

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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CONTENTS.

Notes by the Way	193	Dr. Hyslop's Surrender	193
Materialisation Séance	194	Personal Experiences—Materialisa-	
'Arcana of Spiritualism'	195	tions and Psychic Photography	199
After-Death States	196	Mediumship and its Development	201
German Psychical Journals	197	Strive Not	202
H.R.H. the Prince of Wales	197	A Slate-Writing Medium	204

NOTES BY THE WAY.

Professor Hyslop's surrender, to which we have already more than once referred, has excited a great deal of anxious attention in America. Many newspapers are respectful ; some are puzzled ; a few are furious and insolent, 'The New York Sun,' to wit. This paper is foolish enough to despise small details as tests of identity. It says :—

If Professor Hyslop's 'spirit' father could think of no more convincing way of identifying himself to his son than by making inquiries about his penknife, his broken fence, his delinquent taxes, his neighbour's dog, and other matters of the sort, either the deceased gentleman has retrograded into childishness in the spiritual state or the son must have been humbugged by the 'medium' and her manager.

'Her manager,' be it remembered, is Dr. Hodgson ; and it is of him 'The Sun' says : 'He is a clever fellow. Why does he not teach her to do better ?'—a distinct suggestion of vulgar fraud.

'The Sun' needs light. It thinks it beneath the dignity and solemnity of a spirit to say anything about a penknife, an old fence, forgotten taxes, or reminiscences of a dog, and the like. Why ? These are precisely the small matters that carry conviction, in going over the old ground. Nothing is undignified that accomplishes its object ; and there is no vulgarity so vulgar as the stilted anxiety to avoid it.

'Occult Truths' is a curious monthly, published in Washington, U.S. It declares itself as 'A Magazine hinting at Divine Alchemy or that wisdom and those mysteries which alone can be understood by initiates. "Etre toujours Philosophe."' It is edited by, we presume, an Indian, Anagaraka Caskadananda.

In some respects, the Magazine is distinctly noteworthy, especially as it is thorough in its ideas, whether right or wrong ; and thoroughness, at all events, is interesting. For one thing, it is sharply opposed to taking pay for any spiritual or 'divine' gift. It draws a keen distinction between those who are 'conformed to this world' and depend upon it, and those who work from the divine plane and trust it. And that word 'trust' goes a long way with it. Its teaching is distinctly that the divine powers are better paymasters than the human ones ; but they must be trusted, all in all and all through.

It is a tremendous believer in mind-cure and in the reactions of success upon the succeder ; in personal magnetisms also, even to the extent of prescribing contact with successful people, as a remedy for one's own want of success. It strongly believes in the value of surrender, and

the enriching power of giving, and explains the power of prayer with the help of the following story :—

Moody unconsciously acted on this law and got hundreds of thousands of dollars that way. He once wrote a letter to a miser asking a contribution which he did not believe the miser would give. Ignoramus as Moody was in occult literature he intuitively magnetised the letter with divine power. Moody put the letter on a chair, knelt with his hands on the letter and poured out his soul to his 'God' in prayer to bless the letter and cause it to do the work. It did the business, but would not have done so but for the occult magnetising of that piece of paper ; and it would not have done so had the miser let a clerk open, read, and report the contents of the letter. A divine power created during Moody's prayer magnetised the paper, just as Schlatter magnetised hundreds of handkerchiefs. The recipient held the object in his hands and received the divine power which worked the miracle. Moody knew none of this. He acted intuitively from a pure heart.

At a recent meeting of the Liberal Congress in Wisconsin (U.S.), a Presbyterian clergyman replied to an address of welcome. His reply was a pellucidly clear presentation of what we recognise and never lose sight of as the Religion of the Spirit. Our readers shall judge. He said :—

We are soon to stand upon the common ground of respect for each man's inalienable right to personal liberty. Then, and then only, shall we be able to think freely, and to feel that in every one we have an ally in a great conquest. We have been all these ages climbing slowly the mountain of God's light, each on a different side and often mistaking those on another slope for enemies. As we draw nearer to the top, we are drawing nearer to each other.

Universalists, Unitarians, Independents, Congregationalists, Presbyterians, Baptists, Methodists, Jews and Gentiles,—I have heard all these on the same platform. I have read the utterances of all these comfortably and congenially side by side in the same pamphlet ; and, except the names were labelled at the top or bottom of the article, one could not tell whether one were reading a Jewish or a Gentile speech, a Universalist or a Unitarian, a Methodist or a Presbyterian. The great fundamental realities are the things upon which the eyes of men to-day are fixed ; and, if the Church of God will not recognise that it has come to the kingdom for such a time as this, the sceptre of its power shall pass to other hands.

This statement concerning the inability to distinguish between the writings of teachers of such widely different faiths may be considered doubtful by many, but, in reality, all good and devout men are at one in relation to the deep things.

'The Humane Review,' the new Quarterly, demands and deserves a very cordial welcome from us. It is all for 'Light.' Its definition of 'Humane' is very broad and deep and high, and its promoters and managers are gifted and right-hearted seekers after righteousness and truth. An 'Introductory' lucidly sets forth their objects. We shall let them speak for themselves :—

The men and women who best love freedom—the rational freedom which claims for every individual a measure of independence, a space in which to develop, as far as may be, according to the laws of his own nature—will seek to secure such freedom for others no less than for themselves, and will not strive to maintain any personal privileges at the cost of others' degradation.

This principle, acknowledged here and there in part, yet opposed and derided in the great majority of cases, when it

runs counter to inherited custom and prejudice, it will be our special business to assert. Among the subjects dealt with will be: first, such national and social questions as peace and arbitration, the treatment of native races, the sweating system, the criminal law and prison system, capital and corporal punishments, the municipalisation of hospitals, &c.; and secondly, the various problems relating to the treatment of animals, as in vivisection, blood-sports, the fur and feather trade, and the cattle-traffic, which subjects will be regarded as part and parcel of the social question, and not as a separate or subordinate branch of it.

Mr. G. Bernard Shaw leads off with one of his pungent fantasticalities, in a Paper on 'The conflict between Science and Common Sense'; and other writers discourse on 'Inhumanity in schools,' 'How to save our rare birds,' 'Militarism and Humanity,' 'The Kafir and his masters,' 'Some results of Vegetarian Athleticism,' 'A protest against the Royal Buckhounds,' &c.—all high in tone and in admirable taste; though we hardly know how to characterise Mr. Shaw's brilliant and sensible nonsense.

We ought, long ago, to have noticed certain numbers of 'The Aborigines' Friend' that have reached us. It is a monthly which has claims upon every Humanitarian—and every true Spiritualist is a Humanitarian. We cannot say, indeed, that it is pleasant reading. It is often the reverse of that. But life is not a picnic, and stern duty has divine claims upon us. We are proud of our vast Imperial interests: but these interests involve solemn duties; and, often, the duties are almost our only justification for being concerned in the interests. Amongst these duties, almost always the chief are those which turn upon our treatment of native (and subject) races. It is this profoundly grave subject which 'The Aborigines Protection Society' presses upon us; and 'The Aborigines' Friend' is its very effective and well-informed organ. It is published by Messrs. P. S. King and Son, Westminster.

LONDON SPIRITUALIST ALLIANCE, LTD.

A Conversazione of the Members, Associates and friends of the London Spiritualist Alliance was held in the Banqueting Room, St. James's Hall, on the 20th inst., when

THE REV. H. R. HAWEIS, M.A.,
gave a highly interesting address on
'SPIRITUALISM AND CHRISTIANITY.'

There was a large attendance, and the address was received with enthusiastic expressions of appreciation. We propose to give a report of it in our next issue, when we hope also to present our readers with an excellent *Portrait of Mr. Haweis* as a supplement, printed on plate paper, from a photograph just taken by Messrs. Fradelle and Young, of Regent-street.

Friends who desire to have extra copies of next week's 'LIGHT' should notify their wishes *at once* or they may be disappointed, as we shall not print more than the number requisite to meet the orders to hand.

'SCIENCE SIFTINGS,' MR. STEAD AND SPIRIT MYSTERIES.—In this week's issue of 'Science Siftings' an announcement is made which will probably create considerable stir among the readers of that go-ahead journal, and the publishers anticipate a large increase in the demand for the next few issues in consequence. The fact is that a series of articles is to appear under the title of 'Spirit Mysteries: Mind Reading and Second Sight,' written by Mr. W. T. Stead. The editorial position is set forth in the following terms:—'Spiritualism has certainly been raised to a science of late years, chiefly because of the scientific minds which have been devoted to sifting it in a scientific manner. We ourselves are far from being converts to Spiritualism, still "there are more things in heaven and earth than are dreamt of in your philosophy," and there is a peculiar fascination, not without profit, to be found in the examination of ghostly subjects.'

MATERIALISATIONS.

A REMARKABLE SÉANCE.

In the domain of Spiritualism—understanding it in its broadest sense, that man is a spiritual being, who dies not when he throws off the physical envelope—are many mansions. The most comprehensive, and in every sense the most just, estimate of Modern Spiritualism that I have ever read is contained in the late Stainton Moses' 'Spirit Teachings'—a book which everyone should read, mark, learn, and inwardly digest before dabbling in the movement at all. If the reader fails to see anything in 'Imperator's' teaching beyond matter for pooh-poohing, then in all sincerity I would say: 'May God pity him and open his eyes!'

Being already on the same plane of thought as 'Imperator,' the medium's struggle from the narrow tenets of orthodoxy to the full freedom of real Christianity, that is to say, the higher doctrine of Spiritualism, appeared to me very unnatural, and produced in my mind just the same feeling as it did in that of 'Imperator.' However, I am not going to discuss the ideas contained in 'Spirit Teachings' beyond drawing attention to the sound doctrine inculcated therein, and recommending everybody to study it. Those who have read it will remember that 'Imperator' discourages the medium from courting physical phenomena.

Now that has been my position all along. A little while ago I would not have crossed the road to witness the most marvellous exhibition of occult force, for I am not one of those who must see before they believe. I like to argue out the theory first. The reason why people who attend a materialising séance complain of having been imposed upon, is that they really, in the immense majority of cases, do not know how to distinguish between the true and the false, the reality and the sham. They are no more fit to attend a séance than a person ignorant of chemistry would be fit to witness an advanced chemical operation. In both cases the fine effect is lost.

The reason why I sought out a materialising medium was not at all the ordinary desire of seeing something wonderful, or even of seeing the face of a departed friend. It was as follows: Madame Florence Montague, who has just come to England from California, psychometrised my ring in a public meeting with such general accuracy that it struck me that at a private sitting she might be still more accurate in detail. Accordingly I arranged for a private sitting with her, and found her remarkably correct. She sensed my surroundings perfectly. She said that within the last few months I had experienced a great change in my inner development—that I was developing more of the 'fiery' element within me. Now this was quite a correct description of my actual experience. Then she went on to describe what she called my 'guide.' I have a natural antipathy to the word 'guide,' and prefer the word 'friend' or 'master,' as expressing more of the sense of advising or teaching rather than making the individual a mere automaton, whose wheels are worked by a foreign power. This 'guide,' as she persisted in calling him, was an old Atlantean adept, she said. I objected that it must be a Hindu, for clairvoyants had on several occasions credited me with Hindu 'guides.' But she stuck to her assertion, adding that Hindu guides had been with me for several years, but that within the last three months this Atlantean 'Son of the Sun' had come into my sphere to give me the final 'finishing off,' as it were. I really had to admit that she was perfectly correct in saying that I had actually experienced an unmistakable change recently in my inner development. Her persistence in connecting this with the presence of an old Atlantean adept impressed me a good deal with the desire to test it in a practical manner by going to a good materialising medium. I am naturally very sceptical, and not by any manner of means credulous. But I confess with pleasure that Madame Montague told me many things which it would be impossible for a stranger to know, and she also made statements, concerning only another individual and myself, which I considered then very far-fetched, but which I have since found out to be true—partially at any rate, and time only can convince me of the

other portion. Another clairvoyante, Miss Findlay, 67, Edgware-road, made a similar statement, perfectly independent of Madame Montague. Miss Findlay also said that I had recently gone through a great change. I have found Miss Findlay remarkably accurate, both in clairvoyance and psychometry, on other occasions, and putting two and two together I was at length disposed to admit that there might be something in this idea of the Atlantean adept. So I resolved to go to a materialising medium.

On Thursday afternoon, March 29th, I accordingly went to Mr. Husk's public séance at 29, South-grove, Peckham Rye. The sitters were only five, two ladies and three gentlemen. It was a dark séance. What about 'test conditions'? the critic objects. Well, all I can say is, that I am as convinced that what I saw and heard was not trickery, but genuine manifestation of discarnate spirits, as of the fact that I write this now. This, again, the critic may reply, is only my positive belief, and people have been equally positive before. So let it be. What I know, I know, and can prove to my own satisfaction.

To come now to the séance itself. One of the ladies, a General's widow, had hold of one hand of the medium, and we formed a chain round the table, I myself sitting next but one to the medium, with my left finger grasping, during the whole of the séance, the right finger of the one next to Mr. Husk. I pass over the music and other incidentals, which were quite remarkable in their way, and come to the first materialisation of a face known as that of 'John King,' whose magnificent voice was delightful to listen to. He dematerialised through the table. The thought uppermost in my mind all along was the Atlantean adept, and if ever I willed in my life, I willed then for him to show himself, if he was my 'guide.' Suddenly the luminous slate was taken up, and I thought to myself, 'This is for me; it is the Atlantean.' I scanned the face narrowly and was much disappointed. It was the face of an ordinary, good-looking young man of about twenty-eight, with a slight moustache. I knew at once that this was not the face of an Atlantean adept, whoever he might be, and as I did not know it, I shook my head and said, 'I don't know who it is.' There was a slight tremor in the slate, as if the face was disappointed at not being recognised, and as the slate was being lowered it seemed desirous of making another attempt. Then I recognised it instantly as my nephew who had passed over about five months ago. He was, I should say, the very last person I should have thought of, for I have never been fascinated by the desire of seeing a relative or friend. But I experienced then a great thrill of pleasure at recognising his face, and I now understand and sympathise with the longing felt to see departed friends. But for the moment my uppermost thought was the Atlantean, and as my nephew had appeared I made up my mind to will again strongly for the 'guide.' The next time the slate came up for me (each of the sitters had his or her friends appearing by turns) I made certain it was the 'guide,' but was again sorely disappointed. It was the father of the young man, my brother-in-law, who had passed over ten or twelve years ago. I can safely say that if the first had been remote from my thoughts the second was doubly more remote, and I was simply astounded. I now lost all thoughts of the 'guide' and concentrated my thoughts on my father, who had passed over about eight years ago. Evidently, I thought, this is going to be a family party and my father will come next. When the slate came up I fully expected to see my father. But it was not his face. So far as I remember now, this face produced in me a feeling of awe and distance. It was entirely different in feature and colour from the other two. It had a small round white cap on the crown of the head, and the face resembled the hue of copper. It seemed to imply a different race from the present mankind altogether. I asked whether it was the Atlantean I had had described to me, and the head bowed 'yes.' The next face was said to be that of Mesmer! The gentleman sitting next me said that he felt the doctor's hand touching his eye and magnetising it. I asked, 'What doctor?' 'Dr. Mesmer.' 'Oh!' I replied, 'Mesmer. Why he is an old, old friend of mine. I should like to see him.' No sooner said than up goes the slate, and a face with a beard bows to me. I exchange the compliment

and ask, 'Are you Mesmer?' The bow says 'yes.' I was told afterwards that Mesmer very seldom shows his face, but that his hand is often felt. After that came a Hindu face. He was anxious to show his face from all points of view, turned the slate to and fro, and up and down, and came closer to me, as if he wanted me to know him. There was none of the feeling of awe and distance with which I had looked upon the third face that came to me. I seemed to feel that he was telling me that he had been long enough with me for me to know him by now. It was the face of a grave, learned, and peaceful old Yogi.

The preceding five faces came to me personally, and not to the other sitters, who each had his or her own circle of manifesting friends. There were several other manifestations of force, such as the direct voice. A Greek priest gave the Benediction in Greek, and a tenor voice responded in a manner which I have never heard equalled by an ordinary voice. It was a note of encouragement, of triumph, of exultation, which thrilled me to the very core of my being.

The critic may ask: 'What about test conditions? You were entirely in the dark. How can you be sure you were not tricked?' To this I say in reply that it was physically impossible to have carried on such trickery for two hours. And, finally, what about the two faces of relatives that I recognised, and of whom I had not thought in the remotest degree? If I had gone with the desire of seeing them, then one might reasonably speak of 'expectant attention,' &c., which I will admit might be made to apply to the 'Atlantean.' I longed to see my father, but he didn't come. On thinking the whole thing over in my mind, I find that this formed to me a *test of spirit identity absolutely impossible to escape from*. I see now that if the faces had come up as I wanted, I might have argued that the real factor was my own will and imagination, and I needed a conclusive proof that discarnate spirits can act quite on their own initiative. Altogether it was a valuable lesson.

ARTHUR LOVELL.

5, Portman-street, W.

'THE ARCANUM OF SPIRITUALISM.'

Mr. Hudson Tuttle, of Berlin Heights, Ohio, U.S.A., one of the earliest medium-writers, has been a faithful and devoted worker for Spiritualism for nearly half a century, and is still a constant contributor to the columns of our American contemporaries. He disproves the favourite assertion of many of the opponents to Spiritualism, 'that mediumship is injurious to health,' for, although a veteran, like Andrew Jackson Davis, he enjoys a healthy, natural and vigorous life, and engages actively in the daily duties of his farm, while his unfolded psychical powers and ripened mental faculties render him more than ever responsive to spirit guidance and illumination.

A number of books have been written and published by him, several of which have been re-issued, and even third editions have been required. Perhaps the most comprehensive and useful of them all was his 'Arcana of Spiritualism,' which had a large sale both in America and this country. It has, however, been out of print for many years, and the Two Worlds Publishing Company, Limited, of Manchester, have recently printed a new edition—revised, enlarged, and greatly improved by Mr. Tuttle—which makes a handsome volume of over three hundred pages, bound in scarlet cloth and gold, and is offered at the wonderfully cheap rate of 2s. 6d., or 2s. 10d. post free.

Speaking of this valuable work, Mr. Tuttle says:—

'While I take neither merit nor demerit for writing the 'Arcana of Spiritualism,' for I have only acted as the pen in the hands of the supernal writers, I have the consciousness that it is the ripest fruitage of my inspiration, the best of over thirty years the book has been preparing, the best that can be given through my sensitive powers. The writing of it has been a source of pleasure and instruction; I hope its perusal will prove the same to its readers.'

REDWAY AND Co.—We are asked to inform our readers that in consequence of the war, Captain G. W. Redway, of the firm of Redway and Co., was called out on Army service at the end of last year and stationed at Glencorse, and that his return to London is likely to be delayed for at least many months. His partner, Mr. P. S. Wellby, M.A., is conducting the business at Hart-street in his absence.

AFTER-DEATH STATES.

BY THOMAS ATWOOD.

(Continued from page 176.)

In my address to the members of the London Spiritualist Alliance, a full report of which appeared in 'LIGHT' of December 5th and 12th, 1897, under the title 'My Work in the Spirit World,' I detailed at considerable length the events of my past life which led up to the commencement of my efforts to help the undeveloped spirits. I see no reason for thinking myself wrong in any of the conclusions I then drew, and although, undoubtedly, the nature of the work and its true significance have been more fully revealed during the time that has since elapsed, later developments have only confirmed—and strengthened—the conviction that mortals *can* exercise a vast influence in the unseen world, and *can* be used as instruments for effecting untold good in the spheres. Experience has taught me that efforts in this direction carry with them no risk whatever of obsession, and that if to precept is added practice, and no door is left open for the entry of evil influences, the very lowest conditions may be sought and entered not only with impunity, but with the certainty of great spiritual advancement to the earnest worker.

Before describing the clairvoyant visions that have been presented to me, I wish to emphasise the fact that in not one single instance have they been the result of pre-conceived ideas, while it has happened more than once that I have formed hasty and totally erroneous conceptions of the meaning of the pictures presented at the commencement of a vision, which have in their development turned out to have a significance very different from what I expected. Nothing, I think, can demonstrate more clearly than this that my own mind has nothing whatever to do with my seership.

Generally the clairvoyance has followed what I may call the routine portion of my Sunday afternoon service, but this has not been an invariable rule. On one occasion, while repeating a hymn, a vivid picture presented itself of a man rising from a chasm bearing in his hand a flaming torch. I was impressed to call out excitedly two or three times in rapid succession, 'Follow the torch bearer!' and a host of spirits did so.

Frequently I seem to be speaking while standing on the edge of a chasm, and so real does the position appear that, although perfectly conscious that I am in my own sitting-room, I seem to find it necessary to guard against losing my balance and falling into the abyss I see before me.

Following close on my address, I saw one day a scene representing myself being equipped in a diver's dress, the finishing touches to which were being given by the screwing on of a helmet. My impression (a wrong one) was that I was going either into deep water or a poisonous atmosphere. Next I found myself in a dark chamber, into which a strong light, which seemed to come from the top of my helmet, was cast by my entry. This light attracted a multitude of extraordinary creatures, some of them like octopuses, others like serpents and various reptiles. The leader was an enormous eagle which circled around. I expected a terrific attack to ensue, but was again mistaken, for the eagle soon perched upon my shoulder, and, followed by the others, I presently emerged into a large, light, glazed building. Arrived there, the eagle flew on to a perch, tucked his head under his wing and fell asleep. All the other shapes also settled themselves for sleep. Then appeared outside thousands on thousands of white spirits crowding and pressing against the glass, gazing at the strange sight; and the vision ended. No other feeling was aroused in my mind during the progress of this series of pictures, than that of intense interest. No explanation of the scene was given to me, but I felt that a rescue of more than ordinary interest in the unseen world had taken place. As to its nature I was left in complete ignorance.

No less remarkable was a vision of three places, 'The Abode of Hate,' 'The Chapel of Blasphemy,' and 'The Home of Lust,' presented to my sight one after another. The first mentioned was the only one tenanted, Hate being typified

by a loathsome reptile, having the eyes of a crocodile, and a body beyond my powers of description. The walls of the 'Chapel of Blasphemy' were covered with ribald and obscene inscriptions, while the 'Home of Lust' was, as may be readily imagined, foul in the extreme.

I have frequently seen gigantic machinery, how used, or for what purpose manufactured I have not the faintest conception; while rocks, caves, underground passages and the like are shown in abundance.

A very curious vision was that of an immense concrete wall, from which protruded here a head, there an arm, a leg, a hand, a foot. The scene was a somewhat ghastly one; and no explanation as to its meaning was conveyed to me.

It was easy to realise the truth of the lines, 'And in the lowest depths a lower still,' as week after week these scenes presented themselves. Once I arrived at a rock-hewn cavern bearing the inscription seen by Goethe, 'Abandon hope, all ye who enter here.' I stood at the portal and wondered, *Is the state of the poor creatures immured here really hopeless?* and suddenly found myself inside. I was then told that I should have to carry the glad message of hope here also, but, as yet, have not paid a second visit.

For some time past I have held short services daily, and the Sunday service has become changed in character. Frequently, and sometimes almost as soon as I have commenced speaking, I have become unconscious. On awakening I had not the slightest recollection of what had taken place during the trance; perhaps it is well for my peace of mind that I had not, for that terrible torture scene I recently described haunts me still, and I know a breakdown is not a thing to be desired.

The visions have not all been on the dark side, glimpses of the bright spheres having been afforded to me occasionally. One of these left behind it a lasting impression of the magnificence and beauty of the higher spheres. I was in a splendid hall, to which the Queen's Hall, Langham-place, bears some resemblance. It was a central hall, round which were grouped in a circle other halls, forming bays.

A service was in progress, and from an immense orchestra and chorus swelled up a mighty song of praise to God. I can see the whole scene before me as I write, but to describe it is beyond my power.

Other scenes contrasting with the gloom and misery of the lower regions have presented themselves. I have seen great bodies of spirits marching steadily forward, and cheerful scenes, representing work of different kinds being done by strong and happy, even if unprogressed spirits.

As regards the addresses given by or through me, they still retain their primitive simplicity. Apparently they are framed by myself, and yet I often find myself giving utterance to words I had no intention of using. It sometimes happens, too, that the lines of Whittier with which I concluded my address to the Alliance, and which I use daily at the commencement of my service, are uttered in other voices than my own. Once I recognised the voice as that of the Rev. E. T. Prust, Congregational minister (or Independent, as at that time the denomination was called), whose chapel at Northampton I attended some forty years ago. He was a man for whom I entertained the highest respect, but with whom I had no personal acquaintance. I mention the fact as it is a notable exception to the rule, and is, I think, the only instance of recognition of a personality in connection with my services.

It is exceedingly difficult, if not impossible, to distinguish between what is said *by* me and what is said *through* me. Nor do I think it important to try and separate the two. The keynote of all that is said is given by two sayings, one by Jesus of Nazareth and the other by Gautama Buddha: 'The Kingdom of Heaven is within you,' 'Within yourselves must deliverance be sought.' When these truths are realised and the knowledge of the presence of the Divine spark of life is gained, it is easy to see how quickly the thick darkness and gloom encircling these unhappy spirits are dispelled, enabling the bright spirits from without to enter and commence the task of educating the ignorant, healing the sick, and leading all upward and onward to the Higher Life.

(To be concluded.)

THE GERMAN PSYCHICAL JOURNALS.

'*Neue Metaphysische Rundschau*,' for February, has two portraits. One is that of Dr. Franz Hartmann, a mystical-looking gentleman whose nineteenth century costume might very well be exchanged for a magician's robes! He contributes the first paper, entitled, 'Force is Matter.' The second is that of John Ruskin, with extracts from his works 'Sesame and Lilies' and 'Fors Clavigera.' Other articles include 'Astrology,' a historical sketch, by George Wilde, and a second instalment of Mr. J. S. Rogers' story, 'The Mysterious Key'; with other shorter notices, the first of which is a sketch of Dr. Franz Hartmann's life and work, chiefly autobiographical.

In 'Psyche,' the most noticeable article is an account of two addresses delivered in Berlin, one against and the other in favour of Spiritism. The first, which is very fully reported, was by Hofprediger (Court preacher) D. Stöcker, who appears to be a popular lecturer as well as preacher; it was delivered on February 2nd of this year, in the 'Tonhalle,' which immense building, 'Psyche' says, was filled to overflowing, many of the audience belonging to the cultured and upper classes. This shows what widespread interest is taken by the people of Berlin in the subject of Spiritism.

There is nothing in the least original in Herr Stöcker's address; but it is characterised by much more moderation and less virulence than are generally displayed by the clergy when taking up their parable against Spiritualism. He naturally commences by adverting to the great amount of fraud in spiritistic séances, but adds: 'I don't say that all Spiritism is a swindle, but all Spiritists will agree with me that there is a great deal of fraud mixed up with it.' Unhappily this is but too true! But from personal experience Herr Stöcker seems scarcely in a position to express very authoritative opinions on the subject, as only once, in 1888, was he persuaded by a friend to accompany him to a séance given by a trance medium, when such awful nonsense was uttered that at the end of ten minutes the sitters absconded, saying they could not believe any spirit from the other world could dictate such utter rubbish. His acquaintance with Spiritism, therefore, seems to be derived wholly from what he has read, and he was lately much revolted against the subject from reading a communication purporting to come from Jesus Christ!

On the whole, however, he seems to believe in the facts of Spiritism; for, according to the reporter, he said: 'There are good and evil, truthful and lying spirits; all endeavour to put themselves in communication with men, and for this purpose persons who are called "mediums" are made use of who are able to communicate with spirits and give messages from them.' He proceeds to give a description of the various kinds of manifestations, but he says these need not necessarily be due to spirits. 'They must be a funny kind of spirits to amuse themselves in such a fashion,' i.e., by rapping, moving furniture, &c.

In the reply to this address by Dr. Egbert Müller, the latter says he wonders if it ever occurred to the reverend gentleman what means he would make use of supposing he were himself a spirit, and wished to communicate with his friends, not being able to make himself either visible or audible.

Herr Stöcker's reasons for protesting against Spiritism are, as might have been expected, mostly from a religious point of view; all the old well-worn arguments are brought forward, with quotations from the book of Leviticus against witchcraft, sorcery, &c.; and then he discusses the various hypotheses in vogue to account for the manifestations which he does not deny. He admits that there is a good side to Spiritism; for it brings unbelievers to the acknowledgment that there is a life after death, but this, he says, is quite superfluous; for belief in God and Immortality are to a Christian as A.B.C. If this be so, why do professing Christians look upon death with dread, as the 'king of terrors'?

Herr Stöcker repudiates Spiritism as utterly antagonistic to Christianity. 'It is true,' he says, 'that Spiritists believe in an eternal life, but they reject in a truly rationalistic fashion the worth of the Bible as the word of God, the

Mosaic account of the creation of the world, original sin, the divinity of Christ, the salvation of sinful man by the death of Jesus on the cross, and the last judgment.' Of course this is quite true of some Spiritualists; but on the other hand there are Spiritualists of all creeds, even the most orthodox; and it does not follow that because one is a 'Spiritist' one need necessarily discard old beliefs.

The following extracts from the conclusion of Herr Stöcker's address seem to be more in favour of Spiritism than against it:—

'The heartfelt longing for immortality proves that man cannot do without religion; and since the doubting children of men at the present time are unable to believe the real truth, they take refuge in the semblance of truth and accept Spiritism as their religion. In this respect Spiritism meets the soul needs of the worldly-minded human beings of our time.

'There is no affinity between Christianity and Spiritism. It is true that many of the manifestations at spiritistic séances are identical with those narrated in the Bible, and that devotional exercises are common at such séances . . . ; but the idea that there is anything in common between these spiritual exercises and Christianity is an error. A Christian who firmly believes in his Lord has no need of Spiritism. . . . It has no good and sensible object; its only aim is to corrupt and mislead men.'

The conclusion is very comic. 'Shakespeare said: "In a sack full of chaff, perhaps one grain of wheat may be found." But of Spiritism we may say: In a hundred sacks of chaff, we may find one grain of wheat, and this is but half a one.' And this from a man whose only personal experience of Spiritism is that twelve years ago he spent ten minutes at a séance with a trance medium!

On the whole, I think the reverend gentleman's address is more calculated to advance the cause of Spiritualism than to retard it; for he acknowledges the facts, that is, that many of the spiritistic phenomena are due to some unknown or supernatural power; while his arguments against Spiritism are so puerile and obsolete that they are not likely to deter any really earnest searchers after truth from investigating the subject for themselves.

Dr. Egbert Müller, the President of the society 'Psyche zur Wahrheit' (Psyche for Truth), had prepared in answer an essay in favour of Spiritism, to be delivered on February 9th, at the meeting of the lodge, and he invited Herr Stöcker to be present and discuss the matter with him. The reverend gentleman, however, pleaded a pre-engagement, so Dr. Müller gave his address in his absence. This address is characterised with moderation and much good sense; but it need not be repeated here, as readers of 'LIGHT' do not need to be convinced of the truths of Spiritualism, or that the blessings and comfort it affords far outbalance the undoubted drawbacks and difficulties which beset the path of the inquirer. Moreover, the excellent article by 'Veritas' which recently appeared in 'LIGHT,' entitled 'The Attack by Dr. Talmage,' contains all the arguments used by Dr. Müller in his address, and at greater length.

Among the articles in 'Psyche' are one on the 'Comprehension of Telepathic Phenomena' by Dr. von Gaj; 'What is called "Research" by our Surgeons'; a protest against Vivisection; and an interesting account of a case of self-healing by a somnambulist. M. T.

H.R.H. THE PRINCE OF WALES.

As we reported in last week's 'LIGHT,' the Spiritualists of Lancashire and Yorkshire, at a meeting held on Good Friday in the Co-operative Hall, Manchester, passed a resolution expressing 'profound satisfaction at the providential escape of His Royal Highness, the Prince of Wales, from the recent deplorable attempt on his life.' A telegram conveying the terms of the resolution was despatched to Her Majesty the Queen, at the Vice-regal Lodge, Dublin, with the assurance of loyal attachment to Her Majesty's throne and person; and the following acknowledgment has been received:—

Vice-regal Lodge, Dublin,
April 14th, 1900.

Captain Ponsonby is commanded by the Queen to thank the Spiritualists of Lancashire, assembled at Manchester, for their loyal telegram of congratulation on the happy escape of His Royal Highness the Prince of Wales.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 28th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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A NOTABLE SURRENDER.

Dr. Hyslop's *Apologia*, in the April 'Harper's Magazine,' is decidedly good. He is, indeed, a valuable accession, and will soon get over the usual conventional offer of two fingers to old-fashioned Spiritualists. He finds it necessary to say that the ignorance and gullibility 'that have characterised many of the most conspicuous devotees of Spiritualism,' and the 'fiendish' rascality of frauds, have led some people to 'wish to see fools and knaves engulfed together in the darkness of annihilation.' This is pretty strong; but he goes further. He says: 'All these follies and crimes have pursued the progress of Spiritualism with such persistence that insanity has been a pardonable verdict against all who have dared to tamper with its "phenomena": and, moreover, 'the intelligent mind can hardly conceive a genuine supernormal fact after so many failures of Spiritualism to meet the challenge made to science.'

Well, surely, that ought to serve as a very excellent umbrella, to ward off, or even to disperse, the shower of banter or scorn which usually drenches the prominent men who are honest and brave enough to face our facts. For facts they are, as Dr. Hyslop at once proceeds to admit. Spiritualism is a fiasco, he says; but at the back of all, in private life, there are 'a large number of interesting and baffling phenomena,' even 'as judged by the known standards of science.' Descriptions of these phenomena passed from mouth to mouth in confidential intercourse, and 'vanished in the oblivion of tradition and mythology.' 'It was the existence of such phenomena and their going to waste that finally convinced a few courageous men of the scandal to science that they were not investigated and recorded before they disappeared,' in gossip.

After mentioning hypnotism, thought-transference, &c., he announces his intention to discuss only those facts which suggest 'the existence of spirits and their occasional communication with the living': and here he divides phenomena into three types,—rappings, apparitions, and mediumistic experiences,—a rather bothering classification, suggesting the odd idea that rappings and apparitions are not 'mediumistic experiences.' The explanation of this is partly that Dr. Hyslop, curiously enough, thinks that but 'little stress should be laid upon these physical phenomena,' partly because they so easily lend themselves to fraud, and partly because, even if genuine, they do not necessarily suggest a spirit origin. But surely this indicates a very imperfect knowledge of the circumstances which attend genuine rappings and other physical phenomena. He says: 'The only phenomena that are entitled to any recognition whatever, as even superficially spiritistic, are those which bear upon the question of personal identity.'

But it is precisely by the route of physical phenomena that some of the very best proofs of spirit presence and even of personal identity have arrived.

Concerning apparitions, Dr. Hyslop quotes with appreciation the finding of the Psychical Research Committee, that 'between deaths and apparitions of the dying person a connection exists which is not due to chance.' But he steers steadily for Mrs. Piper, and cites the 'automatic writing in a trance condition' as the sheet anchor of his faith. And yet even here, there is a dubious quicksand of doubt or danger, for much that passes as automatic writing by spirits may, in some cases, be only 'the production of what goes, in psychological parlance, as "secondary personality"—'the results of sub-conscious mental processes.'

Then follows a long and careful analysis of the every way admirable series of experiments with Mrs. Piper conducted by Professor James and notably by Dr. Hodgson. And here occurs a remark of considerable value. Dr. Hyslop perfectly well grasps the essential point,—the test value and not the subject-matter value of the communications. He says: 'We, as investigators of this subject, do not place any value upon the wonderful nature of the messages presented. . . . The only two facts that we emphasise, after eliminating the fact of fraud, are (1) the conditions under which the facts are obtained, and (2) their relation to the problem of personal identity. The contents of the "communications" may be as trivial or confused as you like, if only they satisfy the scientific criterion of authenticity and the unity of personality necessary to be supposed, if we are dealing with discarnate spirits.'

In concluding his remarkably attractive Paper, Dr. Hyslop surrenders frankly to the spirit-hypothesis. He has had seventeen sittings with Mrs. Piper, and he follows Dr. Hodgson in the confession that the result leaves him 'no alternative between spiritism and an infinite telepathy to account for the facts.' He says, quite plainly, that 'the communications were of that intimate and personal character which defies all explanation by normal processes.' 'For myself,' he says, 'being reduced to a choice between omniscient telepathy and communication with discarnate spirits, I simply prefer the latter hypothesis as the more rational of the two in our present state of knowledge regarding supernormal phenomena.' He sees 'no escape' from this.

The opening paragraphs contained a severe trouncing of Spiritualists: the closing one contains a lovely castigation of certain scientists. We cannot resist the temptation to quote it, entire:—

We have the strange spectacle of men wasting enormous resources upon expeditions in search of the North Pole, or in deep-sea dredging for a new species of useless fish, to gratify the propensities of evolutionists, or in scanning the heavens for a new lump of shining dirt, and not one cent for investigations into the question of human destiny that affects present institutions scarcely any less than individual progress in eternity. Why is it so noble and respectable to find whence man came, and so suspicious and dishonourable to ask and ascertain whether he goes? Why do men take so much pride in their simian ancestry, though it requires, as Carlyle says, more than our civilisation to prevent them from being ogres, and yet assume such aristocratic airs when the Spiritualist offers them an existence hereafter no more irrational than the average intellectual and moral conversation of the present?

THE SOCIETY OF SPIRITISTS.—This society, which has been in existence for upwards of twelve months, has held twenty-one sésances during the year, at which many notable people have been present. There are now twenty members on the books, and the interest in the work of the society is growing very satisfactorily. It is intended to commence shortly a series of sésances under the advice of Mr. Craddock's controls. These sésances are to be held in the light. Information regarding membership, &c., can be obtained from the secretary, 3, Acacia-gardens, London, N.W.

SOME PERSONAL EXPERIENCES.

(Continued from page 187.)

MATERIALISATIONS; PSYCHIC PHOTOGRAPHY, &c.

MR. GAMBIER BOLTON, as a member of one of the circles referred to in Miss Mack Wall's remarks, confirmed her statements in regard to himself. 'Su-Su' had told him that she intended one day to materialise in his presence, and at the sitting referred to he had heard her voice sounding exactly as Miss Mack Wall had described it. He had also seen and grasped her hand—a little white hand, warm and solid, and evidently belonging to quite a young child. Later, there came from the cabinet a larger hand which he had rashly grasped, and he was still bearing the sharp nail-marks by which the owner of the hand testified to its reality. Mr. Bolton then gave a graphic description of a materialisation which had occurred in broad daylight in the presence of himself, Mr. Craddock the medium, the editor of the 'British Journal of Photography,' and two other photographic journalists, on the occasion of an attempt at spirit photography at the Camera Club, in Charing Cross-road. The three photographers had their cameras in position, and the medium sat in a curtained recess. Suddenly the curtain was drawn aside, and, to the astonishment of all, there was revealed the fully materialised form of 'Abdullah,' the medium's guide, in Eastern costume. The photographers were so dumb-founded by the spectacle that they were powerless to remove the caps of their cameras, and thus was lost an opportunity of obtaining a photograph of a fully materialised spirit such as may never recur. This remarkable episode occurred at half past two in the afternoon in the spring of 1899. Mr. Bolton next dealt with the much-debated question of the future existence of the lower animals. Those who knew his name would know that he was deeply interested in animal life and the question was one of great importance to him. On one occasion when the subject was discussed at a séance at which he was present (Mr. Craddock being the medium), a voice from the cabinet had made the following pronouncement on the question: 'Nothing into which God has breathed the breath of life ever dies.' Shortly afterwards, they heard a parrot talking in the cabinet. The bird came nearer to the circle, chattering the while, and eventually came close to Mr. Bolton, uttering parrot sentences. The daughter of the hostess at once exclaimed: 'That is my Polly.' Her mother, who also recognised the parrot's talk, confirmed the statement. Their parrot had died some time before. At another séance a lady was trying to accomplish the awkward feat of playing a piano in the dark, when suddenly she cried out that a rat was running over the instrument. That some creature was running about was evident to Mr. Bolton by the patter of its feet. Soon afterwards he felt something resting on his foot, and in spite of the darkness was able to determine that it was a monkey—to all appearance an animal pet of his own, which, like the parrot, had passed from earth existence some time previously. He lifted it from the ground, and, examining it carefully by touch, found that it possessed all the characteristics of the little animal which he had lost by death. It came, or was brought, to several séances, until, at last, he was compelled to ask that its appearance should be stopped, as it had a disturbing effect on the minds of some of the sitters, inclining the more captious to complain that the phenomena were becoming ridiculous. But before its visits ceased Mr. Bolton received a most remarkable evidence of the objective reality of the materialisation. One evening the animal's hand became entangled in the network on a lady's dress. After some trouble she detached it, but not without causing a rent. At the close of the séance and when the lights were turned up, Mr. Bolton asked to be allowed to examine the torn portion of the dress, and there found four or five greenish-brown hairs, which he recognised as having come from the monkey's coat—they were identical in colour and appearance to those of his pet animal. Almost as remarkable was Mr. Bolton's story of the materialisation of

a seal. Being well-known as a zoologist connected with the Zoological Society, he on one occasion received a note from an auctioneer asking if he would call to see a large seal which had been sent from abroad. 'The poor thing is suffering; come round and see what you can do,' wrote the seal's temporary owner, and being deeply interested in the welfare of animals of all kinds, Mr. Bolton at once obeyed the mandate. He saw the seal; the poor creature had been harpooned, and was lying in a languishing state in a large basket. He saw at once that it could not live, but wishing to do what he could to prolong its life, he at once despatched it to the Zoological Gardens. Later in the day he called to see how it was faring, and found that it had been put into the seal tank. On visiting the tank, the seal rose from the water and gave him a long look, which, as he humorously suggested, seemed to indicate that the animal recognised him and entertained some sentiments of gratitude for its treatment. It died that night, and ten days later Mr. Bolton was at a séance at which Mr. Craddock was the medium. A number of people of social and scientific repute were present. Suddenly someone called out from the cabinet: 'Take this great brute away, it is suffocating me!' It was the seal! It came slowly from the cabinet, flopping and dragging itself along after the fashion of seals, which (unlike sea-lions) cannot walk. It stayed close to Mr. Bolton for some moments, and then returned to the cabinet and disappeared. 'There is no doubt in my mind,' said Mr. Bolton, 'that it was the identical seal.'

THE PRESIDENT said he thought all present would agree that Mr. Gambier Bolton had shown a large amount of courage in telling them of these remarkable experiences. It required no little courage to make public matters of this kind. The time would come, no doubt, when they would understand what these appearances really meant and whether they actually proved the continued existence of animals in the other world or no. But that was not the question that evening. They simply asked for facts, or what there was reason to believe were facts. The philosophy of the question was a matter for later consideration.

COLONEL LE MESURIER TAYLOR gave an account of experiences in spirit photography. He said many people claimed to have taken spirit photographs but they were not generally believed. He was one of those who had endeavoured to take photographs of spirits under test conditions, and after taking about 200 pictures without success he had at last obtained what he felt confident was a genuine specimen. He had recently been experimenting in the home of a gentleman in the North of London, who, although not at first conversant with Spiritualism, had his attention arrested by certain strange appearances on his plates, which, as an amateur photographer, he had been developing. In the course of his experiments Colonel Taylor used his own plates, which he had purchased in Cheltenham and placed in a 'changing box' fitted to the end of his camera. This box was sealed up by Colonel Taylor before being used. The pictures were taken in different rooms, three in the drawing-room, three in the music room, and six in the smoking room. During the experiments it transpired that the gentleman in whose house they were being made, was clairvoyant, and he assured Colonel Taylor before one plate was exposed that he could see a spirit present. After the picture had been taken he stated that the spirit seemed to be aware of what was being done and was trying to show himself in readiness for the next attempt. On his return to Cheltenham Colonel Taylor examined the seal upon his box and found it was intact. Upon developing the plates the distinct portrait of a man appeared upon the one which had been exposed after the clairvoyant had described the spirit. Colonel Taylor handed round a proof of the photograph for his hearers to examine. The spirit picture is one of the clearest that we have seen. Professor Barrett, to whom a proof was sent by Colonel Taylor, was unable to suggest any other theory than that of an accidental double exposure, but that could not have happened, said Colonel Taylor. 'I bought the plates, sealed them up in my "changing box," the exposure only lasted thirty seconds, the gentleman of the house stood by my side, no one else was present, I looked steadily at the place but could not see anything, the seal was intact until I opened the box, and I developed the

plate myself. I can hardly believe it myself, yet when I go over the whole of the facts in my own mind I feel perfectly convinced I have at last secured a genuine spirit photograph, under strict test conditions. In looking over some old Spiritualist literature I found references to a Mr. Parkes who obtained spirit photographs some twenty years ago. Mr. Parkes was one of the few mediums against whom no charge of fraud could be raised, and curiously enough, I found that his daughter was residing in the house of the gentleman to whom I was indebted for this successful result. To Spiritualists it will only appear natural that the spirits who had experimented through Mr. Parkes should visit his daughter and probably obtain something of the same power through her which enabled them to manifest their presence through her father.'

THE PRESIDENT, recurring to Mr. Gambier Bolton's remarks, was reminded of an incident which occurred at a séance at which he was present with Mrs. Everitt some thirty years ago. The members of the circle suddenly heard a bird singing in the room and the fluttering of its wings. Dr. Kenningale Cook was present, and he whistled a tune which the bird took up, and whistled the air over and over again. Some might say that a materialised bird was present. What a materialised bird was he did not know. At any rate there was a physical fact—something that impressed the physical consciousness of the sitters with the idea of the actual presence of a bird which whistled tunes.

MR. PETERS related an instance of the 'astral body' leaving the physical form. During last summer he had met the lady who, under the pseudonym of 'Phygia,' had written articles in 'LIGHT' on that particular subject. On one occasion she had written to him to procure for her, from a certain shop, an Egyptian amulet of a peculiar kind. She could not give the address, but described the neighbourhood, the shop, and the tradesman himself so minutely that he had no difficulty in finding the place. On inquiring of the shop-keeper if he had such an amulet, he admitted that he had, and asked with some surprise how his visitor was aware of the fact. He (Mr. Peters) did not believe that 'Phygia' personally knew the locality, but that she had been there during the sleep state, visited the shop, and noted its contents.

THE REV. JOHN PAGE HOPPS said he naturally felt anxious about the success of these experience meetings as he had been instrumental in promoting them. Referring to the fact that at the first meeting of the kind several newspaper reporters were present, he said that although in their accounts they made great fun of the subjects dealt with, a great increase in the number of Members and Associates of the Alliance followed. He hoped the 'Star' man was present to-night; if so, he had their full permission to make the greatest fun of them to-morrow. He felt quite sure that the result would be a useful addition to their membership. He was one of those people whom it was difficult to convince respecting the existence of animals in the next world. Like Sir William Crookes, however, he had a 'mind to let,' and he was quite willing to think that the animal stories might be true. Some of them would remember that a long time ago, when the Alliance held their meetings in Duke-street, he gave an address on dreams. He was himself a dreamer, and some of his dreams came true. There were two curious peculiarities about some of his dreams. One was that they in some cases took the form of a series of stories that went on night after night, and the odd part of it was that in every case there was some object or *denouement* which was gradually led up to, but was revealed with abrupt and startling suddenness, so much so that the shock always awakened him. This peculiarity convinced him that there were two minds at work—his own mind and some other. The dream might be descriptive, tragic, or dramatic, but the ending was always entirely unlooked for, a pathetic or solemn scene sometimes ending in an unexpected flash of satire or merriment. Mr. Hopps then narrated a dream embodying some of the elements referred to, and introducing novel and unexpected incidents. He contended that the dream of a man who was surprised or even shocked by its ending was not entirely a product of the dreamer's own mind.

MR. SHAW had been much interested in listening to the stories narrated, but there was one dominant note that impressed itself upon the listener, and that was the question whether they were to consider the narratives seriously or to regard them as fanciful descriptions. He himself had had somewhat remarkable and exceptional experiences in connection with materialisation, and would be pleased at some future time to recount some of them, provided he was not to be considered as narrating something that was not to be regarded too seriously.

DR. WALLACE had not intended to speak that evening, but wished to say that his friend Mr. Shaw had certainly met with some extraordinary experiences. He was the man who, amongst Dr. Wallace's friends and acquaintances, had had the largest experience of so-called spiritistic phenomena. He had never before met a man who had had such an opportunity as Mr. Shaw had had of speaking to a friend who had passed into what was called the spirit world. Mr. Shaw had had the experience of seeing his brother in the materialised form fifty years after his death. This brother had told Mr. Shaw of things in the past and things in the future the truth of which he (Mr. Shaw) had the opportunity of verifying.

THE PRESIDENT remarked that there was a time when none of them believed in phenomena to anything like the extent that they now did. They then thought that the person who told them extraordinary stories of his experiences was under some hallucination. It required considerable courage to narrate such experiences, particularly those of the kind given by Mr. Gambier Bolton. Personally, he himself could not imagine the materialisation of a seal; but he could imagine the phenomenon being explained in some other way, such as by an impression made on the senses producing the effect of materialisation. Hence, their friend, who did believe in the materialisation of animals, had a great deal of courage in putting the matter before them in the way he had done. He had no desire to ridicule the idea, for he had gone through a vast amount of experience in these matters, and the more he learned of them the more he learned to know that he had not learned all yet. He then invited Mr. Shaw to give some of his experiences.

MR. SHAW, in reply, said he was greatly obliged for the invitation. All experiences, however, required to have a proper setting. Certainly it would be inadvisable for him to give them under present circumstances. His object had merely been to suggest that, if these experience meetings continued, he would be pleased to read a paper embodying some of the experiences he had given to Dr. Wallace.

MR. E. W. WALLIS said there was one aspect of the subject which had not been dealt with, and that was in regard to the phenomena which demonstrated separate identity. He thought that was the crux of the whole question. What they wanted was evidence of the 'intelligent operator at the other end of the line,' that he was a human being who could identify himself to their satisfaction. Mr. Wallis then narrated several instances tending in this direction. The first had reference to a gentleman whom he had met in Scotland and who had afterwards died intestate, leaving his affairs in an unsettled condition. His widow searched in vain for any will he might have left, and could not even discover the whereabouts of her marriage settlement, which would have gone some way towards the arrangement of her husband's affairs. One night, on retiring to bed, restless and uneasy in mind, she ejaculated: 'If Spiritualism is true and you live, tell me where that marriage settlement is.' Almost immediately a loud rap resounded on an article of furniture on her dressing table. On rising she found that the sound had proceeded from a child's writing desk, which she had passed over in her previous search, supposing it to contain nothing of any importance. On emptying out the contents she came upon the missing document and by its aid was able to settle the question of the disposal of her husband's property. The second example dealt with the vision of a cross seemingly composed of silvery light, which appeared to descend from the ceiling and to settle on the forehead of a gentleman with whom Mr. Wallis was temporarily residing, and who was engaged in prayer at the time. 'If I had hit him a blow,' said Mr. Wallis, 'I could not have startled him more than when I told him what I had

seen.' He was overwhelmed with astonishment and emotion. It subsequently transpired that before the death of his wife, to whom he was tenderly attached, he had agreed with her to test the truth of spirit communion (a subject of which they knew little) by a sign to be given him by his wife after she had passed over. After the last parting the bereaved husband had gone to many circles and mediums without receiving the signal agreed upon (a cross), which, however, had at last so unexpectedly come to him as described. It should be added that none but the husband knew of the compact which had been made while the wife was on her death bed. Another telling instance was a description of a spirit given by the guide of Mr. Wallis to a gentleman whose son the spirit was supposed to be. The appearance was that of a young man who had been killed by the kick of a horse. The recipient of the description, however, repudiated all knowledge of it. Then through the medium's hand was written: 'I am in great pain or I would be able to speak. I have been wounded by the kick of a horse. . . I am not your son but a friend of his'; and there was written the name 'J. Burt.' Again the sitter stated that he knew nothing of the visitor. Some weeks afterwards the gentleman in question received a letter from his son in Australia, in the course of which the writer said he was much depressed by the death of his friend James Burt, who had been kicked to death by his horse. On comparing the dates it was found that the message received by the sitter had been given twenty-one days after the tragedy had occurred, and of course long before it could be known by letter.

MISS MINCHIN thought that the phenomena of materialisation did not point to identity at all. They tended rather to prove the animistic theory. She quoted the case of a materialisation claiming to be that of an aunt of hers. After it had appeared several times Miss Minchin raised the veil which covered the face of the figure and disclosed the chubby features of a small boy, the very counterpart, in fact, of the medium, who was close by her, and who was as astonished as Miss Minchin herself. Referring to experiences proving spirit identity, Miss Minchin cited an instance when a clairvoyant described a military looking spirit to her, who, from his evident interest in her, caused the seer to suppose that he was her father. Miss Minchin replied that it could not be her father as neither the age nor the appearance was correct. As she was about to leave the clairvoyant exclaimed that the spirit was very determined, and had reappeared holding a block of wood in his hand, and said: 'Now she will know me.' By this means the spirit recalled to her memory the fact that her godfather, who had taken quite a fatherly interest in her, was named Wood, and the description given by the medium was an accurate one of his personal appearance and mental characteristics. This incident, she thought, was a good test of identity, and could not be explained by telepathy, as she had at first failed to recognise him. Referring to the materialisation of animals, Miss Minchin stated that at certain sances a snake made its appearance, winding itself about the arm of one of the sitters, a gentleman who had no particular fondness for reptiles, and had moreover never possessed a pet snake.

The proceedings then terminated.

TRANSITION.—Mr. Willie Joseph Bliss passed suddenly to the higher life on April 16th.

SCOTLAND MOVING.—It is gratifying to learn that the work for Spiritualism in Glasgow is increasingly successful. The Spiritualist Association of that city, of which our esteemed friend, Mr. James Robertson, has been for many years the active and honoured president, is continuing its propaganda work, and is making additions to the library. The city is to be 'placarded' when next Mrs. Green and other mediums are about to appear, and the services at the hall in Bath-street are better sustained than ever. Arrangements are being made to supply mediums to other towns at a nominal cost, and altogether the signs of the times are full of promise. Dundee, too, is becoming a strong centre of active work, and even staid Edinburgh and the steady-going 'Granite City,' Aberdeen, begin to feel the moving of the spirit. We look hopefully for the rapid development of spiritualistic ideas in the near future in Scotland.

MEDIUMSHIP AND ITS DEVELOPMENT.

Some sound and sensible teachings regarding mediumship were presented by Mr. W. H. Terry, the able editor of the Melbourne 'Harbinger of Light,' in a paper read by him before the Victorian Association of Spiritualists in February last. He said:—

'A knowledge of the laws and conditions of mediumship is a primary condition for the successful investigation of Spiritualism; and to the neglect of this important preliminary may be traced most of the difficulties, contradictions, and disappointments which beset the road of even the most earnest and painstaking who enter the path of practical investigation. Broadly speaking, everyone has some latent mediumistic powers. It may also be said they have some latent musical powers. The question, however, is—does the prospective result justify the labour involved to bring these powers into efflorescence? My impression is, that in at least three cases out of four, the time and labour it would take to develop this latent quality to its greatest efficiency would be far in excess of its value when so developed.'

This may be discouraging but it is nevertheless true, for, just as a drum, or a tambourine, is incapable of being made to emit a tithe of what can be produced by means of a piano or a violin in the way of music, so the differences in quality and conditions of the physical organisms, and in the degrees of nervous and psychical sensibility of those who desire mediumship, render it improbable that any but a small proportion will develop such extreme susceptibility to spirit influence as will repay them for the time and self-sacrifice involved in the cultivation of their powers. Further, it should be borne in mind that while wise spirits are ever ready to respond to the call of the earnest aspirant for spiritual truth, as *wise spirits* they are not likely to devote themselves to the preparation of an instrument that would be inefficient for their purpose.

Another, and a very important consideration, is dealt with in the following passage:—

'The average investigator does not as a rule realise that the average spirits with whom he is brought into communication are men and women, whose only accession of knowledge beyond his own is derived from the limited acquaintance they have obtained of the sphere to which they belong; that it is natural for spirits to associate with those of kindred opinions and beliefs; and, that where information is asked on any doctrinal subject, the reply is usually in accordance with the belief prevailing in the society to which the communicating spirit belongs: it is only those who have no positive beliefs, or those who are in transition to the higher spheres, who will hesitate to answer, definitely, questions beyond their knowledge. An honest spirit, like an honest man, teaches truth as he knows it, and the mediums are not responsible for contradictory communications on the same subject, unless they consciously allow their own opinions to distort the matter coming through them.'

Many sincere and well-intentioned inquirers and seekers after mediumship, have had to learn through bitter experience that spirits are fallible beings, and not infrequently pretentious, arrogant, self-assertive, blind leaders of the blind. It is always necessary to maintain a calm, rational, and judicial attitude when dealing with people from the other side; in fact, to 'try the spirits' and be very wary of those who flatter with vague promises of what they are *going to do*; and to be chary about yielding submissively to those who require conformity to their rule and dominion.

While, however, there may be few who can develop extraordinary powers which will entitle them to high place among the world's psychics, Mr. Terry truly observes that:—

'There is plenty of scope for the more ordinary form of mediumship in the dissemination of moral sentiments, ethics, and hygiene, and the giving evidence of spirit identity. All that is needed in connection with this is a realisation on the part of investigators that both mediums and spirits are fallible, and that all that is received must be tested by the reason before being accepted as truth. Blind faith and unreasoning credulity tend to degenerate both medium and sitters by encouraging a class of unreliable spirits, who amuse themselves at the expense of the gullible, and whose influence is harmful in every direction, whilst by the deliberate exercise of the reasoning powers the grain may be separated from the chaff, the investigator constantly enriched, and the medium helped on to a higher plane. Nothing would more conduce to an improvement in the status of Spiritualism than the elevation of mediumship, and

this can be best accomplished by instilling into the minds of those aspiring to be the instruments of truth teachers, the need for purity of life, mental equanimity, and high aspiration : or, in other words, the cleansing and harmonisation of the instrument to fit it for the best expression of high spiritual themes. Earnest effort in this direction is a practical prayer which never goes unanswered ; good and wise spirits spontaneously respond to it, and the realisation of their love and sympathy is a source of strength which will tide you over the initiatory difficulties and sustain you in the fulfilment of the high calling to which you aspire.

The *motive* which actuates those who seek for mediumship is a matter for serious consideration, and Mr. Terry very wisely says :—

‘Anyone having a desire to become a medium should seriously consider the motive that prompts him. Is it a desire to get information on business, or subjects that will conduce to your worldly welfare, to solve some difficult problem that has puzzled you, to attain popularity by the manifestations of psychic power, or to have the pleasure of conversing with your friends on the other side whenever you feel inclined ? These motives are all selfish, and will bring you no real satisfaction. The class of spirits who will help you to the attainment of what you desire are on your own plane of development (may be even lower), and cannot uplift you or your fellows. The pursuit of mediumship is not justifiable save for the good use that can be made of it—the expansion of your soul powers, and the diffusion of truth among your fellows.’

Mediumship is not a royal road to the acquisition of knowledge, without effort and experience. It is not ‘spiritual attainment made easy,’ whereby the indolent can, by a species of substitution, wear the robes of righteousness and display the graces of exalted ‘guides’ in lieu of their own. It is not to be expected that the great and good souls of the higher life will have fellowship with the ignorant and frivolous, and be content to express their ideas through ignorant and vain instruments who do not make earnest and persistent endeavours to render themselves fit for the service of such sweet and enlightened souls. Mr. Terry very pertinently says :—

‘We mediocre people cannot, without great effort and application, get into friendly personal *rapport* with the wise men of our day, and how can we expect the wise men of the spirit world to come and teach us, without demonstrating our worthiness to be their pupils by earnest and persistent efforts to purify our thoughts, and elevate our minds, as far as lies in our power, towards their plane ? This cannot be done in a day, a week, or a month, it is the work of years ; but meantime the neophyte who is steadily climbing the steep will be encouraged by intermediate agents, who are cognisant of his aims and efforts. There is no elaborate formula necessary, the essentials can be summed up in a few words—Temperance in all things ; equanimity of mind ; the realisation of the Fatherhood of God, and the Brotherhood of man, and the expression of this in our everyday life. As the prophets and mediums of old found it necessary to go into the wilderness to prepare for any special manifestation of spiritual power, and found it conducive to that end ; so is it equally beneficial, if not absolutely necessary, now.’

The influence of strong and exalted spirits—those who are sometimes described as ‘teaching spirits’—is not coercive. Although they have their mediums always under more or less supervision, and constantly bring their influence to bear upon them so as to fit them for their task, yet they do not infringe the right of the medium to think and decide for himself, and he may, and does, exercise his own will independently, and sometimes antagonistically to theirs. But, as a rule, where mediums are selected and found suitable for a special mission under the direction of an organised band of spirits, the susceptibility of the subject increases, so that he can receive and correctly convey ideas while in the normal state. ‘This,’ says Mr. Terry, ‘is the highest form of mediumship’ :—

‘Sensitives who have reached this stage of unfoldment can sense, as the disembodied spirit senses, the thought in its completeness, without articulation or presentation in words : it is pure intuition. There must, however, be some points of affinity between the medium and the inspiring mind for the former to interpret clearly the spirit’s thought, and the more cultivated, and familiar with language, the mind of the medium, the more readily and correctly can the ideas be expressed. An ignorant person can only be made to correctly express ideas beyond his range of language, automatically, and this implies an expenditure of force such

as would only be brought to bear for some special purpose. My object is to endeavour to elevate the tone of mediumship, and this can only be effectually done by discouraging the indiscriminate pursuit of it, and indicating the conditions essential for the development of a mediumship worthy of the name—a connecting link between the angel world and this.’

STRIVE NOT.

It is a noteworthy phenomenon that just at this time, when wars and rumours of wars occupy so much attention and occasion so much heart-burning ; when we hear of rivalries, jealousies, splits, and contentions on almost all sides ; when personal interests, hardness of heart, suspicion, and misunderstandings are rife ; when anger, hatred, and intolerance sever friendships and banish goodwill, attention is being directed with increasing frequency and success to the power of thought and the necessity for its intelligent and purposeful cultivation, wise control, and positive direction, to secure definite results.

Of course it is neither strange nor wonderful when we realise that the dwellers in the ‘great thought world’ project their ideas into all minds that are attuned, and therefore receptive, to their impulsions. Because there is urgent demand for the spiritual gospel the supply is sure—for is not man’s necessity God’s opportunity, and do not the far-seeing and enlightened ones ‘over there’ strive to express the Divine love and minister to the world’s want !

Mental scientists and spiritual students unite in drawing attention to the great need for self-control, for will-culture, for intentionally thinking good, cheerful, and harmonious thoughts ; for speaking kind, encouraging, and helpful words with premeditation and sincere desire to do good ; for large-hearted love and forbearance ; for the generous forgiving of injuries, injustices, and wrongs, and (forgetting misunderstandings, mistakes, and antagonisms), the exercise of resolute determination to triumph by love and sympathy.

Life has become too much of a battle ; surely we can do something to make it a blessing ! Religion should be vital—revealed in our attitude towards God and man. Spiritual development may not be secured by psychic sensitiveness—which may only lead to our becoming morbidly conscious of discords, and suspiciously self-conscious, irritable, and despondent. Spirituality will make us serene, strong, self-poised, joyous, hopeful, helpful, and lovingly forbearing.

In illustration of the fact that the gospel of the spirit of brotherhood and fellowship, of the omnipotence of thought and love is being proclaimed, let us take this from a communication addressed to the ‘Lamp,’ a Toronto magazine :—

‘Only a few years have passed since one who was called “the greatest of Exiles” said : “Cast no one out of your heart.” . . . As I walked through the city streets I sought for the meaning of the Exile’s words, and thought that perhaps they applied to a certain contemptuous mental attitude to others I allowed myself to drift into sometimes.

‘The Ancient Wisdom declares that we all have birth from one divine source ; in that inner world of our inception there is perfect unity, though for a time we forget it in this external sphere. Perhaps there is something else we often forget also—that we only behold in others what we possess in ourselves. We love or hate in others what is developed or in the germ in ourselves ; it is only when the Divine eye is unclosed that we can sense the spirit in all, passing from the illusive light of the mind into the primeval darkness wherein is God.

“I am the origin of all ; all things proceed from me,” Krishna says to Arjuna. Any utterance contrary to this, tending to produce disruption or severance, finds no spiritual echo within me, no sanction from my heart ; nor do I find that anyone charged with a spiritual message to mankind—from Krishna down to the Exile whose words came into my mind—has ever taught that alienation one from another is necessary for those who desire to become messengers of the Divine in time to come.’

Shall we resist evil, antagonise the wrong-doer, cast out from our hearts those who injure us ? Shall we oppose, condemn, punish, and refuse recognition and fellowship to those who have wronged or slighted us ? May there not be a better, a more spiritual way ? May there not be faults on both sides ? Is it not better to be wronged than wrong ? Should not the injured one forgive and forget ? Does he

not injure himself by cherishing hard and unforgiving feelings? Should friendship fade and die, and the seeds of division and hatred grow and flourish? Surely there is a more excellent, a more spiritual way!

A writer in the 'World's Advance Thought' says that on one occasion, in company with a few friends, he 'went into the silence,' and had strongly impressed upon him the words 'Strive not.' He says:—

'I have observed that most of my difficulties in this mundane sphere have come through disregarding this advice. "The beginning of strife," says Solomon, "is as one letteth out water." The course of strife is in a circle which ever brings the contestants back to the starting point. . . . To attempt to attain good through strife would seem to be the labour of Sisyphus. Hence the wonderful divinity of the precept of the Master; "I say unto you that ye resist not evil."

'With this age, the perception of this truth has passed but little beyond the theoretical, but whosoever shall waste his strength in strife, shall find when the struggle is over that the stone has rolled again to the bottom of the hill, and all he has gained is some stern experience. If there be any value in strife, it is to teach us not to strive. Only when men have well drunk shall the good wine be produced.

'Men have yet to learn that hatred, which is the basis of all strife, is insanity, and the world in this respect would seem to be "a large lunatic asylum." We are continually striving against this and that and the other which we do not like, not yet having come to a realisation that Karma is inflexible.'

If we truly believe that consequences are inevitable; that a man's conscience will assuredly give him all the punishment he needs for any wrong he has committed, why should we also seek to punish him? Why should we permit the feelings of the executioner to conquer us and embitter the stream of our thought and love-life?

The teaching spirits who have come to us from beyond the mists unite in affirming that:—'man will for ever be what he makes himself. His follies and vices are his own; his strength and goodness are his own. From the awful responsibility of himself he cannot escape.' That it is so there can be no manner of doubt, and in view of that solemn fact, what must be our attitude towards the one who does us wrong—must we not forgive him 'till seventy times seven'? As we hope to be forgiven ourselves, shall we not set the example and do the highest right even though we are again and again misjudged? Or shall we seek to become the instrument of justice? Are we afraid our foe will escape retribution unless we move to secure its infliction? Will it give us pleasure or pain to see him suffer? Do we seek justice or revenge? Do we wish to have solace for our wounded feelings by humbling him? Are we free from self-righteous pride when we complain that we have been slighted, misunderstood, and injured, and decline to overlook the past until it has been atoned for? Surely,

'Life's too short for quarrel,
Hearts are too precious to break:
Shake hands and let us be friends
For old times' sake,'

is a far better, kindlier, and more spiritual method of adjusting differences than the antagonistic spirit of opposition which only begets still worse conditions of discord and bitterness!

Not alone for 'old times' sake, but for the future well-being of all, enmity should be banished from the heart. There can be no true spiritual progress, no real heart-wholeness, no 'peace that passeth understanding,' no innocent joy such as the pure angels know, while any feeling of distrust, condemnation, opposition, or isolation is cherished in the heart against another—even when we think that we have just cause for anger, or proper grounds for resentment. The measure of our spiritual advancement can easily be taken by ourselves if we will ask in the higher court of our consciousness, 'Have I any feeling of mistrust, opposition, envy, jealousy, ill-will, hatred, or resentment against any man or woman?' We may say we 'forgive but cannot forget.' That shows that we have not forgiven. We may say we are 'justified' in condemning others, that 'they have not acted justly, fairly, uprightly'; but should we not make the distinction between the sinner and the sin? Who would stand scatheless were stern condemnation and condign punishment

meted out for every 'shortcoming or wrong-doing? 'Let him that is without sin cast the first stone.' Nay, just as surely as curses come home to roost so surely do we injure ourselves by shutting up our hearts and banishing therefrom those who have, as we think—perhaps mistakenly think—done us wrong. Not only may we be wronging them, and attributing motives which never animated them, but in any case we do ourselves wrong, for how can we be happy when we know we have excluded from our thought-life and sympathy those who were once friends, comrades, or loved ones?

Here is where the 'new thought' comes in so opportunely. It teaches us to avoid the critical, sarcastic, depreciatory moods. It warns us against judging others. It enforces the need for looking upon the bright side and making allowances for, as well as encouraging the best in, the people by whom we are surrounded. So much that is good in people dies for want of encouragement, that it is well to affirm goodness and stimulate hope and effort by helpful optimism. We are constantly being taught by the loving spirits that positive virtues are needed. Evil, error, folly, and wrong will work their own cure—they will die of necessity in an atmosphere of virtue, knowledge, and righteousness. Let us not strengthen them by encouraging them, but let us supplant them by spiritual growth in grace and goodness.

DR. DEAN CLARKE.

The 'Banner of Light' just to hand contains the interesting announcement that Dr. Dean Clarke, a well-known American apostle of Spiritualism, will sail on April 25th for England. The 'Banner' says:—

'He will take part in the International Congress of Spiritualists at the Paris Exposition as one of the delegates from the National Spiritualists' Association of the United States of America and Dominion of Canada. He will deliver an address on that occasion, and expects to take a lecture tour through England ere he returns to his native heath. Dr. Clarke is a scholar, a man of broad views, and thoroughly abreast with the times upon all questions. Societies in England or Scotland that desire his services should at once correspond with him, in care of J. J. Morse, 26, Osnaburgh-street, London. We bespeak for our good brother a hearty welcome on the part of the Spiritualists over the sea, and trust that they will be able to keep him at work during his entire visit. Dr. Clarke has our best wishes for a safe journey, a pleasant visit in foreign lands, and a safe return to his American home.'

We shall be pleased to accord a hearty welcome to our visitor when he arrives in London, and have no doubt that he will be kept busy during his stay.

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.

The Presentation to Mr. E. Adams.

SIR,—May I crave your generous permission to express, through the columns of 'LIGHT,' my deep thanks to my numerous friends in Cardiff and district who so heartily combined to present me with the very handsome and substantial tribute of their 'love and esteem' at our 'Happy Evening' on Good Friday? Words fail me now, as then, to convey the full measure of my appreciation of the united personal regard and commendation of my humble efforts for our beloved cause, of which their beautiful gift will always be the visible and eloquent memento. This item in our programme was a complete surprise to me, and I was very much touched by the hearty and sympathetic manner and happily-chosen terms in which my dear old friend, Mr. Robert Mark, made the presentation, as well as by the warm applause and congratulations of the large number of friends present.

That the same 'spirit of love' and fellowship may grow, and that its tendrils may unite all our members, and the members of all our societies, in sweet and harmonious co-operation with the angel-world in our epoch-making propaganda, is the constant and fervent prayer of—Yours fraternally,

E. ADAMS.

Cardiff.

'The Night Side of Nature.'

SIR,—In an article in a recent issue of 'LIGHT' your correspondent 'Zero' says of this book ('The Night Side of Nature'), 'that the original is, we believe, now out of print; which is a pity.' I am happy to tell him that he is mistaken—I bought a new copy a few weeks ago. It is published by Geo. Routledge and Sons, Broadway, Ludgate-hill. This copy, which is very artistically bound in green cloth and printed in good type, cost me only 1s. It is not abridged but word for word as my early copy. It is a book every Spiritualist should have. C. W. SAVAGE.

Liverpool.

P.S.—I have also often seen it in a cheap form in paper covers at 6d.

A Slate-Writing Seance.

SIR,—On Saturday last I was privileged to have a slate-writing seance with Mr. Chapin, from the United States, who is at present in our midst here in Liverpool. My wife and I were the only sitters. The sitting was timed for 1.30 p.m., and in full daylight and bright sunlight we received an excellent proof of discarnate spirit activity. I may say that ours was but one of many excellent tests given during the week through Mr. Chapin's mediumship.

Two slates, thoroughly examined and rubbed by myself, were fastened by a plain elastic band, held about a foot above the table by my wife, the medium, and myself. We, very distinctly, heard the writing right to the finish, and upon opening the slates found one to be covered with exceedingly plain writing, the message being quite helpful.

Later on, probably, I shall be pleased to introduce this gentleman to London and other centres.

GEORGE HORATIO BIBBINGS.

'Spiritualism for the People.'

SIR,—In 'LIGHT' of April 7th appeared a summary of a manifesto issued by the Onward Spiritualist Association, outlining a scheme for the—by means of a national distribution of literature, &c.—'Conversion of England' to Spiritualism. The document also called upon Spiritualists to write to our secretary stating what they thought of the scheme, and whether we might count upon their carrying out the suggestions we made, which included the offering, for the scheme's success, of morning and evening prayer.

We have now to report that, of the communications so far to hand, all express approval of the scheme. One objection is raised; but that refers to a minor point. One correspondent (a lady, who writes from Whalley Range, near Manchester) says:—

'I quite agree with your first three suggestions, and will pray for the scheme's success. Also, where I have the opportunity, at a private seance with a medium, I will try to interest friends on the "other side," or at least hear their opinion on the scheme. . . Are we Spiritualists ready, however? Have we, as a body, well-arranged meeting-places, with a reverent service and congregations, so that we could ask those persons that might become interested in the subject of Spiritualism to come and listen to our mediums, or attend a well-ordered service? My answer is "No"; and until we attain to this (an ideal realised by every other denomination), I should not assist in any propaganda. For myself, I attend, and am a member of, a Unitarian Chapel, and only go to a Spiritualist meeting when some good medium is to be present. . .'

From Belfast, Ireland, comes the following:—

'I was glad to notice, in this week's papers, your new scheme; and I certainly think that if but half of those that are, as it were, "unattached" would come forward, both the money and the men would be forthcoming. Personally . . . I shall be glad to help. That the scheme may be taken up and heartily joined in by all Spiritualists, is the wish of, sincerely yours,—'

A friend from Blackpool writes:—

'I most heartily approve of your suggestion. As Spiritualists, we certainly ought to move on nationally. . . The truth we want for ourselves; and we ought to be anxious for it to be brought before others. My little help towards "pushing the chariot along" I shall be at all times very willing to give.'

So the 'Spirits' Fund' is started! The beginning may be small; but so is an acorn; and what the fund, to which our Freemantle correspondent is the first to contribute, may grow to, who shall say? He writes:—

'When I read your manifesto, "Spiritualism for the People," I felt impelled to send something, if only a shilling, to make a start.'

Invited to express a detailed opinion on a very lengthy manifesto, the Rev. John Page Hopps (than whom exists no

nobler advocate of religious and political sanity or pleader for Universal Brotherhood) writes:—

'I am truly sorry to say that I am far too full of work to undertake the examination and criticism you ask of me—especially for publication. I wish well to every experiment in the direction you mention, but find it necessary to limit my own excursions and to resist many temptations. Heartily yours, &c.'

Responses to our appeal for letters from Spiritualists willing to carry out the suggestions made in our manifesto continue to arrive; but, in view of the magnitude of the scheme before the movement, not nearly in such numbers as they should do. We appeal, therefore, to every lover of the cause to give those suggestions a 'second reading,' and then to write our secretary, either promising to carry them out (or as many of them as possible), or else stating why he or she objects to do so.

Signed on behalf of the committee,

JNO. THEO. AUDY, President.

E. J. COOPER ('S.+S.'), Vice-President.

HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London.

April 20th, 1900.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Mr. King was with us last Sunday and delivered a stirring lecture to a fair audience. On Sunday next, Mrs. Leo. On Friday, at 8.30 p.m., Mr. King's instruction class.—T. McCALLUM.

73, BECKLOW-ROAD, SHEPHERDS' BUSH.—A very good discourse was given on Sunday by Mr. H. Brooks, dealing with the philosophy of Spiritualism, showing that the highest conceptions of Christianity are all embodied in the teachings of Spiritualism. The need of the age is men and women of deep thought and earnest conviction, who will live up to their knowledge, not merely seeking for signs and phenomena, but showing by their daily life that the kingdom of Heaven is within, and that as we sow so we reap in the next life. There was an appreciative audience. Next week, Mr. Watson.—C.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning and evening services on Sunday last were well attended. The leader gave an impressive address at the evening service upon 'The Resurrection,' which had a good effect on the after circle. A most enjoyable social evening was spent on Easter Monday. On Sunday morning next, at 11 o'clock, a public circle, will be held; doors closed at 11.15 prompt. At 3 p.m., children's Lyceum; and at 6.30 p.m., a guide of Mr. W. E. Long will give an address on 'The Baptism of the Spirit.'—J.C.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. D. J. Davis addressed Sunday's meeting on the subject of 'Spirituality,' pleading for a charitable interpretation of the actions of others and contending that things which to one were spiritual, to another were meaningless, because he had not arrived at that state of development when appreciation of the higher things becomes possible. Mr. Davis submitted that the mission of the Spiritualist was not one of condemnation but of education. On Sunday next, the meeting will be conducted by Mr. J. Adams and Miss Pierpoint.—J.K.

LEICESTER.—LECTURE HALL, LIBERAL CLUB.—On Easter Monday we had a tea and entertainment which were most successful. The catering was again entrusted to Mrs. Wightman. The entertainment consisted of lime-light lantern views and cinematograph, conducted by Professor Timson; songs by Miss Collier; and gramophone by Mr. Holt. Mr. A. V. Peters, who was staying in this town for a few days, kindly consented to give clairvoyance and was most successful. On Sunday, April 22nd, our local friend Mr. Sainsbury gave a very good address on 'Ministering Spirits.' There was a good audience. Mr. H. Clarke, senr., will address the meeting next Sunday, at 6.30 p.m.—A. O. W. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Alfred Peters contributed interesting and convincing clairvoyance to the meeting held at these rooms on Sunday last. Of the thirty-two descriptions given twenty-eight were fully remembered at the time of giving, and in several instances the identity of the spirit person described was proved by reference to little idiosyncrasies which at once brought the person to remembrance. Miss Von Holthor sang 'A Song of Thanksgiving' (Frances Allitsen) in a way that delighted her hearers. Next Sunday, at 7 p.m., Mrs. M. H. Wallis, inspirational discourse on 'How to Make the Best of Both Worlds.' The Marylebone Association again ask for the co-operation of all friends, so that these meetings may be fittingly sustained.—L. H.