

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

'The Pathway of the Human Spirit,' by Dr. Peebles (Battle Creek, Mich., U.S.), has, for its sub-title, 'Did it pre-exist and does it reincarnate again into mortal life?' Dr. Peebles' answer to this does not seem as decisive as of old. Reincarnation used to provoke him to the use of the fieriest specimens of his always fervid vocabulary, but he appears to have had a walk round to the other side of the shield, and to see a connection between the pre-existence to which he has always been friendly and the reincarnation which he has always abhorred. He says, indeed, 'Pre-existence and reincarnation are by no means identical,' but adds, 'That there is an underlying truth, however, in the theory of reincarnation, few with a philosophic turn of mind will deny, but not as taught in the old Oriental books. . . Reincarnation considered in relation to involution and as the descending arc of the circle, is not only plausible but logically true.'

In his Preface, Dr. Peebles says of the arguments on behalf of reincarnation that they 'are growing in favour' with him: but then, as though still in doubt, he says, 'Nevertheless, my final word has not been spoken upon this momentous subject': and this, characteristically, strikes out from him the cry, 'Aye—will—*can* this word final ever be spoken? I almost tremble at the word finality. Is there any finality except in God—the Immutable—the Infinite?'

We are perfectly content to leave it at that. Reincarnation is, at best, a theory, a guess, a hypothesis, utterly incapable of verification, and, though it may have its uses as a kind of serious theosophic plaything to conjure with, it need not trouble the practical mind.

The late Professor A. B. Bruce, of Glasgow, once made a startling statement concerning the people who have drifted past and away from the churches. 'I am disposed to think,' he said, 'that a great and steadily increasing portion of the moral worth of society lies outside the organised churches, not because of godlessness but by reason of exceptional moral earnestness.'

It is a terrible suggestion, but there is truth in it, though it is exaggerated in outline and too highly coloured. But, in so far as it is true, what is the reason for it? There are many reasons, and some of them, and these not the least potent, are difficult to describe. For one thing, it is certain that the organised churches have been too highly organised in the sense of being too separated from the work-a-day world. Then, as the inheritors and upholders of old-world imaginations and opinions, they have

got out of touch with the living thoughts of living men, and have got to look too much like actors of ceremonials or dogma-grinders: and, added to all this, it is only too obvious that these churches have lost the actual grip of facts. All the ancient 'signs' are wanting. They do not 'speak with tongues': they do not heal: they only believe in miracles as ancient history: they scowl upon the real 'communion of saints,' and call all spirit communion demoniacal. What have they to offer? It would puzzle the bishops to say.

Edwin Osgood Grover, a true friend to all school teachers, has set afloat the following 'Teacher's Creed':—

I believe in boys and girls, the men and women of a great to-morrow; that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and the joy of serving another. I believe in wisdom as revealed in human lives as well as in the pages of a printed book; in lessons taught not so much by precept as by example; in ability to work with the hands as well as to think with the head; in everything that makes life large and lovely. I believe in beauty in the school-room, in the home, in daily life and out-of-doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living. Amen.

One of the latest published sermons by Mr. Charles Voysey is a discourse in memory of the late organist of his church, who had served in that capacity for twenty-one years. Mr. Voysey is always intensely realistic as to God, quite in the old Hebraic manner. It is God, he says, who gives every one his calling. He wants a thing doing and He appoints a person to do it, and that person is His servant. It is a little difficult to follow out, and, in the attempt to follow it out, one is soon lost in a maze of problems and cross purposes, unless by the call of 'God' we mean the call of duty, and unless by God's personal appointment we really mean the fitting of a supply to a need. In the stupendous Order of the Universe there are myriads of things that require doing, and he certainly does serve that Order who does that which lies nearest to him. Thus translated, we can find truth in the following presentation of Mr. Voysey's thought:—

The employment is of no importance and can bring no dishonour if God has called us to it. The supremacy of the soul and the Love Divine which reigns over all put work of all kinds into a new and glorious position. Anyone who sees it in that light will thank God for that work, whatever it be, however arduous, however distasteful, however it may be condemned by ignorant and foolish men. It is God's work and, as such, will be performed by His faithful servant with clean hands and a pure heart, done as well, as honestly, as cheerfully and as kindly as possible. It will be done with love to the Great Taskmaster Himself and with joy in the mere thought of working for Him and doing something that He wants us to do on behalf of others. For all true honest work helps—helps somebody else and so helps on the course of the world and God's good purposes.

'The Amazing Witness,' by Arden Shiro (London: The Open Road Publishing Company), is, in most respects, a very clever but somewhat worrying specimen of a class of books luridly represented by that monument of the Bishop of London's folly, 'When it was dark.' 'The Amazing Witness' is the story of a plot to back up orthodox beliefs by the pretended discovery of a MS. of the first century giving the testimony of an eye witness to the resurrection of Christ. The story is well told, with a sort of Robert Elsmere flavour in it, but, unless it is suggested that such frauds are facts, we can scarcely see the use of it. Perhaps the writer would say that he did not aim at utility, and that he only wrote as a story teller: or perhaps he might say that he only wanted to 'go one better' than, or to explode, 'When it was dark': in which case we see the possible use of the story—if the lovers of 'When it was dark' could be got to read it.

'The Message of Life' (New Zealand) says:—

There are forty Spiritualist Associations in the Brazil Republic and nine periodicals devoted to the spread of spiritual truth. 'The Reformador,' published in the Portuguese tongue, fortnightly, at Rio de Janeiro, the capital of the Brazil Republic, contains a report of the annual assembly of the Spiritual Federation, from which we learn that the federation held one hundred and fifty-seven meetings during the past year; that it has a special fund of mutual beneficence and another for relieving the necessitous; that it conducts a school of secondary instruction in which the French, English and Portuguese languages are taught, and that it has a library of one thousand volumes.

The time seems to have arrived for again printing that memorable, that never to be forgotten, sonnet by Blanco White which, notwithstanding the quaint old-fashioned thought of the first four lines, still holds its place as one of the loveliest and most thoughtful sonnets ever penned:—

Mysterious night, when our first parent knew  
Thee from report divine, and heard thy name,  
Did he not tremble for this lovely frame,  
This glorious canopy of light and blue?  
Yet, 'neath a curtain of translucent dew,  
Bathed in the rays of the great setting flame,  
Hesperus with the host of heaven came,  
And, lo! creation widened in man's view.  
Who could have thought such darkness lay concealed  
Within thy beams, O sun! Or who could find,  
While fly and leaf and insect lay revealed,  
That to such countless orbs thou mad'st us blind?  
Why do we, then, shun death with anxious strife?  
If light can thus deceive, wherefore not life?

#### SPIRITUAL PRAYERS.

(From many shrines.)

Father of our spirits, we give Thee blessing and thanking that all along the line of human life Thou hast had martyrs and confessors, saints and teachers, who have stood as the light and ensamples of mankind. We thank Thee that we have entered into their heritage; that we have received the wisdom, the truth, and the grace of those who have gone before us: and we pray that in our minds and hearts the Dayspring from on high may arise continually, leading us into a nobler and more beautiful and a sweeter life. Amen.

**BABISM IN AMERICA.**—The 'Broadway Magazine' (New York) states that in that city there are some four hundred adherents of Babism, or Beha'ism, the new religion, whose present head is Abbas Effendi, and which has more than once been described in our columns. Altogether, we are told, there are ten thousand Beha'ists in the United States. 'The Beha'ists believe that this is the time to overcome the human tendencies and cultivate the divine in man, and as this is accomplished the kingdom of God on earth comes nearer realisation. There are to be no sects, and all possible reasons for them are to be removed.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

FRIDAY EVENING, OCTOBER 26TH,

When AN ADDRESS will be given

BY

ABRAHAM WALLACE, M.D.,

ON

'A CRITICAL SURVEY OF MODERN SPIRITUALISM, THEOSOPHY, AND PSYCHICAL RESEARCH AND THEIR INTER-RELATIONS.'

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.

Nov. 8.—J. STENSON HOOKER, M.D., on 'Christo-Spiritualism and all that it means.' At 7 p.m. for 7.30.

Nov. 22.—THE REV. JOHN OATES, on 'Tennyson, the Man, and his Message in relation to Evolution, the Divine Immanence, and a Future Life.' At 7 p.m. for 7.30.

Dec. 6.—MISS MCCREADIE, MRS. FAIRCLOUGH SMITH, 'CLAIRIBELLE,' MR. RONALD BRAILEY, MR. J. J. VANGO, and MR. ALFRED V. PETERS will give brief narratives of their most noteworthy Mediumistic Experiences. At 7 p.m. for 7.30.

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

#### MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

**CLAIRVOYANCE.**—On *Tuesday next*, the 16th inst., and on the 23rd, Mr. Ronald Brailey will give illustrations of clairvoyance at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

**TRANCE ADDRESS.**—On *Wednesday*, the 17th inst., Mrs. McLennan, late of Australia, will deliver a short Trance Address on 'The Message of Peace,' at 6 p.m., to Members and Associates only—no tickets required.

**DIAGNOSIS OF DISEASES.**—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday next*, October 18th, and on November 1st, 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. As Mr. Spriggs can see no more than eight persons on each occasion, arrangements must in all cases be made beforehand. 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 for psychic culture and home development of mediumship, on the afternoon of Friday, the 26th inst., at 4.30 p.m. There is no fee or subscription.

On *Thursday next*, October 18th, and on November 1st, at 4.30 p.m., Mrs. E. M. Walter will kindly conduct meetings to help Members and Associates to develop their psychic gifts.

**SPIRIT CONTROL.**—On *Friday next*, the 19th inst., at 3 p.m., Mrs. M. H. Wallis, under her spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' This meeting is free to Members and Associates, who may introduce non-members on payment of 1s. each. Visitors should be prepared with written questions of general interest to submit to the control.

## MR. MASKELYNE AND ARCHDEACON COLLEY.

On April 18th last, Archdeacon Colley challenged Mr. J. N. Maskelyne to do at his home, Stockton Rectory, as a conjurer, with the aid of all the machinery he might need, and not as a spirit medium, any one of the things which he, Mr. Colley, in his lecture at Weymouth, during the Church Congress week in October last, declared had been done in his presence; and he authorised his bankers to pay to Mr. Maskelyne £1,000 should he succeed in doing so.

In a subsequent letter, part of which was quoted in the 'Daily Express,' of May 30th, Mr. Colley promised to pay Mr. Maskelyne £1,000 if he could 'any way, anywhere, at any time, as a conjurer,' produce a 'replica' of the manifestations which he had witnessed, which Mr. Maskelyne said Dr. Monck did by trickery.

This unwise challenge Mr. Maskelyne accepted, and on Monday afternoon last, at St. George's Hall, Langham-place, produced what purported to be an imitation of the materialisation phenomena described by Mr. Colley. The performance was an ingenious and interesting one, and, to an ordinary observer, appeared to fulfil the conditions of the loosely-worded challenge, but that is a point which the ordinary observer is hardly competent to decide.

On a stage illuminated by three electric lights, Mr. Maskelyne posed as medium and one of his staff supported him, dressed as an Archdeacon. Standing, with left hand outstretched, in full view of the audience, Mr. Maskelyne dropped the hand until it was hidden behind his coat. Shortly afterwards puffs of smoky-looking vapour, as if from a spray producer, could be seen at his left side, and a hand appeared. Then Mr. Maskelyne again raised his left hand, and almost immediately afterwards a lady's head slowly came into view. As she emerged from behind Mr. Maskelyne, about on a level with his waist, she was at first nearly horizontal, but gradually assumed an upright position until she stood by his side with her arm round his neck. Then she stepped slowly forward to the front of the stage, and Mr. Maskelyne collapsed into a chair as if overcome, while his colleague, who impersonated the Archdeacon, advanced towards the lady, who was clad in white flowing robes, and exclaimed: 'Wake up, doctor, wake up, and see what you have created!' and the curtain fell.

In his Weymouth lecture Mr. Colley described how he led the lady spirit back to the medium and watched the dematerialisation and re-absorption of the substance of the 'form' as it passed into the medium's side—but this part of the process was not attempted by Mr. Maskelyne.

We understand from Mr. Colley that, accompanying the challenge, he sent a letter to Mr. Maskelyne in which he stipulated that any attempt to win the £1,000 must be made in the presence of a committee jointly nominated by Mr. Maskelyne and himself. Mr. Colley further claims that instead of an assistant standing beside Mr. Maskelyne, he must occupy that position—as he did with the medium—and be allowed to observe what occurs.

It is greatly to be regretted that Mr. Colley was so unwise as to issue this challenge at all. Nothing more than we knew already has been, or could be, proved by these absurd proceedings. No rational man doubted that Mr. Maskelyne, or any other accomplished conjurer, could produce an imitation of spiritual phenomena, especially on his own stage, with all the machinery and resources of his art at his disposal; but experienced Spiritualists know well that there is no comparison to be drawn between conjuring tricks and the genuine phenomena with which they are familiar, and it is a source of deep regret that Spiritualism should have suffered at the hands of a friend, by being mixed up with this performance. Mr. Maskelyne said that unless the thousand pounds were paid within a week he would take legal proceedings.

MR. SPRIGGS' CLAIRVOYANT DIAGNOSIS.—A correspondent writes: 'My friends are astonished at my recovery from a bad attack of hemorrhoids. The doctor said I must undergo an operation; I was so bad that I had been in bed for ten weeks. I got up, and went to Mr. Spriggs; he saw what was wrong, and suggested a treatment. I procured the herbs recommended, and the one lot cured me completely. This was in February last, and I have had no return of the trouble.'

## CRYSTAL VISION.

By IRENE H. BISSON.

The revival of interest in crystal-gazing reminds us that there is nothing new under the sun, for this art—so popular in modern society—is said to have been practised three thousand years ago. Found amongst the most highly civilised nations of Asia, Crystallomancy (divination by means of transparent bodies) has also been traced to America, South Africa, Egypt, Greece, and Rome, while the Incas, Maories, and Polynesians seem to have been equally versed in its use.

Sometimes revelations were said to have been made by written characters seen in the 'crystal'; at others, the spirits invoked were supposed to appear and answer questions. Moreover, the crystal globe is only one of many objects employed as a mode of obtaining knowledge otherwise than through the known channels of the senses. For example, the Romans were accustomed to look into water, the Egyptians used ink, the Maories a drop of blood; and precious stones—notably the beryl—the blade of a sword, or any polished surface, were all used by their respective votaries and regarded as equally efficacious. An elaborate ritual formerly preceded the ceremony. In ancient Greece—according to Mr. Andrew Lang—supernormal knowledge was frequently acquired by means of a bowl containing oil or wine. Sometimes a vessel of water was surrounded by torches when a 'daimon' was invoked, a boy being employed to observe its action upon the surface of the water; for the seer was usually a child innocent of sin, or a maiden—called variously a Speculator, Scryer, or Reader. Again, the seer might have his nails smeared with soot and oil and turned towards the sun, whose rays were supposed to produce images representing certain things. Very curious was the observance known as Hydromancy, practised at the Temple of Demeter, in Patrae. Before the Temple was a fountain, into which a mirror was let down by a cord until its edge touched the water. Then, from the images produced, predictions were made concerning the health of the person consulting the oracle. Mirrors are still used in India, when, after long fasting and prayer, the seer expects a revelation.

In Polynesian divination is customary in order to discover the whereabouts of lost or stolen property.

The Red Indians, it is stated by Lejeune, make their patients gaze into water, in which they see images of food and medicine likely to do them good. Hence, in common with other savage races, they seem to have discovered for themselves the principle of cure by suggestion employed by hypnotic physicians at the present day. In such cases it is not the remedies invoked that effect a cure, but rather the confidence in their virtue inspired by the doctor. Indeed, we need only read the accounts given by Charcot, Milne Bramwell, and others, of the remarkable results of suggestion, to see what the action of the mind over the body will do.

The belief in Crystallomancy, common in Europe during classic times, continued until the Middle Ages, when, owing to their condemnation by the early Church, the Specularii—as they were called—fell into discredit. In the sixteenth century, however, the art appears to have received a new impetus under the auspices of the famous Dr. John Dee, to whom we owe the first attempt at any scientific analysis of crystal vision. His scryer, a man named Kelly, professed not only to see spirits in the crystal, but to hear them speak and to carry on long conversations with them! Sounds of different kinds were also heard, and apparitions reported, in the neighbourhood of the famous Shew Stone, now in the British Museum.

That the faculty is genuine, its world-wide prevalence seems to leave no doubt, while the phenomena are occasionally of a nature to justify a belief in 'spirit' intervention. Whether such intervention be possible, it is, however, beyond the scope of this article to discuss. In the opinion of the late Mr. Myers and other authorities, crystal-gazing is no occult practice, but is merely a method of establishing control over inward vision. Recent experiment has further confirmed the fact that hallucinatory pictures are really seen by many

civilised people in water, crystal globes, &c. To about one person in twenty, Mr. Myers believed, some experience of the kind might occur; while one in four hundred, perhaps, might develop the faculty so far as to obtain information inaccessible by ordinary means.

The reader who desires to become a crystal-gazer may test his or her powers by looking steadily at some speculum or glass ball—an ordinary water bottle will do—so placed as to show as few reflections as possible. The eyes must never be strained, ten minutes at a time being usually long enough for observation. Experimenters must not expect to succeed at their first attempt. After three or four trials, however, they may be rewarded by the appearance of a faint bluish cloud or mist arising in the crystal, from which a picture will gradually evolve and grow clear. For example, a face, a flower, or a sentence may be represented, or an event of the past, present, or future relating to the seer, or to some person or persons present or at a distance. Such visions change and fade, as do the phases of a dream, in which figures arise and vanish in slow or quick succession. Sometimes the figures are not descried in the crystal at all. Instead, they may appear life-sized in the room outside, or occasionally, when the habit is fully acquired, scryers may even obtain visions in the dark without the aid of any speculum whatever.

'But how,' it may be asked, 'is it possible for a picture to appear in a common glass ball?'

These pictures, psychologists assert, are really not in the crystal at all, but are merely the hallucinations of the seer's own brain, externalised. In such visions, memory, clairvoyance and thought-transference often play an important part, the knowledge existing in the percipient's sub-consciousness being brought to the normal consciousness by the aid of the crystal globe. In other words, the crystal acts like a pair of spectacles or a telescope, which enable us to read small print, or to discern objects at a distance hitherto invisible.

By some authorities crystal-gazing is said to be due to the action of hypnotism, the hypnotic trance being frequently induced by looking fixedly at some bright object, such as a jet of gas, a piece of bright metal, &c. Moreover, by means of suggestion, a hypnotised subject may be led to imagine a picture on a blank card which, by certain guiding marks, he continues to distinguish after the card has been shuffled with others. Hypnotism may, therefore, be responsible for a certain proportion of hallucinatory pictures, for it is through the subliminal self that supernormal knowledge is acquired, and crystal-gazing helps it to obtain such knowledge.

It is, nevertheless, impossible to place this art under any formal category; nor can hypnotism satisfactorily account for anything like the number of phenomena that actually occur. To Miss Goodrich-Freer—to whose study of the subject we owe much of our knowledge of its history—the recent popularity of crystal-gazing is largely due. Many of her experiments published by the S.P.R. are highly suggestive and interesting.\*

For instance, on one occasion, having forgotten the address of a correspondent whose letter she had unwittingly destroyed, it struck her to test the value of the crystal, when 'H—House' (the entire name being given) appeared in grey letters on a white ground. On the chance of its reaching its destination, she accordingly despatched her communication. A day or two later brought her a reply headed in grey letters on a white ground, with the exact address so strangely supplied by the crystal!

Again, on entering a drawing-room, she saw in a mirror on the wall—printed as though upon a visiting card—a name for which she had long hunted in vain. Like most unusual phenomena, however, the representations in the crystal are 'freakish,' and although forgotten facts were often recalled in this manner, Miss Goodrich-Freer did not always see what she anticipated. One day, hoping to descry a figure that occupied her thoughts, she took up the crystal, when, to her annoyance, a prim little bunch of daffodils appeared in its place. This poesy, despite all her efforts to get rid of it, persisted in

presenting itself again and again in a variety of different positions. Three days later, quite unexpectedly, she received as a valentine a painting on blue satin of a small bunch of daffodils—the counterpart of the bouquet seen in her vision. Meanwhile the artist had spent several hours making studies of the flowers in various positions on the very day they had appeared to the seer in the crystal ball! Telepathy seems the most probable explanation of this vision.

As examples of thought-transference, the experiences of Miss Angus may be commended to our readers. This young lady, a friend of Mr. Andrew Lang's—to whom we are indebted for the following account—was persuaded by the author to experiment with a crystal ball. At many of these experiments Mr. Lang was himself present, while they almost invariably took place amongst strangers whom the scryer had never met before, and of whose histories she was absolutely ignorant. Added to this she was in perfect health, and knew nothing of psychical matters.

In one of her early experiments, Miss Angus accurately described a racecourse in Scotland and an accident that had happened the preceding week to the friend of a Miss H., a lady present, who had mentioned the subject to no one. Yet her sensations when the injured man was borne past on a hurdle, and her intense anxiety as to whether he had been seriously hurt, were all vividly realised and recounted by the seer. Curiously enough, the hostess, who possessed unusual magnetic powers, had tried vainly to influence Miss Angus by laying her hand on her forehead! Miss H., on the other hand, who knew nothing of crystal-gazing, and had laughed the whole matter to scorn, had, notwithstanding, unconsciously affected her!

Another time, when looking into the crystal at the desire of a girl who had just been introduced to her, Miss Angus descried a ship tossing on a stormy sea, with land in the distance. When this vanished, a little house appeared with steps leading up to the door. On the second step stood an old man reading a newspaper, while in front of the house was a field of 'stubby grass,' where some very small sheep were grazing. This spot was recognised by her new acquaintance as a place known to her in Shetland, which she and her mother were expecting shortly to visit. The sheep in Shetland, like the ponies, are remarkably small. The old man was apparently the schoolmaster. Both these cases were related to Mr. Lang a day or two after their occurrence and confirmed by other persons present.

The next example is much more curious. On Wednesday, February 2nd, 1897,\* Miss Angus, wishing to amuse some new acquaintances, asked them to think of something. Whereupon a Mr. Bissett inquired whether she could see anything in the crystal concerning a letter he had in his pocket. Miss Angus then described a large building, in and out of which men were continually passing, a place which impressed her as being abroad. 'Is it an exchange?' someone asked. 'It might be,' she returned. 'Now comes a man in a great hurry. He has a broad brow and short curly hair, hat pressed low down on his eyes. His face is very serious, but he has a delightful smile—the smile of Charles Lamb,' she added. In this man Mr. and Mrs. Bissett both recognised their friend the stock-broker, whose letter in Mr. Bissett's pocket had led to the query.

This vision was succeeded by that of a young woman lying on a couch, with bare feet. A few days later, in answer to a question from a Mrs. Cockburn who had been present, a letter arrived from her married daughter, fifty miles away, confessing that she had indeed been lying on a sofa in her bedroom with bare feet on February 2nd! Her reply, now in the possession of Mr. A. Lang, further expressed considerable indignation 'on the abuse of glass balls, which tend to rob life of its privacy!'

The next account is still more extraordinary, and contains details respecting which it is difficult to offer any adequate explanation. On February 6th, 1897, when with Mr. and Mrs. Bissett, Miss Angus descried a lady and gentleman

\* See 'Proceedings,' S.P.R. Vol. V. 1899. Pp. 505 to 519.

\* See A. Lang: 'The Making of Religion.' Chap. v., p. 90.

walking beside a river in a garden under a brilliant blue sky. The lady, who was fashionably dressed, twirled a white sun-shade over her shoulder as she walked, in a curious 'stumpy way.' Her face seemed 'drawn,' as though from ill-health. Her companion, a broad-shouldered man, with a straight nose and a short neck, was in light clothes, such as are worn in a warm climate, and seemed to listen indifferently to the gay chatter of his companion. Miss Angus saw him afterwards alone, apparently overlooking some natives felling trees. From the description of the woman, Mrs. Bissett recognised her sister in India, Mrs. Clifton, whose peculiar walk was caused by an illness she had had some years before; while in the gentleman Mr. and Mrs. Bissett both recognised their brother-in-law. On being shown an old photograph of Mrs. Clifton, Miss Angus declared it 'like, but too pretty!'

The next day, February 8th, Mrs. Bissett received a letter from Mrs. Clifton, saying they had just been to a great function in some gardens in a native State. She also mentioned that they were going to camp out until the end of February, one of Mr. Clifton's duties consisting in superintending the clearing of wood preparatory to the formation of the camp! Thus Miss Angus's vision was entirely confirmed.

Regarding such phenomena, it is impossible to dogmatise. The most reasonable hypothesis appears to be that of undulatory vibrations of the ether created by our psychic force, which may be transmitted for hundreds of miles, until they become perceptible to some mind, or minds, in sympathy with our own. Miss Angus knew nothing of Mr. and Mrs. Clifton; neither were her acquaintances aware of their movements. Her telepathic impressions were, therefore, the more remarkable and unusual.

The powers of visualisation possessed by Lady Radnor's friend, a young lady known as Miss A., are equally interesting. Indeed, in some respects, they seem to transcend those of the scryers above mentioned. Miss A.,\* who is extremely short-sighted, can see objects in the glass far more distinctly than out of it. Her powers of imagination, too, are very poor; yet moving scenes, faces, views, &c., appear to her in a glass of water, a crystal, or even in a moonstone belonging to a bracelet. These visions are all as clear to her as though viewed through strong glasses.

Her attention was first directed to crystal-gazing by a vision of a golden key lying at the bottom of a tumbler of water. She then bought a crystal ball and soon descried a variety of things in it. She has also seen pictures in a mirror. Her method is to wrap the crystal in some dark material, leaving a little bit uncovered, or to hold the globe in the palm of her hand. In a minute or two a bright light becomes visible, which, after a few seconds, disappears. Miss A. cannot look long at a picture, however, owing to the brilliance of the light. In fact, 'during a sunlit scene,' says Lady Radnor, 'her eyes frequently stream with tears!' On one occasion she saw and described Mr. B., a well known author, searching for a paper in the drawers of his writing-table. He was using a particular pen, and ruffling up his hair with his hands until it almost stood on end. Suddenly a lady entered the room, and pointing to his head, burst out laughing. Mr. B., on being interrogated by Lord Radnor, admitted that this was absolutely correct. He was hunting for a paper to send by post; the lady who laughed at his hair was his sister, who lived with him—a fact unknown to Miss A., who was unacquainted with either of them.

Another time, when looking in the crystal at Longford Castle in the company of Lady Radnor, Miss A. saw, amongst other things, a large carved fireplace with a coat of arms in the middle and curious serpents entwined. Then, touching one of the serpent's heads, a secret passage seemed to open, which led her out to a river, beside which figures were walking up and down, dressed after a fashion of the olden time. The name, Edwyn de Bovéry—spelt in an unusual way—followed by the word 'White Webs,' appeared in the crystal. Curiously enough, a few days afterwards, when looking at an old book in the library, Miss A. discovered

accidentally that one of the coats of arms she had scried in the crystal belonged to an heiress—a Miss Smith; while in a parish register at Britford Church the name of Sir Edward de Bovéry was found. This Sir Edward, generally known as Sir Edward des Bouverie, died at the Red House, Cheshunt, Herts, in 1694. There was a place called 'White Webs' in the neighbourhood.

Sir Edward's grandson settled at Longford, 1707, and in 1718 married Mary Smith, daughter and co-heiress of John Smith, a Governor of the Bank of England. Many secret passages led to and from the Red House at Cheshunt. Thus was the crystal vision fully corroborated! Several historical scenes, witnessed in connection with Salisbury Cathedral, were likewise seen and verified. With regard to these retrospective pictures, conjecture alone is possible. It may be that certain places are haunted, as it were, with the shades of the past, which make themselves visible to persons clairvoyantly gifted.

#### NEWSPAPER DISCUSSIONS REVIEWED.

The writer on 'Passing Events' in 'Broad Views' for (October—Mr. Sinnett, we presume—takes up three of the discussions that have helped to tide the newspapers over the 'silly season,' and considers that they all show that 'no subjects command more eager popular attention than occultism of the kind that is ignorant, crude and stupid.' The columns of the 'Daily Mail,' he says, were for some weeks 'flooded with letters discussing the doctrine of reincarnation, but discussing it in almost all cases from the point of view of the densest mental confusion' concerning it in its scientific aspect, for the considerations inclining the writers to answer affirmatively the question 'Have we lived before?' were 'absurd and inconclusive to quite a ludicrous extent.'

The instances given, in that correspondence, of people having the feeling that they have seen a place before, or even that they know what they will come to a little further on, are easily explainable, we think, on the theory of the powers of the spirit-self during sleep; while those relating to bygone times can very well be referred to suggestions from the spirits of those who lived in those times, or even to the faculty of psychometry. With regard to the sleep theory, Mr. Sinnett says: 'The occultist is of course familiar with the manner in which astral wanderings during sleep will store latent impressions in the consciousness, which are revived when the places thus clairvoyantly perceived are visited on the physical plane.'

Referring to the discussion in the 'Daily Telegraph,' on 'dreams and apparitions,' Mr. Sinnett warns us against considering such phenomena by themselves without reference to 'other ramifications of general and abnormal consciousness, and says: 'It is no more possible to explain a dream without fully comprehending the super-physical elements of the human constitution, and the nature of consciousness on other planes, than to explain the reactions of chemistry without comprehending the constitution of the substances concerned.'

In reference to a correspondence in the 'Daily Express,' as to whether people are becoming more or less religious, Sir A. Conan Doyle's contribution is especially mentioned, in which he insists that a large proportion of the most earnest-minded and thoughtful men are already outside dogmatic creeds, and, as another correspondent puts it, people 'are not becoming less religious, but more so; that is why we do not go to church.'

#### A DREAM-SERMON PREACHED IN REALITY.

'The Sunflower,' in a report from Newark, New Jersey, states that the Rev. Oscar E. Brune, Pastor of the First German Lutheran Church, recently conducted the funeral services over the body of Miss Frances L. Wadsworth, and before doing so he said that just two months to the day prior to the drowning of Miss Wadsworth in the surf at Bradley beach, he dreamed that she was before him, dead, and that he was preaching her funeral sermon. He further stated that the impression of the dream was so strong that he related it to his wife the following day. His text in the dream was 'Be Ready Also,' taken from Luke xii., 14, and he used that text at the funeral and, as nearly as he could recall them, the words of the sermon of his dream.

\* See 'Proceedings,' S.P.R. Vol. VIII., pp. 400 to 516.

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EDITOR ... .. E. DAWSON ROGERS.

Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRIOR TWOPENOR WEEKLY.

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### MIRACLES HAPPEN.

'Miracles do not happen' was the summing up of that keen critic of 'Christian evidences,' Matthew Arnold. 'Miracles happen' are the first words of a Paper on Miracles by the Rev. George Batchelor, whose elevated discourse on 'The Divine Personality' we lately noticed. But what are miracles? Ninety-nine times out of a hundred the disputants of the disputants turn upon that: and the definitions of a miracle may readily seem to contradict one another, and yet be based, deep down, on the same impregnable rock.

After his sharp, positive opening affirmation, Mr. Batchelor, who is all along arguing in favour of the immanence of God in all things and in all life, says, 'When we accept the idea that the life of man is an expression in human form of the infinite energy of the Holy Spirit, miracles may be expected to happen,' and by 'The Holy Spirit' he means the inmost of God, the all-creating and all-pervading Power. Hence, there are, behind all manifestations of power and life, boundless possibilities. For good reasons there are everywhere limitations; and yet the possibility of transcending the limitations is always there. In the days that are just passing, God was thought of as quite external to what was called Nature, which was regarded as a sort of watch wound up once for all, and warranted to keep time:—and to keep time without fail: so that, if anything extraordinary happened to it, that could be only because someone intervened from without, and wrought 'a miracle.' Thus, as Mr. Batchelor says: 'In the days when the mechanical theory of creation and divine providence prevailed, when Nature was regarded as an accurately adjusted machine working according to laws which were never changed or broken excepting by divine decree, it was necessary, in order to think of God as coming within the range of human knowledge and communion, to think of Him as interrupting the order that He had established and interfering with the regular action of the machinery He had set in motion. This interruption of the natural order of events was considered miraculous.'

Matthew Arnold, who struggled hard against miracles, nevertheless just touched the reconciling thought when he came upon the spiritual truth of the connection between moral fault and disease, or the influence of the spiritual upon the physical. In a passage, almost pathetic in its

evident longing for a ray of light into the inner chamber of life, he says, 'The bringer of light and happiness, the calmer and pacifier, or invigorator and stimulator, is one of the chiefest of doctors. Such a doctor was Jesus.' The action of Jesus, he says, was real in relation to 'unclean spirits,' or, as Arnold prefers to put it, in relation to 'uncleared, unpurified spirits which came raging and madding before him': but that action was not 'supernatural,' he says; it was, on the contrary, 'like the grace of Raphael, or the grand style of Phidias, eminently natural; but it is above common, low-pitched nature. It is a line of nature not yet mastered or followed out.'

What an illuminating phrase that is—'a line of nature not yet mastered or followed out'! If we follow that out all things are possible, for it is the most natural of all inferences that there are millions of lines of nature not yet mastered or followed out. 'The amazing progress of science in our time,' says Mr. Batchelor, 'is attended by an increasing perception that there are no fixed limits to matter and material laws.' So here is Mr. Matthew Arnold on one side of the fence, with his 'Miracles do not happen,' and Mr. George Batchelor on the other side of the fence, with his 'Miracles happen': and yet both go out of their little gates of definition, meet in the open, and practically agree; the one with his 'lines of nature not yet mastered or followed out,' and the other with his 'no fixed limits to matter and material laws.' 'In Nature,' says Mr. Batchelor, 'nothing is dead, nothing is changeless, nothing exists apart from the Infinite Energy. The modern materialist describes energy and matter in terms almost identical with those once used by the philosophic idealist.'

Still, it must be confessed that the phrase 'apart from the Infinite Energy' holds in itself the possibility of a fresh divergence; but, though that may look formidable at first, we are firmly persuaded that it will speedily disappear. We must, however, beware of being divided by the letters of a name, and we must be fully alive to our fundamental ignorance, or, let us say, our unspeakable limitations of knowledge. One man spells the 'Infinite Energy,' with fourteen letters, another spells it with three. Mr. Batchelor himself, after writing it with fourteen, writes it with twelve, as he calls it the 'Divine Energy.' Another man might shrink from 'Divine.' What does it matter? The main point is to grasp well, as the vital fact, that we are all thinking and talking about an inscrutable Power which unites all things and all lives, and which is the inmost cause of all things and all lives. Matthew Arnold is satisfied with 'The Eternal, not ourselves, that makes for righteousness,' or 'the stream of tendency by which all things seek to fulfil the law of their being'; and Matthew Arnold thinks he has spirited away the crude personality of God. Has he? But he leaves us with an Eternal Power that is a stream of tendency running through the whole universe, making for righteousness, and surely compelling all things to fulfil a law. That suffices, and that is all-sufficient for what has been called 'miracle,' but what may be really only a fuller and richer flow of the stream.

Even if we lay the emphasis on 'the law of their being,' that imposes no real limitation. What was the law of the being of the ancestor of the modern pineapple—a fruit so acrid that no tongue could endure it? Evidently, the stream of tendency, working through the law of its being, has made all the difference. In like manner, what was the law of the being of that poor relation of ours in the far-off primeval forest who, having slowly emerged from, say, a gorilla, had just awakened to the first pulses of the human dawn? Evidently the stream of tendency, working through the law of its being, has gone on to produce a Florence Nightingale, a Beethoven, a Buddha, a Christ.

That is the point. We cannot set bounds to the law of the being of anything: and what is called a 'miracle' may only be a hastening of a normal process, a special and concentrated flow of 'the stream of tendency,' or 'the Eternal, not ourselves.' Thus, as Mr. Batchelor says, 'we may say that anything is possible. The Divine Energy manifesting itself in a human spirit has no limits but those imposed by the moral and mental nature of the person in question. What that nature is, in any given case, no man knows. What that nature is as it is represented by the human nature which includes all the individuals of the race is even less a matter of knowledge. What possibilities are to unfold themselves in the progress of the individual and the race passes all power of foresight and prediction.'

This being so, it is worse than unscientific, it is simply stupid, to deny the emergence of spiritual powers, or the intervention of spirit people, because these are 'supernatural,' and because the supernatural is a delusion. We accept the statement, but not as it is meant. There is no supernatural, but that is only because the natural may include all that man has ever affirmed of the soul and God.

### CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A large and congenial company of the Members and Associates of the London Spiritualist Alliance thronged the Throne Room of the Holborn Restaurant, on the 4th inst., on the occasion of the opening Conversazione of the present session. Instead of providing the usual concert of mingled vocal and instrumental music the Council made a new departure by the engagement of Mr. Karl Kaps' well-known Viennese Band, which performed a varied selection during the evening, and gave a more than usually festive tone to the proceedings. The only note of sadness was introduced when the President (Mr. E. Dawson Rogers), in the course of his address, which we record below, referred to his contemplated resignation, owing to his burden of years.

#### THE PRESIDENT'S ADDRESS.

I am told that I am to say a few words to you to-night, and as I make it a rule to obey orders, I am here for that purpose, though I have nothing special to say to you. I am asked to tell you about certain alterations which have recently been made at 110, St. Martin's-lane. Some of you know all about them, but others do not. We have recently—thanks to the initiative of Mr. Withall—made a considerable improvement in the premises by taking an additional room, and thus being able to throw two rooms into one. That will afford us opportunity for more meetings, and meetings of a larger character. I remember the time when, if we got to such meetings a score or so of persons we thought that we were doing exceedingly well, and were on the high road to success. This meeting to-night shows the progress we have made and the encouragement we have in your attendance, and we hope that some of you who take an interest in our work at 110, St. Martin's-lane will accept the invitation of the Council and give us the pleasure of your company at an 'At Home,' particulars of which will be found in 'LIGHT,' to take tea with the Council on Thursday afternoon next, and inspect the alterations. And now I have to make another announcement which will come to you, possibly, as a surprise. I have recently come to the conclusion that it is my duty to resign my position as President of the Alliance. (Cries of 'No, no,') Some friend says, 'No, no,' but I feel the increasing infirmities of age which make it perfectly absurd that I should presume to preside over your meetings when I can hardly hear a sentence that is uttered. I have become so deaf that it is impossible for me to conduct such meetings with any degree of propriety and success.

I do not propose to resign to-night, but I propose to do so very shortly. And I wish you to have as early notice of my intention as possible, in order that you may make the necessary arrangements for appointing my successor.

I am asked sometimes if I am satisfied with the progress we have made in connection with our work. Well, I have been in active work for Spiritualism without intermission for thirty-three years in London—during the last fourteen or fifteen years as President of this Alliance. It is time I gave place to someone a little younger, and consequently with more energy and ability to conduct the proceedings as they should be conducted. I am perfectly satisfied with the progress of our cause. I remember the time when we found it impossible to get up such a meeting as this—when, in fact, to be a Spiritualist was to have the cold shoulder of almost every man you met in the street or in society. I remember, thirty-three years ago, when I first went to live at Finchley, where I still reside, I was looked at askance by the inhabitants of the parish generally, and when I entered a railway carriage I could see the occupants nudging each other and pointing me out as a Spiritualist! At that time they used to 'fight shy' of me; but now, I say it without boasting, I believe I am held in a fair amount of respect by all who know me, quite irrespective of my creed. In fact, I have had, and still have, visitors from members of the churches in the neighbourhood on purpose to talk with me on the subject of Spiritualism. The attitude towards Spiritualism has, indeed, altered everywhere, and Spiritualists are not now looked upon, if not with scorn, at least with pity.

It occurs to me that the reason some of our friends are rather despondent on the subject of the ultimate success of our cause is due to the fact that they are young, or, at any rate, younger than myself, and have not had the same experience of the tremendous changes which have taken place in society. For myself, I am profoundly convinced that there is no greater incentive of hope for the future than a candid reflection upon the past. Other movements have had to grow gradually, and I have recently been turning over in my mind some of the social and scientific changes which have taken place in the course of my own life. Young people, or even middle-aged people, who have come into our movement naturally look forward, with pleasant anticipations, whereas those who have come to my age look back, and, looking back, see what changes there have been, and can therefore better determine our prospects of ultimate success.

As an instance of the changes which have taken place in society, I will give you one incident. Lord Campbell, who became Lord Chief Justice in 1850, in his biography relates the fact that when he was a young man just entering on life, the journey from Edinburgh to London was a very formidable undertaking. He had to perform it by the mail coach, which had been recently established, and which was supposed to travel with marvellous velocity, taking only three nights and two days for the whole distance! And he said that it was considered that such speed was highly dangerous to the head, independently of all the perils of an overturn. Stories were actually told of men and women who, having reached London with such celerity, died suddenly of an affection of the brain!

Well, if you consider that position and then reflect that to-day the same journey is performed in about nine hours, then you will understand something of the changes that have taken place in that department of our life.

I myself can remember when there were no passenger trains running in Great Britain, and I can remember, too, when from a distance of about 100 miles from London it took seven hours to perform the journey in one of the 'quick' trains! And I have done it, standing all the way, because the railway companies presumably could not afford to provide seats for the third-class passengers. Yet people in those days thought they were doing remarkably well in being able to travel by train at all.

I remember the time, too, when there was no public electric telegraph. If you met with an accident while travelling there was no possibility of telegraphing home to your friends to advise them of what had happened. What should we think to-day if we were suddenly deprived of the electric telegraph!

I remember when there were no friction matches—no lucifers or anything of the kind. We had to rely upon the tinder-box and the steel and flint. Now that matches are so

abundant as to be thrown aside every hour of the day, one wonders how the world got through life in those days.

I remember when we had no photographs. I recollect sitting for my picture in the early days of the daguerrotype, and I believe I sat as still as I could for nearly a quarter of an hour to have my photograph taken. (Laughter.) To-day photographs are so abundant as to be almost a nuisance.

I can look back to the days when there were no halfpenny or penny newspapers, for the simple reason that there were in those days what were known as 'taxes on knowledge.' Not only was there a duty on paper itself, but every newspaper proprietor had to pay duty to the Government of a penny on every copy of his paper and a duty of 1s. 6d. on every advertisement. (Before that time, indeed, the duty on each advertisement was as high as 3s.) And the Government took advantage of the desire for reading by charging the duty on advertisements not only on every paper but on every edition of every paper. Thus if you printed an early edition and a later edition you had to pay the advertisement duty twice over. You will understand, therefore, what difficulties were then placed in the way of a spread of knowledge.

I remember when there were no postage stamps and when there were no envelopes. I can recall the time when there was no penny inland post, when if you sent a letter to the country the charge was fourpence for half an ounce! To-day it is a penny for four ounces.

Well, have we progressed? Has the world been standing still? It seems to me to have been advancing with immense rapidity. There were one or two things of which we had nothing in those days. There was no Income-tax—(laughter)—and there was no Modern Spiritualism!

Spiritualism came to us, as you know, in 1848. I have always been able to recall that date because I remember it was a year of other great events. I was at that time connected with a newspaper and I remember putting up a placard announcing the escape of Louis Philippe to Great Britain under a false name and in disguise. I remember, too, that 1848 was the date of the great Chartists' demonstration, when they threatened to march in a body, with the Petition for the Charter, direct to the House of Commons, whether the Government allowed it or not. Well, that was the state of things which existed in my young days, and I think you will derive a great deal of encouragement by comparing the past with the present.

Now, as you know, Spiritualism arose in 1848. It seems a long time ago, but as a matter of fact nearly all the things I have mentioned were conceived many years before they were brought to success, before they really took hold of the public mind—far longer than we have had to wait for the success of Spiritualism.

Therefore, I am not at all dispirited because everybody has not as yet been converted to our creed. We have moved, and are moving, steadily forward, and I believe we do better by advancing cautiously and surely than by relying for success upon spasmodic efforts. (Hear, hear.)

To conclude, I propose, as I have said, to retire shortly from my position as your President, and I hope and believe that you will be able, without difficulty, to find someone who will take my place and carry on the work which I have done for all these years, better and more successfully than it has been accomplished by myself.

The Rev. JOHN PAUL HOPPS then addressed the gathering. While their President was speaking, he said, he had thought of his own reminiscences. He felt it as a very odd thing that he could remember nearly everything Mr. Rogers had referred to in enumerating the advantages of modern life. And, under his breath, he had said about some of the changes mentioned, 'They are not all advantages!'

'I am, after all,' proceeded Mr. Hopps, 'an old, rabid Conservative, and I cling to the old, quiet times, especially when I think of the changes which have given us motor buses and motor cars. (Laughter.) I remember the good old times and wish I could get them back again.'

'I am not at all certain even about the newspapers. I remember the newspapers of the past, and I knew some of the

men connected with them. They were men who were enthusiastic, with the enthusiasm of humanity, loving liberty and anxious to instruct the people. Would that description apply to the men who "run" newspapers to-day? I am not so sure if I had the power that I would not abolish nine-tenths of the newspapers of this country. (Hear, hear.) There is one thing that is certainly an improvement, the thing that has brought us here to-night. We have got Modern Spiritualism. (Applause.) But I pity any person who imagines we have got it thoroughly. I think we have got only the beginnings of Modern Spiritualism, and I want to see still more of the young men in the movement. Mr. Rogers referred to the young, and I want the young men to take hold of Modern Spiritualism and, although it seems a contradiction, I should like a number of ardent young people to lay hold of Spiritualism and not to remember much about the past. The past is good, but we want more of the modern temper in our movement.'

Mr. Hopps then referred to a letter which had appeared in a recent number of 'LIGHT,' dealing with the article on 'Pitifulness' in a previous issue of this paper. Somebody had asked, 'What has Pitifulness to do with Spiritualism?' The standpoint of the writer of that letter was that Spiritualism had to do with everything. In its larger sense, Spiritualism was the science of life in all its manifestations, here and hereafter. Spiritualism needed the enthusiasm of bright and ardent young people who would pull it out of the rut of mere experimentalism, and enable them all to march on to the splendid realization of the truth that Spiritualism had to do with life in all its relationships. (Applause.)

The following programme of music was performed by the excellent Viennese Band under the conductorship of Mr. Karl Kaps, the popular composer:—

MARCH ... ..	'Wein bleibt Wein'	... (Schrammel)
WALSE ... ..	'La Faute des Roses'	... (Berger)
STEREACTE ... ..	'Hungarian Dance'	... (Brahms)
SELECTION ... ..	'Véronique'	... (Messager)
VIOLIN SOLO ... ..	'Le Soir'	... (Gounod)
MR. KARL KAPS.		
DANCE ... ..	'La Mattechiche'	... (Clere)
DESCRIPTIVE PIECE ... ..	'Kentucky Patrol'	... (Karl Kaps)
'CELLO SOLO ... ..	'Cinquaine'	... (G. Marie)
HERR MANNHEIM.		
MARCH ... ..	'Millennium'	... (Karl Kaps)
WALSE ... ..	'Luna'	... (Paul Lincke)
DANCE ... ..	'Polonaise'	... (Radziwillow)

#### A GOOD TEST MEDIUM.

In 'LIGHT' of the 6th inst., p. 474, we briefly referred to the 'passing' of Dr. Louis Schlesinger, a remarkable 'test medium' of America. The Editor of the 'Sunflower,' Mr. W. H. Bach, in an appreciative notice of Dr. Schlesinger, says:—

'His tests were mostly given through ballot readings, and his readings in this line were simply perfection. Moses Hull said of him that he "was the only medium he ever saw whom he never knew to make a mistake."'

Mr. Bach says he was with Dr. Schlesinger for several weeks in Texas some years ago, and his experience was such as would surprise those who did not know the Doctor's methods. For instance:—

'He would go to the office of one of the leading papers, saying "I am a medium and I have come to give you some tests." Then he would get a piece of paper from the editor's desk, cut it up into slips and tell him to write names on it, giving some living and some dead. I never knew him to fail to tell those who were in earth and those who were in spirit life.

'I wrote names on slips for him many times, both when alone with him and when in company with others; those slips were placed in a hat and he did not touch them, yet when I took them out of the hat he would say "that one is living" or "that one is dead"—open the slip and see if I am not right." I would do so, then he would give the name, and many times he was not within ten feet of the place where we were. Such an experiment was made in his rooms in Dallas, Texas, when Captain Watkins and Judge Wray having prepared the ballots, I drew them from the hat, Dr. Schlesinger never having touched them.'

## PSYCHOMETRY AND TELEPATHY.

Mr. James Coates, Ph.D., F.A.S., who has communicated various remarkable experiences to the pages of 'LIGHT,' has just published, through Messrs. L. N. Fowler and Co., a volume which will be of great interest to students of the finer faculties of mankind; it is entitled 'Seeing the Invisible: Practical Studies in Psychometry, Thought Transference, Telepathy and Allied Phenomena,' and can be obtained from the office of 'LIGHT,' for 5s. 4d. post free. Quite half the space is devoted to psychometry, and the rest mainly to telepathy and thought transference in general, including instances of 'telepathic flashes from the world of spirit without us to the world of spirit within us,' though the subject of Spiritualism in general is reserved for a later volume which is half promised on the closing page, and to which we shall be ready to extend a cordial welcome.

Mr. Coates complains, and not without reason, that the peculiar psychic faculty known as psychometry has, in England at least, received attention from very few authors and experimenters. In this connection he mentions Mr. and Mrs. Wallis's 'Guide to Mediumship,' the third part of which, on 'Psychical Self-Culture,' treats admirably of the soul and its powers, psychometry, clairvoyance, &c. 'Besides these authors and Mr. Thurstan,' he continues, 'I am not aware that there has been any serious attempt made by others to investigate Psychometry in Great Britain.' We may add that this book shows that Mr. and Mrs. Coates, with occasional rather spasmodic encouragement from Mr. Stead, have done their best to supply this deficiency, and to enable us to form a clear idea of the extent and value of this now undoubted faculty.

The discovery of psychometry arose out of researches by Dr. J. Rodes Buchanan, the American psychologist, into the localities of different faculties in the brain. Having discovered the 'region of sensibility,' which, when well developed, gives marked intuition and awareness of subtle auras, emanations and influences, he had occasion to examine the head of Bishop Polk, afterwards a leading Confederate general. On his observing that the organ of sensitiveness was very marked, the Bishop told him 'that his (the Bishop's) sensibility was so acute that if he should by accident touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and recognised an offensive metallic taste in his mouth.' This suggested to Dr. Buchanan a new field of experiment, at first with drugs and other substances, presented to hypnotised subjects; and later it was found that the human body, and articles with which it had been in contact, 'threw off emanations or influences which yielded (psychic) impressions to sensitive persons in normal states,' so that these sensitives could describe the character and habits of the writer of a letter held in the hand.

The next worker in the field was Professor Denton, the geologist, who heard of Dr. Buchanan's experiments, and determined to try for himself. His sensitives were his sister and wife, and it soon occurred to him that 'if the image of the writer and his surroundings could be communicated to a letter during the short time the paper was subjected to his influence,' then rocks might 'receive impressions of surrounding objects with which they had been in immediate contact for years'; that they might 'communicate the history of their relationship in a similar manner to sensitive persons, and thus give a clue to the conditions of the earth and its inhabitants during long past ages.' The success of these experiments is well exemplified in the narratives quoted by Mr. Coates, among them being a remarkable description of Fingal's Cave from a piece of rock taken at random out of a box containing a hundred specimens, all wrapped in paper, so that no one could tell one from another.

Instances are given of psychometry under very varying conditions, in some of which it is admitted that there may have been an accompanying influence from a departed person; in others again the impression takes a form closely resembling clairvoyance. No doubt all these phenomena, involving the use of closely connected faculties, may interblend so that it can

hardly be said which faculty has played the predominant part in furnishing the information obtained by the sensitive.

Some further light is thrown on the experience of Professor Agassiz, which was quoted from another source in 'LIGHT' for August 14th, p. 388, and Mr. Coates tells us that the authority for it is Mrs. Agassiz, in her biography of her husband. As the third occurrence of the dream is narrated more in detail, we subjoin this portion of the account. After spending two weeks in striving to decipher the somewhat obscure impressions of a fossil fish on the stone slab in which it was preserved, Professor Agassiz dreamed twice in succession that he saw the fish perfectly restored, but could not recall the details on waking. The third night he placed pencil and paper beside his bed before going to sleep:—

'Towards morning, the fish reappeared in his dream with such distinctness that he had no doubt as to its zoological characters. Still half dreaming, in perfect darkness, he traced these characters on the sheet of paper at his bedside. In the morning he was surprised to see, in his nocturnal sketch, features which he thought it impossible that the fossil itself should reveal. With his drawing as a guide he succeeded in chiselling away the surface of the stone, under which portions of the fish proved to be hidden. When wholly exposed, it corresponded with his dream and his drawing, and he succeeded in classifying it with ease.'

In an appendix Mr. Coates points out that this vision 'transcended all sense-perceptions and all processes of reason; for this fossil fish was probably embedded in stone before man walked this earth, and was only revealed to mortal eyes when Professor Agassiz had himself cut away all portions of the stone slab which had concealed it for ages.' Hence none of the stock suggestions of modern physiologists will avail to account for it.

Mr. Coates' book is a distinct acquisition to the literature dealing with psychic faculties, and we hope that it will encourage many to discover and develop their latent powers in this fascinating field of experiment, which is open to all.

## A GOOD PROOF OF IDENTITY.

Mr. Sigurd Trier narrates, in his paper 'Sandhedsøgeren' (The Truth-seeker) for September 30th, a good proof of identity obtained through a young girl whom he has had under observation for some time. On going to her house one day he found there a lady visitor from a country town, a former acquaintance of the family, who asked to see some experiments. The medium wrote automatically: 'I want to talk to Kis; I am a good friend of hers' ('Kis' was a familiar name for the visitor). Mr. Trier asked for the name of the communicator, and 'Valentin' was written. The visitor, on being asked whether she knew anyone of that name, replied, 'Not that I know of.' Then there was written through the medium: 'I knew her at St. George's Hospital in London, where she was "Sister Agnes." I died in December or January; she was so kind to the man in the next bed to mine.'

When this was read aloud to the lady she showed great surprise, and said: 'All that is quite correct. In December and for a few days in January, I nursed a young man who was very ill at St. George's Hospital, London; he was very brave, and took to me very strongly, and always wanted me to attend to him. I have often thought of him, but never knew his name, for the patients are always known by their numbers. Now that I look back, I remember well that over his bed was the name "Valentin." He died after my departure in January, I believe. I well remember the man in the next bed to him.'

It was evident, says Mr. Trier, that this circumstance made a deep impression on the visitor; the medium knew nothing of her experiences at the hospital, and it could not have been thought-transference, because for some time the visitor did not recognise the name 'Valentin.' Mr. Trier is prepared to give the lady's name privately, but as she is in the service of the Danish Government he is unable to publish it openly.

THE UNION OF LONDON SPIRITUALISTS will hold a conference on Sunday, October 14th, at 3 p.m., at 73, Becklow-road, Shepherd's Bush, and at 7 p.m. at St. Luke's Mission Hall, Haydn Park-road (off Askew-road). Speakers: Mrs. McLennan (trance address), Mr. J. Adams and Mr. H. Wright.

## A SPIRIT-FOUNDED UNIVERSITY.

One of the most remarkable buildings destroyed by the recent earthquake in California was the Leland Stanford Junior University, erected in memory of, and named after, the son of Senator Leland Stanford. It was remarkable as the one free educational institution of its kind, open to boys and girls, men and women alike, independent of nationality or creed, and including Kindergarten classes and primary schools as well as the regular university courses. The buildings will be reconstructed on the original plans, with their poetically beautiful semi-Aztec, semi-Moorish architecture, on the same lovely site at Palo Alto, near San Francisco.

In the 'Occult Review,' for October, 'A Californian' gives some interesting 'Reminiscences' of this University, and tells us how it came to be founded. Senator Stanford, one of those creative and far-sighted men who have built up modern America, had an only son, in whom his hopes were centred, and who had had 'the best the world could give in the way of training.' The young man caught Roman fever and died. The writer says:—

'The Senator and his wife were completely stunned by that sudden blow of fate, and, being without any deep religious convictions to sustain them, found no antidote to the despair which overwhelmed them. Day after day, and all night through, the distracted parents remained by the dead, watching—one at the feet, the other at the head, utterly overcome with sorrow, refusing to allow the body to be buried. Reason itself appeared about to give way.

'At this time a spiritualistic medium made many vain endeavours to gain access to the stricken parents, claiming that she had a message from the boy, and that he had insisted on communicating with his father. After much fruitless effort the medium was able to break through the strict guard kept by relatives and friends over the Senator and his wife. In their distraction they listened to the message and consented to take part in a séance.

'They received a "communication" to the effect that there was no cause for grief, that the death had been, on the contrary, providential; that thereby the boy's earth-life mission would be best fulfilled, and that the vast fortune which would have been his was to be used by the father to found a great Californian seat of learning, which was destined to become a mighty centre of light and understanding.

'The Senator and Mrs. Stanford were fully satisfied that they were conversing with the mind of their son. The effect of the communication was extraordinary. Their grief became completely calmed; they were content quite simply to turn away from their tears, and began at once to consider the ways and means of carrying out what they accepted as their son's behest.'

From that day, continues the narrator, Senator and Mrs. Stanford devoted themselves to the execution of this great plan, studying it from every point of view with the aid of the foremost educational minds of the time. They no longer felt grief or regret, which they now regarded as want of understanding, and as mere selfish desire for the presence of the loved one. We are told that 'neither the Senator nor his wife had, prior to that time, ever had any dealings with Spiritualists.' There was, nevertheless, a deep blending of the mystical in the Senator's otherwise exceedingly practical nature, as is shown by the following occurrence, which was extensively commented upon by the Californian newspapers at the time of his death:—

'In the grounds of his house at Palo Alto (now forming part of the vast estate left to the University) stands, or stood, a palm tree for which the Senator cherished a curious affection, almost as if it were an animated being. He used to say, half in jest, that he believed his love for the tree was reciprocated, and that he felt sure that when the day came for him to depart this life, the tree would die too. As a matter of fact the palm did begin to wither when he died, and shortly afterwards had every appearance of being dead from the root up.'

The motto chosen for the University is significant; when Dr. Starr Jordan, the head of the new institution, called Senator Stanford 'What motto shall we take?' the Senator called back: 'Use your own judgment!' and Dr. Jordan rightly thought that no faculty more useful than that of independent judgment could be developed by the training of the University, and therefore adopted these words as the device of the new centre of education.

## AHRINZIMAN ANSWERS HIS CRITICS.

It would appear that the work entitled 'The Strange Story of Ahrinziman,' by the author of 'A Wanderer in Spirit Lands,' has been somewhat severely criticised in America, for the 'Progressive Thinker' recently published a long article headed 'The Spirit, Ahrinziman, in reply to various criticisms, gives his reasons for describing hell rather than heaven, the dark rather than the bright side of spirit life.' In the article itself, the writer of the story says:—

'We consider knowledge as man's best protection, therefore we desire to give it, and we have begun with the dark side of the spirit picture rather than the light, in order to emphasise our former warnings. Other writers have given much prominence to the beauties of spiritual intercourse, and the charms of spirit life in spheres inhabited by good, pure, and happy spirits, and thereby many well-intentioned persons of noble aspirations but limited knowledge, have been induced to embark upon a course of exploration which is fraught with serious dangers to those who set forth relying solely upon their superabundant faith in the wisdom, morality, and power of the spirits whose control they invoke. The confiding trust of these explorers has met with a large response from good and noble spirits, but it becomes daily more difficult to protect the numerous persons who propose to "develop" their medial powers, and, in justice to the spirit world, mortals should pause and ask whether they have a right to shift all the burden of protecting such persons on to the "good spirits," and whether it is not desirable that mortals should take some measures to protect themselves?

'As to the contentions of some critics that conditions such as are described in the "Wanderer" and "Ahrinziman" cannot be accepted as credible facts, we may point to the conditions of earth life even at the present time, and inquire, what do our critics suppose will be the spiritual state of persons capable of such actions as are described as "massacres," "wars," "murders," and the many social evils existing in all countries on the globe?

'Our purpose is to show the spirit side of life and to invite the co-operation of mortals in aiding the efforts of philanthropic spirits to minimise the dangers which arise from criminal spirits as much as from criminal mortals.

'To hang a murderer is a simple way of saving society any further trouble or anxiety about him, and if his death meant the annihilation of the evil impulse which caused his criminal act, it might be a logical way of disposing of him; but if the destruction of a criminal's body only means giving to his spirit the power of a wider range of action, either as an earth-bound spirit or as a denizen of the "hells" of spirit life (which we claim do exist), then his execution is an error of judgment, and implies the shirking of a duty which the universal brotherhood of man imposes upon all mankind. Moreover, in hanging a man, society not only shirks a public duty, but actually creates a danger to the community, and especially to the mediumistic members of the community, by sending into the spirit world a fierce, undisciplined soul, filled with the bitter memory of the retributive justice which has hurled him into the only condition of spirit life possible to him, and sent him there before his soul was ready for the change. All that this means for the spirit we cannot describe here, but these possibilities should be a lesson fraught with instruction to all reflecting minds.

'We have never represented our "hells" as hopeless places of punishment, but we do emphasise the fact that progress can often (though not invariably) be more swiftly attained if the first step be taken in earth life.

'We consider that all mediumistic persons, whether they seek to use their gifts as mediums or not, ought to know of the existence of the dark side of spirit life, and we ask every student of occultism to consider the risks, as well as the benefits, of spirit intercourse, and to guard against them before they yield to the promiscuous control of any spirits.

'There are cranks and crotchets-mongers in spirit life as well as upon earth. The earth-bound spirits are often of this class. There are philanthropists and cynics, splendid mystics and spirits whose powers even as spirits are of the most limited order! There are gnomes seekers after the mere gratification of their animal passions at the expense of mankind, as well as noble but austere souls to whom even harmless pleasures seem too great a concession to the cravings of the human nature; fanatics lost to all thoughts but the thoughts which dominated them in earth life and intent only on forcing those whom they can control to propagate their ideas.

'As surely as disease and death and crime are bred in slums and the haunts of selfish pleasure in earth life, to spread epidemics of disease and waves of crimes, crimes which, in their

consequences, reach even to the homes of the prosperous and the moral, so surely do the evils bred in these spiritual hells react upon that mortal world which seeks to deny their existence, despite the testimony of all ages of the earth's history. Not till these evil forces are taken into account and safeguarded against, can the safe, profitable, full and free intercourse between the earth and spirit life be established, and not till the reign of the millennium of perfect peace and purity shall come on earth, can man afford to ignore the existence of evil as a force co-existent with good !'

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### REASON AND RELIGION.

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The 'Literary Digest' quotes an article by Dr. Oreste Sica, in the 'Italia Moderna' of Rome, in which the view is upheld that reason and faith, philosophy and religion, always have been and always must remain diverse and distinct departments of human consciousness and spiritual activity. In spite of the idea that science had 'dispersed all the clouds of religious prepossession,' Dr. Sica asserts that 'religion survives as a sort of universal idealism,' and 'the action of the spirit which generates religious consciousness is radically and in its essence different from that which generates the rationalistic results of science.' He continues :—

'If man were a purely intellectual being, he might possibly be satisfied with the fragments of conscious knowledge which science offers him. But he is not thus satisfied, and in this fact is to be found the deep-seated root of religious activity which awakes in his consciousness. All sentiments of love, of dread, of veneration toward that which is high, that which we consider exalted, all that emotion which fills our mind at the spectacle of nature and of history, are most compelling motives in the construction of a clear religious consciousness. And why? Because, as a matter of fact, the religiousness of the human mind comes from the profound and intuitive persuasion that what we long for and venerate as the ideal of perfection, as the supreme good, that toward which the human will and the whole nature of man turns and tends as its ultimate goal, is the cause and end of all the real things we see about us.'

The religious and the scientific, he goes on to say, are utterly diverse and therefore irreconcilable, and he concludes that 'science and faith ought each to pursue its own path, without intruding upon each other's field and sphere of activity.' We demur somewhat to the use of the word 'irreconcilable,' because mutual toleration involves a sort of tacit reconciliation. Our view is that religion and science refer to different planes of reality, and therefore they may be good neighbours, though dwelling on different floors of the same structure. Physical science deals with those things which the mind can apprehend through the physical senses; mental science deals with the processes by which the mind apprehends; religion, though not usually classed as a science, may be called the 'science' (in the sense of 'knowledge') by which the soul or spirit apprehends spiritual things. It is only when we come to discuss the connection between spiritual realities and outward manifestations that we bring science and religion into contact, and that mutual ground is covered by what we know as philosophy. It is the duty of philosophy to arbitrate between science and religion, and to decide upon the bearings of each upon points in debate between them. Thus Spiritualism may be a science when it discusses outward phenomena, a religion when it deals with the onward progress and ultimate destiny of the soul, and a philosophy when it combines the physical and the non-physical into a harmonious conception of the Universal Whole.

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### DR. J. M. PEEBLES.

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In a letter just received from Dr. J. M. Peebles, our veteran friend tells us that the National Association of Spiritualists of the United States recently appointed him 'The World's Missionary at Large,' and as he travels where 'the spirit moves him,' he intends to come to England once more. He will start from Quebec, Canada, on the 19th inst., after visiting Rochester, N.Y., to assist the Rev. B. F. Austin, on October 7th, in dedicating the Plymouth Spiritual Church in Rochester which the Spiritualists of that city have just purchased from the Presbyterians. It is a splendid church edifice, valued at sixty-five thousand dollars, with a large organ and all the fixtures necessary for religious work. The meetings will last for a week, and a number of speakers and mediums will participate in the proceedings.

### 'THE PUREST JOY!'

If I can live  
To make some pale face brighter, and to give  
A second lustre to some tear-dimmed eye,  
(Or e'en impart  
One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing by :

If I can lend  
A strong hand to the fallen, or defend  
The right against a single envious strain,  
My life, though bare,  
Perhaps, of much that seemeth dear and fair  
To us on earth, will not have been in vain.

The purest joy  
Most near to Heaven, far from earth's alloy,  
Is bidding clouds give way to sun and shine,  
And 'twill be well  
If on that day of days the angels tell  
(Of me : 'She did her best for one of Thine.'

—HELEN HUNT JACKSON.

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### LETTERS TO THE EDITOR.

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*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.*

#### Biblical 'Angels.'

SIR,—In reply to Mr. E. D. Girdlestone, I would say that, before writing the letter which appeared in 'LIGHT,' September 22nd, I had carefully read Bishop Barry's article on 'Angels' in Smith's 'Dictionary of the Bible.' I have re-read that article; but I see no reason to change my view as to the un-Scripturalness of the Rev. B. F. Austin's assertion that the angels, whose visits we read of in the Bible, 'were, for the most part at least, the spirits of departed men and women.'

Bishop Barry says that in the Bible, (e.g., Heb. i, 14), angels are termed 'spirits,' and that this word 'is the same as that used for the soul of man, when separate from the body.' The Bishop also says that angels are 'revealed to us in the Bible as beings such as man might be, and will be, when the power of sin and death is removed.' But these statements as to the nature of the angels are a very different thing from (to quote Mr. Girdlestone) 'the identification of the "Angels," i.e., divine messengers, mentioned in the Bible with the spirits of incarnate human beings.' The good Bishop, I feel sure, would have been the last to maintain that the great Messenger-Angel of the Annunciation, St. Gabriel, was no more than the spirit of a departed man or woman.

I still await Scriptural authority for Mr. Austin's assertion that the Bible angels 'were, in most cases at least, the spirits of departed men and women.'—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

#### A Good Test of Identity.

SIR,—In your reports of Society Work in 'LIGHT' of October 6th, your correspondent was good enough to characterise my clairvoyance as 'remarkable.' I only give four descriptions, but one of them was certainly rather remarkable for a novice to public work. Of course I do not take credit for it, but as it is normal 'seeing' I cannot well say the description was given 'through' me. I prefer therefore to say that my guides helped me to give it.

I described a young lady, about twenty-four years of age, having black hair, &c., &c., and then said : 'I cannot describe her figure as she is in night attire; but she is standing with her hair down her back at the window of her bedroom; this was a habit of hers on clear starry nights. The furniture in the room I see is a walnut wardrobe on the right hand of bedstead, then a fireplace, then a chest of drawers of a different wood to the wardrobe; then at the foot of the bed, in front of the window, which has a blue blind and lace curtains, is a dressing table with a separate glass, i.e., not part of the table itself; the next wall is blank, and then the door is on the left of the bed. The bedstead is metal, not brass, but painted and twisted.'

The spirit and the room were perfectly recognised. I continued : 'Now I get a blow on the head—what does it mean?' 'The lady used to walk in her sleep, and it was through that very window that she fell and was killed.' I

don't want to say anything about it, but I do think it was a good 'identity' case. No one who knows how great is my gratitude for my gift will accuse me of self-glorification in bringing this to your notice. It was a public meeting, and the first at which I had been announced in advance. God grant I may retain and prove worthy of this 'heavenly treasure,' the 'discerning of spirits.'—Yours, &c.

Bournemouth.

VINCENT N. TURVEY.

### 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.

**OXFORD CIRCUS.**—22, PRINCE'S-STREET.—On Sunday last Mrs. M. H. Wallis was the recipient of many expressions of gratitude for the beautiful address given by her inspirers through her, and her clairvoyant descriptions were well received. On Sunday next Mrs. Fairclough Smith on 'Modern Spiritualism in the Light of Reason.'

**STRATFORD.**—IDMINGTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. A. Savage's address on 'God' was well received by a large audience; he afterwards gave clairvoyant and psychometrical descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Keyworth. Thursday, at 8 p.m., investigators' circle.—A. G.

**ACTON.**—CENTRAL ACTION MART, HORN-LANE.—On Sunday last Mr. N. Abbott gave an eloquent address on 'Humanity's Great Need.' Dr. Berke Hutchinson's loan of valuable books to the library was much appreciated. On Sunday next, at 7 p.m., Mrs. Boddington on the Rev. L. Clarke's 'Warning.' On October 12th, at 8 p.m., at 2, Newburgh-road, Acton, Mr. Snowdon Hall on 'Astrology.'—H.

**PECKHAM.**—CHRISTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Walters and Mr. Love did some good work. In the evening Mr. John Checketts gave an interesting address on 'The Abolition of Capital Punishment,' and answered questions from the large audience. On Sunday next, at 11 a.m. and 8.15 p.m., circles; at 7 p.m., address. October 21st, Mr. and Mrs. Imison; 31st, concert and dance.—D.

**BRIGHTON.**—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last splendid results were obtained in the morning circle. A good address by Mr. Hopkinson in the evening, Mrs. Curry following with clairvoyant descriptions. On Sunday next, at 11.15 a.m. and 7 p.m., inspirational addresses by Mrs. M. H. Wallis, followed by clairvoyant descriptions. Silver collections. Clairvoyance on Wednesdays at 3 p.m.—A. C.

**SHEPHERD'S BUSH.**—73, BROOKLOW-ROAD, ARKEW-ROAD, W.—On the 4th inst. Mrs. Gore gave successful psychometrical delineations. On Sunday last Mr. Osborne related personal experiences to a large audience. On Monday last Nurse Graham, at a meeting for ladies, gave splendid clairvoyant descriptions and good advice. Sunday next, at 7 p.m., in the St. Luke's Mission Hall, Haydn Park-road, Mrs. McLennan, Mrs. Imison, and other prominent speakers.—E. A.

**BALHAM.**—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger spoke of 'The New Age,' and discussion followed. In the evening Mr. G. Morley gave a stirring address and answered questions. Clairvoyant descriptions were given at both meetings. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services for Faithful teachings and clairvoyance are held. Questions invited.—W. E.

**ONSLOW.**—110, HIGH-ROAD, W.—On Sunday morning last the circle was much enjoyed. The subject of 'Prayer' was discussed. Healing power was again experienced. In the evening Mr. Fletcher's address upon 'Mind Culture' commanded attention. On Monday evening last Mrs. Clowes gave satisfactory clairvoyant descriptions to a crowded audience. Next Sunday, at 11.15 a.m., circle; at 7 p.m., Mrs. Wesley-Adams, trance address. On Monday, at 8.15 p.m. sharp, Mrs. L. Atkins, clairvoyant descriptions.—J. P.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On Sunday last Mrs. A. Jackson's pleasing and helpful address gained the attention of a large audience. Mrs. Boddington presided. On Sunday next, at 11.15 a.m., Lyceum and meeting for discussion; speaker at 7 p.m., Mr. Boddington. Thursday, at 8.15 p.m., psychometry. Silver collection. On Tuesday, October 16th, at 7.30 p.m., a conversation will be held, when a number of talented artists will contribute to the pleasure of the audience, including Bindi Lovell, clairvoyante; Mrs. Boddington; Madame Stella, acrobat; Madame Farr; and Mrs. Hall, the well-known violinist, has kindly consented to play. Refreshments at 9.15 p.m.; carriages at 10.30 p.m. Tickets 1s.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday last Mr. J. W. Boulding's spiritual and instructive address on 'The Unity of the Spirit,' which was delivered in his well-known able manner, was keenly appreciated by his hearers. Mr. Geo. Spriggs, vice-president, ably fulfilled the duties of chairman. On Sunday next Miss McCreadie will give clairvoyant descriptions at 7 p.m. Doors open at 6.30 p.m. Silver collection.—A. J. W.

**HACKNEY.**—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Roberts' address on 'The Mission of the Angels' was much appreciated, and Mr. Roberts gave good clairvoyant descriptions. Sunday next, at 7 p.m., Mr. R. Brailey, address and clairvoyant descriptions. On Wednesday, October 17th, at 8 p.m., clairvoyant descriptions by Mrs. Webb at 50, Avenue-road, Hackney Downs.—N. R.

**FULHAM.**—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—The anniversary services were successful in every way. On Sunday evening last Mr. E. W. Wallis gave a very fine trance address, to a crowded audience, on 'A Tale that is Told,' and sang a solo, which was much enjoyed. On Monday evening a well-attended public tea was followed by a meeting, presided over by Mr. J. Adams, when Mrs. Boddington, Mrs. Jackson, and Messrs. J. Connolly, Imison and W. E. Long gave helpful and inspiring addresses. Mrs. Imison gave successful clairvoyant descriptions. Mr. Bernard Rickman's songs were beautifully rendered, and the band of the Clapham Society played very acceptably at intervals. On Wednesday Mr. F. Fletcher gave a thoughtful and instructive lecture on 'The Development of Mind.' On Sunday next, at 7 p.m., Mr. Clarke, of Clapham, will give a trance address.

**BATTERSEA PARK-ROAD.**—HENLEY-STREET.—On Sunday last Mrs. H. Ball gave a refined and pointed address on 'Modern Spiritualism.' Miss Morris presided.—W. R. S.

**FINSBURY PARK.**—19, STROUD GREEN-ROAD.—On Sunday last Messrs. Hewitt, Jones, Keyworth and several friends gave interesting addresses.—COR.

**LUTON.**—On October 5th a successful public circle was held. On Sunday last, after a good address by Mr. A. Punter, Madame Victor gave successful clairvoyant descriptions.

**READING.**—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. M. Sturgess gave an excellent address on 'What Spiritualism is to the Agnostic, Religionist, and Careless Thinker.' Mr. Robinson gave good clairvoyant descriptions.—W.

**GLASGOW.**—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. Walter Howell, of Birmingham, delivered two stirring and impressive addresses. Mr. Howell's visits are always looked forward to with pleasure by our members.—G.

**TOTTENHAM.**—193, HIGH-ROAD.—On Sunday evening last, in the absence of Mr. F. Clarke, Mr. H. G. Swift delivered an able lecture on 'Spiritualism Vindicated by Science and Religion.' Mrs. Cole successfully conducted the after-circle.

**NORTHAMPTON.**—ST. MICHAEL'S-ROAD.—On Sunday and Monday last, Mrs. Litt, of Leicester, gave good addresses, and recognised clairvoyant descriptions, one test in particular being heartily applauded.—G. T. R.

**STRATFORD.**—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. J. Gordon gave excellent food for thought in his stirring address on 'Death and After,' and answered questions in good and original style.—W. H. S.

**CAMBERWELL NEW-ROAD.**—SURREY MASONIC HALL.—On Sunday last, at the morning circle, a short address and clairvoyant descriptions were given. In the evening Mr. Underwood gave an earnest and sympathetic address on 'Sincerity.'

**SOUTHEND-ON-SEA.**—MILTON-STREET.—On Sunday evening last Mr. Long's address on 'Jesus in Spirit Communion,' and answers to questions were keenly appreciated by the largest audience we have had for some months. Mr. R. Boddington presided.—N. C.

**STOK NEWINGTON.**—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. George Spriggs gave an instructive address on 'Healing' to an appreciative audience. In the afternoon, Mrs. Podmore conducted a successful circle. In the evening Mr. D. J. Davis delivered an address and Mrs. Alice Webb gave clairvoyant descriptions.—S.

**LINCOLN.**—UPPER ROOM ARCADE.—On Sunday last, afternoon and evening, Mr. Hilditch gave addresses on 'Where are the so-called Dead?' and 'Life in the Material and Life in the Great Beyond,' followed by convincing and well-recognised clairvoyant descriptions. On the 8th, at a mothers' meeting, an address and clairvoyant descriptions were given.—H.

**BRIGHTON.**—8, MAYALL-ROAD.—On the 4th inst., at the fifth annual tea meeting, Mr. Brooking was elected treasurer and all the other officers were reappointed, and encouraging speeches were made by Mr. and Mrs. John Adams, Mrs. Roberts, of Leicester, and others. On Sunday last the new officers gave short addresses, and a good after-meeting was held.