerfully, truthfully, and honestly towards Thy purposes of gradual improvement of myself and neighbours, and shall endeavour to be somewhat better than yesterday.'—Yours, &c.,

Calcutta.

G. DUBERN.

A Successful Private Circle.

SIR,—Being one of a small band of truth-seekers, who about five years ago formed a society to sit and prove the truth for ourselves, permit me to say that we have been amply rewarded for our trouble, having had some wonderful phenomena through our medium, Mr. Thomas Potts, of this village, and I think that if other truth-seekers would adopt our method it would be better for the cause of Spiritualism.

The cabinet we use is a wooden frame with a door in the centre. It is covered with one inch mesh wire netting and secured in one corner of the room; being nailed to the floor, the ceiling, and to the wall at both sides. There is just room for one chair, and the medium seated on it, so that we can easily hear if he makes the least movement. We have also a curtain placed fifteen inches in front of the cabinet, which we draw across the front. The door is locked by a stranger, if one is present, and the key is kept by him; or he can bring and use his own lock and key if he thinks proper. Each stranger is invited to thoroughly examine the cabinet and see for himself that all is right; but we never admit more than two strangers to any one meeting, and all visitors attend free.

The society is self-supporting, each member paying one penny per week, which we find is sufficient. You will see from this that we have nothing to gain, but everything to lose, and have no interest in deceiving, but we do want to prove the truth as far as possible through our medium.

The light is sufficient for all the sitters and the medium to be fairly well seen. The medium takes his seat in the cabinet, and the door is locked, as before stated. We then sing a hymn and offer up a prayer for guidance and blessing, with a hope that we shall receive something uplifting, both spiritually and morally. Sometimes we have good phenomena—from four to seven forms come out of the cabinet during the séance, while at other times we get very little; but we are thankful for whatever the spirits can do for us.

I will give three or four instances of what has occurred in our meetings. Sometimes we have only closed the door and placed the padlock and key on the mantel-shelf, which is not far from the cabinet. We then ask the spirit friends if they will materialise a form and lock the door themselves. This they do not always succeed in doing, but it has been done time after time, and the key put into a stranger's hand. Other forms have walked the chairman round the circle, and, leaving him standing alone, have then gone and sat down in his chair. One little girl often comes and sits on the chairman's knees and kisses him on the cheeks; this is sometimes heard by all the sitters. Other forms have come and walked, or rather seemed to glide, to their friends and touched them, while others have thrown their robes over sitters in the circle. I myself have had a hand placed in mine; this seemed like an ordinary hand, but it had a cold and waxy feeling. My reason for writing this is to try and get others to follow our example and seek the truth for themselves. On one occasion, contrary to the advice of the guide, we admitted six gentlemen, all strangers, to one of our meetings, but it turned out a complete failure, therefore we have resolved to admit only two strangers to any meeting in future. We have so many applications already that we cannot receive any more for some time to come.—Yours, &c.,

ROBERT WATSON.

Confirmed by JOSEPH SCOTT, Secretary,
JAMES ETHERIDGE, Chairman.

[We withhold the address of Mr. Watson, to save him from a deluge of applications to attend the séances to which he refers.—ED. 'LIGHT.']

TESTS OF IDENTITY.—I should like to call attention to an article by Miss E. Katharine Bates in the March number of the 'Occult Review,' in which she relates her experiences in connection with the mediumship of Mrs. Piper. Those who are specially anxious to obtain evidence of the *identity* of communicators will find the facts recorded by Miss Bates, which are now published for the first time, particularly striking and convincing.—H. A. DALLAS.

'SPIRITUALISM AND POLITICS.'—According to the New York correspondent of the 'Tribune,' the 'Herald,' of that city, announces that Mrs. May Pepper, the well-known medium, who is pastor of the First Spiritualist Church at Brooklyn, has received an offer 'from persons high in Russian affairs' to take up her residence in Moscow and 'there undertake mediumistic work of a semi-political nature.' She declines to give details of the offer, but says that it is one which she will probably accept. Mrs. Pepper's Russian offer does not contemplate the foundation of any Spiritualistic Church in Moscow.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

SHEPHERD'S BUSH.—73, BEOKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Townshend's interesting address was much appreciated by a large audience. On Sunday next, at 11 a.m., discussion; all welcome; at 7 p.m., Mrs. Ball. On Monday, at 3.30 p.m., 'Talks with a Spirit Control.'—H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King lectured ably on 'The Power of Healing,' and answered questions from the audience. On Sunday next, at 7 p.m., Mr. Imison will give an address, and Mrs. Imison (Nurse Graham) clairvoyant descriptions.—N. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Connolly spoke splendidly on subjects chosen by the audience. On Sunday next, at 7 p.m., Mr. Clarke. On March 7th, at 8 p.m., Mr. W. Ham on 'Astronomy.' March 3rd, at 8 p.m., Pleasant Saturday Evening. Admission, 2d.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave fifteen remarkably detailed clairvoyant descriptions, nearly all of which were recognised, to a crowded and appreciative audience. Mr. F. Spriggs officiated as chairman. On Sunday next, at 7 p.m. Mr. George Spriggs, address. Doors open at 6.30.—A. J. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last many visitors were present and much enjoyed the morning circle. In the evening Mr. W. E. Long's trance address on 'Angels and Men' was greatly appreciated. The subject will be continued on Sunday next by Mr. Long's inspirers.—C.

SOUTHEND-ON-SEA.—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mr. Fred. Fletcher addressed a large audience on 'The Science of East and West.' All agreed it was an intellectual treat. On Sunday next, at 6.30 p.m., Mr. Richard Boddington. March 11th, Mrs. Effie Bathe on 'Death and the so-called Dead.'

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last remarkable healing and good clairvoyant tests were given. In the evening Mr. P. Smyth gave an excellent address on 'The Highest Ideal in Mediumship.' On Sunday next, at 11 a.m., circle; at 7 p.m., service (members only), Miss V. Burton. Monday, at 8 p.m. (members only), Nurse Graham.—H.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle's trance address on 'Every Man Received a Penny' was much enjoyed. On Sunday next, London Union of Spiritualists' Conference; at 3 p.m., Mr. Wheeler; at 7 p.m., Mr. Taylor Gwinn. Tea provided. Friends from other societies will be welcomed.—J. P.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mrs. A. Webb gave very successful clairvoyant descriptions, with many tests, to large audiences. On Sunday next, at 11 a.m. and 7 p.m., Mr. W. F. Ruffie. March 18th, Mrs. Podmore. Social concert and dance on March 7th.—D.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—Convincing tests were given in the Thursday's circle. On Sunday last Mrs. H. Ball's interesting address on 'Spiritualism from two Aspects' was much appreciated by a large audience. Mrs. Boddington presided. On Sunday next, at 11.15 a.m., circle and Lyceum; at 7 p.m. prompt, Mr. H. Fielder. Thursday, at 8.15 p.m. (Room 3), clairvoyance. Silver collection.—H. Y.

CAVENDISH-SQUARE, 22, PRINCES-STREET.—On Sunday evening last the hall was again full. Mrs. Fairclough Smith's address on 'Nearer, my God,' was much appreciated, and her clairvoyant descriptions were almost all recognised. Mr. Harling, organist, and Mr. Haworth, vocalist, added greatly to the enjoyment of the audience. On Sunday next, at 6.30 p.m., Mrs. Fairclough Smith will speak on 'Life in the Spirit World.'—P. E. B.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On February 17th the Piano Fund Committee held a social gathering and dance, and the following ladies and gentlemen contributed to the pleasure of the friends assembled with solos, vocal and instrumental: Mrs. Murrell and Mr. Coleman, Mrs. Scobie (piano), Miss Hough and Mr. Sharp (violin), Mr. Fielder (Jap violin and cello). Mr. Stebbens acted as M.C., and Mrs. Coleman kindly superintended the catering. On Sunday, February 18th, Mr. Clarke gave a fine address and Mr. Newman a violin solo, and on Sunday last Mr. Frost delivered an interesting address. On Saturday, March 3rd, grand social gathering. Speaker on Sunday next, the 4th inst., Mr. Keyworth.