

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — Goethe.

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

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NOTES BY THE WAY.

'The Scottish Guardian' has a thoughtful article on 'Prayers for the dead,' though it is by no means free from certain quaint old superstitions. Referring to the sanction of prayers for the dead, by the Archbishops and Bishops, the 'Guardian' quotes one of the war prayers to the following effect: 'That it may please Thee to have ever in Thy merciful keeping those of the faithful Whom Thou hast chosen to lay down their lives in the performance of duty.' We cannot refrain from a shudder at that curiously grotesque 'Whom Thou hast chosen.' It will not bear thinking out.

When, however, the 'Guardian' goes on to put the case for the defence, it is rational in a very high degree. We have never seen it presented in a simpler or more reasonable form:—

Stripped of cant and preconceived notions, the plain fact which dominates the whole case is that the great mass of mankind, when called out of this life, are, in respect of goodness, in a state of imperfect development. Like the undeveloped youth, of whom everybody has heard, they are not very good, nor yet very bad. What then? Are they eternally lost? Or is there, in their case, instead of a natural and intelligent development of character, an instantaneous miracle of transformation effected, such as has no parallel in human experience, to make them "meet for the inheritance of the saints in light"? Unfit for heaven, too good for hell, must they, to satisfy the requirements of an ignorant and presumptuous creed, be forced into either the one or the other before the time? The conscience and the reflection of mankind never suggested such a possibility.

This is excellent, and pricks the ecclesiastical and theological bladders with the always effective thrust of common-sense. In presence of the fact here set forth, concerning the condition of The Father's children, in passing from this life, how unbearable are all the wordy disputations of divines! Reasons for and against, from ancient documents or venerable beliefs, are almost an impertinence. 'Justice and judgment are the foundations of God's throne.' We entirely go with the 'Guardian's' concluding words:—

We wholly fail to understand, and still less can sympathise with, the spirit which seeks to narrow and confine the reach of interceding prayer, and would bereave us of the comfort, when death lays hold of our bravest and best, of commending him to the holy keeping, or murmuring over his remains, 'May he rest in peace!' Is it too much to believe that from the depths of the unseen there comes in many and many a case the pleading, still small voice:—

'Pray for my soul. More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day.'

The Hon. Stephen Coleridge has his war cry against vivisection well heard in the March reviews. Both 'The

Fortnightly' and 'The Contemporary' make way for him, the former with a sharp Paper on the 'Cruelty to Animals' Act of 1876, and the latter with an equally sharp attack upon some of the London Hospitals and the administration of the Prince of Wales's Fund. We are bound to say that, under cover of regulation or even of prohibition, the practice of vivisection without anæsthetics has grievously increased, and now needs overhauling with a strong hand. Spiritualists, being an independent and sturdy people, differ about most things, but no true Spiritualist can do anything but loathe cruelty in any form, especially cruelty to practically defenceless creatures. Mr. Coleridge informs us that Lord Lister alone has endorsed as many as 184 certificates exempting their holders from the obligation to employ anæsthetics.

We must say that there is a great deal of force in both Mr. Coleridge's papers, that he has made out a strong case for inquiry, and that the following reference to the Prince of Wales's Fund is anything but uncalled for:—

His Royal Highness the Prince of Wales said in 1897 that 'there was no intention of devoting any part of his Hospital Fund towards the support of the medical laboratories,' and has expressed his earnest disapproval of the cruelty of vivisectioning animals without anæsthetics; and nobody who read his original appeal for the Hospital Fund can doubt that it was not the torture of animals that was in His Royal Highness's mind when he espoused the cause of the sick poor, and declared that their welfare was very near his heart.

Upon the committee of the Prince's Hospital Fund, therefore, there lies the heavy responsibility of disregarding His Royal Highness's clearly expressed beneficent intentions: their omission to safeguard the grants from perversion to the schools and laboratories will inevitably have far-reaching consequences disastrous to the great hospitals of whose true welfare they have been so careless; and they will certainly discover at no very distant date that the truly humane who are the upholders of our hospitals are the very people who regard an animal torturer with repugnance, however loudly he may proclaim his lofty motives: who hold that lack of such physiological knowledge as may be gained by this detestable practice is a far less evil than an extinction of pity in the human heart, and who believe the shameful act itself to be degrading to him who does it, and displeasing to God.

A friendly correspondent sends us a beautiful and original discourse by Dr. J. C. Adams, on 'The law of rhythm,' tending to show that life is necessarily made up of ebb and flow, of beats or throbs which involve elation and depression, hope and fear, success and failure, obedience and revolt. Perhaps the perfection of life will carry us beyond the throb, and end in absolute equilibrium. That, we suppose, will be Nirvana, or, as Christians say, 'Heaven.' Dr. Adams is consoling. He finds this rhythm in all nature, as the law of life and growth:—

Men at their best are but variable moral quantities, ranging now high, now low, in disposition and in deed. Peter sometimes drops to a low ebb of faith and of spiritual confidence. Paul does not always dwell in the altitudes of the 'third heaven.' Jesus himself was sometimes weary, and once, at least, felt the wave of a deep agony of spirit in the garden of Gethsemane. Men grow morally as they do in bodily bulk, in waves and periods. Cut off a tree at its base, and you shall see, in successive rings, the record of the pulsations of alternating growth and rest by which its full

stature has been attained. Be patient with self, be patient with others in the intervals of less intense and less perceptible spiritual growth. In the days of depression and discouragement, believe in the wave of better moods which will lift you out of your despair. Perhaps you are building even then the lower courses of some nobler life yet to be revealed in you. At least have faith in this blessed law of rhythm which teaches that it cannot always be ebb tide, not always cloudy weather, not always storm and darkness and despair.

Mr. Grumbine's 'Easy Lessons in Psychometry, Clairvoyance and Inspiration' is published in England by Mr. Osbond, Devonport. Though short, we do not find these lessons 'easy,' though they might be that to one accustomed to Mr. Grumbine's somewhat occult vocabulary. We do not complain of that vocabulary. In many respects it is at once profound and luminous, but it does not lend itself to practical directions and 'easy lessons.' 'Brief Essays' would be nearer the mark than 'Easy Lessons,' and, as Essays, they are admirable.

Mr. Arthur Fellowes' book, 'What is the truth? Remarks on Christian doctrine, and on Biblical and modern Spiritism' (London: George Redway), appears in a new edition, 'much enlarged, and with a chapter on Spiritism added.' People who read a book only to agree with it, or to be bolstered up in what they believe, may as well be warned that Mr. Fellowes is a strikingly original writer, with knowledge at the back of his opinions and criticisms, and a mind of his own. His is by no means a large book, but it is crammed full of 'food for thought' concerning old opinions and new ideals.

FOR GOOD FRIDAY.

The following pathetic verses by Charlotte C. Eliot may be accepted by all of us to-day. With all our differences, every word may come home to every one, though the same meaning will not be given to every word by every one:—

On the cross the Saviour dying,
Desolate, in anguish crying,
Sought an answer to his prayer.
Sign nor succour came from Heaven,
Only resignation given,
Strength the agony to bear.

So, the sacrifice unending,
From the past is still descending,
Christ for ever crucified.
In this ceaseless expiation
Virtue has its consecration,
Human love is deified.

Priests and prophets, saints and sages,
Martyred in successive ages,—
These have died that truth might live.
Let their strength sustain our weakness,
To our wrath oppose their meekness.
Lord, to us their courage give!

Christ, resplendent and victorious,
Thou of all the saints most glorious,
Light of lights, forever shine!
May thy life of consecration
Be a world's illumination,
Life by death made more divine.

TRANSITION.

Passed away on the evening of Friday, March 30th, the Rev. Septimus Russell-Davies, formerly vicar and patron of St. Stephen's, Lewisham, the beloved father of Robert H. Russell-Davies. The Rev. S. Russell-Davies was for many years the close personal friend of the late Dr. Elliotson, the great mesmerist, and being himself possessed of mesmeric powers in a large degree, he assisted the doctor in his work. He also gave his services as chaplain to the hospital which Dr. Elliotson opened,

'THE NIGHT SIDE OF HUMAN NATURE.'

NOTES OF AN ADDRESS BY MR. THOMAS EVERITT.

On Sunday evening, the 25th ult., at Cavendish Rooms, Mr. Thomas Everitt, the President of the Marylebone Association of Spiritualists, delivered an address under the above title, Mr. W. T. Cooper, vice-president of the association, being in the chair.

Mr. Everitt, in commencing his discourse, said that by the title 'The Night Side of Human Nature,' he referred to man's consciousness during trance, sleep or rest hours, and he proposed to treat the subject from an experimental point of view. 'Man, know thyself,' was an admonition of the ancient sage, and the origin, existence, and destiny of man were problems worthy of the deepest attention of all earnest minds. One of the questions which had most deeply engaged the consideration of the world's thinkers from the earliest times was the question of man's continued existence after what is called death. He had no doubt every experienced Spiritualist had solved that problem for himself from personal experiences.

It was no longer a doubtful question with the advanced student of Spiritualism that the *Ego*, or man proper, had a conscious existence in a region beyond the outward senses, a realm in which the limitations of time and space as we know them, were utterly transcended. This had been proved on many occasions when the spirits of persons still living in the natural or material body had appeared at circles and entered into communication with the sitters. Many people explained cases of the kind by attributing them to clairvoyance and clairaudience, as though that settled the whole matter, albeit it conceded the point for which he (the speaker) contended. Undoubtedly the spiritual faculties of hearing and seeing were involved in such experiences, although that fact did not negative the actual presence of the spirit of a person still in the body. The reality of such visitations was shown by the fact that in many cases the spirit visitors described the scenes they visited, and the conversations they heard; while the communications they made to the circles visited were characteristic, and dealt with matters personal to themselves.

In illustration of this phase of phenomena, Mr. Everitt then related a number of experiences which appeared strongly to substantiate his contentions.

A personal friend of Mr. Everitt and his family frequently paid them visits of the kind referred to, and, either by raps or other methods of communication, gave messages characteristic of himself. Subsequently he would write to inquire whether the messages given by his 'double' were accurate, which in very many instances proved to be the case. At first (said Mr. Everitt) we believed that the messages came from the 'familiar' of the medium (as Swedenborg calls the attendant spirits), but reason and experience subsequently led us to a different conclusion.

Continuing, Mr. Everitt said that he had sometimes been about to tell the spirit, 'John Watt' (so well known in connection with Mrs. Everitt's mediumship), the substance of some interesting lecture or sermon he had heard or read, when the spirit had stopped him with the remark: 'Tell me when you come over here; you can relate it so much better then;' meaning thereby that Mr. Everitt should wait until bodily sleep enabled him to make one of his nightly visits to the spiritual spheres.

Conversing on one occasion with 'John Watt,' who, as usual, spoke in the direct voice, Mr. Everitt was advised by the spirit to allow Mrs. Everitt to visit Norwich, and stay for a time at the house of Mr. R. The reason given was that Mrs. Everitt was in need of fresh air and change of scene, and, moreover, the magnetic conditions of Mr. R.'s family were likely to be highly beneficial to her.

The request struck Mr. Everitt as exceedingly odd, for Mr. R. was a comparative stranger to him. 'I cannot,' he objected, 'write to Mr. R. and ask him to let my wife stay at his house. We do not know him sufficiently well.'

'That will be all right,' replied 'John Watt.' 'He will be delighted to receive your wife as his guest. It has all been arranged on our side.'

And not a little to Mr. Everitt's astonishment, by the

first post on the following morning came a letter containing a pressing invitation for Mrs. Everitt to spend a few weeks with Mr. R. and his family, as they had heard that she had not been well. The invitation was wholly unexpected, for not a word had passed between the parties concerned, except at the meeting which, on the authority of 'John Watt,' had taken place on the inner side of life while the bodily senses of the persons principally interested were steeped in slumber.

Mrs. Everitt accepted the invitation and derived great benefit from the visit thus mysteriously brought about, and the occurrence showed, said Mr. Everitt, that our spirit guardians had in many cases much greater influence over our movements than we were aware of. They could let down the spiritual memory into the normal mind, or, on the other hand, completely obliterate from the normal memory events and impressions which it was for any reason undesirable to retain.

In illustration of this last mentioned power Mr. Everitt gave a circumstantial account of an episode in the life of Mrs. Everitt and himself, the recollection of which, although at the time a matter of the liveliest interest and anxiety to Mrs. Everitt, was for a period completely removed from her consciousness. The eclipse was to Mr. Everitt a startling and amazing one, for the affair, which was one of great concern to both, vanished suddenly from Mrs. Everitt's mind and was not referred to again by her until in due season, and under the beneficent direction of the guides, it was permitted to revive in her memory.

It was in this connection that a certain function at which a presentation was to be made to Mrs. Everitt was, so to speak, anticipated or rehearsed in its entirety on the spiritual side of life, under the following circumstances :—

Awaking one morning, Mrs. Everitt described a gathering which she had attended in spirit life. She enumerated the names of some of the persons present, the nature of the gifts bestowed upon her and even portions of some of the speeches made. These things were subsequently realised at the actual presentation meeting, the primary difference between the two functions being that at the former were present numbers of friends who had passed over in the fuller sense, and who were therefore not visibly present at the terrestrial gathering.

As a further illustration of the power of guardian spirits over the mental processes of their charges, Mr. Everitt stated that on a certain occasion 'John Watt' had said to him, 'Charlie has had a vision, as you call it, and we intend that he shall remember it.' The 'Charlie' referred to was a Mr. P., a friend of Mr. Everitt, and the statement made concerning him was literally fulfilled, although he was at that time some 400 miles distant.

The first intimation of the fact came in a letter to Mr. Everitt, in which the gentleman in question narrated the vision he had experienced. This had reference to a question upon which he and Mr. Everitt were at variance. In the vision the disputed point was again canvassed, and certain new aspects of the question placed before the mind of Mr. Everitt's friend, who was thereby induced to modify his views.

Still more remarkable was the instance in which Mrs. Everitt, the late Mrs. Hardinge Britten and Mr. Mears figured during the time when the latter was on a voyage to New Zealand.

One evening during a sitting at the house of Mr. Everitt, Mrs. Britten (then Emma Hardinge) said : 'There is a spirit friend here who desires me to tell you that he has a message from Mr. Mears.' She added that the messenger was a negro, but (as he himself said) although he had a black skin his heart was white. Mrs. Everitt was then controlled to write a message stating that Mr. Mears and his family had been very ill and had encountered rough weather. The name of the messenger, 'Zambia,' was also given. Finally there came a message from Mr. Mears himself, the substance of which Mr. Everitt repeated.

Having taken due note of the time of the occurrence, Mr. Everitt sent an account of the séance to Mr. Mears, who, on turning to his diary, found that at the time mentioned he was in trance and had while in that state dictated his experience to his wife (as was his usual custom). Every-

thing tallied exactly, even the name of the messenger, 'Zambia,' and his remark that 'although his skin was black his heart was white.'

The above are only selections from the sheaf of deeply remarkable and interesting experiences related by Mr. Everitt as proving the duplex character of man's existence, and the fact that bodily sleep merely means the transference of his consciousness from one plane of operation to another.

At the close of his discourse the speaker replied to questions from the audience, and the proceedings terminated with the chairman's expression of the thanks of the meeting to Mr. Everitt for his valuable address.

'SPIRITUALISM FOR THE PEOPLE.'

A 'manifesto' addressed to Spiritualists has been issued by the 'Onward Spiritualist Association.' In former documents of a similar kind the association especially recommended the holding, during the summer months, of open air meetings, and, during the winter, systematic house to house distribution, on loan or otherwise, of spiritualistic literature. In the present address the association ask, 'Why could not spiritualist leaflets, pamphlets, periodicals or books be left, on loan or otherwise, quarterly, monthly, fortnightly, or even weekly, at every house in the three kingdoms, as is frequently done by the vendors of proprietary articles?'

Weary of the present 'retail' methods of advocacy, the association desire to see the propaganda of Spiritualism carried on in as 'wholesale' a manner as possible. But, to carry out the proposed plan, it is obvious that a considerable sum of money will be required, and they therefore suggest that a 'Spirits' Fund' be established to secure the desired result. They point to the fact that the Rev. Hugh Price Hughes received the exact sum for which he prayed (£5,000) with which to start a certain work, and also cite the fact that Müller's Orphan Homes have been sustained for many years in response to no other appeal but prayer; and they think that 'Spiritualistic Spirits,' who approve of their scheme, could ensure both the money and the men necessary to carry it through successfully.

The association therefore appeal to Spiritualists to endeavour immediately to enlist the sympathy and active aid of their spirit friends, to carefully note any suggestions or promises made by the spirits, and communicate the same to the secretary. They earnestly appeal to every Spiritualist to write at once to the secretary, stating what he or she thinks of the proposal, and whether he or she will co-operate, including the offering of morning and evening prayer, to secure its success.

They also urge that the proposal may be discussed at the services and circles of Spiritualists throughout the country, and desire that the names and addresses of all who are willing to help may be forwarded to the secretary.

All sums of money that may be sent in will be duly acknowledged by the treasurer, and an audited balance-sheet will be published annually. As the scheme is one for the distribution of literature nationally, no money will be expended on distribution locally, nor, indeed, except for bare expenses, for any other purpose whatsoever, without the consent of the majority of the donors. This manifesto, which we have been compelled to summarise owing to its great length, is signed, on behalf the committee, by Jno. Theo. Audy, president; E. J. Cooper ('S + S'), vice-president; and Herbert E. Brown, secretary, and is issued from 80, Grenard-road, Peckham, London.

THE 'LYCEUM BANNER' for April is crowded with interesting and useful articles. The numerous reports from Lyceums indicate increased activity in the work for the rising generation. We trust that the editorial 'friendly counsel' that graceful concessions should be made, and accepted, in settlement of matters in dispute in connection with a certain society in the North of England will be received in the spirit in which it is tendered, and a regrettable incident be amicably closed. We notice that the Silver Wedding of Mr. and Mrs. S. S. Chiswell was celebrated on March 25th, and we join with their many friends in heartfelt congratulations and good wishes. The 'Banner' is indispensable to the Lyceum movement, and is meeting with well deserved support.

'IDEALISING THE REAL AND REALISING THE IDEAL.'

ADDRESS BY MR. WALTER HOWELL.

A meeting of the Members and Associates of the London Spiritualist Alliance was held on Friday evening, March 23rd, in the French Drawing Room, St. James's Hall, when Mr. Walter Howell, of Keighley, delivered an address entitled, 'Idealising the Real and Realising the Ideal.'

MR. W. J. LUCKING presided, and in the course of some preliminary remarks explained that he had consented at the President's request to occupy the chair, with a view to relieving the President of some of the work that had fallen to his share for so many years past. It had been suggested that some of the younger members of the Executive might usefully seek to lighten the burden which the President had borne for so long a period. Mr. Howell, the speaker of the evening, was making his first appearance amongst them. He had a high reputation as a speaker, not only in England but on the other side of the Atlantic. He spoke inspirationally, not knowing beforehand what he was going to say, and they would doubtless accord him a hearty welcome and their best attention. (Applause.)

MR. HOWELL, after briefly acknowledging the Chairman's references to him, said that it was not within his province to deal with the subject chosen from any abstruse or metaphysical point of view, otherwise it would be necessary to delve into various systems of philosophy, and Hume and Berkeley, Kant, Fichte and Hegel, and other thinkers, would have to pass in review before them. They would have to try and decide on the nature of things in themselves, in order that they might touch the realities beyond all seeming. But no matter how realistic they might be in their mental methods, they were all, to some extent, idealists, for without ideals there could be no progress. The dreamer of one age was called a prophet in some succeeding age, and men who had at first been regarded as visionary had been worshipped as divine when the prejudices of their time had crucified, stoned, and persecuted them beyond recall.

If they endeavoured to ascertain what for present purposes might be deemed reality, it might simply be said to be that form of phenomenon which presented itself to our sense-perceptions. Nevertheless, all thoughts were real, substantial verities to the intellect, and before its analysis the realities of granite, and rock, and tree, and animal organism dissolved into thin, gaseous elements, and became invisible and fluidic, while the things which appeared to the sense-perceptions the most attenuated were after all the most real. Men carried with them into what they called their real world, thoughts, and sentiments, and emotions that coloured for them that world. To the chemist or physicist the world might appear a vast laboratory; to the naturalist it might seem one vast zoological collection, and to the geologist a mighty museum full of the relics of antiquity. But beyond the range of the chemist, the physicist, the naturalist, and the geologist, were vast realms that could not be discerned simply by the scientific eye; there were ideal principles, subtle spiritual elements, that hovered about, behind and within the landscape, that only the poet, the musician, and the artist could fully interpret. Of the man whose philosophy was purely materialistic, and who dwelt in the realm of mere sense-perception, it might truly be said in the words of the poet—

'A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more.'

If the faculties of the mind and heart—the intuitions of the spiritual nature—were developed in such a man, he would find that the tiny flower, as he held it in his hand, contained the revelation and mystery of the whole creation. As Tennyson said :—

'Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.'

In so far as the world was intelligible to us, in so far as we had discovered its order, we had in the phenomena, or

that which appears, caught a glimpse of that which is behind phenomena. In the manifested we caught a glimpse of the manifesting, and we were impressed most deeply with the words of the great Laplace when he discovered his grand thought of planetary motion, 'O God, I am thinking Thy thoughts after Thee.' And in so far as we caught clearer glimpses of the orderly sequence of phenomena, the immutability of Nature's laws, we also gained glimpses through this garb of Nature of the unchangeable Reality of that which is above phenomena, and which ever constitutes the basis of all reality. We could not, however, view the world correctly unless we brought all possible forms of illumination to enable us to discover what Nature had to disclose. In illustration of this thought the speaker referred to the varying aspects of a landscape seen by starlight, by moonlight, and by sunlight respectively. Objects that in the dim starlight appeared grim and mysterious took on a less forbidding appearance in the 'mystic light' of the moon, while in the radiant sunlight they stood forth plainly revealed. So we looked at the world, first in the light of the senses, then in the radiant beams of the intellect, and then in the golden rays of a spiritual illumination.

The more we idealised, the more truly did we know the spiritual realities, and the more closely could we approximate to a discernment of the verities that existed above, beyond, and behind all appearances. As illustrating the idealisation of the facts of daily life, the speaker referred to Emerson's dictum regarding the glamour which the mind casts upon the events of the past. Emerson expressed the idea that we never see in the things of the present the divinity and the significance which we may see in the events of history when they are numbered with the things of the past. The soul possessed an art greater than that of Egypt, and knew how to so embalm its experiences as to take mortality and corruption out of them. There was an enchantment about the mind's pictures of past events which did not reside in the scenes with which we were immediately surrounded, because such events had been taken up into the eternal and beatific condition of our minds, and, robbed of the weight of care and all sorrowful associations, they became transformed into things of beauty.

If we could only carry our ideals into our daily toil it would make even drudgery sweet. It was the drudge that made the work drudgery, and how often the worker, instead of being fascinated with the creations of his genius or the fashioning of his hands, looked towards the clock anxiously expectant for the hour to strike when he could cease his work. This was largely due to the fact that under present conditions many men were set to the performance of tasks for which they were by nature or inclination quite unfitted. 'Many men who ought to be butchers are doctors, and many men who might be good lawyers are made to preach in the pulpit.' But by and by, in the ideal state of social and industrial life, each would follow the avocation for which he was most qualified, and we should find that we could accomplish the greatest results with the least amount of friction under such conditions.

The speaker then traced the evolution of ideas into realities, as shown in the rise of the Republic of France and that of the United States, the outcome of the thoughts of Rousseau and Voltaire on the one hand, and of Washington, Paine, and Franklin on the other. Another illustration was found in the abolition of slavery, and in the countless cases of past and present reformers and revolutionaries living for an idea, working for an idea, and dying at the stake or on the scaffold for an idea. To Sir Christopher Wren and Michael Angelo St. Paul's and St. Peter's were realities to their inner consciousness, but whilst they remained in the minds of the two architects they were not realities to the world at large. Only when their ideas became 'petrified poems' did they become objective realities, to awaken awe and admiration in the minds of the observers.

The telegraph, the telephone, and the electric light were simply embodied ideas, objectified before us as evidences that some dreamers had dreamed dreams which had come true, and had made their dreams of practical service to humanity at large. The progress of the past in the arts and industries should give to every hopeful soul encourage-

ment, because when we contemplated what the world must have been to primitive man, and what it is now, with its accumulation of arts, sciences, and systems, what had been done was so vast that we might hope for more stupendous progress in future when our ideals had led us on.

The speaker next inculcated the necessity of loyalty to ideals. We might feel that history taught that right is 'for ever on the scaffold; wrong for ever on the throne,' but because that might be a fact in history no pen but that of the historian dare record it, because the human soul revolts from it and protests against it as an outrage upon a loftier ideal. No matter what the outer world may be, the inner world demands that the outer world shall conform to high ideals and noble principles.

It might be asked, How can we realise our ideals? And how can we make any efforts really in this direction when in truth we are part of a great system and borne on by the mighty tide of the 'stream of tendency'? Is not the evolutionary current setting in the direction of progress, and are we not borne upon its bosom? Truly there was some plausibility in the argument, but he (the speaker) maintained that any progress is robbed of its moral quality if it is not a voluntarily-chosen course of progress on the part of the individual. And whilst there was the evolutionary and progressive tendency of the river of life, if we threw ourselves into the centre of the stream might we not, in addition to having the current in our favour, make some manly struggles of our own and thus co-operate with the 'power that makes for righteousness,' instead of simply allowing the tidal waves of Nature to drift us idly towards the boundless sea?

In the realm of psychical research, continued the speaker, we have been made aware during the last few decades of a vastly important fact. We have imagined, of course, in our normal condition, that what we call our consciousness constitutes our real self and the content of the real self, and that beyond the limits of this relativity of consciousness our real self-hood does not exist. But we have been made aware of a broader nature and a deeper nature than that which normal consciousness reveals, and it seems, to use a figure of speech, as though our normal consciousness were but a little island floating in the midst of a vast boundless ocean of the over-soul, and what we call our 'self' is but an infinitesimal part of us. As a result of our communion with the two worlds we have learned that there is something more desirable than a simple knowledge that we continue to be conscious. A continuity of consciousness upon the same moral, intellectual, and animal level as that in which many of us move and have our being would not be worth the name of immortality. Therefore we should aspire to realise an idea of immortality that has the element of qualitateness as well as of quantitateness; that our life should be worthy of continuity; that we should taste eternal life here and now, and make our state on earth a heaven below, so that there would be no longer need to sing of a happy land that is 'far, far away.' As exemplifying the realisation of ideals on the spirit side, a returning spirit described his experiences somewhat after this fashion:—

I wandered through barren spaces beneath a dark, dreary, starless sky. Hideous shapes that were ill defined haunted my inner consciousness. Presently there loomed before me a figure whose mien was most repugnant to my sight, and I ventured to interrogate him thus: 'Hideous demon, who art thou?' In sepulchral tones the fiend replied: 'Who am I, good sir? You do not appreciate the fulfilment of the poet's dream,

"Wad that some power the giftie'd gie us
To see oursels as ithers see us"

Why, how long hast thou been a stranger to thyself? I am thy lustful passions, thy dark thoughts, thy hideous desires. Pray, sir, dost thou admire thy embodiment as it stands before thee?

That soul, under whatever guise, realised his ideal in the form of objectivity he described.

Another spirit described himself as wandering through flower-bedecked gardens and scenes of delicious beauty. Many forms too beautiful to picture to the earthly imagination were there. Amongst them was a graceful maiden, whose breath was perfumed as with roses, whose

voice was like all sweet sounds concentrated into speech, whose form was most symmetrical, and whose face was a perfect revelation of angel grace and spiritual beauty. 'Beauteous angel, deity from some Pantheon of the past, whence comest thou?' inquired the spirit. And in poetic language she replied: 'Then thou dost not know thy counter-partial self? I am simply, my modest sir, thine own graces embodied in spiritual form. I am but the harmony of thine own soul. The divine splendours thou dost adore are but the manifestations of thine own virtuous life.' And smilingly she dissolved and took her place in the innermost temple of his soul.

At the close of the address, which concluded with a powerful peroration, a cordial vote of thanks to the speaker was passed, and, after a brief response from Mr. Howell, the meeting terminated.

LONDON SPIRITUALIST ALLIANCE, LTD.

CLOSING MEETING OF THE PRESENT SESSION.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall (Regent-street entrance), on Friday Evening, April 20th. The doors will be opened at seven o'clock, and at eight o'clock precisely,

THE REV. H. R. HAWES, M.A.,

Will give an Address on

'SPIRITUALISM AND CHRISTIANITY.'

Music and Refreshments during the evening.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., not later than Wednesday, April 18th.

SPIRITUALISM IN THE PRESS.

The editor of 'To-day' should be up-to-date, but in his reply to a 'Subscriber for Years' in the issue of his journal for March 22nd, he confesses that he does not 'follow Spiritualism,' and proceeds to quote some questions which make that confession superfluous. He says that some of the questions which sceptics usually ask are: 'Why are the so-called manifestations always made in absolute darkness? Why do the spirits of the departed invariably concern themselves with such trivial matters as the playing of musical boxes and writing on slates? Why not give us a change sometimes? Why not substitute a sheet of notepaper for the slate?' We might retort, 'Why did you ask such questions, and expose your ignorance, when a little acquaintance with the literature of the movement would have shown you that everything you ask for has been done; that writings are as often given on paper as on slates, and that manifestations are not "always made in absolute darkness"? All your questions savour of yesterday, not to-day.' As to the triviality of the playing upon musical boxes and writing upon slates, that is beside the question. The point to be settled is—do these things occur? The value of the phenomena consists in the evidences which they afford of the presence and power of incarnate human beings; not so much in the phenomena themselves as in the proof they afford of the existence and identity of the people the world calls dead. If we can obtain such proofs; if the messages (whether on slates or notepaper) convey internal evidences that they have emanated from beings whom we once knew and loved, but who were lost to us in the shadows of death, then their value is beyond all price. We are Spiritualists because we have those proofs.

ANOTHER ADHERENT. — Ignatius Donnelly has been lecturing under the auspices of the State Spiritualists' Association of Minnesota. He affirmed that his own experiences had made him a Spiritualist. He announced his conviction that science and Spiritualism go hand in hand.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
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SATURDAY, APRIL 7th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

A REFEREE'S VERDICT.

'The Referee' continues his useful reflections on occult matters. Some one has been reproaching it for 'pottering about with the pottering delusions of the Spiritualists,' and ordering it to 'come off that fence.' 'I am coming,' says 'The Referee.' But he does not 'come off that fence,' and march away. He comes down very manifestly on our side, although he tells his plaintive and peremptory reprover that he is all for science: and, indeed, for the matter of that, so are we. But as our comrade says:—

The very first essential to right thinking is that the truth-seeker should reject no atom of truth. One truth may imply the existence of another, but no two ever contradicted each other or ever will. That is the final impossible. If two facts should appear to be at variance it is and can be only because the intermediate and reconciling fact is not apparent. Thus the investigator rejects nothing which can be proved, and is afraid of nothing. But he will bend the whole force of his mind to the task of correlating his facts truly, and he will not permit himself to jump at conclusions.

This writer in 'The Referee' seems to go right against us when he says that Charcot's experiments have 'destroyed dozens of spiritualist fallacies,' and 'established beyond the possibility of reasonable doubt the one great truth on which the Materialist builds his doctrine.' This truth is, that 'apart from our senses we have no source of information from without.' But the moment he says this, he lets down the Materialist with a very disconcerting drop; for he at once adds:—

I accept the entire formula as postulated by science. 'Our personality is made up solely of tendencies inherited from our ancestors and of ideas brought to our brain by our senses.' And therefore, the Materialist urges, I admit that there is no God, no soul, no hereafter. But was there ever such an assumption made on the strength of facts which are not related to the question in dispute? We have investigated a room, and because we have carefully examined and inventoried its contents and measured everything in it to a millimetre, we are persuaded that there is no other apartment anywhere! The very terms of the scientific postulate are that our means of investigation are purely physical, and we are therefore to take it for granted that we have exhausted inquiry into matters which are apart from physical apprehension!

Our readers will at once see how the Materialist is cornered. All the science he wants is given to him, and all the scientific knowledge he offers is received with thanks, but this must be on the understanding that science does not yet know everything, and can have nothing special to say about apartments into which it has never consciously

been. The Materialist, in fact, like the proverbial cobbler, should 'stick to his last,' which, at present, has a definite locality and is of clearly limited dimensions.

We pass on to what this writer calls 'A scientific reconciliation between the facts of the pathologist and the faith of those who believe in something beyond them.' This 'reconciliation,' we may at once say, is one which is perfectly familiar to the careful readers of 'LIGHT.' We know that sensations are inner responses to outer vibrations. But vibrations of what? 'Man seems to be bathed in an ocean of various vibrations,' says De Fleury. But what is it that vibrates? what produces the vibrations? what converts vibrations into sensations? Who knows? We know a little. We have 'pottered' a bit with heat and electricity and magnetism and light, and we imagine ether: but how little we know of these! And, beyond them, what unsailed oceans throb and beat!

'It is perfectly conceivable,' says this writer, 'that there may be an ethereal element not yet perceptible to sense, except in its action and result, which is capable of receiving an impulse from an *intangible* personality—not necessarily such as we are accustomed to think of as "a spirit"—and at the same time capable of affecting some one or many of the sensitive peripheries of the body.' If this is not a coming off that fence on our side, we do not know what would be. Our number is 110; and 'The Referee' is, any way, slowly passing 109. We do not wonder at it. Both philosophy and facts are too strong for any teachable but resolute spirit: and, as for Science, well, Science itself would be perfectly at home with Spiritualism, if it would only courteously walk into the next room.

'The Referee' writer says of the above speculation:—

This is a mere guess of mine, but it is not an unscientific guess, and I do not otherwise know how to account for a phenomenon which is familiar to the daily life of many. Research and the collocation of experiences may lead us to a reasoned acceptance of such a belief. At present I do not pretend that it more than an interesting hypothesis, but it is opposed to nothing which we know, and it points at least to a solution of a puzzle as yet undeciphered.

But, as we have intimated, this brand new 'guess' is really old, and not as a 'guess' either. Over and over again it has been put forth as one very probable explanation of visions, clairvoyance, and the seeing and hearing of spirit people, who, in this ocean of vibrations, may have available, subtle currents that, under certain conditions, enable them to produce sensations directly upon the brain or whatever other organ usually takes up the commoner vibrations and translates them into colour, form or sound. For all we know,—and, in truth, it is likely,—there may be ceaselessly at work, in regions beyond those we know as material or physical, telegraphs and telephones of an at present unimaginable kind, by the aid of which, not only visions and spirit presences are made effective, but, by whose help, spirit thoughts and ideas, desires and resolves, emotions and enterprises, which we regard as our own, are planted out in this strange harvest field of earth and time.

We quite agree with this writer when he says: 'We do not deny the entirely physical basis of the human frame when we recognise certain truths of very common occurrence which are not as yet fully accounted for by our knowledge of the methods by which our sensations are acquired.' There ought not, indeed, to be any contention between Materialists and Spiritualists over this. All that is necessary is that the Materialist shall admit that we are not yet fully informed as to the methods by which our sensations are acquired. Some of these methods we know, or think we do: others may, as yet, be as inconceivable as they are subtle, and as powerful. We long, indeed, for a perfect reconciliation with the Materialist, who might be, at all events, a co-worker, if he cannot be a comrade. And

here we cordially echo the words of 'The Referee's' critic :—

I accept the conclusions of science, in so far as I find them to be conclusive, without reserve. I am not playing with words. I mean simply that where I find that special students in some special line are united in respect to any matter of demonstrable fact, I should regard a doubt as to their truth as an impertinence. I once heard Sir Benjamin Richardson speak of a race of zymotic germs so small that a thousand could find an ample ball-room on the point of a cambric needle. I leave microscopists to deal with that statement, and when I find that they accept it quite calmly, I also accept it. I read of the unimaginable figures of astronomy, of the unthinkable speed of light, of the abysmal distances between world and world, and there is no suggestion of doubt in my mind as to the accuracy of measurement and calculation. M. De Fleury writes : 'I believe it may be said that each of the syllables of each of the words of each of the languages that we speak has its localisation in a cell of the grey cortex of the brain.' I am quite ready to believe with M. De Fleury. I am not a microscopist, nor an astronomer, nor a pathologist, but I like to know what practical men of science have to tell me, and when I find independent investigators here, there, and everywhere arriving separately at the same conclusions or carefully confirming each other's discoveries, I take what they have to give me with profound interest and gratitude, and with the full conviction that I am not being misled.

And, for the very same reason, he seems to say, I will listen to other voyagers and discoverers on this great ocean, and take what they offer when they know. That is all we ask.

THE FRENCH PSYCHIC PRESS.

The March number of 'Revue Scientifique et Morale du Spiritisme' contains a [translation of 'Spirit Identity,' by Stainton Moses. Translations from other works of his, and also of articles in the 'Proceedings,' published by the Society for Psychical Research, 'Subliminal Consciousness,' &c., occupy the pages of many of the recent numbers of French psychic journals.

The same number of 'Revue Scientifique' has a fine article by M. Léon Denis, called 'La Puissance de l'âme,' an extract from a larger work in course of preparation. We quote some paragraphs which will convey a notion of the quality of thought of the loftier minds among French Spiritualists :—

'There are in every human soul two centres, or rather two spheres of action and self-expression. The one, external to the other, manifests personality, reveals the Ego with its passions, its weaknesses, its mobility, its insufficiency. So long as life is regulated from this centre, it remains on an inferior level, it is strewn with woes and trials.

'The other—interior, profound, immutable—is at once the seat of conscience, the source of spiritual life, and the temple of God within us. It is only when this latter centre takes precedence of the other, when we are ruled by the inspirations that issue thence, that our hidden powers are revealed and the spirit manifests in its proper force and beauty.

'It is by this spirit that we hold communion with "the Father who dwelleth in us," of whom Christ speaks, who is the Source of our love, of our life, and the principle of all great actions.

'In the external sphere we perpetuate our existence in the material world, the world of obscurity, sorrow, and pain; in the other we ascend to the heavenly regions, where all is peace, harmony, and light. It is only by the increasing development of the Divine Spirit within us that we succeed in overcoming the egotistic self, that we enter into complete association with the work of the Eternal and Universal, and achieve a life of happiness and perfection.

'By what means can we put into action these interior powers, and direct them towards higher ideals? By will! By persistent, tenacious use of this ruling faculty we can modify our nature, vanquish obstacles, dominate matter, sickness and death.'

The same journal contains some detailed records of experiments in exteriorisation of sensibility. M. Charles Broquet and Dr. Dusart were the experimenters. The cases are similar in character to those with which the readers of 'LIGHT' are familiar in connection with Colonel de Rochas. Objects such as pieces of wood, or lumps of sugar, were rendered sensitive, and when broken or dissolved the patient was affected by the condition of the object.

APPARITION IN THE THRONE-ROOM AT ST. PETERSBURG.

(TRANSLATION.)

Ever since the reign of Peter Alexewitch the Great (1672-1727), a diary has been kept at Court, in which everything, however insignificant, that happens at Court is most minutely recorded. All that the Emperor does, all his travels his audiences, his walks, the orders given even by word of mouth, are at once registered. This diary forms to-day a most precious library for the historian.

Now, in this library there is found the following very interesting fact. The Empress Elizabeth (1709-1761) daughter of Peter the Great and of Catherine, summoned to her Court M. Rastelli, the best architect of the seventeenth century, and entrusted him with the building of the Winter Palace, that *chef d'œuvre* of art. At this time the Empress was inhabiting a little palace not far from the site chosen for the new building. When the Winter Palace was completed the Empress appointed a day for her solemn entry into it, and the élite of the Guard, composed of members of the highest aristocracy, were told off to be on duty on that occasion. A long, dim corridor was opposite the throne room, at the door of which two young gentlemen were stationed.

It was about ten o'clock at night, and they were awaiting the arrival of the Empress, when, suddenly, one of these gentlemen observed a brilliant ray of light which passed between them and extended the whole length of the corridor. Tracing its course they saw that it came from the keyhole of the throne room. Who could, at this unlikely hour, have entered the room, specially set apart for the reception of the ambassadors? One of the two gentlemen determined to get to the bottom of the thing. After he had peered through the keyhole, he called in a low voice to his companion : 'The Czarina has already come; she is seated on her throne opposite the door.' The other gentleman approached and in his turn confirmed the fact. The Empress was seated under a canopy of gold surmounted by the Russian imperial eagle. The room was brilliantly illuminated. They could not see if there were any other persons present, the keyhole being too deep to admit of the sides of the room being seen.

The two gentlemen returned to their posts and waited. In a few minutes the superior officer arrived and told them to withdraw, as the Czarina was not coming that night. 'But,' said they to him, 'Her Majesty is already there.' 'What? Where? In the throne room? Why, it is impossible!' 'Will you please satisfy yourself of the fact?' The officer looked, and having recognised that the Empress was indeed there, he was strangely surprised.

'I do not understand it,' said he. 'The Court Maréchal has just come and ordered the removal of the guard, because the Czarina has postponed her entry till another day. Still it is possible that she has come here secretly. I must again take orders from M. le Maréchal. Stay here in case the Empress may be in need of something.' The Grand Maréchal, Prince Kourakine, happened to be still at the palace. On hearing the mysterious story, he decided to go into the corridor and to look through the keyhole. 'My God!' he exclaimed, 'it is indeed Her Majesty in flesh and bone! . . . But what does this mean? I have just left the Empress in her household attire, and here I see her in her imperial robes. There is something here altogether unusual. Guard all the exits, so that no one can go out or come in, while I run for information!' The distance which separated him from the palace occupied by the Czarina was very short, and he covered it in a few minutes. 'Where is the Empress?' demanded the Prince from the lady in waiting. 'In her bedroom,' replied the latter.

'Are you quite sure that Her Majesty is here?' 'Certainly, she is just about to go to bed.' 'Announce me at once,' said the Court Maréchal. In a few minutes, to his great surprise, the Prince was admitted to the presence of Her Majesty. 'Well,' exclaimed the Czarina, 'what in the name of heaven have you been about? You look as though you had seen a ghost. Have you any bad news of the army to tell me?' The Prince told her what he had just seen. 'But that can only be a wretched farce!' exclaimed the

Czarina; 'I myself should like to see these infamous comedians. I will go back with you.'

On arriving at the Winter Palace, they ordered the keeper of the castle to bring the keys of the throne room. The soldiers charged their rifles, fixed their bayonets, and, led by Her Majesty, the little troupe marched towards the corridor, along which the ray of light still extended itself. They opened the door of the throne room, and a flood of light inundated the corridor. The Empress, surrounded by her suite, walked forward. The room was splendidly illuminated, but empty, except that on the cushion of the throne was seated the spectre of a lady, the living portrait of the Empress, enveloped in a mantle of purple and ermine, and wearing the imperial crown. The Empress Elizabeth remained fixed to the ground with astonishment at the sight of her double. After some seconds she advanced a few steps.

At this moment the spectre rose, and in an undecided way, like that of the Empress, descended a few steps of the throne. 'Fire!' cried the Empress. The Grenadiers aimed at the phantom and fired. At the same instant the spectre smote her hands together and the room was at once plunged in the most profound darkness. The confusion was then indescribable. 'Light up at once!' ordered the Empress. Torches were at once lighted. They searched every corner of the palace but found absolutely nothing. All the exit doors were closed, and the soldiers of the guard had seen no one go out. The next day the Empress ordered that the palace should be searched again, but nothing was found. This affair produced a profound impression on Her Majesty and her Court. Eight weeks afterwards, to the very day, the Empress Elizabeth died.

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

SPIRITUALISM UNSECTARIAN.

In an able article in a recent issue of the 'Banner of Light,' the editor pleaded strongly against all attempts to narrow Spiritualism down to a sect, and for the broadest possible interpretation of its significance. He truly said:—

'To limit Spiritualism to the mere fact of spirit return is to make it one of the most narrow of all sectarian movements. The validity of the phenomena offered in proof of spirit communion is beyond question. The proofs are ever at hand for those who need them. They should ever be kept fresh in mind through such work as will make it possible for all who desire such evidence to receive it in their own homes and through their own psychical powers. The fact of spirit return is indeed of great value, but it is only such when it leads those who know it to consider its real meaning, and inspires them to determine what lies behind it. When followed as it should be, it leads to the realm of *Universals*, and not to that of *Particulars* in any sense. Man's origin and destiny, man's duty to himself, to his family, to his fellow men, his relation to the Infinite Life Principle of the Universe, the meaning of his expression on earth in a human form, the power of his will to act as an educator, as a conqueror of the so-called material, the determination of the amount of truth that lies behind and beneath all religions and philosophies, are problems of vital moment that ally themselves with the demonstrations of life beyond the grave.

'To the solution of all problems that affect the welfare of humanity, Spiritualism invites all of its followers, and he who pauses by the way in an attempt to make one minor part stand for the All of Truth, becomes a sectarian of a narrow type. He will have the mortification of seeing the car of progress sweep grandly past him, in which he will observe the progressive leaders of thought of other movements who have never worn his label, yet who have outstripped him because they have placed the Universal above the Particular, and gone forward in their search for larger and larger expressions of Truth. As Spiritualists, we would urge that we cast sectarianism from us, and work on together for the highest and best good of all humanity.'

AN EMPHATIC DECLARATION.—The 'New York World' reported the regular meeting of the Society for Psychical Research, which took place at Allston Hall, Boston, February 9th, when Professor Hyslop gave a 'narrative' of his experiences with Mrs. Piper. At its conclusion a gentleman in the audience arose and asked Professor Hyslop if his experience with Mrs. Piper had resulted in his acceptance of Spiritism. Professor Hyslop replied: "It positively has done so; there is no other explanation but Spiritism."

SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STANTON MOSES.

I want to converse with Benjamin Franklin.

What do you wish?

He has brought me a stone and I want to know about it?

The stone was provided for you as an amulet. It possesses special magnetic virtues which have been added to it by us. It is a gem of great beauty and rarity, of purity and priceless worth: and will be recognised by spirits as such. This was one of the reasons why we brought it.

Do spirits see it, then?

Not in the way you mean. They see the aura that surrounds it, and feel the magnetic influence that is about it. It will make itself felt in attracting good influences, as well as in repelling bad. Influences of evil will not draw near it. There was truth in the old idea of talismans, for they serve the purpose of helping the guides to minister good and to drive off evil. Moreover, it is your spirit stone, the one most in harmony with your nature. The Sapphire has always been with us indicative of wisdom and knowledge: of the receptive mind which drinks in knowledge, and so assimilates it as to become stored with wisdom: of the powerful spirit that is a centre of light to those who are near it, a storehouse of instruction to those who come to its treasures. The deep blue tint is symbolical of the spirit which it typifies, that of receiving stores of wisdom, and of giving forth a fund of instruction. It is, in this, typical of your life and work. You have ever drunk in stores of knowledge: and your life is dedicated here and hereafter to instruction. It is your life work to fit your spirit to be a centre of enlightenment to others. We have thrown around the stone that special magnetic virtue which you now need. You will derive from it healing power both for body and spirit. When the body is worn with pain and toil, and the spirit is jaded and weary, you will find peace in letting your eye rest on its unclouded lustre. We shall also direct you to special use of it by its application to different parts as a direct healer.

I am very grateful. The jeweller to whom I took it was much struck with it. He said it was of rare beauty. Is it a sapphire such as we have in our world? Did you create it? Or is it something other than we have here?

It is not such as you have on your earth. It is other: more priceless and more rare, seeing that no other such exists. It is not to be paralleled on your earth. It is not wonderful that any should be unable to detect difference between it and the sapphire as you know it: seeing that it possesses all the properties identically with that stone, and is of similar external appearance. It is only spirit eye that can detect the difference.

I suppose I acted under impression in giving it to be set as I ordered?

You did rightly, though we did not know exactly how it was best for you to wear it. A ring is best, and the little finger is the place for it. Moreover, the setting should be of the best and purest gold, and of refined workmanship. This is essential. We require you to wear it: but it is not for us to say how. It is not well that you keep the stone always on the finger. It may be best to allow it at times to be for some hours in darkness. You will so perceive best the magnetic qualities which are recuperated in darkness. Light, during the day, will bring out what virtue is required: and when you do not desire to wear it you should carry it suspended from the neck in a cover of leather, enclosed in silk. The silk should be of a blue tint, corresponding to the stone. Suspend it so that it may hang over the centre of the chest. You will feel benefit to voice and brain from so doing. After it has remained there

during the hours when you do not wish to wear it, withdraw it, and place it on the little finger of the left hand : allowing it to remain there during sleep. By attention to these directions you will realise its virtues as you do not now.

It seems as though these influences, so strange to us, are great factors in comfort and health ?

Far more than you dream. By attention to our instructions we can frequently relieve your mind and body. We brought the green stone to our friend as typical of truth in development, which is his state. What we have said as to your gem applies to that also, save in so far as we spoke of those points which would only be applicable to developed sensitives. The benefit to a strong, positive, magnetic nature in healing would not be the same—possibly might not be perceptible to your external senses ; but the spiritual influence and the spiritual significance have been preserved identically. The stone of singular purity and translucence is typical of truth, the distinguishing feature in our friend's spirit ; truth in development—the brightness of truth tinged with the green hue of growth. It would be well for him to wear it either on the third finger of the left hand or on the breast as a pin. We believe the latter would be best. The same applies to the boy. It will be of special benefit to him : being charged with a direct virtue which will much assist him. The stones which were brought first of all should be used by our friend in such a way as she sees fit. They are typical to her of truth and purity shining through the fogs of earth, the spirit making itself felt through the veil of matter. They are charged, too, with the same magnetic virtue which is around all, but in different degree. They will bring her peace and rest of spirit, and be a sign of progress in spiritual truth. The pearl beads were brought from time to time, as it was seen necessary, to throw a healing influence round any of you, and especially round the child. They are specially charged with a healing virtue. They will be a sign to ministering spirits.

How ignorant everybody is of all these things !

They will be, so long as they are so material. Most of your race are too earthy to feel such refined and spiritual influence. They are gross and material, and require gross and material food and clothing and medicine. For them the refinement must come in another sphere of being. As the race grows more spiritual, you will know more of these things. But even now they operate very forcibly amongst those who are quite unaware of their operation. Music, perfumes, gems, these are three great vehicles of spirit influence.

Yes. I can understand essential harmony and true music in sound, smell, and sight.

Yes ; you say well. Music does not reach all ; but is by far the most potent influence in your present world. When you are rid of earth you will know that the real harmony of life consists in all these. The spirit is attuned to the harmonies of the spheres and sings in unison with all that lives. The sweet odours of purity and peace harmonise with the perfumes that exhale from the flowers, and are wafted as truest incense to the Blessed One. And the spirit clad in robes and jewels typical of its state of progress, and dwelling in a home which its thoughts have formed, is in harmonious accord with the hues and tints that gem the face of all that is. But these things are not revealed save to the wise and prudent, though the babes of simplicity and grace know more of them than do many of the men whom you call wise. We commend unto you what has been said. It contains words of truth and wisdom.

Yes. It strikes me, too, that perfumes, gems, and music are all remedial of human pain and misery. David and Saul—the perfume from my head—the virtue of these gems.

Yes ; you have well understood. Cease now.

B. F.

+ RECTOR.

THE ATTACK BY DR. TALMAGE.

BY 'VERITAS.'

II.

There are several points in Dr. Talmage's resuscitated discourse which deserve consideration, not because he has raised them, but because they have to be faced by almost every investigator at some stage of the inquiry into Spiritualism. Let us take the charge of fraud first. The preacher said :—

'Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated. But I believe that now nine hundred and ninety-nine out of every thousand achievements on the part of spiritual mediums are arrant and unmitigated humbug.'

As regards the 'occult law' that may some day be demonstrated, it is only necessary to remark that a law, occult or otherwise, cannot of itself produce phenomena or display intelligence, and the powers or persons behind the phenomena can only be discovered, and their existence demonstrated, by experiment—by careful and scientific investigation. Further, if but one out of every thousand 'achievements on the part of spiritual mediums' is genuine—that one needs explanation. Fraud unfortunately exists everywhere, carelessness and false pretences as well as direct imposition are to be found among those who occupy pulpits as well as among mediums. Intelligent people recognise the fact, and, while deploring it, follow the rule, which says, 'By their fruits ye shall know them.' Dr. Talmage, as usual, is sweeping in his denunciations of mediums, but one well-proven fact of spirit identity is sufficient to demonstrate the survival of man beyond death. If one phenomenon in a thousand is true, then that fact establishes our faith on the impregnable rock of knowledge, and we may justly infer that if one individual persists through death and afterwards, others do so likewise ; and if one can communicate with us, the way will be found by others, and the fact of such intercourse across the borderland being possible gives us assurance that 'as they live we shall live also.' But, if testimony can prove anything, there must be many more genuine spirit manifestations than one per thousand of 'the achievements of mediums,' and it is the evidences of spirit presence and identity that Spiritualists seek and prize—the humbug, like the tares, they discard.

We are next met with the objection that it is 'undignified' for spirits to manifest their presence by physical phenomena. Dr. Talmage puts it in his own inflated style and says :—

'Now just think of spirits, that the Bible represents as enthroned in glory, coming down to crawl under the table, and break crockery and ring tea-bells before supper is ready, and rap the window-shutter on a gusty night ! What consolation is such miserable stuff as compared with the consolation that our departed friends, free from all toil and sin and pain, are for ever happy, and that we will join them, not in mysterious and half utterance, which makes the hair stand on end and makes cold chills creep down the back, but in a reunion most blessed and glorious.

"And none shall murmur or misdoubt
When God's great sunrise finds us out."

It is quite unnecessary to think of spirits crawling under the table, that is only Dr. Talmage's 'touch of hallucination,' which he says almost every man has at some time, and the contrast between the consolations of spirit communion and what he offers by way of comfort to the bereaved is not fairly drawn—but, how does he know 'that our departed friends are free from all toil and sin and pain,' that they are 'for ever happy' ? Those are just the points that so many people are anxious to have settled, and about which they desire evidence. Many people do not know *what* to think or believe. Many of them doubt whether there is a life after death at all. Others are horrified at the thought of eternal pain. They are uncertain whether their relatives and friends and loved ones are enjoying endless felicity or are tortured by undying fires. In their perplexity and anguish they seek for proof in Spiritualism of continued existence, and are comforted by the knowledge that death does not destroy the individual, but in that sequential life he advances to higher states by effort and love.

Dr. Talmage assures us that the reason why he 'hates Spiritualism' is that it 'finds its victims in the troubled, the bankrupt, the sick, the bereft.' One would almost think he was jealous. Would he have these sorrowing, suffering people go *uncomforted* unless they are content with the cold consolation he offers to them? They had the message of all the Churches for years, but somehow it did not satisfy their longings. In the supreme hour of trial, of doubt and difficulty, or the death of a dearly-loved one, they found that it no longer appeased the hunger of their hearts—and Spiritualism did. But it would seem that Dr. Talmage does not believe that the lambs should be fed by any other than his patented food; certainly not by Spiritualism. 'I hate it,' he exclaims, and in effect declares 'let them go hungry and starve if they will not eat of our bread!'

Dr. Talmage is of the opinion that it is illegal for us to desire to communicate with the departed, or to gain knowledge regarding their state:—

'The whole system, as I conceive it, is founded on the insufficiency of the Word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you and the Lord differ, and although the Scriptures say, "Add thou not unto His words, lest He reprove thee, and thou be found a liar," you risk it and say, "Come back, spirit of my departed father; come back, spirit of my departed mother; of my companions; of my little child—and tell me some things I don't know about you and about the unseen world." God has told you all you ought to know, and how dare you be prying into that which is none of your business?'

Here again the reverend Doctor makes wholesale assertions do duty instead of advancing evidence. Where, when, and how did 'God' ever say 'the Bible is enough for you to know about the future world'? Without entering upon debatable theological grounds, we protest against this limitation of 'the Word of God' to the Bible. The 'Word of the Lord' which came to the prophets and apostolic mediums of olden days was not a book, but a living message, an inspirational illumination, and nothing but confusion and distress of mind can come from this reprehensible practice of identifying the subjective or spiritual experiences of individuals who were conscious of guidance and instruction from the unseen with the *records* of such experiences. It was the man who was inspired, not the book. Where and when and how has God 'told you all you ought to know'? and how 'dare' Dr. Talmage tell us that we are 'prying into that which is none of our business'? Surely the Living Immanent God, who is Spirit—who is 'above all, in all, and through all'—is speaking to us, by us, and through us all as much as in past times; surely the discoverers, inventors, teachers, scientists and prophets of this age are as much His revealers as the seers and 'forth-speakers' of the bye-gone ages! God has never 'left himself without a witness,' and never will. It is our business to 'seek' and to 'prove all things,' and we have a right to know all that can be known regarding our future life.

We are assured by Dr. Talmage that 'Spiritualism is adverse to the Bible.' Had he said that it was adverse to certain views that are commonly entertained regarding the Bible he would have spoken more correctly. He declared that 'Spiritualism, at the best, is a useless thing; for if it tells what the Bible reveals, it is a superfluity; and if it tells what the Bible does not reveal, it is a lie.' Fortunately for the race, our students, thinkers, and workers have not accepted the idea that in the Bible we have the complete and only revelation by God to man, or we should have remained in the dark ages. Surely it cannot be superfluous to supplement and confirm and make comprehensible the facts recorded in the Bible and the spiritual principles which are there enshrined! Surely we are not limited to the 'letter' of the Bible. If all beyond that is 'a lie' we are in a parlous state indeed! If we may not learn what the Bible does not reveal, we think Dr. Talmage will have to unlearn and forego many of the best and most helpful thoughts and experiences of his life.

One other assertion requires consideration, viz.:—

'You cannot keep the Bible in one hand and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it. Spiritualism is adverse to the Bible, in the fact that it has in these last days called from the future world Christian men to testify against Christianity.'

We hold that Spiritualism gives us the Bible, it does not take it from us. We can understand it more clearly and more fully enjoy the truths it contains than we could before Spiritualism explained its miracles and enabled us to comprehend the nature of revelation and inspiration. From Genesis to Revelation it is a perfect mine of testimony to spirit communion. In the light of our experiences we can interpret its affirmations and estimate their significance more truly than we possibly could without them. The 'Glad Tidings' of 'Life and Immortality brought to light' have a value to us and bring us joy, and awaken in us the sweet consciousness of the goodness of God and the nearness of His loving, ministering spirits, to which we were strangers until Spiritualism illumined the page and imparted life to the 'letter' of the records of the work of the Spirit.

Angels (messenger spirits) sang at the birth of Jesus, warned Joseph in a dream of the danger to the young child, accompanied him in his mission, aided his gracious work of healing the sick, and inspired his utterances when teaching the ignorant. They strengthened him in the hours of darkness, when Moses and Elijah appeared on the mount. They rolled away the stone in the night. They received him when he entered the spiritual state. They appeared to Peter, and released him from prison at night, and did many other wonderful works. These angels are spoken of as 'men,' 'young men,' 'spirits,' and 'ministering spirits.' It was no crime for them to manifest their presence, or for Jesus and the Apostles to be guided by them—save in the eyes of the orthodox believers of that time, who regarded Jesus as a madman, called him a 'blasphemer,' and declared that he had a 'devil.' To-day Christians wonder at the blindness of the Jews—will the successors of Dr. Talmage a thousand years hence wonder at his blindness in a similar way?

Peter, on the memorable Pentecostal morning, proclaimed the Gospel—the gospel of life triumphant over death. Jesus, who had been cruelly slain, had re-appeared, had been seen, had become a manifesting spirit, and therefore Peter and his erstwhile sorrowful and desponding comrades were jubilant and strong. Paul became clairvoyant and clairaudient; he saw the 'light' and heard the 'voice,' and asked, 'Who art thou?' and received the response, 'I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.' Thereafter Paul, according to the record, travelled about under the spirit guidance of the 'Man of Nazareth,' and made the declaration that Jesus lived the basic affirmation of his faith. He declared that Jesus had manifested after his death, first to his disciples and then to Paul himself, and he affirmed, when writing to the Corinthians, if he 'be not risen then is our preaching vain, and your faith also is vain.'

When the Rev. Dr. Talmage ridicules the modes of manifestation employed by spirits in these days, let him remember that it is the hard-headedness of the materialistic age that necessitates such appeals to the physical senses. He might also recall the lesson Peter received upon the housetop when he was rebuked with the now familiar words, 'What God hath cleansed that call not thou common,' for some good may come even out of this Nazareth of Spiritualism. While it is true that certain ideas about the Bible, and some of the teachings which are called Christian, are pretty generally discarded or disregarded by Spiritualists, Spiritualism is not antagonistic to any truth or opposed to any fact. On the contrary, the phenomena of Spiritualism enable us to realise that evolution is the method of the development and expression of the physical, mental, moral, and spiritual powers of man, and that growth is the key to the mysteries of being and becoming, both on this side and the other. As we are, at any given moment of our career, the sum total of all that we have felt, thought, and done—plus the innate energy which will enable us to do more and better work in the future, we rightly prize the past, cherish its treasures and profit by its teachings, while we value the present with its tendencies and training, its inspirations and fellowships, and press hopefully forward, knowing that the future will be to us the fitting sequel of to-day and afford us scope, occasion, and instrumentalities for further and diviner unfoldments and realisations.

We regret that Spiritualism appears to the Rev. Dr. Talmage to be so unlovely and of such ill-repute, but we can assure him, it has another side. He has turned from the light and sees only the elongated and distorted shadows. Will he now face the sunshine and find the beauties and helpful truths? So much depends upon the point of view; the attitude assumed towards a person or an 'ism.' If we are on the watch for the good qualities and are prepared to make the best of them, we shall find good in all—God everywhere. Even in the despised and rejected Spiritualism we shall see the smiling faces of the loving angels; God's messengers of comfort and truth, if we open our hearts to give them welcome and meet them with the true spirit of desire and service.

SPIRITUALISM SPIRITUALISED.

In a paper read by Mr. James Smith at the monthly conversazione of the Victorian Association of Spiritualists, Australia, and printed in the 'Harbinger of Light,' the writer made a strong and earnest plea for a more spiritual Spiritualism. He said:—

'In order to attain the very best results, and to attract to ourselves the highest teachers, whose privilege it is to become the instructors of humanity—a work in which they take the greatest delight—it is absolutely essential that we should spiritualise our Spiritualism. If we seek for intercourse with the departed from motives of curiosity, or as a pastime, or from a desire for gain, or in obedience to any selfish impulse whatsoever, we must be prepared for disappointment and deception; because there is no escaping the universal law that "Like attracts like"; and if our thoughts and wishes are of the earth, earthy, we draw to our side earth-bound spirits who will fool and delude us to the top of their bent.

'But if we enter upon our investigations and inquiries in a serious and reverential spirit, just as we might approach a religious service; if we are animated by an earnest desire to reach out towards the truth; if we make our lives as pure as it is in our power to do; if all our aspirations are elevated and disinterested; if we seek for spiritual enlightenment in order that we may be instrumental in diffusing it among our fellow creatures, then we need not fear imposture, or impersonations on the part of those who speak to us through any right-thinking and right-living medium; and all others should be scrupulously avoided, as social pests and as enemies of the truth.

'Spiritualism—viewed merely as implying a knowledge of spirit return and the practice of spirit communion—must be spiritualised, in order to make it a great, beneficent, and all-prevailing power in the world. Each of us can do something to help forward that great reformation which will make the next century more momentous by far than any in the past annals of mankind. But every Spiritualist can also do much to retard its accomplishment, if his or her life and conduct do not exemplify his or her conviction that the Fatherhood of God, and the brotherhood of man, the immortality of the spirit, and the responsibility of every one of us for our individual thoughts, words, and deeds, are eternal principles and everlasting verities.'

TO CORRESPONDENTS.

'HESTER.'—We know nothing whatever, either personally or by report, of the qualifications of the lady to whom you refer.

'EGOMET.'—The subject of your letter is hardly worth discussion in 'LIGHT.' The persons to whom you refer are doubtless acting conscientiously and will certainly do no harm.

'MODERN ASTROLOGY,' for April, gives in full the nativity of Dr. Charles Albert Berry, the late pastor of Queen-street Congregational Church, Wolverhampton. According to 'The Oracle' for the month, we may expect the war in South Africa to end about the middle of May. There will be much fighting about April 21st, and a victory for our troops during the latter part of the month. Bessie Leo has some thoughtful remarks about 'Death,' and Mr. H. S. Green continues his interpretation of the symbology of 'Numbers.' The month's weather, we note, will be characterised by high winds and rains. There is the usual calendar and birthday information, and another instalment of 'Astrology for All.'—A. B.

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.

Seeing Both Worlds at Once.

SIR,—While living in a country town in California, (U.S.A.), about the year of 1887, I was called to visit a very dear lady friend who was very low and weak from consumption. Everyone knew that this pure and noble wife and mother was doomed to die, and at last she herself became convinced that immediate death was inevitable, and accordingly she prepared for the event.

Calling her children to her bedside she kissed each in turn, sending them away as soon as good-bye was said. Then came the husband's turn to step up and bid farewell to a most loving wife, who was perfectly clear in her mind. She began by saying, 'Newton' (for that was his Christian name), 'if a spirit can come back to earth I solemnly promise to visit you as soon as I have passed away. I shall give you perfect evidence of my presence. Do not weep over me, for I am without pain and am wholly serene. I love you upon earth, and shall love you after I have gone. I am fully resolved to come to you if such a thing is possible, and if it is not possible I will watch you and the children, from Heaven, where I will be waiting when you all come. My first desire now is to go. . . . I see people moving—all in white—The music is strangely enchanting—Oh! here is Sadie—she is with me—and—she knows who I am.' 'Sadie' was a little girl she had lost about ten years before. 'Sissy!' said the husband, 'you are out of your mind.' 'Oh, dear! why did you call me here again?' said the wife. 'Now it will be hard for me to go away again; I was so pleased while there—it was so delightful—so soothing.'

In about three minutes the dying woman added: 'I am going away again and will not come back to you even if you call me.'

This scene lasted for about eight minutes and it was very plain that the dying wife was in full view of the two worlds at the same time, for she described how the moving figures looked in the world beyond, as she directed her words to mortals in this world. I afterwards talked to the husband about the promised return of his wife's spirit to him upon the earth, and he said there had always been a full understanding between himself and his wife when both were in full health, that whichever went first was to revisit the living one if allowed or it were possible to do so.

The wife had been so wrought up over this point that she asked her husband to sleep upon her grave the first night and she would, if possible, come to him as he sat upon the earth which covered her body. I went to comfort the stricken man the first evening after the funeral and found him out. I remained all night, and at five o'clock in the morning he returned to his home, very dejected and inconsolable, and it was then he told me that he had agreed to sleep the first night upon his wife's grave in order to meet her returning spirit. 'But' he added, 'she never came to me, and I am afraid she will never come now.'

I knew the good man for a long time afterwards, and he had then never been visited by the promised spirit, though I really wished he would be, just for his comfort. There never was a more compact agreement than those good people made while in life to revisit earth. They were Baptists and extremely sincere in all their professions. I think that in all my death scenes, this was the most impressive—the most solemn. I may mention that the wife, while in life, often told her husband that if he ever married after her death she would surely haunt him. Well, he did marry within a very short time, but even the haunting did not come. Strange! isn't it?

(DR.) PAUL EDWARDS.

The National Federation Fund of Benevolence (formerly the O.P.S. Funds).

SIR,—The appended list of contributions discloses the amount of subscriptions which this fund has received during the month of March. My committee and myself are duly grateful for the assistance sent in, and considering the various patriotic appeals that are current, they do not feel this fund has been unduly overlooked. But they would point out that they have but a small reserve to fall back upon at any time, so they will be more than glad if in their next report they can say double the amount for March has been received. Since my last letter the 'Pioneer' medium, Mr. William Wallace, has passed over, and that reduces the demands upon our funds, and renders the assistance accorded him available in any other like case that may arise. Our departed friend was one of our earliest beneficiaries and was on our list from the first formation of the O.P.S. Funds down to the time of his departure. Concerning this point the fol-

lowing note from his son has reached the secretary: '24, St. Augustine's-villas, Archway-road, Highgate, N., March 23rd, 1900. Mr. and Mrs. Warhirst, on behalf of the family of the late Mr. Wallace, who passed away on March 15th, desire to thank the many friends who contributed to the O. P. S. Funds, as the assistance given to him through these funds helped to lighten the latter years of his stay on earth, and they know he was very much gratified by this proof of practical sympathy.'

Thanking you for your usual consideration in inserting these periodical communications, on behalf of my committee and myself, I beg to remain,
Faithfully yours,
J. J. MORSE.

Contributions received in March:—Miss E. M. Hodges, 1s. 6d.; Mdme. Roustic, 9s.; 'A. M. R.', 2s. 6d.; 'S. E.', 2s.; 'W. S.', Derby, 10s.; William H. Baldwin, profits from sale of W. J. Colville's works, 1s.; W. Hesketh, 2s. 6d.; Mr. and Mrs. E. W. Wallis, £1; J. C. Macdonald, 5s.; 'Onward', 2s.; W. M. Howells, 2s. 6d.; Total £3 18s.

SOCIETY WORK.

CAMBERWELL.—36, VICARAGE-ROAD, S.E.—On Sunday last, Mrs. Holgate's guide gave a good address on 'Whatsoever thy hand finds to do, do it with all thy might.' Clairvoyance, &c., at the after circle.—W. S., Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Mrs. Bullen gave an interesting address, following it with clairvoyance. On Sunday next Mr. Davis will conduct the service.—THOS. MCCALLUM.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last, we had an instructive evening with Mrs. Whimp; many successful clairvoyant descriptions were given, some particularly good. Messages of love and sympathy to earth friends proved afresh the truth that spirits return to their loved ones. On Sunday next, Mr. Clegg will deliver an address.—C.

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—An able address was delivered by our veteran, Mr. W. Scott, on Sunday last, upon the subject, 'Passing under the Rods,' and Mrs. Billingsley kindly gave clairvoyance. There was an appreciative audience and the services of these friends were much enjoyed. On Sunday next, Mr. E. S. G. Mayo (Cardiff) will be our speaker.—W. M. H.

BRADFORD.—The Milton Hall Central Spiritualist Society intend holding, about Easter-time, a bazaar and sale of work by which they hope to raise £500 to enable them to purchase or build a more commodious church than the one now in use. Assistance in the shape of goods or donations will be gratefully received and officially acknowledged by Mr. J. Burchell, of 65, Girlington-road, Bradford, Yorkshire.

LEICESTER—LIBERAL CLUB, LECTURE HALL.—On Sunday last, our friend, Mrs. Walker, of Northampton, delivered two excellent addresses on 'Angel Care' and 'Spiritual Knowledge a Solace in Life.' The evening address was listened to by a very large and appreciative audience. Our overcrowded meetings of late make us feel the want of a much larger hall. Speaker and psychometrist for next Sunday, at 11 a.m. and 6.30 p.m., Mr. Lote, of Derby.—A.O.W.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last we had a most interesting address from our president, giving a general view of the various prejudices which exist against Spiritualism, and showing that in many instances we simply differ over terms. We each have a perfect right to think for ourselves, and sincere scepticism is no bar to investigation. Mr. Thomas, chairman, gave interesting testimony regarding his position as a Spiritualist. On Sunday, April 8th, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., the usual workers will conduct the service. On Tuesday, at 6.30 p.m., Band of Hope meeting; at 8 p.m., phrenological readings by Mr. Dommen, admission free. On Thursday, at 8.30 p.m., a public circle will be held. On Good Friday a social and dance will be held at 8.30 p.m.; fancy, plain, and evening dress. Tickets, 6d. each, of H. Boddington, 99, Bridge-road, Battersea.—YULE.

THE LONDON SPIRITUALISTS' UNION.—The first general meeting of this Union was held at Ashburton-road, Canning Town, on Sunday, at 3 p.m. Mr. D. J. Davis presided. The following officers were appointed: President, Mr. G. T. Gwinn; vice-presidents, Mr. Adams and Mr. H. Brooks; treasurer, Mr. M. Clegg; secretary, Mr. D. J. Davis; and eight committeemen. A vote of thanks was passed to Mr. M. Clegg for his able services as conference secretary for the last two years. Tea was provided by the society. At 7 p.m., a very successful public meeting was held. Mr. Gwinn presided; Mr. M. Clegg and Mr. H. Brooks also taking part.—D. J. DAVIS, 256, Barking-road, London.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—An anniversary address of great ability was delivered by Mr.

J. J. Morse on Sunday last, entitled 'Sent by God, or Needed by Man?' After an able review of the metaphysical thought of the past, the lecturer showed how the advent of Modern Spiritualism had built up in the mind of man a sure knowledge that death does not, nay *cannot*, end all, and that life beyond the realms of mortality is as real and as earnest as many beautiful stories of the past ages have depicted it. Mr. Morse read Lizzie Doten's beautiful poem 'The world has felt a quickening breath,' to the evident delight of all. Miss Florence Morse was prevented by a severe cold from singing, and the disappointment expressed was only equalled by the earnest sympathy felt by all. Mr. Morse was also in indifferent health but we are very glad to hear that he is much better. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance.—L. H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Alfred V. Peters's address on 'Dream States' was listened to with marked interest by a full meeting, the relation of personal experiences being especially well received. Mr. Peters's clairvoyant descriptions were of the usual high order. On Sunday next, Mr. J. A. White will give an address and clairvoyance. On Thursday, at 8 p.m., the usual members' circle will meet at 226, Dalston-lane. On Good Friday, tea will be provided at 5 p.m., to be followed by a social evening.—J. K.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. E. W. Wallis answered sixteen written questions from his audience, many of which opened a wide field for thought, and were replied to with clearness and precision in harmony with the highest spiritualist teachings. There was a full attendance, and the conditions were excellent. On Sunday next Mr. Alfred Peters will give a brief address, followed by clairvoyance. On Tuesday, the 10th inst., at 8 p.m. prompt, the gifted speaker and psychometrist, Madame Montague, of California, will conduct the meeting. Admission on entrance 6d. each. Reserved seats 1s. The attractions of this medium will test the seating capacity of the hall, and those who come in good time will fare the best.—Corresponding Secretary, Miss Johnson, 81, Dunsmer-road, N.

THE JUNIOR SPIRITUALISTS' CLUB ANNUAL CONVERSAZIONE.

The third annual conversazione of the Junior Spiritualists' Club was held on Tuesday evening, March 27th, in the French Drawing-room, St. James's Hall, which was tastefully arranged for the occasion, prettily decorated tables, adorned with flowering plants, being placed about the room, while the seating was arranged for small and large groupings of friends. The accommodation was, however, taxed to its utmost, as there was a very large gathering of the members of the club and their friends.

The proceedings were purely informal, and comprised a few words from the club president, Mr. J. J. Morse, who intimated that this was the club's third annual conversazione, and that this year it was held as a commemoration of the fifty-second Anniversary of Modern Spiritualism. He said the club was in a sound condition, and its roll of members was constantly enlarging; and judging from the very large attendance that night he anticipated that the Banqueting Room would be necessary for the gathering next year. His remarks were very cordially received. The only other speech during the evening was made by Mr. E. W. Wallis, secretary of the London Spiritualist Alliance, who spoke on behalf of Mr. E. Dawson Rogers, the president of that body, who was prevented from fulfilling his promise to attend by the inclemency of the weather. Mr. Wallis's remarks were well received. During the evening illustrations of clairvoyance were presented by Mr. J. J. Vango and Miss MacCreadie, in the order named. The descriptions were in nearly all cases instantly recognised, and the mediums were heartily congratulated on contributing such an interesting item to the proceedings.

The musical portion of the evening included instrumental duets, mandolin and mandoliera, by Miss Levander and Mr. Roberts, piano solos by Miss Hailstone, vocal solos by Miss Fanny Samuel and Miss Florence Morse, and a recitation by Mr. Sherwood. The artistes were heartily applauded for their finished performances, and Miss Alice Hunt, as accompanist, deserves every praise for her valuable assistance.

The general arrangements were under the direction of the hon. secretary, Miss Florence Morse, and that lady deserves every credit for the success attending a more than ordinarily pleasant evening, which proceeded from first to last without the slightest hitch or confusion. The company reluctantly separated at eleven o'clock, and many expressed the wish that another similar occasion might be provided before long—an eloquent testimony to the success of the meeting.