

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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not required for the purpose of publication.

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SATURDAY, JUNE 11, 1898.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

'The New York Herald' is another of the important papers which is beginning to treat us properly, and to give its readers information instead of jests and sneers. Referring to the changed tone of Science, it says:—

Everybody within the limits of the civilised world, 'from China to Peru' and elsewhere, is interested in that range of subjects which are classed under the head of occultism.

In these latter days the whole matter has assumed a very serious shape, and for the first time in history the people—and the most thoughtful of the people, by the way—have been asking themselves whether or not there was some truth hidden under the heap of rubbish, and whether or not this modicum of truth might not be treated to a severe investigation and made of some practical use.

At any rate, we have gotten well over our ridicule. The man who sneers at the possibilities which are hinted at is himself sneered at in return. Ridicule, which twenty or thirty years ago was rampant, has bitten its own lips, and will hereafter maintain a respectful silence. Science shrugged its shoulders erstwhile, and brusquely relegated Spiritualism and the mind cure and Christian Science and the claims of Theosophy to the pit of superstition.

The 'Herald' then glances at certain facts which have partly changed that, and made Science rather more cautious. Then it goes on to say:—

So great is the change in our scientific attitude that when Dr. K. M. Bucke made some bold suggestions at a recent meeting of the British Medical Association, at Montreal, the members listened not only respectfully, but attentively, for the subject had clearly assumed large proportions, and had come to be worth looking into. When he said, 'So-called telepathy and clairvoyance seem to be specimens of nascent faculties, and I place in the same class the phenomena of what is often named Spiritualism,' hardly a single man shrugged his shoulders or lifted his eyebrows. The gibes and jeers have all gone into the background, and it is frankly admitted by every thoughtful man that there is something behind these expositions of power which is not fraudulent, and which is worth examining.

Dr. Bucke went so far as to declare that 'the labours of the Society for Psychical Research have made it plain that these phenomena really exist,' and he then added, with a kind of sublime audacity, which only the scientific world can appreciate, that 'a study of the case of Mrs. Piper and that of Mary J. Fancher, of Brooklyn, would compel any unprejudiced person to make the same admission.'

The 'Herald' winds up by saying of the English and American Societies for Psychical Research:—

Now it is declared by both of these societies that the theory of humbug must be laid aside, and that there is enough in Spiritualism to claim the respectful attention of the world. If human testimony is worth anything at all, there are well proven facts enough to make the possibility of communication between the two worlds well nigh certain, and those who believe in that possibility have a sound scientific basis on which to build their faith.

All this is extremely gratifying; and we hope it will be equally instructive, and lead to even increased regard for the old flag at 110, St. Martin's-lane.

Our good old friend, Dr. J. R. Buchanan, has been advocating, very ardently, a spiritual church. He draws a distinction between Spiritism and Spiritualism, and there is, of course, sense and method in it. The following may indicate what he proposes; but, in his working out of the proposal, he goes to great lengths, both as iconoclast and upbuilder;—

Spiritism has done its work. It has set people to thinking and broken the ice of conservatism; and Spiritualism may find supporters. The work of building up something solid and permanent may begin.

Spiritism may be content to sing hymns and dwell upon the fact of immortality, but Spiritualism will be contented with nothing less than that divine love and justice which realise on earth the conditions of heavenly life, which are reported by every returning spirit, and which have long been known but disregarded.

Unless the votaries of Spiritualism believe fully in love and justice, which imply brotherhood—unless they are prepared to co-operate as brothers for a nobler life than any church has ever attempted—they have a very inadequate idea of what true Spiritualism means.

Some one has been accusing a good Spiritualist, J. C. Bell, of being an infidel. This is how brother Bell meets the charge, in 'The Progressive Thinker':—

AM I AN INFIDEL?

I believe in one God, and that God to me is intelligent energy which manifests itself to all things, and I am a part of that Intelligence, or, in other words, a son of God in the same and only sense that all human beings are and have been sons of God.

I love all things that are bright, beautiful and joyous, and, above all, my fellow-man, as the highest order or manifestation of intelligence.

I am deeply grateful for all good things done by mankind in ages past, and at the present time, and for all time to come. I hate superstition, despise creeds and detest dogmas.

I believe that I have always existed, and always must exist in some form; that I have reached a degree of intelligence or consciousness so that beyond this life I will know, as well as be known.

I have the greatest sympathy for the sufferings of mankind the world over, and in my opinion nothing will so much lessen them as a higher knowledge of nature and nature's laws and the teaching of the most practical moral principles of the best men of all ages.

I believe we need more earnest work along the line of bettering our social condition and less speculation on 'inspired books' and 'revelations'; at any rate let us look after that which will promote our happiness and the happiness of others right here upon earth.

I believe that the happier we are here, the happier we will be 'there,' and therefore I endeavour not to make others unhappy, thereby aiding others as well as myself.

Glennville, Ohio.

J. C. BELL.

We are continually being asked: 'If spirits are all about us in such numbers, and if they have such power, why do they not do' this and this? Mrs. Cora L. V. Richmond indicated the right answer in a late Address at Washington, U.S.;—

Many people ask the question: Why do not spirits do thus and so, having the power! Simply because it is not their province to do it: human beings must do it. You might as well ask, why do not my children jump instantly into manhood and womanhood? It is the province of children to grow to manhood and womanhood, and it is the province

of those who have attained manhood and womanhood to teach, to instruct, to aid, but not to grow for the child.

People say to-day, 'Why do not spirits put a stop to the war in Cuba, or to all of the wars of aggression?' Simply because it is not their province. They could do it. There is power in all the hosts, even to stop any and every war that humanity ever knew of. Why do they not? Because humanity has not grown to the spirit of peace. It is your growth, not theirs. Though placed on tiptoe, or caught up by superficial means to loftier heights, it would not be real. Possibly the little boy who stands on tiptoe when his height is measured is anticipating the time when he is to be taller; that is a harmless deception, but it is not real growth. He knows that some time he will be that tall. It does not make him a whit more a man if he wears his father's boots; all that will come to him as the result of growth. He who ambitiously tries to anticipate the whole human race is trying to forestall the kingdom of Heaven, which he is not willing to grow to. It is the 'vicarious' thought over again; it is the shirking of one's own ignorance and condition over again.

Even to-day there are people who want the spirit-world to do now that which some of the people will attain to, although it will come as the result of their growth. No spirit is permitted, by one jot or tittle, to forestall the individual or collective growth of humanity. Prophets can declare it; seers can perceive it, and the great leader can live and suffer martyrdom because of it; but the world must grow to that height by distinct advancement.

It may be well to bear in mind that the objection suggested by the above question might be urged with much more force against the presence and power of God. Our critics had better ponder that fact.

Mr. G. B. Stebbins, whose spirited remarks in American papers we are always glad to see, thus refers to the Anti-Spiritualist crusade in The States,—a crusade which seems to have our old friends the clergy at the bottom of it;—

This Anti-Spiritualist effort began low down, in the shadows of prejudice and old time bigotry. It doesn't seem to reach up to the higher grade of clergy. Even if it should, which is unlikely, its defeat is none the less sure.

The old abolitionists had the great body of the clergy of all sects and sections against them. Evangelical ministers preached for slavery (which brave John Wesley denounced as 'the sum of all villainies') as upheld by 'the Holy Bible,' and 'cursed be Canaan' was the cry from Maine to Georgia, while abolitionists like Garrison, Phillips and Gerrit Smith were denounced as infidels and traitors, fit only for persecution and abuse all over the land.

How is it now? Where is the preacher, North or South, who would wish, or dare, to preach for chattel slavery as ordained of God?

In the long and strong conflict the churches and clergy were defeated. Some gained light, and to these due honour: others were cowards.

This for two reasons. The advocates of freedom had right on their side; and the hotter grew the wrath, and the fouler the falsehoods of their pro-slavery and pious (?) enemies, the braver their hearts and the stronger their heroic words.

As they won, so will the Spiritualists win, if they imitate, and if need be, excel, the moral heroism of the pioneer abolitionists.

I do not write of strange things. Memories of stones and clubs, of eggs and tar kettles, and mobs of poor and ignorant defenders of slavery, come up from those days.

'The New Trinity and the Mount Called Superstition,' by Auden Amyand (London: Watts and Co.), is a rather emotional bit of symbolism, telling the story of the progress of an excited soul from a state of mental distress to peace in the discovery of 'The New Trinity'—Love, Conscience and Reason. The writer, whether from conviction or from a sense of the picturesque, presents his story in a highly spiritualistic form. But there is not much in it.

'The Faith of a Physician,' from the same publishers, is pitched in an entirely different key, describing, as it does, in the calmest possible way, the passage of a thoughtful mind from conventional 'orthodoxy' to 'sweet reasonableness.' In every respect, it suggests half an hour's serious and cultivated talk across the table: but, again,

there is not very much in it; though it is photographic as to the state of mind and experiences of many in these transforming days.

'The Crescent,' a curious and lively little Mohammedan paper published in Liverpool, is responsible for the following:—

In a Christian (Roman Catholic) church in Pueblo, Mexico, there was recently posted the following notice:—

'Raffle for Souls.—At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory:—

'Ticket 841.—The soul of the lawyer, James Vasquez, is released from purgatory and ushered into heavenly joys.

'Ticket 41.—The soul of Madame Calderon is made happy for ever.

'Ticket 762.—The soul of the aged widow, Francisca de Parras, is forever released from the flames of purgatory.

'Another Raffle for Souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in purgatory for ages?'

This is Christianity 'at home,' where her true nature is most clearly seen. . . . It is evident that it is the same now as it was when monk Tetzel went through Germany, peddling his 'indulgences,' which roused the indignation of Luther and started him upon the work of the Reformation.

Thank God, the old heartless, almost demoniac, readiness to consign earth's failures to hell, is one of the vanishing things. At any rate, we are becoming more just, more pitiful, more human. Professor J. E. Carpenter, in his 'The place of immortality in religious belief,' voices, with exceeding keenness and tenderness, the better thought of our day. Referring to 'the children of depravity whom our self-complacence calls "outcast,"' he says:—

These are our failures: are they also God's? Is He partner with us in giving birth to souls fit only to be 'cast as rubbish to the void'? Sooner might we deem that He destroys the righteous than the wicked; for the former have, in part at least, fulfilled the law of their nature; they have responded to His purpose; they have not been all unworthy to live a little while in His presence ere they go out and are no more. But the low-minded, for whom there was a hideous preparation of corruption, who were steeped in evil that they could not control—have these no claim for a better opportunity, a freer choice? Can we reject their half-articulate plea for deliverance from a bondage not of their own making, for help to escape from the thralldom of nature, for release from the over-mastering pressure of heredity or social circumstance, that they too may begin to live as 'sons of the Highest'? Is justice satisfied if they are condemned, or does it not rather cry out, not so much for judgment on the guilty as for rescue for the lost? Shall the boundless resources of God's grace be impotent to seek and save? Are not the vicious a perpetual appeal to the righteousness of God for a fresh chance?

PALMISTRY NOT ILLEGAL.

The following letter appeared in 'The Morning Post,' of the 7th inst. :—

SIR.—Judging from various comments in the London Press it would appear not to be generally known that the practice of Palmistry has been recognised in Scotland as a legitimate calling for the past two years. The case which made a precedent arose from a palmist, who was charged before a magistrate and fined by him, appealing to a higher court, with the result that Mr. Justice Charles reversed the decision of the magistrate on the grounds that Palmistry was a science, and that both the practice and imparting of it by lessons were quite legitimate.—Yours, &c.,

CASSANDRA.

WHATEVER is true can stand investigation and ridicule.
—ELIZABETH CADY STANTON.

THE DEEPENING OF SPIRITUAL LIFE.

A PLEA FOR FELLOWSHIP.

The ostensible bond that unites those who are likely to be present at the approaching Congress is that of students of the same science—the study of psychical or spiritualistic phenomena. But I should like to suggest that such a tie must be more or less a loose one. There can only be a strong bond of fellowship when those who come together are animated by a common purpose, a common spirit. Agreement as to the existence of a spiritual universe does not necessarily involve unity of spirit, or unity of effort. It is true that those who are agreed upon that, and nothing more, may unite for certain definite purposes, such as the removal of obstacles to their freedom of action. In this way they may overcome any legal disabilities or injustices under which they suffer from those in authority or from popular ignorance.

Such a purpose, however, does not of itself sufficiently appeal to our needs for it to serve as a basis of common action. Besides, the change in public opinion towards Spiritualists has largely rendered unnecessary any movement for the recognition of rights.

I suppose it will be admitted that unity can only be secured by those who have common desires or common aims. At the present time many who are agreed upon certain facts believe they have a basis for common work. Slight reflection will convince such that agreement for work is only possible or necessary when the particular facts are disputed by another section of people. Let it be supposed that the facts, *i.e.*, the phenomena of Spiritualism, are universally admitted. As there would be no one to convert to the reality of the evidence, the mission of nineteenth century Spiritualism would have been served. Yet real spiritual unity might not be a whit nearer.

Although we are apparently a long way from such general recognition, there is a largely growing class who are beginning to admit the phenomena—and to ignore them. In other words, they have either grown beyond the influence of the phenomena, and do not need the manifestations, or they are immersed in the world, and the manifestations are not sufficiently potent to affect their aims in life.

Again, it could be soon illustrated that even among those likely to be present at the Congress agreement upon facts does not create a unity of spirit. One may agree that the inoculation of lymph creates a condition unfavourable to small pox, and yet be an anti-vaccinationist; another may hold that certain discoveries are partially attributable to operations upon live animals, and yet be an anti-vivisectionist; another may admit the possibility of communicating with the spirit world through a 'medium,' but believe that our normal selves are the best interpreters of spiritual truths.

The agreement, then, that constitutes unity of spirit is that of common aims and desires. That unity will be as solid, as universal, and as lasting as are the aims and desires by which we are animated. It is that which we conceive to be right for ourselves and for humanity which constitutes the basis for the real lasting fellowships of life. It is the religious spirit appealing to every noble and self-forgetting impulse. As Emerson says: 'Wherever the sentiment of right comes in, it takes precedence of everything else. For other things I make poetry of them; but the moral sentiment makes poetry of me.'

Now, it will be apparent that we cannot influence the aims and desires of others unless we ourselves have experienced something of the satisfaction of the partial realisation of those aims. We must have had glimpses of the Promised Land before we can speak with confidence of its beauties. Is it possible for us who have had such glimpses of the possibilities of a spiritual life here to unite for the purpose of influencing others? I believe so; but before we proceed to discuss plans for common work, let us endeavour to ascertain whether we are in agreement upon the desire for the spiritual life here, and what that involves.

Our desire is to live for the spiritual part of our nature, and not for the physical; to realise that the spirit is the great reality and the body the servant of the enlightened

soul. We know that we live to the spirit when the love of all animates our work, when our faith in God or good is firm, and our hope abiding. We know, by experience, of the inner companionship which lightens our pathway, and saves us from impurity, intolerance, or discontent. To those who live to the spirit (whether they profess so to do or not) the world presents a new aspect. They see men and women scrambling for worthless trinkets which they label power, position, title, wealth, and pleasure. They see that while men and women are so absorbed, their souls are starving.

This, then, is our conception of the spiritual life. It does not start with the next world, but has its roots here. Each one realises it as his self-desires are merged in the Eternal Will.

I urge that the time is now ripe for all with such aims and desires in common to organise a movement to influence the spiritual nature in others. I make this plea to Christians, Theosophists, Spiritualists, and any who are capable of working for the spiritual regeneration of humanity without insisting upon a definition of faith. The spirit in which we work cannot be cramped into set words universally applicable. The spirit uses words. Words do not contain the spirit. Such a movement would seek to construct, to affirm, and not to destroy, to deny. It would deal sympathetically with all religious faiths, striving to bring out elements of unity and ignoring elements of difference.

As such a movement would aim to divert men's desires from material to spiritual things, its practical effect upon modern problems would be to make for international peace as against the war spirit now abroad; respect for the claims of weaker peoples, as against a policy of Imperial aggrandisement; and co-operation in industrial work as against unbridled competition and class warfare.

It may be urged that the Spiritualist societies are already endeavouring to do the work which is here outlined. In the first place, their aim has been different. They have striven to give proof of the continuity of life by such external evidence as they could command. They claim that such knowledge is the precursor to more spiritual desires. In many cases this is so, though the belief in the continuity of life for the individual may, as George MacDonald points out, 'turn us away from the fountain to the cistern of life, from the ever fresh original creative love, to that drawn off and shut in.' In the second place, the existing societies have discharged an iconoclastic and aggressive duty. They have been largely anti-Christian in character, from the fact that they have been recruited from materialists of all kinds who in their former activities were hostile to all religious beliefs. This antagonism is shared by many Christian sects which come into competition with them.

Such reasons make the existing organisations unsuitable channels for carrying out such a movement. It remains to be seen whether, among those who attend the Congress, there will be a sufficient number impressed with the desirability of such an effort to form a nucleus of a missionary fellowship.

The idea is mooted at the present time because it is believed that in the next few years we shall reap in warfare, disaster, and misery what we have sown. Men's trust in their material 'gods' will be broken, the idols of the marketplace shattered, and uncertainty and dismay succeed. Then is the opportunity for proclaiming the spiritual truths which are the same yesterday, to-day, and for ever, and drawing men and women to a higher conception of life and its possibilities. That such a result will not be by the efforts merely of one particular body of workers may be freely admitted. Our only concern is, do we recognise our own responsibility?

It is not incumbent upon me to elaborate methods of work; but as suggestions may help some as to the practicability of the proposal, I subjoin the following:—

Any fellowship or organisation created, to be regarded as of a temporary character for the purpose of making a special effort. No distinctive name (such as Spiritualist, Christian, &c.) need be adopted.

Sympathetic relations to be cultivated with all organisations or persons doing similar work.

The fellowship to seek contributors or workers from all in sympathy, and where possible to arrange meetings in various centres.

The expenses to be defrayed by contributions and collections at any meetings arranged.

CHAS. E. SMITH.

WHERE ARE THE DEAD!

ADDRESS BY MISS ROWAN VINCENT.

On Sunday evening, the 29th ult., at Cavendish Rooms, Miss Rowan Vincent delivered an address on the above subject, Mr. W. T. Cooper, the Vice-President of the Marylebone Association, occupying the chair.

MISS ROWAN VINCENT commenced by referring to the tremendous importance of the question under consideration. Let them look at it how they would—it mattered nothing what their educational training or religious opinions might be, men would still wonder, at some time or another, what had become of their dead. The question was not only put to-day; it had been put numberless times in the past, and had been addressed to every system of thought. It had been placed before teachers of theology; but, although teaching in a vague fashion the continuity of human life, they had never been able to answer the question satisfactorily, when their explanations were examined in the clear light of reason. People might hypnotise themselves into a belief that there was a beautiful Heaven or a terrible condition of punishment; but when they came to examine their belief critically and dispassionately, they saw that they had not an atom of proof in favour of it. They were relying simply upon the statements of others, upon the traditions of the past. Those traditions might be perfectly true; but the time had gone by when men's minds could be satisfied by the voice of authority: they demanded evidence of the truth of what was presented for their acceptance in relation to questions dealing with the vital issues of existence. And in regard to the question under consideration, they needed to know not alone where had their departed friends gone, but where they themselves would go. There was always a longing, a 'hunger of the heart' for continued existence. They could not get away from it, although they might deny it to themselves.

Reviewing the condition of the religious world to-day, Miss Vincent referred to the doubt and distrust that prevailed in the declining days of ancient Rome, when the reality of the gods, the reliability of the oracles, and the *bona fides* of the priests were alike criticised and openly denied. Then Christianity came with its new thought and teaching, and the new ideas presented regarding man's nature and destiny were eagerly embraced by those who had grown dissatisfied with the old conceptions. To-day the old doubts seemed to be creeping in again; people were asking for proofs, and there was a general spirit of inquiry and speculation abroad. The leaders of theology, of science, and of philosophy were canvassed in vain for replies to the question, 'Where are the dead?' Vast numbers of thinking people were adrift, seeking for guidance and enlightenment, while others were asking, 'Shall we go on confiding in the old teachings and traditions, or shall we seek to find out for ourselves?'

Dealing next with the various speculative ideas put forward by modern commentators regarding the resurrection of the body, and the controversies which had raged around the question, Miss Vincent said: While the dogmatic party have been quarrelling over the body we (Spiritualists) have found the spirit! (Applause.) The Spiritualist will tell you that the body is simply the garment of the real man, and that at death you will have done with it for ever, and it will be resolved into its original elements and become useful again in building up other forms of life. Meanwhile the spirit has passed into a higher sphere of existence, but not utterly beyond human ken, for if you choose to seek for it, you will find it; if you choose to investigate you can prove the fact for yourself. The proof presented by Spiritualism is the only proof in the world to-day. (Applause.)

Discussing next the various modes of spirit communion, Miss Vincent defended that despised institution, the *séance-table*. It had, no doubt, been chosen because it was both handy and effective; and, after all, the question was not so much the means as the end. Methods were, in this case, vindicated by the results; and she did not think it mattered very much whether proof of a future life were gained through the use of a three-legged table or a magnificently-decorated altar. (Applause.) In this connection she quoted

Tertullian, who records that in his days a stone table furnished the means of communication with the unseen world.

After a very able exposition of the *rationale* of spiritual communion, Miss Vincent remarked that it was a significant sign of the times that many people who avoided mediums and seances as things by which they might be contaminated, would yet crowd the church of any clergyman who would give an address on Spiritualism. His church would be thronged and he would be pointed out as a man of advanced thought and progressive views; 'because for once in his life he had begun to preach the truth.' (Applause.)

In the course of her concluding remarks Miss Vincent said:—

Every Spiritualist knows that there are no dead; every Spiritualist knows of the continuity of life. He knows that human sympathy goes on; and that there is hope for all in the world beyond. Spiritualism, in teaching the unity of all life, shows us that there is indeed a divine brotherhood. Gathered around you to-night are hosts of unseen but living friends; friends who come back again and again to you, trying to gain recognition, trying to gain some response. Surely it is you who are dead, not they; you, because your eyes will not see them, your ears will not hearken to their voices, and your hands remain unresponsive to their loving touch. It is you who are the dead, and they who are the living! (Applause.)

At the conclusion of her address Miss Vincent gave a number of clairvoyant descriptions, marked by her usual minuteness of detail. As is customary with her, she selected as far as possible persons who were apparently strangers or sceptics, as recipients of descriptions. Although all her delineations were not acknowledged, those which were recognised were, by the closeness of detail and characterisation, placed beyond all reasonable cavil on the ground of coincidence.

During the evening, Miss Samuel sang Pinski's very charming song 'Charity.'—D.G.

THE NATIONAL FEDERATION CONFERENCE AT KEIGHLEY.

NOTICE TO SECRETARIES AND ASSOCIATES.

The conference will be held on July 2nd and 3rd, and all Delegates and Associates attending the same and requiring hospitality and accommodation for one or more nights should notify the same to the secretaries as early as possible.

The Keighley Committee are willing to find accommodation if applicants will apply before June 30th. No guarantee can be given after this date.

All communications should be addressed to the secretaries.

JAMES SWINDLEHURST,
159, Hammond-street, Preston.

WILLIAM HARRISON,
37, North-street, Burnley.

The following notices of motions to be moved at the Keighley Conference have been sent in:—

Mr. John Pemberton, Warrington, to move: 'That the Federation formulate a method whereby assistance can be given to new societies.'

Mr. W. Johnson, of Hyde, to move: 'That the word "day" in the second line of the second paragraph in Article XL of the Constitution be eliminated.'

By the Salford Society—Mr. Bracegirdle to move: 'That Article III. of the Constitution be revised in the last paragraph as follows: "Associate Members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the executive, and shall be entitled to vote at the annual conference to the number of two-thirds of the delegates from societies affiliated. The number of Associates required to form the two-thirds aforementioned to be taken in the order in which they stand upon the roll of the Federation."'

JAMES SWINDLEHURST, Secretary.
WILLIAM HARRISON, Assistant Secretary.

NOTES FROM FOREIGN REVIEWS.

PHOTOGRAPHY OF MAGNETIC RADIATIONS.

Mention has been made in 'LIGHT' of certain experiments performed in France, which seem to show that impressions produced on sensitive plates by so-called vital emanations are due to thermic and not to magnetic action. The last number of the quarterly 'Journal du Magnétisme' now brings out interesting details about the controversy which has been, and is still, raging, touching the subject; and also publishes an exhaustive account, by M. H. Durville, of the latest experimental work which has been done in that direction.

One of the principal upholders of the new and, it must be added, very insufficiently-tested theory, is M. Guébbard, Professor of Physics at the Faculty of Medicine, who came to the conclusion that the phenomenon is caused by heat rays, or by a curious molecular segregation observable in turbid liquids generally, and especially in photographic developing baths, after a short period of standing. But not content with the plain and legitimate expression of his opinion, this gentleman has replied to a previously published article concerning the probable value of his researches, by a letter of acrimonious and abusive character, couched in indescribably coarse language, and which the editor of the 'Journal du Magnétisme,' avoiding superfluous comments, presents to his readers as a 'curious specimen of epistolary style.' So much for the politeness and refinement of some 'scientific authorities.'

But other seekers are endeavouring, by patient work and accurate observation, to establish the fact of magnetic action. Indeed, the students of the new science are so numerous and the extent of their labours of such importance, that new words have been coined as a necessity, and 'Radiography' or 'Effluviography' are now accepted terms. Some of the best results have been obtained by M. Majewski, a magnetic healer who has been experimenting for the last five or six months and has succeeded in producing a great variety of photographic impressions. He operated in the usual manner, by laying his hands, separately or in conjunction, upon the glass side of the plate immersed in the developing bath of hydro-quinone. He also photographed radiations from the hands of two persons of opposite sex; experimented at a distance, using a conducting wire of about a yard's length; also without a conductor, by holding the hand just above the developing liquid, but without contact; by placing the plate horizontally in the ordinary developing tray or vertically in a specially constructed one; the most remarkable impressions being, perhaps, those which he obtained by placing his fingers on the gelatinised side of the plate, and which exhibited beautiful colourations.

After hearing of M. Guébbard's statements as to the cause of the phenomena, M. Majewski changed his mode of working. He brought the developing bath to the temperature of 20° (Cent.) and only then laid his fingers upon the plate, allowing twenty minutes' time of contact. The result was surprising, for after going through the fixing process, he found the plate almost entirely black, as if from over-exposure. Rays of photogenic light, invisible to the human eye, had evidently left the trace of their presence, and their disposition on the plate seemed to show that they must have emanated from the hand. In order to verify this, the operator placed another plate in the bath, heated as before, but abstained from applying his hand to it. This time, he found upon examination that the plate was not even 'veiled,' and, therefore, concluded that the temperature of the bath had nothing to do with the impression in the first experience; neither could the heat of the hand have caused it, since it was lower than that of the liquid, and the temperature of both would be about equalised towards the end of the operation.

His hypothesis is therefore as follows: 'The impression upon the plate is due to the action of some, to us invisible, photogenic agent, probably the magnetic radiations perceived as luminous by sensitives.'

M. Majewski has also found that, under the above mentioned conditions, and according to the state of freshness or staleness of the developer, a time of contact varying from three to six minutes is quite sufficient for a distinct image.

The higher the temperature, the shorter the time. But beyond 40° (Cent.) there is a risk of dissolving the gelatine. The surrounding temperature is also of importance, so is the size of the room; the best results being obtained in a small and fairly warm room. The right and the left hand produce very different impressions, that of the right answering to the positive action of the magnet and of dynamic electricity.

M. Majewski affirms that while his results are so widely varied, those of M. Guébbard are uniform, as might well be supposed, and that their labours have very little in common. The reproduction of eight of his plates is given with the article, and M. Guébbard has also promised to submit his work to the judgment of the public. The fact of thermic action upon sensitised plates does in no way prove the non-existence of magnetic action, and until now, those who hold the older theory have no need to be alarmed, if the very inconclusive and hastily gathered evidence of the new researchers. Perhaps, after all, the bold and scoffing challenge will but hasten the advent of the truth and the would-be adversary will prove the best of helpers.

IN MEMORIAM.

W. EWART GLADSTONE.

The following oracle was given, as Porphyry tells us, at Delphi, to his friend Aurelius, who inquired, 'Where is now Plotinus!' The translation is one made by Mr. F. W. H. Myers, and published in his Classical Essays. 'This, so far as we know,' says Mr. Myers, 'was the last utterance of the Pythian priestess, the last fragment of Greek poetry which has moved the hearts of men.'

If you have room to insert this fragment in 'LIGHT,' I think your readers will be glad to have such a beautiful utterance brought under their notice, if they are not already familiar with it, and it fittingly expresses the thoughts with which believers in man's spiritual destiny follow the great soul whose earthly tabernacle has just been reverently laid in Westminster Abbey. H. A. D.

'Pure spirit—once a man—pure spirits now
Greet thee rejoicing, and of these art thou;
Not vainly was thy whole soul always bent
With one same battle and one the same intent,
Through eddying cloud and earth's bewildering roar,
To win her bright way to that stainless shore.
Aye, 'mid the salt spume of this troublous sea,
This death in life, this sick perplexity,
Oft on thy struggle through the obscure unrest,
A revelation opened to the Blest—
Showed close at hand, the goal thy hope would win,
Heaven's kingdom round thee, and thy God within;
So sure a help the eternal Guardians gave,
From life's confusion so were strong to save,
Upheld thy wandering steps that sought the day,
And set thee steadfast on the heavenly way.
Nor quite even here on thy broad brows was shed,
The sleep that shrouds the living, who are dead;
Once by God's grace was from thine eyes unfurled
This veil that screens the immense and whirling world,
Once, while the spheres around thee in music ran,
Was very Beauty manifest to man;
Ah! once to have seen her, once to have known her there,
For speech too sweet, for earth too heavenly fair!
But now the tomb, where long thy soul had lain,
Bursts, and thy tabernacle is rent in twain;
Now from about thee, in thy new home above,
Has perished all but life, and all but love,—
And on all lives and on all loves outpoured
Free grace and full, a Spirit from the Lord.
High in that Heaven whose windless vaults enfold
Just men made perfect, and an age of gold,
Thine own Pythagoras is with thee there,
And sacred Plato in that sacred air,
And whose followed, and all high hearts that knew
In death's despite, what deathless Love can do.
To God's right hand they have scaled the starry way;
Pure spirits these, thy spirit pure as they:
Ah, Saint! how many and many an anguish past,
To how fair haven art thou come at last!
On thy meek head what Powers their blessing pour,
Filled full with life and rich for evermore.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

THE CONGRESS.

We are now within very measurable distance of the great event of the year for us; and we have every reason to believe that our friends throughout the country, and very many abroad, are rightly impressed with the importance of the meetings before us. We do not, therefore, feel called upon to urge either attention to our call or desire to attend. He would be a strange Spiritualist indeed who could possibly fail to see the significance of these gatherings, or fail to wish to be present. And, even beyond those who may properly be called Spiritualists, it is almost impossible to understand how anyone with the slightest knowledge of psychical subjects can be indifferent to such a programme as is now before the world. But, whatever may be the state of mind or the attitude of individual inquirers, we have done our duty; and now, as ever, we must leave results to, we will hope, wiser and higher powers.

It may, however, be useful to take a general survey of our position; for, in some respects, our position is different from that of any Society in the country. We have many things against us, and but few in our favour. We are at once misapprehended, disliked and feared, by the vast majority, while multitudes who ought to be with us hesitate or hide. This, to begin with, is a disadvantage; and it is not made up for by the usual compensations that are so helpful to religious sects. We have no patent way of salvation to offer: we shake out no theological banner to the breeze; we have no sacramental rites: we have no imposing officials, no coveted dignities, no sacred books, no inspired creed. The Salvation Army tambourine and 'the drum ecclesiastic' have no place with us. We are very badly drilled and very bare. In short, we have scarcely one of the aids to a crowd that the poorest little sect possesses, and we depend entirely on the sense of personal responsibility, the courage, the good sense and the good will of those we represent.

But, in saying that, we say a great deal: and we suppose the time will come when sensible people will not want anything else. 'The sense of personal responsibility,' 'courage,' 'good sense' and 'good will'! What saner, sweeter, higher assets could any Society command? The only trouble is that the vast majority are not up to 'the height of that great argument.' In religion, in politics, in society, even in relation to 'the fashions,' people are under the control of priests. They are told what to shout, what to believe, what to do, and even what to wear. Is there an election? They must be canvassed: they must be looked up: they must be taken to the poll: they must have 'smoking concerts' and dinners. Is it a Church? They must be made anxious about their

souls, and get a good bargain in the matter of salvation; or they must be set to run some other church or creed down, and the fighting instinct must be brought in. But why go on? We all know the sordid story well.

We are far from wishing to play Pharisee, and to thank God that we are not like other people; but it is simply a matter of fact that, for good or evil, we rely upon nothing but the freewill and the sympathy of those who are like minded. We shall shortly open our Congress doors—to the world. We shall ask no questions: we shall not even have delegates: there will be no credentials to examine; no list of names to scrutinise; no tickets to secure a pass. Catholics and Protestants, Trinitarians and Unitarians, Theosophists and Psychicalists, believers and unbelievers, will all be welcome. If we avoid putting a man in Regent-street to cry: 'Ho, everyone that thirsteth, come ye to the waters!' it will only be because the police would not like it, and because we do not want to be over conspicuous. But that is what we mean.

Long may that blessed freedom from authorities, regulations, dignitaries and the entanglements of excessive organisation, be ours! and long may it be before we learn to rely on anything but the sense of personal responsibility, courage, good sense and good will!

We think we have no need to urge, then; but we invite all who are like-minded and all who thirst to come. The service on the Sunday is intended as a festival of Holy Communion, without external rite, a true spiritual sacrament of fellowship. Its main object is to lift up our faith into the sphere of spiritual religion, for spiritual guidance, encouragement and joy.

The meetings for study and the interchange of ideas will be, we are fully persuaded, a rich 'feast of reason and flow of soul.' If we might venture one word of counsel, we would say:—Let the all-prevailing spirit of brotherly and sisterly kindness be dominant. We want freedom, outspokenness and diversity; and we do not want repression, timidity and cramped uniformity; but we also want a loving spirit, a cheerful temper and abounding good humour. Let no one be reproved or reproached for an opinion; but only for uncharity. The subjects on the programme are weighty, but not necessarily heavy. In fact, to people who want thoughts, not fancies; ideas, not rhetoric; facts, not dogmas, the subjects promise abundant and even thrilling interest.

As for our great gathering on the Friday, we can only say that if any cool Spiritualist wants warming up in spirit, or if any doubting Thomas is willing to try the tonic bath of a mighty gathering of happy believers, let him come along as soon after seven as possible, and never think of going till ten. It will, indeed, do us all good to be there.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITBALL.

	£	s.	d.
Amount already acknowledged	198	0	0
Lady Butt	2	0	0
Miss L. G. Browne	2	0	0
Mrs. Bathe	1	0	0
Mrs. Hopkins	1	0	0
M. H. Close	1	0	0
Mrs. Vincent Bliss	1	0	0
Miss Dallas	0	10	0
Mrs. Gunn	0	10	0
A. M. C.	0	10	0
Miss A. Blackwell	0	5	0
Miss M. A. Marshall	0	5	0
D. Chambers	0	5	0

'SHOULD TRANCE MEDIUMSHIP BE
DISCOURAGED?'

A public debate between Dr. Stanton Coit and Mr. W. E. Long was held on Sunday evening last, at the Masonic Hall, Camberwell. The debate took place under the auspices of the South London Ethical Society and the 'Onward Spiritualist Association,' and, as it is almost needless to add, Dr. Stanton Coit took the affirmative, and Mr. W. E. Long the negative, side of the question. There was a large attendance (computed at five hundred persons), and the proceedings were followed with keen interest.

Mr. J. CLARKE, M.A., who presided, in the course of some introductory remarks, referred to the friendly feeling subsisting between the two societies. The Ethical Society, he said, gave the Spiritualist Society its warmest and kindest greetings. (Applause.) They might, therefore, look upon the proceedings of the evening less as a debate than as a conversation between two friends.

Having announced that the debaters would each speak for thirty minutes, and after that would be allowed fifteen minutes each to conclude their arguments, the Chairman called upon

DR. STANTON COIT, who said that the question at issue was one relating to practical conduct—whether a certain practice should be discouraged or not. Had it been a question of fact instead of one of morals, it would have been outside the province of the Ethical Society. In the Ethical Societies, both here, in America, and on the Continent, there were many Spiritualists. An Ethical Society was, therefore, a non-Spiritualist Society. Briefly put, his first point was that a state of trance (however induced) meant the temporary suppression of the personality of the entranced person and was therefore injurious, and in developing his argument upon this aspect of the question, he made the interesting admission that he was himself an ex-Spiritualist. He was anxious, however, not to be identified with that class of persons who, having ceased to belong to some particular system of thought, made their old belief a subject of mockery. On the contrary, he respected his past convictions. Proceeding, Dr. Coit said that it seemed to him that the cultivation of, or voluntary entering into, trance mediumship was wrong. That was because he happened to have a certain definite ideal of what an individual moral being ought to do or to practise. He believed in the cultivation by every human being of a self-reliant, self-conscious individuality, and that the whole of a man's life should tend to challenge him to his central personality. We needed all our self-hood every minute. Even to fall asleep was wrong if the sleep were unnecessary. It was not a question of Spiritualism and non-Spiritualism. It was a question of the cultivation of the self-hood, and a man should avoid every influence that would rob him of the power of conscious direction of his thoughts and actions.

The second part of Dr. Coit's argument was directed against the control by spirits of the physical organism of an entranced person, it being assumed, of course, that such control was possible. There was no discussion of mediumship where there was no unconsciousness; therefore he was not called upon to say whether mediumship in general should be discouraged. The question was, should a person in a state of trance make himself an instrument for a spirit? He contended that no man or woman should ever for a moment surrender his or her body to the control of a spirit. This was so primary a principle with him that it was not only a question of spirit control: anybody who by superior strength of personality overpowered the individuality of another did the weaker party a wrong. In this connection the speaker quoted, with strong disapproval, a case of hypnotic power exercised by an individual with such effect that even amongst strangers in public places persons were found who readily succumbed to the influence exerted by him merely gazing at them.

He (Dr. Coit) pleaded for the inviolability of self-hood, that every thought and emotion should be subservient to the central will. Granting that there was such a state as trance induced by disembodied spirits, granting that such spirits could take possession of the brain, nerves and body, he contended that these things were absolutely bad and

wrong, because they implied the surrender by the entranced person of that which no other person had a right to possess. Others might respect the disembodied spirits; he hoped that all would see that at least he respected the embodied spirits. (Applause.)

Dealing with some of the minor aspects of the question, Dr. Coit said that in addressing the audience that evening it was the essence of dignity that there should be a simple self-control on his part. If he suddenly began to contort his features, to writhe and indicate agony (as he had so many times seen people do in spiritualist circles), well, that was contrary to his notion of the dignity of self-hood. In the case of Mrs. Piper, it was not only said that she foamed at the mouth, but they had also the statement, 'convulsions strong, lasted ten minutes.' It happened sometimes in spiritualist séances that some person present would exhibit symptoms of agitation, and an opinion would be expressed that he or she was controlled by an evil spirit. And then the people present would try to help and purify that spirit.

At this juncture there was applause of a character not favourable to the point which the speaker was evidently labouring to establish, and referring to this demonstration Dr. Coit said it proved that there were persons present who knew that seemingly evil spirits had taken possession of some innocent girl or woman or man. Such cases showed a disrespect to the sanctity of the self-hood.

Proceeding, the speaker said that his main contention was not based merely on the fact that there were convulsions and contortions in connection with the trance state. His main ground was that the organism of a spirit that might manifest itself in its own temple of the Holy Ghost was abdicated; its self-control was surrendered, so that anyone who pleased might enter. It seemed to him that even if it were Jesus Christ Himself who entered, it would still be wrong. He did not base his objection on the ground of the manifestation of pain by the entranced person, but on the ground that our self-conscious personality was a treasure we should retain untarnished and inviolate. (Applause.)

The Chairman then called upon

MR. LONG, who commenced by referring to the interest with which he had listened to the remarks of an ex-Spiritualist on Spiritualism. As a Spiritualist only became so through his own knowledge based on experience, the attitude of Dr. Stanton Coit somewhat puzzled him. It might be an ethical problem, but it appeared to him (Mr. Long) neither philosophical nor scientific. It seemed to him that Dr. Coit granted the fact of mediumship, but disagreed with the means and methods pursued. As regarded Spiritualists, their methods might be criticised; but in all new sciences, in the beginnings of all great discoveries, the men who devoted their lives to such things had to suffer pains and penalties, and to encounter difficulties and obstructions in making their experiments. They were endeavouring to place trance mediumship on a scientific basis; at present it was only in its experimental stage.

Mr. Long then dealt with his own experiences. He had been a trance medium for twelve years, and he had not lost his individuality. He had still a backbone—(laughter)—and was still in possession of all his faculties. He spoke of things which he knew; and they had a right to hear what Dr. Stanton Coit knew before he asked them to discourage trance mediumship. (Applause.) As a medium, he had already been entranced some 3,000 times, and he hoped to be entranced 3,000 times more. He would tell them why. Because he was formerly a secularist, and it was only by experiences such as these that he had received his conviction of the reality of a future life. Mediumship afforded the only proof of a future existence. The world was largely secularist or materialist because of the lack of any other system affording such evidence. He had not lost anything by his trance mediumship. He had rather gained a great deal. He had gained a knowledge of the future life, which was a continuous evolution and adjustment of the human character. All the experiences he had while in the trance state added to his knowledge. There was no more immorality about going into a trance than in going to sleep. Trance was merely the closing of the outer senses with their relation to physical things, with the ultimate object of

opening the inner senses to the realities of the interior world. The general run of people know nothing of this inner life; and while agreeing with ethical principles and practice, Spiritualists felt that they had something to add to these. The strong point of Dr. Coit's remarks was his plea for the sacredness of human judgment and human character. Every Spiritualist would agree with him regarding this, since Spiritualism was based on a recognition of individual responsibility. It called upon a man to make his own researches and establish his own case. He denied that a trance medium necessarily surrendered his judgment or responsibility.

Dealing with the need for, and value of, evidence of a future life supplied by mediumship, Mr. Long contended that such evidence was the best basis for a human brotherhood. Men needed to know that they had a permanent stake in the universe—a vested interest in life. If they believed that they would reap to-morrow what they sowed to-day, they needed to know something about that to-morrow.

Having offered a strong plea for the need of knowledge of a future existence in order to elevate the minds of men from the debasing materialism in which so many are at present submerged, Mr. Long passed to a consideration of Dr. Hodgson's experiments. For nearly twenty years Dr. Hodgson had examined every kind of medium, not to substantiate the reality of mediumship but to prove that every class of mediumship was fraud. But what had been the result! Dr. Hodgson admitted that through the trance mediumship of Mrs. Piper he had been convinced of the reality of a life after death. (Applause.) If trance were the only method of obtaining the evidence, even then he (the speaker) would practise it. But it was only one of many forms of mediumship. Personally, he held that the highest form was the independent exercise of powers of seership. The trance was not an exalted type of mediumship; it was rather a means to an end; it led on to something higher. They might differ as to methods, but the world would still cry out for an answer to the problem. Assuming even that trance mediumship was injurious, he, for one, was willing to sacrifice his body that others might benefit. He believed in martyrs. They needed men who were prepared to sacrifice themselves for their fellows. (Applause.) Outside of mediumship there was no way by which a man could realize once and finally that he was a living soul, not existing in time alone, but living in eternity. He would ask those who differed from Spiritualists not to accept the conclusions which they put forward, but to seek for the truth individually.

Adverting again to his own experiences, Mr. Long said, in conclusion, that he had experienced, while in the trance, some of the most delightful moments of his life. Some of his happiest experiences had been when, through the doorway of the trance state, he could fraternize with those he loved, and as long as that way was open by which he could know the reality of the world beyond, he would have no fear of death. He looked upon death as a going forward, onward, and upward. His spiritual experiences had taught him that earth-life and death were means to an end, and that end the perfection of the life of the spirit; the next life was one of progress, and that progress was eternal. (Applause.)

The CHAIRMAN then announced that the debaters would speak again for fifteen minutes each, and called upon Dr. Stanton Coit, who dealt first with the suggestion that he only differed from his opponent on the question of means and methods. This, he said, was a mistake. His objection to trance mediumship was one of fundamental principle. It was a question of conduct and of the surrender of the selfhood and moral consciousness. He suggested that Mr. Long had not heard his lecture on Mrs. Piper's trances. His main point had not been Mrs. Piper's convulsions. That was a subordinate matter.

As regarded the fact of his having once been a Spiritualist, it was the true test of the scientific spirit when a man was not ashamed to change his opinions. His search for truth had led him away from Spiritualism; but he still held himself free at any time to accept anything that might lead him back again. Personally, he might say that he had been born a Spiritualist. He was brought up in the atmosphere of the

subject. So deep and so profound were the early influences that it was more than twenty-two years before he gave up his belief in the subject. He was not now very different from what he was then. All the things that were sacred to him then were sacred to him now. He traced his scientific attitude of mind to the fact that the Spiritualists amongst whom he was brought up were themselves scientific in their belief. It was the glory of Spiritualism that it had a scientific spirit. It seemed to him that Spiritualism was scientific in method and ethical in principle; all it added to the sciences and the ethics was the belief in communion with the dead and immortality.

He traversed the statement that trance was no more immoral than sleep. Sleep was a natural and restorative process. The mediumistic trance, on the other hand, was not a state of rest, for there was activity in the central tissues of the brain-cells. He suggested that Mr. Long might have done a good deal of useful thinking and serviceable work in the time which he had devoted to the 2,000 trances referred to. He did not believe they needed a belief in a future existence to stimulate brotherhood. If a man did not find a reason for brotherhood in an hour he would not find one in an eternity. It was a question of character, not of belief. He deprecated the idea that the fact of a future life afforded a motive for being moral. A man who was not moral because it was right and for love's sake, would never be moral for any other reason. He was pleased to hear it stated that trance mediumship was not the highest form of mediumship, but that the highest form was where the individual was in a state of normal consciousness.

He did not accept his opponent's contention that if men were not immortal they could necessarily be described as 'dirt.' The virtuous life was not inseparably associated with the idea of immortal existence. Personally, he had not had a single craving for immortality for many years, and to him that was the test that he was attending to his business and not looking after 'number one.' As to Mr. Long's idea of martyrdom, it seemed to him that a martyr was one who never gave up his moral personality until he was absolutely killed. (Applause.) Mr. Long had said he should not fear death because he knew of a future life. He (the speaker) might say that he, too, had no fear of death; and he did not care at all whether he lived again or not. If he did live again, he hoped he would still have moral strength enough to speak for the truth as he saw it and felt it. (Applause.)

Mr. Long then replied. Dealing with one of the last remarks of Dr. Stanton Coit, he said that he was delighted to differ from his friend on that point. He would rejoice to wake up. He wanted to live again amongst those he loved, and he did not believe there was a man who, when death came, could feel that he had done all his work and fulfilled all his aspirations. He looked forward to a future life. He felt there was something to do, something to live for, something worth living to know and to accomplish. He had not said that man without immortality was dirt, but that if there was no future life man, with all his knowledge and attainments, all that he possessed, went into the ground and became dust—what else was it? If materialism was true that was the logical outcome of the doctrine. There were some people who did not care for immortality. Spiritualists knew what became of these in the other world. 'As a man thinketh so is he.' Such people became the 'spirits in prison' in the next life—they remained in a dormant state, and needed to be helped out of their gloomy condition. His opponent had said that if he had been asleep in his 2,000 trances he could not have been awake, and therefore could not have had the experiences to which he referred. He wished to tell Dr. Stanton Coit that trance was a state of interior unfoldment. In the first stages there might be unconsciousness, but as the mediumship progressed there was a growing sense of consciousness, the powers of perception expanded. As for the useful work he might have done in the time in which he was supposed to have been asleep in his trances, he contended that he had done good and useful work while in that state. He had thereby been enabled to help his fellows to realize the truth of a brighter and better existence, and send them on their way rejoicing, when ethics had failed to give them comfort and satisfaction. He repeated what he

PHOTOGRAPHS BY VITAL RADIATION.

had previously said. When a man was well, ethics were good for him; but when sickness came and death approached he wanted something more definite. Ethics were of little use in a bereaved household. The mourner did not want to live for a time and then be finally extinguished. He wanted to be with those he loved. Dr. Coit had said that if a man could not find one reason for brotherhood in an hour, he would not find one in an eternity. He (the speaker) denied that. The great mass of mankind, sunk in ignorance, could not think well for themselves, much less for others. (Applause.) If man ceased at death, then life was a failure.

Alluding to his opponent's statement as to his having given up his 'belief' in Spiritualism, Mr. Long said Spiritualism was not a belief. It was the knowledge of a future existence. If Dr. Coit had only received it as a belief that explained a great deal in his attitude. He wished to affirm that, whether it was moral or immoral, trance mediumship was one of the methods by which they became convinced of the truth that man as a thinking being lived after death; that life after death was provable by the existence and exercise of spiritual faculties resident in the human being. Mediumship took the idea of immortality from the realm of thought into the realm of science. Mediumship was doing the right work in an age when men were asking if there was a life after death. A man who knew there was a life after death was in a very different position from one who only believed in it. Dr. Coit's position was that he did not know; he almost hinted that he did not care. That was the point of difference; he (the speaker) did care; he was interested. Spiritualists held ethical principles, but they added to them the glory of knowledge—of knowing that man was not limited to his best efforts in this life, but that he would continue to grow, to unfold, and to progress beyond the tomb. Life for them was worth living, not only for the good they could do now, but for what they could do in the future. As to the morality of trance mediumship, it depended entirely on the trance medium. ('No,' and applause.) The law that Spiritualists understood and recognised was that like attracted like. If a man thought right and acted right he was secure against evil. Evil was not positive, it was negative; while good was permanent, positive, and eternal. (Applause.)

The CHAIRMAN, in closing the meeting, expressed the opinion that the debate had been conducted in a fair, courteous, and friendly spirit. Both the debaters had behaved like gentlemen throughout. He thanked the audience for their patient attention.

The meeting then concluded.

A HAUNTED HOUSE IN KENT.

A correspondent has kindly sent us the following cutting from the 'Western Daily Mercury.'

Mysterious noises, which are said to occur nightly at Bayhall Manor House on Lord Camden's estate at Pembury, a small village on the outskirts of Tunbridge Wells, have caused intense excitement for miles round. The old manor, with its moss-grown roof, its broken doors and windows, its old moat, can be traced back to the reign of King John. For several weeks past persons residing in the immediate neighbourhood have been startled by unearthly noises and groans, and many of the villagers have been heard to declare that they have seen ghostly figures walking about. Such has been the sensation caused in Tunbridge Wells that a number of well-known gentlemen have visited the house and heard what they believe to be 'true spirit noises.' The investigators were armed with heavy sticks, and for upwards of an hour awaited the first sound which was to signalise the presence of ghosts. According to the story told by one of them, they were straining eye and ear, when suddenly a rumbling noise like the dragging of some heavy body across the floor broke the silence of the night. One or two of the explorers were paralysed with fear, but the rest were sufficiently courageous to enter the house. In the cellar below there was a succession of thuds, followed by groans, and the result was that the party beat a hasty retreat. Visits have been paid to the house by other parties, who have reported the groans as terrible.

A FOREIGN lady, resident in the south-east of London wishes to know if she could join any private circle for materialisations, which meets, at least, once a week. If not yet existing, a circle, she suggests, might perhaps be formed by some persons equally interested in the subject, who would arrange a private sitting, once a week, at the house of a good medium. Address, A. F. L., office of 'LIGHT.'

We have received some new photographs produced by radiation from the operator's fingers, by M. Majewski, a magnetic healer, 24, Rue de Dunkerque, Paris. They are, perhaps, among the most striking effects of this character that have yet been exhibited. They include several obtained without contact, the fingers being held above the bath and not in contact with the liquid.

It has been maintained recently by M. Guéhard and M. Yvon, that these imprints are produced by the heat rays thrown off from the hands. This assertion was supported by exhibiting impressions produced by skin bags filled with hot water, held in contact with the negative in the developing bath. M. Majewski, however, points out that the impressions so produced bear no resemblance to those effected by human radiation, whether with or without contact. In order to disprove M. Guéhard's assertion, M. Majewski heated the hydro-quinone bath above the normal human temperature. He then continued to obtain impressions of striations which radiate beyond the point of contact, and which are absent in the action produced by heat merely. These striations bear a striking resemblance to the lines of force exhibited in the action of the pole of a magnet on iron filings, and to the lines of force radiated from a magnet as shown in the photograph obtained by MM. David and Brandt.

Some of M. Majewski's photographs show the repellent action exerted on this radiation when the right hands of two operators are approached to each other. Others, again, show that when a right and a left hand of two operators are held over the plate, the respective radiations are attracted to, and merge into, each other. These photographs confirm the polarity inherent in the human organism as set forth by Drs. Baréty, Boé, Décle, and Chazarcin.

It is evident that if these impressions were produced by the heat of the human fingers merely, then all experimenters would produce them. But the peculiar striated radiations exhibited in these impressions are produced by a minority only. This is also the rule with regard to the exteriorising faculty accompanying the power to produce mesmeric, *etc.*, magnetic, phenomena. Whether all the operators who produce these striated imprints are men who possess the faculty of producing magnetic phenomena, has not been recorded. But it is to be observed that these peculiar striations are stronger and extend further in the particular photographs now in question than in any previously exhibited; and it must be noted that in this case both the operators, M. Majewski and M. Durville, are noted therapeutic magnetisers. M. Majewski is, indeed, a mediumistic healer, and he states that he cannot get these images at all times, and when he does he feels an inflowing 'influence.' It would be useful if similar experiments were made by some English magnetic healers.

Consulted with regard to M. Yvon's experiments as to the comparative effects produced by a living and a warmed dead hand, Dr. Baraduc states that he himself considers it preferable, in order to refute all such arguments, to confine his experiments to the production of impressions by projection at a distance, without contact. At a meeting of the French Photographic Society he completely refuted M. Guéhard's position, by pointing out that the imprints he submitted were produced without contact.

The photographs produced by M. Majewski are on view at the office of 'LIGHT.' Some further particulars in regard to the experiments will be found in another column of today's 'LIGHT,' under the heading 'Notes from Foreign Reviews.'

MR. J. J. MORSE.

We learn by telegraph that Mr. J. J. Morse, who has been attending the Jubilee at Rochester, U.S.A., as representative of the Spiritualists of Great Britain, started on his homeward journey on Wednesday last, accompanied by Dr. J. M. Peebles.

THE APPROACHING CONGRESS.—Admission will be without tickets to all meetings except the Conversations, for which tickets can be had, free, on application to the Secretary of the London Spiritualist Alliance. For further particulars see advertisement.

VISIONS—OR CLAIRVOYANCE?

(CONTRIBUTED.)

II.

THE SECOND VISION.

The second vision narrated by Mrs. Smith in her letter to Miss Dick Lauder also occurred in the same year (1891), and on this occasion the tableaux recommenced apparently without premonition, very like the moving pictures in a camera obscura. First there appeared a rolling cloud of mist, out of which some distant forms emerged. As they increased in size and clearness a lady was first seen, clad in a long cloak with a hood over her head. She was making her way with difficulty through a storm of wind and snow, holding two children by the hand, a boy and a girl, also struggling with the gale, but all pressing eagerly forward. They had on quaint Dutch-looking headgear, and their hair was all blown about with the wind. The leaden sky, the wintry hedges, the snow-hidden road, and the anxiety and determination on the faces of the wayfarers, were all clearly seen, and just in an instant they vanished, to be replaced by another scene, of a huge building with a heavy doorway, and in front of it a soldier of the Commonwealth on guard. Beside him stood a youth with a pale beseeching face, clad in a civilian's dress, who seemed to be earnestly talking to the soldier, who listened to him with stolid indifference while he rammed down his rod into an old-fashioned gun as if cleaning it. None of the conversation was heard, but the authoress states she was much impressed with the pathetic look of disappointment on the lad's face.

This was the last vision or pictorial panorama which Mrs. Smith witnessed in 1891, and she does not state whether any more of these pictures have come athwart her 'inner vision' again, although we are inclined to suspect that in her later researches into the family history she was not left 'unguided' in her task by the 'ghosts' of the past centuries. It was fully a year thereafter, she says, ere she got the first clue to the past episodes in the history of the Grange House and its inmates. Having been in the library of the Writers to the Signet in Edinburgh, which contains a great amount of old literary treasure, she came upon a unique folio volume about 'the distressed case of Sir William Dick Lauder, and having obtained permission of the librarian she proceeded to copy it, and thereafter her interest in the Grange House increased so greatly that she began to search out its history in earnest, and about two years after copying the folio volume above mentioned she found, to use her own words, 'how thoroughly the one corroborated the other, the dream pictures being wonderfully true types or symbols of various states or conditions of the lives of the persons there represented, who I found had absolutely been former inhabitants of the Grange Manor.'

'It is not difficult to name them now that the facts lie before us; but that the solution should be forthcoming even five or six years after the vision only increased the feeling that for some reason the work was given me to do. Accepting it as such, I resolved to spare no pains in making it a faithful record of the noble family which claims Sir William Dick as one of its ancestors,' the same Sir William whom she had seen in one of the first series of visions, bidding adieu to his affectionate wife at the Grange House before his final journey to London, where he was denounced as a malignant, hunted by Cromwell's party, and robbed of his great wealth. The remaining visions witnessed by the authoress were all verified by her as her inquiries proceeded, and included Lady Dick and her family finding shelter at the Grange with her son and his wife; the visit of Dame Elizabeth to her son when in prison in London; the journey of her daughter-in-law in the depth of winter with her two young children to secure a proper burial for their grandfather; Sir William Dick's connection with the Turks and the suppression of the monastic Orders at the Reformation, as depicted in the monk with the bleeding face and hands. In short, the authoress states that all the 'pictures' she had seen were completely verified as the history of the Grange unfolded itself during the progress of her researches, and the result in the end was the production of a valuable and interesting family history of four hundred pages, dealing with some of the most notable events and

episodes in the lives of the many noble personages who moulded the history of the northern kingdom between the eleventh and nineteenth centuries.

Summing up these abnormal experiences, one is almost driven to the conclusion that the whole of them were due to some kind of clairvoyance. Similar instances have often occurred in experiences of the writer during séances or have been related to him in conversations had with psychics, who are often able to reproduce whole scenes of the life pictures of persons with whom they come in contact, or, at all events, relate to them notable incidents in which they or their relatives have been engaged; and as this authoress in particular has long been known to possess very high psychic powers, one is inclined to the belief that it was as a clairvoyant she saw the visions she described, and that they were not 'dream visions,' but reproductions given by the members of the house of Grange who had 'passed on,' centuries before, of some supreme moments in their life history, and which they 'enacted again' for a laudable purpose, viz., the opening up by their clairvoyant 'instrument' of centuries of the family history of a noble line, and the production of a really interesting and artistically beautiful volume, which it is satisfactory to learn has now passed into a second edition.

SPIRITUALISING CONDITIONS.

BY LILIAN WHITING.

The initiation by which one achieves the power to so relate himself to the universal energy as to largely overcome the limitations of fatigue and of time is a very positive and not at all a merely passive matter. Spiritual receptivity is not a negative attitude. It is not holding up, languidly, an empty cup, expecting that some time and some way it will be filled without exertion on our part. Spiritual receptivity is not to be regarded as a matter of emptiness, but, rather, the condition of the very highest receptivity is that of the highest degree of spirituality. When electricity flies from the static to the dynamic, leaps across any gulf or through any obstacle, it is not because the object to which it leaps is inert, but rather because it is in a highly charged state which attracts the corresponding potency to itself. This illustration exactly portrays the condition of receiving from the atmosphere this current of infinite and irresistible energy, which enables one to achieve a vast amount of work in a very little time, and without exhaustion to himself.

To come into this condition is a work involving the entire three-fold force of body, mind and soul. For while the spiritual inhabits a physical body, the condition of the body must affect, proportionately, the receptivity of spiritual power. The body is the temple of the indwelling spirit, and it has laws which must be obeyed. The body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light and agile and subtle it can be made, the better it fulfils that purpose. The factors, in making it light and subtle are air, water, exercise, food, and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air. The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is of physical vigour. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness. To direct the thought thus upon the purification of the spirit is to invest the bath with an intense current of magnetic power. The day is past when it could be considered an absurdity to stamp the impress of thought upon an external act. Let one plead, as he plunges into the cold, sparkling, invigorating water: 'Cleanse Thou me from secret faults.' Let him assert to himself as he emerges: 'I will rise in newness of life.' The bath may be thus invested with fairly magic properties, and one is made anew and made alive, and every nerve responds to a higher range of vibration. It is not necessary to be an athlete in order to

take sufficient exercise for the attainment of the finer state of life. The spirit in which one takes his walks in the open air is far more important than is their length, their frequency, or their duration.

The question of food is always important, and the eating or abstaining from meat is not a merely arbitrary distinction, but is based on laws as exact as those of mathematics. Every substance has its own rate of vibration. The vibration of animal life is on a far lower scale than that of human life. It is instinct with crude passions, fears, desires, all relating themselves to a lower plane of existence. When this food, then, is taken into the human body, it sets up its own range of correspondences, and it builds up,—not the finer, the subtle and the ethereal body, but the coarser one. Food should really be taken for the subtle rather than for the physical body; that is, it should be taken of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, wholesome, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to this range, and thus clogs and imprisons the indwelling spirit. Once realising this principle man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself. The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousandfold, is the factor of thought. 'As a man thinketh so is he.' It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

'Soul's desire is means enow,'

says Emerson. The soul's desire should control the soul's progress. For the soul is the divine spark that remains in its high relation with the divine, and may thus be trusted. Mere desire on a lower plane has often to be denied and uprooted before progress can be made; but the soul's desire is to be held supreme.

To be able to 'command our life': to recognise the forecast, and choose, and select, and combine events to the highest purpose, is a perfectly normal condition, and it is one which it is man's duty to achieve by this high and harmonious living.

The Brunswick, Boston, U.S.A.

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.

Initiation. What is it?

SIR,—If Initiation means spiritual baptism (influx) and consequent permeation from within to without, then no human being can impart it to another; as man can only act from without. True Initiation, therefore, can only be effected by discarnate spirits in higher states. Human Initiation is but a make-believe delusion in comparison.' So says 'Questor Vite' in a footnote on p. 248. In the early days of Modern Spiritualism, the living human being was considered very little more than a hollow shell played upon by discarnate spirits, sometimes for good and sometimes for evil. Gradually, however, this narrow view widened, and now advanced thinkers, whatever name they give themselves, know that the living human being possesses all the powers formerly relegated to disembodied spirits, and the difference between the embodied and the disembodied consists in the degree of development. Thus an embodied spirit may have developed his or her powers to a far greater extent than a disembodied one, and consequently would be more advanced in every way. How preposterous, then, to suppose that mere contact with a disembodied spirit would

give the influx of Initiation! In fact, it may be laid down as a cardinal rule that mere coming into touch with a disembodied spirit is of no value whatever, unless that disembodied entity is on a higher plane of development. 'Questor Vite' would, of course, acknowledge this. Applying this criterion, then, let me put to him the following question: Does he maintain that in former times an aspirant would stand a greater chance of being initiated into the mysteries of truth by being admitted to the sphere of the ordinary séance-room, than by being brought into contact with such incarnate spirits as Pythagoras, Plato, Socrates, Apollonius? Does he consider that the 'Initiation' given by such as these at the time they lived was a 'make-believe delusion'? Jesus was at one time an incarnate spirit, and His influence must come under the category of 'human Initiation.' 'Questor Vite' would surely shrink from applying his sweeping condemnation in that case. And if one exception, then the whole of the footnote I refer to is shown to be entirely unjustifiable, and I believe that a little more reflection, or acquaintance with actual facts, would have saved 'Q.V.' from falling into a position which cannot be defended for a moment. I willingly admit that there are bogus Initiations in which the candidate merely goes through a dead form, but that is very different from saying that the human being as such is absolutely incapable of initiating anyone. In order to prevent any possibility of being misunderstood, I will define what I mean by Initiation, and I think that the meaning I attach to it is the correct one. 'It is impossible to see a truth unless we are prepared for it, for we can never see anything that is not in ourselves. "There is no teaching," said Emerson, "until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you and you are he; then there is a teaching." This is the fundamental idea of the various Initiations into the mysteries of Truth in different ages and in different countries. It is the recognition of the principle that it is only by degrees and steps, slow and painful sometimes, but always slow and gradual, that it is possible to advance in knowledge and power. Following from this self-evident axiom is the other self-evident axiom that some individuals have advanced more than others, and that consequently the inequality between this man and that man may be enormous.' ('Volo,' p. 99.)

Initiation, being derived from the Latin word *initium*, properly means beginning, or entering upon, and as such is frequently used in reference to an undertaking of any sort. But the greatest undertaking of all being the development of man, this is the Initiation *par excellence*. Anyone who knows more than I, can initiate me into knowledge which he possesses. The more complete and harmonious the development of the other person, the more I shall develop by coming in contact with him.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

The Law of Conditions.

SIR,—I am much impressed with the thought that every development we are becoming acquainted with indicates the absolute necessity of our acquiring a knowledge of the 'law of conditions.' We are inclined to take too much for granted. We foolishly criticise attempts of scientific investigators who go on plodding through complexities in order to reach, what they desire to find, pure truth.

The circumstance of clairvoyants being able to describe the forms of departed spirits, as *present at séances*, does not necessarily prove that these spirits are actually present. 'There are angels hovering round' may not be absolute truth. That spirits and angels exist, and from their spheres can project thoughts and influences, may be now accepted as fact. But their *presence*, even as materialistic forms, does not necessarily prove their actual proximity to the favoured who for the time being see these temporary forms. I have met with honest, truth-loving mediums in Glasgow and Newcastle who firmly believed they were surrounded by departed spirits, and who were in many cases what they termed clairvoyant and clairaudient. The excitement under which they continued did not seem to be healthy. When we consider that outside of materialisation, direct writing, and spirit photography, the principal parts of our communications

are conveyed through human mediums, we cannot be too careful in eliminating all the personality and idiosyncrasy of the medium, as well as the personality and idiosyncrasy of those with whom the medium is *en rapport*. One occasion brings to my mind a proof of this. At a Sunday morning meeting some twenty years ago, held in the society's room at Newcastle, there was a long waiting for the moving of the spirit. I was impressed to move from where I sat to an opposite side of the room, where it so happened there was a young man sitting. Immediately coming *en rapport*, this young man, under control, gave a most eloquent address. Although I cannot now recall the particulars of that address, and in fact at that time had neither the thought nor ability to analyse, I believe that that address was to a great extent the expression of his own views. Control there was undoubtedly, but there was a conglomeration of thoughts.

In 'LIGHT' there is a writer, 'Questor Vitæ,' who, I think, would be able to speak with authority on the law of conditions. His earlier papers I have not seen. Possibly the subject has been already dealt with. Be that as it may, I think the return to, and the scientific treating of, this same 'law of conditions' is the great question of the hour.

Argentina.

DAWN.

Polarity of the Human Body.

SIR,—I felt much interested in the communication on the above subject in your issue of May 28th, quoted from the 'Schweizer Blätter für Spiritismus,' as I have made a series of experiments in the same direction, but never with a complete and satisfactory result.

If you will allow me to intrude on your valuable space I should like to get the following queries answered:—

1. What form of galvanometer was used, an astatic needle or otherwise?
2. What would be the object of standing on glass, as insulation would be unnecessary?
3. Why present galvanometer to breast and back? are these the poles?
4. In what manner was the body connected with the galvanometer, or not at all?

No doubt a further explanation will interest others besides myself.

J. F. YOUNG.

Bryntesog Villa, Llanelly.

National Semi-public Society.

SIR,—Negotiations are afoot to make a small start in the direction of a Membership and Friends' Society, and, when the approaching Congress and the summer months are over, practical organisation will commence.

Unity in method will be the chief connecting links between the various local societies that will be called into existence. Mutual aid in the exchange of speakers and mediums will tend to give a national cohesion to the groups. But such intercourse would be voluntary and not compelled by rule.

During the summer season I should be glad to receive the names of friends who are prepared to assist in the formation of provincial branch societies with the objects herein avowed.

J. W. MABONY, Honorary Organiser.

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SOCIETY WORK.

MERTHYE SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYE TYDFIL.—Mr. E. Adams, of Cardiff, very kindly assisted us on Sunday evening last, by giving a splendid address on 'Immortality for all or for none!' which many of the friends would like to see in print.—W.M.H.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Whyte gave some interesting answers to questions from the audience. Next Sunday, at 7 p.m., Mr. Davis; next Thursday, a meeting for inquirers.—J.J.P.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Noone gave an interesting address, followed by psychometry of a convincing character. Next Sunday, at 7 p.m., at No. 2, The Crescent, as we have been compelled to relinquish our hall, which is shortly coming down.—A. G. DALLEY, Cor. Sec.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last a very interesting address was given through Mr. Bradley from the text: 'Before the cock crows twice thou shalt deny Me thrice!' followed by very successful psychometry. Next Sunday, Mr. Peters. 'LIGHT' on sale at our meetings.—M.E.C., Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, Mr. W. E. Walker, of Edmonton, occupied our platform, his address being, 'The Aims and Objects of Spiritualism.' At the close he gave some successful psychometry and clairvoyance, which were highly appreciated. Next Sunday, at 11 a.m., open-air meeting in Victoria Park; at 6.45 p.m., Mr. Whyte ('Evangel').—H. BROOKS, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our public circle on Sunday mornings is always well attended, and the number of questions asked by strangers goes to show us that interest is being taken in our work. On Sunday next, at 11 a.m., we shall hold our public circle as usual; the children's Lyceum at 3 p.m.; and at our evening meeting Mrs. Vincent Bliss has kindly promised to occupy our platform. On July 4th our annual summer outing will take place, by brakes to Oxshott. Tickets 4s. each, including tea.—VERAX.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—Last Sunday, Mrs. Russell-Davies narrated some of her vast experiences, dealing also with Spirit Communion, historically and scientifically. The result of the inspiring address should be an impetus to the cause. Miss Bewlay, one of the founders of the society, received many hearty congratulations from several old friends and co-workers. Our gratitude to both ladies for their visit was enthusiastically expressed. Next Sunday, at 7 p.m., Mr. Walker.—J. RAINBOW, Cor. Sec.

NOTTINGHAM SPIRITUAL EVIDENCE SOCIETY, COBDEN HALL.—On Sunday last we had the pleasure of listening to two lectures delivered in the above hall by Mr. J. W. Boulding, of London, and inasmuch as it is necessary to obtain the best speakers in the cause of Spiritualism, I write on behalf of the above society to bear testimony to the excellence of these lectures. Sometimes it is difficult to report favourably of our lecturers, but in this case it is almost impossible to speak too highly. Every society who can afford to engage Mr. Boulding should do so.—THOMAS STUBBS.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINNSBURY PARK.—At the open-air meeting on Sunday, Messrs. Brooks, Emms, Jones and Kinsman were accorded a hearty vote of thanks by the audience, proposed by a gentleman, a non-Spiritualist, who beautifully summed up the teachings. At the hall in the evening, Mr. Jones in the chair, Mr. Emms gave an address, and Mrs. Jones, under influence, spoke on 'Home,' and made touching allusions to the passing on of Mr. Gladstone. On Sunday, June 19th, the hall will be closed to allow friends to attend the opening service of the Congress.—T.B.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—A pleasant meeting was held on Sunday, conducted by Messrs. Adams, Wyndoe, and Boddington. Miss Pierpoint kindly gave a reading in a very able manner, entitled 'The Despised Angel,' by Marie Corelli. Our Lyceum is growing. The Saturday social evenings are very successful. Will any friends kindly assist us in forming a library? We have a very few books, and many readers who cannot afford to buy literature. Smallest gifts of books would be gratefully received. Next Sunday, Mr. and Mrs. Clegg; conference at 3 p.m.; tea 5 p.m.; tickets 6d.—Open-air Work, Battersea Park. On Sunday, at 3.30 p.m., an enthusiastic meeting was sustained by Messrs. Adams and Boddington and Mrs. Boddington. Tea at the hall for members and visitors during the summer months.—A.E.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The president of the Marylebone Association, although not in the best of health, aroused the deep interest of the very numerous audience which assembled at these rooms on Sunday evening last, by a very able address, entitled 'Mediums and Mediumship.' Mr. Alfred Peters afterwards gave twenty-four clairvoyant descriptions with conspicuous success, twenty-three being fully recognised before the close of the meeting, the remaining one being partially called to mind. In several instances Mr. Peters narrated little incidents in the earth life of the spirit people described, these incidents greatly helping in the recognition of the communicators, whilst the characteristic descriptions were in some instances most striking. The occasion under notice was the first time that Mr. Peters had occupied the platform of the Marylebone Association of Spiritualists. He carried away with him, last Sunday, the warmest wishes of all present, and we hope that ere long the Cavendish Rooms audience will have opportunities of hearing this useful and efficient worker again. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance.—L.H.

GLASGOW.—Inauguration services on entering a new and larger hall (Assembly Rooms, 136, Bath-street) were held on May 20th and 30th and June 5th, Miss MacCreadie, clairvoyante, of London, being specially engaged for the occasion. Mr. Robertson, president of the association, gave short, pithy, and suitable addresses for the occasion. Miss MacCreadie's control, 'Sunshine,' gave over eighty descriptions in all, the majority being recognised at once, and many after the services. On the 30th 'Sunshine' also gave several very remarkable tests in psychometry to strangers in the audience, who were much impressed by the accuracy of the delineations. The last service was the best attended, floor and gallery being filled, showing that Miss MacCreadie's popularity in Glasgow increases with better acquaintance. Mr. Dalgliesh, a nephew of Miss MacCreadie, sang several solos in excellent style, and Miss Ethel Robertson and Mr. Vall ably officiated at the piano.—J. S., Secretary.

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