

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

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

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CONTENTS.

Notes by the Way	193	Kinglake and the Marlen Bells ..	198
Messsages from Napoleon III.	194	French Mysticism	199
Beyond the Shadows	197	Letters to the Editor	200-3
Mind and Matter	197	Society Work	204

NOTES BY THE WAY.

We have received from Mr. Moses Hull (Chicago) a goodly volume entitled, 'Encyclopædia of Biblical Spiritualism: or a Concordance to the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief History of the origin of many of the important books of the Bible.' We are glad to hear that a thousand subscribers were secured before the book was published, and we shall be surprised if there are not several thousands more who will want the book.

The subject is of the greatest possible interest and importance, and it is perfectly conceivable that the Bible alone will one day compel belief in Spiritualism. As Mr. Hull says, 'The Bible is a key, not a prison.' It does not tell of an interference ended but of an inspiration that never ceases. It does not shut up spirit-communion to a dead past; it gives us the key to spirit-communion in the present.

Mr. Hull takes us steadily through, from Genesis to the Revelation, and shows us Spiritualism all the way. It would be to many a revelation in itself; and the effect is greatly heightened when we remember that these books which make up the Bible were written during a period of over a thousand years.

The style is easy, fresh, and vigorous, with a considerable flow of humour and abundant keenness. We wish we could end there, but we are bound to say that there are many instances of bad taste, which deprive the book of much of its value. Having said that, we must prove it, though we do it much to our regret. Referring to the making of garments for Adam and Eve by 'the Lord God,' Mr. Hull says: 'If "the Lord God" was determined to send them out to try their ability to make a living on their own hook, it is well that He first materialised a suit of clothes for them.' And again: 'In chapter xvi. 7-12, Hagar, having been a little "naughty" with Abram, fled from the jealous wrath of Mrs. Abram,' &c. These specimens will suffice, and they are sufficiently odious; and we are sorry that so necessary and so useful a book should be so marred.

On Easter Sunday Mr. J. Page Hopps, at the Free Christian Church, Croydon, said that the resurrection of Jesus was not a physical but a spiritual one: and not exceptional. 'There is no death; and all persist beyond what looks like it. Jesus, as a highly-endowed spirit, was able, under conditions and occasionally, to make himself visible and audible to his disciples, even after the death of the body.'

We hear that, shortly afterwards, Mr. Page Hopps received a very friendly letter, stating that this was 'as incredible as anything ever uttered by Mr. Spurgeon or the

most credulous of Roman Catholic priests.' To this letter a reply was sent, containing the following passage, of public interest:—

It seems to me to turn upon our belief in a life hereafter. For a rational person, a life hereafter can mean only one thing—the persistence of the spirit-self after the death of the body. But, if that is a fact, it seems entirely reasonable that a spirit might be able (under certain perfectly natural conditions) to make his presence felt. It is spirit which everywhere controls (and causes?) matter. Why then should not a spirit sufficiently control matter to make itself known? Does that sound nonsensical? and is a spirit mere 'moonshine'? Then good-bye to God, for 'God is a spirit.' Think of it—the greatest being in the Universe is 'nonsense'!

We sometimes say that 'Nature is the garment of God,' or His manifestation. If then the Spirit-God can manifest Himself in myriads of worlds, why should we think it 'incredible' that a spirit-man might manifest himself in the semblance of a body for recognition by his friends?

Anyhow, you have the New Testament on your hands. What do you propose to do with it?

This from the 'Westminster Gazette':—

The many friends of the Dean of Durham will regret to hear that he is suffering from congestion of the brain. In order to secure perfect quiet, the bells of the Cathedral and the chiming of the hours by the clock have been stopped. We are glad to hear that the two physicians who are with him reported a distinct improvement yesterday.

We are sorry, of course, to hear of the Dean's ill-health, and we wish the nuisance of church bells in populous places could be brought home to the responsible persons in some other way. But will it not occur to all reasonable people that what is distressing to one person when he is ill must be so to another? We believe that the persistent and most absurd clanging of bells is a source of misery to multitudes, depriving the tired of rest and the sick of quietness. In these days of watches and clocks, the banging of bells, calling to church, is surely waste of power and a sheer insolence. We can understand the people who think that the noise of the bells frightens away the demons (and no wonder!), but others have no excuse.

The truly awful case of 'witch burning' in Ireland will do some good if it helps to still further open the eyes of people to the possible effects of pinning their faith to the past and its so-called 'revelations.' It is time for plain speaking about this matter. The Bible explicitly says (Exodus xxii. 18), 'Thou shalt not suffer a witch (or sorceress) to live'; and that atrocious command has been responsible for thousands—perhaps millions—of cruel murders. Will the good people who quote the Bible against Spiritualists look this matter squarely in the face? Are they prepared to put into practice the supposed divine commands they so glibly quote?

Further information has crept out concerning the rather mysterious private religious services at Brighton. The source of the information says of the Liturgy used: it 'is the most complete and beautiful memorial I have seen in

any Church in Christendom. . . . Nothing is unconsidered in this beautiful Liturgy.' An Easter Mass seems to have been singularly impressive; and the writer adds to his description the following remarkable statement:—

There is one strange feature I must not more than touch on. During the intercessions for the departed the curtains of the 'inner sanctuary' are drawn, and from out its darkness a materialised form is sometimes seen (we saw it) with uplifted hand to bless. Sometimes there is more than one, but I am going on forbidden ground, for they forbid me, feeling that these mysteries are not for the public gaze, and I only mention the fact. It added most vividly to the solemnity and reality of all, but excited no surprise seemingly in the worshipers. I asked about admitting the public. The reply was, 'Impossible; you see it yourself—we have published our doctrines and our ritual; for the rest they will see it in the Roman Catholic churches and in genuine séances.'

This is decidedly piquant. We must try to find out more about it.

We attended a rather curious 'function' a few days ago at the Pioneer Club, when Miss Green gave an account of her prolonged Beethoven experiences, the outcome of which, according to her story, is that the great master has been able to complete a Symphony and to compose and (shall we say?) project other works through her mediumship. These productions have been in rehearsal for some time, and will be produced at St. James's Hall on April 30th. Of course this is a matter for experts. An impostor could no more produce a Beethoven Symphony than a Henry Moore sea; so that the thing is, in a way, verifiable. We hope for the best.

'The Spiritual Review' is a new venture in the old field. It is a monthly journal, edited by Horatio Hunt; sixteen pages and cover, price sixpence. The first number (for April) begins fairly well with the first portion of 'An Oration delivered by "Martin Luther" through the Mediumship of Mr. Horatio Hunt,' and a good rousing 'Oration' it is. The other articles, if not brilliant, are, at all events, thoughtful and readable. It is a creditable-looking publication, but it needs a good printer's reader. The following will never do: 'Like the cursed fig-tree, they shall *whither* before the Spirit,' and 'After all *their* is something to hope and live for.'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock on the evening of *Monday next*, when Mr. J. J. Morse will give an address on 'The Material Use of Spiritual Phenomena.'

MRS. BESANT.

MRS. BESANT has returned from her tour in Australia and India, and will deliver her first lecture at St. James's Hall, Piccadilly, W., on Saturday, April 27th, at 8.30 p.m., on 'Mahatmas, Facts, and Ideals.'

In an interview with the representative of the 'Daily Chronicle,' Mrs. Besant, referring to the charges which had been made against Mr. W. Q. Judge, declared her determination to have the matter thoroughly cleared up. As to the existence of the Mahatmas, she had her first absolute proof in 1889, before she had met Mr. Judge. From that time onward she both saw the Master and he talked to her, taught her, and told her what was to happen. By him she was forewarned of Mr. Bradlaugh's death, which, occurring somewhat suddenly, would otherwise have come to her as a great shock.

VOLUME OF 'LIGHT' FOR 1894.—Now ready, handsomely bound in half roan, the volume of 'LIGHT' for 1894. Price, post free in the United Kingdom, 15s. 9d. Early application must be made, as the supply is limited. Offices of 'LIGHT,' 2, Duke-street, Adelphi, W.C.

A SERIES OF REMARKABLE SEANCES.

MESSAGES FROM NAPOLEON III., SEVERAL MEMBERS OF HIS FAMILY, AND SOME OF HIS GENERALS.

By GENERAL F. J. LIPPITT.

To the Editor of 'LIGHT.'

SIR,—The following narrative of a series of séances affording some curious tests of identity, will, I think, be interesting to Spiritualists. The writer, General F. J. Lippitt, is a gentleman of the highest character and of great intelligence. He has devoted much time and trouble, for many years, to the investigation of spiritual phenomena, and I have the greatest confidence both in his strict integrity and cool judgment. During the winter and spring of 1887, which I spent in Washington, I enjoyed the pleasure and privilege of his friendship, and I feel as much confidence in facts vouched for by him as if I had witnessed them myself. With these introductory remarks, I leave his narrative to speak for itself.

ALFRED R. WALLACE.

P.S.—It will be seen that only one witness withholds his name, General X., but it has been given me in confidence by General Lippitt.—A. R. W.

GENERAL LIPPITT'S NARRATIVE.

MY DEAR MR. WALLACE,

In reference to my slate séance at Onset, on August 23rd last, I promised to send you an account of the various experiences bearing on the question of the identity of the *soi-disant* Napoleon III., from whom the remarkable French writing was said to have come; and I now fulfil my promise.

The medium's 'Control' had stated at a previous séance that Napoleon III. was present, and would communicate with me. Though at the same time an accurate description of his person was given me, I supposed it to be one of those ridiculous inventions, either of the Control or of some mischievous spirit, that often perplex us, coming, as they do, through mediums of undoubted honesty. It seemed to me wildly improbable; since Napoleon III. in his earth-life could not be supposed to have even known of my existence. But when it appeared, on opening the slates, that the spirit claiming to be he promised to write for me at some subsequent séance a message in French to be sent to his connections in America, my disbelief was somewhat shaken; since the spirit apparently knew that members of my family have been on terms of warm intimacy with those connections for many years past; a fact which the medium, an entire stranger to me, could not possibly have known.

But this evidence of identity, standing by itself, is extremely slight, because it may have been a mere random guess of the Control—too slight to weigh against the extreme improbability of the late Emperor coming to a stranger in a foreign land, whom he had never known, and presumably had never heard of.

Now, the experiences I am about to relate will go far, I think, to remove this *à priori* objection, by strongly tending to show it to be highly probable that, in his spirit-life, he has become, in a certain sense, acquainted with me, and with the fact of my family's intimacy with his relations in America. These experiences consist partly of events in my own life and partly of communications through spirit-mediums. They are independent facts unconnected with each other, yet all pointing to the same conclusion; and, viewed as a whole, they thus constitute, I think, under the doctrine of chances, the strongest kind of circumstantial evidence.

The question of identity now raised applies to two distinct manifestations of the alleged spirit:—(1) That of August 23rd, when the French writing was given, and stated by the Control to have been dictated by Napoleon III. In corroboration of this statement you will find some evidence coming through spirit controls; and (2) the

previous one of August 3rd, when the Control announced the presence of the Emperor and of his son, correctly describing the person of the father, who was said to state that they had come to thank me for kindness 'to his people'—an expression perfectly unintelligible to me until afterwards explained in the slate-writing as meaning 'his relatives in America'—and which contained a promise to write at a subsequent séance a message to them in French. And it is to *this* manifestation that the evidence I offer chiefly applies. I mean by this, evidence tending to make highly probable, at the least, what was *prima facie* incredible; to wit, that the professed Louis Napoleon was really Louis Napoleon himself.

I regret that it never occurred to me to inquire why he failed to fulfil his promise of a message to his friends here instead of dictating the French poetry.

Sceptics would readily explain away to their own satisfaction the psychical experiences I now send you. And one of their explanations would doubtless be that the facts purporting to come from a 'Control' were all known to the medium. On this point, let me state what precautions I have always used to prevent the happening of such a thing; which would, of course, vitiate results in appearance most conclusive. I have habitually refrained from all intercourse with mediums, except in the séance room, in order that not a word I might let drop should impart to them any knowledge respecting myself or my surroundings, or my friends in the spirit-world. And I use the same reticence towards the Control during the trance; and I also refrain from all mention to the medium, after the trance, of what has come from the Control that might be used as capital in a future séance. And for some years past it is only in rare and exceptional cases, with a special object in view, that I have written at a séance the name of any departed spirit whatever.

As to the explanation by thought-transference, under its various names, I frankly admit that we are still in the dark, and perhaps destined to remain so for a long time to come. I am, therefore, not prepared to say how much thought-transference may have to do with what is received through trance-mediums. I can certainly conceive the possibility of thoughts, events, persons, and names—present at the time in my own mind—being conveyed by some sort of brain vibrations to the 'subliminal consciousness' of the medium. But I cannot conceive the possibility of thoughts, events, persons, and names of long ago, and long forgotten, being conveyed by brain vibrations that existed in a time past, and actually suppressing the comparatively intense vibrations of the present moment. Let me here state a fact having direct bearing on this question. Occasionally, like many others, I have had communications and proof of identity from spirits, referring to events long past and almost entirely forgotten—as in the West Point incident, after fifty years, particulars of which you will find further on. But whenever I have earnestly desired a certain spirit to come, or to give a certain test of identity, almost invariably *that* spirit does not come, and that particular test of identity is not given. And it required an experience of years to teach me that my best chance of obtaining what I longed for lay in banishing the thought of it from my mind.

My mental constitution cannot reasonably be presumed to be so different from that of other investigators that this experience should be attributed to an idiosyncrasy; and, indeed, so far as I have made inquiry, I find what I have now stated to be a general fact. Now, in telepathy, the more vivid the image in the mind of the operator, the more successful is the experiment; and so as to the explanation of phantoms of the dying. Does not this show that what comes to us through trance-mediumship must belong to a wholly different class of phenomena?

I was in Paris from 1832 to 1835. The family with which I was especially intimate was that of Mr. James Thayer, an American born, but a resident of Paris since early in the French Revolution, and whose constant kindness to me I shall never forget. His two sons, Amédée and Edouard, resided with their father. Amédée, the elder, was the husband of Hortense, daughter of General Bertrand, Napoleon's 'fidus Achates.' Edouard was married shortly before I left Paris to Mlle. de Padoue, daughter of the Duc de Padoue, formerly known as the Lieutenant-Général Arrighi, cousin of the first Napoleon. Both he and General Bertrand commanded Army Corps in the disastrous battle of Leipsic, in 1813. Mlle. de Padoue had been the *fiancée* of Louis Napoleon when he was known as 'The Vagabond Prince.' Of the two brothers, Edouard was my particular friend. Of Hortense, his sister-in-law, I have always had an affectionate remembrance. She was a lovely woman in person and in character. In the picture of the Death of Napoleon she is the little girl, then about eight years old, whose head is buried in her mother's lap. The chronic gastritis from which she often suffered was attributed, justly or not, to the unsuitable diet at St. Helena. Being a very frequent visitor of the family, I sometimes met General Bertrand there when visiting his daughter; who, by the way, was named Hortense, after Hortense, the Empress Josephine's daughter, who had stood as her god-mother.

I give these details because they fully explain the close intimacy of the two brothers and their wives with Louis Napoleon after he became Emperor, and their being created Senators.

Most of the facts tending to show that Napoleon III., since he entered on his spirit-life, may have, *pour ainsi dire*, become acquainted with me, consist of certain experiences at séances of Mrs. Cowing, a trance medium in the city of Washington, and of Mrs. Wheeler Browne, whom I met at Onset, Massachusetts. In over two years of sittings with Mrs. Cowing I have never noticed anything that could raise the slightest suspicion of her honesty and truthfulness, and she has always had my sincere regard and esteem. Taken from school and married when a mere child, she has had but a limited education, and the adverse circumstances of her life have not permitted her to acquire much knowledge from books. Of the French language she has no knowledge whatever; and when I have questioned her as to her knowledge of French history, she has assured me that she never read a line of any history in her life, and that all she knows of French history is that 'Josephine was Bonaparte's wife'; and I have no reason to doubt that her statement is true.

The Control who speaks through her calls herself 'Swannie,' and claims to be a half-breed Indian. In fact, her language and pronunciation are those of an Indian girl. Though very bright, she has apparently no book-knowledge whatever. She is generally unable to pronounce correctly long words, especially proper names; but as to these she is often so nearly right as to show that it is only her tongue that is at fault. Though generally truthful, when conditions are unfavourable for distinct seeing or hearing she is not above fishing and guessing; and this has been my experience with all spirit controls. In entering in my diary what has come from her at a séance—which I habitually do immediately on my return home—I rarely recollect her exact language, but have been always careful to record fully and accurately the substance of what she has said.

The hour's séance is usually crowded with evidences of spirit return; but I copy from my notes only what relates to the question now at issue.

I must begin with a séance of Mrs. Ross', in Washington, on April 16th, 1892.

Mrs. Ross is a medium for materialisations, whom I have known for about eleven years, and with whom I have had numerous sittings, some of which have been for private circles of from two to five sitters: the summer séances being at Onset, the winter ones in Washington. All of these séances have been held under the strictest test conditions, verified by me beforehand, and rendering the use of confederates a physical impossibility. I have attended some of them in private houses, where Mrs. Ross had never before been, and where, as usual in her séances, two or three, and, occasionally, four or five, different forms came out of the cabinet at once; sometimes of children of tender age as well as adults. And never have I witnessed anything in her manifestations that caused me to suspect their genuineness (however it may have been with sceptics who had not troubled themselves beforehand to ascertain whether fraud was possible or not). Moreover, through my long acquaintance with her, I know her to be an honest and honourable as well as a kind-hearted woman.

SEANCE OF MRS. ROSS, OF APRIL 16TH, 1892.

There were seven sitters of us. Of the other six I recall only Madame von Brandis, a German lady. I much regret to state that some three years ago she returned, as is supposed, to Germany, and that I have lately made every effort, but without success, to learn her address.

Mr. Ross, at the curtain, announces 'a man in uniform who can't understand what I say; seems to be a foreigner. [To me]: If you will come up, perhaps you can make out who he is.' I go up. Curtain opens, and there stands before me a fine-looking man of from thirty-five to forty, height about 5ft. 9in., in a close-fitting uniform frock-coat with one row of buttons; a mien graceful and eminently soldier-like; a delicate complexion, and a gentle and kindly face, with a pleasant expression. Could respond only by gestures.

'Are you an American?'

'No.'

'French?'

'Yes.'

From that moment I spoke to him only in French.

'Did I know you in this life?'

'Yes.'

'In France?'

'Yes.'

I could not recall any army officer I had known in France. I thought of General Boulanger, whom I had met in Washington in 1881, and whose 'dandified' figure resembled the one before me.

'General Boulanger?'

'He answers "No!" with a most indignant gesture.'

I said I was very sorry not to be able to recognise him. At this moment comes up Madame von Brandis, looks him in the face and exclaims:—

'I know who it is!'

'Who?'

'I don't know his name, but he is one of a group of French officers standing on the deck of a ship with Napoleon in a picture I saw at Kensington two years ago. It is exactly the same face and the same figure.'

After a moment's reflection, I said, 'General Bertrand?'

Instantly he bows in assent, patting me on the shoulder as if to express his gratification at being recognised. In response to my questions he answered by signs that he remembered me at the Thayers', in Paris; that his daughter had not forgotten me, and that she was well and happy. He promised to convey my kind remembrances to her, and disappeared.

I have no recollection of mentioning this manifestation to anyone until after a séance with Mrs. Cowing, on April 25th, 1893. My small circle of friends—my own family

included—are such invincible sceptics that I seldom or never venture to speak to them of even my most remarkable psychical experiences.

SEANCE WITH MRS. COWING, OF APRIL 25TH, 1893.

Swannie: 'There's a man here in uniform—says he knew you in France.'

'His name?'

'I can't get it.'

'Try.'

'The first letter is a big B.'

'The next?'

'A little e. This is all I can see; says he has already manifested to you.'

'How many rows of buttons in front?'

'One; a fine-looking man.'

'His rank?'

'Sounds to me like lieutenant; but he nods his head, No.'

'Lieutenant-Général?'

'Yes, yes, he says; and he says some more words I can't make out—sounds something like Marseilles.'

[General Bertrand has sometimes been called in books 'Marshal Bertrand'; but he was simply Maréchal du Palais. Perhaps this was what he added.]

'What great man was his friend?'

'Poleon; and he is here, too.'

'What has General B. to say to me?' [I have never once called him anything else in Swannie's hearing.]

'He says he wants to have it known that they never fought but for what they believed to be the righteous cause.'

'I knew General B.'s daughter, and liked her very much.'

'She is here, too; lovely, tall, and dark eyes [true]. She was with her mother on a certain island with 'Poleon. Yes, General B. says, during his exile his wife came and joined him. [But his wife and children went with him.] The daughter likes Americans.'

'Her name?'

'I can't get it.'

'Her husband's name?'

'It is so queer, I can't pronounce it.'

[Thayer, pronounced by a French tongue, would no doubt sound queer to her.]

'His first name?'

'That's a queer name, too. I can't get it; but it begins with a big A.'

Now, I had Amédée on my tongue's end, and was earnestly hoping she would pronounce the name. If she could read the first letter in my mind, why could she not read the whole name? And so as to the name 'Bertrand,' which she has tried often to give me, but without success.

The next day, I called on Colonel Jerome Bonaparte (grandson of King Jerome through his American wife, Madame Patterson-Bonaparte), a graduate of West Point, afterwards commissioned a lieutenant in the French Army by Napoleon III., before the Crimean War, rising afterwards to the rank of Lieutenant-Colonel. I was hoping he had a copy of the Kensington picture. I found that he was familiar with the picture, but had no copy of it. He said the figures were known to be all portraits. From him I learned that an engraved copy was in possession of Mr. Gardiner Hubbard, a citizen of Washington, then at his country seat, four miles from the city.

The next day I found a volume giving 1775 as the year of General Bertrand's birth, which would make him forty years of age in 1815. But that was merely a volume of dates. His biography in 'Le Dictionnaire Universel' states that he was born in 1773, which would make him forty-two. So that he must have appeared to me as when he stood on the deck of the Bellerophon. But when I knew

him in Paris he was a man of sixty, and much spread out both in face and figure, as was to be expected at that age. It is not strange, therefore, that I had failed to recognise him at the Ross séance.

On May 1st, on Mr. Hubbard's invitation, I visited him at his country seat, where he showed me his engraving of the Kensington picture. It is about three and a-half feet long by three feet wide. I did not permit myself to glance at the names of the figures on the margin below; but, looking through them in the picture from left to right, I instantly recognised the officer on the right as the one that had appeared to me at the Ross séance—the same figure, the same military pose, the same close-fitting uniform, and the single row of buttons. Then, looking at the name given in the margin underneath, I found it to be 'General Bertrand.' A glance at the diagram I send you* will show that the *face* is drawn on too minute a scale to permit any certain identification, but the general effect of it corresponds with my memory of the face of the materialised figure.

(To be continued.)

BEYOND THE SHADOWS.

FROM AN ARTICLE IN THE 'ARENA,' BY MARIETTA HOLLEY.

A Methodist lady, widely known for her sweet Christian life and almost boundless charities, told me the following incident.

This lady was the daughter of a woman so beloved and revered for her saintly life and her contributions to the cause of personal holiness, that upon her death many funeral sermons were preached by the most eminent divines in this country and in Europe. This sweet mother had been dead many years, and the father was an inmate of my friend's dwelling in a large Eastern city, but he was always mourning for the dear wife gone before. This lady, whom we will call Mrs. K., was on the eve of a journey to Europe. The evening before she sailed she sat in her beautiful music-room, playing the organ and singing the dear old hymns which the sainted wife and mother had so loved; and as her father listened he spoke of the dear departed wife with the tears running down his cheeks. The next morning she sailed with her son and daughter, leaving her father in his usual health.

Weeks and months rolled away, and Mrs. K. was in Italy. One evening she came into her hotel very weary from a long day's sight-seeing, and retired early to rest. Falling asleep almost at once, she dreamed that her father and mother had met. So vivid was this impression that her soul was thrilled with the sudden, divine rapture that filled the hearts of these two lovers, sundered so long, but now met in an eternal union. Her whole being was flooded with the glowing gratitude and love that thrilled the newly met pair—the joy of the mother who had waited so long for the coming of her dear one, the father's rapture to find his lost again in the Paradise of God. This rapture, this overmastering tide of feeling, so overwhelmed Mrs. K. that it woke her, and she rose from her bed and walked up and down her room; as she did so she said, 'I can't sleep again to-night,' and glancing at the clock saw that it was only eleven. And for hours she walked up and down her room too excited and agitated to sleep.

The next morning she wrote to her sister, relating her dream, telling her the hour she dreamed it, and ending with the request that she would write to her at once and tell her how her father was.

This sister had long before lost an only daughter under circumstances that made her loss peculiarly hard to bear, and she had turned her back on her religion and her God. She felt as if there was no God, that the future was a dark void full of shadowy shapes of blackness and unreality—that there was no God, no Heaven, no hope. Or if there was a God, she could not love Him—He had made her suffer so. If there was an Eternal Ruler, He was a great, powerful Force that cared nothing for human hearts or their anguish; the aching-souled children of humanity below were as blind men walking to an unknown fate, with no one to pity or care for them—no

one to notice their efforts to do right, no one to care for their mortal anguish, no one to note when one, too weary, fell out of the ranks as they toiled on towards the blackness of the grave.

To this sister, sitting in the shadow of her great loss, in the deeper shadow of her soul's despair, came this letter. It flashed into the darkness of her life like living sun-rays lighting up a dark world; if He, the All-Powerful One, could care enough for human love and human losses to thus bridge over the distance, and carry to the bereaved soul of the child afar the tidings of her father's death—and not only this, to break the news thus tenderly to her, not telling her that her father was dead, but gently, sweetly, as some tender mother might break sorrowful tidings to her best beloved, thus had the tidings been sent to her heart—'Her father and mother had met.'

This was not the God she had pictured to herself in the gloom and blackness of the months past. This was not the great, uncaring Force that moved the planets and swung the worlds on their terrible rounds through dreadful space. No, this showed love and tender thoughtfulness and unceasing care. 'Like as a father pitieth his children'—this old text came to her full heart. This was a God she could love, could trust. Somehow, somewhere, He was keeping her treasure safe for her; for some good purpose He had taken her from the evils of this present time; this love would watch over them both—would in His own good time unite them again.

She took the letter and carried it to her sister's home. Mr. K. read it and said: 'I have written a long letter to my son, telling him to break the news very gently to his mother. I did not dare to alarm her by a telegram. But,' said he, 'since God has prepared her, I think I will send a message.'

The letter and cable despatch reached Mrs. K. at the same time. Her father had died at just the moment of her dream. Allowing for the difference in the time between the two countries, it was just the hour and the moment that her father's soul left this earth life. Who shall dare to say it was not to meet his departed one, and that on some electric wire of soul-communion, too ethereal for our full comprehension, the news was not flashed down from Paradise to the loved one so far away?

MIND AND MATTER.

One of the greatest triumphs of the human mind, and beyond comparison the most important step hitherto taken towards the solution of the world enigma, was the discovery that *an object implies a subject*, i.e., that any given object, for instance a tree, cannot, by any possible stretch of imagination, be said to exist, unless there be at the same time an eye to see or a hand to touch it—in other words, *a mind to conceive it*. In extension of this discovery it easily follows that the entire 'external world' can have no independent existence, viz., cannot be real, except as a mental phenomenon, and that if *mind* should ever be destroyed or cease to exist, the *world*, as a matter of course, would cease to exist also.

This discovery was made thousands of years ago by subtle reasoners in far-off Hindostan, and its deductions are given with marvellous acumen in the Upanishads, which are philosophical treatises appended to the Vedas: a treasure-house of wisdom which has no equal, and in comparison with which the logic of our foremost modern luminaries sounds like the veriest child's prattle. In those glorious treasures we have an epitome of the wisdom of sages who pondered over life's riddle long before the first Pyramid was built, long before Abraham roamed the plains of Chaldea with his cattle, a treacherous and savage Bedouin. And, like a golden thread running through the Upanishads, is the ever-recurring lesson: '*Matter is an illusion; mind alone is real.*'—DR. HEINRICH HENSOLDT, in 'The Arena.'

RECEIVED.

'The Unknown World,' for April. (London: Elliott & Co., Temple Chambers, Falcon-court, Fleet-street. 6d.)

'The Metaphysical Magazine.' Devoted to Occult, Philosophic, and Scientific Research. For April. (New York: The Metaphysical Publishing Company, 503, Fifth Avenue. 25 cents monthly.)

AGENTS FOR 'LIGHT.'—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep 'LIGHT' for sale, or are willing to do so.

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EDITOR E. DAWSON ROGERS
Assisted by a Staff of able Contributors.

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KINGLAKE AND THE MARLEN BELLS.

Early in the month, the Editor of 'The Guardian' brought to a compulsory conclusion a correspondence which, during its course, specially made 'The Guardian' interesting. The subject was a passage from a work by Kinglake ('Eothen'), in which he said that, while in the deserts of Sinai, one sultry and intensely quiet day, he heard, for ten minutes, the old Marlen bells at about the time when they would be ringing for service, but about two thousand miles away. This story, unearthed and told by Canon MacColl, of course evoked the usual incredulity. Hence these letters.

A rather important point is that when Kinglake heard the bells he had not remembered it was Sunday. Indeed, he did not remember it until he took out his diary in his tent, at night. 'So,' as Canon MacColl justly remarks, 'there was no association of ideas to suggest the Marlen bells.' Moreover, Kinglake's record is perfectly explicit. It is worth quoting:—

On the fifth day of my journey the air above lay dead, and all the earth that I could reach with my utmost sight and keenest listening was still and lifeless, as some dispeopled and forgotten world that rolls round and round in the heavens through wasted floods of light. The sun, growing fiercer and fiercer, shone down more mightily now than ever on me and, as I drooped my head under his fire, and closed my eyes against the glare that surrounded me, I slowly fell asleep—for how many minutes or moments I cannot tell; but after a while I was gently awakened by a peal of church bells—my native bells—the innocent bells of Marlen, that never before sent forth their music beyond the Blaygon hills!

My first idea naturally was that I still remained fast under the power of a dream. I roused myself, and drew aside the silk that covered my eyes, and plunged my bare face into the light. Then at last I was well enough awakened; but still those old Marlen bells rang on. . . . Since my return to England it has been told me that like sounds have been heard at sea, and that the sailor, becalmed under a vertical sun in the midst of the wide ocean, has listened in trembling wonder to the chime of his own village bells.

Of course, the objection is that the sound-waves of church-bells could not travel, so as to be heard two thousand miles away: and, at first, Canon MacColl seemed inclined to test the matter on that ground. He coolly suggested that the Marlen bells would retain their individuality in the vast chorus of sounds, and said that the only question was whether Kinglake could have heard the Marlen bells while all other bells (and sounds) remained inaudible. To this question, he replied: 'I see no difficulty. A man may be so absorbed in thought as to remain insensible to "a vast chorus" of sounds around him; or he may be so intent on some particular sound—a story told by a

friend at his side, for example—as not to hear the buzz of conversation in the room louder than his friend's voice. The general conversation strikes his ear equally with the particular voice, but is inaudible because consciousness is withdrawn from it.' That hardly seems sufficient. In interested listening to one voice in a crowd, one's mind concentrates itself to find out that one voice: but, in Kinglake's case, the one sound sought *him*, wakened him, and held him for ten minutes. The Canon, before he closed his letter, seemed to be aware of the inefficiency of his explanation, for he proceeded to cite the case of the shepherds of Bethlehem, who 'heard the angels' song on the night of our Saviour's nativity'; and the case of St. Paul's companions, who did not hear the voice which called to him on the way to Damascus; and the case of the multitude who did not hear what was spoken to Jesus 'as related in St. John xiii., 27-29.' But these case are all cases of the introduction of what may be called supernatural activities; and the theory of wave-sounds, cited by the Canon, does not seem to belong to the same category.

We find ourselves on much firmer ground when the dual nature of man is appealed to for an explanation. If the Marlen bells were heard two thousand miles away, it is surely necessary to believe that some spiritual sense was opened which served as a telephone to the sensitive brain: and we must leave it an open question, who started the telephone, or worked it. Canon MacColl seems quite prepared to go all the way with this. He says:—

If man has a dual existence in this world, being related at once to matter and spirit, to time and to eternity, is it unreasonable to believe that dim intimations should now and then reach him from the world unseen? 'The human soul,' says Kant, viewing the question merely as a philosopher, 'may be regarded as even now connected at the same time with two worlds, of which, so far as it is confined to personal union with a body, the material only is clearly felt.' This idea the poet of 'The Christian Year' has expressed in the well-known lines:—

'Two world's are our's; 'tis only sin
Forbids us to descry
The mystic heaven and earth within,
Clear as the sea and sky.'

The deeper man has penetrated into the secrets of nature, the more clearly it is shown that the material shades off and vanishes into the spiritual. The proved phenomena of somnambulism; dreaming, magnetic trances, go to show that mortal man occupies an intermediate position between the visible and invisible, and that while his normal existence is in the former, he is sometimes placed abnormally in communication with the latter. Those of your readers who are interested in the subject will find much information and suggestion in a German work by Karl du Prel, on 'The Philosophy of Mysticism.' My copy is a translation from the German. The imposture and charlatanry which are mixed up with the subject, under the name of 'Spiritualism,' ought not to prejudice us against reasonable belief and patient investigation. It is ever the fate of truth to be counterfeited and caricatured by error.

This is all very enlightening, and we rejoice that the readers of 'The Guardian' had the opportunity of reading it. But the letters which followed do not indicate that much impression was made upon the strictly clerical mind. And yet, the leading critic, 'W. O.,' confesses to certain inclinations in the direction even of Spiritualism. He actually says:—

The reading of some amount of 'occult' literature has not always conduced to faith, but Mr. Myers and certain articles in the Psychical Research Society's Proceedings have left me with a bias in favour of a 'subliminal' as well as a normal consciousness: indeed, I am not prepared to disprove that I have not merely a dual but a multiple personality. There seems to be a good deal of evidence in favour of clairvoyance: here the percipient is not dependent upon the ordinary channels of communication, for him 'stone walls do not a prison make,' the image apparently being directly impressed on the mind without the medium of the retina. The same doubtless applies to clairaudience, the auditor not being dependent on the sound-waves

striking the tympanum. If Canon MacColl cares to amend his plea and to assert that Kinglake's was a case of clairaudience, I shall not dare to oppose him, for I think he will have a much stronger case.

But is not that a complete surrender? We think so, and we wonder that Canon MacColl did not bag his convert or ally, and let that end it. Instead of doing that, he stepped out of his ground to tackle a minute and palpably absurd point, as though unable to resist the temptation to give his man a fall. 'W.O.' made the poor remark: 'Fancy the terrible condition of a man with an ear so sensitive to the minutest sound! Is there any doubt that the man whose auditory nerves were so delicate that he was awaked by village bells two thousand miles off would be "stunned with their music" if he were so unfortunate as to get within a few hundred feet of them when wide-awake?' Of course, the Canon makes short work of this, but clings to his wave-sound theory, whereas the ordinary laws of hearing by any earthly ear could not, so far as we know, apply in such a case. We prefer his other explanation, that Kinglake was, for the time being, in a psychically abnormal or supra-sensuous condition; and believers in the truth of the Bible stories ought to be influenced by his references to the shepherds of Bethlehem, and to the servant of the prophet Elisha, whose eyes were opened to see the heavenly host who were about his master. 'A spiritual sense was opened in the servant, and he saw what others could not see, and which he could not otherwise have seen.' His conclusion is admirable:—

We have latent spiritual senses, and the question is whether some persons may not on occasion and under certain psychical conditions have one or other of those senses 'opened' to the apprehension of sights or sounds to which their ordinary senses are closed. It is mathematically certain that the sound of the Marlen bells did reach Kinglake's ears, and I see nothing impossible in the idea of that sound finding its way to his intelligence through an avenue closed to other sounds, and closed to these on other occasions.

But that leads right away to all the verities and possibilities of spirit-communion: and again we say—We can wait.

GENERAL CONFERENCE OF SPIRITUALISTS.

The Committee appointed to carry out the necessary arrangements for the approaching Conference ask attention to the following notices:—

The Secretary or President of every society which intends to send a Delegate to the Conference will oblige by forwarding a communication to that effect, together with the name of the person appointed, *by May 1st, without fail.*

Tickets of admission to the *Conversazione* will be ready in a few days, and applications should be sent in at once. It is specially requested that Secretaries of societies will not cause tickets to be wasted by asking for more than will certainly be used.

Some disappointment is felt by the Committee that the contributions towards the expenses of the Conference have not been more numerous. The amount hitherto received is insufficient; and it is hoped that further remittances (which may be made payable to Mr. H. Withall, the treasurer) will be forwarded within the next few days.

All communications should be addressed to the President of the London Spiritualist Alliance, 2, Duke-street, Adelphi.

THE VALUE OF A BROTHER'S ASHES.—A novel claim is being made upon one of the great French railway companies. A gentleman who came to Paris to have the body of his deceased brother cremated at the crematorium at Père Lachaise cemetery, took the ashes away in a handbag, and, previous to setting out on his return journey to his home in the country, deposited the bag at the 'consigne' or cloak room of the railway station. When he came back to claim it, it had gone. Someone had come and claimed the bag, and it had been given up, probably in mistake. Inquiries were instituted, but the missing bag could not be discovered. The gentleman has, therefore, brought an action to recover damages for the loss he has sustained, and the judges will be called upon to decide what is the money value of a brother's ashes.

FRENCH MYSTICISM AND FRENCH DIABOLISM.

When nineteenth century Spiritualism first dawned upon the world, it was felt that the movement would soon considerably modify our religious views. In point of fact, two groups of religious thinkers promptly appeared. The first consisted of those who had already freed themselves from the shackles of the conventional creed, and they sought to make their new religion as unlike the old one as possible. The second group clung to orthodoxy, and tried to make the religion of Spiritualism a mere echo of modern pulpits. But this was soon found to be impossible, and, by-and-by, eager glances were sent back into the past, and it was remembered that respectable writers, like Clement of Alexandria and Origen, had a spiritual religion for the perfected saint as well as a 'meat for babes.' They had also practically two Bibles, the first a narrative of marvels to be accepted literally, the second containing the same stories interpreted with a mystical meaning.

But in the pathway of the Christo-Theosophical, and similar societies in England, there seems to me a serious obstacle. Protestantism, according to Macaulay, was the revolt of the layman against the monk. The Reformation swept away Friar Tuck, no doubt, but it also swept away St. John of the Cross and all that St. John of the Cross signified. The difficulty of making even an intelligent Protestant understand interior religion is exemplified in the dialogues between 'Imperator' and Mr. Stainton Moses. For years the latter could not give up the ideas of sacrifice, atonement, and 'salvation' by the action of another.

But a puff of wind may carry seed from barren to fruitful ground. The seed of the English mystics seems to have taken root in France, if we may believe a recent number of the '*Revue des Deux Mondes*.' The spirit rappings of America have had an unexpected result in the bosom of Catholicism. Mysticism, condemned formerly as pietism, is once more rampant. The excuse of the article is a novel by Mons. Huysman, entitled '*En Route*.' Mons. Huysman was, first of all, a disciple of Mons. Zola, and some of the 'realism' of his early cult clings to his more recent writings. He describes one Durtal, a modern Frenchman, leading at first quite a modern French life. This gentleman attends the séances of the 'Spiritistes,' and is soon convinced that mere cheating will not account for the phenomena. He plunges into diabolism, and attends a 'black mass,' of which more anon. Then his sensual life thoroughly disgusts him, and he returns to the bosom of his Church.

Three influences were at work to produce this change. The first was atavism. The blood of the Durtals had given to France martyrs, monks, nuns, pious dowagers, pillars of the Church. The second influence was satiety; the third, art. Durtal argued that the 'Primitives' that drew Virgins and built the splendid cathedrals of France, the men that could compose music like the '*De Profundis*,' must have had an afflatus distinct in kind from the silly modern pietists in Worth's dresses and the sensual-looking, fashionable abbés. The new convert haunted churches, but selected nightfall, when the aisles were wrapped in imposing gloom. He abhorred the Mazurka-Masses of Gounod and the tinsel of the toy-shop altars. He hated rites, confession, Masses, and Eucharist. A critical outsider might perhaps pronounce that his conversion was to art rather than to religion at all.

He determined to write a life of Lidwine, the celebrated Belgian nun, who allowed maggots to eat away one of her limbs, and who for years felt prolonged ecstasies when her body was a mass of loathsome disease. He studied the mystics, discouraged in this by the secular priests. He discovered a most valuable confessor, the Abbé Gévresin, a genuine successor of Mons. Fénelon and Madame Guyon. This man was in hot water with his superiors on this very account.

'Mysticism,' he said, 'is art, it is the essence, it is the soul of the Church.'

Here is another passage:—

'St. Denis the Areopagite, St. Bonaventure, Hugo and Richard of St. Victor, St. Thomas Aquinas, St. Bernard, Ruysbroeck, Angela of Foligno, the two Eckharts, Tauler, Suso, Denis the Monk, St. Hildegarde, St. Catharine of Genoa, St. Madelaine of Pazzi, St. Gertrude, and others have exposed with authority the principles of mysticism.'

But a disciple of Mons. Zola does not become an anchorite all at once; and even St. Jerome and St. Anthony have strange

erotic hauntings. Let the grave 'Revue des Deux Mondes' approach this subject first :—

'Amongst the reasons that induced Durtal to return to the bosom of the Catholic Church there is one that he does not confess, and which, perhaps, on that account, may be the true one. It is a delicate chapter, but on which our author gives details so abundant and so precise that we have no scruple about adverting to it. The element of sensuality in Catholicism has often attracted attention. It is distinct from the ceremonies and exterior pomp. The demi-mysterious light of the churches, the "intimacies" of the chapels, the glitter of ornaments, the smell of incense, the light of the tapers, the perfume of flowers, the music and song, all act on the senses in a voluptuous manner.'

This, as it seems to me, misstates and misunderstands an important point. Durtal was a psychic, and in most incongruous places—in church, in monasteries, in the Holy of Holies—erotic hauntings and visions assailed him. He appealed to Gévresin, who told him it was the devil :—

'It means, said the Abbé, that your adversary prepares for you his most sly pitfalls. He wants to persuade you that you will arrive at nothing unless you plunge into the most gross debauchery. He wishes you to believe that the satiety and disgust of these acts will alone bring you to God. He incites you to sin under guise of deliverance. Show a little energy and condemn his sophisms.'

The Abbé Gévresin counsels the young man to go *en retraite* into a monastery of La Trappe. Matters grow worse. Succubi assail him. He is told that similar hauntings are common experience. The devil annoys everybody in the monastery except one strong psychic who tends the pigs :—

'Bear in mind also that these troubles which afflict you have been felt by all. Believe that we are not advancing blindly. Mysticism is a positive science. It can announce beforehand the greater part of the phenomena which will be produced in the soul which the Lord destines to the perfect life.'

This is a curious experience, and Durtal at this point seems to drop his mask and show a real Mons. Huysman behind it. The 'Revue' tells us that the novel may be considered reminiscences rather than fiction. Let us listen to the Abbé Gévresin once more :—

'Without doubt, in cloister life, the age of twenty-nine is usually a terrible ordeal to pass, for then the personal crisis occurs. If woman weathers that crisis—and she almost always weathers it—she is saved.'

The main question that surges up is how much and how little of Mons. Huysman's narrative is fairy tale. The black magic, I think, we can dismiss at once. The rites are fearfully Zolaesque. The infernal mass must be celebrated, we are informed, by a properly ordained priest, and one of the ingredients of the eucharist is a mince of newly-murdered baby. This baby formerly was kidnapped and stabbed. Modern methods are much more subtle. From the days of Gilles de Rais to the days of Durtal black magic has been practised, says Mons. Huysman, in some section of the Catholic Church. But here comes our puzzle. What 'properly ordained priest' would allow an interviewer like Mons. Huysman to witness his obscene rites and taste his mince of newly-murdered baby? The mysticism cannot be all fairy tale. The 'Revue des Deux Mondes' informs us that it was known for a long time in literary circles that Mons. Huysman frequented dimly lit churches, and that he had gone into a monastery of the Order of La Trappe. The 'Revue' gives a long article to his novel, 'En Route,' under the curious heading of 'Les Décadents du Christianisme.' This shows that the leading review in Europe attaches importance to the French mystical movement; and a popular writer would scarcely risk his vogue by taking up a subject that had not sympathisers. The fact that in a large monastery of earnest souls, all striving for mystical progress, there was only one real psychic who had power over Beelzebub, seems also to argue a real experience. ARTHUR LILLIE.

FRAUDULENT MEDIUMS IN AMERICA.—Mrs. C. C. Bacon, Elyria, O., writes in the 'Religio-Philosophical Journal': 'The Lake Brady Spiritualistic Association, after hearing so long the mutterings of the distant thunder of the gathering storm of disapproval of Spiritualists allowing fraudulent mediums to exist among them, takes the lead in having, at the last meeting of their official board, authorised their president to appoint a committee, whose duty it shall be to examine all mediums who apply for a place at their camp next season. The president has, therefore, appointed two ladies and two gentlemen as the committee. We consider this a step in the right direction. All true mediums will rejoice with us that this forward step has at last been taken and frauds need not apply. The committee will give all a fair trial, and to each justice will be done.'

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.]

Delegates to the Conference.

SIR,—As possibly many friends who are willing to respond to the request which has been appearing in 'LIGHT' for the entertainment of visiting delegates to the forthcoming Conference may be waiting till the time is nearer at hand, may I ask them to kindly communicate with me, as Hon. Sec. of the Sub-Committee upon Hospitality, at once, so that our committee can make all required arrangements in due season, and thereby prevent any hitch later on?

Florence House, Osnaburgh-street,
London, N.W.

J. J. MORSE.

An Interesting Exhibition at the Conference.

SIR,—The Conference Committee have decided to place on exhibition, on the evening of the conversazione at Portman Rooms, on Wednesday, May 15th, a collection of phenomenal objects of interest. Such collection to be in the care of the undersigned, who have been appointed as a 'Sub-committee upon Exhibits of Spirit Art,' &c. We shall, therefore, be extremely gratified if all friends who have any well-authenticated articles, such as spirit paintings, drawings, spirit photographs, or articles that have been brought by the spirits into séances under exceptionally good conditions—in fact any object of real interest connected with the phenomenal side of our experiences—will forward them to us, at the subjoined address, any time up to and including Tuesday, May 14th. A brief note explaining the nature of the exhibit will be necessary in each case. Every care will be taken of each article sent, and all will be returned immediately after the Conference meetings are over. The General Committee is particularly desirous to make this part of the Conference arrangements as complete as possible, and they and the undersigned trust our friends throughout the country will readily respond to their wishes.

Florence House, Osnaburgh-street,
London, N.W., April 23rd, 1895.

J. J. MORSE.
J. ALLEN.

The Creed of Early Egypt.

SIR,—I do not write to comment further upon your critic's article; and am quite content to leave the public to judge how far I have replied to him, and whether a reviewer, in a journal specially devoted to a particular class of ideas, might not have been reasonably expected to mention that the chief object of the book (whether successfully carried out or not) is to demonstrate the existence of kindred ideas in a connected and scientific form, centuries before any period to which they have hitherto been traced. But as he has called in question my reference to the support given by Professor Sayce and Mons. Maspero to the parallelism which I have detected between Pyramid and Ritual, I beg to send you the exact words to which I refer: 'I am obliged to you,' writes Professor Sayce, on the occasion to which I have referred in my Preface, 'for letting me see the enclosed. The parallelism is certainly very striking.' Mons. Maspero's expression is closer still: 'Les Pyramides et Le Livre des Morts,' he says, 'reproduisent, les uns en pierre, l'autre en phrases, le même original, le prétendu tombeau d'Osiris.' And then he continues: 'J'ajouterai que mes recherches à ce sujet sont encore inédites, et que nul Egyptologue n'a rien entrepris sur la matière qui vous a occupée.'

Will your reviewer tell me that what these eminent authorities really mean to convey is that no such parallelism does, or can, exist; and that they desired to intimate 'politely' that I am 'in error'? I do not know. But in order that others may have an opportunity of judging for themselves, I will ask your forbearance while I quote one passage from my book. 'In truth,' I have said (p. 35), 'the Grand Pyramid is the House of a Tomb, but it is not a closed, but an open tomb. It is the tomb not of a man, but a god: not of the dead, but of the risen. It is the tomb of the divine Osiris, whose birth on earth, descent into the under-world, victory over the serpent Apep, resurrection and judgment of the dead, were the most prominent features in the creed of ancient Egypt, and in union with whom the holy departed achieved the path of Illumination, and passed in safety the divine tribunal. Viewed in this light, the practical value of the structure begins to become clear. On

that doctrine rested the whole organisation of social life among the ancient Egyptians. . . . Now the Masonic symbolism of the Grand Pyramid affords a simple and practically indestructible means of perpetuating, without betraying, the doctrine of the Egyptian wisdom.'

It was from this point of view, sir, that I thought that many of your readers would be interested in comparing the Path of Light described in the sacred books, with the Path of Light embodied in the Hidden Places of the Great House and Tomb of Osiris. Thanking you for the space you have given me,

April 15th, 1895.

THE AUTHOR.

P.S.—I had almost forgotten to acknowledge your reviewer's correction of my English spelling of the Ankh. He is quite right, for the final phonetic hieroglyph is a sieve (kh); and I am obliged to him for calling my attention to the inadvertency.

A Personal Experience.

SIR,—I send you an experience of my own which is somewhat similar to the thought-visit of Miss X. to Mrs. Piper in America.

It occurred in the autumn, when one servant was away and the other very busy. It was the custom of the maid who was absent to take my little son to school at two o'clock and bring him back at four. As she was away I took the boy myself and then returned home. I was suffering from neuralgia, and, feeling unfit for anything else, I decided to lie down on the sofa by my bedroom window for a while, and then get up and change the dark dress I had on for a new fawn one which I had had for some weeks, but had not fancied to wear except in the house of an afternoon, and go to meet the boy. I mention the trivial circumstance of the dark dress and the light one, as through them comes the most puzzling part of my story.

I lay down and fell asleep, and woke with the most peculiar feelings I ever had in my life. I was anxious to rise and ascertain the time. I was anxious about my boy, as the road was being sewered, and it was exceedingly dangerous and awkward for anyone to traverse it; but, anxious as I was, I lay like a log and could not move hand or foot. I wondered with a thrill whether I had passed the change called Death, and I lay wondering, wondering, wondering, and could do nothing but wonder.

Suddenly the power to move returned. I sprang from the couch and rushed to the clock—five minutes past four; the boy would be on his homeward way! I called to the maid, but obtaining no answer I looked from the window and saw that she had gone to meet the boy—and in he came, as rosy, merry, and noisy as ever.

I took up my work and sat by him in the nursery, and suddenly he said, 'Why have you changed your dress, mother?' I said that I had not changed it, because I had been lying down. He pondered awhile and then said, 'Why did you come to meet me and then go back and send Hannah?' 'My love,' I answered, 'I did not come to meet you to-day, because I was ill.' 'Well,' the child replied, 'it's very funny, for Pansy' (a school-fellow of his) 'looked out of the window, and said, "See, there's Percy's mamma, and how pretty she looks in that dress."' The others looked out of the window and saw me pass and re-pass, dressed in a fawn beige dress and black lace hat with cream roses, whereas I was lying on the sofa unable to move, dressed in a dark dress, with a white woollen cloud thrown over my head because of the draught.

When the children left the school he could not see me anywhere, but saw the maid beckoning to him. He was very puzzled about it, but finally said, 'It must have something to do with the spirits, mother.'

KATE TAYLOR-ROBINSON.

A Private Circle for Development.

SIR,—Will you kindly permit me to state that I propose forming a circle at once, to meet weekly at my house, to develop for physical phenomena, and should, therefore, be glad to hear from any ladies and gentlemen desirous of joining.

As the adverse influence of a sceptic, or the idle curiosity of an inquirer, is so recognised an obstacle to the development of the magnetic aura necessary for physical phenomena, preference will be given to those who have already accepted the great teachings of Spiritualism and who (understanding the subtlety of occult influences) will honourably conform to the conditions required of all those who join the circle.

9, Charlotte-street,

Portland-place.

EFFIE BATHE.

Theosophy and Spiritualism.

SIR,—'Quæstor Vitæ' complains that Theosophists, while attributing seven principles to man and only four planes (so he says) to Cosmos, yet maintain that the one is an image in little of the other. Certainly this would be very contradictory if it were true; but if your correspondent will turn to the diagram on page 221, Vol. I. of the 'Secret Doctrine' he will find there seven planes attributed to Cosmos. It was these seven planes I had in mind when writing my last letter, which he, accepting only four planes, 'entirely fails to understand.'

Of these seven cosmic planes four only are formulated, the other three being divine. The four are the theatre for the drama of human evolution, and although all man's seven principles become sooner or later active upon them, the cosmic four really only correspond to the lower four principles or quaternary in man. 'Quæstor Vitæ,' accepting apparently the lower four only in Cosmos, and repudiating the divine three, is really occupying a position far more atheistic than mine.

The whole difference between us seems to lie in the fact that while your correspondent throws overboard both re-incarnation and free will, I do neither. I cannot accept his explanation of the states of consciousness in the two planes he calls psychic (Devachan) and spiritual (Akâshic); and, seeing that my last letter was expressly written to repudiate the idea that Nirmanakayas were inhabitants of Devachan, I can only express my surprise that he should argue that I 'acknowledge them to occupy the Manasic plane or Devachan.'

Devachan is occupied by those Egos who, having passed away from earth life, are engaged in finally assimilating to the immortal individuality that resultant of personal experience which has been gained by the one past earth life. The immortal individuality is built up, or called into active potency from potentiality, or evolved, from the spiritual assimilation of the experiences of numerous incarnations in separate personalities. The experience gained in one personality is separated out into one great resultant in Kama Loka (the astral plane), and is assimilated by the individuality, or the permanent Ego, in Devachan. This latter state of consciousness is certainly highly manasic; but it does not, therefore, follow that Devachan is the true manasic plane of Cosmos, as 'Quæstor Vitæ' appears to think. This is easily demonstrated—to one who accepts re-incarnation—by the following considerations: The Higher Manas is, in itself, free from the illusion of separateness; it is bound down to no one personality, but knows itself as an immortal manvantaric entity, that is, as an entity destined to endure for the whole period of this cosmic cycle. Now, in Devachan, none of these characteristics are found; the Ego, while there, is still under the illusion of the last personality, and the manasic activity, though great, is concerned with this one personality only. The Ego is oblivious, for the time, of its true position as a manvantaric entity; and, for the purpose of assimilating its recently acquired store of experience, has adapted itself to the limited consciousness of its past incarnation. As this assimilation by the Ego of its gathered store of experience proceeds, its consciousness expands more and more, until, at last, the relative illusion of Devachan is at an end; and, for those who are capable of rising, if only for a short time, beyond the attractions—spiritualised though they be—of the Devachanic personality, the higher plane beyond Devachan opens out. On this higher plane, whatever be its true name, all personalities are merged in one, the true individuality, which now knows itself for the spiritual being it is; independent of any one personality and yet strong with the experience of all of them. This, the highest of the planes of form, is much more characteristic of Manas than is the psychic activity of Devachan; and here the Ego, if freed from the necessity for re-incarnation, is a Nirmanakaya. Nirvana itself lies beyond, in the formless triple-unity where humanity ends and deity begins. 'Quæstor Vitæ's' argument that the highest of the four planes constitutes Nirvana I cannot accept as valid; and I necessarily disagree with the conclusion he bases upon this, that Nirmanakayas who are outside Nirvana (his fourth plane) are on the Devachanic plane. This fourth plane is that of the Nirmanakaya who retains his astral body; it is the abode of the highest devas of form. The formless deva or formless Nirmanakaya passes on beyond this plane into the underlying triple-unity. The correspondence of this divine triplicity with the three Buddhist 'vestures' (which are not necessarily bodies) I gave in my last. H. S. G.

Religious Views in the Spirit-World.

SIR,—Eighteen months ago I was absolutely ignorant of Spiritualism. I had neither heard nor read anything about it, and I need scarcely add that I should have treated it with incredulous contempt had it come in my way from outside sources. A young lady friend, almost as ignorant as myself, produced one day an Ouija board, and, as a mere toy about which we felt curiosity, we placed the tips of our fingers upon it. From that hour, for many weeks, with varied success, we have been in constant communication with a dear departed member of our family. But as, no doubt, many other Spiritualists are in the same position, I should not trouble you with this letter but that my information comes direct from a high spirit, and is unbiassed by previous knowledge or prejudices on the part of either the medium or myself. Lately, I have read many books on the subject, and in particular your journal, 'LIGHT,' and I observe so many subjects discussed on which my information is clearer than that of the writers that I venture very diffidently to make a few remarks.

You have had a long correspondence on the subject, 'Is Spiritualism Religion or a Religion?' I do not think it is either. It is only a new light on a hitherto dark place, or it may be called the third book in our Father's educational course. Neither the Old nor the New Testament gives information on the phase of life which succeeds the death of the body. The world was not fitted to receive it, and to dim human sight the gift appears still premature. Read in the light of Spiritualism there are several hints of the condition of souls in the spheres in the Biblical writings, and nothing decidedly contradictory of the new revelation when the books are read in the original language. My beloved spirit constantly refers to the teachings of Christ and to His Atonement. He does not attempt to explain it, but calls it a 'mystery of God.' He says: 'Christ is your Saviour. He gave Himself a ransom for many.' I asked, 'Tell me what you know of Him.' He replied: 'I am overcome with love of Him. He is love itself.'

Personal identity is absolute; every trait of character, every verbal expression is the same. The alteration is much less than the absence of years on earth would presumably have made, but thank God, progress is there the rule, though often slow. Strange to say, the religious views are as varied there as here, even in the higher spheres. I was going to say they were unaltered, but that is not quite the case; for instance, Imperator reports himself to have been on earth 'a pompous priest,' now he appears to be a dogmatic Unitarian. But, as a rule, the Roman Catholic is a Roman Catholic still, and the Unitarian and the Churchman retain the same views they held on earth. Dr. Russel Wallace mentions this in his book, but I have never seen it referred to in 'Spirit Teachings,' or in Mrs. Hardinge Britten's lectures. All opinions, religious or otherwise, have their exponents there. There is, however, this difference: Dogma does not rule there but love. My guide says: 'Do not be too anxious about dogma. A pure life is much more important,' but he adds: 'Keep your faith firm in the Divinity of Christ.'

Dr. Wallace says the Evangelical Dissenter who died in the firm conviction that he should certainly 'go to Jesus,' never describes himself as being with Christ or having seen Him. My guide says: 'Jesus is always present; I long for you to be here and to feel that you are with Jesus.' Dr. Wallace says that in the spirit spheres they do not know God any more than we do. This is true; they have not seen Him but they know more of Him. The love of God is the atmosphere in which they live, and as they rise to a higher sphere their love to Him glows with a fuller and steadier flame. The first message I received was 'Love God more and more,' adding, 'He is love itself. Pray to Him without ceasing. He likes you to ask Him for everything you want, both temporal and spiritual, even when He does not always seem to answer.'

For myself I can truly say that a knowledge of Spiritualism has filled my heart with love and gratitude to God, has made me realise His presence and care, and rejoice in the constant loving guidance of those I had thought gone far out of reach. My guide's last message was: 'You are in my thoughts always. I watch over you from day to day, so that my great love for you will help you to find your way through life.' Much more interesting information has been given, but I must not occupy more of your valuable space. If you can admit this I shall feel grateful.

Cannes.

F. L. D.

The Payment of Mediums.

SIR,—Two letters have recently appeared in 'LIGHT' which I regard as sensible contributions to the vexed and difficult question of mediumship and the treatment of mediums. The letters I refer to are by Mr. R. Harte and Mrs. H. Densmore. Another has also appeared signed 'A Humble Sensitive,' who protests against mediums receiving remuneration for their services. With this I do not agree—at least in all cases. Those who possess the gift of mediumship and are in independent circumstances do well in not receiving payment, but those who are not in that position are quite justified, in my opinion, in accepting money for their services, and I cannot conceive of any one appreciating the value of the evidence mediumship affords begrudging a small sum in return for the same. This appears to me to be taking a practical, common-sense view of the matter, and as we live in a practical-material world, I don't see how we are to be ruled by sentimentality. All the best mediums, both in this country and in America, who have done so much to get the facts of Spiritualism recognised, have depended upon their patrons for support. I had considerable experience with the Davenport Brothers some thirty years ago, and accompanied them in their travels in this country and on the Continent. I remember, when in Dublin, they were so besieged for free admission to their sésances that one of them said: 'It's all very well, but it won't pay our hotel bills.' Here we have the matter in a nutshell. It is said that Mr. Home never received fees; but he associated with the well-to-do classes and received costly presents of jewellery and possibly money gifts. When he visited me in Eastbourne he wore a diamond ring given to him by the Emperor of Russia, which he said was valued at 300 guineas. That wonderful medium, Mrs. Guppy, never received payment, but welcomed anyone to her sésances who was thought to be influenced by right motives, and wanted to know the truth. But then her husband was a wealthy man who saw the importance of the truth being recognised. On the other hand, we have poor Mr. Wallace, the 'pioneer medium,' who did not refuse to accept money, but never sought it, and as he had nothing marvellous to show, has, I am afraid, not been able to fare very sumptuously every day, for the generosity of Spiritualists, as a rule, is not very great, and does not compare to advantage with that of orthodox religionists.

I may also mention the case of American mediums of note. Slade and Foster depended throughout their career upon their fees for the means of living, and they never had any lack of patrons; in fact, I never met with a medium in America that did not do so, and do not see how they could have got on without. Mrs. Maud Lord, with whom I was well acquainted, was driven from her home, when a young girl, by her parents, on account of their bigoted prejudice against her mediumship, and has ever since travelled over the Continent, convincing thousands by her marvellous psychical gifts. She earns a great deal of money, but, being of a charitable nature, the greater part is given away to those in want, especially to her relatives, many of whom are in needy circumstances. Then, again, there is Henry Allen, formerly known as 'the Allen Boy,' who was originally a poor lad, and, like Mrs. Lord, driven from the homestead by his parents, but has managed to maintain himself all along by the exercise of his extraordinary mediumistic gifts. These and such-like have, I consider, been raised up, so to speak, by the spirit-world to give evidence by 'signs and wonders' of its existence, and have been the means of so far establishing the fact in the public mind, and are as much justified in receiving fees for their sésances as lecturers are for delivering lectures, or ministers for preaching what they call the Gospel.

A word now on 'fraud.' I am one who believes that the extent to which fraud exists in connection with mediumship is greatly exaggerated. My thirty years' experience tells me that pretenders to mediumship are soon found out, and on being exposed make themselves scarce, and are then heard of no more. I have known five such cases. I have known many instances of genuine mediums being charged with fraud, either with or without good grounds for the same. All mediums seem to be subject to this in the course of their career. Sometimes it is the fault of the observers who are unable to discriminate between the true and false, and others are so materialistically constituted that they cannot believe the evidence of their own senses in these matters. I remember the Rev. Minot J. Savage, on his first acquaintance with Spiritual phenomena, telling me he had attended a materialising sésance of a Mrs. Pickering, and that he

considered it a palpable fraud—he could see through the whole thing. I said neither yea nor nay, for I had never seen the lady, but knew she was considered by Spiritualists to be a genuine medium, and a very good one. Soon afterwards, the late Colonel Bundy, the champion fraud-hunter, came to Boston and visited Mrs. Pickering, and was fully satisfied of the genuineness of what he witnessed, and gave a glowing account of the séance in the 'Religio-Philosophical Journal.' Another error of judgment I may mention. On the staff of the 'Boston Herald' was a very worthy and well-meaning man who professed to be a believer in Spiritualism and deeply interested in the subject. He visited the Eddy Brothers at Chittenden, and wrote an account of what he witnessed. It was not at all satisfactory—the materialisations were personified by human beings—it was all fraud. That was this critic's verdict. Soon afterwards he visited a medium in Boston, and gave flourishing accounts of what he had seen, and from time to time reported more wonders. Ultimately there was a split, and the whole thing was proved to be a gross fraud. The 'spirits' were three or four men and women engaged for the purpose, and came into the cabinet through a trap-door inside; and it was owing to the confession of one of the performers that the 'show' came to an end. After this, Mr. Haines was very sceptical, and very often condemned that which was genuine, so much so as to call forth the couplet in the 'Banner of Light': 'Diaphanous Haines has lost his brains.' 'Diaphanous' was a favourite word of the writer. He was a clever *littérateur*, but his judgment was faulty. These cases show that individual opinion is not very reliable. People see things through their own mental glasses. When I was at Chittenden a party came one night. They had never seen anything of the kind before, and nothing could persuade them that the 'spirits' were only men and women. In the case of Mr. Savage, he had never attended a materialising before, and had only had the evidence of 'direct writing' through C. E. Watkins, with which he was perfectly satisfied.

The cases that occasionally occur of obvious fraud on the part of accredited mediums are difficult to account for. I am inclined to think that the spirits have more to do with it than the mediums, though the latter are naturally held responsible by those who do not understand these matters. At the time of an occurrence of the kind in London, I asked 'John King,' who controlled the Davenports, what was his explanation. Speaking in an audible voice (this was at Mrs. Guppy's residence in Great Marlborough-street), the spirit said, 'It was done for a purpose. You could not get the facts in the papers in any other way—it sets people thinking, and causes them to investigate. There is nothing worse than stagnation.' Exposures, doubtless, throw discredit on Spiritualism, at the time, with the unthinking multitude and confirm them in their scepticism. On the other hand, by exciting inquiry among thoughtful people, influential and important converts are apt to be made, a few of whom are worth more, as Hamlet says, than a whole theatre of others. Thus, by blasts and counterblasts, the plant of Truth becomes firmly rooted. This is Nature's own way!

From what I have said I think it will be seen that mediums are not altogether responsible for the questionable and unsatisfactory occurrences that occasionally take place at séances. Neither are observers exempt from blame. Very often they are too exacting, and 'rile' the spirits, and a re-action follows. I knew a striking case of this kind. And the spirits in some cases may be the sole delinquents—for a purpose. In conclusion I would just remark that those who are so opposed to mediums receiving money cannot know what it is to be cast on the world without resources. Let such be thrown on their beam ends for a short time, and they will probably tell a different tale.

Eastbourne.

ROBERT COOPER.

Cheating Mediums.

SIR,—Mr. Harte, in his letter of March 30th, simply 'darkens counsel' by many words. Your space is far too valuable to permit of my also doing so, and I will, therefore, with your kind permission, reply to him in as brief a manner as possible. He says he 'did not liken groceries to phenomena.' I did not accuse him of doing so, but he likened the medium to the grocer, which is much the same thing, and placed them on the same footing in these words, 'If Mr. Westbrook were to argue that the way to stop adulteration of food is to take your

grocer's goods without payment, the absurdity of the proceeding would be sufficiently apparent.' I simply pointed out that we had the opportunity of *minutely inspecting* our groceries *before payment*, which was not the case with regard to mediumistic phenomena, and I still hold to this position. Mr. Harte says he 'refuses to allow Mr. Shorter's or anyone else's authority to stifle the voice of reason and common honesty, or permit it on the ground of expediency to proscribe non-payment for value received.' If Mr. Harte will kindly turn to my letter he will see that I merely spoke of Mr. Shorter's judgment, not his authority. In reply to my very natural suggestion that mediums should be tested by well-known and competent men, and receive a certificate from them, Mr. Harte replies that such a course would be useless because 'No one could have received stronger certificates from prominent Spiritualists or Spiritualistic societies than Mrs. Williams.' I never advocated certificates from Spiritualists or Spiritualistic societies but from a committee of competent men, and these may be either Spiritualists or non-Spiritualists provided only that they are unprejudiced and honest.

Mr. Harte says diplomas would be of no use. If so, why in every department of science or art (and surely psychology belongs to the former class) are they always required by an intelligent public? It is indeed sad, both for themselves and their clients or dupes, if *all* mediums are the frauds Mr. Harte represents them to be, for what other meaning can possibly be given to his naïve query, 'Is there *any* medium of whom it can be said that he or she never in any degree helped the phenomena?' What does helping the phenomena mean except *cheating*? Surely every *honest* medium must feel the greatest indignation at such a sweeping charge! The argument that sometimes a 'cheating spirit lays hold of even the most honourable mediums,' and their declaration afterwards, 'with bitter tears, of their powerlessness to resist the extraordinary desire to cheat that had seized them,' is surely a poor one. If such be the case, then the Spiritualistic public needs, *as much or more*, to be protected against such so-called 'irresponsible cheats' as does the outside world to be guarded against the kleptomaniac, the burglar, or the assassin, who, in extenuation of his crime, declares that he was inspired by somebody else, in the body or out of it, to commit the enormities laid to his charge.

The statement that wigs or masks may be brought into the séance room by 'spirit-power at the desire of the sitters' is really too absurd to need refutation, more especially when it was stated at Mrs. Williams's exposure that the masks, &c., were evidently 'home made.' Does Mr. Harte really mean to suggest that Mrs. Williams was also deprived of her elegant evening costume and robed in the unbecoming 'tights' by 'spirit power at the desire of the sitters,' as, if not, what becomes of his argument?

Surely something needs to be done in this deplorable state of affairs to save Spiritualism in London from sharing the fate which has overtaken it in Philadelphia, and I again repeat that there is no other real remedy except the formation of a committee of able and experienced men for the critical examination of every medium, and without whose certificate none should be deemed worthy of credit or support by the intelligent Spiritualistic public.

ELIZA LUTLEY BOUCHER.

BACK NUMBERS OF 'LIGHT,' for some years past, can be supplied for 2d. each, post free.

MR. J. J. VANGO wishes to inform his many friends that he has removed to 43, Cambridge-gardens, North Kensington, W., close to Notting Hill Station. (See advt.)

A TEST SEANCE WITH MR. HUGGINS, OF FELLING. — Mr. John Holland, of No. 4, New Stone Row, Cramlington Colliery East, writes: 'Will you please publish the following particulars respecting a séance held at my house on Sunday night, April 14th, under test conditions, Mr. Huggins, of Felling, being the medium? We took all his clothes off him and examined them very minutely, turning them all inside out, even to his shirts, stockings, and linings. We had eight forms materialised, three of which took the sitters from their seats so as to be clearly seen by them. The light was so good that the sitters could tell the time by their watches. There were present fourteen sitters, all being Spiritualists, and they all affirm that they are more than satisfied with the result. Amongst those present were Mr. G. Morris, Mr. and Mrs. G. Tiplady, Mr. E. Holland, Mr. and Mrs. H. Pringle, Mrs. Baron, Mrs. Creigh, and others, whose names can be given if required.'

GENERAL CONFERENCE OF SPIRITUALISTS.

The following programme of arrangements for the Conference to be held in London in May next has been issued :—

RELIGIOUS SERVICE.

A Religious Service will be held on Sunday Evening, May 12th, in St. Andrew's Hall, Newman-street, Oxford-street, conducted by the Rev. J. PAGE HOPPS.

Subject of the Discourse :—

“ SPIRITUALISM, THE KEY THAT UNLOCKS ALL DOORS.”

Service to commence at seven o'clock.

A collection will be made in aid of the expenses.

PUBLIC MEETINGS.

Public Meetings will be held on the Afternoons and Evenings of Monday and Tuesday, May 13th and 14th, in the Portman Rooms (entrance in Dorset-street ; near Baker-street Station).

SUBJECTS FOR CONSIDERATION AND DISCUSSION.

MONDAY AFTERNOON—Chairman, MR. E. DAWSON ROGERS, President of the London Spiritualist Alliance, and Editor of “ LIGHT.”

At 3 o'clock. Public Exhibitions of Spiritual Phenomena. Introduced by MR. JAMES ROBERTSON (Glasgow).

At 4.15. An Ideal Religious Service for Spiritualists and Inquirers. Introduced by MR. E. W. WALLIS (Manchester), Editor of “ THE TWO WORLDS.”

MONDAY EVENING—Chairman, the Rev. J. PAGE HOPPS.

At 7 o'clock. A Popular Misconception of the Relation between Science and Spiritualism. Introduced by MR. THOS. SHORTER (London).

At 8.30. Are Spirit Photographs necessarily the Photographs of Spirits? Introduced by MR. TRAILL TAYLOR (London).

TUESDAY AFTERNOON — Chairman, MR. W. T. STEAD, Editor of “ Borderland ” and the “ Review of Reviews.”

At 3 o'clock. The Duty of Spiritualists to Young People. Introduced by MR. A. KITSON (Hanging Heaton), Secretary of the Lyceum Union.

At 4.15. Organisation for Combined Action and Work. Introduced by MR. S. S. CHISWELL (Liverpool), President of the National Spiritualists' Federation.

TUESDAY EVENING—Chairman, MR. JOHN LAMONT (Liverpool).

At 7 o'clock. Our Duty with regard to acting upon Information given, Advice offered, or Requests made, in Spirit Messages. Introduced by MR. J. J. MORSE (London), Editor of “ THE LYCEUM BANNER.”

At 8.30. Answers to written questions from the audience on Spiritualism, Religion, and Reform. By MRS. HARDINGE BRITTEN (London).

CONVERSAZIONE.

A Conversazione will be held in the Portman Rooms (entrance in Baker-street ; near Baker-street Station) on Wednesday Evening, May 15th.

MUSIC, REFRESHMENTS, SOCIAL INTERCOURSE, OBJECTS OF INTEREST TO SPIRITUALISTS AND INQUIRERS, AND SHORT ADDRESSES.

Doors open at seven o'clock.

Admission by tickets, to be obtained from the Secretary, Office of the London Spiritualist Alliance, 2, Duke-street, Adelphi, London, W.C. ; or at the Monday and Tuesday Meetings. The tickets will be free, but those applicants will have the preference who are members of Spiritualist Societies, or who are contributors to the Conference Expenses Fund, or who are otherwise known as active promoters of the Cause.

CONFERENCE EXPENSES FUND.

Contributions to the fund for defraying the expenses of the Conference are earnestly solicited, and may be forwarded to the Treasurer, MR. H. WITHALL, London Spiritualist Alliance, 2, Duke-street, Adelphi, London, W.C.

Copies of the above announcement, in a form suitable for distribution, will be supplied to Secretaries of Societies, on application to the Secretary of the London Spiritualist Alliance.

SOCIETY WORK.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday Mr. Bradly gave an interesting address on ‘ Biblical Spiritualism,’ which was highly appreciated by a large audience. Speaker for next Sunday, Mr. Dale, on the first and second chapters of Genesis.—W. M.

3, ANDERSON-STREET, KING'S-ROAD, CHELSEA, S.W. (near Sloane-square.)—Sunday, at 7 p.m., public séance ; Tuesday, at 8 p.m., clairvoyance and healing ; Thursday, at 8 p.m., developing circle ; Saturday, at 8 p.m., psychometry. All friends welcome.—WILLIAM GEO. COOTE.

111, CLARENDON-ROAD, NOTTING HILL, W.—At our service on Sunday last, Mr. W. O. Drake spoke on the many inconsistencies prevalent amongst Spiritualists. Mr. Brooks kindly gave his services at the organ. Sunday next, at 7 p.m., Mrs. Whitaker ; Tuesday, at 8 p.m., séance, Mrs. Mason ; Saturday, at 8 p.m., open circle.—J. H. B., Hon. Sec.

DAWN OF DAY SPIRITUALISTS' SOCIETY.—On Sunday next Mrs. Ashton-Bingham will attend at 8, Wilkin-street, Grafton-road, Kentish Town (the original society), and on Thursday, May 2nd, Mrs. C. Spring will hold two séances at No. 1 branch, 132, St. John's-hill, Clapham Junction, from four till six o'clock, and from eight till ten. Investigators invited.—A. B.

LONDON OCCULT SOCIETY.—The general meeting of this society will be held on Tuesday next, at 8 p.m., at 113, Edgware-road. I shall deliver an address, ‘ How to Advance in Occultism,’ and Mr. Read will give an account of the work of the past year. We hope all our members will attend, and we especially invite any who are interested in *true* Occultism.—A. F. TINDALL, A.T.C.L., President, 4, Clarendon-gardens, Maida Vale.

STRATFORD SOCIETY OF SPIRITUALISTS.—Dr. Reynolds will occupy our platform on Sunday next. On Fridays meeting s at 8 p.m., for psychometry and inquirers. Mr. Long gave a very stirring address on Sunday on ‘ Immortality for Every One of God's Children.’ His remarks were highly appreciated by a large audience. Mrs. Basan gave a solo, ‘ The Gates Ajar,’ which was greatly applauded. The various Spiritualist weekly papers can be had at our hall.—THOS. MACCALLUM, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Thursday, 18th inst., an able address was given by the president (Mr. W. H. Edwards), who, at the close, effectively replied to some welcome opposition. Our friend Mr. Robson was also on the platform, and we were favoured with a few observations by one of his guides. Mr. Robson is an effective trance speaker and clairvoyant. Next Thursday, address, clairvoyance, and free magnetic healing by the president. On Sunday an open circle will be held by Miss Hammond Hill.—Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. Geo. Wyndoe gave an address on ‘ Bible Spiritualism and his Personal Experiences in the Phenomena of Modern Spiritualism.’ After showing that the Bible was a witness in favour of the claims of Modern Spiritualists, Mr. Wyndoe, who was one of the sitters at Mr. Sprigg's (Cardiff) séances, gave us the story of those extraordinary sittings, the narrative including instances of materialisation, levitation, the passage of matter through matter, &c. A number of questions as to methods of investigation were answered satisfactorily.—CHAS. M. PAYNE, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Every seat in these spacious rooms was occupied soon after 7 p.m. last Sunday, when Mrs. Green, of Heywood, again occupied our platform. After a short address, upwards of a dozen clairvoyant descriptions were given with remarkable detail and accuracy, only three of which were not recognised at the time. We are pleased to state that the last two meetings have been very successful, although the collections only just covered expenses, and this after some friends had most generously and freely entertained Mrs. Green during her week's stay in London. Next Sunday, at 7 p.m., Mr. J. J. Morse's inspirers will deliver a lecture on “ Spiritualism in Relation to Secular Progress.”—L. H.

CARDIFF.—At the Mutual Improvement Class, 17th inst., an interesting paper was read by Captain Robert Mark upon ‘ Clairvoyance.’ An interesting discussion followed, in which Messrs. J. J. Morse (London), J. Venables (Walsall), and G. E. Aldridge (Weston)—with whose presence we were favoured—took part. On the 19th inst. a ‘ Temperance Guild ’ was inaugurated as a branch of our society. The chairman (Mr. E. Adams) gave a brief opening address, and was followed by Mr. J. J. Morse, who made an excellent and appropriate speech. Several of the company also spoke, and thus amid much enthusiasm the ‘ Guild ’ received an effective and gratifying start, fourteen persons signing the pledge book at the close. May we hope that the idea of a *national* organisation of this kind in connection with our cause may take root, and grow into an accomplished fact in the near future? ‘ Unity is strength!’ On Sunday Mr. Morse favoured us with a magnificent address in the morning upon ‘ Man's Latent Powers.’ We regret that we cannot reproduce it *verbatim*. In the evening six subjects submitted by the audience were very ably dealt with.—E. A.