

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The Rev. E. Hampden-Cook, M.A., has just sent forth a curious book, entitled, "The Christ has come: The Second Advent an Event of the Past." The writer has, of course, no difficulty in showing that the speedy return of Christ was promised by the writers of the New Testament (see Epistles to the Thessalonians, the First Epistle to the Corinthians, Romans, Philippians, the Epistles of Peter and James, Hebrews, &c., and Matthew xxiv., Mark xiii., Luke xxi.). Assuming the impossibility of mistake, he proceeds to assume also that the promises were fulfilled. The date of the second coming he fixes in the year 70. At that time, says Mr. Cook, Jesus returned, and the Apostles, and those worthy to succeed them, were withdrawn from the earth. During the mysterious, dark and recordless "hiatus" between 70 and 150 A.D., between, say, "the transition from the Christianity of the New Testament to that of the Apostolic Fathers," the immense event occurred; and we have no record of it, and history tells not of it, because "we have no church literature bearing date immediately after 70 A.D."

If any such literature ever existed, it may have been intentionally destroyed, says our author. But here are his words:—

Church literature bearing date immediately after 70 A. D. may have been still in existence in the second and third centuries or even later. In it may have been recorded the profound impression made upon the surviving church by the disappearance of the saints in 70 A. D. In that case, knowing as we do the unworthy deeds of which, at various periods of the Christian era, priests and ecclesiastics have not infrequently proved themselves capable, it is no breach of charity to suppose that *in the interests of priestcraft and ecclesiasticism the documents may have been suppressed by the dominant party in the church.*

Our author does not hesitate. He goes right through with his theory. He says that all which was promised was fulfilled—literally fulfilled:—

The "wise virgins" who in ceaseless anticipation of His return had been living prayerful and consecrated lives were translated, being suddenly missing from their homes and businesses. Two men, for example, were at work in the field; one was taken and one was left. Two women were grinding at the mill; one was taken and one was left (Matt. xxiv. 41.) As in the case of Elijah (2 Kings ii. 16-18), they who thus mysteriously disappeared may have been long and earnestly searched for by the friends and acquaintances they left behind. But it is possible that never, in this world, was the faintest clue obtained, nor the faintest suspicion entertained as to what had really happened. The annals of the Church for nearly a century afterwards are almost a blank.

All this is purely arbitrary. There is not an atom of evidence to support it. The writer assumes that the

promises as recorded *must* have been fulfilled. He clearly sees that it is too late now to fulfil them. It does not seem to occur to him that a New Testament writer could have been either wrong or misunderstood. That has been the fruitful source of endless trouble in Christendom. How much better to admit the truth, and make the best of it!

The following alluring servant-girl circular is being pushed under doors in likely neighbourhoods:—

ASTROLOGY.

YOUR HOROSCOPE CAST, PLANET RULED, AND FUTURE FORETOLD.

If you will marry; whom you will marry; when you will marry; age; complexion and full particulars as to future partner; if you will have children; also a large amount of information regarding what will happen to you throughout your future life.

DIRECTIONS.

State date of birth (hour of the day not necessary), enclosing 6 stamps and stamped envelope for reply to * * * *

We do not reprint the name and address of this fisher for sixpences. He may be a good astrologer, for all we know, and may have a good sixpennyworth to offer, but his rubbishy programme is more than enough for us. We do not at all believe in legal interference with these queer people—fools and their sixpences are well parted—but, in the interest of serious occultism, we do deprecate this silly dabbling in deep waters.

We have said that we do not believe in legal interference with these queer people. It is better that some fools should be fleeced than that the magistrate should interfere with things he does not understand. But, if humble fortune-telling astrologers are to be prosecuted, why should the fashionable palmist be let alone? And what is to be done with the eminent practitioner who boldly advertises his astrological wares, with prices for horoscopes, and inferences concerning marriage, children, good and bad days, speculation, &c., and who brandishes at the foot of his circular this announcement:—

Mr. — has great pleasure in stating that his practice has grown so rapidly that it is now world-wide, and that he was subjected to a somewhat crucial test in horoscopes in the "Review of Reviews" and "Borderland," and has completely vindicated astrology—see "Astrology in England, 1893," in "Review of Reviews," February to October, by W. T. STEAD. It seems to be getting clear that these people may as well be let alone. Besides, no one can be sure that they are not on the track of a great truth.

That was a beautiful saying of Renan's, "Thanks to Jesus, the dullest existence, the one most absorbed by sad or humiliating duties, has had its glimpses of Heaven." With how much truth might that be said of the "glimpses of Heaven" won by the humble seekers who, strong enough to resist the laughter of the world, have been patient

enough to wait for the tiny signals from beyond the veil! What a comfort those signals—the homeliest, the weakest of them—have been to millions! What need for eloquent messages, for stately rhetoric, for awe-inspiring tests? Enough for these voyagers on this sea of life that some small leaf has drifted by, telling of “green fields beyond the swelling flood”; enough that some sign has come of “a vanished hand”—some whisper of a “voice that is still.” The gentle tapping, the movement of some familiar object, the anxious writing through another’s hand, are all precious beyond telling, rightly understood; and through *them* “the dullest existence, the one most absorbed by sad or humiliating duties, has had its glimpses of Heaven.”

ANSWERS TO QUESTIONS:

THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

(Continued from page 279.)

QUESTION: Will you describe to us what generally takes place on your side when, for the first time, four or five honest, sensible inquirers sit down to a table or planchette? How do intelligences on your side become acquainted with the desire of the sitters, and what kind of intelligences are likely first to be attracted?

ANSWER: We will suppose, if you please, that the four honest and sensible inquirers are seated at the table; a certain precedent effect must be considered. They have not suddenly determined to sit at that table. It has been a matter of desultory conversation with them for a week or a month past. At odd moments they have met each other, the subject has come up, and in a half-joking sort of way they have said: “What about these spirits?” “I wonder whether there is anything in it.” The remarks would, of course, be made in a good-humoured way, with no ungenerous intent or purpose. But these remarks have had an effect on the spirit side that must be reckoned with. It may even possibly be that they will have been more or less inspired, or the result of spirit inspiration arising from the nearness of spirit people to those four honest inquirers, and they, not knowing this (their interior natures not having been open to the full measure of inspiration), the outer consciousness has only caught a fragment of the inspiration that has been bestowed upon them, and in such a case the four inquirers seated at the table for the first time, are carrying out the purpose to which they have unconsciously been led by spirit intelligences unseen and unknown to themselves. In most cases, even when the desire to sit appears to burst out all in a moment, without any preliminary consideration at all, such a desire is usually attributable to the direct influence of some spirit personage, operating on the mind of the party or parties. A difficulty occurs here. Somebody says, “Yes, but when the party so employed seat themselves at the table, they get the most ridiculous kind of communications—the most disorderly kind of spirits—the whole thing is distressing and demoralising from beginning to end.” And (it is urged) if they have been inspired by the spirit world to sit for such results, the spirit world might be in better business. Certainly, it appears so; but there are certain things to be borne in mind. Our four honest inquirers are here for the first time, their four several spirit spheres are brought into a focus, their four several minds are focalized on a certain definite desire for experiment. Now, while they have certain general sympathies, and certain tastes in common, yet they are by no means entirely and absolutely sympathetic to each other. Spirit-communication of all sorts depends upon harmony, upon sympathy, upon harmony in the magnetic condition or spirit sphere of the individuals, individually and collectively, and sympathy between the spiritual condition of the sitters, and of the spirits who are communicating. It is not reasonable to expect that these conditions of harmony and sympathy will be established at the first experiment. Could you observe the several spheres of the sitters from our side you would see them more or less disturbed, looking like clouds of smoke or pillars of mist battling against each other, agitated with a quite unwonted excitement. This disturbed condition must be reduced to harmony; if possible, the four spheres must be interwoven or interpenetrated and made one in their harmonious vibrations. The mental and spiritual sympathies must be further associated,

and when these conditions have been established there is some chance of communication between the spirits on each side. In the first experiences it is practically impossible to expect such a state of harmony as we have referred to. When A. and B. put their hands on the planchette the spirit operators direct their will-power to those two persons, sometimes by laying, literally laying, their hands on the spirit counterparts of the heads of those two people, and by the intense activity of their wills endeavouring to direct the nervous currents flowing from the nerve-centres to the muscles of the arm and hand. It is the first experiment. Put yourself into this position. You are a spirit, and wish to communicate with some person on the material side of life. Suppose you have learned nothing of psychology while you were in this world—know nothing of psychical principles; spirit-communication is to you a new thing, and you are like a child trying to play the piano with no knowledge of music, or trying to operate a telegraphic instrument without the slightest acquaintance with its mechanism or code. You go on blindly, feeling your way, and then you suddenly discover that the thought of the person you are trying to influence mixes itself up with the thought that you are endeavouring to form into words. You then get confused in the effort to disentangle his thought from your own. The mental agitation set up causes old memories to start up in the mind of the sitter; recollections that have been lost to sight for years rise to the surface, and claim a share in the general confusion, and the result is part intelligibility, part unintelligibility; and sometimes one of the parties endeavouring to effect communication, being a man, is apt to become impatient and find expressions, more forcible than elegant, rising in his mind at the confusion becoming literally worse confounded, and, these expressions becoming translated, at the end of the pencil the sitters are horrified to find words usually represented by dashes. Of course, they say at once, “Oh we will have nothing to do with this. These are evil spirits, lying spirits, blaspheming spirits,” when all the while the source of the lying and profanity lies a great deal nearer home. Now these are some of the preliminary difficulties. If the spirit world was as easily disheartened as the mortal inquirer is very frequently, the amount of communication that you would receive from our side of life would be very small. Unfortunately, it is this impetuosity that so frequently vitiates the good results which a little more persistence on the part of the inquirer would enable us to produce. We, knowing these things, however, accept them as part of the bargain, as difficulties to be overcome. So we persist, and you will find in all cases where the effort to develop mediumship is steadily, definitely, and persistently followed up, and all the attendant difficulties worked upon and overcome, that in the end, it may be months or years, orderliness will be established and reliability ensured. Under these circumstances, the preliminary sitting of the four inquirers is being held. We see the causes of confusion; *they* only see the results. We see that if they will persist there is a possibility of harmony and sympathy which in time would be brought to the surface. They do not see this; but merely see the discordance. We advise them in all such cases to persevere and continue to accept nothing from the spirit world, good or bad, until they are thoroughly satisfied that the message can come from no other source. Then, persistently and patiently following up the inquiry, and getting even the tiniest scrap of evidence to prove that there is an intelligence outside themselves, they will have a fact upon which to stand, and

Facts are chiefs that winna ding.

A fact will remain there for ever, and when followed up, may lead to a larger fact next, and again to a still larger one, and at last, from tiny beginnings, as the broad river from the little streamlet, the fact will grow bigger and stronger, and indubitable evidence will, little by little, be built up that there is actual communication between the living and the so-called dead.

In response to the question why established controls generally adopt such names as “Jocj,” “Sunshine,” “Dewdrop,” “Znippy,” “Strolling Player,” or, on the other hand, assume the names of the great ones of the earth’s past, Mr. Morse’s guides replied that assumption of names, whether of greatness or of littleness, was always inadvisable unless there was a good reason to justify it. Doubtless some of the personalities referred to had justification, to themselves at least, which warranted them in using the names quoted. If a

spirit preferred to call himself "Joey" in familiar converse, and thought he lost no dignity by so doing, such a spirit was certainly entitled to please himself. It might not be a very exalted designation, or imply any great mental or spiritual powers or qualifications; but even in this world such peculiarities of nomenclature were not altogether unknown. In many cases the people on this side of life with whom a spirit might be accustomed to communicate would be entire strangers to him, except in the spirit circle, and would have known nothing of him while he was in this world, and it would, therefore, not matter in the least by what name he chose to identify himself. Many of the names given by spirits were veritable spirit-names, usually adopted for symbolical reasons, as denoting certain qualities or characteristics by which they were known amongst their friends in spirit-life. As regarded the "Strolling Player," the control might be allowed to speak on his behalf, as an old and valued friend. The spirit alluded to chose the appellation of "Strolling Player" because that was his employment during the latter part of his life in the world, and, therefore, unknown as he was to the great majority of the world, his personality was sufficiently indicated. Moreover, as a certain portion of his family still remained in this world, and would be grieved to hear of him in this connection, he adhered to his *sobriquet* as the one he chose to labour under for the pleasure and interest of his friends.

Replying to the question, whether the influences which come with great names really come from those by whom those names are possessed (say, Mozart, Schumann, and others) or merely from the sphere or plane in which they now dwell, the control said it frequently happened that persons who were in entire sympathy with those greater personalities, and who dwelt within their sphere, so absorbed certain spherulic elements that they sometimes assumed the names of those greater personages, unwisely identifying themselves with those whose influences they absorbed. The control deprecated this custom, because it was apt to lead to an incorrect inference being drawn regarding the identity of the spirit communicating. Sometimes it happened that spirit-people assumed great names without any relation to the sphere or influence of the individuals whose names they adopted. This was done, as a rule, for purposes of deception, and for the sake of the amusement to be derived from playing on the gullibility of credulous investigators. But even in those cases where investigators were deceived by spirits of this class, there was at least a vindication of the fact of spirit return. "Even the impostor is a spirit, and, having caught your spirit, you have something to go upon, in regard to the continuity of human life after death."

The next question was concerning the advisability of a person having some slight clairvoyant power, endeavouring to develop that power (if possible) by the use of a horse-shoe magnet. Dealing with this inquiry, the control stated that, as a general rule, he did not advocate the use of artificial appliances for the development of the interior faculties. If the quality and extent of the clairvoyant power possessed by the person making the inquiry was dependent for its growth upon external aids, the use of mesmeric influence might be adopted, but the horse-shoe magnet could not be recommended.

Following this, came an inquiry whether there is "any meaning to be attached to the mental seeing of the names of people and of places, scenes on sea and land, railway accidents, churches, forests, &c., in endless variety; but without any traceable reference to actual facts?" Replying, the control said there was a certain inner atmosphere belonging to the world—a psychic or spiritual atmosphere, so to speak—corresponding on the psychic side to the subtle and refined substance called the luminiferous ether. By the vibrations of this latter, of course, man was able to exercise the sense of vision. All events that took place affecting the mental and spiritual sensibilities of mankind, sent forth certain motions or vibrations that agitated this inner or subtler atmosphere, which was related to the human spirit as the luminiferous ether was related to the human body. Reflections of all that took place were thrown upon this inner medium or spiritual atmosphere. One might almost say they were photographed there. Highly sympathetic and sensitive persons were sometimes so closely in rapport with this subtle ether that its vibrations impinged upon their sensibilities, becoming recorded on their sensoria—imperfectly, broken and refracted it might be, but coming with sufficient power to produce definite results. This, probably, was the solution of the problem involved in the question, and the visions alluded to, having no relation to any

actual facts that the seer could trace, were doubtless the after-shadows of the events occurring around him, and having, strictly speaking, no spirit-origin, opened up a very curious phase of mental science.

(To be continued.)

THE

INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM.

BY DR. CARL DU POTET.

(Translated from the German.)

PART II.—ON THE PATIENT.

(Continued from page 231).

In every process of nature the question occurs, *what and who acts, and what and who is acted upon.* But the conditions must correspond on both sides so as to enable the event to take place. The same thing prevails in all magic. Since, as we have already seen, the magical power of the agent is subject to psychical influence, this latter must also be directed by the experimenter. The agent must have unshaken faith in his own power, the patient complete confidence, and a lively conviction that he can be influenced.

We already find such proofs in magnetising as well as in magic, since the condition is induced by magnetic power, though in it the psychical factor plays the chief part. There is no doubt that animal magnetism, which has both its psychical and physiological sides, can often work without its psychical factor, without (so long as it is not against) the faith of the agent and the confidence of the patient; but when they are present, the result is greatly enhanced.

Du Potet, and hundreds of other magnetisers, have operated on sick persons who had no faith.* He considered it a great mistake to say that the faith of the sick was indispensable.† Puységur and Deleuze have also said that unbelievers can be influenced.‡ Positive opposition is certainly difficult to overcome, but passivity, even without faith, is a condition that suffices for the effect desired.§ Thus people who are asleep can be magnetised. It is the same with hypnotism. The disbelief of the patient does not, under all circumstances, protect him from suggestions, except in cases when an opposing auto-suggestion is stronger. Sleepers can be hypnotised through suggestion.¶

But the effect will be unquestionably strengthened by the psychical factor of the patient, through his complete confidence, and the greatest result will be arrived at where active faith meets with passive trust. Belief in the healing power is the first step towards being healed, and every magnetiser and hypnotiser will grant that the Biblical sentence: "Thy faith hath healed thee," contains a truth. The opinion, that the faith of the sick person is indispensable, would be equal to denying the magnetic agent, the physical factor; but the contrary opinion, that faith cannot increase the result, would set down the magnetic agent to a mere physical power and be equal to denying the psychical factor. Both views are one-sided. Deleuze says that the disbelief of the patient does not really hinder the result but that faith favours and enhances it.**

The faith of the patient is in fact auto-suggestion, and the results must necessarily be strengthened when they are reinforced by the act of magnetising and by hypnotic suggestion.

Professor Forel says: There is no question that the best hypnotiser is the one who understands best how to convince those whom he wishes to hypnotise of his capability, and can inspire with his views. Enthusiasm is an important factor, both with the hypnotiser and those who are hypnotised; for, in order to convince others, one must be convinced one's self or else be able to simulate such a belief on the subject. But what inspires most, both the agent and patient, is a favourable result. On this psychological fact rests the much spoken of and little understood hypnotic contagion of religious epidemics. Everything that inspires us, gains power on the action of our

* Du Potet: "Magie dévoilée," 43.

† Du Potet: "Thérapeutique magnétique," 35.

‡ Puységur: "Mémoires," 256. Deleuze: "Instruction pratique," 18.

§ Du Potet: "Manuel de l'étudiant Magnétiseur," 11—5.

¶ Ochrowski: "De la suggestion," 360. Forel: "Der Hypnotismus," 35. Moll: "Der Hypnotismus," 26.

** Moll: "Der Hypnotismus," 36.

Deleuze: "Histoire Critique," I., 144.

brains, easily conquers all opposing ideas, and stimulates, through suggestion, a power of seeing imaginary shapes.* In these epidemics are shown the climax of these phenomena. This was seen in Mesmer's time in his "*chambres de crises*," and is shown to-day in Professor Wetterstrand's "*Schlafsäulen*." Now since it is perfectly immaterial from what source the suggestion comes, whether it is uttered by a hypnotiser, or excited by gazing at some object, so can such psychical contagion be produced by a miracle-working Madonna or the sources of Lourdes. When the fame of such objects has been asserted, the greatest results may be expected; for a patient who has faith will certainly ascribe a greater power to a statue of the Virgin, than to a hypnotiser, however much confidence he may have in him. For this reason the miracle of Lourdes is resolved into a miracle of suggestion.

A really enlightened doctor who finds his patients have faith in Lourdes will take care not to unsettle it, but will, on the contrary, encourage it, else he exposes himself to the suspicion that his fame as a clever doctor is more to him than the health of his patients. So long as a sick person is cured, the means are indifferent to the doctor. Should he find his patient has firm faith in an amulet or other fetish, he knows that such auto-suggestion presents a great help towards health, and therefore ought not to be thrust aside, but, on the contrary, augmented, and if it should fail he should try to augment it by extraneous suggestion. The doctor must, of course, discriminate, and be able, through his psychological comprehension, to decide what suggestion he can give and what chance there is of its being accepted. He would not recommend to a Professor the "schwarze Mirl," of Altötting, but to a peasant woman he would not only leave her in her belief but confirm her in it. Many will say this would be a deception. Granted, but a very beneficial one, and it were well if this were the only one to be found in medicine. In the Salpêtrière at Paris, a sick woman lay, who, for seven years, had suffered from a contraction allied to paralysis. For some long time the doctors tried to impress her with the suggestion that she would be healed during a religious celebration in honour of the Virgin Mary. On that occasion she became, in fact, suddenly cured, and only a weakness remained, which was explained by her long want of exercise.†

A conventional practitioner would have seen in this an experiment unworthy of science; his scientific pride would not have allowed him to expose himself to the suspicion of having a belief in the Virgin; he would have only used means worthy of science and — would have done nothing. Even a hypnotiser might think that his normal suggestions would be quite as powerful, but would in this case have had less success, because a believing patient has still greater faith in the power of the Virgin Mary than in that of the most celebrated hypnotiser.

There are historical examples where phenomena of this kind become wide-spread, and where the result must be ascribed to the psychical factor and the faith of the sick, since the suggestion did not come from a living agent, but from lifeless objects. To this kind belong the phenomena which took place at the tomb of the Abbé Paris 160 years ago, which turned to the advantage of the Jansenist sect. These phenomena are of an almost incredible nature; but are affirmed by judges, doctors, thousands of witnesses, and even by their adversaries, the Jesuits, who were only able to help themselves out of the difficulty by ascribing them to the devil. But it often happened that when the faith of the patient was shaken, the result failed. A sick woman had, at that very place, received for a long time "secours" from those present—they were partly measures which remind us of Dr. Eisenbart—but after discussion with some enlightened friends she began to doubt, the healing work decreased and finally ceased. Another whose eyes were on the high road to recovery made no further improvement after she married an unbeliever.‡ These "secours" were often of a horrible and repulsive kind; but the sick had an instinctive and unshaken faith that they would cure them. They called on the spectators, who were often frightened at the mere sight, not to oppose the longed for help, and reproached them for their want of faith. But if ever the patient himself, momentarily alarmed, lost confidence, then he was, on the contrary, badly injured by the "secours." One sick person who was dealt a blow with a dagger, which did not penetrate the flesh, lost courage for a moment, and cried out, "You will kill me." She

had hardly spoken when the dagger pierced two inches deep into her flesh.*

David Hume, the great sceptical philosopher, who had no suspicion that the psychical factor governed the organic powers, finds himself obliged to say concerning the occurrences in Paris: "Never has a greater number of miracles been ascribed to anyone than those which are said to have happened at the grave of the Abbé Paris, the notorious Jansenist, by whose sanctity the people have been so long deceived. The healing of the sick, the restoring of hearing to the deaf, of sight to the blind, were ascribed everywhere as the work of his holy grave. But what is still more wonderful is, that many of these miracles have been confirmed on the spot, by judges of undoubted uprightness, on the testimony of credible and respectable witnesses in an enlightened age, and on the most prominent stage of the present world." But that is not all. A full report was printed and spread abroad—I mean the book of the Parliamentary Councillor Carré de Montgeron—and the Jesuits were not in the position to positively refute it or to discover any deception, although these learned bodies were supported by the magistrates and declared enemies of the opinions—of Jansenism—in whose favour these miracles were worked.† Here also the psychical factor was excited by a lifeless object, and as such had worked and proved in what a powerful degree it can govern organic forces. We must also recollect that neither with the agent nor with the patient is it limited to an idea of the brain or conscious will but in the unconscious, i.e., it lies in the psyche itself, which could not work in such a manner if it was not the organising principle of the body. How far its power goes in governing the organic forces we do not know, nor can we point out any limits to it. The same philosopher Hume, and the Cardinal de Retz, both relate a remarkable case of cure through auto-suggestion, and both of them are incapable of denying it, though unable to believe it. For instance, after his flight into Spain, the Cardinal came to Saragossa, where in the cathedral they showed him a man who had acted as door-keeper there for seven years, and was well known to all the frequenters of the church. He had had only one leg the whole of that time; but on rubbing the stump with holy oil the other one was restored to him, and the Cardinal declared he had seen him with two legs. The miracle was confirmed by all, and the whole of the citizens were called on to attest the fact.‡ This fact is not so entirely incredible since in the animal kingdom we meet with many reparations of lost members of the body.

Paracelsus says: "Let it be no joke to you, ye doctors; ye know but a small fraction of the power of the will."§ And he points out quite rightly the transcendental source of this organic power as the governing force, when he says: "Therefore observe that we, through faith, become spirits, and what we do above our earthly nature is done by faith."|| He knew very well that this is as true of the agent as of the patient, and ascribed, on the one hand, the works of the apostles and saints to the power of their faith and, on the other hand, the miracles performed after the death of the saints he ascribed to human imagination, but not in the sense that these miracles were pure fancy but that they were really performed through auto-suggestion.

This view is not only to be found among the occultists of the Middle Ages. The Jesuit Athanasius Kircher says that the influence of a strong will is all the greater when there is no resisting recipient¶—"subjectum non repugnans"—present. Giordano Bruno reckons up different kinds of spiritual powers necessary to act magnetically; as the fifth, he names the power of faith, which is especially shown when an active faith meets with a passive one. This is also the principle on which doctors work, and the one to whom most confidence is given obtains the best results. What modern medical science now knows of suggestion was still better understood in the Middle Ages.

(To be continued.)

I do not merely believe there is such a place as hell, I know there is such a place; and I know also that when men have got to the point of believing virtue impossible but through dread of it they have got into it.—RUSKIN.

* Carré de Montgeron, III., 800, 722.

† Hume: "Eine Untersuchung in Betreff des menschlichen Verstandes," Abteilung X., Abschnitt II.

‡ Hume, already quoted.

§ Paracelsus: "Paramirum," tract, IV. c. 8.

|| The same: "Philos. sagax." I.

¶ Ennemöser: "Der Magnetismus," 663.

* Forel: "Der Hypnotismus," 37.

† Binet and Féré: "Le Magnétisme animal," 266.

‡ Carré de Montgeron: "La vérité des Miracles," III., 769, 774.

A YOUNG MUSICAL MEDIUM.

The town of Charleroi in Belgium possesses a youthful musical medium who is described as being of the first rank. He is only eleven years old, and "La Revue Spirite" says that his mediumship developed about a year ago, when a sister of his died at the age of seventeen. In the evening, when he was going to bed, he saw and heard this sister speaking to him in an affectionate manner, and since then she appears to have watched over him and taken care that his slumber is not disturbed. A young sister, aged about eight, is also a good clairvoyant medium, and the parents are rightly very careful as to whom they admit to their weekly séance, so as to preserve the boy and girl in the good health which they at present enjoy. The sitting described by M. Ch. Fritz—the writer in the "Revue"—consisted of fourteen persons, including members of the family and friends. After the light was, in accordance with instructions, extinguished, a spirit called Dumond, of French nationality, and who was a drummer killed at the siege of Antwerp, seized a couple of drumsticks prepared for the occasion, and executed several preliminary roudades on the table, which he utilised as a drum. Expert hands were evidently using the sticks, for, coming from the distance, was heard the drum beating up the regiment on the march, and preluding its arrival. To the march succeeded the charge, mingled with violent blows from the sticks, as imitating the sound of gunshots, the regiment being engaged with the enemy. The charge became more and more hurried, and so also did the sounds of musketry, the latter being so violent in noise, and their number so great, that a child so young could not by any natural means produce them. The uproar became deafening, though regular, and the performance of this fantasia obliges the writer in the "Revue" to acknowledge that the spirit concerned was a master drummer, and even an artiste.

After a brief silence the control asked, through the medium, for the musical clock on the mantel, and when this was removed to the table the sitters distinctly heard the sound of its being wound up. It began to play immediately, and the control then apparently seized a tambourine, and executed an accurately timed accompaniment, the clock playing the melody while moving above their heads and about the room. This terminated the first part of the séance, and when the sitters lighted up, the child was seen seated in his chair, and showing not the least trace of excitement, but in exactly the same position as at the commencement. The boy's father asked the writer to tie the child to his chair if it was desired, but that, in view of his extreme youth, was thought to be quite unnecessary, and after a short rest they proceeded to the second part of the séance. The arrangements for this were as follow: A rope was attached to each side of a piano, and those present held the rope with both hands, making a circle through which no one could pass, and from which no one could break away, without being perceived by one or other of his neighbours. This rope circle also enclosed the table, and the child sat on his chair between the table and the piano. The light was extinguished, and in a second chords were heard on the instrument. The first music consisted of favourite airs, the playing of which was recognised as that of the boy's departed sister, and it was accompanied by the tambourine. Then came a somewhat better control called "Achille," whose style was more accentuated and firmer, and while he played, hands were felt touching the majority of those present in a friendly manner. In addition to such phenomena, numerous lights were observed floating about, some of them being phosphorescent in appearance, while others possessed the characteristics of electric illuminants. These lights also moved about the piano and appeared to touch the keys. The writer audibly remarked that there was an odour of phosphorus in the room, and instantly a fresh breeze blew around them, and the atmosphere became completely purified. During these séances the medium is wholly awake and conscious, but he sees none of his guides. He, however, hears them speak, and they sometimes make him write. One of his musical controls, who played on one occasion, claimed to be Mozart, and flowers and sweetmeats have frequently been obtained by means of this boy's mediumship. The guides say that his clairvoyant sister is too young yet to be employed by them, but that she ought to be developed—whatever that may mean, seeing that her gifts are not at present to be utilised.

THE Universe is waiting to respond to the highest word that the best child of time and immortality can utter.—NATHANIEL HAWTHORNE.

TABLE TURNING IN PARIS.

From some brief notes by "Ismala" in the "Revue de la France Moderne" it appears that Napoleon III. was the unconscious instrument by whose means an abiding interest in Spiritualistic phenomena was revived, if not originated, in France. One day in the month of April, 1853, when the Prefect of the Paris police had concluded reading his daily report to the Emperor—a report dealing with the condition of the city and what its inhabitants talked about—Napoleon suddenly put the following question to his faithful official: "How is it, sir, that with all your ingenuity you have not been able to devise something new in order to create a diversion? It is really time to let the Pope rest. Think of it for to-morrow; this state of matters cannot continue." At the time, the Pope's journey seemed to form the one topic of Parisian conversation, and the Prefect had admitted that he found himself wholly unable to awaken curiosity in anything else. He was a little worried when he left the Imperial presence, and, on reaching his office, mechanically lifted the "Journal des Débats" from a pile of newspapers lying on his table. It so happened that that day's paper contained an account of the experiments made with a young woman of Brême, who possessed the then surprising gift of being able apparently to make tables move. The idea at once occurred to him to utilise this news. He had found the required diversion. On the following day all the journals received notice—a custom under the Second Empire—to prepare a leading article on the subject of table turning. Whether they were for or against was to be of no importance; that was left to the editors, but the subject-matter was to be everywhere duly ventilated. In the drawing-rooms its discussion was provoked and cultivated, and secret agents received orders to speak of it in the cafés; to converse about it aloud in numerous groups at points in the city where the masses chiefly assembled, and in all the promenades about town. The result was not long in appearing, for, in less than a week, Paris was talking of nothing else. The contagion spread rapidly among ministers, academicians, doctors, professors, artists; and everybody tried to reproduce the phenomena for himself. But, in spite of the circumstance that from that day, forty years ago, the subject may be said to have had the freedom of the city, France, it is acknowledged, has fallen behind other countries in all things connected with it. The "Constitutionnel" of 20th April, 1853, was the first French paper to refer to table moving, its article being based on one in the "Augsburg Gazette" which gave an account of the séances at Brême.

RECEIVED.

- "Theosophist" for June. (Adyar, Madras. 2s.)
 "Palmist" for June. (London: Roxburghe Press. 6d.)
 "Review of Reviews," for June. (London: Mowbray House.) Price 6d.
 "The Empire of the Heavens." By "REJECTED." (London: W. Stewart and Co. 1s.)
 No. 21 of "Transactions of the London Lodge of the Theosophical Society—Vehicles of Consciousness." By W. SCOTT ELLIOT. (London: Kegan Paul, Trench & Co.)
 "Theosophical Siftings," "Life Eternal." By ALEX. WILDER. No. 4. Price 3d. And "Lucifer," for June. (London: Theosophical Society, 7, Duke-street, Adelphi, W.C.) Price 1s. 6d.
 "Poverty and its Cure, from the Standpoint of the Higher Law." By HELEN WILMANS and LIDA HOOD TALBOT. (Helen Wilmans, 168, Humboldt-avenue, Boston, Mass., U.S.A.) Price 25 cents.

THE SPIRITUAL THOUGHT OF GOD is a great emancipation. It may seem to dissipate Him, but that is only because we have too crudely imaged Him. The spiritual thought of God will not help us to image Him, but it will help us to make Him adequate. It will enable us to hold fast by His omnipresence. It will teach us that He is the inmost life of all things, and that we come into contact with Him every moment of our being. Thus understood, the question, "Can God help us?" becomes "Can any one help us?" for now we see that all comes from Him—the mother's love, the friend's availing kindness, the patriot's devotion, "the stream of tendency" which cleanses, refreshes, and "makes for righteousness." God is in all wisdom, courage, self-denial (in the death of Jesus and in the life of Florence Nightingale). He is, therefore, always helping us, and not one throb of His pity, not one touch of His tenderness, not one virtue of His healing power, waits for decision on His part or prayer on ours.—J. PAGE HOPES, in "The Coming Day."

OFFICE OF "LIGHT,"
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Light:

SATURDAY, JUNE 23rd, 1894.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

THE UNHEARD ANGEL.

It is a commonplace to say that we live in an age of excessive materialism; but the fact itself is by no means commonplace. It may mean an age of unbelief, of the negation of all religion, of the eclipse of hope, of all that must follow the loss of faith in Immortality and God. What that may mean it is impossible to say. The world has not yet tried the sad experiment on any large scale.

But it is, for the moment, inevitable. It is an age of scientific discovery, of individual assertion, of strong confidence in demonstrations; of impatience, therefore, of all mere authority and "moonshine." That is not altogether a bad thing: and, in our zeal for faith, we must not be too ready to reproach sight. The obscurantisms of the Dark Ages *must* be routed out, and, in the process, much will have to be said and done that will be very distasteful to the lovers of spiritual religion. The very word "practical" will come to have its sinister side. Sentiment will go down before appetite and value. People will love their skylarks roasted, and money-value will come to the front.

When, in presence of the dark closing hours, Jesus passed through His period of depression, and said: "Now is my soul troubled: and what shall I say? Father, save me from this hour! Yet, Father, glorify thy name," then came there a voice from heaven, which said: "I have both glorified it, and will glorify it again." "And the people that stood by and heard it said that it thundered: others said, An angel spake unto him." How true to-day! The angel speaks, but the people only say, "It thunders!"

Here, to-day, in London, as, indeed, everywhere, the throng may be divided still into those who detect the angel's voice, and those who only think it thunders; and the latter are the vast majority. Even of Nature that is true. During the awful early stages of creation, how true this would have been! How difficult would it have been to hear the creative voice amid the tumults of the chaos!—how difficult to catch the harmonious purpose running through the discordant clashings of the elements! So now, to some extent, in Nature, it is difficult to always hear the angel; and yet dark clouds and furious winds have as much of God in them as sunbeams and the heavenly breath that haunts "a midsummer night's dream"; for every object in Nature and every throb of Nature's forces can only be from God.

The instructed Spiritualist knows how true this is concerning the Religions of the world. How few, in thinking of Religions other than Christian, can hear the angel speak!

How ready we are to say, "It thunders!" How glibly we talk of "The false prophet of Arabia"! How apt we are to talk of "The heathen"! The special defect of conventional Christianity is its ignorance, just as its special vice is bigotry. The Archbishop of Canterbury, invited to attend the Parliament of Religions at Chicago, loftily replied that he could do nothing which could be construed even as an approval of the scheme. He said, "The difficulties which I feel rest on the fact that the Christian religion is the one religion." What a revelation of the innate conceit of conventional Christianity! Think of the ancient religions of India, China, Egypt, Persia, Arabia. The Archbishop listens and says, "It thunders:" but, says he, "it is an angel who speaks to us." But the dear child of the universal Father says, "An angel speaks to all."

Is it not true of the discordant, noisy, struggling world, and of humanity on its tramp through the jungle? "*Vox populi, vox Dei*," has a truth in it. In the wild outbursts of rebels, Communists, Chartists, Socialists, strikers, the world, for the most part, hears only thunder: but the true sensitive perceives the meaning of it all. All these restless struggles are the climbers' efforts to advance. Within the thunder, an angel speaks.

So with each separate life. There is an angel-side to everything—even to sorrow and pain and sin. We must break with the beautiful superstition that sorrow is "sent," but we need never break with the blessed hope that sorrow may help. There is a possible good in every ill, a message of mercy with every arrival of misery. It is an angel that speaks—"Be wise, be wary, look up, be strong."

And, last of all, how true of that far-reaching change misnamed *Death*! The poor world only sees the desolation and defeat—the smitten form, the eyes for ever closed. It hears the sobs of wife or husband, brother or sister, friend or child. It says, "It thunders." But it does not understand. Within the thunder there is the whisper of "the still small voice," where the angel speaks. And presently the angel-voice will be clearly heard, and the angel-face be clearly seen; and, perchance, Eternity will be spent in the following of angels, and in the happy quest for God.

This is our message to the world. To-day it is slighted or misrepresented or misunderstood; but the time is coming when what we say to-day will be the cherished joy of the human race.

MR. JESSE F. SHEPARD.

Mr. Shepard requests us to state that, as the season is drawing to a close, he can accept no new engagements for concerts, every available evening being already occupied up to the time of his departure for the Continent. The interest taken in his inspirational performances, far from decreasing, has grown rapidly, and he has found it necessary to admit at least twenty persons at each concert, instead of ten. At the performance given for the Countess Brownlow and her friends, at Carlton House-terrace, there were twenty-five persons present; and at Mrs. Park-Allen's, on Monday evening last, thirty persons; but owing to the size of the drawing-rooms the numbers did not in these cases interfere with the success of the music.

MADAME GRECK asks us to inform our readers that she has returned to town, and may be seen by appointment at her usual address as advertised.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25, 4d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

VIVISECTION.—We are informed that the statement printed in last "LIGHT," p. 280, col. 2, as quoted by Baron du Prel from the "Allgemeiner Zeitung," that "Professor Poore, in England, lately declared that he had made experiments on 3,960 living animals," referred, not to Professor Poore's own experiments, but to those contained in the official report signed by him as inspector under the Act of Parliament for regulating experiments on living animals.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. EVERITT.

(Continued from page 285.)

"Let me ask you now, Mrs. Everitt, about another phase of Spiritualistic phenomena. A favourite agency for communication, of course, is sounds of different sorts. I suppose you have an interesting record of phenomena of this type?"

"Yes. First the familiar rap, which we have had for forty and more years past, at all times and under all circumstances. At our regular sittings the raps are sometimes so numerous, rapid, and various in nature and qualities of sound, that they are quite bewildering. We get them whilst at meals, whilst at work, and whilst in bed, at home and at friends' houses, indoors and out. Sometimes low and gentle, so that only our trained ears can detect them; sometimes clear and sonorous; sometimes so heavy and loud as to greatly startle us when they are unexpected. When our friends on the other side wish to attract our attention they almost invariably employ the rap. They will rap on a walking-stick held out in the hand, on a hard hat, on a plate, on a tree, on anything handy and convenient. At church, sometimes, they have rapped assent or dissent to the preacher's views until we have feared that we might be treated as disturbers of the peace. At one place of worship our pew became quite notorious, and people would ask to be allowed to sit near us in order to hear the raps."

"The raps vary in character, I believe, with the different spirits communicating?"

"Yes, and sometimes the rap means much, as evidence of identity from the other side. Let me tell you of a case which, to my thinking, was proof as positive as proof can well be. A lady came to us who had lost a friend. She heard raps in abundance, raps which to us conveyed no meaning, but to her they brought the profoundest satisfaction and conviction. For, as she afterwards explained, she and her friend had been telegraphists, and the usual code, which she at once understood, was used; but, more than this, they had invented a private code of their own, by which, in the intervals of work, they were accustomed to converse by tapping on the partition that divided them, and this private code, known to no soul but those two, told her beyond possibility of doubt of the reality of the life beyond the grave, and of the actual presence in the spirit of her departed friend that day.

"Many times have we conversed, whilst travelling by rail, by aid of raps above the roar and racket of the train. Mr. Everitt has told you already of the tapping on the sole of his shoe whilst journeying to Scotland. On one occasion a party of us, filling the whole compartment, were returning from a soiree of the London Spiritualist Alliance, at St. James's Hall, and a rather long stop was made in one of the tunnels. Hearing blows, as of hammering, beneath the carriage, Mr. Dawson Rogers, who supposed something was amiss, put his head out of the window, but could see nothing. Then the thought struck him, 'Is that you, Zippy?' Three raps responded. 'Come inside then, and have a chat.' Thereupon we had raps all over the compartment, and had a talk with Zippy for the rest of the journey by means of raps on Mr. Rogers's hat, which he held out for the purpose. Long conversations, too, we have often enjoyed in our bedroom in the still of night, the gentle raps on bedpost, floor, or wall, answering our thoughts without a spoken word."

"When you ought to have been asleep?"

"Perhaps so. Mr. Everitt, who, as you can see, is quite an enthusiast, has often roused me from a sound sleep to

join in a conversation of the sort; but our friends are considerate, and do not unnecessarily keep us awake at night. Now here is a curious experience which just comes to my mind in connection with raps. At one of our sittings I felt the sensation as of tapping on my arm in unison with the raps on the table, and looking curiously at the spot, though hardly expecting to see anything, I observed that the flesh was poked out in a little hillock at each rap as if with some force exerted from within. If you can imagine a finger enclosed in the flesh, and pressing outwards against the skin, you will get an idea of what the appearance was like. My husband and several others saw this plainly; but after that one occasion the phenomenon was never repeated.

"In the same connection as raps, by the way, I may tell you how our old friend Bitten, of Walden, of whom you have already heard mention, and who passed over a few years after my eventful visit to his home, amuses us and our friends occasionally. He was an architect and builder; and he will make on the table all the different sounds associated with the carpenter's shop—such as a saw at work and the jerky noise it makes in cutting through a knot in the wood; the sharpening of the saw; the plane being set and shaving wood, or having the shavings knocked out; the hammer driving in nails, the gimlet making holes for them, and the centrebit grinding and crushing until you might expect every moment to see its head appear through the table."

"I suppose you get other sounds besides those described?"

"Oh yes; of every sort and description. For instance, we have, when walking in the road or fields, heard the regular thud as of horses' feet; and in Scotland once, when several of us were resting on the side of a mountain we were all startled by what sounded like the galloping of a troop of horses down the side. John Watt frequently used to come into our circle on horseback in most realistic fashion. Clairvoyants have seen him enter mounted on his steed, and everybody present has heard the rattle of hoofs, and the jingle of the bit as he cantered in and round the room, then the sound of his dismounting and the horse being led away. He has told us that he came on horseback because of the signification of a horse according to the Science of Correspondences."

"Have you ever had musical sounds?"

"We have frequently heard the singing of a bird at our sittings. Once, Dr. Kenningale Cook, remarking 'I wonder if it could whistle a tune,' himself whistled a familiar air, and the bird, if bird it was, whistled note for note the same in response. Music of all kinds, indeed, we get. We have told you of Sambo playing the guitar. We have had the musical box frequently started playing—with no one near to set it off. The piano has been played with closed lid, and not only on the keys, but on the wires, a sweet lullaby like the distant tones of an *Æolian* harp. We have had a pretty tune played on the gas globes. Once we were sitting on a New Year's Eve, within a few minutes of midnight. There were some tumblers and glass dishes on the sideboard, and the spirits utilised these to imitate the bells, ringing, as they said, the Old Year out and the New Year in. Most sweet and plaintive were the notes they produced, melting our hearts with the touching beauty of the sounds, an effect that no hand of flesh, however skilled, could have produced. Strange, wild music of other lands has been heard in this room. Once, when our friends from India, the Nicholases, were with us, a procession of Indians marched round the apartment. Two clairvoyants saw and described them; the rest of the circle heard the tramp tramp, of their feet, and the beating of their tom-toms, which our friends described as a faithful reproduction of the actual thing as recognised in detail. There was nothing in the room upon which such sounds could be

produced. Talking about sounds, our spirit friends have a curious way of dealing with my headaches. There will be a sudden crash on some article of furniture near by, startling me and everybody in the room; and how the effect is produced I don't know, but certain it is that the sound is the signal for the complete, or almost complete, disappearance of the pain."

"A queer way of curing pain. But, in talking of sounds produced by spirit agency, let us not overlook the direct voice."

"No, indeed!" said Mr. Everitt, enthusiastically. "That is one of the most wonderful of all the wonders associated with mediumship. It brings us face to face with the dwellers of the country beyond the borderland, soul to soul, in a way that no other known means—certainly not materialisation—could do. Never shall I forget the joy and marvel of the first notes that broke upon our wondering ears. The earliest record we have of the direct voice is as long ago as 1867. No doubt we should have got it much earlier, but, so far, we had persistently declined to sit in the dark; and, as you are aware, for reasons which the spirits readily give, absolute darkness is most favourable to the production of this phenomenon, although we have had instances of it in the full light. However, on this first occasion we were sitting in the dark, at our house, with Mrs. Guppy, for phenomena associated with that lady's mediumship, and, after an abundance of fruit and flowers had been distributed by the invisibles among the circle, the sitters were rearranged, Mrs. Everitt being put in the place occupied by Mrs. Guppy. Trembling very much, and under a strange influence which she could not understand, my wife, for the first time in her life, was thrown into a trance. And then came a voice which was not the voice of any sitter in the room—a strange, hoarse whisper, uttered with obvious difficulty—which said, 'You have lost much by not attending to our directions.' It was John Watt, speaking to us in person. Later on his voice increased in strength and clearness; but almost invariably a spirit first communicating by this means finds great difficulty in making himself understood, and only after repeated essays is able to enunciate distinctly and without noticeable effort. It was only a night or two since that a friend of ours was visited here by his brother, whose death from consumption he had witnessed but two weeks before, and who breathed heavily and painfully, and was able only to gasp 'Alf' just as he had done before he passed away. No doubt he will be able to speak well after some further attempts; but his is a common case. Zippy and one or two others have been the exception. The first time that Zippy spoke his voice was like a clap of thunder; his difficulty was the other way about, and it was some time before he learnt to moderate the sound to a normal human pitch. The spirits tell us they use our breath, mostly that of the medium, and manufacture a larynx when wanted, in order to produce the voice."

"There is one thing," put in Mrs. Everitt, "I am quite certain of, and that is that—at any rate when I am in the normal state—neither my lips, tongue, nor throat are employed. That my breath is used seems more probable; it has often happened, when a spirit is speaking in the direct voice, that I have tried to speak, and found that, though my lips and tongue have moved, no sound has been made."

"Yes," said Mr. Everitt, "and you might add that on such occasions you often get a sharp tap on the head and the warning injunction to 'keep quiet.' The first time this happened I remember I said in surprise, 'But she isn't speaking, John!' 'No,' he said; 'she tried to speak, though!' Often, however, there seems to be no objection to my wife talking, and although I cannot say I have myself ever heard her voice at the same time as the other,

there are those who declare that they have; and certain it is that the two voices often come so close together that it is difficult to say they do not sometimes overlap each other. I have known my wife while singing in full voice suddenly stopped by being thrown into a trance, and John take up the hymn in the middle of a note, as it were, and continue it floating over the heads of the circle."

"Do the voices differ greatly from one another, as the voices of ordinary folks do, and are any of them recognisable as having belonged to the speakers when in earth life?"

"Yes; voices are often so recognised. My mother's, for instance, I immediately knew. The resemblance is often much more striking in manner—many of the little well-remembered tricks being reproduced, either because they come naturally to the spirit or for the purpose of ensuring identification—than in the actual tones. Often there is a more or less near likeness to Mrs. Everitt's voice, a circumstance which, no doubt, has occasionally given rise to suspicions, but these have as a rule soon been removed, as the voice will be heard in rapid succession in all parts of the room, high up at the ceiling at one moment, and the next, perhaps, so close to one's ear as to cause an involuntary exclamation. I have said that tricks of manner are reproduced. For instance, one little girl, who lisped when in earth-life, lisped also when she spoke in the direct voice to her father at our sittings. Dialects are reproduced with, as we are assured by those who know, great faithfulness; we have had a Scotsman speaking in, to us, perfectly incomprehensible Gaelic; a Cumberland man conversing in the brogue of his native hills; and American visitors with a strong Down East twang. I remember one young man from Wales, who at first looked upon the whole thing as a joke, being staggered and completely convinced by his late grandfather talking to him in Welsh, a tongue no one else in the room but himself had the smallest idea of. And then we have had the voice of spirits who never spoke on earth before. 'John,' said I once, 'you have told us much of your conjugal partner in the spirit life; may we send her our love?' 'By all means,' said John; and immediately we heard in most sweet, soft, and expressive tones the words, 'Thank you.' It was John Watt's spirit-mate speaking; and in the course of the conversation that followed she told us no mortal had ever before heard her voice. We had learnt previously from John that she was a most pure and beautiful spirit, still-born here, who had never breathed air on earth."

"Have I not heard that a cardboard tube is used at your sittings?"

"Quite right; we generally have a tube on the table when we sit, in order that our friends may employ it, as they sometimes find it useful to do, when power is weak, to increase the volume of sound. Zippy will carry this tube round the room, speaking all the time through it, and playfully tapping the sitters with it on the head. It has occurred more than once while this has been going on at friends' houses, when extra precautions have not been taken, that we have been interrupted by a servant entering the room, and then the tube has completely disappeared. The first time this happened a flood of light from the hall was admitted into the room, and the tube, through which at the moment Zippy was speaking up near the ceiling, was nowhere to be seen. As soon as the door was closed he went on as if nothing had happened. 'Where was the tube, Zippy?' 'Oh, I just put it out of sight!'"

"Here is a story which I think Mr. John Lamont has told before, but it will bear telling once more. Mrs. Archibald Lamont, his sister-in-law, who had been looking forward to our visit to Liverpool with very lively interest, was taken ill and passed over about a week or ten days before our arrival. Almost her last expressed wish was that after she was gone a séance should be held in the room where she was then dying, and she promised that if

possible she would be present. The sitting was duly held, and there were present, besides the widower and his brother, a young woman who assisted in the shop, and who, since Mrs. Lamont's death, had assumed the charge of her little daughter. We had not sat long when Mrs. Lamont came, and began to talk to us in the direct voice. Her conversation with her husband was of such a touching character that we could not restrain our tears, and during its progress my wife sobbed aloud. When she first spoke, the girl, who had no idea what was coming, exclaimed in great astonishment, 'Why, that is mistress talking!' Thereupon the voice said, 'Yes, it is I,' and added meaningly, 'Be gentle with Maggie, for my sake.' 'Oh, did you see what took place this morning?' asked the affrighted girl. 'Yes, I did,' was the reply; 'be kind to Maggie.' The assistant then told us that, having some trouble with the child that morning, she had smacked her rather sharply. John Watt was present at this sitting, and spoke to us at the same time as Mrs. Lamont."

"You say, I think, that you have heard the voice sometimes in the light?"

"Yes, that is so. One Sunday morning about ten of us, including Dr. Slade, were at breakfast when the table was raised some height with all the things on it, and from an upper corner of the room the name of Slade's guide was shouted quite distinctly. That, perhaps, was through Slade's mediumship—I don't know—but at our own sittings we have once or twice had the voice before the lights were put out, in one instance the daughter of Mr. Dawson Rogers speaking three times to her mother during the singing of a hymn."

"I call to mind," said Mrs. Everitt, "a very good instance of direct voice in the full light, perhaps the most striking we have had. A lady friend, staying with us, one morning did not feel well enough to get up, and going up at about ten o'clock to see how she was getting on, I found her quite upset and excited, declaring that her dead sister had been talking to her. 'Are you still here, Jane?' she asked, and the answer 'Yes' came clear from somewhere in the region of the bed curtain. I called my husband up, and we all three continued to talk with the spirit for some minutes."

"Now let me finish this part of the subject with a little incident *apropos* of the question of 'how it's done.' A gentleman who had a marked peculiarity in his speech, having been told that the breath of the medium was used to produce the voice, asked Zippy if he could use his (the gentleman's) breath. In Zippy's reply, strangely enough, there was the same marked peculiarity—so exact, indeed, as to give the impression for the moment that Zippy had purposely mimicked him. Zippy, however, at once apologised, explaining that he had not known what the result of using the gentleman's breath would be until he tried. Fortunately the gentleman took the incident in very good part."

(To be continued.)

RELEASE.

When to soft sleep we give ourselves away,
And in a dream, as in a fairy bark,
Drift on and on through the enchanted dark
To purple daybreak, little thought we pay
To that sweet-bitter world we know by day.
We are clean quit of it, as is a lark
So high in heaven no human eye may mark
The thin, swift pinion cleaving through the grey.

Till we awake, ill fate can do no ill;
The resting heart shall not take up again
The heavy load that yet must make it bleed:
For this brief space the loud world's voice is still;
No faintest echo of it brings us pain.
How will it be when we shall sleep indeed?

T. B. ALDRICH.

BEYOND ourselves, there must be boundless oceans of spirit-force—unimagined tides of divine inflowing, responsive to the appeal of the human longing for the divine.—J. PAGE HOPPS.

PROOFS OF THE SOUL'S SURVIVAL.

A lady, writing in "Le Spiritisme" under this heading, gives an interesting account of some of her experiences. Although these seem, in themselves, evidence of a sufficiently conclusive character—so far as concerns the writer—with regard to the trustworthiness of the medium employed, a brief description of the latter is also given in order to show how unlikely it was that any deception could be practised. She was a healthy young girl of sixteen, of robust constitution. Her parents, in consequence of poverty, were obliged to relinquish the idea of educating her, and she was withdrawn from school at the age of thirteen, and apprenticed to a dressmaker. Although, in these circumstances, the girl could scarcely be called "educated," it should not be forgotten that a considerable amount of elementary knowledge can be imparted to a receptive mind at even an earlier age. She was of a serious, even sad, disposition; extremely sensitive, and slow of intelligence. When the writer of the article saw the girl for the first time in the dressmaker's shop, she, having some knowledge of mesmerism, thought she had found a suitable medium, and invited the girl to call on the following Sunday. They were, until then, absolutely unacquainted with each other, and when the young apprentice presented herself her hostess asked her to have some refreshment along with other friends who were present in the drawing-room. Hardly had the girl got a piece of cake in her mouth when her hostess put her to sleep by an effort of will—an instance of exceedingly sharp practice, and we can only hope that the cake suffered a thousandfold at the conclusion of the experiment.

After accustoming the medium to a deep sleep, in which she had mundane and super-mundane visions, the operator made the following experiment: The lady gave her a lock of hair and asked:—

"To whom does this belong?"

A.: "To a woman."

Q.: "Dead or alive?"

A.: "Dead."

Q.: "In what relationship does she stand to me?"

A.: "She is your aunt."

Q.: "Right. Is it long since she left us?"

A.: "Only some months."

Q.: "Do you see her?"

A.: "Very slightly."

Q.: "What do you mean?"

A.: "A cloud conceals her, but I can see her a little."

Querist: "Put the cloud away."

A.: "I cannot."

Querist: "You must."

A.: "It is impossible."

Q.: "Why?"

A.: "Because it is a part of her."

Q.: "Are you certain?"

A.: "Quite certain."

Querist: "Speak to her."

A.: "Gladly." (After a few minutes.) "She is very unhappy; she is weeping." (Here the medium sobbed.)

Q.: "Why are you weeping?"

A.: "She is so unhappy; if you but knew how she suffers! She is alone; abandoned. She sees nothing. She calls, and no one answers."

Q.: "Ask her if she has anything to tell me?"

A.: "She begs you to think of her, and to pray for her. She needs it."

Querist: "I shall do so. Ask her if she suffers as much as she did on earth?"

A.: "It is not the same."

Q.: "Ask her kindly to explain?"

A.: "It is not bodily pain. She knows well enough that she has not got a body. It is solitude; an immense void. She feels herself lost. She does not know where she is, or when it will end. Pray for her." (A very pious person who was present here suggested that she should be asked if she wished to have masses said.)

A.: "No, no! Prayers; prayers."

Q.: "Was she satisfied with the nursing during her last illness?" (The writer and her mother were both down with influenza when the aunt was ill, and the last had been nursed by a very rough and unsympathetic "religious" sister.)

A.: "No. But what does that matter?"

Q.: "Why the phrase, 'What does that matter?'"

A. : "Life is such a small affair that one should not trouble about it. Death is the only desirable thing."

The medium continued to see this aunt troubled and unhappy, and the writer adduces what seems to be a most remarkable proof of the absence of thought-transmission at this stage of the experiment. At the second séance, she expected to be thanked for the prayers she had, in the interim, preferred on her aunt's behalf, but, to her astonishment, not a word came on that score. On the other hand she was profoundly amazed to hear the following soliloquy: "Ah! How right my niece was when she said 'You must believe. You are wrong to look at matter as being sovereign everywhere. Matter is nothing! Nothing! You will see this later.' I invariably replied, 'Well, then, no one has come back to tell us!' Now, I have to believe, since I am no longer on earth, and yet feel that I am still alive." In the writer's words, "This completely upset me, for no one here, except my mother and myself, knew of those discussions, and I swear, by all I hold most dear, that, at that moment, I had not a thought of our conversations. My aunt also told me several things which must remain between us."

The operator afterwards placed in the medium's hand a little design which an uncle had drawn some fifty-five years before. This relative died of chest disease twenty years ago, and the medium described the manner of his death in a strikingly accurate way, indicating at the same time that she saw him, the writer's father, and her sister's husband. The first of these wrote his name, by the hand of the girl, on the sheet of paper, and by-and-by the second pronounced his name in the medium's hearing, who was able to repeat it to her hostess. A particular feature in these séances was the prominent part which colour played as a means of painting character. The medium would describe a spirit as being "blue and white," to indicate that it was one of exalted degree, and, when asked for details, explained that "blue" signified goodness and "white" suffering. Eventually a colour-scale of characteristics was drawn up, and the following is the tabulation up to the present: Blue—goodness; white—suffering; maroon—generosity; red—pleasure; yellow—anger; green—idleness; violet—acrimony; red and yellow—studiousness; black—avarice; grenadine—gluttony; emerald green—envy; reddish black—luxury; grey—pride; blue and red—physical activity; grey blue—moral activity; black, green, grey and yellow—thrift; black, red and green—murder.

SPIRITUALISM IN THE SOUTHERN STATES.

Mr. Franz Melchers, Editor of the "Deutsche Zeitung" in Charleston, and an honorary correspondent of the Berlin Sphinx Alliance, has written a highly interesting account of the phenomena by the aid of which he became convinced of the truths of Spiritualism. He says that its principles did not spread so rapidly in the South as they did in the North, and that, even to-day, there are comparatively few societies, although here may be found in almost every town earnest men and women who in the home circle seek and find evidence of the truth. For twenty-five years he had heard of Spiritualism, and believed it to be a "Yankee notion." Some fifteen years ago, however, a copy of a Spiritualistic journal fell into his hands, and he was so struck with the manner in which the philosophy of the question was presented in its pages, that he began experiments in his own home. He not only found the proofs which he sought, but he also discovered that a son and daughter were clairvoyant. Like an enthusiastic disciple, he talked of the matter to anybody who would listen to him. He made a couple of journeys to New York and Boston, in order to study materialisations, slate-writing, and the various other associated phenomena, and in all was fairly successful, except that, although he saw hundreds of spirit-forms, none of them came to him with any personal message. He tested and examined, and was convinced beyond a single doubt that the forms and appearances were not of this world, but the question of identity was another matter altogether, which he failed to set at rest so far as he was himself concerned.

Finally, however, his doubts on this point were also dissipated. One day he went to a medium in New York, and, during the sitting, was called up to the curtain. Of the twenty people who composed the circle he did not know one, and they as little knew him. The light in the room was pretty good and the faces could be distinguished. He went up to the figure and asked in German "Who are you?" The answer came, feeble

but plain, "Sister Agnes." This sister had been dead a few years, and Mr. Melchers had no reason to doubt the statement, but he placed his arm around her, held her other hand, and looked into her eyes, and felt sure he recognised her. She then talked to him about matters of which only she and he were cognisant, and with reference to her children and their future training. Then he knew absolutely that he was talking to his sister. A year or two after this, a materialisation-medium arrived in Chicago and afforded further opportunities of corroborating his earlier experiences. He had the medium of his own home, where relatives and friends who had passed over came and conversed with him and the members of his family. Some five years ago a young countryman fresh from the Fatherland entered his employment and, like most German youths at the present day, he was a materialist. Out of curiosity he attended a séance at his employer's house and there fell into a trance, since which time he has become one of the best of trance-mediums. Through him Mr. Melchers has had in his own home quite a multitude of spirits of all nationalities and periods. Every week a séance was held, and during these, many a known and unknown language has been spoken by the visitants, including Greek, Hebrew, Latin, Polish, Chinese, and numerous Indian dialects and languages which they did not understand. Many of the forms blessed them, while others cursed them, and a very remarkable feature of these séances is to be found in the odd circumstance that some of the materialised forms rejected Spiritualism. How the denizens of the unseen world can get on without it is very difficult to see. Some of the "forms" tried hard to persuade the sitters to become good Catholics, others did their best to make them Protestants, and during all these excursions over the domains of theology and general dialectics, the physical phenomena abounded. The members of the circle always sat in complete darkness, during which the chairs were transported over their heads, tables and other articles were moved about, and books were thrown across the room. From enclosed cupboards porcelain cups and saucers were removed in wholesale fashion and grouped around the chair of the hostess as carefully as if she had placed them there herself. The controlling spirit of this circle dictated a book which two of the sitters wrote down word for word. In spite of the uproar which sometimes prevailed at these séances, Mr. Melchers states that no one was ever injured in any way. His case undoubtedly indicates the advantage which the cause of Spiritualism may gain from the extended circulation of good Spiritualistic publications.

LETTERS TO THE EDITOR.

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

Mrs. Besant and Spiritualism.

SIR,—I would take the liberty of truly coinciding with A. F. Colborne's remark in a letter of recent issue that "Mrs. Besant does not quite do us justice." Emphatically she does not, and certainly she does not speak correctly in her allusions. Spiritualists do not "drag down" any of their departed ones. They endeavour to create a "communion of saints," not as a belief only, but as a fact; they try to lift up, aye, and even rejoice the heart of many a "spirit in prison." This is their glorious work. Of course, all Spiritualists are not on the same spiritual plane, nor are all Theosophists truly wise, but "tares and wheat must grow together," as the "Master" said.

We, too, are taught that our spirit-friends do pass on into higher states, from whence they do not return in exactly the same way, nor possibly under the same old conditions; new ones must be established. Yet will they leave even the Christ-spheres, impelled by the same holy love which on earth makes a mother endure suffering to benefit her child, a sister wander into the wilderness to reclaim a brother, and a lover to endure hardships to win his bride. Mrs. Besant seems to forget that the motive powers of the spiritual and celestial spheres are Love to save, Wisdom to teach, Power to impart, and that Unselfishness is the atmosphere they ever breathe. We find this knowledge also beautifully expressed by Plato in his "Seventh Republic": "Men should ascend to the upper world, but they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not. Being so blessed themselves, they are better able to share in the double duty. Wherefore each of

you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark."

When our "loved ones" and our spiritual godfathers and godmothers progress, they tell us that they learn to communicate in other ways according to higher scientific laws. They can write through our hands by the "power of Thought"; they can speak to us by laws which we, too, shall learn on earth; they can come and cheer us by the beautiful sight of a spiritual "thought body"; they can strengthen us by communicating magnetic power through chosen intermediary messengers if only we will keep ourselves in rapport by prayer to the Holy Spirit. Angels, or advanced Spirit Guides, can take our own spirits temporarily into the spheres to cheer and strengthen us for the battle of life. Again, are we not told that He—the Holiest Medium this world has ever known—"spared not Himself," but came back in many ways and under many manifestations to comfort His beloved yet sorrowing friends? And we know that, "as He did, so can we do," for He is our Elder Brother, and, though parted by a little cloud, the angel promised that "He would so come again"; indeed, He is not far from any one of us.

Would that Mrs. Besant knew what has been vouchsafed to the two or three Spiritualists "gathered together in His Holy Name," and had felt the elevating power given at the séance and love-feast in the home, as well as the protecting power imparted to us, by continuing "instant in prayer" to keep open the "door" into the Occult World. Though we must pass through the "whirlwind" and the "fire," and "cover our face with our mantle," like the prophet of old, yet can we then hear the Heavenly Father's "still small voice" through His messengers, and realise the truth of Spirit Communion, and the gladness of helping Guardian Angels to supplement "faith by sight," to "pour out the Spirit on all flesh," and to spread over the whole earth the "knowledge of the Lord as the waters cover the seas."

Brothers from the shining shore
Seek to visit earth once more.
Let us all in this our day
Strive to make for them a "Way."

"NOWELL—NOELLE—NOELL."

Intercourse with the Universal.

SIR,—On the subject of renewal of intercourse with a supposed Universe Empire from which we may be separated, I will do my best to be intelligible, but cannot promise to interest your readers. There is a rigidity about the subject I cannot control.

Besides, I am myself in darkness. Mine is reasoning; something should be there, but I do not see it; and I cannot find anyone who sees any more than I do.

I do not deny all that is asserted by Spiritualists, Theosophists, &c., &c., but what benefit does the great majority of mankind derive from all such seers? They give me no assurance of Immortality, nor do they furnish me with any idea how we can possibly recover life and another body. Nor am I satisfied that the spirits, ghosts, &c., they have intercourse with belong to the Governing Power of Nature; or can bestow any Immortality worth having. If there really is a Supreme Empire we seem outside of it; and, as far as I see, all we can obtain communion with are outside it, in spite of some saying they are not.

Our oldest and best traditions seem to me distinctly to say that we are outside a community which claims the Rule; also they assert that we can re-enter it on terms.

Such supposed Supreme Society would not be Earthly. Evidently I cannot make their terms acceptable to others. They who make schemes of their own can study what will please their public.

All should notice the distinction between the original traditions themselves and the interpretations put upon them.

Also, if any possess the true interpretation, and are in full light, yet the vast majority are not in the light. Or, if there is a higher Society, the vast majority of mankind have no knowledge of it, nor any proof of its existence; but are separated from it.

We now, however, have arguments which our ancestors a few generations ago had not. We now know of what seems an infinity of other worlds, and the possibility that the Space around us may be inhabited by intelligent Beings, not of Earth-origin, is occurring to many minds.

This naturally suggests re-consideration of any traditions attributed to alleged visitors from the Heavens; as what such were talking and thinking about would be totally different, according as they were mere Earth Beings, or were Space Beings.

But this is already discussed in my writings, and many are quite as capable as I to deal with it. What I now want to proceed to, with any who may see the possibility of Space Societies, and more especially with any who may see that one Society may claim dominion over all, are the terms on which admission to that dominant Society is obtainable.

The terms are there in the old traditions. Even if it be all mere fairy tale, the authors give the conditions on which their romanced Society could be entered. Many fairy tales romance the terms on which the hero will obtain what he seeks. Is our Space Society mere romance?

We are told that our ancestors rejected their terms: on which the Society became "veiled," and certainly is so to the vast majority; and their terms seem also "veiled," or will require trouble on our part to understand. But we are told to use our talents, not to wrap them in a napkin. If we do wrap our talents up in a napkin, evidently there must be a "veil" between us and what our talents might enable us to see, for the napkin would be a veil, and this quite independently of any "veil" which the Higher Intellects might throw round themselves.

Query: Would they remove their veil proportionally as we unrolled our napkin?

Does this Highest Society appeal to our Intellect, just as all other communities appeal to our animal instincts, emotions, &c., and declare they will unveil to Intellect only?

Any way, as I understand, we rejected their teaching, increasing our intellectual difficulties thereby. They have set us problems, and declare that, on our solution of their problems, we can have renewed intercourse if we wish it. The solution of their problems would show that we no longer wrap our talents up in a napkin, and that we have intelligence enough to understand what they wish to teach us. Also, the trouble taken in the solutions would be proof of our desire for more intercourse.

It is the solution of these problems that is now

REJECTED.

A Child's Report of a Séance.

SIR,—On Friday night, June 1st. this year, Mrs. E. gave a séance at the house of Mr. Fidler in Gothenburg. The sitters consisted of twenty-one ladies and gentlemen and two little girls, that is, my friend Lily and myself. I am eleven and she is ten years old. My mamma opened the séance with a short prayer, afterwards we all joined in singing a hymn. I saw a bright crown appear; it moved about in front of the cabinet and then disappeared.

Afterwards a very beautiful lady came. She took me by the hand, lifted me up in her arms and kissed me.

After that a lady came to Mr. Olsén; he said he thought she was his mother, and when he went to sit down she faded away.

Then Lily's spirit-mamma came; she took hold of Lily and kissed her five times: then Lily led her by the hand to Mary. Afterwards her mamma threw her drapery over the floor, and the sitters got hold of it on the other side and pulled very hard. When she pulled it, Lily said, "Leave go," first in Swedish, then in English. They left go after they were told twice or three times; she then went away. But it was afterwards found that someone had taken a piece of the drapery, as there was missing a large piece from Mrs. E.'s dress.

Always when this has been done the drapery torn off has been quite white and fine and not at all so coarse as her coloured dress. After that a king came. I think he was a king. He had a crown on. He was very tall and looked proud. He looked at Mrs. E. and said something which we could not understand. We thought he had a message to give, so we gave Mrs. E. some paper and a pencil.

Immediately she got it the king came again and snatched the paper and pencil from her and wrote a message for a dear friend of Mrs. E.'s. We distinctly heard someone writing inside the cabinet. Afterwards the paper and pencil were thrown on the floor.

The form of a little white figure now appeared; she came to Lily and clapped her on the hand and face. She recognised her as her friend Ninia. I tried to touch her, but she drew herself back. These spirit friends were all clothed in pure white garments, which were all shining. There was also a sweet

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fragrance just as if they had brought us some flowers from the summer land. Whilst these manifestations were taking place Mrs. E. was all the time sitting just outside the cabinet, and we often heard her voice speaking while the spirits were near us.

We concluded with a short prayer. After we had closed the séance I heard a lady say she thought it was wrong for little girls to be present, as we might be frightened; but I said there was nothing to be afraid of, as I had often seen spirits before.

After the people had gone Mrs. E. was very sick, as she always is when people are present who use tobacco or alcohol.

Mrs. E. has had many séances without being sick, but that is when no one is present who takes wine, tobacco, or snuff.

GERTRUDE E. GREEN,

83, Hind Hill-street, Heywood.

June 11th, 1894.

Perplexed.

SIR,—I have pleasure in directing the "Perplexed" one at Brighton, where he, or she, may find sympathy and help. The helping hand is ever ready at

Mrs. Parker's ... 5, George-terrace.

Mrs. Acton's ... 1, Hanover-crescent.

Captain De Cartoret Bisson's... 37, Great College-street.

BEVAN HARRIS.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening much interest was evinced during Mr. Wallace's narrative of some of his experiences during his many years of Spiritualism. Next Sunday (June 24th), special meetings. Mrs. Craven (trance medium), of Leeds; morning at 11, evening at 7. An opportunity will thus be afforded of hearing one of the leading speakers from the North of England.—L. H. R.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mr. Evans delivered a very interesting discourse, explaining the true meaning of religion. A very instructive discussion ensued at the close, nearly all present taking part. Sunday next, at 7 p.m., Mrs. Spring; Tuesday, at 8 p.m., séance, Mrs. Mason; July 1st, Mr. Challis.—J. H. B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday, Mr. J. Veitch delivered an address upon the subject of "Death." In answer to the question which had often been asked, "Where have they gone?" he said that Spiritualism was the only philosophy which could satisfactorily reply. The old systems of religion were fast passing away, and in their place humanity had, through Spiritualism, the sure and certain knowledge of a continuous and progressive life beyond the tomb.—C. H. D.

BARROW-IN-FURNESS.—On June 10th and 11th Miss Cotterill, of Manchester, clairvoyant and psychometrical medium, visited the Psychological Hall, Barrow. She gave a very able address on Sunday afternoon, followed by delineations, which were mostly acknowledged to be correct. At night she lectured on "Heaven and Hell," and handled the subject so well that all were pleased. On the Monday, Thursday, and Friday following she gave psychometrical delineations, adducing as tests some facts which were quite strange to her, but known to many of us. As a clairvoyant and test medium, Miss Cotterill is decidedly good, and her genial manner helps the conditions wonderfully. All who know her feel that she is a true Spiritualist, and honest in the work she undertakes.—T. HOLDEN, Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday evening the guides of Mr. Butcher gave an interesting address entitled, "Into the Everlasting." The controls dealt exhaustively with the various phases of religion and man's duty to man; while a comparison of religions showed the same spiritual feature pervading all. It is much regretted that, owing to a misunderstanding, last week's report of Mr. Cartwright's able lecture, "Spiritual Gifts," was left until too late for insertion. Our open circle and free magnetic healing on Tuesday evenings is attracting investigators and filling the hall. Many good tests are given, and some very painful cases successfully treated. On Sunday next, at 6.30 p.m., Mr. J. Humphreys will occupy the platform. On Tuesday, at 8 o'clock, open circle, Mrs. Cannon, medium, and free magnetic healing by Mr. W. H. Edwards. Mr. Butcher will give a solo during the Sunday service.—W. H. E.

PROPOSED TOUR THROUGH THE PROVINCES.—I wish to inform your readers that Mrs. Tindall and myself intend

making a tour through the provinces. We hope to start about July 20th, and to continue till the end of August. We shall only require our expenses to be paid and to be entertained at the places visited. I am willing to address public meetings, and my guide will give trance discourses to semi-private meetings, and earnest students. We are willing also to sit at private meetings. No phenomena, of course, can be guaranteed, but we have hopes of obtaining some of the higher manifestations, and also some physical phenomena if conditions are favourable. We trust that this will be an aid to the cause. All societies or individuals who wish to invite us should address me as before June 30th. We wish especially to urge all to the deeper studies of true Occultism, and also to oppose the influence of that Oriental School of Theosophy which would belittle and distort the glorious message from the Angel World given to us in our Western Spiritualism. We can also give musical recitals to aid societies' funds. Mr. Read will probably join us early in August.—A. F. TINDALL, A.T.C.L., 15, Lanark Villas, Malpas Vale, W.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabannais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux et Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill Newcastle-on-Tyne.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—At a members' assembly of the South London Spiritualists' Mission, held on Sunday last, after the public service, a presentation of an album containing cabinet photos of members of the mission was made to Mr. Long, who was pleasantly surprised, the matter having been initiated and carried to a successful issue during his absence, holiday-making. The secretary, who made the presentation on behalf of the members, referred in suitable terms to Mr. Long's disinterested work since the birth of the mission some eight years since. It was not intended that this gift should in any way be looked upon as a return for services rendered, but, as the engraved shield attached to the book truly set forth, the album was "Presented to Mr. W. E. Long by the Officers and Members of the South London Spiritualists' Mission as a token of esteem." Mr. Coleman and Mr. Davey, representing the oldest co-workers with Mr. Long, and Mr. Kenyon for the newer comers, heartily endorsed the good wishes that had been expressed towards the recipient. Mr. Long, labouring under much emotion, thanked the donors for their handsome gift, which, he said, he should prize above all his other worldly possessions.—The seventh annual excursion of the mission will be held on Monday, July 2nd, when we shall journey to Ashted Woods, Surrey, by train from Denmark-hill Station (L.B. and S.C. Railway) at 9 a.m.; returning from Ashted at 7.30 p.m. All friends are heartily invited to spend a day in the country with us. Spiritual circles will be held during the day, and a happy time is confidently expected. Tickets, return fare (including tea), adults 2s. 6d., children 1s. 3d., to be obtained on Sunday evening at the Surrey Masonic Hall; or of Mr. Long, 35, Station-road, Camberwell.—C. M. PAYNE, Hon. Sec.

TO CORRESPONDENTS.

"F. DE B."—Please send us your address.

E. L. B.—MS. received with thanks. Shall be used as soon as possible.

THE communications of "Questor Lucis," "G. W.," and others are unavoidably left over till next week.

"E. J. C."—We cannot use your letter as it stands. There could be no objection to your questions, but there would be to the tone in which they are put.

LET us get rid of the odious barbarism that this is our one chance, our only "day of grace." Let us make no terms with the odious lie that God helps no more when this poor world is left, and that His children help no more, however much they found their heaven in helping here.—J. PAGE HOPPS.