

# Light:

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

"LIGHT ! MORE LIGHT !"—Goethe.

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

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## SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable to reply to letters of a private or personal nature during the month of July.

## NOTES BY THE WAY.

The latest volume of 'The Polychrome Bible' (London: James Clarke and Co.) contains that great spiritualist book, called 'The Book of the prophet Ezekiel.' The work has been done by a very competent scholar, Dr. C. H. Toy, of Harvard University. The translation is, of course, a new one, and, as usual, the Notes occupy a very large and important part of the volume. In this case, we regret to say, the Notes almost entirely refer to external matters,—geographical, archæologicā, historical, mechanical, grammatical—all, of course, valuable, and all thoroughly well done, but we find very few traces of the soul of this wonderful book, which is almost entirely a record of séances, spirit-visions and spirit-messages, good, bad and indifferent. Chapters ii. 1, 2; viii. 1; xiv. 1; xx. 1 plainly indicate séances, but Dr. Toy, though he has a glimpse of the truth, seems to be shy of it. His Note on Chapter viii. 1 is, in fact, a little provoking. He says: 'The old civil organisation was preserved by the exiles. The Elders often visited the Prophet, whose official position they respected, to ask if he had any word from JHVH.' This is entirely inadequate. But the Note on Chapter ii. 2 is better. It tells us that 'the spirit is a supernatural being, a member of JHVH's heavenly court, acting as God's agent,' &c. Even that is far from an adequate grasping of the subject.

But the Book is not one we care to criticise: it is such a vast improvement on all previous Ezekiels, and its treasure-stores are so precious, that we would fain do nothing but welcome.

'Fred Burry's Journal of New Thought' (Toronto, Canada) is at all events original, both in thought and expression; but it is just a trifle comical. Fred presents us with the picture of a man throwing up his arms and crying, 'Behold, I have emerged! The unconditioned has become the conditioned. The unconscious has become the conscious. I am God!' And lo, as we look, we—laugh.

But there is 'method in this'—swagger. It is not without its deep truth: and it is well that Mankind should be invited to know that it is a manifestation of God. The

creative God who comes forth in the glory of grass and leaf and flower is the same as He who emerges in human personality and human consciousness. We are 'the temples of the Holy Ghost.' The absurdity comes in when it is said, as Fred Burry says, that 'Each man includes in his being all of God'; 'The Self of every man is the God of the Universe.' But there is deep truth at the heart of the following rhapsody:—

Oh, my love, my love, Humanity, the Manifestation of God! I understand you. Your existence is the Infinite becoming conscious. You are just awakening to your divinity. You feel yourself pulsating with Energy, and how varied are your displays of the one mighty Force that seeks expression! But with all your heterogeneous modes of manifesting the divine energy—dark and light, coarse and fine—I perceive good, nothing but good. Desire, the Life-Principle, in some is feeble, in others strong, in some ignorant, in others intelligent, in some brutal in character, in others divine; but it is all the great Love principle working under different conditions—either more positive or more negative. Some of you I perceive to be drunkards, others prefer sobriety, others are religious, then there is the libertine, and the fond parent, the prodigal boy, the lover of music, the thief, the painter of beautiful pictures, the sacrificing woman who gives her life to the sick, the murderer, the usurer, the man who has a good name, the man who gives his life for his dear friend, the woman who has the morphine habit, the reformer, the preacher, the person who loves sensual pleasure, the person who is coldly intellectual—oh, I might go on unceasingly, enumerating different phases of life, all representing conditions of intelligence, a mixed humanity indeed—all, every one good, on the road to heaven. Some are passing through the mires of darkness, others are climbing mountains of experience, travelling perhaps a clean but a rough road, others again are crawling at a snail pace along a roundabout though easy path, others are daring to make new direct walks, but every one is on the right road—all, all to come in due time into the consciousness of Life.

We have received a batch of books on Hypnotism, all of them apparently creditable productions. The subject is, in a sense, in its infancy, and we would rather show hospitality to all than pin our faith to one school. C. H. Kerr and Co., Chicago, send us three small works, all by Dr. Sydney Flower—'How to hypnotise,' 'Education during sleep,' and 'Hypnotism up to date.' The three booklets cost 60 cents. 'Hypnotism: how it is done; its uses and dangers,' by Dr. J. R. Cocke (Boston, Mass.: Lee and Shepard) is a much larger work, a 6s. volume. It covers a great deal of ground and manifestly gives the result of a great deal of experience. The work contains a very full Index and a valuable Bibliography, 'A list of authors and periodical literature and of books, relating to Hypnotism and allied subjects.'

Messrs. C. H. Kerr and Co. also send us a booklet by Arthur L. Webb on 'Somnambulism'; but this turns out to be only another name for Hypnotism.

Dr. Edward Everett Hale is writing, for 'The Christian Register,' a series of reminiscences of great Unitarian preachers. The study of Dr. Henry Whitney Bellows is a finished portrait of a fine man, a notable administrator and an inspired preacher. Dr. Hale tells of him the following story:—

Mr. Russell Bellows once lent to me a sermon which has become celebrated, which Bellows delivered in the Music

Hall of Boston on the opening night of a series of what in Boston we call 'theatre meetings.' The music-stand was ready from which he was to read, and his manuscript was before him, when a voice behind him, which he heard with perfect distinctness, said, 'The secret of the Lord is with them that fear Him.' Bellows closed the manuscript, and said, 'I had intended to speak to-night on another subject, but an intimation of a sort which I am not in the habit of rejecting suggests to me, for the second time to-day, the text "The secret of the Lord is with them that fear Him." I do not know in which of the Psalms you will find this text: it is among the Psalms which are called by the critics the liturgic Psalms.' And with this preparation he 'sailed in.' He told me afterward he wrote out that sermon after he went home, and that he preached it seventy times in seventy different churches. The names of those churches I found recorded on the blank pages of the sermon. He told me that he had never preached it but that afterward he received, by letter or by personal interview, what I might call the confession of one or another person, who said that the sermon had called him from crass infidelity or from indifferent agnosticism into a higher life.

Governor Thomas, of Colorado, must be a sensible man. A Bill was passed to regulate the practice of medicine, and to virtually limit it to three groups of practitioners. The Governor vetoed the Bill. He declared that the tendency of the Bill would be to form a physicians' trust. The practice of medicine, he said, is not a science, and the knowledge already acquired is the result of experiment and research. Had the practice of medicine been regulated by such a law in the past we should now be depending upon the old system of bleeding and similar methods. He said that physicians should be allowed to advertise if they care to, and that every man should be allowed to employ any kind of a doctor he chooses. He further declared that existing laws are sufficient to prevent charlatanism, if properly enforced.

From Mr. B. Suryanarain Row (Bellary, India) we have received a curious astrological book entitled 'Sri. The year Vikari and its prospects, with the general prospects of the years 1901 to 1905 inclusive. Price one rupee.' We do not profess to be good judges of such books, but it appears to be the work—and the very industriously compiled work—of an earnest-minded and astrologically learned man. Mr. Row is a member of the Asiatic Society of Bengal, and editor of 'The Astrological Magazine.'

As we have already said, a work on a much-discussed case of haunting, edited by Miss A. Goodrich-Freer and the Marquis of Bute, will shortly be published by Mr. George Redway. Cases of haunting want a great deal of proving, but if any collaborators can prove anything of the kind, the three persons concerned in this book can do it.

There are times when one may well be forgiven for feeling as the writer of the following poem must have felt:—not that we love human beings less, but that we love the silences and the sweetness more:—

Lord, let me rest in thy deep silences !  
My soul sickens with the jar and strife,  
I am weary of the noise and fret of men.  
Let me go where thy timid creatures dwell,  
Where the rabbit hides and the wild thrush nests ;  
Let me hear the grass grow and the pine leaves fall ;  
Let me breathe the wild-rose and the violet's breath ;  
Let me see the shadows creep among the trees,  
And the still, sweet darkness coming down ;  
Let me feel the fulness of Thy love, unbound by creed or  
form ;  
Let my faith quicken and my soul grow strong with  
knowledge of Thy nearness ;  
Lord, let me rest : In me renew Thy life !

In 'The Independent,' an American magazine, we observe an article by a Wm. B. Phillips on 'The Origin of Spiritualism.' It really is a brief account, from the writer's point of view, of the public life of the Fox Sisters. Mr. Phillips says that the whole thing was an imposition, and

confesses that he himself countenanced and practically assisted them at the villainy. That being the case, his testimony would probably be rejected as tainted evidence in an English court of law.

But, apart from that, we see violent bias in his narrative and a highly probable misreading of remarks by Maggie, one of the sisters. The miserable deterioration which took place in this woman and her sister Kate is well known to all Spiritualists, and is equally well understood. Their contempt for Spiritualists at certain periods, and their pitiable drivel at other periods, make no impression upon those who thoroughly knew them—in the sense of invalidating the evidence. We are afraid Mr. Phillips knew them only in a surface or a sinister way ; and we are sorry for it. The story of the lives of these singular women wants telling in a very different way, and from a very different point of view.

We will only add that the editorial remark, as to 'those who swallow the sillinesses of Spiritualism,' stamps the writer as himself gifted with an almost infinite capacity for swallowing the camel. To prove that, it would simply be necessary to cite the names of those who endorse the facts, or to point to the thousands of cultivated families where Spiritualism is a household word.

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#### 'LIGHT.'

'LIGHT' would, we are confident, be read with pleasure by many persons who are at present unaware that such a journal exists. We have been considering the problem of how such persons can be reached, and, after careful reflection, feel that we must rely mainly upon our present subscribers and supporters to assist us in this direction. As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

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#### TIME'S REVENGE.

A certain school of Psychical Researchers, in their endeavours to explain away the phenomena of Spiritualism, seem to be going in the direction of the theory propounded by Madame Blavatsky in the 'Theosophist' for January, 1882, two years before the Psychical Researchers 'exposed' her. Time brings its revenges, and it would be both intellectually amusing and morally instructive if, after nearly twenty years, the 'exposers' were to find themselves sailing in the same boat with the exposed! Madame Blavatsky said:—

'Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will—in short, to *psychologise* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.'

## 'SEERS AND PROPHETS.'

'L'Echo du Merveilleux' publishes an interesting article by M. l'Abbé J. A. Petit, on 'Seers and Prophets.' After touching upon the discredit brought upon real visions by the spurious visions of those whom he calls 'faux voyants,' and which are simply due to imagination, the writer proceeds to classify and discuss genuine visions, and to give what an article in a later number shows to be the outcome of his own experience.

The Abbé, whose psychic faculties seem highly developed, was a friend of Lady Caithness, and his second article, which we hope to reproduce in a subsequent issue of 'LIGHT,' relates the experiences he had in connection with the Countess. He classifies visions as pictorial, intellectual, and mixed. 'Pictorial visions,' he says, 'are perceived just as a landscape would be. But in order to see them the seer must go out of himself. During one imperceptible moment he becomes unconscious of his surroundings. This may last only for a second, allowing just time enough to pass from the natural plane to the higher plane of vision. Then the seer becomes clearly aware of the two lives; physical objects and psychic objects: the psychic seem as real as the physical.'

Knowledge of the moral state of the psychic beings seen in visions is conveyed by the light in which they are seen. If they are elevated spirits they are seen in harmonious light, if inferior spirits in sombre light, whilst bad spirits appear to be enveloped in a dull green phosphorescent hue and produce an unpleasant sensation. To this kind of vision belongs also audition of the same nature. What the Abbé calls mixed visions might perhaps be better denoted as symbolical. In them, principles of good and evil present themselves under the semblance of a cloud. If it is the angelic world which manifests the cloud is luminous.

'Picture a mass of melted silver, surrounded by a light vapour, floating in space; that is the first aspect. But after close consideration one perceives that this cloud is palpitating, and every palpitation is a living being, a part of the whole mass, but having its own particular life and movement. If this cloud approaches the seer, he becomes conscious of an increasing warmth, and sometimes it emits sparks which illuminate his face. The effect may be so intense that the brilliancy lasts for two or three days, and he may be unable for a time to get rid of the reflection. If, however, it is the power of darkness which manifests, the sight is horrible.'

This, too, appears as a cloud, producing a sense of terror; it also seems to be alive; if it envelopes the seer he seems to be in a damp, cold, dark atmosphere, as if he were drowning and suffocating in a bottle of ink.

In these symbolic visions vices and virtues do not present themselves as metaphysical ideas, but as living entities, sometimes forming dark or light masses, sometimes streams luminous or dark, but all moving and alive. If the seer is directing his attention upon a nation he sees its atmosphere more or less illuminated with vapours or weighted with dark mists, streaked with black or red lines which may modify at intervals. The Abbé then describes the atmosphere of France, as seen at present; dull and obscure, no defined outline, dark markings contracting and dilating; dark blotches are disappearing, but the atmosphere is becoming red. The atmosphere of England is represented as propelled against the atmosphere of France.

'The English atmosphere is outlined above the French atmosphere like two pillars of cloud driven at different elevations by contrary winds. The shock of contact has not taken place, but the direction is always the same (*i.e.*, opposed). The English atmosphere is grey, and seems on the verge of being rent.'

The Abbé gives his own suggested interpretations of these visions of the atmosphere of nations, and proceeds thus:—

'That which in my opinion is certain is that events are accomplished in the psychic world before they are revealed on earth; we only experience their repercussion. The seer does not perceive as if already accomplished *the facts* which are to take place in a given time, but *the causes* which are to bring about the accomplishment of the facts. Hence the vagueness which is brought as a reproach against prophecies: They cannot be of mathematical precision, because the causes may alter and consequently the results may vary.

. . . A man may see a storm on the horizon, but who will dare to fix its march or decide how much rain may fall in a given space? If the physical events which we see with our eyes and with which we are familiar are thus uncertain, why should one expect from seers rigorous exactitude about problematical facts which are not yet defined on the astral plane? Events perceived in their causes by seers, may be produced, modified, or even avoided, without the seer being proved thereby at fault.'

As an illustration the Abbé cites the case of Isaiah's prophetic announcement of death to Hezekiah and Jonah's proclamation of destruction to Nineveh, both of which declarations were subsequently reversed.

It would be interesting to know the writer's views on the third class of visions, the purely intellectual, which he ranks the highest of all; but he merely states that on this point he could not write without trending on religious subjects, and he therefore forebears to enlarge upon it.

He then reverts to the topic with which the article opens, saying that 'it is incredible what a large number of little minds aspire now-a-days to be called seers. This folly suggests a sort of despair of human reason.' The way in which he accounts to himself for the aptitude that many minds show for being deluded by psychic mirages is worth careful consideration. He suggests that it bears a direct relation to the moral temperament; that folly, curiosity, conceit, and self-absorption are a form of auto-suggestion which lays the mind open to delusive influences from the other sphere.

Making a short digression from the article, we may draw the following deduction from this suggested explanation, which is more than a mere re-statement of the familiar psychic law of 'like to like'; it is an extension in the psychic sphere of another law, which operates on the normal plane, and which everyone has plenty of opportunity of verifying for himself. That law seems to be that self-conceit, in any form, warps the judgment, and produces obliquity of mental vision; the mind loses its balance and sense of proportion in exact ratio to its self-regard; *i.e.*, *we are only quite sane when we are not self-regarding*. This does not imply that a man who has delusive psychic visions is *more* conceited and self-centred than many who have no psychic visions at all, but who are equally hallucinated on the normal plane by an undue sense of their own importance.

But to return; the Abbé asks: 'How are we to know true visions from delusions?' 'The intrinsic proofs,' he replies, 'are numerous enough, but no single one is conclusive. The principal proof is that the seer makes no display of his dangerous privilege, but has a horror of doing so, is sincere, modest, disinterested, charitable.' Moreover, a true seer will very quickly detect a charlatan.

The writer, after alluding to the specialised character of psychic gifts, so that no one seer possesses all varieties, adds that in his opinion the development of the seer's faculty follows a recognisable order; beginning with pictorial, and passing through the phase of the symbolic, he attains to the splendour of intellectual visions. 'But it must not be supposed,' he continues, 'that the seer perceives at a specified day or hour; the phenomenon is intermittent. No one can foretell when he will find himself capable of renewed vision.' He excepts such cases as those in which the seer is distinctly told that the vision will recur at a certain time. But on this point he avows that he speaks by book and not from personal experience, and therefore he neither affirms nor denies. Still the fixing of dates appears to him over bold. Moreover, an event seen as a cloud on the psychic horizon may not only be delayed, but may be dissipated by a contrary influence:—

'The passions hasten or delay the realisation of the event provisioned, according as they are favourable or the reverse. A good influence attenuates or paralyses the bad influence; a bad influence may destroy the brightest hopes. Grave subject for reflection for individuals as for nations!'

Thus does the Abbé conclude his paper, which seems to have aroused considerable interest among the readers of 'L'Echo du Merveilleux.'

H. A. D.

MR. OMERIN.—We are asked to state that Mr. Omerin has removed to 11A, Welbeck-street, W., in consequence of his former residence having been pulled down.

## SOME RECENT EXPERIENCES.

BY 'AN OLD CORRESPONDENT.'

## III.

I am now able to deal in detail with the communications received from the two officers, Major O. and Captain F., which were automatically written by the medium, as before mentioned in Article I.

The first communication is from Major O. It is headed 'Spirit Land' and addressed 'Dear Madam,' and it begins by expressing the writer's delight on getting what he denominates 'an earthly scrawl.' He states he enjoys life in the spheres, and what he prizes most is 'visiting his old colleagues when they are quite unaware of his presence.' He bewails the death of his favourite horse, named 'Flossip,' who was, he says, a most faithful companion, and had gone with him through the Chitral expedition. The horse, he says, had been 'hit by some scoundrel for no offence when I was on the verge of death from fever at' (here follows name of a certain place in the Soudan), 'when war was at its height, 1896.' He then refers to our recent military visitor as having also been engaged in the Soudan Campaign of 1896. He explains that he is a total stranger to us, but wishes to be kindly remembered to us, and concludes by hoping he will be able to write through the medium again when a proper opportunity occurs some evening. The letter concludes thus: 'I will finish. Many thanks for sparing me your valuable time.—MAJOR R. O.' (Here follows name of regiment.) The letter is very distinctly written in a good, legible hand, while the signature is rather bold and distinctive. Judging from the caligraphy as a whole, I should imagine it is not a reproduction of the earthly script.

Dealing next with the short message from Captain F., and which, though penned at the same time, is in a totally different and very sprawly script, the writer, also dating from 'Spirit Land,' addresses the medium as 'Dear Miss —,' and goes on thus: 'I take the liberty of writing you a few lines although my power is not very strong. Major A. is never done talking of his charger before dying. I had a hard time myself at the great Battle of' (here follows name of a place in the Soudan), 'and my wound was so severe that it was impossible to heal, which ended my days.' The writer adds at the close the following curious observations regarding his condition in the other world: 'No uncomfortable feelings in other world, only first sensation; but months perfect order and happiness.' He then concludes: 'I have lost power, so farewell.—CAPTAIN F.,' adding name of his regiment. I suppress these details in both cases because I do not deem it desirable to disclose them here, in the interests of the 'living or the dead,' and in view of the recent demise of these soldiers; but the Editor of 'LIGHT' has been supplied with full information for any person really interested in the subject.

As neither of the officers above-mentioned was known to me, and as the dates of their passing over were not given, I was in some difficulty as to how one could obtain evidence of their existence and life history. Fortunately, I remembered at this juncture that amongst my friends there was a retired Army officer, also a believer in Spiritualism, who could probably aid me in looking up at his club the Army Lists, &c., and who might give me the necessary information; and to him I therefore wrote on June 3rd, giving the names and other details. Three days after, viz., on June 6th, I received two letters from him informing me that he had traced the life history of both, and he gave me these in full detail. As regards O., his fondness for his horse was, I found, quite a characteristic of his nature as a very successful amateur rider or jockey. I do not, for obvious reasons, give more details on this head, in view of the fact that he passed over so recently; but the Editor of 'LIGHT' has also received from me full information on this point, extracted from the two letters and also from the public Press, to which I resorted for information. On receiving these letters I then, with considerable trouble, procured a copy of the 'Illustrated London News' for 1896, and among other portraits there given found that of Major O. His face exactly resembled

that described by the medium; but I resolved further to test her recollection on the subject as soon as I could get her to go to the public reference library where I had unearthed the copy of the 'Illustrated London News.' After a complete search there, however, I was unable to find the portrait of Captain F. in the 'Illustrated London News,' but having next had the curiosity to turn up 'Black and White' for 1896, in the same library, I was gratified to find his portrait was there reproduced, along with three others on the same line, and which in my view would give an excellent test of identity. Finding it impossible to borrow the bound copies of these two illustrated papers from the public reference library in which I found them, and to which I may state I only can have access as a ratepayer, it was then arranged with the medium to visit the place on the evening of Wednesday, June 7th, at 7 p.m. I told her 'She was to look at the "Illustrated News" there,' but no more was said. I could not do less, as she would naturally have expected to be told the purpose for which the visit had to be made. On entering the building I made her sit down at one of the reading tables, to which I brought the volume of the 'Illustrated News.' On putting the portrait before her with the name covered up, she at once said, 'That is O.' I next took the volume of 'Black and White,' and covering the names of the four soldiers whose portraits were ranged in line there, I asked the medium if she knew any of the quartette, and she at once placed her finger on a portrait and said, 'That is F.' The selection was quite correct. The chain of identity of these two personages, therefore, appears to me to be complete.

I may here state that it is rather difficult to get access to a bound copy of these illustrated papers anywhere. At my club, where they are all kept, they are sold for delivery at the end of each week to members at a reduced price; and it was only at a public reference library I could get access to them. As I have said, this institution is only open to rate-payers and as the medium does not fall under this category I am satisfied she did not see the portraits until they were shown by me as aforesaid. But there are stronger reasons for holding her absolute ignorance of these persons and her *bona fides* proved, because (1) It was only on June 6th that I ascertained from my military correspondent that they ever had existed; (2) The written message from O. said he died of fever, while the 'Illustrated News' gave it as 'cholera' combined with the severe climatic conditions; and (3) The name of the place where O. said he had died was slightly, but in an important part of the word, misspelt in the message; and therefore I am bound to hold that if the medium, for no conceivable cause, had put herself to the trouble (unknown to me) to 'get up' the life history of O. and F. before their 'alleged' messages were penned, she would most undoubtedly have tried to be correct in her details of disease and *locus* of death of O. Instead of this, the mistakes appearing in the written message seem to me to be good 'internal' evidence of their being from the 'other side,' and as such defective in details which memory had failed to supply. There I leave the matter, with the single observation that the absolute probity and truthful nature of the medium precludes me, at least, from coming to any other conclusion than that these messages are supernormal communications from officers who have bled and died for their country abroad.

I crave space for another short, and it may be for what may be considered by many, a very common-place experience, which, however, to me, appears rather interesting, as demonstrating very clearly the usefulness of spiritual guardianship and communication from the other side on mundane matters.

(To be concluded.)

## A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ \_\_\_\_\_, to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

## A STRIKING EXPERIENCE.

The stronghold of Spiritualism is the 'home circle.' It is there that the sweetest, clearest, and closest intercourse with spirit people occurs. Those who desire continuous communion, and heart fellowship, with their loving ones cannot hope to enjoy that experience in desultory 'séances' with public mediums; although many truly remarkable proofs of spirit presence have been forthcoming even under those imperfect conditions.

In a recent issue of the 'Banner of Light,' Gertrude Andrews related some interesting experiences which give point to what we have said above.

About six years ago Mr. and Mrs. Andrews were assiduously inquiring into Spiritualism, and visited many public mediums with but poor results; in fact, they were frequently 'disgusted and offended.' However, a particular friend of theirs suggested that they should form a little private circle of their own, and they did so. It consisted of the said friend, a newspaper man, and his wife, and Mr. and Mrs. Andrews. They agreed to sit once a week, regularly on a certain night, and take philosophically whatever might happen. All were thoroughly in earnest, and, after sitting a few times with their hands upon a table, it began to tilt and spelled out a number of communications, regarding which Mrs. Andrews says: 'Most of them were from people whom we knew, and we explained them under the head of mental telepathy, the power of mind over matter, &c.' She continues:—

'This went on for some three months. We received quite lengthy communications, but they were vague and unsatisfactory. Only one friend brought with him any mental vigour, but he was satisfactory only as an entertainment. He had been a wit in this life, and he had not lost his gift in the Life Beyond. He would convulse us with his repartee, and at last I think it was more on account of the amusement we derived from his ridiculously funny communications that we held to the sittings, than for anything else.

'One night my husband was unable to be with us. We three had decided to sit alone, when suddenly I happened to think of a lady who lived in the flat above. She and I had a sort of hall acquaintance. We spoke of the weather when we met, but never had any conversation but once. At that time she remarked that we seemed to have a good deal of fun down in our house. It was a day after our spirit wit had been particularly bright. I laughed, and said we were having fun with departed shades. That aroused her curiosity, and I explained. Immediately she became interested, and said: "Oh! I do wish you would let me come in some time. I have heard so much about that sort of thing, but never had any experience!"

'So this night, when there were only three of us, I proposed inviting her down. Perhaps I was prompted to do so. The other two were against it, but at last agreed, and I went after our neighbour. She came very readily, and we took our places around the table.

'Immediately we all felt the new influence. The table rose and dropped into her lap. The gentleman said to her: "There is evidently someone here who wants to speak to you."

'She grew very nervous, and I spelled out the communication. The influence claimed to be her mother. The lady's voice trembled a little as she said sceptically:—

"Well, if you are my mother you can tell me about Charlie."

'The rest of us, of course, had no idea who Charlie might be, but from the table came a very quick affirmative.

"Can you tell me where he is?" And our guest bent over the table eagerly.

"Yes," came quickly again.

'Then, without any hesitancy, was spelled out: "Denver, Colorado," giving a number on Fifteenth-street, which I have forgotten.

'The lady's face had grown white. "Can you tell me what he is doing?" she asked.

'To this the table gave a very slow assent, and, when pressed for an answer, spelled out, as though reluctantly:—

"He is a bar-tender."

'Our guest looked around at us defiantly, as though we had been playing some sort of a game on her, and then explained:—

"Charlie is my brother. Ten years ago he ran away from home, and we have never heard a word from him since; in fact, we do not know whether he is alive or dead. He was a wild boy and broke my mother's heart. Now I am going to write to this address, and, if I receive an answer from

him, shall be converted to your Spiritualism. But I think the whole thing is regular bosh!"

'However, she wrote her letter and read it to us. In the letter she stated that if she heard from him she would tell him how she had obtained the address. We really all expected that would be the last of it. But about ten days afterwards I was very busy, when someone rang our door-bell, and in a minute more this lady rushed into my library unannounced. Her face was colourless. She was trembling so that she dropped into a chair half fainting. In her hand was an open letter, which she passed silently to me. It was dated at Denver, and was from her brother Charlie, who was employed in a bar-room with the number and on the street which had been given us. He was surprised to think she had found him, and permeating the whole letter was a homesick feeling for his own.

'We had explained everything else, but here was something beyond explanation. We sat all the rest of the winter without any special results, but this one experience was enough for us.'

## AËROLITHOLOGICAL.

The sages lead the world of mind,  
And meet it is they should;  
The common folk are often blind,  
And couldn't if they would;  
And scientific truths we find  
Are little understood.

Let Science grow. It is averred  
She rules the world to-day;  
But scientists have sometimes erred  
And led the world astray;  
And here's a thing that once occurred,  
Which proves it right away.

The common folk had long believed  
That stones fell from the sky;  
The sages said, 'They're all deceived.'  
And what man dared reply?  
And they smiled a scornful smile or heaved  
A melancholy sigh.

'But some have seen the things descend,  
And found them scorching hot.  
And some'—'Tis useless to contend,  
We tell you they have *not*.  
But only show us one, my friend,  
Or lead us to the spot.

'They always fall in times long past,  
Or regions far away.  
Belief in them is dying fast—  
We don't care what you say.  
Truth doubtless will prevail at last,  
But Error has its day.

'Whence do they come? and how? and why?  
And are they large or small?  
They never fall when *we* are by.  
We tell you once for all  
No stones have fallen from the sky,  
There being none to fall.'

The stones kept falling just the same—  
They'd done so all along,  
As if it was their steady aim  
To prove the sages wrong.  
They came and came, and overcame,  
For facts are very strong.

A shower of meteors brought about  
A sudden change of key;  
The fallen stones lay all spread out,  
For all the world to see.  
The dullest could no longer doubt  
That such a thing could be.

They studied them. The thing became  
A science. It was prime!  
They called it by a learned name\*  
Impossible in rhyme;  
And as the truth increased their fame,  
Began to think, if not to claim,  
They'd known it all the time.

So scientists have sometimes erred.  
But do I mean to say,  
What once unhappily occurred,  
May still occur to-day?  
Well, this, no doubt, will seem absurd,  
And yet indeed, upon my word,  
I fancy that it may.

Bristol.

RICHARD PHILLIPS.

\* Aërolithology.

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EDITOR ... .. E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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### HOW GOD CREATES MAN.

After many centuries of anxious speculation, we seem to be actually getting a glimpse of the real process by which God is creating (not *has created*) Man; and, strange to say, we are getting that glimpse with the help of men who proposed to leave God out of their reckoning. A few years ago, the so-called 'Christian world' was busy denouncing the great modern scientists: but to-day we are finding in their discoveries and conclusions the very clues we needed; and that which men feared as the negation of all Religion is turning out to be Religion's surest foundation, thanks very much to the men who have carried the discoveries of Clifford, Darwin, Huxley and Herbert Spencer to unexpected fields, and drawn conclusions from their premisses which may gently but entirely revolutionise all our notions of God in relation to the problems of Creation, the existence of Evil, and Human Destiny.

A typical man of this order is John Fiske, whose keen and scholarly writings on Theism and Life are probably known, at all events by repute, to most of our readers. To these he has just added a small book of singular ability, 'Through Nature to God' (London: Macmillan and Co.). In our opinion, it goes just beyond any work of the kind, in its application of the great doctrine of Evolution to the deep problems of God and Creation. One hardly knows whether to admire most its wealth of knowledge or its simplicity, its grasp of big generalisations or its delicate perception of details, its subtle patience or its swift descent upon a conclusion when ripe for assertion. It is not a book for 'skimming.' It is too original, too fruitful, and covers too much ground for that.

Two thoughts run through the book; that 'the universe is an organic whole animated by the omnipresent spirit of God,' and that Man is *being* created, by experience. Two simple truths: but wonderful conclusions are hidden in them. When we have thoroughly grasped the first of these, says Mr. Fiske, 'we have forever taken leave of that materialism to which the universe was merely an endless multitude of phenomena': and when we grasp the second we shall have in our hands the clue which will help us to explain the mystery of misery and sin.

God is one, God is within all that is, God is behind all Law, and God is not the Unknowable. These are truths which stand like sentinels or guides to the new Theism. If God is one, we must expect to find in all worlds and in all events and circumstances the same fundamental principles of justice and righteousness. If He is within all that is,

nothing can be purposelessly miserable or hopelessly and only bad. If He is behind all Law, the Law which burdens and chafes and grips is good. If He is not the Unknowable, we may follow where He leads: and truly, as Mr. Fiske says, 'It is practically misleading to apply the term Unknowable to the Deity that is revealed in every pulsation of the wondrously rich and beautiful life of the Universe.'

Dualism in Nature, then, is inadmissible. Good and evil cannot be referred to different and antagonistic sources. The great lesson for the modern man to learn is 'the unity of Nature.' 'The whole Universe is animated by a single principle of life, and whatever we see in it, whether to our half-trained understanding and narrow experience it may seem to be good or bad, is an indispensable part of the stupendous scheme.' Evil is 'not something interpolated from without': it is a 'part of the dramatic whole.'

Man, we said, is being created by experience. It is, in fact, by experience that Evolution works. Man could know nothing, feel nothing, hope for nothing, be nothing, if there were no peril, no need for exertion, no hope to rise, no fear to fall. Misery and sin (which is simply the goading consciousness of lapse, after rising) are among his stern teachers. He rises by external and internal sensations, leading to ever fresh discriminations: and that is the creation and evolution of man. The whole secret is in that. 'The whole fabric of human thought and human emotion is built up out of minute sub-conscious discriminations of likeness and unlikeness, just as much as the material world in all its beauty is built up out of undulations among invisible molecules,'—and just as the human body was built up and evolved. Thus conscience grew, and the sense of the beautiful, and the love of one's kind, and the social instincts, and the love of justice, and patriotism, and the feeling out after unseen links and loves,—and God.

So, by slow and quite natural stages, we see the centre shifting from matter to mind, from flesh to spirit; and here Mr. Fiske is very convincing, with the help of our own Alfred Russel Wallace, who, long ago, saw the superb economy of Nature in seizing upon variations of intelligence as more profitable than variations of body. So Nature let the body comparatively alone when she got her Man, and set to work to evolve him on the side of Mind. 'Natural selection is the keenest capitalist in the universe; she never loses an instant in seizing the most profitable place for investment, and her judgment is never at fault.' So, when she had grown the human body, she turned all her attention to making man a living soul. 'The selection of psychical variations,' says Mr. Fiske, 'was the opening of a new and greater act in the drama of creation.' 'Since that new departure, the Creator's highest work has consisted, not in bringing forth new types of body, but in expanding and perfecting the psychical attributes of the one creature in whose life those attributes have begun to acquire predominance.' So the great mother led him on through all the stages, from rudimentary speech to music, from love of offspring to tribal ties, thence to sensations of law and order, to monitions of conscience, to awe and aspiration and worship. He enters the ethical sphere: he breathes the atmosphere of Religion. He did not comprehend the process, but the process seemed to comprehend him; and Nature led him to God; and, as Nature never created without a cause, and never prophesied without a justification, and never promised without a fulfilment, we come to the conclusion that in this, her culmination, she is still true, for it would indeed be intolerable to think that she would be true and exact on the lower steps of the ladder of life, and utterly false when the climb seemed nearly at an end. We shall return to that special topic, and leave it now with a cordial welcome to Mr. Fiske's vigorous conclusion: 'So far as our knowledge of Nature goes, the whole momentum of it carries us onward to the

conclusion that the Unseen World, as the objective term in a relation of fundamental importance that has co-existed with the whole career of Mankind, has a real existence; and it is but following out the analogy to regard that Unseen World as the theatre where the ethical process is destined to reach its full consummation.' The lesson of Evolution is that the human soul, through all its painful travail, 'has been rising to the recognition of its essential kinship with the ever-living God.'

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#### CHRISTIAN SCIENCE.\*

Christian Science has made wonderful strides in America recently. It is stated that the number of its supporters has doubled in the last year. They have taken the large church in New York previously held by the Rev. Heber Newton, and it is filled on Sundays and on Wednesday evenings. This extraordinary extension has impressed the public mind. The 'New York Herald' presents an advance notice of two articles dealing with the real origin of the system which have appeared in the 'Arena,' by Mr. Dresser and Miss Woodbury. These articles show distinctly that Mrs. Eddy derived all her knowledge from Dr. Quimby, to whom she went to be treated, but whose system was one of mental influence purely, the 'Christian' garb in which Mrs. Eddy subsequently represented his system being a superposition of her own elaboration. While she primarily acknowledged her indebtedness to his instruction, she subsequently 'trampled upon his reputation, claiming his hard won laurels as her own, borrowing his ideas, adopting his method of treatment, and even stating in print that his writings may have been stolen from her published works.' Her followers regard her as the originator by divine revelation of the system of spiritual or mental healing. Her authority only is recognised. Other literature than her text books, and the Bible as interpreted therein, is prohibited. Her followers are not permitted to affiliate with other organisations. She is compared to Christ. The two are made to resemble each other on a portrait in which they are made to stand together side by side.

The chief tenets of her doctrine are that there is but one principle or spirit in the Universe, that all is mind, there is no matter; all is good, there is no evil, and that consequently all seeming evil and diseases are dismissable as errors of mortal mind.

Christian Scientists find their authority not only external to themselves but centred in one person. They know but one discoverer, one leader, one ruler. Everything relating to the higher truth coming from other sources is characterised as not genuine, and harmful. This is in contradiction with Mental Science, which avers that Divinity is immanent in all men, and that by turning inwards to that ever present Spirit, guidance and strength may be obtained by each and all.

Christian Science proclaims the unreality of matter and of the body. Broader Mental Science admits the validity of the body as veritable expression, and claims that it is as good in its own place and plane as are the soul and spirit in theirs. Admitting that all matter is a lower vibration of spirit; that the organism is a mental rather than a physical organism; that the Cosmos is but one Universal Mind, still matter has its own relative reality and validity, and is not to be ignored as illusion; neither can the actuality of disease be negated by denial.

Christian Science is autocratic. Its polity and ritual are shaped by a single will. There is no room for investigation, for progress, liberty of thought, or further revelation. There is no recognition of evolutionary progress or physical science. The progress of Mental Science has been hindered by extreme irrational, illogical presentations made under the authority of Christian Science. But with all its incidental excrescences it is a great power, representing a reaction against materialism, and will no doubt be increasingly clarified for good.

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\* 'Christian Science and the New Metaphysical Movement,' 201, Clarendon-street, Boston; 'The True History of Mental Science,' 508, Fifth-avenue, New York. 'New York Herald,' April 23rd, 1899. The May number of 'Mind,' and of the 'Arena'.

#### SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STAINTON MOSES.

*Was it the mention of that spirit that seemed to make me feel its influence?*

It was the sudden shock, which so upset the conditions in which we had placed you prior to manifesting, that it utterly upset you and us. Yes; the cord of communication would, in a way, cause your spirit to feel the influence of the false. That is one of the mysteries of communion.

*It is very singular. And I have not yet recovered my tone?*

You should not have sat; and our friends will learn that before sitting all conversation that may lead to argument or disagreement, or what is painful or exciting, is to be shunned. It is for this reason that retirement and meditation and fasting and prayer are so often the attendants on successful spirit influence. The seers and mediums of the past ages have so found it. And we have told you frequently that the body should be in quiescence, and the mind in peace, or there is danger in sitting. Hence one of our greatest difficulties in dealing with you. It is seldom that we can get your mind and body into a harmonious state. Either the body is tired, or the mind too active, or the labour of the day has exhausted you. We are always obliged to place you partly under influence long before we begin a sitting, and during a séance you are principally in trance. We could do nothing otherwise.

*Do you affect me, then, before we meet?*

Long before; but not in a way that is perceptible to you. We throw around you an influence which supplies soothing and calm if it be not interfered with, but which when broken is the reverse. This breaking of our influence is dangerous.

*Nobody would break it willingly. It seems to me that we know nothing of the way in which you work, and that it would be very much better if you were to tell us plainly?*

We will do so. We have not obtruded regulations which might seem to you foolish; we have frequently hinted to you matters that were not properly arranged.

We desire to speak somewhat more fully and freely on some necessary subjects, especially with reference to what has been said above and with reference to the last sitting which we had. In doing so, if we speak more personally than we have yet done, it is because it becomes necessary. We have striven, as far as we could, to leave your discretion unfettered in all cases where injury would not ensue. And when we have done otherwise it has only been when we have found it necessary, either for the protection of our friends or for the furtherance of our own work.

Consider, friend, the mission with which we are charged cannot be permitted to fail or languish because of error or wilfulness on the part of our earth friends. In this respect we have many times pointed out to you personally how you have impeded us by doubt or ignorance. We have striven to remove that doubt and to enlighten that ignorance, because both have been sincere and unavoidable. But, as we have always told you, the great mission which we have in hand is above all, and we cannot long allow anything to stand in its way. It is the great work of God, and man must not thwart it save in ignorance. For this cause we have tried to show you in progressive teaching the truth we reveal. And we have testified by signs, even as Jesus did, to the Divine nature of our mission. But we have also warned you that they are subsidiary to the great work, and are not to be regarded as in any way taking its place. We have warned you that ye seek not too ardently after them, nor rest in them. They are but the husk.

To others of mankind it is an appointed work to view from the aspect of earth knowledge these phenomena as

they bear on man's science. Such work is collateral to our own. It will elucidate much that is now dark to you, and is of value and importance to men. But we and you are not concerned with it, save incidentally. It is in no sort the business with which we have to do; so that the manifestations of objective phenomena which you call physical, whether at our own circle or others, are important to us only as far as they testify to our mission. They are necessary in the present stage of our work, and for some minds will always be necessary until the earth body is dispensed with. Therefore we have produced for you from time to time marvels, which have been most remarkable when spontaneously done. We have warned you not to fix too strong an interest in them, and we have told you that in many cases they are hurtful. In all they are but secondary.

Touching the work wrought out by other spirits in other circles, we have said that we earnestly desired that you might be, as far as possible, withdrawn from the influence of other agencies. Our work is other, and our influence could only be marred by any such intermixture. At the same time, when any new thing has been produced which could extend your knowledge of what is being done, we have preferred that you should all watch its development, in order that you might be furnished with the knowledge necessary for you in your work. Nor have we said to any of our friends more than that we begged them to be careful of attracting other influences to themselves. This has been our advice. But when matters affect our own operations it has been necessary for us to lay down more stringent rules. Into our own séance room we have forbidden anyone to go; and when once you retarded our work by disobeying that order, we did not fail to enforce our command. Had it not been so, we must have withdrawn our work altogether. Moreover, though we have not forbidden, we have always discouraged, the introduction of alien influences and strange spirits into the house. Such influences, brought by other mediums, are against us, and we do not encourage them. The spirits are not of us, frequently of our Adversaries, and were we to allow them the work would soon sustain a check.

It has been our great aim to preserve all the elements around our circle from shadow of harm or hurt. When spirits unprogressed have been allowed to come, it has been that in its pure atmosphere they may receive peace. In no case has any shade of falsehood been cast upon it. This, our just pride, we cannot allow to be interfered with without warning. It will not be possible for us to maintain intact the power we have hitherto had if the spiritual atmosphere be clouded by the admission of alien influences. Were your spiritual senses open you would know that. Nor can we allow any development of any of our friends by those alien and untruthful influences. On this point we speak with sorrow. The wiles of the Adversaries are potent enough without aid from our own friends. Ignorance ceases to be a plea when warning has been given you on your earth. Even you only know of the power of spirits by their acts and words. And you can only test them by a slowly-acquired faith in those who speak to you; you have very slowly acquired a faith in us from knowledge, and so we have been able to influence you. We cannot permit that faith to be shattered at one blow by the introduction of other spirits. We warn you all, with all solemnity, that you run grievous risk of demolishing all our work. We shall resist any attack that we dread, to the last—we trust not in vain; you must trust too, and aid us in our resistance. You must choose between the true, the holy, and the Divine, and the false, deceptive, and undeveloped—between us and our Adversaries.

(To be continued.)

#### CAMILLE FLAMMARION AND VICTOR HUGO.

The June number of 'La Revue Scientifique et Morale du Spiritisme' is in many respects excellent; one of its articles, headed 'Victor Hugo Spirite,' and signed 'Becker,' is especially interesting.

It seems that M. Camille Flammarion has had the opportunity of examining a volume of notes left by Victor Hugo. These notes show that the latter was present at a series of séances between September, 1853, and July, 1855. The circle consisted of members of his family and a few friends. The results of these séances, at which Victor Hugo acted as note-taker and scribe, filled three large note-books.

The messages came by raps. The names of many poets and authors were thus spelt out; but when any question was directed to these individualities, the response generally did *not* profess to come from them, but from some intelligence assuming a fanciful designation such as 'The Idea' or 'The Shade of the Sepulchre.'

On one occasion the spirits asked Victor Hugo to address his questions in verse, to which he replied that he could not improvise, and asked permission to postpone the questions until the following day. On the next day he produced the two questions he had versified. Although the name of Molière was spelt out, the reply came from 'The Shadow of the Sepulchre.'

The first question prepared was somewhat flippant; the gist of it being an inquiry whether, on the other side of death, kings became valets, princes fools, and servitors the served. This was the reply:—

'Le ciel ne punit pas par de telles grimaces,  
Et ne travestit pas en fou François premier,  
L'Enfer n'est pas un bal de grotesque paillasses,  
Dont le noir châtement serait le costumier.'

The general meaning of the four lines is evidently a rebuke to the suggestion that the other life may be lightly regarded, the rebuke being all the more forcible because it is implied rather than preached. The tone of the reply is not without dignity.

The second question was couched more seriously. It, too, was addressed to Molière, and asked if this poet would give him (Victor Hugo) a welcome on the other side of death. As M. Flammarion remarks, the reply has a certain ironic grandeur:—

'Esprit, qui veux savoir le secret des ténèbres,  
Et qui, tenant en main le terrestre flambeau,  
Viens, furtif, à tâtons, dans nos ombres funèbres.  
Crocheter l'immense tombeau!  
Rentre dans ton silence et souffle tes chandelles,  
Rentre dans cette nuit dont quelque fois tu sors:  
L'œil vivant ne lit pas les choses éternelles  
Par dessus l'épaule des morts!'

We are told that on receiving this Victor Hugo threw down his note-book and quitted the room, indignant at being treated with so much disdain.

M. Flammarion says that the poet personally spoke with him on the subject of these experiences, which he believed to emanate from spirits, beings exterior to his own mind. This, however, is not the view taken by M. Flammarion. The fact that the verses are in Victor Hugo's style disposes him to attribute them to his subliminal consciousness. He says there is no choice between this hypothesis and that which the poet himself believed. We are inclined to think that there is a great deal more reason for accepting the views of the latter on this point than the opinion of one who was not a witness of the facts, and whose conclusions are formed on second-hand evidence. The argument which seems to determine M. Flammarion's attribution does not carry much weight. No one doubts that the *form* of messages thus passed through an incarnate mind is (except perhaps when the recipient is entranced) more or less moulded by the character and quality of the transmitting medium. This is so entirely an accepted fact, and one so frequently asserted in the messages themselves, that it makes but a feeble argument against the spiritistic source of the communication. We are tempted to quote one instance among many in which this assertion is made by the communicating intelligence.

When Miss Kate Field was experimenting with Planchette and receiving communications which purported to come from her father, she inquired: 'If it is not I writing, how is it

that I know what word will be written just before it is traced on the paper?' ('I have no idea,' she adds, 'of the sentence in its entirety, but each word enters my mind before it is written.') This reply was given: 'My dear child, do you suppose that I can influence your hand to write without previously influencing your brain? Don't be alarmed. I assure you that you are thoroughly innocent of abetting me in so stupendous a manifestation of power hitherto either ignored or scoffed at.' H.A.D.

#### MILTON—A MEDIUM?

Milton the theologian is almost unknown to admirers of Milton the poet. His theology is now of little more than antiquarian interest. In his 'Christian Doctrine' section 'Of the Death of the Body,' he sets forth his views on the nature of death with such plainness that there can hardly be any reason for any discussion as to what he really believed. His belief appears identical with that held by the Christadelphians, and one section of the 'Conditional Immortality' people of the present day, who hold that we cease to exist at death, and are recalled into existence at the resurrection. This being so, Milton could not have believed in the possibility of communication between the incarnate and the excarnate, as he did not allow of the existence of the latter class. It is curious that so keen a thinker and so great a poet should have fallen into such an error. Evidently 'the divine afflatus' of poetry is no respecter of creeds, but descends equally upon a Lucretius and a Swinburne as upon a Tennyson and a Browning. That Milton believed himself to be poetically inspired is pretty evident. That he really was so I have no difficulty in believing. All I assert is that he did not regard this inspiration as coming from, or even through, those who had once tabernacled in flesh, which is what Modern Spiritualism would affirm. There is little doubt that the number of unconscious mediums exceeds that of avowed ones; that many receive inspirations from higher sources who would indignantly repudiate the name of Spiritualist, which now means not anti-materialist only, but a believer in the possibility, actuality, and desirability of intercourse between those in the flesh and those out of it. Doubtless Milton was a Spiritualist in the philosophical, or what 'R. B.' calls the 'widest' sense, but this signification is not the general and common one. Indeed, it is now almost obsolete; and the fact that we have to qualify the term by some explanatory clause when we use it in this sense is a proof of it.

RICHARD PHILLIPS.

#### A CASE OF LEVITATION.

The June number of 'La Revue du Monde Invisible,' edited by Mgr. Elie Méric, contains an article by the Editor on Levitation, in which he gives the following story, stated to have been reproduced by Colonel de Rochas from a narrative signed Ravadjée D. Nattz, dated November, 1885.

The narrator states that he and a University friend passed much of their time with a Yoghi. The Yoghi used to rise at three o'clock every morning and go out towards the river, returning in the evening. The University friend suggested that in order to discover what he did they should precede him and await his arrival at the river; with some reluctance Ravadjée Nattz agreed. That evening, however, when the two friends visited the Yoghi he said to them, 'You wish to know what I do at the river? Very well! you need not act the spy; I will call for you to-morrow morning and we will go together.' The next morning, when the three had washed their clothing according to Hindoo custom before bathing, and the two friends had taken their plunge in the water, they looked for the Yoghi, but in vain! It was about 4 a.m. and the moon still shone in the sky. They called, but equally in vain. They were beginning to believe that he had been carried away by the river, when they caught sight of a shadow on the surface of the water; it was that of the mystic, clothed in his yellow garments. They raised their eyes and saw the Yoghi lying full length, as if asleep, in the air thirty feet over their heads. At sunrise they saw him descend slowly until he fell gently on to the water; he then bathed and returned to the house with them. After that occasion they saw the same performance repeated every morning for a month. The Yoghi's name was Ramagiri Swami.

\* 'The World Beautiful.' Third series, p. 62. By L. WHITING.

#### THE FRENCH PSYCHICAL PRESS.

M. Camille Flammarion has recently appealed to the readers of 'Annales Politiques et Littéraires' to communicate to him any psychic experiences which they may have personally had. His object is similar to that of the Society for Psychical Research when they addressed written inquiries through their members some years ago. M. Camille Flammarion asks for replies to these three questions:—

1. Have you at any time, when awake, been clearly impressed by the idea that you saw or heard or were touched by a human being, without being able to account for the impression?

2. Did this coincide with the event of a death?

3. Have you experienced in dreams a similar impression coincident with a death?

Mgr. Méric,\* the Editor of 'La Revue du Monde Invisible,' also requests the readers of his Review to send him answers to the above questions. Mgr. Méric's interest in all psychic questions seems to be very keen. His interpretation of facts is naturally largely coloured by a theological bias, for he is a professor of theology as well as philosophy at La Sorbonne; it is, however, a fact to be sincerely welcomed that a man in his position should be editor of a Review the purpose of which is to study and record scientific and psychic phenomena. In the present state of France one may with reason ask, 'Is there not a cause?' Is not the secret of France's long-standing unrest and deterioration to be sought in the deep-rooted disease of materialism and unbelief? If nationally her faith in the unseen could be restored, what might one not hope for her amelioration? France is pre-eminently a nation moved by ideals; such a nation cannot live without faith. To restore her to faith must be a work of patience; only those who will humbly go down with her to the lowest rung of the ladder and lead her up step by step can effectually become her saviours.

Although this Review is obviously ecclesiastic, and the writers of the articles are somewhat too ready to attribute to the devil all phenomena which they cannot easily account for on any other hypothesis, still the willingness to face facts, and the recognition that these facts are of value, are matters for congratulation. The Review is in its second year and seems to have met with much encouragement. The following is related in the June number by M. F. de Loubens in response to M. Camille Flammarion's question:—

The young girl to whom this occurred was a personal acquaintance of the narrator. Three months before her death, which happened last year, she stated that she had dreamt that she had seen her mother (who had died), that she looked beautiful, and that she told her to prepare, for in a short time she was going to make a long journey with her. *She must hasten*, the vision had said. The child seemed very happy in the joy of having seen her mother again, but appeared to have no presentiment of death in connection with the dream, which M. Fernand de Loubens regards as a prophetic announcement from the other sphere intended to prepare the girl's friends for her approaching decease.

The same number contains an article on the Electroïde, in which it is stated that the inventor, Rychnowski, hopes by means of this apparatus to be able eventually to photograph the interior of the human body, and not merely the skeleton. The rays by which this is to be achieved are not identical with those already known as the X rays. Dr. Hann, who is the writer of this article, disclaims all responsibility for the theories, but he appears to be convinced of the ability and honesty of the inventor, whose apparatus has been examined by a commission of learned professors at Lemberg. He cites M. Lang, another scholar of Lemberg, as an authority for the statement that "the effects produced by the Electroïde surpass in intensity and in multiplicity those of all other radiations recently discovered." M. Lang contributed an article on this subject to 'Die Ubersinnliche Welt' in November, 1898.

We are requested to draw attention to the fact that Miss MacCreadie has removed to 2c, Hyde Park-mansions, W.

\* 29, Rue de Tournon, Paris.

## ANOTHER MINISTER WITH US.

The Rev. B. F. Austin has been for years looked upon as one of the leading Methodists in Canada. He is said to be a 'kindly-countenanced man of fifty, with a clear eye and a thinking mind.' He obtained the degrees of B.A., B.D., in Albert College (Methodist), Belleville, Canada, was ordained a Methodist minister in 1877, and was, for a time, Editor of the 'Methodist Episcopal Pulpit.' In 1881 he became Principal of Alma College (Methodist), at St. Thomas, Canada, and retained the position until 1897. He has, however, been deposed from his positions in the Methodist body because of his adhesion to Spiritualism. He said, in reply to questions put by a representative of the 'Toronto World':—

When I was principal of Alma College, one of the subjects taught by me was psychology. I collected many out-of-the-way facts and investigated them. For eight years I have been a close student of psychics. Some time ago I fell in with several Spiritualists and had ocular demonstration of their phenomena. During the last two years I have been convinced that the theory of spirit return would explain the phenomena.'

Mr. Austin stated that these phenomena were explained by three different theories. The first was that they were the product of the devil. 'This,' said he, 'is the popular theory among Church people. But then people are prone to see the devil in what they don't understand.'

The second theory was that the phenomena were seen by the unconscious mind, that every person had two brains, a conscious and an unconscious one. This was his view till recently.

The third theory, the one he now held, was accepted by him after reading much testimony and after receiving indisputable self-evidence. This theory was Spiritualism.

By 'Spiritualism' he said he meant 'that the spirits of those departed do come to one and hold converse. They do not come whenever one wishes it, but under certain conditions they appear.' On being asked what converted him, he replied:—

'The writings of Sir William Crookes, president of the British Association, those of Alfred R. Wallace, those of Prof. Zöllner of Germany, those of Dr. Joseph Cook, those of Dr. George Sexton, and other able men in science.'

Continuing, in a manner calm, though enthusiastic, as if he were talking of a subject long a reality to him, Mr. Austin said that he began to examine Spiritualism in its relation to religion, the Church, and the interpretation of the Bible. He found that the Bible was full of spiritual teaching, full of the phenomena of Spiritualism. He had often told his friends that he was an investigator of Spiritualism and believed in its phenomena.

Mr. Austin made a speech of three hours' duration in his defence in the Conference, but he was accorded a very impatient hearing and was expelled from the ministry by a large majority; the head and front of his offending being that he upheld Modern Spiritualism. He may yet appeal to the General Conference, but had not decided as to that when he was asked regarding his future movements, but he will shortly preach and lecture throughout the country; and his 'defence' and the sermon (on 'Buy the Truth and Sell it Not'), which was the basis of the charges against him, will be published and circulated.

## IN MEMORIAM.

A rumour reached us recently of the decease of Frederick Augustus Roe, LL.D., formerly of Finchley, but lately of 'Engleside,' Price's-avenue, Cliftonville, Thanet. We now learn that our friend passed away on Saturday, June 3rd, at his chambers in London, somewhat suddenly, but quietly and calmly, at the age of fifty-six, the cause of death being certified by his medical attendant as tuberculous lungs. He has left a widow and four children, to whom we tender our very sincere sympathy. We are glad to have the assurance from Mrs. Roe that she has had long and sweet communion with the Doctor since his departure.

MRS. M. E. CADWALLADER is a fraternal delegate from the American National Spiritualists Association to the British National Federation of Spiritualists, and will attend the Annual Conference at Blackpool on Saturday and Sunday, July 1st and 2nd, accompanied by her father, Mr. B. B. Hill.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

## MR. THOMAS LAKE HARRIS.

We are sometimes asked as to the attitude of Mr. Harris in regard to Modern Spiritualism. In 1860, that is to say in the very early days of the movement, he gave a lecture in London on the subject, in the course of which he spoke strongly of the dangers which might come from intercourse with evil spirits, but the following extract from his address showed that he fully realised the fact that there is a brighter side to the question:—

While, within my own observation, by far the greater portion of physico-spiritual manifestations have been connected with a very palpable dishonesty on the part of spirits, I must conclude that others have emanated from high sources and been attended with benignant consequences. When the field is cleared of disorders, in the putting down of evil, and the preparation of mankind, we have every reason to expect that matter, no less than mind, will be glorified by frequent displays of the celestial beauties and harmonies. When devout persons tell me of floods of delicious odour diffused upon the air;—of angel-voices heard by the bedsides of the dying, or where two or three are gathered together in pure love and holy converse;—of grand and solemn words, pronounced by invisible lips, and pulsing along the atmosphere;—of visions of unearthly beauty, where landscapes beam, apparelled in the express purity of the Divine Nature;—when the mother clasps the sweet form of her heaven-nurtured infant;—when wife and husband meet, whom death has no power to part, since the affections of the pure are mightier than mortality;—when the good, the nobly great, of other days, evince their presence by a dispensation of heroic strength, to fill the bosom with an equal virtue, and inspire it for as true a battle with the evils of the time;—when, as I know, through angel messengers the seemingly dead are kept from being buried alive; and mariners saved from shipwreck on the wide ocean; and travellers preserved from equal perils—from fire, or from explosions, or from the fall of buildings, or the infection of pestilences, on land;—when invisible hands strike from the grasp of the physician unsuitable medicines that might affect the life;—when the sick are healed through the presence and influence of angels;—when charities are made more discriminating; and lips made less censorious; and bodies more sound; and hearts more virtuous; when greater strength is given for greater burdens borne for humanity in God; when the hungry are fed; and the naked clothed; and those sick and in prison ministered unto, through the direct presence and felt influence of angels and good spirits with man;—every argument that concurs to fix my faith in the Christian Gospel forces me to admit a Divine element in the Spiritual Manifestations of our day. That God is preparing a people for Himself, in whom all apostolic gifts and golden-age blessings will demonstrate their presence, is no longer a doubt.

## HOPE AND TRUTH ETERNAL.

It is interesting to note that the affirmative gospel is being expressed with increasing frequency and clearness. Life and love are supreme, and it is well for us to be buoyant and have firm convictions; to rely with confidence upon the inviolability of truth, and the forward march of life, even when to our dim eyes and fainting hearts the way seems lost or to end in darkness. The Rev. Henry Frank expresses this sweet faith in the everlasting good in his own helpful way, thus:—

'To know that nothing fails except the false is to hold the key of life's profoundest secret. Truth is too vast to be all revealed in a day. To-morrow waits upon yesterday, and the present is for ever forward. To-day is always, and eternity abides in the fitting moment. Fill out the little minute of time that nestles thee upon its breast, and all the anxious hours will await thy bidding. To master a moment is to conquer a universe. Weep not unless thy tears spring from pain that shall beget thy joy. Life is beyond; the past cannot be resurrected. The morning breeze sweeps from the opening horizon whence looms the rising sun. Let us arise and forward, though the day be long and the pilgrimage oppressive. The sun sets not for ever, nor shall our hope.'

## 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.*

## Children and their Father in Heaven.

SIR,—It is obviously impossible for *anyone* to be quite certain of rightly interpreting words said to have been spoken nearly 2,000 years ago, which were not recorded at the time of utterance, and which have been subjected to various translations and revisions since. Therefore our respective views are generally but respective guesses. My guess may be wrong and Mr. Thurstan's right, or *vice versa*. Many of the reported sayings of Jesus are not now taken literally. He used figures of speech, spoke in symbols, and spoke mystically; but as regards 'the angels' and the 'little ones,' is there any occasion to postulate mysticism? What is the first and simplest idea conveyed by the words to which Mr. Thurstan refers? 'I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven.'

I have always supposed this to mean that children after death were the special objects of tender care; that these pure young souls—rare buds of promise, many of them—were destined to unfold and develop under conditions we all might envy, even in the very sight of God! 'The pure in heart shall see God.' This is not shedding 'any light from other sources,' but is, I think, an interpretation very commonly accepted.

'BIDSTON.'

## Mrs. and Miss Giddins.

SIR,—At the suggestion of Mr. F. W. Thurstan, I send you the following account of some experiments which I have carried out with the two mediums, Mrs. Giddins and her daughter:—

The phenomena which I have witnessed, in the presence of these mediums, corroborate in many respects the details given by Mr. Thurstan in his reports. I do not express an opinion as to whether the phenomena are produced by the psychic bodies of the mediums, or by independent spiritual agencies, I would only observe that the severe precautions taken by me against fraud appear to preclude the possibility of the phenomena being produced by natural means, and that the results obtained would point to a power of a supernatural nature being at work.

To obviate the possibility of the mediums being in collusion with one of the sitters, a gentleman, an intimate friend of mine of many years' standing, and I arranged for a series of sittings at which only the mediums and ourselves should be present.

These sittings have been held weekly during a period of three months. During the séances my friend holds both the hands of one of the mediums and places one of his feet against both her feet. I do the same with the other medium.

The objects that are placed in the cabinet are previously examined by us to see that no strings or wires are attached to them. The room and the cabinet are searched to prevent any confederate being concealed. The flooring and walls of the room have been examined by us several times and no trace of trap doors or openings or slides in the walls have been discovered. In addition I have, unexpectedly, called on Mrs. Giddins in the day time and she has allowed me to carefully examine the house.

As there is no carpet in the room the flooring admits of a thorough examination. Notwithstanding that we are satisfied that there are no trap doors, &c., before the séance commences, long strips of paper are nailed across the boards of the floor within the cabinet and across the boards in the room. These strips would be torn if any one of the boards were lifted or moved. The only door in the room has also strips of paper nailed across it, so that no one can enter during the séance without tearing them.

During the greater number of the sittings a night light under an orange-coloured shade has been kept burning on the mantelpiece. This gives a very dim light, it is true, but sufficient to distinguish the outlines of the persons present. Under these test conditions we have heard loud raps in the cabinet giving intelligent answers to questions. Raps have sounded on one of my feet. Steps as if of a person dancing have been heard which have kept time to a tune hummed by the persons present. A chair has repeatedly been violently shaken and then brought out from behind the curtain and pressed against our knees. A bell, with a handle too thick to be held between the toes, has been lifted from the floor and rung. Three banjos, which are coated with luminous paint, have been brought out and then thrown, one after the other, to the height of about four feet from the ground, and

have then been floated in the air at the height of our faces. My ankle has been taken hold of several times by what appeared to be a hand. At one of the séances a fine meshed wire netting was placed in front of the whole length of the cabinet, and while it was in that position objects were heard moving within the cabinet, and the handle of a rotary musical box was turned.

On one occasion the young medium stood up, and while I was holding her hands and feet she became rigid, and then was gently laid down on the floor on her back. The operation was as if some one were supporting her by the shoulders. Mrs. Giddins was at some distance from her daughter, and her hands and feet were being held by my friend.

A horn pinned on the centre curtain has been repeatedly sounded. Immediately after this experiment I obtained a light, and with the ready consent of the mediums, at once proceeded to examine them to see that no other horn was concealed about their persons. I also thoroughly examined the cabinet but could not discover a second horn. I took careful note that the sound proceeded from the direction of the horn that was hung on the centre curtain. The horn could be seen, as it was painted with luminous paint, and the medium nearest to it was six feet away. I measured the distance at the time. During the sounding of the horn the mediums were singing a hymn and I took note that the words were clearly enunciated. The phenomena witnessed in the presence of Mrs. Giddins and her daughter are, in my opinion, worthy of careful examination, and we are continuing to hold the weekly séances.

W. W. BAGGALLY.

## Reincarnation.

SIR,—You were good enough some years ago to insert in 'LIGHT' a short letter from me, asking the views of your experienced readers on the above subject. Although none at that time responded, articles have occasionally appeared since; and recently there has been quite a flood of correspondence, emanating from readers holding most divergent opinions. May I be allowed, at this stage, to add a few remarks to those already contributed?

This question, like all others bearing upon our spiritual life, should, I think, be discussed in a really sincere and friendly spirit, whatever our convictions or our feelings with regard to the opinions expressed by others. Surely it cannot be so difficult to consistently maintain such an attitude, if the sole purpose and aim be the elucidation of truth? Yet I doubt if any other problem treated in your columns has aroused more impatience, expressed or implied, if we are to judge by some letters which have appeared.

I fear that no amount of argument will ever solve the question to the satisfaction of the majority. As yet, it has not pleased God to definitely lift for mankind the veil which shrouds the origin of the human spirit, and the path by which it must travel to its ultimate goal, perfection.

Meanwhile, it cannot but be profitable to interchange views on so important a subject, but let none impatiently declare that such and such a belief is monstrous or ridiculous, for every opinion which is honestly held on what are regarded as good grounds is entitled to respect.

I must own that, after very deep study of the whole subject in all its bearings, I consider that there is far more to be said in defence of reincarnation than against it—especially if we bear in mind, as I think we must, the perfect justice of God, and the very decided inequalities (spiritual, mental and otherwise) which we constantly observe, even in very young children growing up under precisely similar conditions. These inequalities are very real, and great moral and mental differences in children of the same parents cannot, except by a vast stretch of imagination, be set down to heredity. To do so would be to imply that spiritual and mental, as well as physical qualities, are necessarily transmitted from parents or ancestors to children at birth. This is contrary to what we observe—for vicious children are often born of virtuous parents, and beautiful characters and exceptional talents have in many cases been found in children of humble parentage, brought up amidst evil surroundings. This leads to the conclusion that spiritual and mental qualities are not transmissible, though the incarnated spirit may be seriously hampered in the manifestation of them by organic or physical defects, transmitted by parents or hereditarily.

Inspiration from the unseen is undoubtedly a great factor in the lives of all truly exceptional men and women, but we have not the slightest warrant for supposing that such exceptional beings are not chosen as God's incarnated missionaries and instruments, because of their exceptional fitness, by reason of their spiritual or intellectual advancement.

We feel within ourselves that our spirit is created by God, because we realise the untold possibilities for Divine unfoldment that we possess.

There is, in my opinion, no stronger argument in favour of

the pre-existence of the spirit as a self-conscious entity (capable of good and evil)—whether in spiritual or incarnate conditions—than the fact that evil tendencies and qualities are to some extent to be found in all, as soon as it becomes possible for the incarnate spirit to manifest itself clearly; and it is impossible not to believe that the spirit was created by God simple and innocent, and intended by Him, by a right use of the gift of freewill, to become perfect without falling into sin. The question of pre-existence is closely connected with that of good and evil.

Finally, if worlds, like all else, are destined to evolve and progress to states of perfection—and this cannot be doubted—what are we to think of the myriad worlds of illimitable space, in all stages of advancement, except that they are intended, in their higher stages of development, to contain beings, less material than we, who have advanced already far beyond us in their unceasing progress towards perfection? The assumption that our puny earth is the only inhabited world, or that no other worlds (if inhabited) are more advanced than it, is purely gratuitous.

I trust these general observations may be found helpful. There are other important considerations which must be deferred.

G. A. N.

#### Reincarnation—A Suggestion.

SIR,—In the many discussions in your pages concerning the theory of reincarnation, it seems matter for surprise that no one has as yet suggested the very obvious alternative of the doctrine of the Solidarity of the Race. If we could assume that the race is *one*, with a community of experience, we might surely escape the repetition of any single individual life on this lower sphere.

The modern idea of Evolution suggests that the perfection of the race is collective rather than individual; future rather than present. In Swedenborg's 'Grand Man,' again, we have a concrete expression of the Christian ideal of perfection: 'That they all may be one, as Thou, Father, art in me, and I in them: that they all may be one in us.' This idea is further embodied in the belief in the Communion of Saints.

In this view we take each individual soul, not as separate, but in its relation to the whole: each living out its own atom of experience of joy or of pain—less for its own sake than as a contribution to the common good; all experience being, in the end, thrown into a general fund open to each by the finer sense which we know here as the power of sympathy.

Taking this larger thought of human experience, we surely find the clue to most of our puzzles.

It may be that the chief end of coming into this world is the attainment of a separate consciousness as we learn to know ourselves apart from others; but the main object of such knowledge must surely be the working out of some special gift or grace which forms a special contribution to the universal good.

As seen in this light, of what vital consequence can it be whether this brief span of mortal existence be passed in a king's palace or in a beggar's hovel? In face of the wider issues, what matter if this fleeting moment be sad or glad?

Would there not be here sufficient explanation of the inequalities of the earthly lot, which, unexplained, are so great a stumbling block to our sense of justice? And the same reasoning applies to the mystery of pain, for who would not be willing to suffer if he could know that his individual pang went 'to fill up the measure of the sufferings of Christ': for 'if we suffer we shall also reign with Him,' sharing the victory in sharing the agony.

And could any dream of future bliss go beyond the poet's thought:—

'And what delights can equal those  
That stir the spirit's inner deeps,  
When one that loves, but knows not, reaps  
A truth from one that loves and knows?'

Then, too, for life misspent and wasted, can any discipline be more complete than the review of the past, as seen through the eyes that, in experience yet more intense, have learnt to know good and evil?

We may trust that in being set free from its mortal tenement—the prison-house of clay—the spirit may find entrance into this larger life of the race, in the oneness which gives right to the good of all, the right of love to help and healing: surely a higher thought than the clumsy scheme of expiation by a return to the miseries of earth?

Hoping that more competent writers may take up this subject,

A. E. R.

#### 'The Cry of the Children.'

SIR,—I am desirous of thanking the kind friends who generously responded to my appeal for the children, and with your kind permission beg to acknowledge the following subscriptions: Sir J. J. Coghill, 10s.; Mrs. Murray, £1;

Mrs. Liddle, £1; Lieut. Colonel Taylor, £1; R. H. and B. Russell-Davies and family, £1 11s.; 'Inconnu,' 10s.; G. Stansfeld, Esq., 10s.; Mr. Neander, 5s.; Mrs. Horton, 5s.; 'Snugly,' 10s.; Mr. and Mrs. Pickering, 5s.; Two Sisters, 12s. 6d.; Mr. Benner, 3s. 9d.; total, £8 2s. 3d.

A cheque for the above amount I have had the great pleasure of forwarding to Mrs. Boddington, and the children will have their first day on July 17th. Very gratefully do I acknowledge all contributions.

BESSIE RUSSELL-DAVIES.

SIR,—May I be permitted to join Mrs. Russell-Davies in thanking our friends who have so generously responded to our appeal on behalf of the Battersea Lyceum and Band of Hope children? May I also acknowledge £1 1s. from Mr. and Mrs. Russell-Davies; £1 2s., proceeds of our 'Black and White Minstrel' entertainment, of Saturday, June 17th, and 13s. private collection? The Lyceum excursion and tea will be on July 17th, at Riddlesdowne, and the Band of Hope a month later, at Shirley Hills.

ANNIE BODDINGTON,

President Battersea Society of Spiritualists,  
99, Bridge-road, Battersea.

#### SOCIETY WORK.

11, CLYDESDALE-ROAD, BAYSWATER, W.—On Tuesdays, at 8 p.m., an address and clairvoyance; on Thursdays, at 8 p.m., a developing circle.—E. H. H.

RUGBY.—Mr. Philip Ewing Hart will be pleased to meet, by appointment, with persons who desire to know more about Spiritualism, and to render them assistance in their researches; or he would co-operate with others in forming a society for the purpose of studying spiritual and mystical literature. He may be addressed at Mona Villa, Newbold-road, Rugby.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent delivered a sterling address on Spiritualism generally and other psychical matters. The large audience keenly appreciated this excellent discourse. The clairvoyance was not quite as successful as usual, but seven descriptions were recognised out of thirteen given. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance.—L.H.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday the control of Mrs. Holgate continued the interesting addresses entitled 'The New Woman,' and exhorted her hearers to assist in the emancipation of the sex that has suffered so much for man. At the after-circle clairvoyance was given by Messrs. Renny and Lovatt. The society is urgently in need of members and secretarial help; who will volunteer?—H. E. BROWN.

BATTERSEA PARK OPEN-AIR WORK.—Our meeting on Sunday was fully as interesting as usual. The cross-fire of questions, reply, and repartee always maintains an intense hold upon the public. The battle is now raging mainly around spirit photography, the man in the street rarely giving the Spiritualist credit for being as critical as himself. The speakers were Mrs. Boddington and Messrs. H. Boddington, Simons, Hickling, and Stebbins. No meeting will be held next Sunday, owing to the London Spiritualists' demonstration in Epping Forest.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our leader presided at our morning public circle, and good propaganda work was done. At the evening service 'Douglas' spoke on 'Paul, a Spiritualist,' and will continue the subject in two further addresses. The after-service circle was well-attended. On Sunday next the morning public circle as usual; at 3 p.m., the children's Lyceum; at 6.30 p.m., Mr. W. E. Long. On Monday, at 9 a.m., annual outing to Oxshott.—'VERAX.'

KEIGHLEY.—At Heber-street Spiritual Temple on Sunday evening, June 25th, Dr. W. Harlow Davis, platform test medium, from America, gave a very successful séance. By means of psychometry he gave several very good tests to people in the audience, and names and descriptions were also given of several spirit visitors who, when in earth life, were well known to almost everybody in the room. Dr. Davis's special gifts appear to consist in prophesying, and in diagnosing diseases.—A.W.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD.—At the open-air meeting in Finsbury Park, on Sunday morning last, the speakers were Mrs. Paton and Mrs. Clegg, and Messrs. H. and T. Brooks, Clegg, Bullen and Davis. In the evening, at 14, Stroud Green-road, Mr. Jones in the chair, Mr. T. Brooks gave a reading on 'Self Culture,' Messrs. Emms, Jones and Wallace following on the same subject. Miss Brooks sang from 'Elijah,' 'O rest in the Lord,' this solo forming the text for an inspirational address by Mrs. Jones. Next Sunday, at 11.30 a.m., in the park. *No public meeting in the evening.* Wednesday, at 8 p.m.—B.