

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" —Goethe.

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

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NOTES BY THE WAY.

'The Church Times' is very violent in its assault upon Mr. Haweis and Spiritualism; but the upshot of it can only be a tightening of the grasp upon the treasure assailed; for the very violence of the assault only betrays want of knowledge and an absence of discrimination. 'The Church Times' says that Mr. Haweis described Spiritualism as a development of Christianity. It is quite wrong. The truths and facts of Spiritualism are much older than Christianity, as Mr. Haweis very easily demonstrated, from the Bible. 'The Church Times' indulges in such phrases as 'sad rubbish,' 'impious rubbish,' 'abject twaddle,' and sees in Spiritualism something which suggests 'the devil making himself appear an angel of light.'

We have no refutation to offer. It only occurs to us that a glimpse of the interior, through 'The Church Times' window, may have its uses.

'The Two Worlds Publishing Company' (Manchester), as we have already noted, has done good service in publishing a new edition of Mr. Hudson Tuttle's important work, the 'Arcana of Spiritualism: A manual of Spiritual Science and Philosophy.' As many of our readers know, this book is presented as a medium's book. He had previously written the 'Arcana of Nature,' concerning which he tells an impressive story. It was commenced in his eighteenth year. When he thought it was completed, he received a message ordering him to destroy it, with all that he had previously written. 'Reluctantly I gathered up my treasures,' he says, 'and consigned them to the flames.' Again the work was commenced; but, even when finished, it had to lie on his table for two years, for constant correction, before it was allowed to be published, and, apparently, before it was possible to publish it. When the unseen writer was satisfied, the publisher's offer came. 'Mine has been the task of an amanuensis,' says Mr. Tuttle.

The 'Arcana of Spiritualism' is what Lord Bacon might have called a 'full' book. It is not so much an exposition or an argument as a storehouse of experiences and ideas, problems and their solutions, glimpses and stories. As such, it is at once interesting and informing, a possibly permanent addition to the rapidly-growing literature of Spiritualism.

A goodly volume has found its way to us from Boston (U.S.), 'Poems of Nature and Life,' by John Witt Randall, edited by F. E. Abbot, with an Introduction on the Randall Family. (Boston: G. H. Ellis.) The 'Introduction' runs to over 220 pages, almost entirely made up of letters and extracts from journals and diaries; these bearing keenly upon the topics of the exciting years from 1860 to 1879. A simple but strong and accomplished gentleman was John Witt Randall, and his reflections upon things concrete and

thoughts abstract are as wholesome as they are lofty. His poems extend over 330 pages. All are worth preserving, but all are not great. They are elevated enough, however, both in thought and expression, to make us wonder why he was not known, or so very little known, here. The concluding lines of the 'Ode to Conscience' will alone justify this opinion:—

Thou reignest in heaven, the archangels worship thee,
Twin child with Love, firstborn of Deity !
No seraph from thy face so far can fly
But thou wilt fix and hold him with thine eye,
Wilt find him out in the most secret place—
Where'er he turns, he must behold thy face.
Thou art o'er all, in all, throughout all Time and Space ;
And, if this earth and the sweet light of day
E'en in chaotic darkness melt away,
Thy deep, low voice, 'mongst the celestial spheres,
Will still sound on throughout the unending years.
There wilt thou dwell the immortal hosts among,
Uttering thy runes severe in deathless song,
Falsehood from truth unravelling, right from wrong.

We have a strong preliminary prejudice against vivisection, but have never entered on a crusade against it, probably under the influence of a certain amount of wonder as to its possible utility in alleviating human misery. The following, however, from a paper read at a Friends' Meeting, by Dr. Mary J. Hall-Williams, grapples with this point in a noticeable way:—

All animals that can form subjects for the vivisector are supplied with a nervous system. It is on that depends their life. They are all capable of receiving shocks to their nerves, and of having thus their nervous system put out of order; which means that no part of their body can be reckoned on that it remains according to its order or rule, in other words, remains normal, but may anywhere exhibit abnormalities, and these abnormalities may vary in as many individuals without any power of foretelling how or in which individual by reason of the differences in the capabilities of the different nerve systems for receiving and responding to shock.

When, therefore, a vivisector approaches a nervous system with any condition that can give a nerve shock he is at the outset compelled to forego any prospect of any certainty in the results of anything he may do or administer. Human and brute are alike in this. The results of the vivisector then hold one certain quantity—an absolute uncertainty that can by no means be anything else but absolutely uncertain.

Observation and experiment are the means of discovery. The vivisector neglects to begin with observation or he would recognise constant unreliability in the responses to nervous shock.

That may not cover the whole range of these researches, but it certainly does introduce a consideration which deserves very serious attention.

'The New York World' publishes an arresting 'Easter Symposium' on 'The open door of Immortality.' The contributors are a Bishop, a lady Universalist minister, the President of the Roman Catholic University of America, and Professor Hyslop. We regret to say that the Bishop is only pretty and hazy and hopeful, and that he sadly oscillates between 'unbroken continuity of life' and a 'real resurrection of the body.' It must be very puzzling to a New York man of business.

The Roman Catholic more pointedly grapples with the practical question, 'Do the living ever hear from the

dead?' We do not understand his distinction between 'an apparition properly so-called,' and 'permanent resurrection into immortal life': but, here again, we think we detect the note of weakness which is inseparable from halting between the grave and life in the unseen. With his concluding sentences, however, we should like to agree as far as we can. He says:—

Although Catholic theologians have admitted the possibility of communication from the dead, and have conceded that some such communications have really taken place, nevertheless they are far from encouraging too great a credulity in such manifestations. On the contrary, they take particular pains in giving the characteristics which distinguish true apparitions from imaginary ones, explaining fully the nature of hallucinations which deceive overcredulous minds, and they are also careful to discern between good spirits and evil ones in communications which are possible.

Theologians, however, have no accepted system as to the manner in which communications from beyond the grave, and especially corporeal apparitions, take place. There is nothing but conjecture among them on this subject, as we may see from the discussions that are raised as to whether the dead appear with their real bodies or with borrowed ones, or by what power such apparitions take place. Although it may be easy to understand the general reason for which Divine Providence, within limits known and determined by Itself though unknown to us, permits communications from the dead to the living, it is well understood that the Church has always condemned the calling up of the dead for purposes of curiosity as to knowledge of the past or future. She has always condemned necromancy, as in our days she condemns the practice of spiritism. She has nothing in common either as to doctrine or morals with the superstitious and wicked curiosity of divination. Such, as I understand it, is a Catholic view of the question, 'Do the living ever hear from the Dead?'

But 'necromancy,' 'spiritism' and 'divination' surely need defining. If we could have a round table conference with the good bishop we think we might agree upon a golden mean.

The Universalist, the Rev. Phœbe Hanaford, tells an excellent story, from which she draws the following conclusion:—

'The Bible,' as Rev. Dr. Sears once said, 'is a continual angel-ophany from Genesis to Revelation,' and I see no reason why those who have been saints on earth may not be angels in heaven, and henceforth 'ministering spirits' also to the loved ones not yet summoned to the Master's presence. Death is but an incident in the ever-continuous life of God's child.

Professor Hyslop takes his stand on Telepathy, and pushes the Psychical Researcher hard; thus:—

A whole theory of inspiration lurks in the background of this conception. Psychology ever since Plato, and more especially after Locke, has limited the acquisition of knowledge to some activity of the mind obtaining it, whether sensory or intellectual, and usually sensory.

But, if telepathy be a fact (and if it is not a fact there is no escape from spiritism), then the old theory of psychology is false, and sensory experience is not necessary or the only source of knowledge, but this may come directly from a source transcendental to the mind that receives it, being obtained passively from the action of a spiritual world analogously to the passive reception of sensory experience from the impressions of a material world.

Portraits of the four contributors are given. That of Professor Hyslop suggests a keen, vigilant and determined athlete for truth.

'The pith and marrow of some sacred writings' (London: 3, Vernon-place, W.C.) is an enlightening pamphlet, one of a 'New Century series,' intended to set forth 'The relation of Universal Brotherhood to Christianity.' It is introduced by Mrs. Katherine Tingley, who now, we observe, dates from Avenue-road, London. There is a note of universalism in these three small Studies which we greatly relish. The want of our day is the breaking up of cliques. We do not care who does it—Broad Churchman, Agnostic, Positivist, Theosophist, Spiritualist—but we want it done: and the spirit of Brotherhood will soonest and most effectually do it.

'A STUDY OF ELIZABETH BARRETT BROWNING.*'

This is a little volume which ought to be popular, in spite of the fact that the 'Life and Letters' of this noble woman-poet have been before the world for so long and that so much has already been published about her; for we think that this 'Study' supplies a want. Readers who have a fair amount of leisure will probably gain from the 'Letters' such a knowledge of Mrs. Browning as will, for them, make further studies unnecessary; though even they may be glad to refresh their memory by turning over the pleasant, sympathetic pages of this little sketch. There are, however, a large number of persons whose lives are so immersed in the round of daily work, that even to think of going through such a volume as the 'Letters' would seem a burden rather than a refreshment; and yet these are often just the persons who most need to get a little insight into a mind like that of Elizabeth Barrett Browning, and who would find that contact with her pure thoughts would cleanse their own from the dust of daily life. To them this little volume will be welcome; its size makes it possible, conveniently, to carry it in a handbag, it can be read in a couple of hours, and its style is so flowing and easy as to make no demands on a weary brain, while, at the same time, it succeeds in conveying a notion of the colour and quality of Elizabeth Browning's refined and elevated thought.

In this journal we intend briefly to refer to those points only, in which the 'Study' touches the subject of psychic phenomena. Everyone knows what was Mrs. Browning's attitude towards psychic phenomena, and how fearlessly and steadily she maintained that attitude in spite of the adverse opinions of her husband, and in spite of the contempt with which many scientific men at that time regarded the whole question. There is a peculiar value in the estimate of this subject formed by such a woman, because in her were combined the purest, highest ideals of a deeply religious soul with a remarkably broad and clear intellect; and, moreover, the strength of her opinions underwent the severest test to which the judgment of an intelligent and sensitive woman can be put. That is to say, they had to stand against the opinions of not only many of the great scientific men of the day (such as Faraday), but against that of the man she almost worshipped; and beliefs which could maintain themselves under such conditions must have been of unwonted tenacity and worthy of the respectful consideration of all who esteem and honour her intellect and character.

'I see with my own eyes, and feel with my own spirit, and not with other people's eyes and spirit, though they should happen to be the dearest,' she said of herself. Those few words give a glimpse into much of her inner experience, much of pain as well as of joy; they suggest the secret of true development, and the way in which each individual can both truly fulfil his destiny and contribute to the lasting wealth of Humanity's mental and spiritual heritage. With splendid courage, which was so firmly based upon conviction that possibly she was hardly conscious of being courageous at all, Mrs. Browning asserted her belief in the place which, in her opinion, the despised physical phenomena of Spiritism hold in relation to evolution.

'If I am right,' she said, 'you will none of you be able to disbelieve much longer; a new law, or a new development of law, is making way everywhere.' She quotes a Mr. Appleton as saying with regard to these psychic phenomena that they constitute 'the sublimest conundrum ever given to the world for guessing.' This gentleman had a young American friend who, 'besides being a very sweet girl,' he said, was a 'strong medium,' and in whose presence all the phenomena were produced at the house of the poet Lamartine.

The 'Study' gives several long quotations from Mrs. Browning's letters on this subject, which are of much interest. In reply to the question, 'Why are our communications chiefly trivial?' she says: 'Why, but because we ourselves

* 'A Study of Elizabeth Barrett Browning.' By LILIAN WHITING. Published by Gay and Bird.

are trivial and do not bring serious souls and concentrated attention and holy aspiration to the spirits who are waiting for these things.'

Her remarks are of particular value when she meets the objection felt most strongly by the best and most sensitive minds, namely, the fact that harm sometimes ensues from opening up these communications with the unseen world :—

'Every fact is a word of God, and I call it irreligion to say I deny this because it displeases me. . . . Why be afraid of truth? God is in the truth, and He is also called Love. . . . Also it is no argument against any subject that it drives people mad who suffer themselves to be absorbed in it. That would be an argument against all religion and all love, by your leave. Ask the Commissioners of Lunacy; knock at the door of the mad-house in general, and inquire what two causes act almost universally in filling them. Answer—love and religion.'

Then, in connection with the complaint that raps are an undignified mode of communicating, she says :—

'If you are in a dungeon and a friend knocks through the outer wall, spelling out by knocks the words you comprehend, you do not think the worse of the friend standing in the sun, who remembers you. He is not degraded by it, you rather think.'

To a friend who asserted that Swedenborg taught that communications between the Seen and Unseen were dangerous and debasing, Mrs. Browning responded :—

'I do not think you apprehend Swedenborg's meaning very accurately. . . . True, he spoke of danger . . . to those who, themselves weak and unclean, did not hold by the Lord. . . . There is a distinct prospect given in Swedenborg of an increasing aptitude in men in the physical body towards communication with those who have passed out from the body.'

In her comments on Mrs. Browning's views, Miss Whiting points out that the notion that those who have passed into higher spheres can have no wish to communicate with earth, is wholly inconsistent with the Divine law of sympathy and love. This also seems to us to meet the objection sometimes raised, that to attempt such communication is selfish, inasmuch as it must disturb the peace of the souls who have got free from the flesh to bring them thus back into contact with our imprisoned conditions. Such an argument has no weight with us; provided they come, not to minister to idle curiosity (and no noble spirit would do that), but to assure our wavering faith, console our troubled heart, and stimulate our aspirations towards the higher life. Such a coming could but be to them (even if it involves self-sacrifice) a ministry of love, and therefore of joy. True, Samuel said to Saul: 'Why hast thou troubled me to bring me up?' But Saul's motive seems to have been just the motive which is to be deprecated, the curiosity to know its fate of an unhappy mind which did not 'hold to the Lord.'

It is in the last chapter of her 'Study' that Miss Whiting chiefly deals with this side of Elizabeth Browning's mind; but indeed the whole life was, as she clearly indicates, permeated with Spiritualism in the larger sense of the word, the sense for which it ought habitually to stand; that is, for the philosophy which recognises, whether it accepts the physical phenomena or not, that the cause of all Seen things lies in the Unseen; that all matter is only a manifestation of the operation of spirit, and that the two facts of paramount importance are God and Immortality (p. 172).

The 'Study' closes with the following paragraph, in which the writer sums up briefly her estimate of the trend of her life :—

'This is the secret of her life and power—that she recognised the interblending of the two worlds of the Seen and the Unseen; that she held her art as a sacred gift entrusted to her for divine purposes; that she recognised the nobler self in each person whom she met, and thus stimulated him to realise his truer ideal; that her mind was generously hospitable to all the intellectual movements of her time; and that above all it may truly be said of Elizabeth Barrett Browning that she lived in conscious relations with those in the Unseen, and in perpetual communion with the Heavenly Vision.'

H. A. D.

THE FLOWER MEDIUM—A TEST SÉANCE.

A detailed account of a séance with Frau Anna—the so-called 'flower medium' of Chemnitz—is given in the April number of 'Psyche' by the Editor. It took place on February 25th last, at the residence of Ober Inspector Herr Kaesser, at 24, Emserstrasse, Deutsch-Wilmersdorf, near Berlin, under the strictest test conditions, which seem to have precluded any possibility of deception. As such remarkable *apports* as those which occur with this medium are very unusual in the present day, a brief account of the proceedings will be of interest to readers of 'LIGHT.'

There were twenty-five persons present at the séance, the sexes being about evenly divided. Among the gentlemen are the names of several writers in the psychic journals, who may be looked upon as competent investigators. Frau Anna, on her arrival, was conducted by a committee of four ladies into a room, where she took off all her clothing, which was locked up in a cupboard, and she was then attired in garments (described) provided by the ladies, none of whom had ever seen her before. Then holding her by both hands they led her into the séance room. The time was half-past five and the room was brightly lighted with gas.

Herr Max Jeutsh (teacher of languages), who is described as her conductor, was likewise examined by some of the gentlemen. During the séance he sat outside the circle surrounding the table, at a distance from the medium; took shorthand notes, occasionally gave some explanation, and was in full view of Herren Kaesser and Stenz, who sat near him. Frau Anna herself sat at a corner of the long table, with a lady on each side of her and a space between her and the wall behind.

The séance commenced at 5.30 p.m., and finished at a quarter before nine, the room being brilliantly lighted by gas. What may be called the preliminary portion consisted of addresses given through the medium while in a state of trance, by different controls; and the *apports* of flowers and other articles did not begin till twelve minutes past six, when the medium, in her normal condition, bowed herself over the table and called out, 'Now, bring the flowers!' Immediately, from the back of the medium, high above, from the bare wall, a quantity of lovely flowers sprang forth and fell all about the table. All the flowers were fresh, not squeezed in any way, and covered with dew. A list of the *apports* is thus given: 'Eight tulips with bulbs, twenty-four yellow Marguerites, nine cornflowers, nine forget-me-nots, sixteen sprays of mignonette, twenty-eight narcissus, eleven white and two rose hyacinths, three Maltese oranges, a white metal figure of Thorwaldsen's Christ, sixteen centimetres high, and weighing about a pound, and several medals, amulets, &c., in metal.' These were brought at different intervals and taken away by the sitters. The following account is given of the *apport* of the figure of Christ: 'The medium in trance bowed forward over the edge of the table, raised her hand above the head of Herr Magnetiseur Willy Reichel, who was sitting quietly by her, and called out in anxious tones: "Give it here, give it here," when immediately a glittering object was seen in the air, and the medium held in her hand a figure of Christ (before described), which she passed, accompanied with some appropriate words, to Dr. Egbert Müller, who was visibly astonished.'

The incidents are described with extreme minuteness, and a 'protocol' was drawn up, which was signed by the whole of the assembled sitters with their full names, in declaration of their unanimous concurrence as to the genuineness and correctness of the description.

The Editor at the conclusion adds a few remarks in which he speaks very highly of Frau Anna, concluding with these words: 'Frau Anna's demeanour is simple, modest, dignified and devout.'

ARRIVAL OF MR. GEORGE SPRIGGS.

We were pleased to have a visit a few days since from our old friend, Mr. George Spriggs, who has returned from Australia to settle, we trust, among his many friends in London, who will be glad to know that he has safely arrived, looking as well and hearty as ever. Letters for Mr. Spriggs may be addressed to this office.

A QUESTION AND AN HYPOTHESIS.

Can any readers of 'LIGHT' (scientific or psychic) throw light on the following question? If so the questioner will be grateful:—

What causes the disintegration of a dead body?

Of course we do not want to be told that chemical changes occur, that the hydro-carbons are unstable compounds, &c. The question we want light upon from scientific sources, is not—*how* do bodies disintegrate, but—what is the immediate cause of disintegration? Apparently the *immediate* cause is not the withdrawal of life: for if the particles were held in combination by the presence of vitality alone, in the absence of vitality they would immediately cease to combine, and the body would at once be dissipated, its atoms uniting with the gases in the air; which sudden dissipation does not usually occur, except in the case of bodies which have been *long* dead, and which, we believe, do when exposed to the air thus collapse suddenly.

We ask for information, and possibly are only revealing our ignorance: if, however, this reasoning is accurate it would lead us to the conclusion that some other force operates to maintain the *status quo* for a time, in a dead body.

What is that force? Is there reason for supposing that it is identical with what is known as the Psychic Aura?*

Some information might possibly be obtained through mediums as to whether the aura which is the means by which physical phenomena and materialisations are effected, is also the means by which chemical affinity operates to form and maintain the hydro-carbons of the body. Of course such information, even if obtainable at all, would—to be of value—have to be corroborated by various controls, and even then it would only serve as a working hypothesis, requiring further investigation and verification.

It would, however, be both very interesting and very advantageous if the science of the two states (the discarnate and the incarnate) could be thus co-related. Such a correlation, if effected (and it may ultimately be possible to do this) would have wider import than we can at present discern, but even now we can see that it would suggest the solution of some puzzling problems.

For instance, if a dead organism only disintegrates in proportion to the dissipation of the psychic aura which permeated it during life, and if this aura is used for physical manifestation and quasi-physical manifestations, we have a clue to the reason why apparitions are seen in grave-yards, and why Stainton Moses was told that certain spirits could communicate with him because he had passed their graves. Also, it would follow that if in any particular case the aura were completely and suddenly withdrawn the body would suffer no corruption, but would simply be rapidly dissipated in a gaseous form. The disappearance of the body would *seem* to be a contravention of natural laws, whereas it would not really be so at all, it would be in strict conformity with them.

We know of one occurrence of unparalleled importance and far-reaching results in the history of Christendom, in which such a sudden dissipation of a human organism seems to have taken place. The astonished observers remarked that the linen clothes which had enswathed the corpse, and the napkins that had been bound round the head, were seemingly lying as they had placed them, but that they had collapsed, and they 'found not the body.' He who once had tenanted it, materialised again and again in their presence,

*If 'every physical phenomenon runs at last into an ether question' (see 'Matter, Ether and Motion,' by Professor Dolbear, p. 353), what is called the 'psychic aura' is, presumably, simply the manifestation of the vibratory condition into which certain portions of the all-pervading ethereal medium have been thrown; and it is probable that this particular condition and rate of vibration may persist for a long time after the originating cause of the disturbance has been removed by the severance of death, and that so persisting, it may manifest to clairvoyants as emanations. (*Ibid.* p. 170, 'When molecules are made to move fast or slow, they do not cease instantly on the removal of the source of the motion.') If this is so, we obtain a glimpse into the possible reason why discarnate beings can operate upon matter more readily in certain localities and in proximity to certain objects which formed a part of their environment in earthly life, since the vibrations of the ether pervading these would be in correspondence with the rate of vibration of their ethereal bodies.

giving them such objective physical manifestations as to leave them no room to doubt that it was He Himself, but they could form no satisfactory theory as to what had happened to the body they had laid in the grave.

Perhaps the science of this plane correlated to the science of the other may yet solve that problem for us, and enable us to understand how, without contravening any of the laws of His Father's universe, but merely by adapting them, as He had many times during His incarnation proved Himself competent to do, this Archetypal Man robbed death and the grave of their illusive terrors and revealed to His brethren their true life and destiny.

H. A. D.

THE PARIS CONGRESS.

The programmes for the forthcoming International Spiritualistic and Occult Congress in Paris are at last to hand, and promise to provide many items of interest for those who will have time and opportunity to attend. The date fixed is from September 15th to 26th.

There is a generous comprehensiveness in the scope and aim of the organisers of the Congress, for a list of no less than thirteen societies is given, all working on various branches of spiritualistic and psychical investigation, and amalgamating to bring about a thoroughly representative union, their object being to 'promote and develop the study of all spiritualistic sciences and doctrines.'

The Congress will be divided into five sections: (1) Spiritist; (2) Magnetic; (3) Hermetic; (4) Theosophical; and (5) Spiritualistic (independent). The executive or organising committee is formed of fifteen members, drawn three in number from each section. Their duties will be to attend to all business matters relating to the Congress, these obligations ceasing at the opening meeting.

For information concerning any of the various societies, membership, &c., address as follows:—

For Spiritism: M. C. Duval, 55, rue du Château d'Eau.

Magnetism: M. H. Durville, 23, rue Saint-Merri.

Hermetic: M. Papus, 10, avenue des Peupliers.

Theosophy: M. P. Gillard, 38, rue de Verneuil.

Spiritualism (various): M. C. Duval, 55, rue du Château d'Eau.

Cards of invitation to the lectures will be given, as members of the Congress, to all who have paid a minimum subscription of 2fr. To those who pay a minimum fee of 6fr. a specially indicated card admitting to all the lectures will be given, while a subscription of 12fr. or more will entitle the member to obtain, when published, a complete record of the whole proceedings. Each volume will be numbered and signed and will contain the name of the subscriber to whom it will be sent.

Perhaps a somewhat prominent feature of this Congress promises to be that part of it which will be devoted to the exposition of magnetism and its application to the science of healing. That particular section is represented by two societies, one styled the 'School of Practical Magnetism and Massage,' the other entitled 'Syndicate of Masseurs and Magnetisers,' so that the universal attention now being given to the many forms of mind and magnetic healing is likely to find its fullest and most scientific expression at this gathering.

The spiritistic programme, among other announcements, makes the following declaration: 'One of the subjects for special inquiry and consideration will be the evidence for reincarnation, and every effort will be made to collect documents referring to (1) Personal reminiscences of past existence; (2) The testimony of spirits who have affirmed that they have passed more than one life on earth; (3) Evidence that predictions to the effect that they will be reincarnated have been realised.'

The committee will be pleased to receive the name and address of any society which may wish to send delegates.

There will also be a Congress on Hypnotism in August, from the 12th to the 15th, and those who desire to learn particulars concerning the proposed lectures should address the secretary of the society, Dr. Bérillon, 14, rue Taitbout, Paris.

AFTER-DEATH STATES.

THE EDUCATION OF THE SOUL.

BY THOMAS ATWOOD.

(Concluded from page 196.)

I have already alluded to the happiness and peace of mind that efforts on behalf of the darkened spirits bring to those who make them. Let me briefly state the education this work has given me, and the lessons learned from my varied experiences.

For a longer time than I can remember the Bible had been to me a sealed book. Rejecting, as unworthy, the conception of God contained in many of the books comprised in what is known as the Old Testament, revolting at the stories of treachery, blood, and lust said to have been sanctioned by the Almighty, incredulous as to the limitations placed on the power of the Creator and the vacillation attributed to Him, I found in the New Testament difficulties of another nature, but equally formidable, confronting me. Eternal damnation for those who cannot accept certain doctrines, eternal happiness for those believing, and a total disregard of the varied frames of mind that render it impossible for some to accept the teaching; discrepancies in accounts given of the same incident by different writers, all said to be inspired by God, and various other difficulties, increasing in number as investigation progressed—all these were to the fore, clouding the light and obscuring the pure and uplifting portions of the book. At the time when the light of Spiritualism first dawned upon me, I was ready as the most unenlightened platform orator to cast ridicule and scorn upon the Bible as the revelation of God to man, and to reject its teachings. But an open mind, an earnest searching after truth, soon brought a change, while my own experiences taught me lessons I could have learned in no other way; difficulties vanished, darkness became light, and the true meaning of much that I had hitherto considered to be unworthy of belief, was revealed to the inner perception.

The true appreciation of Divine love leads to the knowledge that belief matters little, and though we may now see through a glass darkly, yet our eyes can see sufficiently well to enable us to recognise the fact that the wants of mankind are varied; that food for the mind of one is poison to that of another; that heredity, early training, and passing phases of life must be reckoned with, exerting as they do powerful influences over the mind; and that the problems that continually present themselves to the thinker cannot all be solved in one way and their solutions placed, as it were, between parallel lines. Recognition of these truths shows the futility of any attempt to confine thought to one prison-house, instead of letting it roam free throughout God's universe.

In our daily life certain courses of action reveal themselves to the conscience as either right or wrong, and it is according as we act or fail to act as our inward monitor prompts us, that we shall eventually be judged. I consider it, then, to be wrong to disturb a belief which is honestly held and brings comfort to the holder. What I would ruthlessly destroy is the hypocrisy so often associated with religious belief; the eye service and the lip service, the true nature of which is demonstrated by the conduct of the so-called believer. It is a sign of better times to come that so many preachers—both Church of England and Nonconformist—are beginning to place character before belief and to instruct their congregations that conduct is the true test of religion.

And before we condemn belief in the doctrine of the Atonement, is it not possible to place a different construction on the meaning of the word from that generally applied to it? Is it not possible to share the burden of sin which presses so heavily on the transgressor, and by self-sacrifice to help him to rise to a higher level? In deciding a question like this an ounce of experience is worth a ton of theory, and my own experience during the last few years has solved the doubt to my entire satisfaction, has enabled me in a measure to understand the agony in the Garden of Gethsemane, and to realise that we ourselves can, by our willingness to help, bear the sins of many and make intercession for the transgressors. The Christ principle, brilliantly

as it was exemplified in the life of Jesus of Nazareth, by no means found its *only* expression in Him. My own view is that He was the highest expression of the Divine Spirit of Love that has hitherto appeared on earth, and that, from the highest sphere of which we can form any conception, His presence may be felt by all who make Him their exemplar and endeavour to follow in His steps.

On Easter Sunday last year I attended the evening service at St. James's, Marylebone. The church seemed cold and the service cheerless, both to my companion and myself, until the hymn before the sermon, when the Rev. H. R. Haweis (who was unwell and had remained in the vestry till sermon time) ascended the pulpit stairs. A wonderful change was then noticeable, and the warm glow of a bright and exalted spiritual influence could be felt. Mr. Haweis preached a powerful sermon from the text 'Lovest thou Me?' At its close I had an extraordinary experience. Although I saw nothing I felt the presence of a being too exalted for clairvoyance to behold. The effect upon me was such that a violent fit of trembling seized me and I was compelled to cling for support to the back of the pew in front. Never before had I so fully realised the meaning of the passage of Scripture, 'Where two or three are gathered together in My name there am I in the midst of them.'

If we read the oft-quoted text 'God so loved the world that He gave His only begotten Son,' &c., by the light of Tennyson's inspired passage, 'Strong Son of God, immortal love,' do we not get a more tender and beautiful reading of the text than the usually accepted idea of the meaning of the words?

When Spiritualists, as unfortunately too many do, scoff at the ignorance of believers in the Bible, do they stop to think in how many thousands and tens of thousands of homes this book, and its devout study by the simple-minded readers, bring with them the hallowing influences of Divine love, and that peace which passeth understanding, to which so many who think they know better than Christians, are strangers? Can they not perceive that there is something behind mere belief which glorifies the error into which early training and life-long acceptance of worship as they find it practised, may have led them? Not long ago I was conversing with a dear old lady, who is engaged in the work of reclaiming her fallen sisters, when I expressed the thought that it *might* be that those who passed away without having reformed would have a chance in the future life. 'Oh,' she said, 'if I could only think so! What text in the Bible do you rely on? tell me and I shall be so thankful.' I need not detail my reply, but I gave her hope from the Bible itself, and should have considered I was only frustrating my own object had I tried to disturb her firm and honestly held beliefs. I left her to meditate on the Psalmist's meaning when he wrote 'His mercy endureth for ever.'

Experience has taught me many lessons, but I have learnt none more thoroughly than the truth set forth by Paul in 1 Colossians xiii.: 'And though I have the gift of prophecy, and understand all mysteries and all knowledge . . . and have not love, I am nothing.'

I commend to the attention of all who have not read it Professor Drummond's admirable address on the chapter from which this quotation is made, entitled 'The Greatest Thing in the World.'

In an age in which a vast amount of the highest mental ability and scientific knowledge is devoted to the production of death-dealing weapons of warfare, and the one dominant idea of men and nations is the acquisition of increased wealth and power, the need of enforcing a lesson of love seems to be greater than ever, though nearly nineteen centuries have passed since the Master gave utterance to the words, 'A new commandment I give unto you, that ye love one another.'

TO CORRESPONDENTS.

M. C. D.—As soon as possible.

M. H.—So far as we know there never was such an exposure as that to which you refer, and we think we should have known it if there had been. Let your friend give you the alleged facts and we will sift them.

'LIGHT' SUSTENTATION FUND.—The Treasurer gratefully acknowledges the receipt of 10s. 6d. from Mrs. Morce, also 10s. 6d. from Mr. D. Gow, as contributions to this fund.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, MAY 12th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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A SCOTCH CRITIC.

We are truly sorry for the 'Glasgow Evening Times.' It is in even a sorrier plight than the London 'Echo.' Here are some of its strange assertions:—It is not Spiritualism but the reverse of it that has brought the supernatural into the realm of Nature: It is a commonplace to say that any knowledge which is accessible is lawful: It is 'very like rubbish' to say that Spiritualism has given a philosophic basis to the belief in the immortality of the soul: It is 'not less rubbishy' to say that Spiritualism is supported by the manifestations mentioned in the Bible: Tales of levitation are silly: Spiritualism is a 'craze.'

We do not expect to convert the 'Glasgow Evening Times,' but we think it is a good enough peg to hang our hat on: and truly it is the sort of peg that often invites us. We propose to go through the above six propositions or suggestions, one by one, with some hope that even the young gentlemen of the 'Glasgow Evening Times' may be minded to ponder our elementary remarks upon their somewhat elementary shying of half bricks.

As to the supernatural, here are the very words of the 'Glasgow Evening Times':—

Mr. Haweis expressed the hope that the terms 'miraculous' and 'supernatural' would finally disappear, for the reason that Spiritualism had taught that both were natural. But that opinion has an origin quite the reverse of spiritualistic.

We should really be grateful to the 'Times' if it would tell us how and when that which is the reverse of spiritualistic originated the opinion that the miraculous and the supernatural are natural, after all. That which is the reverse of spiritualistic is, we suppose, materialistic: but Materialism never, so far as we know, included the so-called 'miraculous' and 'supernatural' in the sphere of the natural. It denied the occurrence or the existence of that which was called 'miracle' and 'supernatural,' but it did not enlarge the bounds of Nature, or our knowledge of those bounds, so as to include the enlarged phenomena. But we submit, as a matter of fact, that Spiritualism *has* done this. It has not denied, except where it was obliged to do so; but, in the true spirit of science, it admitted where the evidence warranted or compelled, and only stipulated that the link should be kept, firm and sure, between effect and cause, whether the phenomena came from this side or that side of 'the veil.' If it used the words 'miraculous' and 'supernatural,' it did so under gentle protest, inasmuch as it repudiated magic and arbitrary will, and traced all things and all occurrences,

human and divine, to Law. And this it has done in perfect accord with that great Scotchman whose eighth chapter of 'Sartor Resartus' we commend to the 'Glasgow Evening Times.'

That it is a commonplace to say that whatever knowledge is accessible is lawful, is news indeed. The 'Times' seems to hold the entire lawfulness and propriety of investigations into the claims of Spiritualism. We congratulate it upon its good sense, but we cannot congratulate it upon its knowledge. The lawfulness and propriety of spiritualist inquiries are by no means a commonplace. By vast numbers of good people these inquiries are denounced as dangerous or devilish; and, however 'accessible' the knowledge may be, these good people warn us and entreat us to ring down the curtain upon it all. The 'Times' has much to learn on both sides of that curtain.

The denial of the claim, that Spiritualism has given a philosophic basis to the belief in the immortality of the soul, is reckless in the extreme. Has the writer of the 'Times' article read our literature? Does it even know the rudiments of our theory of spirit-life? Or will it tell us what philosophic basis of belief in immortality Scotch Calvinism, or the Thirty-nine Articles, or the Athanasian Creed, or Wesley's Sermons, or even Roman Catholicism, ever gave us? Will it tell us what philosophic basis there was in the old (and almost universal) notion of the resurrection of the body, say in ten thousand or ten million years? No: but Spiritualism, by postulating spirit-planes of being, in perfect harmony with the great doctrine of Evolution, has at all events given a rational and scientific conception of the development of spirit-personality and its persistence into the spirit-spheres. It may be all wrong, but it is all coherent, modern and philosophical; and we know of no other 'basis' that is.

But perhaps the wildest and crudest assertion of the 'Times' is, that it is 'rubbish' to talk of Spiritualism being supported by the manifestations mentioned in the Bible. We cannot understand how any man who knows his Bible can bring himself to pen such a statement. Whether the Bible stories are true or false is not the question: the question is whether they bear any likeness to the stories now told in every part of the world. It is this, we presume, that is denied: but we shall not waste our space or time by refuting that denial. The Bible is still a common enough book, and nearly everybody now can read. Mr. Haweis mentioned the Bible records of coming through closed doors, and we might refer the 'Times' to Acts xvi., as a beginning, but the writer of this Article only laughs, and refers to Mrs. Guppy. We neither laugh nor defend; but we refer the 'Times' to another record in the New Testament, Acts viii. 26-40. Why should we assume that the story about Philip is true, and that the story about Mrs. Guppy is a lie? Anyhow, it will not do to say that the claims of Spiritualists are not supported by the manifestations mentioned in the Bible.

Spiritualism is a craze, says the 'Times,' and so say hundreds of people who really know nothing, think nothing, and care nothing about it,—more's the pity! 'Craze' it may be, but it is not without 'method' and beauty and pathos and blessing. We cannot understand this unreasoning and ignorant prejudice. Before evidence, one would at least expect that everybody could only wish it were true, if only for the demonstration it gave us of life beyond the incident we call 'death.' A 'fad,' too, the 'Times' calls it. How thin; how weak; how almost inane! In any case, it is something stronger than that. To these writers we say: At least stop this tiresome and pitiable trifling. At least say something that suggests a rudimentary apprehension of the far-reaching possibilities inherent in this tremendous theme.

SIR WILLIAM CROOKES ON 'INVISIBLE INTELLIGENT BEINGS.'

The Hon. Alexander Aksakoff has kindly favoured us with the following communication which we have much pleasure in publishing, as we are confident that it cannot fail to interest our readers :—

'St. Petersburg, April 15, 1900.

'DEAR SIR,—Having lately seen in 'LIGHT' a controversy in regard to Sir William Crookes, as to the question whether he is, or is not, an "Animist" I called to mind the fact that twenty-five years ago I published, in my German monthly ("Psychische Studien"), a letter of his to a Russian lady, which settles the question better than anything else could do. I have accordingly searched through my records of 1875 and succeeded in finding a copy of this letter, and as I think it has never been published in English, I send it you, believing it will afford you much pleasure to publish it.

'By the way, I find that the words, "Animism," "Animist," &c., have become popular and are now in general use in the literature of Spiritualism. I launched the term, "Animism" when I first published my work, "Animism and Spiritualism." I thought that the expression "Animism" would convey a clear idea of the hypothesis of the living soul's faculty to produce a great part of the manifestations attributed to the souls of the departed. Time has proved that this term gives an exact idea of the hypothesis.

'I should say in reference to Sir William Crookes's letter, a copy of which I enclose, that a Russian lady, who is personally known to me, wrote to him asking whether in his researches into the domain of Spiritualism he had obtained incontestable proof of the personal immortality of the human soul, and Sir William Crookes's letter was written in reply to that inquiry.—Very truly yours,

'A. AKSAKOFF.'

SIR WILLIAM'S LETTER TO MADAME B., ST. PETERSBURG.

[COPY.]

'20, Mornington-road, London.

'August 1st, 1874.

'MADAME,—Your letter has just reached me. It is with great regret that I can hold out no hope of your receiving the satisfactory proofs you require by any means at my disposal. To "fix the identity of a deceased person" has been the chief object I have had before me for the last three or four years, and I have neglected no opportunity myself on that point. I have had almost unlimited opportunities of investigation, more so than perhaps any other man in Europe. Mr. Home has scarcely given a séance in England during his recent visits without my presence at it, and most of his séances have been at my house or at my brother's. For six months Kate Fox was giving séances at my house once or twice a week, and since Christmas last Miss Cook has been almost like one of our family, being here more than at her parents' house, and giving tests and séances several times a week. In addition to these highly-gifted mediums I have had frequent séances with all the other good mediums whose names are familiar to Spiritualists.

'During this whole time I have most earnestly desired to get the one proof you seek—the proof that the dead can return and communicate. I have never once had satisfactory proof that this is the case. I have had hundreds of communications professing to come from deceased friends, but whenever I try to get proof that they are really the individuals they profess to be, they break down. Not one has been able to answer the necessary questions to prove identity; and the great problem of the future is to me as impenetrable a mystery as ever it was. All I am satisfied of is that there exist invisible intelligent beings, who profess to be spirits of deceased people, but the proofs which I require I have never yet had; although I am willing to admit that many of my friends declare that they have actually received the desired proofs, and I myself have been very close to conviction several times.

'I cannot, therefore, hold out to you the slightest hope of your questions being satisfactorily answered by any medium who would be available for me. I do not think such tests are ever obtained unless the person most interested in them—yourself for instance—is likewise present.

'The nearest approach to a satisfactory test which I have had, has been through the mediumship of a private lady who developed as a writing medium under my own eye, and who has never sat with anyone else. With her I was getting great hopes that my doubts would have been cleared up; but, unfortunately, she lost the power.

'My opinion is that if you were to sit for writing mediumship with some intimate friend, who would put one hand on yours to control the excess of power, you might get intelligent communications; you would, however, have probably to try several friends before you found the one most suitable.

'I am extremely sorry I can give you no more comforting assurances. I have passed through the same frame of mind myself and I know how earnestly the soul craves for one little sign of life beyond the grave.

'Your obedient servant,

'W. CROOKES.'

Our readers will, of course, note that Mr. Aksakoff's primary reason for so kindly sending us the above copy of Sir William Crookes's letter was the belief that that letter would 'settle the question better than anything else could do' as to whether, as has been sometimes asserted, Sir William is an 'animist,' that is to say, whether he holds that the manifestations he has witnessed and which he has recorded in his published 'Researches' were produced by the spirit of the medium. In his 'Researches' he gave no hint whatever of such a belief; nor does he in the letter above quoted, in which, on the other hand, he expresses his conviction of the existence of 'invisible intelligent beings'—leaving it to be naturally inferred that it was to the operation of these 'invisible intelligent beings' that he attributed the manifestations which he studied so long and so thoroughly. That he did not refer them to the medium's own spirit may be fairly deduced from the following remarks in the 'Researches' (p. 87):—

'The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium. When a determination has been expressed to do something which might not be considered quite right, I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present.'

And if not from any person present, then clearly not from the medium.

But though Sir William had absolute proof that Miss Cook and 'Katie' were 'two separate material beings,' he was never able to obtain from any manifesting intelligence a satisfactory evidence of identity. 'Whenever I try to get proof that they are really the individuals they profess to be they break down.' We are sorry for Sir William. Perhaps he did not try long enough! Dr. Hodgson tried longer and succeeded, although there was a time when he would have had to make the same confession of failure as Sir William. But the question of more immediate concern to Spiritualists is, not whether Sir William failed to obtain irrefutable evidence of identity, nothing short of which would satisfy him, but whether the 'invisible intelligent beings' of whose existence he expresses himself satisfied, are fairly presumed to be human, with all that that term implies. 'Katie,' at least, was apparently regarded as such by Sir William when he ventured to kiss her, for so we think we are justified in interpreting the statement in 'Researches' (pp. 105-6):—

'For nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind was that it was a living woman by my side instead of a visitor from the other world. . . . Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms. . . . Permission was graciously given, and I accordingly did—well, as any other gentleman would do, under the circumstances.'

But what did 'Katie' say of herself? Did she herself profess to have lived on earth at some period before she showed herself as a materialised human form to Sir William? We are led to think so by what we find in the 'Researches' where Sir William says (p. 110):—

'Photography is as inadequate to depict the perfect beauty of "Katie's" face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had gathered my children round her and was amusing them by recounting anecdotes of her adventures in India?

And did Sir William himself believe her? Clearly he did, for these are his last words concerning her:—

'To imagine the "Katie King" of the last three years to be the result of imposture does more violence to one's reason and common-sense than to believe her to be what she herself affirms.'

THE GERMAN PSYCHICAL JOURNALS.

The 'Uebersinnliche Welt,' for April, contains an interesting account of some séances with the medium, Mrs. Sawyer, of New York, by Hermann Handrich, of Brooklyn. This gentleman speaks of séances which he had with her in the spring of 1894, since which time he had had no further experiences with her till he was invited last summer by Dr. Paul Gibier to assist at a séance with her at the Pasteur Institute, of which Dr. Gibier is the director.

The most elaborate precautions were taken against any attempt at imposture, although these were almost superfluous, as the séance was held in Dr. Gibier's own rooms. The atmospheric conditions were unfavourable, a sultry heat prevailing, besides which the medium was not in good health; and consequently full sized materialisations did not appear, but other manifestations were very satisfactory. Materialised hands came from behind the curtain, the direct voice was frequently heard, and direct writing and drawings were executed at a distance from the medium; in fact, the séance, as described, was a very good one, and the precautions taken—which included pasting strips of adhesive paper over the medium's mouth—excluded any idea of imposition.

Herr Handrich also gives an account of a séance he had on February 3rd, at Mrs. Sawyer's house, and speaks of others which spiritualistic friends of his had with Mrs. Sawyer, when the strictest conditions were insisted on, and the manifestations were all very satisfactory.

Among the shorter articles is the account of a prophecy of the Berlin seeress, 'de Ferriem,' published in the German 'Times,' of December 25th, 1899, commencing: 'We are in receipt of the following curious epistle: "The Berlin Pythoness over the fate of the Boers."' Here follows a short account of Madame de Ferriem, and then the prophecy, which, being in verse, I cannot translate; but it is to this effect: Addressing the Boers, it speaks of their bravery and of their jubilation over their victories, but warns them that that are fighting against a great Empire, and says that all their struggles will be in vain, and that finally 'their country will be shared by Northern peoples.'

The sympathy of the 'Seeress' is evidently on the side of the Boers, as is also that of the gentleman who sends the paper, who gives the initials of D.R., and adds: 'The later progress of the war makes us fear that the above prophecy will be fulfilled sooner and more completely than the writer of the letter anticipated when he wrote it.'

I gave last month some account of an article on Mrs. Piper, written by Herr Max Dessoir in the 'Woche.' This gentleman said that he would publish the conclusions at which he had arrived in a future number of the journal. This he appears to have done, and the Editor of 'Psychische Studien,' in which the first paper was given in its entirety, devotes a few remarks to this subject. The sentences, however, are so involved and complicated that I have some difficulty in following his meaning, though I see clearly that he himself adopts entirely the animistic hypothesis of Mrs. Piper's 'case.' I will, therefore, translate a very short paper from the 'Uebersinnliche Welt,' which puts the matter more clearly. It is headed: 'The Piper Case. Automatic Action of the Soul. The New Spirit Teaching, by Professor Dr. Max Dessoir.'

'Mrs. Piper is an American trance and writing medium, who has been the subject of investigation, first by Professor William James, the well-known American philosopher, and afterwards by Dr. Richard Hodgson, of England, and other learned men. Herr Dessoir, in his first essay, expressed his belief in the facts, as recounted by these gentlemen, and described some of the most remarkable of them. In his second paper he endeavours to give an explanation of the phenomena. He denies the possibility of 'Spiritism' *in toto*, and says nothing of Animism. He professes rather to believe that mediums, whom he prefers to call automatists, possess a supersensitiveness and impressionability to electricity, ultra violet rays and such like. With this theory he accounts for the communications coming through Mrs. Piper, which could not come through a person possessed of only ordinary powers. In his third paper, finally, he sets forth what he considers the proof of immortality.

'Although in many points we differ from Professor Dessoir, whose explanations are very unsatisfactory, we find it a subject of great rejoicing that Automatism—that is, the

faculty some persons possess of thinking collectedly, speaking, and writing, without being conscious of so doing—is recognised, as well as hypnotism, by exact inquirers. Doubly gratifying is it that a journal so widely read as the "Woche" should place the subject of occultism before their readers. We hope that others will soon follow its example, and that we occultists will then not be looked upon as only fit subjects for the lunatic asylum.'

TIBERIUS.

Herr Seithel, in 'Psychische Studien,' gives an account of some séances with Mrs. d'Espérance in Christiania, which is, however, for the most part translated from 'LIGHT.' To anyone acquainted with Mrs. d'Espérance's book 'Shadowland,' any account of this lady's mediumship will be most interesting. Herr Seithel commences as follows:—

'I think I shall not be singular in my opinion that among all living mediums Mrs. d'Espérance takes one of the first places. Those who have the pleasure of her personal acquaintance know how highly sympathetic her personality is, for it is that of a perfect and highly-cultured lady; and the fact that she shrinks from no personal sacrifice, and devotes her mediumistic gifts to the cause of science without any pecuniary reward, vouches for her genuineness. A further quite unusual peculiarity with Mrs. d'Espérance is that during the séances she does not become entranced, but retains her full consciousness and converses freely with those present.'

I have received the April number of the 'Wiener Rundschau.' This is a journal devoted, not to occultism, but to literature and art. At the end, however, there are two pages in small type headed, 'The Spiritualistic Movement,' which contain notices of several books and pamphlets on occult subjects, very fairly treated, as well as a list of spiritualistic and theosophical journals and papers.

M. T.

 'THE UNFATHOMABLE REALITY.'

'The vortex-atom hypothesis and Dr. Larmor's strain-atom hypothesis both seem to indicate that we are moving in the direction of the abolition of the distinction between matter and ether, that we shall come to regard the luminiferous medium, not as an attenuated substance here and there encumbered with detached blocks—the molecules of matter—but as something which in certain places exhibits modifications which we term matter. Or starting rather from matter, we may come to think of matter as no longer consisting of separated granules, but as a continuum with properties grouped around the centres, which we regard as atoms or molecules.'—*Professor Poynting, Address, British Association, 1899.*

'Our bodily senses do but admit us to a perception of the outermost film of the unfathomable reality. With acuter senses, a richer world would at once open before our astonished vision; and it is not at all improbable that there exist different aspects of reality from those which we now perceive, to which new senses of a more subtle nature may give our spirits access. . . . We need not go in imagination into remote regions of space to find our heaven or hell; there are depths of being immediately around and within us, which open limitless possibilities as to the "where" and "how" of the departed spirit's existence.'—*Professor Upton, Hibbert Lectures, 1893.*

 THE ADDRESS BY THE REV. H. R. HAWEIS.

Everyone who takes an unprejudiced and rational view of things cannot fail to endorse all that the Rev. Mr. Haweis urged in support of the Spiritualist movement in his address recently delivered at the Conversazione of the London Spiritualist Alliance.

There is one inference, however, which seems to me to require investigation. Given the reality of soul or spirit communications and apparitions, does this necessarily involve the *immortality* of human identity?

The Buddhists say that if a soul exists it must be subject, like all other entities and aggregations of matter (however attenuated and filmy the latter may be), to change and dissolution. I am supposing that a disembodied soul is considered by Spiritualists to be an entity, as having come into existence and having reached a *state*; and my contention is, that if this is the case it would naturally possess the inherent quality of dissolution.

D. M. STRONG,
Major-General.

8, Drummond-place,
Edinburgh.

SPIRITUALISM AND ROMAN CATHOLICISM.

The 'Revue du Monde Invisible' is one of the Roman Catholic organs which has the temerity to publish and discuss spiritualistic phenomena. It has interested us to note the attitude it takes with regard to these facts, and we think readers of 'LIGHT' will be similarly interested if from time to time we insert a brief notice of anything in the journal worth recording.

It goes without saying that the Editor is opposed to Spiritualism; he could not be otherwise and yet hold the position of a Roman Catholic bishop. He is, however, an opponent who deserves respect, and moreover, he affords an interesting psychological study. We find in his expressions of opinion the result of a cross between two opposite tendencies. His personal tendency seems to be that of a candid and bold inquirer, inclined to investigate strange facts, and to acknowledge them frankly when faced; but he is also under the bias of another tendency, one which must strongly affect all minds brought up from earliest days with the firm belief that all facts ought to be under the lock and key of an autocratic authority, and can only be interpreted by its infallible dictum.

It is extremely interesting to see how this subject of Spiritualism, with all the facts and conclusions to which it leads, acts upon all sorts and conditions of minds. It reminds one of nothing so much as the chemical test of a laboratory. When minds come first into contact with this subject a mental precipitate is at once formed, and with experience it would soon be almost as possible to know what precipitate to expect in a given case as it is for a chemical student; the mental precipitate is a vivid manifestation of the composition of the personality, not only mentally but morally also, and that in very various ways.

There are two articles in the April number of this Review of particular interest. One is the confession of a penitent sent with the permission of his priest. The word 'confession' led us to suppose that the narrator had been in communication with some spirit whose messages had been either unorthodox or morally bad; but we found nothing to indicate this. He had been discussing with a Roman Catholic professor the subject of magnetism, and had maintained that there was hardly a case of phenomena which he did not think would be explained by the science of the twentieth century. He had then carried out successfully an experiment in mental suggestion with which he intended to confront the professor as an instance in proof of his contention. That night he was awakened by violent raps, which continued for days whenever he wanted to rest; and at last he was compelled to ask himself: 'Was it a spirit?'

'I find it so humiliating,' he writes, 'to be in connection with the wicked enemy of God and of my soul, that I did not like to ask the question till I was compelled to.'

'Not till the third night did I ask aloud: "If you are a soul in trouble, knock three times." No response.'

"If you are a demon, knock three times." A second's silence, then a shower of raps. That was too many; I had only asked for three.

"Tell me my age, by giving as many raps as I have years." No response.

'At last on the seventh day, after a mass had been offered that I might obtain an answer which would determine the nature of this noise, I repeated my two questions. At the first, no result. After the second: "If you are a spirit, in the name of Jesus Christ and of the Holy Mother rap three times." I heard distinctly and forcibly the three raps I had required.'

This statement is followed by the fervently expressed hope that others will learn from his experience to avoid a position so humiliating and distressing: though where the humiliation comes in it is difficult to see.

The Editor subjoins a note to the effect that some theologians have held that souls in purgatory *do* sometimes make known their desire for the prayers of the living by raps.

The other article is one published originally in 'La Lumière,' from which journal M. Elie Méric says that he has borrowed it, adding of course that he does not share the views of the writer, who is evidently a convinced Spiritualist. The latter, who signs himself 'Rouxel,' states that the Royal Academy of Moral and Political Science at

Naples has agreed to allow one of its members, M. Pasquale Turiello, to deliver an address on the subject of 'Italian Spiritism and Science,' and that the Academy has decided to incorporate it in its memoirs.

In this address M. Turiello reviews the past history of Spiritism, the low estimation in which it was held by scientists and religious teachers, and the later experiences and changed attitude of investigators. He then touches upon the various theories by which it is attempted to explain the facts. With reference to the hypothesis that the phenomena are due to the evil one (which is seemingly that which the Editor of the 'Revue' favours), M. Turiello points out that the spirits constantly urge the love of God and man, prayer, and the pardon of injuries, and that many atheists have been brought back to faith and good works, though not to faith in the Roman religion.

All the scientific theories are touched upon, and M. Turiello concludes by stating that in his opinion the Spiritualists are on the road which leads to the advancement of physical science. And he quotes a saying of Kant, to the effect that the human soul is, even in this life, indissolubly associated with all the beings of the spiritual world, and that they mutually impress one another, although man in his normal health is not ordinarily conscious of the fact.

LIBERTY AND GROWTH.

Writing in the April issue of the 'Lamp,' a theosophical magazine published in Toronto, Canada, the editor of that wide-awake journal says that the 'man in the street' must have great difficulty in distinguishing between the 'invisible helpers' of Mr. Leadbeater and the 'guide' or control of Mr. W. J. Colville, or Mrs. Piper, or, for the matter of that, the 'guardian angel' of the Church. He continues:—

'The average theosophical investigator, I regret to say, harbours the idea that no truth is to be found anywhere but in the ranks of the theosophical students, and in direct contravention of the theosophical philosophy he narrows down the channels of divine illumination to the dribbles of humanity who may have had the fortune to get, according to his allegiance, some one of the half-dozen diplomas that are issued under various theosophical auspices.'

As to the attitude of Theosophists, the Editor of the 'Lamp' is doubtless better qualified to speak than a Spiritualist can possibly be, and his words will therefore have more weight than anything we could say on the same lines. But we can, and most assuredly do, endorse his idea that the illusion 'that we have really achieved the quest of the pure fire, and that our souls shine with unclouded illumination . . . means stagnation and decay and death.'

We must be 'on the march' if we would live. Growth is most to be desired—individually and collectively—and growth means enlargement, unfolding, progressive attainment, and, for this, liberty is absolutely necessary. To again quote the 'Lamp':—

'Wherever the Spiritualist or the Theosophist has begun to dogmatise there has been a failure of interest and a cessation of progress. *The greater spread of Spiritualism as compared with Theosophy may be attributed to the greater degree of liberty accorded to the individual Spiritualist.* It is not that Theosophy does not permit the very widest and freest thought and research, but in practice, from one cause or another, the study and thought of the members of theosophical societies have been restricted and circumscribed. You do not need to belong to a society to investigate Spiritualism. You do not need to belong to a society to read and study Theosophy. But if you decline to join the local theosophical society you run the risk of being labelled "black magician," "pratyeka buddha," "dad-dugga," or some other pleasant epithet, synonymous with the "other man" of the Pharisee.'

We commend these wise and weighty words to those of our brethren who are in a hurry to pin us down to definitions and would have us 'stake out our claim' and organise a sect. How can we fix limits to that which is illimitable? Spiritualism is 'the science of the spirit in all its modes of manifestation,' and we are progressively adding to our knowledge and broadening our horizon. We must keep all our doors and windows open if we are to breathe the fresh air and be bathed by the sunshine. As the Rev. Mr. Haweis said recently, Spiritualism is all right, it is getting

along fast enough. It is permeating the whole world and leavening the thought of the age. There is more Spiritualism outside our ranks already than there is inside; and it is seriously open to question if there is not more spiritual life—more spirituality—among non-Spiritualists than among ourselves, just as there is more religion outside the churches than there is in them, and therefore we should be chary about adding another sect to the list.

In an able article in the 'Banner of Light,' as long ago as 1866, that paper sounded a prophetic note of warning which deserves to be reproduced and carefully considered by all Spiritualists. After referring to the strength and efficiency of Catholicism and Methodism, the writer asks:—

'Do not the members of those communions pay a fearful price for the benefits derived from their compact organisations, in the loss of individuality and intellectual freedom? When an organisation is completed in all its parts, it is virtually controlled by the lower stratum of minds—minds that live and work almost solely for the interests of organisation, regardless of the general interests of mankind. . . . The writer of this knows something of the bitter workings of the sectarian spirit, where men of small minds are enabled to wield its weapons. Should Spiritualists organise thoroughly, there are thousands who would enlist in their ranks for the purpose of heading the organisation, now unknown to the most faithful pioneers. *The severest trials of genuine Spiritualism are to come in attempts that will be made to cramp its free spirit by rigid organisation.* With all the sectarian advantages that would accrue, the spiritualistic movement, in the broadest and best sense, would be as impotent for good, if compactly organised, as was Samson of old for the exertion of physical strength when shorn of his locks. . . . All new movements, destined to usher in a better era, must be untrammelled by the shackles of sectarianism; because in being thus shackled, they cannot be outspoken and free, as their work demands.'

Co-operation is essential for the necessary work connected with the societies which exist for inquiry and for the diffusion of the knowledge gained by investigators for the benefit of others, and to assist them in their researches, but we should be extremely watchful to prevent the intrusion of the spirit and methods of the sectarian who would organise us out of our individual rights and liberties. Let us appeal to 'Tien,' the wise and clear-sighted spirit who has spoken so well through Mr. J. J. Morse. In an address upon the 'Physiology of Spiritualism' (p. 13), delivered in 1876, after referring to those who desired some 'code' that they could subscribe to and accept, he said:—

'God's truth is homogeneous, and you cannot organise it. If you want to build a philosophy of Spiritualism, and crib, cabin, and confine it, do so; if you kill the movement and rob yourself of the spiritual manna falling hourly and daily around you, that is your affair, not ours. It is our study, and we do it cheerfully, to point out to you the possible dangers that may arise, and to warn you against them; but if after our friendly warning you are headstrong and wilful, all we can say is that the headstrong and wilful profit better by experience than they do by precept.'

There seems to be need at this time for the repetition of this 'friendly warning,' and we may well bear in mind the opinion of the Editor of the 'Lamp,' that: 'The greater spread of Spiritualism as compared with Theosophy may be attributed to the greater degree of liberty accorded to the individual Spiritualist.' We hope the day is far distant when attempts will be made to cramp the free spirit of Spiritualism by rigid organisation, and that we may be saved the 'severe trials' referred to by the 'Banner of Light' by maintaining the attitude of vigilance which is said to be the price of liberty.

WATCHFUL.

MADAME MONTAGUE has now removed to more central quarters in 489a, Oxford-street, W., near the Marble Arch, where she will hold her meetings and receive her clients after Monday, the 14th inst. Her services are in great demand.

THE 'Lyceum Banner' for May contains the programme for the Tenth Annual Conference at Northumberland Hall, Newcastle-on-Tyne, on May 13th, of the British Spiritualists' Lyceum Union, under the presidency of Mr. J. J. Morse. The secretary's report shows that there are 104 Lyceums in the Union, as compared with 101 last year. There are also nineteen Lyceums outside the Union. There are nearly a thousand officers engaged in this work, and about five thousand children who receive instruction on Sundays in the Lyceums of the United Kingdom.

HERE AND HEREAFTER.

The objection, so often raised by those who oppose Spiritualism, that the phenomena are trivial and the messages unworthy of their alleged authors, is unreasonable and illogical. The majority of people on this side are by no means conspicuous for brilliancy or profundity. The greater part of our daily doings and intercourse is commonplace and ordinary. The routine of our lives, and the affairs which interest us, are not particularly spiritual or exhilarating. One has but to take note of the scraps of conversation which may be heard in bus, or train, or even the vestibule of the church, to realise how small is the mental circle in which the average man or woman moves.

If we meet with a scientific man, a philosopher, or a popular preacher, we do not expect that our friendly intercourse will partake of the character of a learned treatise or a thrilling oration. Why then should we be disappointed, especially when we are seeking for proofs of identity, that these same friends when they communicate from the other side remind us of incidents with which we are both familiar? May it not be that our limitations are responsible?

But what do we expect? What is it we are anxious to prove? Do we anticipate that our enfranchised friends, in putting off the mortal form, have put on perfection and have attained such insight and comprehension, such instantaneous illumination, that death has introduced them into a realm of limitless knowledge, power, wisdom, and bliss? Do we imagine that any message they may send us will be characterised by such angelic lucidity, sweetness, and grace, both in diction and in substance, that we shall be filled with awe and rapture? If not, what do we anticipate, and why do we complain of the triviality of the communications?

Referring to this matter, Professor Hyslop recently stated that he had, for his own satisfaction, caused telegraph wires to be placed between two of the Columbia College buildings:—

'He arranged that A should be at one end of the wire and B at the other. A should know that B was there, but should not know who A was.'

'In order to identify A, B "reminisced," and his questions were quite as trivial as any of the spirit inquiries.'

'In fact,' said Professor Hyslop, "when a lot of staid men and women of mature age get to recalling old memories, the 'do you remembers?' are as positively trivial as the conversation of street gamins might be.'

'Do you remember that splendid waistcoat you wore at the Prom?' said Judge J. to the Rev. Mr. B., 'and the girl with the red hair you danced with?' says another."

The fact is Spiritualism has shown us the real life beyond the tomb, not the stained glass personalities nor the mythical conditions of the orthodox sectarian, but the natural and human beings who have persisted. It has banished misconception and miracle by giving us glimpses of the facts and the reign of law in the spiritual world. The law of continuity, of consequences, is as inexorable on the spiritual as upon the physical plane, and that which is written is written and cannot be effaced. No magic or incantation can suddenly transform the dying John Jones into the saintly soul who is fit for the celestial heights and the companionship of the wisest angels.

The revelation of the simply human life of the departed, of the persistence of character, of the maintenance of individuality—with its shortcomings, prejudices, limitations, and personal characteristics, as well as the preservation of all the wealth of intellect and the treasures of soul resulting from life's toil, study, and unfolding—this revelation is, to our thinking, the greatest blessing which Spiritualism has conferred upon humanity. If it did no more than awaken within us a divine discontent with the pettiness of the majority of our thoughts, feelings, and troubles, it would be of great service to the world; and those who deplore the trivialities are unconsciously condemning the small and narrow conditions of the daily life of the average mortal—because, such as we are here so shall we be over there until we can grow to appreciate the fuller spiritual life, to realise our ideals by application to the task of development, and to recognise that beauty comes by use. But Spiritualism does infinitely more than this; it demonstrates the 'going

on' of human beings, the preservation of identity, and the orderly continuance—the sequential character—of life. It dignifies this present stage of expression. It gives an added incentive to effort, a new grace to affection, and an increased lustre to goodness and worth.

SOME ASTROLOGICAL MAGAZINES.

'Modern Astrology' for May is not a strong number. There is a brief reference to the recent attempt upon the life of the Prince of Wales; a full report of a lecture upon astrology delivered by the editor; and a special reading, for students, of the horoscope of 'Heinrich Daath,' together with the usual calendar and birthday information.

The April, or Easter, number of the American magazine 'The Sphinx' reaches us somewhat late. It contains several interesting articles. Those entitled 'A Famous Prediction,' 'People Who Make Money,' and 'The Character and Fortunes of Scorpio,' will repay perusal. The series of papers headed 'The Astrologer's Vade Mecum' contain much helpful instruction relating to the mathematical or constructive side of astrology. Under 'Birthday Information and Daily Advice,' we are pleasantly reminded by a quotation from George Eliot, that 'Babies cannot choose their own horoscopes, and indeed if they could, there might be an inconvenient rush of babies at particular epochs.' We sought in vain for a prediction bearing upon the late calamitous fire in Canada.

The 'Astrological Magazine' (published in Madras) has thoughtful articles upon 'Saturn or Sani,' 'Colour Influences,' and 'The Origin and Development of Plague.' As regards the war in South Africa the editor is of opinion 'that the combinations of the planets are not favourable to its speedy termination.' A striking feature of the 'Astrological Magazine' is its 'Correspondence' and 'Criticisms.' It is a very readable number.

A. B.

WHEN FATHER LAUGHS.

When father laughs it allus 'pears to me
As if the sun shone brighter in the sky—
Or jest as if a meller sort o' haze
Floats down in shimmerin' golden specks, and I
Am warmed, an' filled with sunshine through and through—
Has ever sech a thing occurred to you?

When father laughs a feller feels as good
As he kin feel in this here mundane sp're
An' 'bout the same as if he'd went astray,
An' lost hisself, then found his pathway clear,
With sunlight floodin' the familiar view—
Has sech a notion ever come to you?

When father laughs it ain't no use ter frown—
I can't—not even of the joke's on me,
For in the ringin' of that laugh o' his
So cheery, an' so honest, an' so free,
I feel his love for me so strong an' true—
Has sech a feelin' ever come to you?

When father laughs I often 'magine how
The Heavenly Father smiles to see His boys
A-playin' of their little earthly games,
An' findin' childish pleasure in their toys.
The very thought makes blue skies seem more blue—
Did ever sech a thought occur to you?

When father laughs it's more 'an that I hear—
It's jest an echo, like, from One above—
A sort o' shadow of the heavenly joy
An' tenderness an' sympathy an' love!
If you ain't heard ner felt it as I do,
I'm sorrier 'an I kin tell fer you!

EVA BEST, IN 'THE NEW CYCLE.'

BIRTH.—The 'Banner of Light,' April 28th, announced the birth of a daughter on April 20th to Mrs. Marguerite C. Barrett, assistant editor, and wife of Mr. Harrison D. Barrett, editor, of that journal. Mother and child were doing nicely. We congratulate our friends on this addition to their family circle, and trust that she may increase their happiness and add largely to their joy.

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.

Planetary Influences.

SIR,—Will you allow me to say to your correspondent 'Martha,' of April 21st, that in answer to her letter she may be inundated with shoals of offers of charms, warranted to keep her from all planetary influence of an evil tendency—for a consideration. But let her assure herself that the one most benefited by these charms or stones is the dealer.

Granted that the stars do exert their influence upon men, he must be of a most highly exalted mind who can rule the stars, or counteract by means of a talisman their influence. Men of a psychic age may have understood how to rule the stars, but our age only knows how to rule the money. If among the host of astrologers there is one who knows how to dominate planetary spirits, let 'Martha' be assured that such a one is not going to let her have a talisman that will do away with the necessity for prudence and care. It is easy to manufacture a talisman—in a book; but to get one in fact is another thing. The only talisman for the public in this age is *care* and *forethought*. Let 'Martha' keep her money.

J. P. CLAYTON.

59, Manchester-road, Bradford.

SIR,—In response to the letter of 'Martha' under title of 'Planetary Influences,' which appeared in 'LIGHT,' p. 191, perhaps you will allow me to say that in my numerous experiments with colours and numbers I have had many evidences that certain colours, in different materials even, have counteracting effects against susceptibility to colds, to contraction of disease, to nervous disturbances, and to mental depression.

As every effect has an adequate spiritual cause, I do not see why spirit influences which cause accidents to limbs cannot be counteracted in a similar way. I should like chromoscopy to be tested in this particular case if you will put me into communication with 'Martha.'

'SPHAERA.'

32, Cheltenham-road, Blackpool, N.S.

A Psychic Hospital.

SIR,—Kindly permit me the privilege of suggesting in 'LIGHT' the establishment of a psychic hospital. I have no desire to find fault, but what a vast number of invalids have spent well-nigh all their means (like the poor woman mentioned in the Gospels) upon physicians, and are to-day in more feeble health than at the beginning of their medical treatment! It is often said that Spiritualists are not practical. The establishment of a psychic hospital, and the grand results attending it, would prove that Spiritualists are decidedly practical.

Let the institution be unsectarian—separate, on the one hand, from the ordinary medical school, and on the other from the anti-vivisection movement; the assurance being, however, given that within its walls there shall be no hacking up of either animals or human beings. Let the institute be simply a place for the healing of disease. I have strong reasons for believing that an hospital such as described would be liberally supported. Those interested in the teachings of Christ have now an opportunity of helping on, directly or indirectly, the work in view.—Yours faithfully,

AN ANGLICAN CLERGYMAN.

Materialisations of Animals.

SIR,—The interesting account given in 'LIGHT' by Mr. Gambier Bolton, of 'Materialisations of Animals' which he witnessed and identified at séances with Mr. Craddock, would, I think, be better understood if the fact were accepted that, to say the least, no form of life exists in its physical aspect which does not possess a soul; or, to put the matter more correctly, no existing life is other than the physical manifestation of souls in various stages of growth or progress. In their various communications, discarnate human souls have occasionally spoken of seeing animals which they recognised as old earth friends; but it was also remarked that they very soon disappeared. Whither did they go? I believe, to their next stage of growth—to their next incarnation. But, in the meantime, whilst in the discarnate state they would be very likely to gravitate towards earth friends who had helped or loved them; and should the opportunity occur to them of the presence of a materialising medium, they would, at the right moment, spontaneously and automatically build up their former physical appearance from the medium's vibrations.

Did mankind recognise and accept these facts, I venture to think that such recognition would materially modify the present ideas of responsibility and duty towards their humbler fellow creatures; and they would not dare to degrade their own nature and their own soul's growth by killing them either for sport or for food. The question of necessity need not be discussed. There is no necessity. It is quite the other way about.

We live in an atmosphere of blood and slaughter. Were, say, Great Britain to recognise the folly and wickedness of it, with all the terrible degradation it involves, and forthwith put an end to it, disease and death *by disease*, now almost a rule without exception, would rapidly become a misery of the past, to say nothing of the necessary decrease of crime. Is it never considered that we have no right to suffer from disease, much less to die from it, or more correctly speaking, from its suppressive treatment which is so universal and so anomalously called scientific? J. F. DARLEY.

New Haw, Addlestone, Surrey.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Mr. Gwinn, president, gave an address on 'Prayer,' which was much appreciated. On Sunday next Mr. Davis will deliver an address.—T. McC.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—Mr. W. H. Lote, of Derby, gave two very good addresses on Sunday, followed by psychometry, which was highly successful, all the descriptions being declared correct. There was a large audience. Next Sunday, at 11 a.m. and 6.30 p.m., Mr. Alfred Peters, of London.—ALFRED O. WHEATLEY, Hon. Sec.

73, BECKLOW-ROAD, SHEPHERDS' BUSH.—On Sunday last an inspirational address was delivered by Mr. Hagon on 'Mind and Matter, from a Spiritualist Point of View,' which was ably commented upon by Mr. Watson and other friends. Good clairvoyance and valuable advice were given at the after circle by the guides of Mr. Hagon. On Sunday next Mrs. Whimp will give a trance address and clairvoyance.—C.

WOLVERHAMPTON.—In spite of a continuous downpour of rain, our services on Sunday last were again a decided success—numbers unable to gain admission, Mr. H. A. Terry (Birmingham) giving two fine addresses, and answering written questions satisfactorily. Mrs. M. H. Wallis next Sunday; subjects, 'The Judgment Day—What and When?' 'Spiritual Gifts and Graces.' We welcome all.—G. E. ALDRIDGE.

THE UNION OF LONDON SPIRITUALISTS.—The conference of this Union was held at Manor Park on Sunday last, at 3 p.m. Mr. Gwinn presided. Mr. Roberts, president of the Manor Park Society, spoke a few words of welcome to the Union, and Mr. Gwinn replied. Mr. J. Adams, D. J. Davis, and others took part in the proceedings. Mr. R. Buller moved, and Mr. M. Clegg seconded, that a letter of sympathy be sent to Mrs. Breesley, Barking-road, Canning Town, whose husband had passed over. At night a great public meeting was held. Mr. Roberts presided. The speakers were Mr. M. Clegg, Mr. Tompson, D. J. Davis, and Mrs. Roberts. The next conference will be held at Battersea, on Sunday, June 3rd.—D. J. DAVIS, Secretary.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—A splendid address was given last Sunday evening by Mr. Whyte in his usual eloquent style. Speaking of the alleged 'dangers' of Spiritualism, he truly said, 'The danger comes from within, not without, and whether you know Spiritualism or not, the only safeguard is true thinking and high living.' In listening to Mr. Whyte's address, one cannot fail to be spiritually and mentally uplifted. Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., Mr. Toby on 'The Power of Thought.' On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., a public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Extraordinary clairvoyant descriptions were given at our morning circle on Sunday last by the leader's guide, the details being clear, concise, and unmistakable. A large and appreciative audience listened to the discourse by Mr. W. E. Long's guide upon 'Spirit and Soul.' The practical and philosophical definitions of these two expressions were rendered interesting—yet easy of comprehension—by striking analogies. Strangers are particularly invited to attend the public circle held next Sunday morning, at 11 o'clock, when questions relating to the above address will be gladly answered. Doors closed at 11.15 prompt. At 3 p.m. children's Lyceum; at 6.30 p.m. an address will be given upon 'Heaven and Hell.' At the close of the service the secretary will gladly give any information respecting the work of this Church, and supply free explanatory literature of its teachings and principles.—J. C.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. Alfred Peters, after a few introductory words, gratified our audience by giving a large number of clairvoyant delineations, and although a few were not at this time recognised, this was doubtless owing to those addressed being visitors, unaccustomed to the thought of spirit intercourse. All the 'forms' described, and their peculiarities in attitude and habit, impressed one as realities. On Sunday next, at 7 p.m., an address by Mr. E. Whyte, president.—Cor. Sec., Miss Johnson, 81, Dunsmure-road, N.; Financial Sec., Mr. V. R. Hickman, 95, Rectory-road, N.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. J. Morse delivered a trance address entitled, 'Crime: Its Physical Circumstances and Spiritual Consequences.' There was a full audience, and the address (which included a searching analysis of the nature of crime, its origin and meaning, and a powerful plea in favour of corrective and remedial rather than vindictive methods of dealing with it) was received with many expressions of approval. Notes were taken of the address, which will, it is understood, be reproduced in 'LIGHT' shortly. Miss Florence Morse gave a delightful rendering of the favourite song, 'Beloved, it is morn' (Aylward), and Mr. Morse delivered a reading of the poem by Ella Wheeler Wilcox, entitled, 'You never can tell.' Mr. W. T. Cooper, the vice-president of the Marylebone Association, presided. Next Sunday, Miss MacCreadie, the celebrated clairvoyante, will occupy the platform, and early attendance is recommended in view of the large gatherings customary on these occasions.—G.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Madame Montague's visit on Sunday evening attracted such an audience as was never before known in the history of the society. Every chair which could possibly be placed in the hall was immediately occupied, and a large number of friends stood throughout the evening, and considered themselves fortunate in being able to hear the speaker, when they remembered that scores were regretfully turned away from the door. Madame Montague's replies to written questions, on a large variety of subjects, can only be described as marvellous, while the answers to questions put mentally were given without hesitation, and came with a directness that made misunderstanding impossible. The best thanks of the society were accorded to Madame Montague for her kindly visit, and the impression made on the audience must inevitably strengthen the work which the society is doing. Next Sunday, at 7 p.m., an address will be delivered by the president, Mr. Kinsman. On Thursday the usual members' circle will be held at 226, Dalston-lane.—O. HUDSON, Sec.

NEW PUBLICATIONS RECEIVED.

- 'The Lyceum Banner,' for May. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1½d.
- 'Modern Astrology,' for May. London: Alan Leo, 9, Lyn-croft-gardens, West Hampstead, N.W. Price 1s.
- 'The Sphinx,' an Astronomical Magazine, contains Birthday Information and Daily Advice. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 6d.
- 'Mind,' for May. Health and Happiness Number. European agent: George Osbond, Scintor House, Devonport, Devon. Price 1s. 3d.
- 'The Greatest Thing Ever Known.' By RALPH WALDO TRINE. London: George Bell & Sons, York-street, Covent Garden, W.C. Price 1s. net.
- 'Discovery of a Lost Trail.' By CHARLES B. NEWCOMB. Lee & Shepard, publishers, 202, Devonshire-street, Boston, Mass., U.S.A. Price 6s.
- 'A Visit to a Gñani.' From Adam's Peak to Elephanta. By EDWARD CARPENTER. Alice B. Stockham Company, 56, Fifth-avenue, Chicago, Ill., U.S.A. Price 1dol.
- 'The Sermon.' A Monthly Magazine devoted to the New Theology and Psychic Research. The Sermon Publishing Company, Toronto, Canada. Price 5 cents, or 25 cents per year.
- 'Death Defeated; or, the Psychic Secret of How to Keep Young.' By J. M. PEEBLES, M.D. The Temple of Health Publishing Company, Upton Court, Battle Creek, Mich., U.S.A. Price 4s. 6d.
- 'Arcana of Spiritualism.' A Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE. New edition. Manchester: The Two Worlds Publishing Company, Limited, 18, Corporation-street. Price 3s. 6d., or 3s. 10d. post free.

MRS. H. T. BRIGHAM had a pleasant little letter in a recent issue of the 'Banner of Light.' The many friends of Mrs. Brigham in this country will be pleased to know that she is carrying on her work in New York with continued success. When will she visit this country once more?