

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Dr. A. Kirschmann's spirited reply to Dr. Alfred Russel Wallace, concerning life elsewhere in the physical universe than upon the earth, is a challenge as well as a reply. He wants to know why we assume that life is impossible elsewhere because our earth's conditions of life do not exist elsewhere. Why should there not be forms of life adapted to different conditions? Dr. Wallace, of course, must be perfectly familiar with this question, and doubtless it has been overridden by other considerations.

Dr. Kirschmann lays considerable stress on 'The law of relativity of all magnitudes.' Everything is linked to every other thing: every atom to every other atom; and there are worlds within worlds, and we know nothing of things in themselves, neither do we know ourselves. We are used to thinking that we are a part of this world, an item in space and time. But that may be a mistake. Any way, it is a matter of belief, not of knowledge. 'On closer examination,' says Dr. Kirschmann, 'we find that what we can say with certainty is that the whole world as we know it is a part of us—of our consciousness. Not that we are in space and time, but space and time are in us. They are the glasses through which alone we can see. We can look through them, but not at them. If we attempt to take them off to look at them, we are totally blind.'

Perhaps not. Perchance, when we take off these glasses, we shall, for the first time, really see.

A late work, by Geraldine Hodgson, on 'Primitive Christian Education,' sets forth the novel doctrine that persecution dug the Primitive Christian Church out of its limited groove and mystical extremes, and forced it into the open world, to wrestle with it and overcome it. 'Instead of obscure devotees and solitary theologians, it sought, at the bar and in the schools, for rhetoricians, philosophers and lawyers,' and thus gave the Church weapons and accomplishments, and a breadth that otherwise it would have lacked.

But was not this a doubtful gain? From the hour in which the Primitive Church lost its simplicity and spirituality, and took in 'rhetoricians, philosophers and lawyers' as its interpreters and pilots, it went into bondage to earthly methods, and sold its soul to ceremonials and creeds.

But there is in it a lesson for us. We sometimes chafe against tardy friends and scoffing foes: but, in our case, this mild form of persecution may be very helpful. We need not bid for 'rhetoricians, philosophers and lawyers,' but we may learn much from scoffers, denouncers and psychical

researchers. The Primitive Church was forced into the open partly to its injury: we may be forced into the open entirely for our good.

Dr. B. F. Austin was wisely guided the other day when he wrote that 'war in heaven' (or in spirit-land, let us say) is no longer a matter of doubt:—war, that is to say, between the friends and foes of progress. 'There is organised opposition to truth,' he says, 'from the spirit side of life as there is from the mortal side.' As to Spiritualism:—

Are we to suppose that the men who decry it here, denounce it as 'communion with devils,' and assert its baleful influence wherever known and followed, will suddenly outgrow their prejudices and narrowness and embrace what they have branded as diabolism?

What attitude, we may ask, must we naturally expect those Churchmen and ministers and theologians and six-by-nine sectarians, who have seen only fraud, or superstition, or immorality in Spiritualism in their earth life, to take when they have passed into spirit life? They feared Spiritualism on earth and hated it, and as they are the same in thought and character after as before death, they still fear and hate it with religious zeal and fury. That there is organised effort in the spirit realm to oppose the spread of Spiritualism on the earth plane, is a natural inference from what we see and know is transpiring on earth to-day.

This opposition of a section of the spirit world to Modern Spiritualism would explain many problems in connection with our work.

The problem is how to safeguard against these unfriendly powers. Dr. Austin suggests love of truth and purity, prayer, will-power and spirituality. 'This alone is the redemption of mediumship.'

'The Light of Truth' prints a message said to be from the famous American Agnostic, Colonel Ingersoll. He says:—

I called myself a materialist, but I knew nothing of materialism until I came here, for here is the substantial, the changeless and the permanent. . . I could not see how mind dissociated from matter partook of anything as a reality outside its limited environment, environment limited in turn to organisation, organisation in turn limited to the changes and transformations of a shifting substance that in its last analysis, I now see, stops nowhere this side of eternal, permanent, changeless spirit. Spirit, then, is the true and abiding substance of the universe.

I survived the crash of my own philosophy (and the wonder of it will never depart from me), and I opened my immortal eyes upon the stone I had rejected when I builded my habitation for myself. Here was the rejected stone. There was the deserted, wrecked and ruined habitation, and where was I? Upon what scenes of splendour did my eyes rest! Upon what profusion of bounty and loveliness and excellence did my mind feed! And to what glory and power and dominion did my soul aspire! I looked about and everywhere I saw displayed the work of an Almighty Hand, and I began feebly to grasp the meaning of life.

What a delusion it is that for Religion we must go to creed-makers and priests! God, who has ordered His world, and all its relationships and tasks, must surely be nearest to its common people and its common emotions, loves and thoughts. Religion is heaven's light for earth's

gloom ; heaven's music for earth's discord ; heaven's peace for earth's strife ; and the light, the music and the peace must nestle near the common heart, and be the explanation of common relationships.

So then, if we want to know about Religion, and especially if we want to know what God is to us, and what He is likely to be for ever, we had better leave the creed-maker and the priest alone for awhile, and turn to the good father, the wise and tender mother, the gracious and self-denying elder sister. In watching them we watch God.

'My first work in Shadow Land : Letters from Florence to her mother : ' by Marguerite (London : Gay and Bird), is a clearly printed and prettily bound little book, containing what we can only call stories concerning spirit-life. There are seven of them, and all of them rather lack probability. As stories or picture parables they are, in their way, clever, curious and instructive, and deserve attention, but, as authentic records of actual happenings in spirit-life, we have our doubts.

This, by R. G. Welsh, from a late number of 'Scribner's Magazine,' must have grown out of knowledge as well as sympathy. It is, in atmosphere, in insight, and in expression, very pure and beautiful. It is called 'The Traveler':—

What matter that his crippled feet
About his room scarce carry him ?
His spirit finds adventures meet
In Fez, Fashoda, Suakim.
How can this world seem small and bare,
When his brown eyes, so kind yet keen,
May welcome friends from here and there,
And see in them what they have seen ?
When summer seethes in his confines
He dreams of woodlands cool and dim ;
He strolls in Dante's haunts, the pines
Of San Vitale sing to him.
And yet at times, when hours creep by,
Measured by couch and crutch and chair,
His cloistered body seems to cry
For the free world of Otherwhere.
Ah ! Some day, when he shall have drawn
The final, ineffectual breath,
He will set out across the dawn
On that great journey men call death.

SPIRITUAL PRAYERS
(From many Shrines.)

Thou infinite Father-life, who art Goodness, Wisdom, Love, Power : may we give ourselves in trust to Thee ; to confide in life as the expression of Thy thought and purpose. With the eye of faith, we see the universe as a great, beautiful, divine plan, wisely conceived, skilfully wrought, daily unfolding ; trustworthy in all its processes ; guided by unavoidable law ; a plan that intends and attains the highest development and welfare of every being, object and atom in existence. By this faith we see that all is good. We see that at the centre of every human life there is the Divine Life that shall yet make itself known as all. We see that in all that seems fierce and ugly and untameable in nature, there are only unfinished conditions of those things which shall yet be transmuted into the Spirit which they are. We see in all untoward or distressing circumstances and events, all seeming injustice and cruelty and wrong, but an ignorance of the knowledge which shall yet be revealed to us, that we and all manifestations of life are expressions of the one Life, which is always beneficent, and whose consummation is perfection. May the calmness and courage, the strength and sweetness of this intelligent, implicit, unshakeable trust, fill us and possess us, and, through us, fill and possess the world. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

MONDAY EVENING NEXT, JANUARY 14TH,
WHEN AN ADDRESS WILL BE GIVEN

BY
PROFESSOR W. F. BARRETT, F.R.S.,

ON
'The History and Mystery of the so-called
Divining or Dowsing Rod.'

(With Lantern Illustrations.)

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

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

THURSDAY, February 7th.

MME. E. D'ESPÉRANCE. (Subject to be announced later.)

THURSDAY, February 21st.

REV. J. PAGE HOPPS, on 'Evolution and Spiritualism : The Story of a Response.' At 7 p.m. for 7.30.

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man ?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 15th, and on the 22nd inst., Mrs. Loie F. Prior 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.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 16th inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., on 'Spirit Spheres,' to Members and Associates—no tickets required.

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 *Monday next*, January 14th, at 4.30 p.m. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, the 18th inst., at 3 p.m., Mrs. M. H. Wallis, under 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.

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

All who have the cause of true Spiritualism at heart will very earnestly wish God-speed to the new Society for Psychical Research of America, which has issued the first number of its 'Journal' this month. The creation of this American Society and Institute is an event of no slight importance in the history of our cause, and we do not doubt that it is watched and fostered by wise counsels and sympathising guidance from the other side of the veil that divides humanity, incarnate and discarnate. It was fitting that the first pages of this first number should be dedicated to the memory of Dr. Richard Hodgson, a man for whom all who knew him could not fail to entertain feelings of respect and admiration, but whose true worth can now be more adequately appreciated. That which during his life-time on earth could only be known to the few privileged to be intimately associated with him can now, in some degree, be shared by a wider circle, and we have reason to be grateful to Professor Hyslop for making us better acquainted with this true, brave, noble-hearted man. We have reason to hope also that once again 'the spirit of Elijah rests on Elisha,' and that the work done by Richard Hodgson will be worthily carried forward by his friend and colleague, Professor James Hyslop.

The perusal of the January issue of the 'Journal of the American Society for Psychical Research' justifies these bright anticipations; the spirit that animates it is just what is demanded by such difficult and momentous problems as those involved in psychical research. It is a spirit of enthusiasm seasoned by knowledge and experience and stiffened by resolution.

As we read this first publication of the new society, edited by Professor Hyslop, we feel assured that a new chapter, perhaps a new volume, has opened in the history of psychical science. In the last issue of 'LIGHT' (p. 3), we entered more fully into the details of its contents, and, for the moment, we wish to draw attention only to one point suggested by it.

When, just a year ago, Dr. Richard Hodgson was suddenly taken away, there were many who felt as if a great blow had been dealt at the work of investigation. This man had done so much to convince unbelievers, and had accumulated so much unpublished material, that his death seemed like a sheer loss. To this Professor Hyslop refers:—

'He had been able to publish a part—a very small part—of the concrete evidence gathered by his labours in support of survival of personal identity after death. This he regarded as the foundation of his work, and he never wearied in his effort to lay that foundation broad and deep. On this foundation it was his desire to build a structure which would equally explain the perplexities and the limitations under which the revelations of another life were made.'

He goes on to say that he believes nothing had been committed to writing of the system which Dr. Hodgson had in mind when he suddenly passed away; and yet, great as the loss seems, perchance his services may be of even greater value to the cause now that he is on 'the other side.' We think Professor Hyslop recognises this, for he makes the following quotation from the words of one of Dr. Hodgson's friends: 'Neither the doubters nor his fellow-believers could wholly grudge him the opportunity to carry forward—as he would have said, "on the other side"—the work to which he gave his life on earth.' It is upon this aspect of death that we should fix our thoughts when it comes to those engaged in high service for humanity.

Many years ago a young peer of the realm made his

maiden speech in the House of Lords on behalf of the ill-treated and neglected children of the country. In Parliament, and outside, he used his powers of persuasion with those who possessed wealth and influence to enlist their interest in the Society for the Prevention of Cruelty to Children. It was then a society, not *the National Society*, and when, by accident, the young peer shot himself, great was the despondency felt by those who were struggling to make the society a power in the land, and who had built much hope on his efforts. Within a few months of that young lord's sudden death, however, the position of the Society had become assured; it became, before a year was out, *the National Society*, and its bank was, and still is, the Bank of England. As we watched the course of events we felt that they seemed completely to warrant belief in the advantage which may accrue to any good work from the death of its supporters. They are not less influential there than they were here, neither are they likely to forget any cause that has been at once dear to them and beneficial to humanity.

We believe that similar advantages will accrue to the great cause in which Richard Hodgson was so ardent a worker, and we think we see in the pages of this first publication of the American Society sufficient indications to encourage this belief.

As fellow-workers for great ends we earnestly and sincerely wish Professor Hyslop and the American Institute God-speed through this and many coming years.

THE ZANCIGS AND THE PRESS.

It is somewhat amusing to observe the difference of opinion regarding the Zancigs expressed by the 'Daily Chronicle' and the 'Daily Mail.'

According to the 'Chronicle' Mr. and Mrs. Zancig work by a secret code—possibly a combination of word and gesture signals—and Stuart Cumberland, writing in the 'Chronicle,' protests against what he calls 'supernatural fringes.' It is curious how this word 'supernatural' irritates some people. It is, however, unfair to use it in this connection, for the Zancigs make no claim to 'supernatural' power, but merely to have trained their natural sensitiveness to an unusual extent. The 'Chronicle,' on Saturday last, gave verbatim reports of the dialogue between Mr. and Mrs. Zancig during some of their experiments, from which it would appear that a code of signals, by varying the form of the questions, was employed. For instance, among others, the question, 'Well, this?' was put six times, and the answer in every instance was 'a card.'

The 'Daily Mail,' on the other hand, champions the Zancigs, and brings out many points which tell in favour of the telepathic explanation of their work. Mr. Stead suggests that, in their public performances, they use a code in combination with genuine telepathic transmission. We think it quite probable that Mr. Stead is right. So far as the evidence for thought transference goes, up to the present, it is not at all likely that two people could carry out genuine telepathic experiments, night after night, with great rapidity and unvarying success. As a rule, time and patience are needed for concentration on the part of the operator, and for reception on the part of the subject, and the published records of such experimental transferences reveal numerous failures and merely partial successes—the actual successes being comparatively few, but sufficient to establish the fact.

We understand that some test experiments are to be carried out by a select committee of the Society for Psychical Research. We shall await their report with considerable interest. It is said that the Zancigs heartily welcome the opportunity to submit themselves to the test. This is in their favour, and we trust they will be thoroughly successful.

TOTTENHAM POOR CHILDREN'S TREAT.—Mrs. Turner desires to acknowledge the gift of 5s. from 'A Lewisham Friend' for the Tottenham Society's treat to poor children.

THE REV. G. J. R. OUSELEY.

BY MR. SAMUEL HOPGOOD HART.

(Continued from page 5.)

Having dealt with the spiritual, I will now deal with the moral and humanitarian side of Mr. Ouseley's character. He carried his humane principles (the evidence of his religion) into every department of his life. He abjured 'all forms of cruelty whether to the human or sub-human races; and all things gotten by cruelty or cruel experiment.' He said: 'Ye shall not take away the life of any creature for your pleasure, nor for your profit, nor yet torment it.' Of course, he was a vegetarian (non-flesh-eater), and an anti-vivisectionist. All the members and associates of his Order were required to show 'loving care and kindness to all the creatures of God,' and to 'abstain from flesh meat' and from alcoholic drink and tobacco. 'Ye shall not eat the flesh nor drink the blood of any slaughtered creature, nor yet anything which bringeth disorder to your health or senses.' He said that 'only those with clean hands should touch the holy mysteries.' Vivisection he identified with black magic and sorcery. It was 'the last effort of Anti-Christ and the darkest and the worst.' Vivisectionists were 'inhuman monsters,' 'dangerous wild beasts in human form, or else dangerous lunatics and criminals,' 'miscreants,' 'enemies of humanity,' 'incarnations of tigers, only far worse than any good tiger who only seeks her food for herself and her young.' Those whom he particularly disliked on account of their inhumanity were 'more like butchers or vivisectionists than anything else.' The doctrine represented by vivisection was 'the infernal doctrine of torturing innocents that good may come to ourselves.' He deplored that he lived in 'this dreadful country where wickedness is established by law.' In 1898, shortly after the Pasteur Institute at Chelsea was licensed by the Government for vivisection, I received a letter from him in which he said:—

'I have been up for a day in London, but it was for a purpose. I went to Chelsea, and stood before that den of infamy, and, with my black stole on me, I solemnly cursed it in the name of the true and living God, and of the Eternal Law, and of the Congregation of the Just. . . They are accursed and handed over to the vengeance of the God of Justice. . . The form of the anathema was too terrible almost to write, but I will send a notice of it to them. You will find parts of it in Deut. xxviii., but the entire was given to me by spirit impression. I am a priest by heritage of ages, and my curse is upon them and all their kind.'

It would be hard to find a better example of what Ruskin in his 'Lectures on Art' has called 'righteous indignation' and 'justice vindictive' than this of Mr. Ouseley at the Pasteur Institute.

The following extract from a letter written by Mr. Ouseley, in 1904, will show how real and terrible were his sufferings on account of the cruel acts done to his 'suffering brethren.' He said:—

'Every night I lie awake most unhappy. I know not a moment goes by but hundreds of my fellow creatures—cats, rabbits, dogs and others—are brutally done to death by devils in human form. All life is one. I am *conscious* of the sufferings of the Earth—ever conscious, but especially at night—and I *cannot* rest; and the message to mend or mitigate all this is neglected by men blind and deaf to it. They see not nor understand. It is hell to me ten times worse than ever man invented, the lowest depth of hell. I know no such thing as sleep.'

It is not surprising that the man who was so sensitive, who felt so keenly the cruelty, injustice, and wrong done to others, was at times sad, depressed, disheartened, pessimistic, and even in despair. He was as one 'born with great ideas and inability to carry them out.' He said: 'It is a cruel experience, and saddens me unutterably.' 'Not all I have said, nor twice as much, I am convinced, will ever awaken the consciousness of a people deadened by materialism.' The world was 'a hard world, hard as paving stone,' and 'so hollow, such a sham, especially if one is deaf.' Even those near to him (when I first met him), whose sympathy at least he should have had, were, he said, 'utterly against me in

every idea of mine . . . all dead against me.' 'All my life, from ten years of age, I have received nothing but losses and crossings of my will one way or another.' 'Is there a God?' he asked. 'Is there any moral ruler of the world all-powerful as well as all-loving?' He suffered from 'the superstition of the past, the literalism that kills.' In 1903 he wrote:—

'None on earth so depressed, shut in and stamped out as I am. I am cast out of the Church for being for the very Gospel that would save them, and the reformers of any kind cast me out equally for bringing them the gift from above. Truly, everything is against me, every way barred, every man's hand is lifted against me.'

Mr. Ouseley, under his *noms de plume*, 'I. O.' and 'I. O. M. A.' and 'A. C. P.' (A Catholic Priest), was at one time a frequent writer to 'LIGHT.' He also wrote many pamphlets (some fifty or more) and several books. His writings, as might be expected, were of a humanitarian, theological and devotional character, embracing such subjects as vivisection; pure food; the Canon of the Mass; Christian symbology; the Unity, Duality and Trinity; the Fatherhood and Motherhood in the Divine Unity; the Church of the Future; magic squares and circles, &c. Two pamphlets, one entitled 'A Basket of Fragments' and the other 'New Light on Old Truths,' deserve special mention, as they very clearly set forth Mr. Ouseley's position. Reference has been made (p. 4) to 'The Original Book of Genesis,' which Mr. Ouseley declared he received from spiritual sources. With this book must be classed 'The Apocalypse of St. John,' which he declared he had 'restored under the guidance of the Spirit.' With the exception of these two books and of 'The Gospel of the Holy Twelve,' he regarded 'Palingenesia, or Earth's New Birth' as his greatest work. He told me that the greater portion of it was received by him in vision. But, of all that he has written, 'The Gospel of the Holy Twelve' will assuredly take the first place. On the title page of the fourth edition, this 'Gospel' is stated to have been 'edited by a Disciple of the Master.' The Disciple-Editor is, of course, none other than Mr. Ouseley himself, though he signs the explanatory preface 'The Editors of the Gospel of the Holy Twelve.' In doing this I believe that he regarded each of his names as a separate person, or he may have regarded each of the two modes of his mind (the intellect and the intuition) as a separate person. In the preface, however, when referring to a certain experience, he writes as, and identifies himself with, 'the Editor'; and he says that he purposely concealed his personality 'while in the flesh,' from 'motives of prudence,' and because he knew that for a 'divine message,' not the medium through which the message comes, but the truth of the message, is the 'best evidence of genuine inspiration.' In the foreword ('To the Reader') he says: 'Like all other inspired writings, these writings from within the veil must be taken on their own internal evidence of a higher teaching.' To those who ask for a sign, 'The Sign is the Truth—the pure in heart, they shall see it.' 'Knowing how the world cavils' at anything claiming a spiritualistic origin, Mr. Ouseley did not at first make known the names of those whom he believed to be the translators of his 'Gospel': but, in 1902, he wrote, on this subject, to me:—

'That Swedenborg, and then Maitland, and Anna Kingsford, and also a Monk Placidus, O.S.F., all combined to give it to me . . . is as true as that your name is Hart or I am myself, or else there is no truth whatever in this Spiritualism.'

In his preface to the recent editions he deals fully with this subject, and says:—

'By the Divine Spirit was the Gospel communicated to the four above mentioned, and 'by them it was translated from the original and given to the Editors in the flesh, to be supplemented in their proper places, where indicated, from the four Gospels (A.V.), revised where necessary by the same.'

There is much other interesting information connected with the receipt by Mr. Ouseley of this 'Gospel' which want of space will not permit of my referring to here, but those who would know more of this wonderful book will doubtless procure a copy.

With the loss of our brother, we have lost one who has ever been faithful to his intuition, who has ever, regardless of

consequences, preached what he believed to be true, and denounced what he believed to be false and wrong. What more than this can any man do? This good man departs, therefore, with the blessing of the faithful. 'Blessed is the soul whom the just commemorate before God, and for whom the dumb creatures weep.'

A RECEPTION TO WELCOME MRS. PRIOR.

The rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., were well filled by the Members and Associates on Thursday afternoon, the 3rd inst., to welcome the Rev. Mrs. Loie F. Prior, of U.S.A. After an hour had been agreeably spent in conversation, during which refreshments were handed round, Mr. H. Withall, vice-president, in an interesting speech from the chair, said, 'We always try to make our visitors feel that we meet them as friends. A little while ago we had Dr. Peebles, and now we have another friend in Mrs. Prior, who, from all the reports we have received regarding her, has been doing a large amount of good,' and he trusted that she would be well received in this country and enabled to continue her work with much success.

Mrs. Prior, who was warmly received, said that it gave her much pleasure to look into the friendly faces around her, and she always felt that none who had grasped the truths of Spiritualism were strangers—Spiritualism seemed to bind people together heart and soul. After describing her feelings when, on reaching Auckland, New Zealand, she was met with a telegram of welcome, she said that she had worked among British people in Canada, New Zealand, and Australia, and had learnt to love them. She had heard so much about 'British conservatism' that she feared it might be a little harder to gain the love of the people of Great Britain, but she was not afraid; she felt sure she would find a way to their hearts—not for herself, but for the sake of the cause she loved. She did not undervalue the worth, or the work, of the mediums in England and Scotland, but she hoped that her efforts might be of service in promoting the cause. After touching briefly upon the altruistic and the practical aspects of Spiritualism, and referring to the fact that in Australia she had helped to draw attention to a proposed law which aimed to put not only palmists and fortune-tellers, but also mediums and séances, under the ban of the law, she said that one evening, during her voyage, when a search-light was being used, a voice rang out of the darkness, 'Keep that light steady,' and she thought that Humanity was like a ship passing through a narrow canal, with darkness on each side, and that unless the light was kept steady, there was danger of the good ship running aground. Spiritualism was the light of truth which dissipated the darkness of materialism and sectarianism, for it revealed continued personal existence and taught moral upbuilding. The phenomena she regarded as indispensable, but she pleaded for fuller application in daily life of the philosophical and religious teachings which came from the other side. She thought that to make ourselves respected, we must respect ourselves and win recognition as a reforming and a religious body by showing that we mean business—by working together heart and hand and building for the future—and by assisting the workers, and she earnestly urged each one to ask him, or her, self, 'Am I doing all I can to help to hold the light steady? Am I making any sacrifice for the cause?' Mrs. Prior spoke earnestly on behalf of mediums, who, she claimed, ought to be surrounded with better and more sympathetic conditions. She urged that there should be more preparation for spirit intercourse on the part of sitters, and mentioned how severely she had suffered on one occasion because of the bad psychical influences left behind him by a would-be sitter who visited her while intoxicated. 'Have not our departed friends passed into purer and higher conditions?' she asked, 'and if so, we should surely try to lift ourselves up to meet them on their level instead of bringing them down to ours!' After a few words of hearty appreciation of the warm welcome she had received, Mrs. Prior sat down amid loud applause.

The Rev. J. Page Hopps said that a few months ago he received a letter from Mrs. Charles Bright, the Editor of that

delightful paper, 'The Harbinger of Light, most affectionately commending Mrs. Prior, and speaking in high terms of her as a woman, and as a speaker and medium. He was so much impressed that he had made a special effort to be present to say what he could to help Mrs. Prior. He was afraid she would be rather disappointed because, in England, while people were not unfriendly, they were not as demonstrative as our American and Colonial friends—they were more constrained, and, in many ways, economical. He felt that Mrs. Prior was here for work, but in England speakers are paid inadequately. Not that people were intentionally unkind, but often they were actually so, and expected sensitive women and men to take long journeys, to speak and become more or less exhausted, and too often they recompensed them insufficiently. He was reminded of the prayers said to have been offered with reference to a new minister—one prayed: 'Lord, keep him humble and poor,' and another said: 'Lord, keep him humble—we'll see that he is kept poor!' He thought it was a serious matter for all concerned, because the man, or woman, who underpays another is dishonest towards the one who is paid, and when one consciously underpays another there cannot fail to be a loss of self-respect. He would never forget the loving kindness of the Spiritualists whom he had met—they were charming, tender-hearted and good, he had no idea that there were such clusters of such people—but they did not pay! He could assure Mrs. Prior that she was going amongst the nicest people she had ever met, and he hoped that she would be generously treated—indeed, he would like to induce Mrs. Prior, after she had been all through the country, to come to another meeting and tell all about her experiences. He wished her every success in the fulfilment of her mission. (Loud applause.)

THE RESULT OF PSYCHICAL RESEARCH.

The honorary secretary of the Newcastle-on-Tyne Psychical Research Society, taking advantage of the public interest in the reports of the doings of the Zancigs, draws attention, in a useful letter to the 'Newcastle Chronicle,' of January 1st, to the more important question 'whether the mind as a separate identic unit' survives the bodily change called death. He says:—

'So far as this becomes a conviction, psychical researchers become Spiritualists. . . . If a man who is a materialist becomes a Spiritualist through psychical research, he may with equal truth become a devout believer in the spiritual faith of his fathers.'

The outcome of the study of psychic forces, he thinks, will be that it—

will definitely shape the religious faith of the future, and for this reason, if for no other, all those who are the teachers of the people will do well to give attention to this great subject.'

THE PSYCHO-THERAPEUTIC JOURNAL.—We have always followed with much interest the progress of the movement represented by the 'Psycho-Therapeutic Journal.' We understand that, with the January number, the title of the publication will be altered to 'The Health Record,' so that, whilst continuing to advance the same teachings as hitherto, and retaining the features which have distinguished it in the past, the scope of the journal under its new title will be extended to include articles and news on matters of health and health reform generally. It will be published, as hitherto, from the offices of the Psycho-Therapeutic Society, 3, Bayley-street, Bedford-square, London, W.C. We wish 'The Health Record' every success.

A GHOST AND A WILL.—The daily papers report that a farm house in the Eastern counties has long had the reputation of being haunted by a lady in a red chintz dress, who always pointed towards the ceiling of a certain bedroom, and that search among the beams of the roof has just led to the finding of a will, made in 1797 by a former occupant of the house, disposing of property amounting to £10,000. A lady who has recently seen the 'ghost' describes it as resembling 'a thin and grey-haired woman of about seventy-six, with a full-bordered cap, red chintz garment and cross-over wrap of the same material. She had only one tooth, and seemed to slide in through the door at midnight.' A well-defined ghost, with a definite purpose!

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BUDDHA ON RE-INCARNATION.

We do not know whence it came, but 'The Mountain Pine' (Colorado), in an Article by 'Rayah,' prints a long communication from 'Siddartha, Sakya Muni, or Gautama, the Buddha' on Re-incarnation. Other communications follow, one from 'Ranga Hillyod, often called the Great Brahma, who was one of the authors of the Sacred Vedas.' All are dead against Re-incarnation either as mischievous or untrue, or as both.

'Rayah' commences his Article with a trumpet blast which gives no uncertain sound: thus:—

The doctrine of Re-incarnation, as taught to-day by certain schools of philosophy, is one of the most pernicious errors connected with occult teachings, and should be persistently refuted by all earnest lovers of the truth of Nature's Laws for the simple reason that re-embodiment of the individual in earthly relations is beyond the province of natural law as expressed through evolution and involution of the soul.

He holds that the earth-life is mainly or entirely for what pertains to the physical senses rather than for spiritual life, and that to condemn a spirit to return to it, after having its nature once developed in that direction, would be rather to degrade than exalt the soul, nor could anything be gained by it. It is certainly true, he says, that if necessary for education the entity which survives death 'can be magnetically attached to kindred spiritual entities in the form, and obtain life experience through that relation, but it has no power to go back to the primitive status or to become re-embodied at the expense of embryonic life, and nature most emphatically refuses to permit it.'

This writer regards with something akin to horror the exodus from earth-life of spirits expecting re-incarnation. This binds them to earth and puts them on altogether a wrong track. Nor is he less concerned over the suggestions which re-incarnationists here send into the Unseen, encouraging the vain hope of a return to earth-life. And still further, he warns 'our Western societies of occult thought' against the evil effects of encouraging low-grade spirits to press upon us for readmission. 'To flood the West with the re-incarnation theories is to invite an eruption of the vilest grades in spirit life, and no wonder that the higher grades of spirit are averse to it and are doing all they can to prevent it, and to counteract its dire effects upon the present races of mankind upon earth.'

In support of these views, the communications we have mentioned are given: that said to be from Gautama, the Buddha, being of course the most important. As we have said, no information is given as to how the communication came, and there is nothing in it that we would care to cite as internal evidence. It has a certain air of dignified aloofness, rather suggestive of a voice from afar, and a tendency to wander from the point which we frequently note in connection with the messages of the very great; but its opening sentence has a realistic ring in it:—

I would see the idea of re-incarnation dismissed as an error that holds the soul to earth, rather than a means whereby it can be freed from the conditions of earthly ignorance.

The remainder of the communication is a calm and thoughtful discussion of personal unfolding and growth in spirituality, and a warning against the imperfect thoughts of partially developed spirits. He says:—

While, in a certain sense, the doctrine of Karma has a basis in the spiritual development, yet it is far from that higher conception that should be understood in its entirety as the outcome of the life in the mortal state. As spiritual life is so connected with the power of thought, many of the ideas that come from it will be the imperfect thoughts of partially developed souls, and if they are accepted as truth, the mind so receiving them will be more or less imbued with error. Therefore, seeing how the errors of the past are being reproduced upon the earth plane, I have felt it incumbent upon me to return, and as far as possible prevent their worst effects, for as I now observe them they are likely to present great obstacles to the progress of the spiritual ideas among mortals. I would have my followers upon earth recast their conceptions and expressions of the spiritual life to be more in harmony with the spirit of the age.

We could fain cherish the desire that this is a genuine Buddha utterance, especially when taken with what follows. The writer of it, whoever he is, is awake to the changed conditions of the contact between the spirit people and the people of the earth. No more concealment by a priesthood, or by some special class, but 'the child of the outcast is as likely to be the recipient of the divine influence as the most ascetic Brahman.' 'The light of the divine life is sent to the poor and lowly of all nations, and the Buddhas of this age are chosen without reference to their religious training or ancestral descent.' The spirit-world, he says, contains all that human wisdom and goodness have acquired since the spiritual nature first evolved above the animal, and it is ready to impart its knowledge to mortals. 'So, therefore, as long as the race shall exist upon earth it may expect to receive the impulses of a spiritual life which will serve to impress upon it the nature of its destiny and the processes whereby it can obtain a perfect development of all its powers and possibilities.'

Over against this must be set the dark shadow of spirit-life, with its ignorance, its helplessness, its discontent, its earthly cravings and its evil inclinations. Concerning this, the second communication, from 'Ranga Hillyod, often called the Great Brahma,' attributes much of it to the fatal effects of belief in re-incarnation. It may be exaggerated, but the whole statement calls for serious thought:—

There is one effect of the doctrine of re-incarnation of the souls of the dead that is felt with dire power in the spiritual world of India.

Myriads who have left the physical life hover over the mortals of that country, seeking for opportunities to become re-embodied, in order that they may realise the promised relief from their imperfect development in the former earth-life. They are earth-bound to a degree that infects the mental atmosphere of its people with almost hopeless despair, for however intense may be their desire, they are never able to obtain the fancied re-incarnation.

They indeed seek the presence of opportunities innumerable through mental impress of the sexes, but beyond inciting an abnormal sexual impulse they effect nothing toward producing the result desired, and in place of a new life in the physical world they only succeed in debasing their spiritual natures by

the recurrence to the sensations and thoughts of earth. India has suffered intensely in spiritual declension because of this, and many of its people have really become seriously retarded in their progress toward an intellectual spirituality.

To this, the following Note is appended:—

This explains why the spiritual life of India has so deteriorated through false interpretations of the ideas of her great teachers. The spiritual life being an evolution, and its recipients failing to obtain true ideas relating to it while upon earth, crowd back to obtain the promised relief, which Nature denying, plunges them into chaos and despair. By thought impress upon their mortal companions they transfer this mental state to them also, so that the whole nation becomes subject to helpless hopelessness.

NOTABLE MEDIUMISTIC EXPERIENCES.

Read before the Members and Associates of the London Spiritualist Alliance, Ltd., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of December 6th, 1906; Mr. H. Withall, Vice-President, in the chair.

(Continued from page 10.)

III.—By 'CLAIRIBELLE.'

In accordance with the wishes of our President, I have much pleasure in laying before you a few incidents in my work as a medium, which will, I trust, be both interesting and profitable.

While I was in business, before I became a public medium, I one day met a young girl with whom I clairvoyantly saw a spirit woman. I mentioned this fact to the girl, and gave her a full description of the spirit's appearance, also her name, which was a rather unusual one. I then saw the same individual, apparently in bed. She rose up and, after leaning towards the foot of the bed, I saw her fall out on to the fender. In doing so she knocked her head, severely, against the mantelpiece, and lay on the floor until a young woman went to her assistance. All this was fully recognised by my sitter, who told me that she had recently lost her mother, that her name was the same as the one I had mentioned, and that before she passed away she fell from her bed and fractured her skull, exactly as I had described. Although she is now a dear friend of mine, this girl was then an entire stranger to me, and quite ignorant of Spiritualism, but she has since found it a great help and comfort.

On another occasion, a gentleman, who afterwards informed me that he was a perfect sceptic as regards Spiritualism, and only visited me to criticise and make fun of the sitting, received detailed descriptions of his mother, father and brother, and personal messages from them which quite astonished him. He asked me if I had ever been to America, and when I told him that I had not, he was more puzzled than ever, as he could not discover that I could possibly have known any of his people. A month later he sat with me again and received further information about his family. His spirit mother warned him about the state of health of his youngest daughter—she was consumptive—and told him that if she stayed where she was she would soon pass to spirit life. He was advised to take her to a mountainous district and have her go through a course of treatment which would be suggested to him by someone whom he would meet. After the sitting he told me that what he had received from his mother at his first séance had made a new man of him, as up till then he had believed that death ended everything, and he had consequently done things which he should certainly not do now. Some time later he called to tell me that he had acted upon the advice he had received from his mother through me, and it had been the means of curing his daughter and establishing her health.

The following experience is one which is, I think, quite outside the limits of telepathy, and can only be explained by admitting the fact of the spirit's presence.

When I first occupied the platform of the Fulham Spiritualist Society, at Colvey Hall, I described to a gentleman in

the audience a spirit lady who was close to him. She gave him her name and mentioned the cause of her passing over. The gentleman identified the lady but declared that she had *not* died—he was confident she was alive! The spirit again assured me that she *had* passed over, quite recently, and I told him so, and there, for the time, the matter ended. The next day, however, he wrote to me and told me that he had just learnt that the lady I described to him the previous night *had* passed away, and that the cause of her death was fever, as I had told him, and that the message which she had given to him through me was quite correct. He further informed me that when he entered Colvey Hall he had no belief whatever in Spiritualism, as he was under the impression that thought-reading would account for the true things which mediums said to their sitters, but he no longer held that belief.

At one of the séances held at the Rooms of the London Spiritualist Alliance, I gave to a widowed lady a description of her departed husband, also a message from him warning her not to sign a lease in connection with a certain house. I described the house minutely, even to the number, as well as another house, including the particulars of its situation, and told her that the second house would be very successful for her financially, and in every other way. The lady resented this warning and was highly indignant about it *at the time*, but the following week she came to me and told me that the information which I had been instrumental in giving her on the previous occasion had proved to be perfectly correct. My control, 'Sunbeam,' then took the opportunity to speak to the lady and said she was very glad she had followed the advice which had been given to her the week before.

On August 4th last a gentleman called upon me for a sitting and after 'Sunbeam' had spoken to him about his father's anxiety about a certain document, which had been destroyed, his father took control of me. This is rather an unusual occurrence with me, but my own control informed me afterwards that he had permitted the father to manifest through me so that he might give to his son—the sitter—the test which, before he passed away, he had promised to give him if he found it possible to do so when on the other side.

The following extract from a letter, written by this gentleman on September 18th last, explains his position in regard to this test:—

'On August 4th I had my first interview with your delightful guide "Sunbeam." When my father controlled you it was mainly by his manner that I identified him. His words, spoken almost inaudibly (three days only having elapsed since he passed away), were, "Oh! my dear boy, pray for me, it will help me." It must be remembered that I had talked with him through Mr. Brailey on the morning of the same day, and "Sunbeam" dealt with all the leading features of Mr. Brailey's guide's ("Kalulu") message.'

Nearly three years ago a well-known journalist came to one of my weekly circles. He afterwards explained to me that he was a stranger and knew nothing of Spiritualism, except that he had been present at a séance at which some members of his family, long since departed, had manifested their presence to him, and he was anxious to attend the circles held in my room. He further said that 'Sunbeam' had made certain statements which he regarded as 'impossible.' Among other things she had told him that he would cease the journalistic duties in which he had been engaged for the previous forty-four years, and would be located near to the rooms in which we were then meeting; that he would address large audiences in London and the provinces, and that he would say something, within a few weeks, which would be reported in the newspapers and cause enormous correspondence.

Shortly afterwards I was surprised by this gentleman calling upon me in a very distressed state of mind. He told me that he had been duped into putting his signature to a document which involved him in heavy financial liabilities, and necessitated his constant attention to a business quite different from his journalistic work, as 'Sunbeam' had predicted. After a conference with 'Sunbeam' he settled down to his new conditions and surroundings. This change in his position, although painful and trying, he frankly admits was necessary

to enable him to accomplish the work in which he has been engaged during the past two years, for, had he remained among his old journalistic associations, he could not have taken up the public advocacy of Spiritualism. The gentleman to whom I refer is Mr. John Lobb, and he does not forget to mention in his public addresses the predictions of my control and their complete fulfilment. I ought not to omit to say that 'Sunbeam' assured Mr. Lobb that he would return to his old quarters and resume his journalistic work. This, I understand, he has done within the past three months, and thus all the changes which 'Sunbeam' had foreseen have been experienced by Mr. Lobb, who, as is well known, has addressed many large audiences, both in London and the provinces, and has said many things which have aroused considerable discussion.

A gentleman arranged for a special sitting with a party of his friends, and I think the following extract from his letter with reference to what occurred on that occasion will be of general interest. He writes :—

'DEAR "CLAIRIBELLE,"—I am writing to thank you for the delightful séance you gave my friends last Thursday. "Sunbeam" was remarkably good with the gentleman who spoke with you after the séance ; she gave a most accurate description of his mother in every detail, of her passing over, and the incidents connected with it. Really, "Sunbeam" was so remarkably clear that this gentleman could hardly realise that you did not know his mother. "Sunbeam" also told this gentleman that he had some financial trouble or worry a week or two ago. This he denied at the time, but he confessed to me afterwards that what "Sunbeam" had said was perfectly true, although, as he did not wish the others present to know about it, he would not admit it. He explained that he had become surety for a friend for a loan, and about a week ago he found that he had to pay up. "Sunbeam" was also most correct with the other gentlemen, and each description she gave was recognised ; in fact it was a wonderful séance. None of the six gentlemen had ever before been to a séance, and they can talk of nothing else just now !'

I should like to add that one of the gentlemen, Mr. F., was advised to take care of his chest. He was much amused at this and unbelieving, but he has since told me that he has had an attack of bronchitis, and he is now inclined to think more seriously of 'Sunbeam's' advice.

In conclusion, I may mention the experience of a lady who came from the country to have an interview with me. She received full descriptions of her husband and son—both in spirit life. Her husband advised her with regard to some legal transactions which were causing her much trouble and anxiety, and her son gave her particulars regarding his death from drowning, not far from her house, while he was on a pleasure excursion, and said that three of his friends were also drowned, only one being saved. These messages from the other side, accurate in every particular, convinced her of the actual presence of her husband and son, and of their watchful care of her, and gave her great help and comfort.

IV.—BY MRS. FAIRCLOUGH SMITH.

In my early childhood I frequently saw spirit forms and heard voices and rappings, and being of a nervous temperament these manifestations were a source of terror to me, but it was not until after I was married that I was brought into touch with Spiritualism. Some friends invited me to sit in a circle just to see what it was like, and although I was not much interested I consented to sit with them once a week ; at the third sitting I was controlled by a spirit who has since proved herself to be a loving and helpful friend.

With this brief introduction I will now give a few of my experiences.

At a public séance I was controlled by the wife of one of the sitters, who spoke to her husband through me in her natural voice and gave him many comforting assurances of her continued love and interest both in himself and in the dear little children who were left behind. Towards the end of this séance, while I was under the influence of my guide, 'White Dove,' a lady handed her a lock of hair. 'White Dove' immediately said, 'Why, the spirit here says she has already controlled to-night,' and then, turning to the first gentleman,

she said, 'This spirit is your wife, Captain, who not many minutes since was controlling my medium and speaking with you. She has used up all her power and cannot do any more to-night.' Both these sitters were considerably surprised, especially the gentleman, for, as he afterwards told me, he had not the slightest idea that his friend had brought this lock of hair. These sitters were absolute strangers to me then, and, if I remember rightly, did not come at the same time ; certainly they did not sit together ; one was near me and the other at the far end of the room.

A few months ago I had a journey which was especially interesting to me, because I was quite normal and thoroughly enjoyed the experience of giving a séance and at the same time participating in the pleasure of the sitter. I had just taken my seat for Margate when, after bidding farewell to a lady dressed in widow's weeds, another lady, also dressed in deep mourning, entered the carriage. I felt compelled to ask her to sit near me, as she looked so full of grief and trouble. Directly she sat down I heard a voice, which was as natural and audible to me as though it was a person in the flesh speaking. This voice said loudly, 'Tell her Fred is here.' I demurred at first, thinking she might imagine I was mad. Again the voice said, 'Tell her Fred is here,' and I felt a slight push towards her. Then again the voice said, 'Bring out "LIGHT" from your pocket.' I did so, and bending towards the lady, said, 'Excuse me, do you know anything of Spiritualism ?' 'Oh yes,' she replied, and with that I said, 'Well then, you will understand what I mean when I tell you that Fred is here, and informs me he is the husband of the lady from whom you have just parted.' She looked at me in amazement and gasped out, 'Oh, yes !' I went on, 'He tells me you buried his body yesterday, and if it had not been for his carelessness he would not have died. Three weeks ago, after playing cricket, he caught a severe chill through not changing his clothes, which turned to double pneumonia and caused his death.' He mentioned the names of his relatives and went into family matters ; his last words were, 'It would never do to tell mother just yet, because her heart is so weak.' The whole séance lasted from Victoria to Birchington, where the lady left the train, but before doing so she admitted that everything I had told her was perfectly true and all very marvellous.

One afternoon a lady friend came to take tea with me, and while we were conversing upon psychic matters I suddenly saw two female spirits standing close to her. They were so real and distinct that I felt compelled to describe them. My friend was instantly on the alert, and was just about to make some remark, when I exclaimed, 'Oh, it is not Aunt Jane.' My friend at once replied, 'Oh, go on, I know now who it is, and this spirit can give me a wonderful test of herself.' I was then made to move my hands about, and I jumped to the conclusion that it had something to do with music, but the impression came, '*No, it is not music,*' and all at once the spirit began working my fingers and spelt her name in the deaf and dumb alphabet, and I burst out with, 'Why, she is deaf and dumb, and it is your mother !' My friend was greatly delighted at this test, as she had especially kept from my knowledge all particulars concerning her relations and friends who had passed into the spirit world. Afterwards she explained to me the reason I had said it was not Aunt Jane ; her mother and this aunt were so very much alike in appearance that the one description would almost answer for them both.

The following is a copy of a letter received from Mr. E. Beard on September 10th, 1906 :—

'DEAR MRS. FAIRCLOUGH SMITH,—I feel that it may interest you, and perhaps some of your numerous friends, if I endeavour to describe what took place in my presence when you were entranced, on two occasions.

'The first communion with spirit friends that I recall took place in my own library, the sitters being the Rev. F. and myself. My friend knew nothing of spirit control, and after a conversation he expressed his intense surprise at what I had told him, and said that if he could ascertain the cause of his father's death it would be a great joy to him. No doubt you will recollect my sending you a note at nine o'clock that evening asking you to come to my house. You responded to my request,

and after being introduced to my friend you were entranced, and your guide, "White Dove," controlled you. After an impressive prayer to our Heavenly Father for guidance, she spoke to my friend and within a few minutes described his father, the office in which he conducted his business, a small black bag which he used to carry with him from his home to his office, and the position of the peg upon which he used to hang it; all the descriptions were recognised as correct. She then described the manner adopted by his father of paying the men engaged in his works, and after describing his partner, volunteered the statement that the partner did not appeal to her and was not to be trusted. Next, an interview between the father and his partner was described, in which "White Dove" told my friend that his father was angry at some unjust remarks made by the partner, and whilst refuting them he fell down on the carpet and expired (this was demonstrated by "White Dove"). I felt nervous for yourself, but your guide assured me that she would not hurt you; she was showing my friend how his father had passed away. She further told him that the partner tore up the only papers which would prove the amount of cash to which his father was entitled. The Rev. F. acknowledged that no money could be traced, and the widow was unable to make any claim, although she felt sure that her husband had made a provision for her. The father then controlled you, shook hands with his son, and spoke at length with him.

'A little boy, six years of age, then controlled you and spoke to my friend, telling him of his mother's grief, and described her weeping when she saw his little shoes, or the toys belonging to him, and asked his father to tell his mother that he was not dead, and that she must not weep for him.

'I knew nothing of the private life of my friend; I was not aware that his father had passed away, and until he entered my house that evening I had always thought him to be a childless man, but all the statements made by you when under control were perfectly true.

'On the second occasion you travelled with your husband, a Mr. A. and myself, from the north coast of Kent to Victoria, one evening.

'Mr. A. was a complete stranger to the truth of spirit return and, as a member of the Roman Catholic Church, believed Spiritualism to be of the devil. When the train left Faversham station, you mentioned that your guides wished to control you; the blinds were drawn down in the carriage, and your guide spoke to us all, and said that Mr. A.'s sister wanted to speak to him, and that his father was also present. The father controlled you and told his son how he had disposed of certain trust funds belonging, as I gathered, to his mother, and asked his forgiveness. He spoke to him of several members of the family and then withdrew. Mr. A. said was all true, and he was glad to have the revelation as to the way the trust funds had been disposed of. His little sister then controlled, mentioned the names of several cousins, and then entreated him to try and bring his brother to a medium so that she might speak to him. She told him that his brother was giving way to drink; this upon inquiry was found to be correct. I knew nothing of Mr. A.'s private life, except that he worked hard to keep his widowed mother. I had never met his brother, nor have I done so to this day.'

Mr. Beard concluded his letter by saying:—

'As both these communications with spirit friends were held in my presence under somewhat peculiar circumstances, and away from your own house, and as each disclosed to the sitters certain facts that were not known to either of them, and of a private nature, the recital cannot fail to be of interest both to Spiritualists and the uninitiated.'

Last year, while I was staying with friends in Kent, we held many sittings, of which one in particular stands out as a proof of the love and solicitude which our spirit friends bear towards us. At this séance many of the spirits used me for transfiguration.

One of the sitters, a lady, was suffering from a weak heart and had been warned that any shock or excitement would probably have a fatal effect. Now this lady was devotedly attached to her mother, and had left her in the charge of an elder sister residing in London. After being away from home a few days, a letter was received which, after giving general news, finished up by simply saying, 'Mother is not very well,' but as she was frequently ailing this item of news did not cause any great uneasiness, until, in a subsequent letter, she learnt that her mother had insisted upon being taken into a hospital, as she imagined she was too much of a burden upon her children. No further news was received until after this séance, particulars of which I will now proceed to give you.

'White Dove' having controlled me, she referred to the serious state of the lady with the weak heart (whom I will call Mrs. B.), and said that her father would control me and speak with her, which he did, and in a very soothing and loving way told her that he had been with her mother helping her over, and that everything would be for the best. After conversing a few moments longer, he again ventured the information that he and the mother had met in the spirit world, adding that she had passed away during the previous night. The spirit mother of my host then controlled me, and spoke a few words of comfort and sympathy to Mrs. B., also telling her that her mother was present in spirit, which proved to be so, as she next controlled and was just able to scream out, 'I'm dead, I'm dead,' in a peculiar cry, which I was told afterwards was quite a feature of her mother's during the last few months of her life, and this reproduction was most realistic and unmistakable. The control of this spirit mother was so perfect that she transfigured my face to such an extent that her daughter instantly recognised who it was. She also showed by the contraction of the *left* side of the face, arm, and hand, that she had suffered the effects of a paralytic stroke.

No one present had the slightest knowledge as to the truth of this at the time.

'White Dove' here took control, and was asked if the mother really was dead. To this question she replied that she was there in spirit, and that they would have news very soon. When Mrs. B. arrived at her temporary residence that night, some six miles from where the séance was held, and about sixty miles from London, she found a telegram awaiting her saying that her mother had passed away at 3 a.m. that morning.

On the following day Mrs. B. received a letter from her sister, telling her that their mother had suffered a paralytic stroke, from the effects of which she never recovered, and that the stroke occurred on the left side.

Thus the sad news was gently and lovingly conveyed by the dear spirit friends to those left behind, so that when the confirmation was received by means of the telegram, no shock was experienced, only a happy feeling of certainty in the knowledge that the loved mother was still able to shower upon them that wealth of affection which had always been theirs.

I will conclude my experiences by relating two cases of healing which were performed by me under spirit guidance.

A lady came to me much troubled with a very bad attack of neuritis which affected one arm. During two years she had been under the care of seven doctors, and tried massage in addition, without experiencing any relief, and as this lady was, or had been, studying hard to become a player of the violin, and it was necessary to practise some hours daily, one can imagine how despairing she must have felt at the thought of the condition of her arm, which was so bad that it was impossible to practise even for five minutes. However, I am glad to say that, by the help of my guides, in the short space of about a month I was able to cure her completely, and she is now practising from four to five hours daily, and without any tired feeling.

A baby boy of about eighteen months, named Jackie, was brought to me by his mother for treatment. His parents are not Spiritualists, and until this experience had never even heard of healing by spirits, much less believed such a thing possible. The poor little fellow could not be made to swallow food of any description without first pinching his nostrils, and even then could only be made to take a spoonful of milk at a time. Since his birth he had always been in his mother's arms, and was styled by the doctors 'a mental idiot,' and they were about to operate upon his poor little chest to see if any relief could be obtained by that means. When first he was brought to me his eyes were turned right up into his head, his mouth was full of saliva, and he was constantly making hideous grimaces. I proceeded to magnetise him, but during the whole time he was screaming and tearing with all his might.

After a while I laid him in his mother's arms, and placing my hands upon his head, prayed that these influences might be removed, and his own little soul be restored to govern his own body. While I was doing this the mother suddenly exclaimed, 'Look, look!' I looked down and could plainly discern a

black shadow pass over his face and a golden light seemed to take its place; then he gave an angelic smile and closed his eyes in a sleep which lasted for sixteen hours, and all through a long journey home from my house to beyond Harrow. This was the first real long sleep he had enjoyed since the day of his birth. Next day he awoke cooing and laughing, and when placed in a chair at the table he seized hold of some bread and butter and commenced to eat ravenously. This was the beginning of his cure. I gave him about six treatments, an average of one per week, and at the end he was perfectly cured, and now, about a year since the last treatment, he is running about the house, the pride of his parents' hearts.

SPEAKING IN TONGUES.

Revivalist services have lately been held, under the leadership of an evangelist named C. F. Ladd, at Mendota, Ill., U.S.A., says the 'Progressive Thinker,' and prayers were offered for the gift of tongues, until one evening a Mrs. Shumate was shaken with a strange power and began to speak rapidly in a language that no one could understand, until a Persian named Lazarus A. Mallek, who had been a missionary to South Russia and who speaks ten languages, identified it. He said that it was 'the language of the Kalmucks, a nomadic tribe of Caucasia.' Mrs. Shumate said: 'A strange feeling came over me and I rushed to the altar and fell in a swoon, while something seemed to be grasping my throat. Then came the words. I don't attempt to explain it. I only know that it is an answer to my prayers.'

FUND FOR MRS. SPRING.—Mrs. S. J. Watts, of Hunstanton House, 18, Endsleigh-gardens, N.W., desires to acknowledge 2s. from 'H. E. F.,' and 4s. from 'A. A. A.,' for the fund which is now being raised to help Mrs. Spring, in response to the appeal made in 'LIGHT' of December 15th last by Miss Mack Wall.

THE PSYCHIC CLASS.—The annual dinner of the members of the psychic class to Mr. F. Thurstan, M.A., and Mrs. Walters, will be held on Friday, January 18th, at the Hotel Boulogne, 27, Gerrard-street, W., when Mr. T. Syms will take the chair at 7 p.m. The musical arrangements so far made indicate that a very enjoyable evening may be expected. Members and friends wishing to attend should apply early for tickets, price 3s. each, as the number is limited. They may be obtained from Mr. B. D. Godfrey, Librarian (110, St. Martin's-lane), who is kindly acting as hon. treasurer to the dinner committee, or Mrs. Grace Goodall, hon. secretary, dinner committee, 8, Harrington-square, N.W.

TRANSITION OF A GENEVA WORKER.—A valued correspondent at Geneva sends us an intimation of the decease, in December last, of Professor D. Metzger, formerly President of the Society for Psychical Studies there. Professor Metzger was the author of more than one book written to support the spiritualistic theory of psychic phenomena, and defended the doctrine of 'spirit return' against the 'scientific' or animistic school represented at Geneva by Professor Flournoy. In fact, the book entitled 'About "From India to the Planet Mars,"' published in the name of the Geneva Society, was Professor Metzger's rejoinder to Professor Flournoy's well-known description and analysis—from his own point of view—of the singular 'subliminal romance' presented through the mediumship of the lady known as Hélène 'Smith.' Professor Metzger especially ridiculed the idea of the sub-consciousness of a single person being divided into 'water-tight compartments,' each having the appearance of a distinct personality.

PROOF WANTED.—According to the 'Brixton Free Press,' the Rev. G. W. Wall recently dogmatized about Spiritualism in a most amusing fashion. He chose the subject of the woman of Endor (he called her a 'witch') as the peg upon which to hang his assertions. After stating that 'Spiritism is expressly forbidden by the Lord,' he committed himself to the unprovable assertion that 'no good spirit or angel' can take part in it. Having appealed to the Bible he should certainly abide by it, but he distrusted his own authority and 'improved' upon it in the following reckless fashion. After saying that Saul *thought* he spoke with spirit Samuel, and 'hence it is so written,' he continued: 'But it *could* not have been so in the circumstances. . . . So we take it that it was not Samuel, but a spirit impersonating him, who appeared to Saul. . . . There is no doubt that the Lord did answer Saul on this occasion, but by the only means left open to him—through hell.' There we will leave the reverend gentleman—further comment is needless!

THE SIGNIFICANCE OF COLOURS.

In a lecture by Mrs. Pedelty, of Whitley Bay, on 'Personal Influence from an Occult Standpoint,' recently delivered at South Moor, County Durham, she claimed that through the medium of his personal magnetism everyone scatters thought influences broadcast, and therefore cannot even think without helping or hindering others. She said that 'thoughts are things' and that 'the quality of the thought determines its colour, and the definiteness of the thought determines its form.'

A description of thought-forms, illustrated by lantern views of such forms (reproduced from the work by Mrs. Besant and C. W. Leadbeater), was then given, and

'Mrs. Pedelty assured the audience that she is able to discern the colours and the forms of people's thoughts as she showed them on the screen. The characteristics of the colours were as follows: Pale blue, devotion; mid blue, religious zeal; deep blue, deep thinker; yellow, intellectuality used for noble ends; pale orange, intellectuality of a lower order; orange, pride; pink, unselfish affection; rose colour, pure affection; scarlet, anger; dull red, selfish affection; brick red, sensuality; grey green, deceit; emerald green, adaptability, versatility; pale green, sympathy and compassion; dirty green, jealousy; grey of livid hue, fear; smoky grey, depression; brown, selfishness; black, malice; white, purity. When thoughts and emotions are complex, the colours are complex, e.g., blue and brown, hypocrite; blue and orange, pharisee; blue and grey, religion through fear; scarlet and black, murderous anger.'

It is hardly correct to say that 'thoughts are things,' they may be forces, which may exert an influence upon others, but they certainly are not things in the ordinary sense of that word.

LETTERS TO THE EDITOR.

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

Spiritualism and Secret Societies.

SIR,—I have been glancing over a mystifying article in 'The Throne' for December 22nd, entitled 'Society's Secret Societies,' in which it is asserted that 'London's dilettantes are mad this winter on magic,' much to the profit, it is said, of the Harley-street doctors. But this last is because their 'temples' are 'overheated and unventilated'; let Spiritualists accept this hint in regard to their séance-rooms.

The article goes on to describe secret assemblies of masked persons, denoted by numbers or fictitious appellations, their real names being divulged only to the president, and revelling in secret signs, elaborate costumes, oaths of secrecy, and other puerilities. They are said to practise evocation of elemental powers, by means of solemn ritual, and litanies 'that grip the nerves as the excesses of the Hoodoo madden the negro.' Perfumes are immoderately used, and clouds of smoke from incense-pots roll around the room. *Et cetera.*

I think it should be distinctly stated that these practices form no part of Spiritualism, and that Spiritualists have no use for all this mummery and flummery. We are not 'magicians' and do not invoke 'elementals.' We look askance on 'Outermost, Inner, and Central Circles,' while, unlike what is said of the societies here described, we *do* concern ourselves with lofty ideals, and indulge in the hope of helping humanity rather than in the selfish desire of satisfying idle curiosity. In fact, we try to put ourselves in line with the evolutionary process of the ages.—Yours, &c.,

ANTI-SECRET.

[We have consistently opposed darkness and secrecy and have no knowledge of the societies referred to—they certainly are not spiritualistic.—Ed. 'LIGHT.']

An Inquiry from Cricklewood.

SIR,—Kindly permit me to ask if there is among the readers of 'LIGHT,' residing in the neighbourhood of Willesden Green or Cricklewood, anyone (but not a professional medium) who would care to meet an inquirer occasionally for mutual help and discussion.—Yours, &c.,

CAROLUS.

Coincidence, or What?

SIR,—About a year ago, while engaged in the composition of a poem, in which I was endeavouring to express—under the guise of symbolism derived from the Mythos of Ireland—the recognition and union of the masculine and feminine aspects of the Soul (or the Higher Mind with its sub-conscious knowledge), I came to a point beyond which I did not appear to be able to go. My difficulty was mainly attributable to the necessary limitations and comparative untruth of more or less physical figures of speech, and to their inability to bear without breaking the burden of ineffable truth. While seeking a way out of my difficulty, my wife was given a vision or apprehension (not a dream) of a certain scene of wonderful beauty, and with it the message that it was to be the next scene in my poem. It was exactly what I wanted. The poem is printed, under the title of 'The Marriage of Lir and Niav,' in my new volume—'The Quest'—just published; and the lines to which I particularly refer read thus:—

'Within the pillared vastness of the hall,
Where neither shadow fell, nor garish light
Smote on its everlasting radiancy,' &c.

The coincidence—or whatever else it may be—is in your quotation in a recent issue of 'LIGHT,' from a volume by Mabel Collins, which reads: 'Still it stands, and no shadows, and the pillars stretch to the upper air, and thence falls a soft radiance transcending sense. There is no shadow, nor break in the light,' &c.

Having regard to the similarity of the means by which these passages were, as Iamblichus would term it, 'unfolded into light,' i.e., by interior illumination in meditation, it appears to me a not unreasonable thesis that when illuminati touch similar planes (or should we say the same plane?) of illumination, the elaboration of the interior perception will be into symbols roughly similar. I seem to apprehend in this 'coincidence,' and in others contained in literary works not deliberately esoteric, the operation of a law for which the science of comparative mythology is searching to explain the parallels in the myths of peoples as far removed as Ireland and the Oceanic Islands. It may be that the theory of a common historical source no more accounts for the similarities in the Greek Zeno and the Irish Dageda, than for the above; and if the thesis which I have suggested has any truth in it, the searchers after the origins of religion will find their totems and savages at the end of a descent, not the beginning of an ascent.

I shall be glad to have references to other 'coincidences' with a view to their co-ordination and study.—Yours, &c.,

JAMES H. COUSINS.

35, Strand-road, Sandymount,
Dublin.

[Our quotation was from Mrs. Verrall's automatic writings, which we said reminded us of Mabel Collins' description of a great hall, with columns, where devout souls, incarnate and discarnate, meet for teaching and enlightenment.—Ed. 'LIGHT.']

'The Return of Great Souls.'

SIR,—Kindly allow me to reply to the comments made by 'H. T.' in 'LIGHT' of January 5th upon my letter of December 15th last. I note that your correspondent is not clairvoyant, and claims to judge the character of those who communicate by the 'spirituality and logical coherence of their messages.' I fully accept this standard. I did not anticipate that every reader would be clairvoyant, or ready to accept my statements without having some logical reason for so doing, but I cannot accept anyone's limitations of the possibility of communion with the spirit world, and, with due respect to Edward Maitland, he is no guide to me here. If he had stated what conditions were necessary for such a communion, I should have eagerly studied all he had to say. I also strongly object to the material interpretation that 'H. T.' has put upon the extracts from the messages. There is no picture, however beautiful, that would be more than material if it were solely valued by the weight of its canvas and paint, and so, likewise, when one spirit says, 'When we see the order of your household, the houses in which you dwell, your clean habits, and gentle mode of life,' and another, 'But when we compare your world with our world, your schools with our schools, your books with our books,' &c., they do not allude to the mere bricks and mortar, but to the development of the conscience of a people that makes such a mode of life possible, and ensures that every living soul in that community has access to a school. Mark ye, not a chosen few, but every member of the community!

Then, again, I am said to be illogical. The point at issue

was 'the possibility of the return of great souls.' I pointed out that with our present erroneous conceptions of greatness it was right and natural that we should doubt great names, but that when we realise what *spiritual* greatness means, then our attitude becomes erroneous; and, to illustrate my point, I cited the messages of two great souls, who said that instead of regarding them as saints, they would have us think of them as our elder brothers. Surely this cannot be said to be illogical, considering that it is by the fact of their humbleness and of the true conception of greatness (viz., 'to become like unto the servants of all'), that we are able to receive communications from them! Naturally, in a short letter, it was impossible for me to repeat all that they have said, but still their message of brotherhood, even with the gods, is significant.

Why should we think that great souls cannot come back and manifest? This question is the crux of the whole matter, and if we are not to expect messages from intelligences greater than those that have been designated to us, then, indeed, is our cause a lost one. But if we can communicate with souls of great experience, then, indeed, we shall find in Spiritualism a 'well of water springing up unto everlasting life.'

I hope to live to see the day when no society will be complete without its day dedicated for a trance address by its patron member in spirit life; such, for instance, as Ruskin for the Ruskin Society, and Dante for the society inaugurated in his name. I know that Nature has supplied the instruments in abundance; she now only requires to inspire the lay mind with the greatness of the inheritance that is open to it.—Yours, &c.,

MARIE DE MARIN BRECHLEY.

A Christmas Letter from Mr. W. J. Colville.

SIR,—Since leaving Australia and Tasmania I have spent a month in the beautiful islands called by Richard Seddon, who is greatly missed and deeply regretted, 'God's own country.' Though I doubt whether so extremely eulogistic an appellation is ever specially justified, I can quite sympathise with the enthusiastic appreciation for their beautiful home indulged in by New Zealanders, for the country is abundantly rich in natural beauties, practically boundless in resources, and at present unmistakably prosperous. The exhibition at Christchurch, though small indeed when compared with the World's Fairs at Chicago in 1893 and St. Louis in 1904, is, nevertheless, a beautiful and highly successful undertaking, reflecting immense credit on an enterprising country whose entire population scarcely exceeds a million.

All phases of spiritualistic and kindred work are now well represented in New Zealand, and though there are some superficial divisions, there is much heart to heart agreement. The Christchurch Spiritualist Society has rented a commodious church by the year for its exclusive occupancy, and I am glad to relate that, financially as well as otherwise, the enterprise is proving a pronounced success. Mr. J. F. Fahling, the able president, is well seconded in all his efforts by a very earnest committee, and during the six months of the Exhibition season, which will terminate with April, 1907, it is expected that, in point of both attendance and income, all records will be broken.

After spending between two and three weeks in Christchurch, I paid a flying visit to Wellington, where I was very cordially welcomed and greeted by four splendid audiences. During the past five years that beautiful city has grown enormously, and is a thriving centre for the propagation of progressive ideas. The newly-formed Unitarian church is having a beneficial influence upon a large section of the community; the newly-settled minister, the Rev. Tudor Jones, recently from England, is eloquent, practical and popular.

In Auckland, the largest city in New Zealand, I spent eight days before embarking on the 'Sonoma,' for San Francisco. Several societies combined in that city to support my lectures in the Federal Hall, which were well attended every afternoon and crowded every evening. I shall hope soon to be able to report good news from California, in which beautiful State of the American Union I expect to remain over the present winter. I have calls from Canada, and think it probable I shall return to London *via* Montreal. My new book, entitled 'Universal Spiritualism,' is now published in New York, and I hope, very soon, to bring out a special English edition, substantially bound in cloth, to retail at 3s. 6d. Permit me to convey, through your columns, my hearty greetings for 1907 to all my numerous friends among your world-wide circle of readers, and with every best wish for 'LIGHT,' and all connected with it.—Yours, &c.,

W. J. COLVILLE.

1649, Everett-street, Alameda, Cal., U.S.A.

A Plea for Demonstration.

SIR,—Mr. Stead's report about the marvellous thought-transference from Miss Ray to Mr. McConnell is very interesting. He says that this power of communication ought to be demonstrated before experts. Exactly. We read plenty of such stories, but generally they have significance only for the narrators, just because they are not demonstrated before experts! Could not Mr. Stead induce his American friend to explain to Miss Ray and Mr. McConnell that as they have had such remarkable experiences they ought to do more for the world, and for science, than just tell the story of their success?—Yours, &c.,

Denmark.

S. LAURITZEN.

Puzzled.

SIR,—I wonder whether any of your readers could help me in a rather peculiar case. A lady of my acquaintance, when staying either with certain people or in certain houses, has always suffered from terrible dreams or frights at night. There is one family she stays with a good deal, and whenever she is with them she always gets bad nights, whether the house is an old or new one, in a hotel, in England or abroad. They are her relations and are what I should term a very jolly family. There are other people with whom she stays and where she suffers equally. Once when staying in a charming, sunny house in Rome, she and her uncle and her maid had dreadful dreams during the whole stay of two months. She is over forty years of age, has travelled a great deal, both alone and with friends, and does not know what it is to be nervous in the day, though she has been in several accidents and in dangerous places. Her worst experience was whilst staying in a hotel in Egypt mostly filled with dying consumptives. She is never troubled if anyone is sleeping in her room. From many signs I should say she is very mediumistic, but she has never taken any interest in Spiritualism until quite lately.—Yours, &c.,

C. P.

'Rifle Shooting on Sundays.'

SIR,—A few weeks ago your esteemed paper contained a reference to this subject (having given away my copy I am unable to refer to it more specifically), and you called upon Spiritualists to discountenance the practice.

I do not know what your grounds are for this action, whether you are merely opposed to breaking the observance of Sunday or object to rifle shooting itself, but I should like to be allowed, with all due deference to you, sir, to enter a protest.

Surely the very basic principle of Spiritualism is the discipline and training of the Ego, intellectually, emotionally, and physically, so that every faculty may be brought to the highest perfection possible.

The new watchword in English politics and life and thought is efficiency in place of the easy-going, lazy, go-as-you-please system, or rather lack of system, that has prevailed so long, and I heartily second this more enlightened idea, primarily as a Spiritualist, secondly as a patriot, not yet having quite reached the cosmopolitan stage of development.

Rifle shooting is an excellent method of adding to one's efficiency as a capable human being and citizen and probationer for the larger and sweeter life, and I cannot help thinking that your appeal goes perilously near to undermining the foundations of true Spiritualism.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.,

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday next, January 13th, at Braemar-road, Canning Town, E. Speakers, at 3 p.m., Mr. H. Boddington; at 7 p.m., Messrs. J. Adams and M. Clegg.

DR. STENSON HOOKER will deliver a Drawing Room Lecture at 36A, New Cavendish-street, on Thursday next, the 17th inst., at 3 p.m., on 'Marriages, Happy and Unhappy, and the Reasons Why.' Tickets (half a crown) to be obtained from the lecturer. As the number of seats is limited, it is requested that these be taken *not later* than three days before the lecture.

A SPIRITUAL TEMPLE.—At a meeting, convened by Mrs. Agnew Jackson, held at the residence of Mrs. E. M. Walter, 54, Avenue-road, Forest Gate, on the 7th inst., to discuss the formation of a spiritual temple, a spirited discussion took place, participated in by the Rev. Mrs. Loie Prior, Mrs. Brenchley, Mrs. Charles Grant, Mr. Connolly, and Mr. Hyams. The meeting was adjourned until Monday next, at 8 p.m., at the same address.

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.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mrs. Baxter gave spirit messages. Speaker on Sunday next, Mr. Connolly.—A. W. J.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Agnew Jackson gave an interesting address on 'Patience.' Speaker on Sunday next, at 7 p.m., Mr. R. Boddington.—Y. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held, and in the evening Mrs. A. Boddington gave an excellent address and clairvoyant descriptions. Sunday next, at 11.15 a.m., open circle; at 7 p.m., Mr. Hopkinson and Mrs. Curry.—A. C.

ACTON.—HORN-LANE, W.—On Sunday last, Mrs. H. Ball gave a helpful address on 'After-death States.' Sunday next, at 7 p.m., Mr. Snowdon Hall. Thursday next, at 2, Newburgh-road, circle, at 8.30 p.m. Clairvoyance by Mr. Vango. Admission 6d.—M. S. H.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Miss Violet Burton spoke with increased inspirational power, and her address and answers to questions were much appreciated. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'The Degrees of Matter in which Man Functions.'—B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. D. J. Davis gave a practical and instructive address on 'What shall the record be?' On Sunday next, at 11.15 a.m., Lyceum; at 7 p.m., Mr. Abbott, of Fulham. Thursday, at 8.15 p.m., investigators' circle, clairvoyance. Silver collection.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, at the Conference meeting, Messrs. G. T. Gwinn, A. Card, and P. Smythe addressed a large audience. Madame N. Cope kindly sang a solo. On Sunday next, at 7 p.m., Mr. R. Brailey, address and clairvoyant descriptions with blackboard drawings.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last, Mr. Waters gave good clairvoyant descriptions, and in the evening Mr. Webb spoke well on 'Peace on Earth.' Sunday next, at 11 a.m., Mr. Waters; at 7 p.m., Mr. and Mrs. Imison, address and clairvoyant descriptions. 20th, Mr. A. Card.—L. D.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. J. W. Boulding gave a brilliant and highly appreciated address on 'The Temptation in the Wilderness.' Mr. F. Spriggs presided. Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyant descriptions. Silver collection. January 16th, members' séance with Miss MacCreadie. Particulars from A. J. Watts, Hon. Sec., 18, Endsleigh-gardens, N.W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies spoke on 'Faithist Symbolism,' and Mrs. Eatwell gave clairvoyant descriptions. In the evening Mr. G. Morley spoke on 'Spirit, the Daughter of the Creator,' and his fine clairvoyant descriptions were mostly recognised. On Sunday next, at 11.15 a.m. and 7 p.m., and on Wednesday, at 8.15 p.m., addresses and clairvoyant descriptions.—W. E.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. G. Moor and others discussed 'Unity,' and healing was also successfully practised. In the evening Mr. W. Tidman spoke upon the past year's work, and urged upon all to make the future a success. On Monday evening Mrs. Clowes gave clairvoyant descriptions and comforting messages. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. W. H. Simpson on 'The Other Side.' On Monday, at 8.15 p.m., public circle.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—On Sunday last Mr. John Lobb delivered three stirring addresses. In the evening the large hall was crowded.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. Baxter's instructive address on 'The Gift of Healing' was discussed. In the evening Mr. John Adams delivered a fine address on 'Biblical Witnesses to Spiritualism.'—S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Mr. A. Smith, vice-president, delivered a splendid address on 'The Utility of Spiritualism.' In the evening Mr. James Robertson, hon. president, spoke eloquently on 'Leaves from my Spiritual Diary,' and related remarkable experiences.—R. R. G.