

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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SPECIAL NOTICE.

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

NOTES BY THE WAY.

We gather from certain German papers that a bright young German clergyman has just been expelled from his church for denying the resurrection of Jesus. The odd thing is that neither he nor his judges seemed to know anything about the elementary theory that, while the body did not leave the tomb, the spirit of Jesus might be able to manifest itself to those who were receptive. Of course, the narrative in the New Testament affirms, or, at all events, seems to suppose the resurrection of the body; but the trial did not turn upon that. Every one appeared to assume that if the body did not rise, the story is false, or there was only dream behind it. Liberal or rational theologians in Germany are in great difficulties, as, indeed, many are in this country and in America. Obligated to give up the resurrection of the body and its ascent into heaven, they know not what to do. And yet the solution lies so readily before them!

'The Humanitarian' for June is strongly true to its name. 'What are we fighting for?' by Lieut.-General Sir Wm. Bellairs (with a highly-decorated portrait), surprises us with its satirical and yet almost passionate scorn for the pleas put forth to justify our doings in South Africa. 'An unknown side in the life of an hospital nurse,' by Elizabeth French, is a painful revelation of simply stupid mismanagement. There are few signs of the times more hopeful than that so many happy girls in happy homes are willing and anxious to face all the drudgery and distress of hospital life for pure love's sake, and even find joy in the drudgery and distress. Pitiful it is that these true angels of mercy should have to 'fight with beasts at Ephesus' in the way here described. Will some strong friends of these noble women see that a copy of this Article is sent to every Hospital in England?

One of the few really religious papers, 'The Christian Register,' lately touched us deeply, and on a somewhat unusual subject,—a subject of vital importance but only or

mainly affecting the dwellers in great cities. Here are its two concluding paragraphs:—

Seldom now we find any one to call friend who can give us half an hour, an hour, for close personal communion. The hostess, while she talks to us, keeps her eye on the door to see who is coming in next to whom she can make the same gestures, the same genuflections she has made to us. The host after ten minutes looks at his watch. His time is too valuable to waste on sentiment. These things make life external, dry, arid, artificial. We meet in crowds, but we do not get acquainted. The soul is hungry to be fed with real food,—with affection, friendship, responsive interest, true sympathy.

But there is no time for these things, we are so hurried, so overworked. When we have arrived at this point, it is time to stop short. The Catholic system of occasionally making a retreat from the world is not without its benefit; for, if life is spent in a mad scamper after things of no real value, or even after valuable things we can grasp but superficially, it is as much wasted as if thought were dulled or opportunities neglected. The hungry mind should not injure itself by gorging what it cannot digest. Wisdom lies in clearly discriminating the things worth doing, the objects worth pursuing, from those which, though, perhaps, good for others, may not be good for us.

We most willingly confess our sins in this matter, but regretfully add that we scarcely see the way to any great reform. The serious (and not only the superficial) demands of life are much more numerous than they used to be, distances from friend to friend are greater, and, altogether, the needs are greater, while our capacities, at the best, are only the same. We long for something different, but see not how to get it: but, probably, those who are not condemned to public life might see the way of deliverance from the frittering away of time and feeling—and almost of affection.

By the way, 'The Christian Register' prints the following pathetic prayer, offered up, it is said, by a slave on the Sunday after the assassination of President Lincoln:—

O Lord, we come to thee holding up our souls as empty pitchers, to be filled from the fountains of thy love. Didn't you tell us, Lord, if we were hungry, you would feed us? Didn't you tell us, Lord, if we were thirsty, you would give us drink from the waters of salvation? Didn't you tell us, Lord, if we were poor and weak, Come unto me, all ye feeble and weary and heavy-laden, and I will give you rest? Didn't you tell us, Lord, if we would be patient and wait, you would bring us out of all our troubles? And when the hour was come, as you raised up Moses to break the power of Pharaoh, and let the people go, so you have sent us a deliverer, to lead us out of slavery; and, while the good shepherd was with us, he led us over the wilderness, and toted the little ones in his arms, and gave us to browse in the green pastures.

But now, Lord, when his work was done, you saw it was done, and took him up higher, and gave him a seat among the archangels, and clothed him in white robes; and he pleads for us. When any of us are worthy, we shall see him where he is, and embrace him. And the Lord will say, 'Who be these?' And Abraham will answer, 'These are they whom I brought out with much tribulation and anguish from the house of bondage, and for whom I was killed.'

A refined and far-seeing American preacher lately said:—

The question to-day is not, 'Where did a man's religion first take its roots,—in Judea, Persia, or India?' The question is: 'To what elevation has his religion risen? Has it come to the height of a supreme faith in the living God?

Has it discovered a sense of universal relations? Has it taken on a social conscience and become a noble humanity? Has it begun to bear the good fruits of a divine manhood? We do not ask, Does it believe in Christ? We insist, Does it do the deeds of a Christ? Does it not seem as if we needed a new name for this new urgency and emphasis?

There is something in this that invites to very grave thought indeed. We *have* been taking too much account of the origins and too little account of the results of the world's religions. The noble word 'Universalism' has still to find its proper valuation in this sphere. We are making a hopeful beginning, and Spiritualists are going to be prominent helpers here. But as yet we are only pioneering, and we do indeed 'need a new name for this new urgency and emphasis.' And yet, after all, what avails a name? Better, perhaps, for many a year to be unlabeled and in quite loose marching order.

One charge is often brought against us, which always blesses us with a thrill of pride,—that we have helped to wipe off from humanity's slate some of the doctrines of the past, such as total depravity, original sin, and hopeless damnation. It was these cruel ideas that drove people mad, and not Spiritualism, and, with their vanishing, many unnatural things will depart; grotesque and morbid Revivalism for one, leaving us to a saner form of 'conversion.' Of this, an observant writer in America says:—

The 'revival' is no longer possible among people of average intelligence. It was built on a system of theology that has broken down. It must be recognised as the basic thought of the revival system that man and God are at enmity. God 'abhors the sinner,' and man in his unconverted state 'hates God.' It follows that this life is a period of probation. After death there could be no remission of sins. The 'revival' must place its emphasis upon the present as affording a single chance for the sinner. He must confess his sins, and beg for forgiveness now. But, above all, he must believe,—believe exactly what the revivalist declares to be true. To doubt is to precipitate damnation. . . . The rise of psychological studies has especially led to a general distrust of the effect of revival measures, especially on children; and the astounding revelations of hypnotism have led to a suspicion that what was attributed to the Holy Ghost was often hypnotic influence, leading to dangerous subjection of wills, if not to catalepsy.

Still, as this writer discriminatingly remarks, there has been great value in periods of strong awakening, and the world does not seem able to get on without them. Man is a creature of moods and of imagination, and, at all events, at his present stage of development, he probably needs storms of feeling and fervour just as Nature needs storms of wind and rain. We shall perhaps make a poor bargain after all, if we get rid of Revivalism with its terrors, and substitute for it only Criticism with all its conceits.

We were plodding along through a dryish desert of a newspaper, when suddenly we came across this green little oasis, by a certain John B. Tabb:—

All that springeth from the sod
Tendeth upward unto God;
All that cometh from the skies
Urgeth it anon to rise.

Winter's life-delaying breath
Leaveneth the lump of death,
Till the frailest fettered bloom
Moves the earth and bursts the tomb.

Welcome, then, Time's threshing-pain
And the furrows where each grain,
Like a Samson, blossom-shorn,
Waits the resurrection morn.

It is a lovely song for June, and well enough serves to remind us of the precious truth that the earth-life is only our sowing. Presently we shall come to the resurrection unto life, but only by growing altogether out of and away from all earth conditions.

SOME INTERESTING SÉANCES.

By 'AN OLD CORRESPONDENT.'

V.

On Sunday, May 20th last, my clairvoyante friend informed me that on the preceding night my departed friend, Mr. R., had appeared to her. She had known him quite well by sight, having often seen him walking in the street with me; but she had never, when he was in earth life, conversed with him, or been in any way acquainted with his personality; but now, upon his reappearance to her on Saturday, May 19th, as a spiritual personage, she could with striking accuracy reproduce for my benefit, or conviction, a very peculiar way he had of speaking, partly through his throat and partly through his nose, which, once heard, could never be forgotten. She had not been made aware that 'Sophy,' at Mrs. Treadwell's, had promised to bring him to her, and therefore could not ask him any questions as to how he found his way to her so soon after he passed on; and therefore this test regarding the reason or cause of his reappearance could not be obtained for the present.

Besides the peculiar voice and intonation, however, another test of identity was given; as he spoke to her of me by my Christian name, being always his mode of addressing me when we met when he was here. He also used one characteristic expression which I cannot reproduce, as it is too personal. The medium then asked him about his last brief illness, which he graphically and correctly described, and as his earth-life had closed in unconsciousness, he still appeared to her to be *in dubio* as to 'the world' he was in, for he said to her, 'Then am I dead?' and she was able to answer his query in the affirmative. Mr. R. then alluded to the fact that he had been able to leave very little money to his family (which was quite accurate), and this, for the time, ended the episode, for the power seemed to fail, and he disappeared. I have, however, asked the clairvoyante to solicit the help of her control to get Mr. R. to write me a message, as since he passed on certain events have occurred in connection with his affairs which were, I may say, almost foreseen by him a year ago as likely to happen after he died, and were certainly expected by me to occur in view of the personal characteristics of the persons implicated. Should my request be complied with, I may be able to obtain an absolute test of identity from Mr. R., but in spiritual communications, automatically written, long experience has led me to the opinion that in many cases what you wish to get is not given, and one must just take what comes, and judge of it in the light of reason and common-sense. Meantime, from the evidence already afforded me I am well satisfied. Mrs. Treadwell's 'Sophy' has fulfilled her promise and brought my departed friend Mr. R. back to show himself to the clairvoyante.

Before closing these articles I cannot help alluding to a very curious family episode which seems simply to be almost a repetition of what occurred about two years ago and was noticed by me at that time in 'LIGHT.' I allude to the abstraction of money from repositories or purses in our house in town by spirit agency, and its restoration—presumably by the same spirit hand—after a considerable interval, while we were residing at a seaside resort. 'Since that event happened, as recently detailed by me in 'LIGHT,' a number of small sums, consisting chiefly of half-crowns and shillings, have at various times during six months, commencing in the autumn of 1898 and ending in the early spring of 1899, been abstracted under circumstances which clearly (to me at least) pointed (as formerly) to the agency of mischievous spirits. In particular, one half-crown was placed by me in a locked box, and the following day it was abstracted. Although two years have elapsed none of these small sums have yet been restored, but a sum of three pounds which I always maintained had been stolen or extracted from the purse of one of my sons when travelling in Scotland, but which he thought he might have accidentally lost, has been mysteriously restored under circumstances which, to my mind, clearly demonstrate spirit agency. The money, which consisted of three one pound Scottish notes of the Commercial Bank of Scotland, was in his purse when he arrived

in Perth general terminus one morning, and on his return to his hotel in the evening he found it was gone.

At a séance with Mrs. Treadwell about a year after, Mrs. Mellon's control (Geordie), who came on that occasion, alluded to the money as having been taken; but disclaimed knowing anything about it, or of the mischievous spirit who had done so, and also prophesied its restoration. Well, after a lapse of fully eighteen months the three pounds have been restored in a manner clearly indicating the source from which restitution has come. My son had been residing with his mother and sisters for a week end at the same house at the seaside where several half sovereigns which had been stolen were restored about two years ago (as previously stated in 'LIGHT'). He had with him a change of clothes in a small Gladstone bag. On going to pack this bag on the morning of Tuesday, May 15th, he found the three missing one pound notes of the Commercial Bank carefully folded and placed in one of the empty sides of the bag. This receptacle, he was satisfied, contained nothing whatever when he had completely emptied it of its contents a few days previously. He could not say that it was the three particular one pound notes which had been returned, as he had no note of their numbers when missed; only they were notes of a similar amount and of the same banking company as those which were abstracted from my son's purse as before detailed. Should any of the other small sums of silver be restored, as I fully expect may be the case, due information thereof will be forwarded to the Editor of 'LIGHT' for publication.

It is impossible to dogmatise regarding this last incident, but in my judgment its occurrence demonstrates that spirits from the 'other sphere' can, and do, control material objects sometimes beneficently, and at other times much the reverse; but restitution having been made on the present occasion, as was done formerly, the episode can only be regarded as another link in the chain of evidence of the action of spirit upon matter, and of the tangible existence of entities possessing beneficial or mischievous power over matter 'on this side.'

(Conclusion.)

A STRIKING PRESENTIMENT.

In a recent number of his 'Archivio di Psichiatria, Antropologia e Criminologia,' Professor Lombroso speaks of the remarkable sensitiveness to spiritual impression of Dr. Cesia, whom he describes as 'one of the most distinguished of our youngest scientists.' This gentleman, writing to the Professor, says: 'In spite of disbelief in Spiritualism, it is my duty to verify the accuracy of my presentiments.' And then he goes on to relate how when passing the Exhibition Building, at Como, about three o'clock in the afternoon of February 4th, 1899, and observing a plate upon it indicating that it was insured in the Compagnia Anonima di Assicurazione, of Milan, he observed to Signor Luigi Ralli, a barrister, who was with him at the time, 'We must sell out our shares in that company, for I have a most vivid presage that the Exhibition will be destroyed by fire.' As many remarkable presentiments of a similar kind had been verified, his mother sold out the shares she had held in the company for about nine years, and representing a value of nearly £6,000 sterling, between February 20th and March 28th; and the sale was effected through Signor Augusto Caviglia, a sharebroker of Milan. On July 8th the Exhibition was burnt to the ground; and every time Dr. Cesia visited the building during the few days preceding the disaster, he was observed by his friend, Cattaneo Ernesto, to be weighed down by melancholy, as if oppressed by some impending calamity. The facts, as related by Professor Lombroso, are corroborated by letters from Dr. Cesia's mother, from the stockbroker, and from his two friends, Ralli and Ernesto. The Professor regards it as a case of telepathy; but granting that Dr. Cesia is the recipient of the telepathic message, who is the sender of it? There must be an operator at the other end of the wire. That operator is obviously an intelligent being; and what other hypothesis is adequate to cover the facts of the case than this, that the intelligent operator, or impressor, is a friendly spirit, interested in, and watching over, the welfare of the Cesia family?—The Harbinger of Light.

PROFESSOR ALEXANDER ON THE PAYMENT OF MEDIUMS.

In asking you to publish the following letter, a few words of explanation are necessary. I had heard from my son in Brazil that the mediums there refuse to take money for the exercise of what they call 'the gift of God.' Feeling as many of us do, that the payment of mediums lowers the ideal of Spiritualism, and is a temptation to fraud, I was much interested, and wrote to an eminent Spiritualist in Rio begging him to tell me how Brazilian mediums generally maintain themselves. I now send you his reply, as some of your readers may be glad to hear that their theory is actual fact in one part of the world. E. M.

Rio de Janeiro, March 16th, 1900.

'Your son is quite right in informing you that, as a rule, mediums in Brazil receive no payment for their services. The only exceptions are some two or three healing mediums, who invade the province of regular medical practitioners and give consultations. They are liable to prosecution for so doing.

'In general, Brazilian mediums do not keep open house for all callers. They are employed during the day in some kind of business, and attend friendly circles in the evening once or twice a week, when they write automatically or fall into trance. As our Spiritualists are nearly all of a religious cast, it is supposed amongst them that traffic in, or abuse of, mediumship will lead to its loss or end in obsession.

'Nevertheless there is rarely any difficulty in being admitted to such circles, or in obtaining a private sitting with a medium. The Brazilian Spiritists earnestly desire to make converts, and receive the inquirers with open arms.

'Do not conclude that our sensitives are all superior persons. In spite of their disinterestedness, many of them have given lamentable proof of moral weakness and want of mental balance. Society in Rio is very corrupt, and they seem to be less able than others to resist temptation. It is only in an atmosphere of repulsion to surrounding evil that medial gifts may be exercised with comparative safety. High aspirations must be cultivated that there may be a guarding influence from the higher spheres. That connection interrupted, the earth-bound spirits crowd in and too often crush down the sensitive under the superadded weight of alien wickedness. In this lies the real danger of Spiritualism.

'In Spiritualism one finds what one brings. There is a wide range of response for all the modulations of our own minds. From things I have witnessed or heard of, I think I can assure you that phenomena occur indicative of a wickedness and misery too awful to be mentioned. On the other hand, there are communications that come with a brightness and happiness inconceivable to those who have not yet experienced them personally. In general, we stand on the middle rungs of this Jacob's ladder, but the lowest part dips into hell: the highest reaches to Heaven.

'Premising that I am far from practising what I preach, I will add that it is evidently incumbent on everyone to whom the truth of Spiritualism has been brought home to live according to the light that has been vouchsafed to him. Whatever aptitudes he may possess must, at his own peril, be used for the attainment of noble ends that the mind may be sweetened by purity, the love of God and man grow greater, the trust in the Universal Father be more absolute. Not even angels interfere in our choice between good and evil. That is our own, and this individual responsibility is necessary to our growth as spiritual beings.

'Evidently gratuitous service on the part of mediums fits in best with this high ideal. I know but little of the class of professional paid mediums of Europe and the States, but I can conjecture that their situation is a very precarious one and subject to temptations from which they ought to be exempt. People who happen to have five or ten shillings to spend, but whose money might as well perish with them, go to them to be amused, to have their fortunes told, and to find out how it is done, so that they may boast of their hard-heartedness to friends, or write a few sneering paragraphs to a daily paper.

'It would be well if Spiritualists of influence would interest themselves in finding some regular employment for such mediums as are willing to accept it. Let them be well paid for fancy needlework, typewriting, correspondence, teaching, &c., but not directly for sittings. The mind engaged too exclusively with other-world subjects may become morbidly unfitted for its present environment. The occupations of everyday life would therefore be useful in maintaining a healthy mental tone, which would surely not be unfavourable to communication with spirit friends. That even arduous daily work is not incompatible with great sensitiveness was shown in the case of the Rev. Stainton Moses.

'This is the only suggestion I have to make. It is an obvious one and has doubtless occurred to many. There may, however, be difficulties in the way of its realisation of which we in Brazil are not aware.'

'I am afraid this letter will not help you much, but you are at liberty to make what use of it you please.'

'ALFRED ALEXANDER'
(Minister of Education).

THE GERMAN PSYCHICAL JOURNALS.

The May number of the 'Uebersinnliche Welt' opens with an article by the new Editor, Herr Woldemar Hafa, entitled, 'Was wir wollen' ('What we wish, or intend'), giving an epitome of the views of the journal and the lines on which it is intended to be conducted. After speaking of other journals devoted to occultism, the writer says:—

'On one thing we are all agreed, that is the conviction of the reality of the supernormal facts upon which we found our theories. Many of these journals have already come to a conclusion as to the source of the facts, while others make this question itself the object of their researches. The "Uebersinnliche Welt" belongs to the latter class.'

And then the writer proceeds to set forth his views and the aim of the journal, commencing with the assertion that 'Before everything we recognise no dogmas to impose upon our readers.'

An interesting account, taken from the 'Annales des Sciences Psychiques,' by M. Petrovo-Solovovo, is contributed by Dr. Nagel concerning the Russian medium, Sambor, formerly a 'telegraphist,' who commenced his career as a professional physical medium in 1894, first at Kiew, and later in the same year at St. Petersburg. A detailed account is given of his medial phases, and of the events at some of his séances, and the narrative is to be continued.

Another paper relates to the drawing medium, Frau Vallent, and is contributed by Professor Oberlimpf. It seems that this lady has been attacked by a writer in a Vienna paper, named Professor Rzehak, in what he calls 'An open letter to the spirit moon-artist, Ralph,' in which, says the writer, he exhibits his perfect ignorance of everything connected with occult facts. This attack, he adds, would have been of no importance whatever had not the Leipzig 'Zeitschrift für Spiritismus' seen fit to copy it, with remarks of its own, which have drawn forth a rejoinder from the occultists of Brunn, here reproduced. In justifying Frau Vallent against the charges brought against her of being a fraudulent or 'pirate' medium, the writers quote an opinion of her spirit pictures given by the noted artist, Herr Gabriel Max, who wrote to Herr Max Rahn, the late Editor of the 'Uebersinnliche Welt,' as follows:—

'I do not know what to say about these most interesting drawings. I have never seen anything like them before. The technique is extraordinary, and it is difficult to comprehend how it is accomplished; every cell is seen, and all is organically carried out down to the very roots. Certainly they are well worthy of close examination.'

The second part of 'Psychische Studien,' which is devoted to 'Theoretical and Critical Subjects,' has three articles; the first 'On Conditions of Certainty,' by Professor Charles Richet; the second by the Editor, on 'The Psychological Congress in Paris'; while the third is Professor Dr. Max Dessoir's concluding essay on the 'Piper Case,' entitled 'The New Spirit Teachings,' which is given in full.

As the German occultists appear to attach much importance to Professor Dessoir's inquiries and opinions, I here give a few short extracts from this essay, first remarking that the assertion made by the Editor of the 'Uebersinnliche Welt,' that the Professor utterly rejected the spiritistic theory, seems to me to be quite unfounded, as is indeed shown by the title itself. Professor Dessoir does not indeed consider that the fact that the communications, received through Mrs. Piper's mediumship, come from the disembodied spirits of men is indubitably or *scientifically* proved; but he evidently leans towards that theory, which he owns is far more probable than any of the others advanced. After a few introductory words, he writes:—

'William James and others sharing his opinions adopt the theory of so-called telepathy; that is, the transmission of mental processes from one brain to another without the intervention of the usual organs of sense. But some of the

inquirers before mentioned are convinced that many of the experiences they have had with Mrs. Piper cannot, by the most specious reasoning, be attributed to telepathy. These inquirers, among whom I especially notice Professor Hyslop and Dr. Hodgson, are forced to adopt the hypothesis that the personalities who claim to be those of departed human beings do really exist, and possess remembrance of their former lives, and that they make use of mediums as their instruments in order to communicate with us. These gentlemen have not arrived at such a conviction easily, but up to the present time they have found no other theory which will fully account for the facts.'

Then follow several instances of these facts which, it is remarked,

'speak in favour of the intervention of supermundane beings.' . . . The fragmentary character of so many "messages" is not antagonistic to the theory, but is just what might be expected; for the souls freed from the body would no longer be in harmony with the action of the physical body, especially with that of a stranger, and would feel probably somewhat like a singing bird in the water; the capacity of the departed to manifest through living organisms would vary much in power, and the most expert would often be greatly puzzled in using a strange person's organism.'

Several other somewhat similar passages might be cited which at any rate seem to show that the writer is not averse to the spirit theory, though he does not own himself quite convinced. He writes:—

'Those who have carefully studied the American and English narratives and have become convinced that everything in them cannot possibly be attributed to fraud, are inclined to ask, How is it all possible? To this universal question, for the present, according to my thinking, there is no answer.'

He goes on to point out that it is only isolated cases in which proofs of identity are most clearly to be found and that the greater part of these are of so extremely private a nature that they cannot possibly be made public; and he further says:—

'If subjectivity lies in the nature of the facts adduced as proofs of immortality, it seems to me that they can never be generally received as proof, and therefore are insufficient for scientific purposes.'

But this objection he does not allow where the facts are wholly objective and can be substantiated. He concludes thus:—

'Up to the present time we must be satisfied with acknowledging that the accounts given of Mrs. Piper are the latest and the best accounts of this kind, that they have been obtained by a most careful and continuous process of inquiry into the automatic powers of the soul, and perhaps of some unusual faculties which are at present fragmentary, but that all satisfactory conclusions on the subject are at least premature, and probably altogether incapable of proof.'

'Psyche' contains, among other articles, an essay by Professor Max Seiling on 'Prenatal Education,' and another by the magnetiser Herr Willy Reichel, on 'Somnambulists as Teachers.' An account is also given of a great meeting at Berlin of Spiritists and anti-Spiritists, the latter of whom predominated, and were led on by the Rev. —. Stöcker. Some two thousand persons were said to be present, and the proceedings seem to have been of a very unedifying nature, the discussions being very noisily conducted, while the anti-Spiritist diatribes were greeted with uproarious applause. Dr. Egbert Müller's speech caused great surprise to his former friends; for he announced that after eleven years' experience of Spiritism, he was now convinced that it was 'wholly an invention of Satan,' which brought loud applause from the anti-Spiritists! Strange fatuity, it seems to me, on the part of 'Satan' to have inaugurated a system, the teachings of which, as shown in those of the higher Spiritualism—such as Stainton Moses's 'Spirit Teachings,' and the works of Andrew Jackson Davis—are more calculated to advance the kingdom of God on earth than all the priestly doctrines and dogmas! Added to which, such teachings for the most part utterly ignore the idea of a personal devil at all! Public meetings for discussions such as this are in very bad taste, and only calculated to bring discredit on both sides.

M. T.

THOUGHTS ABOUT SLEEP AND THE DOUBLE LIFE.

WHAT IT IS TO BE A SEER.

Many people, in passing through life, notice little of what goes on, while others, being keen, earnest students of Nature, observe very carefully and reason on the facts they collect. As their knowledge increases, their capacities unfold and enlarge; their range of discovery and enlightenment is greater. But the apparent disadvantage in extended knowledge separates them from human sympathy, and they have to travel the road of material-life more or less alone. The heart calls out for love—the world has none to give, but plenty of derision and hate; and this drives the spirit to the inner life for its comfort and consolation.

The writer has the honour of being well hated by one he knows. He has often wondered if some people are so low in the intellectual scale as not to have a spirit sufficiently developed to leave the body; but one night before going to sleep he clairvoyantly saw the spirit of this person grinning at him with an expression of intense dislike. He was greatly surprised, not thinking of that individual at the time; indeed, he had thought such a thing in his case was thoroughly impossible.

There is another person on whom the writer spent time and money, hoping to make him a Spiritualist, but failed. That person maintains that Spiritualism is the result of delusion and imagination, yet in the sleep-state the writer has met his spirit travelling a country lane, and on going up to and touching him he walked on, taking no notice. It seems reasonable to suppose that if the spirit of one was able to leave the body, that of the other was also; but neither of these persons could be persuaded that such a thing is possible with them or any body else.

There are many who gain much knowledge from so-called 'sleep experiences.' It matters not if it is gained in the form of dreams or of actual experiences while the soul, or spirit, is away from the body. There are so many conditions of life and spheres of being to analyse, that there is always abundant scope for investigation, and persistent effort is ultimately rewarded.

It is very interesting to observe the interblending of the double life. We lay ourselves down to sleep and soon find that we are engaged in the inner world of action. The ease with which the consciousness glides from one plane to the other is so remarkable that we often fail to notice the change. Being a common occurrence it does not attract attention unless something unusual happens, just as when travelling the same road to business every day we only take note of such striking incidents as may occur.

It is the marked experiences of the inner life which impress themselves on the consciousness and are thereby remembered in the outer life, as the important experiences in the material life are remembered after the dissolution of the body.

I believe I have seen my soul or spirit on several occasions. The first time, the naked soul was borne in the arms of a woman who kissed its lips very tenderly and returned me to myself. Often on waking I have been kissed, though I saw nothing; the kisses were remarkable for their tangibility.

The second time I saw my double standing by my bedside, looking at me while I lay in bed; I had time to observe its peculiarities. It was clothed, the flesh of the face looked as though it was new and had been much exposed to the air, giving it a very fresh and ruddy appearance.

One time, while sleeping, I seemed to be away with much company, and, perhaps, stayed a little too long. When I came back, I found the white of the left eye turned up where the pupil should be, as in extreme trance. I saw my spirit place a finger on the bare eye, and behold I was in the world of expression again, feeling no effect of what had gone on, but remembering vividly the occurrence. I mention this as a hint to others who may find themselves in a similar position. The great thing is to fear nothing that exists in any form of being; to be ever ready to maintain and uphold the Godlike powers we possess; to stand firm and defend our rights at the post of duty, and then very

little, if any, harm can come to the spirit. If my spirit had been alarmed it would have been flurried, and possibly have found much difficulty in returning.

I have seen myself exploring hilly country, streets, and roads, and visiting houses, places of entertainment, such as lecture-halls, theatres, and large assemblies of people in the open country—some on horseback. I have tasted delicious wine, fruit, and cake.

Was all this but the vagaries of 'dreamland,' or was some of it real? We shall know in 'the sweet by-and-by.'

On one occasion I seemed to be with a relation of mine, and I said something uncomplimentary to her; she rushed after me to strike. I, knowing that spirit could travel with lightning speed, floated over a one-storey house opposite: she rushed after me, and on rising as high as the lower part of the roof, fell. I suppose the reason was that, although a new inhabitant of the spirit world, I seemed to know more of the power of locomotion, and having more confidence in that power, availed myself of it successfully.

I have often been with spirit relatives in my dreams, but it is generally with strangers I have never seen before, some in the lower plane of life, and I find that when I am with them I sometimes take on somewhat of their condition, which is very instructive, although in some instances dangerous, because of the mischief they try to accomplish. It is a lesson to me to try and avoid all kind of imperfections in thought and action so as not to be an inhabitant of their sphere when I go over for good.

To me there is practically no difference between carnate and discarnate spirits, only that the discarnate, if aged, soon seem to return to the perfectibility of life intensified. Women most frequently appear to be from eighteen to thirty, and men, say ten years older. My spirit appears to be about twenty-five, although I am fifty-four.

The above experiences cause me to think that when my earthly body is worn out and of no further use, I may be able to sever the link with ease and enter into the higher life with little or no suffering.

F. S.

MAZZINI AS A SPIRITUALIST.

'Il Vessillo Spiritista' remarks that not only was Giuseppe Mazzini a Spiritualist in the noblest sense of the word, but that he was also the precursor of that higher form of it—the intuitional and inspirational—which is now superseding the phenomenal. In proof of this, Signor Cavalli quotes a letter addressed by the Italian patriot to his friend, F. dall' Ongaro in the year 1849. Having spoken of perennial progress as the law of human life, both here and hereafter, Mazzini proceeds to give a rapid sketch of his religio-philosophical system, which substitutes a temporary purgatory for an eternal hell; and comprehends 'a series of existences,'—successive and progressive periods of life; re-appearance on the earth, so long as we have not fulfilled the moral law given to humanity; our transformation into superior beings scarcely satisfying that law; the hierarchy (of spiritual beings) ascending towards supreme perfection, or God. . . . Hence the bond of union between this stage of life and that of continuous existence; and hence also the power given to help in the perfecting of the creatures who are beloved by us upon the earth, which is the recompense of the soul lifted up into angelhood; and this power is manifested by what we call intuition, inspiration, faith, &c.; and is the influence exercised by our dear ones who have passed over; hence, too, the memory of the past achieved by the being, in proportion as he advances, just as, in ascending an eminence, we obtain a continually widening view of the landscape that lies beneath us, until the completed memory constituting some day the intelligence of the entire past, with all its joys and sorrows, &c., will meet with its supreme recompense.—'The Harbinger of Light.'

PROGRESSION has been the theme of many 'world reformers'; yet when a writer or speaker changes his opinions and says so, he is called erratic and inconsistent by these same people. Some of these positive thinkers have established 'standards' and 'lines of thought' which are eccentric and illogical, yet they judge and condemn others by them to the extent of ostracism. Somewhere in the chronicles of philosophy it is written: 'Judge not that ye be not judged.'—*Religio-Philosophical Journal.*

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DR. CARUS'S 'SOUL.'

The second edition of Dr. Paul Carus's book on 'The Soul of Man' (London: Kegan Paul and Co.) deserves a warm greeting, but it needs watching. Using much of the language of believers in the personal conscious soul and in personal immortality, Dr. Carus just manages to escape from either; but he has to be very smart in order to do it; and he is occasionally a trifle over smart, or even unfair. Thus, when he tackles us for making so much of telepathy, he suggests that we regard it 'as a process of such far-feeling as is not caused in the natural way. . . It is supposed to supersede the order of nature.' That is absurd. We know of nothing that supersedes the order of nature.

In various parts of the book the writer comes up with in hail, but he never fails to sheer off. He will not have it that a spirit survives the body; and his frequent use (misuse?) of the word 'immortality' goes not farther than survival in those we help to create or influence. We should like to cross-examine Dr. Carus as to certain passages wherein, while repudiating materialism, he says that without the material element in it, a thing would 'disappear.' What does 'disappear' mean? Many material things disappear and slip behind both form and motion, so far as we know. 'Yet the form is no mere nothing,' says Dr. Carus: 'the form is exactly that which makes the thing such as it is.' Really? Can 'form' *make* a thing such as it is? What then is form? It seems superior to the material thing.

It is at this point that Dr. Carus turns most sharply upon Spiritualists, accusing them of being materialists because they are 'prone to look upon forms as if they were substances.' Again we ask, what are these wonderful forms behind matter which make things to be exactly what they are? We might almost let Dr. Carus put it in any way he pleases, with the promise that we would write underneath;—*That is what we mean by spirit.*

We have always admitted that there may come a moment when we can lower our weapon as against the materialist. Neither of us knows what matter is, and, when we cross swords with the materialist, all we intend is to combat the notion that the mode of motion (or the manifestation of substance) we usually call 'matter' is the cause, the beginning, and the end of all things. If he will only stop his negations, and not stop up our right of way, we are willing to call a truce.

We do not define substance in the sphere of the spirit: all we say is that it is real, and Dr. Carus goes too far

when he suggests that saying this implies that we 'conceive spirit as a substance like matter, only much more subtle.' We admit that, in order to accommodate ourselves to human limitations, we have sometimes put it somewhat in that way; but we do not remember saying bluntly that spirit is 'a substance like matter.' That is a crudity to which we cannot plead guilty. Dr. Carus himself repudiates and rebukes the materialist, and yet says that 'the material element' in anything 'makes the thing real, in so far as it gives it substantiality.' By that surely he can only mean, —in so far as it brings it within the reach of our present senses. But, so far from making a thing real by bringing it within the reach of our present senses, that may actually degrade it, and, in a sense, make it less real: and we may suggest to Dr. Carus and others that this may account for much in Spiritualism which they not unnaturally scorn: for it stands to reason that if a being on a highly spiritual plane (whatever that may be) can contrive to manifest on a less material plane, the result may be the presentation of that being as a monstrosity or a fool: so that, though the material element might make the manifestation 'real in so far as it gives substantiality to it,' it might make it absurdly unreal as regards adequacy and truth. We invite Dr. Carus to consider that, especially in view of his declaration, on another page, that Materialism 'stands on solid ground when it maintains that every reality is material'; though, again, this may only mean that every 'substantial' reality is material: but that is a mere truism, and we need neither a ghost nor Dr. Carus to tell us that.

The comparatively new use of the word 'soul,' so interestingly employed by Hæckel, needs to be watched. It means no more than the higher life of the progressive organism. Dr. Carus defines it as 'the form of an organism,' using again that word 'form' in a special sense that is never very clear, though, as we have seen, form is not by any means a nothing, in his opinion. Here, again, we should prefer not to disagree but to find a meeting-place. We agree with him that spirit is not something that intrudes from without, that wings its way into matter. It is the result of evolutionary processes. 'There is no absolutely dead matter. But every atom is freighted with the potentialities of life. The living spontaneity of the world is the condition of the spiritual; but it is not as yet the spiritual in its development, and in its full importance: . . . it has reached upon earth the highest stage of its evolution in the intelligence of the spirit of man.' Good; but this is even better;—'This same higher nature, that created spiritual existence, still continues active, and in the depths of human hearts incessantly creates new ideals'; and memories of past experiences, becoming at once guides and ideals, 'lead humanity onward on the highway of an endless and boundless progress.'

But, dear Dr. Carus! where are you taking us? If all this is so, why kill the bird that lays the golden egg? If memory and consciousness and experience have done so much, why may they not do more? Why may not the personal evolution proceed on some higher plane, on that very plane upon which you so rightly insist, that spiritual plane above and behind matter where your magical 'form' makes all things to be exactly as they are? Why not give us a bigger life-plan; and, instead of making an end of this glorious spirit-creature just when he is evolved, and getting out of him only the service of perpetuating his species (or, as in millions of cases, not even that), why not cherish, at all events, the hope that when 'matter' has served its turn, the form which made matter possible, with all its rich freight of wisdom and spiritual power, may quite naturally persist into a sphere of being more essentially and completely in harmony with itself?

IN THE LIGHT OF GOD.

BY LILIAN WHITING.

'On one occasion when I was in prayer I had a vision in which I saw how all things are seen in God. I cannot explain what I saw, but it remains deeply imprinted on my soul. . . . I believe that had the Lord been pleased to send me that great revelation of Himself earlier in life it would have kept me back from much sin. The vision was so delicate, so subtle, so spiritual.'—SANTA THERESA.

In these words from Santa Theresa there is touched a vital truth. If man could see 'how all things are seen in God, the entire conduct of life would be revolutionised. As Santa Theresa says: . . . 'had the Lord been pleased to send me that great revelation of Himself earlier in life it would have kept me back from much sin.'

All humanity would be restrained from a great proportion of the sin and the evil now in the world if only the true nature of life were known; the real nature of man and the real nature of his relation to the divine universe and to God. So far in the history of life on this planet all study and research and progress has been somewhat largely based on the physical nature of life. Religion has, of course, recognised that man is a spirit and has an immortal destiny; the great religious teachers of all ages have appealed to this truth to arouse and stimulate and nurture the higher qualities; but still, even at the best, all this appeal has too largely regarded the spiritual nature as potential rather than immediate; the tacit concession, to a great degree, at least, has been that man, at the present, is an inhabitant of a physical world, and that his physical nature must have its due consideration. One world at a time has been a watchword with some. A deeper philosophy strikes at the very root of this conception.

Man is primarily and fundamentally, as well as potentially, a spirit here and now, and an inhabitant of the spiritual universe.

This is the only true basis on which to build up our conceptions of conduct and of destiny. The province of the mind is to control the body and the senses, and to grasp forces on a higher plane than that of the physical. The term plane is rather a misnomer. There are no fixed planes of life with one set of ideas and possibilities exclusively belonging to it, and another plane furnished in some other equally definite way. There are, instead, degrees and conditions. That which we call matter is really spirit, only in its cruder form. As thought and purpose and aspiration enter into it so does it become refined and spiritualised. Here is the keynote of the whole scale of existence, and, therefore, no one need live on the physical plane or in the physical universe to any greater extent than just the limit of his own degree in the achievement of spirituality. So much of spirituality as he has achieved, so much does he live in the spiritual rather than in the physical universe. Annie Besant has well said:—

'We call this life. It is not life at all. We call it life; it is simply the limited, imprisoned, dull, dwarfed existence which the soul takes to itself for a short time of its experience, in order to gain certain physical knowledge which otherwise it would be unable to acquire for lack of suitable instruments. But as you become men of meditation that higher life becomes a sort of dream, recognised as an illusion, as duties that have to be discharged, obligations that have to be paid, where much has to be done; but the world, it is a world of prison, not the world of life; and then we realise that we ourselves are that living, active, powerful, perceiving intelligence to whom the worlds lie open and Heaven is the native land, the natural and rightful dwelling place. . . . It is not necessary to lose the powers of the lower mind while you are busy evolving the higher. The fact is, you have them much more at your command, and just because you do not wear them out by worry and anxiety, they are much more available when you want to use them; indeed, common-sense is very marked. Reason, logic, intelligence, caution, prudence, all these qualities come out strongly and brilliantly. The man becomes greater and not less on the mental plane, because he works in a region beyond and above the intellect. He is given his life. He is not robbed of the lower life. He has lost it, and in losing he finds it. Resigning the lower he finds the higher flowing into him fully, and the lower is more brilliant than it ever was before.

He asks for nothing; everything comes to him. He seeks for nothing; all things flow to him unasked. He makes no demands; nature pours out on him her treasures.'

The moment one asserts his spiritual freedom and his spiritual power he changes the forces of his life. For this is the development of the powers of the psychic body, which has its sight, its hearing, its far-reaching and infinitely penetrating perceptions; and all these powers, so infinitely more potent than the powers of the physical senses, can be called into being now and here; can be drawn upon for daily use; can be utilised in every way for the achievement of higher life. If the majority of the inhabitants of the world were blind and deaf, and only an occasional person could see and hear, the general verdict, the prevailing opinion, would be that the assertion on the part of the exceptional person that he could see and hear was, at the best, very questionable; that the probability was that he was either intentionally or unintentionally deceiving himself and others; that if his claims were true, it argued a very abnormal and undesirable state; but that in all probability the claim was not true, and he was merely the victim of an hallucination. This attitude would not be any more absurd than it would be now, in the present stage of evolutionary progress, to assert that clairvoyance and clairaudience—which are the sight and the hearing of the psychic body—are either impossible or abnormal. The real truth is this: *the psychic body is the normal man.* The psychic faculties are our normal faculties, and so far as one has not yet achieved their development, so far is he from having achieved his true powers.

The entire atmosphere is intelligence. It is vital. It is magnetic. It conveys currents of thought from mind to mind, both between those still in the physical body and between those in the world of the seen and the world of the unseen. The physical environment is a prison only so long as one lives in his physical powers. The moment he transcends those and transfers the entire emphasis of life to the psychic powers, that moment he begins to enter into the unlimited universe of spirit. He can speak with those in the unseen; he can ask and receive their counsel, their aid and guidance. He recognises them and himself as co-workers with God in the divine world, and life is no more petty or trivial or material, but is uplifted into serene nobleness of purpose, illuminated with the higher wisdom, and transfigured with heavenly radiance.

33, Rue Greuze, Passy, Paris.

A HAUNTED HOUSE.

We are indebted to our esteemed friend, Professor Falcomer, of Alessandria, for a copy of the 'Gazetta del Popolo' (Turin) of February 27th last, containing an account of some mysterious noises which have occurred night after night, in the ground floor of a palace occupied by the Cavalier Tizzani, in the Via Guglielmo Paladini, one of the principal thoroughfares in the city of Lecce, the capital of the province of that name, situated about twenty-four miles to the south of Brindisi. From the hour of midnight or 'twenty-four o'clock,' as the Italians call it, to three in the morning, there is a continuous rumbling, such as might be produced by a heavy cannonade, and rendering sleep impossible. The ground floor of the palace is inhabited by the owner and his family; the flat above by a distinguished artist named Francesco Tempesta; and the upper storey by the family of a gentleman named Magli. The premises, which have been newly erected, have been vigilantly watched and carefully examined by the police and the municipal authorities, without discovering anything to explain the cause of the 'infernal din,' and although the house has been solemnly blessed by the priests, under the impression that the phenomena must have a diabolical origin, the unearthly disturbances continue unabated. But the popular instinct has possibly divined the real origin of these abnormal occurrences; for people have called to mind the fact that the site of the palace was formerly occupied by some old shanties, very much dilapidated, and by a baker's shop, and that in years past it was the scene of two murders. Hence it is concluded that the place is haunted by the restless spirits of the assassins.—'Harbinger of Light.'

IS PAIN INEVITABLE?

'The heroism of suffering' and the 'ministry of pain' are phrases which have been used as the themes for many dissertations upon the divine necessity for the discipline of sorrow, and as an excuse for the miseries of life; but here, as elsewhere, so much depends upon the point of view. A clever physician has been reported to have expressed the opinion that nine-tenths of the disease from which people suffer are preventable—because due to ignorance, folly, dirt, and fear, and yet we have come to accept them as amongst the inevitable ills 'that flesh is heir to.' In the same way we have succumbed to the gospel of gloom to such an extent that we have come to regard pain as a necessary concomitant to progress, and have declared that mental and moral 'growing pains' are to be accepted as inevitable; that 'purifying is the end of pain'; that our sufferings are beneficial discipline, and that except through them there is no salvation. While this is doubtless true in many ways, is it not also true that there is very much pain that is preventable and unnecessary? Should we not act more wisely to expect pleasure and to find happiness associated with knowledge and righteousness?

A writer in the 'Lamp' very forcibly combats the idea that progress is necessarily painful, and embodies the gospel of gladness so cleverly that we think the readers of 'LIGHT' will not only be interested but helped by his cheery optimism. He says:—

'It has been widely and anciently taught that the parallels on physical and other planes are exact. The birth of a new condition of consciousness or of a spiritual body is but the sloughing off of an old sheath, the emergence from a matrix. If this process can occur painlessly on the physical plane, and the serpent is an occult symbol of the skin-shedding, may we not also slough off our out-grown and out-worn mental encumbrances quite as easily? When one is good and ready to split up the back and feel bigger and better than ever before, I see no reason why we should suffer over it, rather than go through the operation with infinite satisfaction. If we try it before we are ready, I grant that the undeveloped cuticle beneath the prematurely abandoned pelt may smart in the new atmosphere, but each man has to determine for himself when he is good and ready.

'So I am prepared to think that all painful progress is the result of effort to transcend the natural order, or of effort to restore the natural condition of a previously violated ordinance. The change from youth to puberty is not a painful one, yet can anything be more radical? The change from a lower to a higher consciousness ought not to be one of pain, but of joy, and the gladness of wider, fuller, freer life.'

A great deal of the pain in life is due to the fact that we are unwilling to grow; we hesitate to change; we fear to move; we cling to the past; we dread the unknown; and instead of being ready, when the time comes, to cast off, we fear to 'let go' and prefer to 'bear the ills we have' lest we suffer worse, instead of bravely and hopefully marching forward into possession of our 'promised land.' It is as painful to hesitate and falter, to doubt and lose heart, as it is unwise to rush heedlessly forward and seek to take the Kingdom by force. We need to be natural, and grow cheerfully confident in the final good. It is not by self-sacrifice and self-repression, nor by egotistic self-assertion and dominance, that freedom from unnecessary friction or immunity from pain can be secured, but by steady growth in goodness, with sweet reasonableness and unflinching trust in the fact that it 'is better on before.' The writer in the 'Lamp' insists upon this trust in Nature and in the Spirit of Nature. He continues:—

'The endeavour to uproot our habits and tendencies and desires by violence will almost inevitably give pain, but is this the best or wisest way? In the parable the tares were to be allowed to grow with the wheat till the harvest, and then they were to be burned in the bundles of which we all find so many when we go a-reaping. It is not by killing the bad, but by cultivating the good, and having it choke out the bad that we prosper most. Paul laid aside the childish things of his nature when he became a man, and I don't believe he intended to convey the idea that it hurt him a bit. As we grow and get wiser we can abandon whole universes without a regret. To say that it is a trial to do so is only a touch of that affectation or self-deceit from which we all suffer.

'The true doctrine of renunciation is one of supplanting. We abandon one book for a more interesting one; an occupation for one more lucrative; one diet for another more nutritive or more palatable. Romeo jilted Rosaline when Juliet appeared, or rather he forgot all about her. "We needs must love the highest when we see it." That is the basis of our salvation, and sight is the means of it. All we need is to have our eyes opened. Then we turn from artifice to Nature, and finally from Nature to the Spirit of Nature.'

A MUSICAL GENIUS—OR A MEDIUM?

'She is the most wonderful child I ever met, and had I not heard her play I would not have believed what I had been told.' Such was Ignace Paderewski's remark during his visit to San Francisco, Cal. (and as reported in the 'Chronicle' of that city), apropos of the playing of little Phyllida Ashley, a tot of five and a-half years, residing with her parents at East Twenty-third-street, Oakland.

The remark means all the more because Paderewski was pestered to death while he was here by the over-ambitious parents of precocious children. There was not an afternoon when the great pianist, tired out from his *matinée*, was not kept from one to two hours listening to these piano-playing children, until his soul was weary within him. Sometimes the children played at the numbers for which Paderewski is most famous himself, but he was obliged to grind his teeth and endure. He was, however, frank. He warned many of them that they would never be piano players. To others he held out slight hopes, but of Phyllida Ashley he was enthusiastic.

At one of his concerts at the California Theatre, Paderewski was told of the little Oakland girl. The great pianist was very sceptical, but, with his usual politeness, he said he would listen. As he named no time or place, Phyllida's friends concluded that Paderewski wanted to hear no more of the child, but in this they were mistaken. On his return from San Jose he expressed a desire to hear the baby play, and one Sunday evening she was brought to him.

Paderewski lifted the child on to the stool and allowed her to use his cherished piano. The child played an air and sang, but this was merely an introduction. The little fingers, with wonderful dexterity and feeling, rendered the Lohengrin 'Wedding March,' and while she did so Paderewski became intensely interested. He passed from the room and returned with a bon-bon, but the little girl declined it very quietly and proceeded with 'Der Lieben Langen Tag.'

At its finish the master hugged her and kissed her, and begged her to play something else. Phyllida, all from memory, played 'Marching through Georgia,' but this did not interest Paderewski until she rendered it in the minor, when he exclaimed: 'Marvellous! What is this?' and again kissed the little player.

The ensuing effort was the rendition of the waltz from Weber's 'Invitation to the Dance.' Phyllida played this according to the interpretation of Rosenthal and De Pachmann, and when it was over, Paderewski took her in his arms and walked around his salon with her, smothering her with kisses. In answer to his questions he learned that the child had been able to play when two years old. 'Impossible,' said Paderewski; but when he saw a photograph of the infant at the piano taken over three years ago, he accepted the proof, and said that her attitude there showed that she was born to be wedded to a piano.

'Do take good care of the baby,' said the great pianist when the reception ended. 'She will be needed, and if you will not give me the picture of that wonderful pose I shall have to steal it. It must go with me.'

Phyllida Ashley is the youngest child and only daughter of George and Blanche Sharpe Ashley. She comes from three generations of musicians, her mother being a well-known pianiste and a former pupil of Mrs. John Vance Cheney. Her grandmother was also a professional pianiste and the entire family is musically inclined. These tastes have been born into and bred into the little girl.

Phyllida was named from the charming old English song, 'Phyllida Flouts Me,' dear to all lovers of ballads. She is a dainty little thing, absolutely devoid of self-consciousness. She has a sweet face, soulful as that of Paloma Schramm, and

she is fortunate enough to have wise parents, who will guard her most carefully and avoid, above all things, the 'infant-prodigy' precipice. She is not to be sent prematurely on the concert stage to earn a living, but will be carefully nurtured and fostered and educated musically and otherwise. Phyllida Ashley seems to have been born under the auspices and in the environment favourable to the fostering of a great musician.

It is pleasant to think that this little one is to be guarded against the dangers and trials of public life and allowed to enjoy the pleasures of childhood. In all probability she is a medium, and it would be interesting to know if subsequent experiences prove her to be so.

A LADY PALMIST FINED.

Ruth Arundel, described as 'a lady-like young person,' was fined the nominal penalty of 10s., including costs, 'as a warning to others,' at the Sheffield Police Court on June 6th, the magistrate being of the opinion that he was 'bound to convict.' Two young ladies, instructed by the police, had visited the palmist at different times, and in their evidence they admitted that what they were told was true. We should like to see the point raised as to the legality of the action of the police in these cases. We are of the opinion that they have no more right to break the law than ordinary citizens have, and it would be interesting to know whether a charge of conspiracy to procure the commission of an illegal act brought against the witnesses and the Chief Constable would have any likelihood of success. Perhaps the Occultists' Defence League will consider the point. It certainly seems un-English and unjust that those whose business it is to see that justice is done should tempt and entrap people in this way. The 'Sheffield Daily Telegraph' of June 7th printed the following sensible comments upon the case in question:—

'It would be interesting to know what the police authorities really think they gain by prosecutions such as that of the lady palmist which came before the Sheffield magistrates yesterday. If the police had nothing to do, one could understand them turning their attention to such trifles in order to break the monotony of existence; but to lay an elaborate trap for a woman practising palmistry, when there is serious crime in the city, does savour of the ridiculous. Of course, there are palmists and palmists. Anybody who knows anything about the subject knows that palmistry is as much of a science as physiognomy. That is to say, it is as possible to read character from the shape and lines of the hand as from the contour and expression of the face. It is also the case, those who have studied the subject say, that it is possible to tell from the appearance of the hand certain events in the past life of the owner of the hand. Whether that is so or not is a matter capable of being tested by experiment. What is perfectly certain is that attempts to foretell the future from the hand are utterly absurd, except possibly in so far as the signs of health or ill-health are written there. All that, however, is beside the point. The defendant in yesterday's case may have made a careful study of the subject, or she may know nothing about it—it matters not, so far as our argument is concerned. The real question is whether or not she deceived her clients. Is it not the case that people who go to get their "fortune told," as the saying is, do it more or less as a "lark"? Does anybody at this time of day really believe that a young lady who talks learnedly of "lines" and "mounts" can pry into the future for them? If not, where does the fraud come in? The fact is that the law relating to fortune-telling is, so far as public opinion goes, quite obsolete. If a lady hires a fashionable mansion and practises divination and crystal gazing at a guinea a head, she is let alone, but if she reads hands at a shilling she is fair game for the police. The thing is ridiculous. If people are foolish enough to seek to have their fortune told, they have surely as much right to amuse themselves in that way as in any other. Fools and their money are proverbially soon parted. But to prosecute the fortune-teller savours of the Dark Ages. It is a lingering trace of the same spirit that, in the olden days, burned witches, or drowned them, under the belief that it was doing a humane and righteous act.'

If the newspapers were generally to adopt this rational attitude, the magisterial mind would soon be sufficiently enlightened to cause the cessation of these vexatious interferences with the liberty of the subject.

MAN'S CREATIVE THOUGHT POWER.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

I have shown, at least to my own satisfaction, in my article entitled 'Man's Place in Nature,' that there is no such limit to manhood as taught by ignorance, and endorsed by both present-day science and theology. I therein asserted that Ego occupies the whole of a certain space in Cosmos, in which place he exists and manifests his finite sonship to the Infinite. To draw a picture of man as composed of a bunch of hair, then a great space, and at last a few toe-nails, would be exactly as sensible as to assert that Ego has a few senses at one end of his manhood, then a huge gap, and the rest of him shivering in loneliness at the other. Yet such is the supposed manhood of to-day.

I claimed and pictured Ego as having no dark, unexplored, and unoccupied continent between his head and his toes. The region between the few vibrations of sound and the myriad vibrations of thought I claimed as actually occupied by Ego in the eternal Now. That energy and ether compel him to certain limited personalities, existing at the same time, is a fact which man the mortal is, at last, beginning to dimly comprehend. I further claimed that this conception of the extension of manhood is in harmonious accord with facts of science and the dreams of philosophy.

I pictured man as Infinite Intelligence flashed into space, and thereby personified into finite limitation. I showed that the finite can only comprehend that which is personified. I illustrated this thought by the existence of electricity in our atmosphere, which is absolutely beyond description or comprehension until by flash or spark it is individualised, when we think of it, talk of it, and photograph it into permanency. We thus grasp, realise, and photograph man as a spark or flash of the Infinite Intelligence, hurled by energy into the ether, and therein compelled to evolve, step by step, into the fulness of an Ego.

The point I merely hinted at in that article I want now to elaborate a little more fully. If the reader grasped my thought he perceived that Ego, being a finite expression of the infinite, necessarily contains within himself every power of the infinite that can be expressed in a finite individuality. This power will belong to him as an Ego. And, yet further, as an Ego, he must be capable of expressing this power throughout the entire range of vibratory expressions possible to him in Cosmos. If Ego be expressing himself through but a portion of his own vibratory possibilities that manifestation will stand to us as a personality, which is, to that extent, limited in power, although his powers are necessarily divine, so far as they can outreach.

There is a Divine Ideality of Godhood in comparison with which Ego must always stand as a very limited personality. And by the same law or rule of comparison Ego's own lesser personalities have in their turn an ideal Ego to which they stand as but puny and fractional personalities of a mighty whole.

If my thought has been grasped, and it is acknowledged that the powers of Ego must be enormous compared with those wielded by any of his own limited personalities; and, yet further, if we realise that each one of us is really an Ego holding this sublime relation to the Highest, then we are now prepared to endeavour to place such startling truths in their proper relation to our life of to-day.

Creative Thought is itself evidence of divinity. We have seen that Ego is himself born of such a thought. But as a child of the Infinite, and with a Divine inheritance, he himself has also his own power of Creative Thought. It will be possessed by himself as Ego in a fulness impossible to his own fractional personalities, but will always be held and wielded in proportion to the vibratory energies he can compel to his service. In other words, man the mortal will have a certain portion of Creative Thought power. Man the spirit will wield yet more of it. And further personalities of Ego will each use the same divine prerogative. At the same time, we can now see that Ego himself will always compel the whole that belongs to him to his constant service.

We now turn to the one manifestation of Ego with which we are familiar—that of mortal man—to discover if

he presents evidence of the truth of the claim that he actually possesses and wields his share of this Divine Creative Power.

The term 'creator' is always used by every scientific mind in the sense of a manufacturer who takes certain existing raw material and blends and shapes its pre-existing atoms to a designed form and use. The old conception of a something created out of nothing by Divine will has become absurd to the thinker of to-day. We are therefore discussing the fact of Creative Power itself, which, in its fulness, is wielded by what we call Great First Cause, and which same power in its lesser manifestation, and working amid the same raw material, becomes objective through the Creative Power of Man.

Thought is to-day recognised as the directive and creative power of the universe. Man has always thought from brain to brain through space by means of the vibration of the ether. To-day, by using an instrument of metal, he vibrates his thought to a sister instrument a thousand miles away. Or he flashes rays of sunshine, impregnated with his thought, across a space limited only by the curving surface of the earth. Such are mortal man's manifestations of 'thought flashes' through space. But at every step of his progress man has been materialising his thought. Every invention is a materialised thought. No man builds bridge, steamship, or temple until he has first constructed it in thought. Every detail must be thought out, or his design is a failure. These are surface truths of to-day. I now want to invite the student reader to a thought excursion into realms that he has not dreamed were ruled by man.

First, let us remember that unmaterialised thought forms cannot be destroyed by fire or water. They neither rust nor decay. They are registered in vibrations of the ether, and will, therefore, reappear whenever, or wherever, their vibrations are repeated. Man is constantly erecting thought structures which remain amidst thought vibrations, and are not even intended to be solidified into the forms of mortal life. Man is thus constantly creating man. This startling assertion I propose to prove, and then to note some of the equally startling effects of this use of man's creative power.

The success of the novelist depends upon his creation of human beings who live and act as naturally and as forcefully as your next door neighbour or dearest friend. A 'David Copperfield,' or 'John Halifax, Gentleman,' is just as real to every reader as any relative or acquaintance. He is alive, as other human beings are alive. He is intellectually and spiritually alive. You know as well what he will say, do, and think under any special circumstances as you could prophesy the action of your father or son. His life force depends upon how well he is created in every detail. The actor gives you but part of a man. The successful author rounds him out till as child, boy, and man nothing is lacking. The inferior writer makes a botch of his job, but Nature, or First Cause, does the same when she moulds an idiot, and she usually leaves out some important detail in every one of us. There is no difference in this Creative Power save in degree. The historian merely tries to do for some of the human beings created by First Cause that which the mortal Creative Artist does for the men and women he projects. The student will notice that both alike are made out of the same materials. All live and move amid the same ethereal vibrations, and are subject to the same laws.

There is a tremendous truth embodied in this assertion. Human creations by First Cause are, as we have seen, occupying a sphere of vibrations that, however extensive, is limited at either end. Human creations by Second Cause also occupy a sphere of their own, but more limited than that of their Creator. They are still more curtailed at either end. They never touch physical vibrations, nor can we conceive of them, at the other extreme, as enjoying evolution, and ultimately climbing godward. In a word, Man the Created can, no more than First Cause, create a being equal to himself. So man's Thought-Created men and women are never endowed with physical bodies. Their vibrations commence with the ideal. In the psychical sphere these creations are as much alive as any creation by First Cause. Whether man's creations contain any element of progress, and can ever reach out into the spiritual, is a point I leave for future discussion and examination.

(To be continued.)

THE EFFECTS OF LIGHTNING.

In 'LIGHT' of June 2nd, Mr. FitzGerald contradicts M. Flammarion's statement that a corpse was carbonised by lightning without destroying the clothes, on the ground that it is impossible.

The question is not whether it is impossible, but whether it is *true*. We cannot rationally assert that any phenomenon is impossible, until we know *all* the laws of Nature, and of arch-Nature, too.

The only logical method of refuting M. Flammarion's statement is to show that it was based upon insufficient or inaccurate evidence. But this has not been done.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde-park, W.

In reference to the statement quoted in 'LIGHT' from M. Flammarion's new book, allow me to say that many people in France dress with woollen cloth dipped, first in a solution of sulphate of aluminium, and then, when dry, in a solution of acetate of lead, drying each time *in the shade, not* in sunlight. This process makes the cloth impervious to water, and also non-inflammable. A person thus clad could be burnt to ashes by lightning without his clothes being destroyed. There is another way in which the same phenomenon might be caused. 'Spontaneous combustion' of the body sometimes occurs in subjects addicted to brandy drinking to an excess; after a long period of time the tissues become saturated with alcohol, and one single spark, or contact with the flame of a candle or a match, sets them on fire, and their body gradually becomes entirely charred. This occasionally occurs amongst the rag collectors in Paris, where the nights are so cold in winter, and where they drink alcohol heavily. As one spark is enough to set such people in a blaze, *a fortiori*, lightning would do the same, and if they wore clothes prepared as described above, which are precisely adapted to people of that description, such clothes would not be destroyed; and ordinary thick woollen clothing might also, in the case of spontaneous combustion, escape destruction. The decomposition of tissue by electricity is a sort of electrolysis, of cauterisation, and is not necessarily connected with an excessive rise of the temperature of the elements thus chemically dissociated.

E. S. D'ODIARDI.

Charcot Institute for the Treatment of Chronic
Disease by Electricity,
121, Buckingham Palace-road, S.W.

SPIRITUALISM IN AMERICA.

We are indebted to Dr. Dean Clarke, of Boston, Mass., for the following estimate of the number of Spiritualists, and the position of Spiritualism, in the United States of America, prepared by Mrs. M. T. Longley, secretary of the National Spiritualists' Association:—

'The number of *avowed* Spiritualists at present in the United States is two hundred and fifty thousand; of interested inquirers, not avowed adherents to Spiritualism, one hundred and fifty thousand; number of mediums working for the cause, many in private, about ten thousand; platform speakers regularly employed in the public work, three hundred and fifty; Spiritualist societies holding meetings in their season—including camps—seven hundred; regular societies, five hundred.

'Eighty-two churches of Spiritualists exist in the United States. The value of property in temples and other structures, including all realty, also funds possessed by organised bodies of Spiritualists, amounts to fifteen hundred thousand dollars. Societies in regular standing average about fifty members. The average attendance at public meetings is about two hundred—audiences ranging from forty to a thousand or more—the latter at camp meetings.

'The National Spiritualists' Association was inaugurated at Chicago, Ill., in 1893. Mr. H. D. Barrett has been its president from the first—he having been unanimously re-elected at each succeeding annual Convention. The present association is composed of chartered Spiritualist societies; its board consists of H. D. Barrett, of Boston, president; H. W. Richardson, of New York, vice-president; Mary T. Longley, of California, secretary; T. J. Mayer, Washington, treasurer; and I. C. I. Evans, of Washington, the Hon. D. P. Dewey, Mich., C. D. Pruden, Minn., Hon. E. W. Bond, Ohio, and Alonzo Thompson, Nebraska, trustees.

The next annual Convention of the National Spiritualists' Association will be opened on October 16th of the present year, at Cleveland, Ohio, and continue four days.'

Spiritualism is exerting a far greater influence than the above statistics would indicate. Its phenomena have largely modified the materialistic tendencies of the times, and have affected the trend of philosophic and religious thought. The figures given by Mrs. Longley are evidently compiled from the statistics of the organised societies, and include only those persons who are to the front in connection with the public work of the movement, but, as in England, there are hosts of believers who hold their private sances and read the literature of the subject, but who do not identify themselves with the public work. Spiritualists are to be found *inside* most of the churches, and *outside* of them all; hence the *unavowed* believers will largely outnumber those who declare themselves Spiritualists, and the 'interested inquirers' will be still more numerous. As an organised movement Spiritualism at the present time makes but a poor show, and there is evidently room for great improvement in this direction. Possibly it is not intended by the people 'on the other side' that we should crystallise into a sect! We are likely to exert a wider and more potent influence by permeation and education than by antagonism, and the spiritual philosophy is unquestionably acting as a leaven that is liberalising and sweetening the thought sphere of the world.

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.

Undeveloped Spirits.

SIR,—My recent contributions to 'LIGHT' have brought me many letters on the subject of those on the other side who are generally termed 'undeveloped spirits.' On the question of helping these individuals different views are expressed, and as I did not allude to the subject in my paper, perhaps you will kindly allow me to make a further short statement in your columns.

While I would recommend the most self-sacrificing enthusiast to pause before endeavouring to enter the dark spheres to carry the glad message of the Divine love and mercy to the 'lost,' and to wait until fully assured of the strength of his guidance and his capacity to bear the mental strain the work involves, no considerations of a like nature should, in my opinion, be allowed to interfere with a generous rendering of help when sought by individual spirits, who, cognisant of the ability of mortals to give them assistance to rise above their present state, attach themselves to mediums and visit circles.

One of my correspondents speaks of 'allowing these creatures to disturb one's mental and physical harmony,' and goes on to remark that occasionally he allows one to come to service with him on condition that 'it' departs immediately afterwards.

Putting aside for the moment the great want of kindness shown in the terms I have quoted above, I would ask, Who is 'it'? The 'creature' may have been a man of influence in this world, with whom, respected in his earthly life, it may have been thought an honour to be associated. Why, when in another sphere he sees the vanity of earthly things, and how in his earth-life he failed to seek those things that alone can be of real importance in the future state, should he have the additional humiliation of being dubbed a 'creature' by perhaps the same individual who sought his society in the club in the past? Such a being would naturally be unwilling to disclose his identity.

If we will only think a little we shall not repel or treat with loathing those who come to us for help.

A distinction, of course, has to be drawn between spirits—or, as I should prefer to put it, *men and women*—earnestly seeking help, and those wilfully bent on obsession and annoyance. The latter may be kept at a distance, although it is well to remember at all times that some who come to scoff may remain to pray.

If we bear in mind that *all* possess within them the spark of divine life that will, and must, eventually burst into a flame, recognising that only in self-sacrifice can true happiness be found, we shall all be more ready to render help, and the more will that peace which passeth understanding fill our hearts and minds.

THOMAS ATWOOD.

86, Park-street, Stoke Newington, N.

Another American Medium in London.

SIR,—Although there are a number of good and capable mediums in London who are successfully engaged in meeting the requirements of inquirers and students, there will always be room for additions to the ranks of efficient instruments through whom spirit people can reach their earth friends. The more mediums there are at work, the more the interest of the public is aroused; the more investigators there are, the more Spiritualists there will be; hence, I am pleased to be able to inform you that another worthy worker has arrived from America, who has been instrumental in doing great good in Philadelphia and is warmly recommended by the First Association of Spiritualists of that city. The lady to whom I refer, Mrs. Lydia Manks, is an intimate friend of Mrs. Cadwallader, who kindly introduced Mrs. Wallis and myself to her when we were in Philadelphia, in December, 1898. During a pleasant sitting with Mrs. Manks her spirit control gave us a number of very striking and satisfactory communications of a personal nature from nearly a score of friends and relatives in spirit life. Both Christian and surnames were given, a number of facts were recalled to our minds, and we had from several intimate and loved friends characteristic messages, which brought home to us, in a very convincing manner, the sense of the actual presence and identity of the spirits who were described. Judging from this experience, and from the testimony of others, those who desire evidence of the continued existence of their loved ones who have passed to the other side are likely to receive satisfactory communications through the mediumship of this lady, who, I trust, will be equally as successful here as she has been in her own home in giving comfort and light to the sorrowing and doubting truth-seekers in this great city.

E. W. WALLIS.

[We have received the following cordial letter of introduction from the First Association of Spiritualists of Philadelphia, under date of June 1st, 1900.—ED. 'LIGHT']

To all whom it may concern.

It gives us great pleasure to introduce to all Spiritualists, Mrs. Lydia Manks and her daughter, Mrs. Molly Crawford, of Philadelphia, Pennsylvania, U.S.A., as esteemed members of our First Association of Spiritualists of Philadelphia, and as workers for the Cause. Mrs. Manks has been a medium of the highest order in our city for many years, and has done much to aid in the advancement of Spiritualism among all classes in this city, and compelled a respect for Spiritualists which otherwise might have been denied.

We, the officers of this association, take pleasure in recommending them to all Spiritualists as worthy of their confidence and esteem, and trust they will receive cordial greetings from all who are interested in spiritual progress.

FRANCIS J. KEFFER, President.

M. E. CADWALLADER, Vice-president.

F. H. MORRILL, Secretary.

Mental Science.

SIR,—In answer to 'Inquirer,' I should like to say that if he goes a little deeper into the study of Mental Science he will find that it does help in cases such as he mentions. It is not necessary that there should be harmony of mental states before thought can do its work; but it requires educated thought on the part of the one desiring a harmonious result. Concentration alone is no good without the knowledge of mental laws, which are just as sure and immutable as any of the fixed laws on the physical plane, and they cannot fail to act.

The only way in which we can influence another for good is by recognising the Divine within him whenever we think of him, and then let him alone and look after our own development.

I enclose my address, and shall be pleased to help 'Inquirer' privately in any way I can, and will only add that I have known personally of many wonderful results from the study of Mental Science.

J. G. H.

SIR,—Before any satisfactory answer can be given to 'Inquirer,' he must give details. The information given in his letter is too meagre. Moreover, he should not take the result obtained by 'a student'—probably one who has never been properly instructed—and expect that his methods should pose as those of Mental Science, especially if taken from 'In Tune with the Infinite,' as the author of that very popular work is *not* a Mental Scientist.

G. OSBOND.

The Poor Children we have always with us.

SIR,—Last year Mrs. Russell-Davies very kindly wrote on behalf of our Lyceum and Band of Hope children, and a very generous response came to us, for which our mutual thanks are due.

May I be allowed to appeal to our friends again, reminding them of the neighbourhood in which we work, and that our scholars cannot have the usual holiday unless they are paid for? All donations will be gratefully acknowledged in 'LIGHT' and 'The Two Worlds.'

Thanking you in anticipation,—Sincerely yours,

ANNIE BODDINGTON,

President Battersea Society.

99, Bridge-road, Battersea, S.W.

'Spiritualism for the People.'—Interview with Mr. J. J. Morse.

SIR,—The great proposal for the 'Conversion of England' to Spiritualism recently put forward by this society (the Onward Spiritual Association) in a manifesto, a digest of which you published on April 7th last, continues to attract a good deal of attention among the spiritualistic public generally.

It will be remembered that, to those desirous of, by the means suggested, helping to spread the cause of Spiritualism nationally, seven suggestions were made as to how they might carry out their desire. Those suggestions, briefly, were that Spiritualists should bring the subject before friends on *both* 'sides of the veil,' should get it discussed by the societies, should write to our secretary stating what they and those known to them thought of the scheme, and, above all, should make the success of the scheme the object of *morning and evening prayer*.

One of the letters we have received (from Reading) says:—

'I drop you this line to express my appreciation of the grand ideal put forward in your manifesto. It is difficult to convert the average Englishman to a new departure in anything. I think that the United States, or the independent colonies, are the places to do spiritualist sowing, if one wants to see the reaping. England is too slow for go-ahead people. There is more chance of the 'world's first spiritualist country' being America. However, your manifesto will do good, I know. Keep moving!'

Well, we are aware that English people are generally credited with possessing a 'plentiful lack' of imagination. We admit, also, that to properly understand what, in speaking of converting a nation to a new religion, we are driving at requires an imagination of a fairly large size. However, until English Spiritualists show us to the contrary, we shall continue to believe that they can not only understand the scheme now before them (gigantic though it may be), but also that they have sufficient love for their cause, and for the millions of their fellow creatures at present without a knowledge of that cause, to carry out the 'seven suggestions' summarised above. As to America, and not England, becoming the 'first spiritualist country'—well, we are cosmopolitans; and for our part, if England does not want the idea, the States are certainly welcome to it. But *does* England not want the idea?

That the plan proposed is impracticable, no one, either in this world or the next, has, to our knowledge, ever, thus far, suggested. What is the plan? It is to deliver at every door in the three kingdoms a spiritualist publication, say monthly or weekly. The money to do this is to come from a 'Spirits' Fund,' for the rapid growth of which Spiritualists are asked to pray. Now, the scheme may be—as that sweet spiritualist singer, Kate Taylor Robinson, writes that it is—'a grand, a glorious project'; but that it is so great that English Spiritualists either will not be able to grasp its nature or else will be frightened at its magnitude, we fail to perceive.

A member of our executive recently, on the subject of the scheme, 'interviewed' England's greatest medium. 'What, Mr. Morse,' the 'Spiritual Review's' editor, was asked, 'do you think of the scheme in its general outline?'

'I think it is a very good one, and that, if it were carried out, it would result in great national benefit.'

'Do you think it feasible?'

'Undoubtedly it is. As you say in your manifesto, if patent medicine proprietors can periodically flood the country with circulars, and so convert a majority of the nation to a belief in the efficacy of their productions, Spiritualists could, by the same means, convert a majority of the population to a belief in the truth of Spiritualism, or, at any rate, as the manifesto says, could, by that means, pave the way for the introduction of the other methods mentioned. Of course the scheme would require for its carrying out a great deal of organisation, also a great deal of material, but, given the necessary money, I see no difficulty in respect of either of these things.'

Again drawing your readers' attention to the 'seven suggestions,' a synopsis of which appears above,

We are, dear sir,

(on behalf of the committee),

Faithfully yours,

JNO. THEO. AUDY, President.

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

HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London.

Mr. John Lamont.

SIR,—Recently learning that our dear friend and faithful co-worker had been smitten with a severe sickness, I have, at my first opportunity, called upon him to-day. It will gratify his friends throughout the kingdom to learn that, though confined to his bed, with no immediate prospect of release therefrom, he is in as good a state as can be expected, and quite cheerful. Thinking that this intimation might afford pleasure and satisfaction to his multitude of friends, may I ask you to be so good as to find a corner for this brief note?

J. J. MORSE.

Liverpool, June 12th, 1900.

SOCIETY WORK.

BRISTOL, 24, UPPER MAUDLIN-STREET.—On Sunday, June 3rd, we had the pleasure of a recitation from Miss Bessant, an address by the controls of Mr. Oaten, and clairvoyance by Miss Johnson, of Cardiff; a very profitable evening. On Sunday, June 10th, an address by the guides of Mr. Webber.—W.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY.—Owing to the serious illness of the president, Mrs. Vermulen McDonnell, and the difficulty of finding a substitute, the Friday evening meetings must, unfortunately, be postponed until further intimation. In the meantime all communications may be addressed to Mrs. MURRAY, 241, Westbourne-grove, Bayswater, W.

WALTHAM ABBEY.—A public lecture will be delivered in this town on Monday, July 2nd, at 7.30 p.m., by Mr. Edward Whyte (President of the Stoke Newington Spiritual Society). Subject: 'Spiritualism: Is it True?' Clairvoyance by Mr. J. A. White. Full particulars later. Will friends in Enfield, Edmonton, and neighbourhood please note? Admission free to all. Collection for expenses.—A. CLEGG, 18, Fleetwood-street, Stoke Newington, N.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. A. Peters addressed the meeting on 'Spiritualism and the Bible' and 'The Trinity'—two subjects suggested by the audience. The address was extremely helpful, as was the clear and definite clairvoyance which followed. On Sunday next, at 7 p.m., address by Mr. D. J. Davis. Thursday, at 8 p.m., members' circle at 226, Dalston-lane.—J.K.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last an instructive discourse was delivered by Mr. Boddington, on 'Phases of Mediumship,' which led to an interesting debate and many questions. On Sunday next Mrs. Whimp will give a trance address and clairvoyance. On Sunday, June 24th, Madame Montague, the Californian psychic, will conduct the service at 7 p.m. A few reserved seats at 1s.—J. PHIPPS, Secretary.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Splendid meetings were held last Sunday morning and evening. At 6.30 p.m. the Irish guide of our leader gave an eloquent discourse upon 'The Religion of Ghosts.' The keen insight into human nature displayed by the speaker, and the many good points he made in enforcing the fact that the world's religions are based upon the recognition of the existence and power of ghostly entities, were calculated to impress the truth upon his hearers. Next Sunday, at 11 a.m., the same guide will answer questions relating to the above address; doors closed at 11.15 prompt; at 3 p.m., children's Lyceum meeting; at 6.30 p.m., a discourse by a guide of the leader, upon 'Seers and Prophets.' The annual outing will take place on July 9th, by brakes to Oxshott. Tickets 4s. each, of Mr. W. E. Long, 12, Lowth-road, Camberwell, S.E.—J. C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday evening last Mrs. Bell Lewis addressed an interested audience, and maintained that the only relationship between Mesmerism and Mental Science is will-power. She affirmed that in healing others we also benefit ourselves, and that it is as important to alter the mental as the physical conditions. After the address Mrs. Lewis replied to written questions. Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum, and meetings in Battersea Park and on Clapham Common; at 7 p.m., Mr. Gwinn. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., 'social evening.'—YULE.