

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

We are always interested in Mr. Moses Hull's books. They are all so independent, so thorough-going, so breezily sensible; though we sometimes wish he could contrive to be a little more like the Corinthians who 'bore with fools gladly,' or like dear old Izaak Walton who, describing the trussing of a frog on a hook, said, 'and in so doing use him as though you loved him.' But we know by experience how difficult this is!

The latest arrival from Mr. Hull is his important work on 'Our Bible. Who wrote it? When, where, how? Is it infallible? A voice from the Higher Criticism.' (Buffalo: Moses Hull and Co. Chicago: J. R. Francis.) It contains all Mr. Hull's characteristics which enable us to say that it is an honest book, an industriously compiled book and a very readable book. Mr. Hull could not be uninteresting even if he tried. He is far too keen-witted, lively, energetic and fond of fun for that. In a work on the Bible, however, we need other characteristics, such as scholarship, discrimination and patience. But others have these if Mr. Hull has not, and fortunately for him, he has the good sense to know a good thing when he sees it, and to also know the right use of it.

And yet, after all, it would not surprise us if it turned out that he is about as well equipped for a work of this kind as many a belettered 'authority.' In any case, the reader of this lively book could not fail to be posted up in the latest phases of a very serious and difficult inquiry. In the main, Mr. Hull's point of view is the right one, and, on all the vital matters, his facts are, on the whole, sound.

'The Catholic Times' prints an Article on 'Modern Spiritism,' by 'A Convert Clergyman,' under the sub-title, 'Is it a scheme of Satan?' The reply to this tiresome question seems to be in the affirmative; but the following passages are significant:—

Thoughtful English Catholics who know something of the religious and intellectual movements of our time can scarcely fail to be interested in this matter. From the recent review of Flammarión's new book in the 'Spectator' and an article on 'Spiritualism' in the 'Church Times,' it is evident that the Anglican mind is fully alive to its importance. What is termed 'psychical science' has of late years made such very rapid progress in England, so many of our leading scientific men are identified with it, and the results obtained are of so remarkable a character, that the most superficial and uninformed only can continue to ignore the subject or afford to treat it lightly. Indeed, there are at this present time many earnest minds anxiously inquiring: What are we to make of it? Whither is it all tending?

There are probably but few really informed persons now who seriously doubt the actual occurrence of the phenomena in question. They have been borne witness to by so many men occupying responsible and authoritative positions in

science and literature that, were we to reject their evidence, we would logically have to reject all evidence in favour of any recently ascertained scientific truth.

The time has clearly come when the question ought to be fully and fairly debated, and when the view of definite Christian thought ought to be heard on the subject—when the arguments *pro* and *con* should be placed before the thinking public. It is, of course, well known that the Catholic Church has clearly defined her position with regard to phenomena which do not occur spontaneously, but which are induced by practical experiment. A Catholic is, broadly speaking, forbidden to dabble in Spiritism. But against this attitude it has recently, and with some reason, been urged that many of the phenomena referred to have occurred and do occur unsought for, or at least under conditions in which little if any initiative is taken by the inquirer; that the psychical faculty, as it has lately been observed, is a natural and normal faculty of some peculiarly organised persons, and that the view of the Church cannot be made to cover the modern manifestations described.

What a doleful story was that which came the other day from Japan, told by an 'evangelical' missionary!—

One of the things which most of all pains and torments these Japanese is that we teach them the prison of hell is irrevocably shut, so that there is no egress. They grieve over the fate of their departed children, parents, and relatives, and often show their grief by tears. They ask us if there is any hope, any way to free them by prayer from that eternal misery; and I am obliged to answer there is absolutely none. Their grief at this affects and torments them wonderfully. They almost pine away with sorrow. They often ask if God cannot take their fathers out of hell, and why their punishment must never have an end. They do not cease to grieve, and I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts have, I imagine, risen in the hearts of missionary teachers of all churches. Again and again I and my brother missionaries were questioned by people about their dead parents and forefathers, who had not heard the Gospel. These distressed hearts asked if they could pray for their ancestors. I have had most painful scenes.

One is tempted to suggest that this good man wanted a missionary for himself. The instinct of these poor Japanese was truer than what he called his 'Gospel.' We must get rid of all these terrors and let the dear God explain Himself through our own natural affections. We must try to know Him better while we are here, fully persuaded that when we pass beyond the veil we shall see light in His light, as we never did before.

'Humanity: Its nature, powers, and possibilities,' by M. J. H., comes without publisher's name, though we notice an announcement that it is printed by Mr. Parr, of West 125th Street, New York. It is a pamphlet of nearly fifty pages and is given to us as an attempt to 'condense some of the teachings from the inhabitants of the spirit-world, and the information conveyed to me from that source.' The writer identifies Spiritualism with Humanity. 'They are one and the same,' and 'the study of Humanity is the study of Spiritualism,' for 'man is a spirit now, and for ever and ever, as a spirit, he must grow and learn.' There is a deep truth here. In the broadest and most comprehensive sense, Spiritualism is the science of human nature and human life, inasmuch as the truth that man is a spirit is by itself an all-interpreting and all-determining fact. It makes all the difference everywhere and to everything.

'The Seen and the Unseen,' by Richard Marsh (London: Methuen and Co.), is not a comfortable book. We suppose we ought to welcome these stories of occult experiences: and we also suppose they are what are called 'powerful.' Honestly, we do not relish these stories. There are a dozen of them, and they are decidedly clever and stirring, but they give us no pleasure, and we do not see why they were written except to excite. The first story, in truth, we found so abnormally horrible that we half decided to go no farther.

'The Theosophist' for August (conducted by Colonel Olcott and published in Madras) gives a further instalment of the evergreen 'Old Diary Leaves,' specially attractive as dealing with the introduction of Mrs. Besant into the fold. In addition, 'Alchemy and the Alchemists' gives curious glimpses of this fascinating region.

'Suggestive Therapeutics' for August (Edited by Sydney Flower, LL.D., Chicago: Psychic Research Co.) abounds with smart original work by a little army of acute writers. It is truly 'suggestive.' One's own judgment needs to be on the alert when these independently vigorous thinkers and experimenters are about, but they do certainly arouse thought and fling open windows. Its leading subjects are Hypnotism, The Art of Breathing, and The Self-cure.

'The Open Court' for August (London: Kegan Paul and Co.) contains a 25-page article on 'The struggle regarding the Position of the Earth,' turning, of course, upon the work and thwartings of Galileo. It is a scholarly and highly informing document. There are four valuable portraits of the fine old thinker. What an enlightening story it is!—a marvellous chapter in the history of human progress!

We have received a specimen of a fairly well-drawn copy of the famous 'Isiac Tablet,' which cannot fail to win the attention of all Egyptologists and scholarly Freemasons and Theosophists. It can be had from Mr. R. H. Fryar, Bath, who will doubtless give all necessary information.

The 'Prabuddha Bharata' Press (Mayavati, Almora, Kumaon, Himalayas) sends us three Lectures on 'Vedanta Philosophy:—Reincarnation,' by Swami Abhedananda, with a very pleasant portrait of the lecturer. The lectures were delivered in New York to a society which appears to have great confidence in the teachings of this thoughtful young Indian.

A PREDICTION OF KING HUMBERT'S DEATH.

'L'Echo du Merveilleux' states that in 'The National Library' may be found, in a volume of horoscopes published in 1885, by the publisher Dentu, one relating to King Humbert. It was traced by M. Magon de Grandseve. On page 168, under the heading, 'Horoscopes of Twenty-four Sovereigns,' may be read the following concerning the late King of Italy:—

'At the age of fifty-six, and in the year 1900, is fixed the term of his existence. The fatal date is between the 29th of May and the 24th of July.'

The astrologer finally named the date of King Humbert's death as to occur after the 4th of July. The murder actually took place on July 29th. In the first lines of the horoscope he affirms that he would die a violent death. The prognostications concerning other sovereigns are not equally correct, however. The King of Sweden has already lived ten years beyond the date assigned for his decease. Others have died who ought, according to their horoscopes, to be still living.

LADY HENRY SOMERSET AND FRANCES WILLARD.

A NOBLE TRIBUTE TO A NOBLE WOMAN.

The 'White Ribbon,' for August, contained a report of an address by Lady Henry Somerset in memory of Miss Frances Willard, delivered at the World's Woman's Christian Temperance Union Convention, held in Edinburgh on June 23rd last. It was an eloquent and loving tribute by an earnest and devoted woman to the memory of another woman who was equally brave and sincere, which did credit to both the head and heart of the speaker as well as to the subject of her address.

In her opening remarks Lady Henry Somerset spoke feelingly of the sense of loss experienced by those who knew and loved Miss Willard, and said:—

'During the moments in which it is my privilege and my duty to speak of her, let us try to realise how thin is the veil that separates us, how near she is. May the exaltation of that pure spirit be to us as much an incentive as though she were here to tell us, as she would if she stood on this platform to-day, to be true to our highest.'

'How near she is!' 'How thin is the veil that separates us!' are true spiritualistic sentiments. So also is the following recognition of her presence:—

'In these few moments in which we pause in order to tell her how much we love her and trust her and believe in her, for she is not really absent, I think that the best blessing that will come to us is to learn the lesson that her radiant life has taught us.'

Referring to the prominent characteristics of Miss Willard, the speaker said:—

'We are sometimes apt to minimise, when we look upon those who have passed on, the humanness of their example; the prominent features of strength and greatness and courage stand out so strongly that we fail to grasp the little by-ways that led to those heights. I think that if I were asked the salient feature of Frances Willard's character I should say: The salient feature of Frances Willard's character was its absolute transparent simplicity and the child-like humanness of her nature. She saw the Divine in humanity as I have never known it realised by anyone else; and in the very darkest, dingiest human life she recognised the aureole that no one else saw. It was not that she made herself believe in people, but it was that she did believe in them. She had an intuition of their best, and although at times that intuition made her possibly exaggerate the good and minimise the ill, it never failed to call out, at any rate for the time, in that human soul, a real desire to live up to what she believed it to be.

'She had the wonderful art of praise. I have heard her blamed for praising too much, but I think it was a divine instinct in her that made her understand that the human heart is far more apt to be self-depreciating than really proud, that the most boastful people are sometimes at bottom the most uncertain of themselves, and that they put, as it were, all their wares in the window, because they realise that there is nothing behind. And Frances Willard knew that praise was humbling, and that when people heard her speak of them as though they were able to fulfil something or do something, there went up a great desire that they might be worthy of what she thought them; and in nine cases out of ten, I venture to say, her praise was the very best medicine to the individual soul.'

What a happy way of regarding the 'art of praise'! 'The very best medicine to the individual soul.' How true it is, too, when the praise is honest and well-meaning. There is far too often a disposition to criticise and depreciate—far too little encouragement and help rendered by one to another. Praise is a natural tonic and a legitimate stimulant, when temperately employed. Here is another insight into the character of this good woman which should be helpful to many who are perplexed as to the right attitude to assume towards those who have wronged and injured them:—

'I know no one who felt more acutely the bitterness of ingratitude, the heart-ache of a slight, or the stab of an enemy, more than she. I have often seen her lip quiver as she read a letter, and her hand tremble, and I have realised how profoundly the human pain and disappointment entered her soul; and yet, after a moment's struggle, she would look up and say, "I want to feel as if I were ready to put a kiss upon her forehead, and when I know I can, then I shall feel that I am able to act." Over and over again I have known her devise some little way, by which she could

go out of her routine of life, or make herself some extra trouble to say or write the word, or do the act, that would make the one who had injured her feel that all was as though it had not been. It was the most perfect instance I have ever met, of a rule of love governing and guiding conduct. And yet, all the while, it was from no altitude, no crushed-out human feeling, that she acted. I can see her now put up her face, and looking up, say, "Why did she do it?" just as a child cries when it has been harshly treated, and it was this absolute harmony between the human and the heavenly in her that made her

"A creature not too good
For human nature's daily food."

The following extract from the concluding portion of this beautiful address is, perhaps, the most striking and, to Spiritualists, the most significant:—

"I think the best use we can make of this memorial hour is to realise how thin is the veil and how near the angel spirits whom we have met to greet, not to remember them as though they were not. Our prayer must be that to us be given the spirit-seeing faculty which gives us the power to realise how near are these transfigured souls who have cast mortality away and who stand face to face with reality. How near this spiritual companionship; this spiritual protection; this light from the Unseen which shines about us perpetually. Thus the life beyond changes for us its aspect, and we ask with Bishop Phillips Brooks, not "*Where shall I be when I am dead?*" but "*What shall I be?*"

A SUCCESSFUL SEANCE.

We have received from a trusted correspondent, an old and experienced Spiritualist in the North of England, an account of a séance held in a private house on August 4th last, at which remarkable physical phenomena occurred, the mediums being a boy and a girl aged thirteen and eleven years respectively. The report states:—

"The room was dark except for a small portion of light from a red lamp. The boy was tied hands and feet to the chair in which he sat. The girl sat at the other side of the room. The gas was turned out, and the séance was opened with prayer, after which we sang "Lead, Spirits Bright." While we were singing a square four-legged table was moved from the wall against which it stood. Before turning out the gas I had placed a new writing pad (or scrap book) and pencil on the table. We were instructed to look at the book, and on lighting the gas and doing so we found writing on about the middle page of the book, a brief personal message, and the words, "Put Sarah near Willie and we will use them both together." We did so, and on the gas being again turned out, loud direct knocks were heard. A hand bell was taken from off the table, and after ringing for a short time was thrown on the floor. A violin, which was the property of our host, was taken off the table and played. We were again instructed to light up, and found the boy still tied to the chair. Again we turned out the gas, and in a few moments we were once more requested to light up. We then found the boy's boots on the table. They were a pair of strong bluchers, laced well up the leg; yet they had been taken off his feet without untying. The father of the children asked the control of Willie if he would try and do to Mr. E— what he had done to him at home (three direct raps). We were requested to put out the gas, and almost immediately to light up again, when we found the boy free and the cord lying on the floor. When the light was again turned out I felt a very gentle touch on my head, and the boy, in his normal state, said: "They are taking me up." I had been requested to sit on a low stool about three feet from the medium, in front of him, and while sitting there I felt something come very lightly on my shoulders. It proved to be the medium standing upon my shoulders by the soles of his feet and with his toes pointing forward. His right foot and ankle rubbed against my face, and his foot was placed on top of my head, and again upon my shoulder. Then the medium seemed to be drawn backwards, as his ankles both rested on my shoulders with the toes pointing upwards. The little girl Sarah was then tied securely in her chair; we put out the light, and were immediately told to close the séance and light up. We did so, and found the girl free and the cord lying on the floor. The spirit friends intimated that they could do no more for us as the power was exhausted. We had been sitting about an hour and a-half.

"Twenty-one ladies and gentlemen were present, and all expressed themselves satisfied that the phenomena they had witnessed were genuine. This is the first time the children have been from their own circle. 'E.'

We understand that the phenomena commenced spontaneously in the presence of these children, a large chest of

drawers moving away from the wall while the little girl was standing resting against them. We withhold all names, to save the children and their parents from being inundated with requests for permission to attend the séances. The circle is strictly private and does not meet more than once a week. Under these favourable conditions their powers should develop, and with continued care they may become of great service to the cause, especially if the phenomena can be produced in the light. They are in good hands at present, and we hope the present restrictions will not be removed while the mediums are so immature.

THE BANGS SISTERS.

Many mediums congregate at the large camp meetings which are held every summer in America, and at Lily Dale, in the State of New York, one of the most popular and well-conducted of these resorts, the Bangs Sisters, of Chicago, have made a decided stir by their remarkable phenomenal powers. Writing in the '*Sunflower*,' which is published at Lily Dale, Mr. S. J. Gibson, of Meadville, Pa., says:—

"I first purchased three slates some time before I left home. I bored holes in the four corners of them and tied each corner with twine. I wrote seven names of spirit friends, put them in an envelope, and put in the same envelope seven sheets of blank tablet paper. I sealed it up and tied the sealed envelope up between the slates at my room before going to the Bangs Sisters' place. I took my third slate with me to use after I got there. I then put my third slate on top of the two sealed or tied slates, and between this last slate put a small piece of cloth about one inch square, with a blot of ink on it. I also wrote on a piece of paper a question which I put with the ink pad. I tied the third slate with a strong twine to the other two slates and then tied one end of the twine to the button-hole of my coat. I then rested the slates on a table which I was sitting near.

There was but one of the Bangs Sisters in the room at the time, and she was not within four feet of the table. I did not wait three minutes before she said: "I see such a person near you," and gave the name, which was one of the names I had in the sealed envelope and slates. She mentioned the names one after the other until she named all that I had sealed up in my envelope, and inside of fifteen minutes three loud raps came on the table I was sitting at to signify they had done writing. There was no one near the table but myself during all this time, and she left the room while I untied the slates. I found the envelope just as I had put it and the seal unbroken. I opened the envelope and my blank paper was filled with ink writing, some of it written across the other writing, and with answers to my questions. One of the answers gave me a very important clue to a business matter which occurred in Philadelphia about two years ago. The slip of paper which I put under the third slate with the ink pad was in the sealed letter when I opened it, and answered my questions."

IMMORTALITY.

The poetry of immortality in the special sense (writes 'D.(1.)') is not notable either for its abundance or its distinction. It found its highest utterance, perhaps, in Wordsworth's '*Intimations*.' For high literary quality and the poetic intensity which is the true note of the sonnet, the following lines by Mr. F. W. H. Myers are not, however, easily to be matched. They are exquisite in their expression of the sensations of the arisen soul:—

IMMORTALITY.

So when the old delight is born anew
And God re-animates the early bliss,
Seems it not all as one first trembling kiss
Ere soul knew soul with whom she has to do?
O nights, how desolate; O days how few!
O death in life, if life be this, be this!
O weighed alone as one shall win or miss
The faint eternity which shines therethrough!

Lo, all that age is as a speck of sand
Lost on the long beach where the tides are free,
And no man metes it in his hollow hand
Nor cares to ponder it, how small it be;
At ebb it lies forgotten on the land,
And at full tide forgotten in the sea.

F. W. H. MYERS ('Sonnets of this Century.')

FLAMMARION'S BOOK.

THE EFFECTS OF LIGHTNING : SPIRITUALISM AND ITS
DETRIMENTALS.

Since writing my last communication (July 14th) I have been travelling, and my copies of 'LIGHT' have not, until recently, been forwarded to me. As compensation, however, I have been able to peruse the excellent work of M. Camille Flammarion: 'L'Inconnu, et les Problèmes Psychiques.' This is a valuable contribution to the literature of Spiritualism; and it seems strange that my attention should in the first place have been directed to the only statement in the whole work—the second paragraph on p. 66—which I should have been inclined or able to traverse.

I see from 'LIGHT' of August 4th, that this statement is defended by Dr. Heysinger, of Philadelphia, who maintains that the eight gallons of water, more or less, in the body of the labourer who was charred by an electric discharge, without injury to his clothes, were not merely *evaporated* but were resolved into the 'ultimate chemical elements.' But surely, Dr. Heysinger, as a scientific man, who is also an electrician, must be aware that nearly ten times the quantity of energy required to evaporate a given weight of water must be expended to resolve the same weight of water into its ultimate elements—oxygen and hydrogen. In order to preclude any loose talking on what is a simple scientific question, let us give definite arithmetical values to the quantities involved. Dr. Heysinger will no doubt admit that to evaporate 11b. of water, originally at 98deg. Fah., the equivalent of 250 foot-tons of work must be expended. To evaporate 8 gallons, 20,000 foot-tons are required. Supposing this quantity of energy to be expended in one second of time, the *power* exerted for that period will be, in round numbers, 81,300 horse-power. If the time be one-millionth of a second, the horse-power exerted will be one million times greater.

These figures are open to correction by any student of physics; and although it is quite possible that evidence may be forthcoming that some electrical discharges may last for a considerably longer period than one-millionth of a second, it must be evident, even to the non-scientific mind, that the sudden, if not instantaneous, conversion into work of such an enormous quantity of energy—the rapid generation of 80lb., or 2,176 cubic feet, of steam—must be attended with a tremendous explosive effect. Exerted vertically, 20,000 foot-tons would, of course, raise a mass of one ton 20,000 feet high; but, since an average man weighs only about one-thirteenth of a ton, it would send a man thirteen times higher into the air. Exerted externally in every direction, *i.e.*, explosively, the power corresponding to this quantity of energy, even if we suppose the duration of the electrical discharge to be enormously greater than that ordinarily admitted by electricians, would blow a man, and his clothes, to atoms. Perhaps the best way for the general reader to form a notion of the effect necessarily produced by the sudden conversion of the above quantity of energy would be to compare it with that stored in a projectile—say with the battering projectile, weighing 165lb., of the French 19 c.m. breech-loading gun. A tolerably vivid idea of the effects of this projectile, paying us a visit at home, and expending its energy in about a second of time, can be formed by most of your readers. Well, this 'vehicle for energy,' according to our artillerists at Woolwich, has stored in it, when striking with a velocity of 1,272ft. per second, not more than 1,856 foot-tons. Whereas, in the case of our man charred by lightning, by the vaporisation of his constituent water, we have to do with a quantity of energy more than ten times as great as this.

But Dr. Heysinger will have it that this water is not converted into steam, but is 'resolved into its ultimate chemical elements.' It is, I fear, unfortunate for whatever reputation he may have as a scientist that Dr. Heysinger, before arriving at this astounding conclusion, did not calculate the quantity of energy expended in this decomposition and the volume of gases passing 'through the network of the skin.' Otherwise he would have found that the energy absolutely requisite for the resolution into its

ultimate chemical elements of eight gallons of water, is no less than 189,920 foot-tons, or more than 102 times that stored in the above-mentioned projectile. He would have found, also, that no less than 23,804 cubic feet of explosive gas would be generated, in a period of time which it is impossible to estimate at more than a very small fraction of a second. Now, although violent explosive effects are often produced by atmospheric discharges of electricity, none of those which have been recorded justify us in supposing that much more than one-hundredth part of the above quantity of energy is ever stored in the strongest flash or biggest globe of lightning. As to the idea that the human skin is a 'mere network' through which nearly 24,000 cubic feet of explosive gas can pass 'with the same ease as they would have passed through a vacuum,' I think I may assume that this is beyond the utmost stretch of human credulity; although we have to account for the fact that the statement has virtually been made by an M.D. The human skin resembles a network no more than the goat-skins in which wine has from time immemorial been stored and transported. If Dr. Heysinger will obtain one of these goat-skins, and, by chemical or electrical means, suddenly generate within it only one-thousandth part of the gas generated by 'resolving into its ultimate chemical elements' the water contained in a human body, he will—supposing him to stand at a sufficiently respectful distance—obtain some faint idea of the phenomenon which he regards as a 'perfectly simple matter.'

If Mr. G. F. Green ('LIGHT,' p. 383) has not already read the chapter on 'Les Crédules,' in Flammarion's book, I would recommend him at least to peruse the paragraph on astrology on p. 50.

The letter by 'Alice Gordon' ('LIGHT,' p. 360) interests (and puzzles) me extremely. Why should it be 'indeed strange' that a man who is a Spiritualist should deny that there is any truth in palmistry or astrology? Can any *primâ facie* case which, in these days of comparative enlightenment, would stand a moment's scientific examination, be made out in favour of these alleged sciences? Can there be any real study, except from an historical point of view, when the first postulates are such as no man with any training in scientific investigation can possibly admit? Does this lady really believe that all, or nearly all, Spiritualists believe in palmistry and astrology? No madam, things are not so bad as that; although these detrimental have done much to bring Spiritualism into disrepute. Against her experience of twenty-two years, I may set my own of nearly forty years, during which I have been brought more or less into contact with most of the foremost investigators into the phenomena of Spiritualism. Amongst those whom I have known, only one, I think, really believed that the character and destiny of individuals are determined at the period of birth by the position of planets; and not one of them ever believed that the creases in the palms of men and of monkeys are indicative of their past history and future fate. And where, I would ask, is to be found the sceptic who, at the present time or during the past ten years, has seriously propounded the question 'whether any F.R.S. or F.C.S., any recognised discoverer or worker in science,' has investigated or is investigating the phenomena in connection with Spiritualism?

In regard to this lady's ultra-magnetic scissors, if I might—as I believe may be done without offence—offer a dozen pairs of gloves (Piver's or Houbigant's) for the privilege of seeing them attract an ordinary tinned brass pin through a distance of only one-hundredth of an inch, I would most willingly do so. But I fear that is a sight I shall never, never witness; and no share in the glory of adding in this direction a new fact to the vast domain of science is likely to devolve upon me.

DESMOND G. FITZGERALD.

Château de Honvault,
par Wimereux, Pas de Calais.

It is not things, but opinions about the things, that trouble mankind. When, therefore, we are worried or troubled, or grieved, never let us blame any other but ourselves; that is to say, our opinions.

SOME EXPERIMENTS WITH THE MEDIUM SAMBOR.

'Annales des Sciences Psychiques' (July-August) contains another interesting article by M. Petrovo-Solovovo. Besides the interest attaching to his observations it is of value for the admirable qualities displayed by the writer, who is reporting further sances with the medium Sambor.

The combination of scrupulous fidelity to all scientific precautions, with sympathy and courtesy constitute M. Petrovo-Solovovo an ideal investigator. This impression, made upon us by the perusal of his articles, gives considerable weight to the expressions of opinions to which he guardedly commits himself.

At some further sances held in the early part of this year attempts were again made to get the phenomenon of the passing of matter through matter under conditions which preclude the possibility of any other explanation. M. Petrovo-Solovovo does not affirm that he has yet obtained proof absolute, in spite of occurrences which to a less patient observer would seem entirely conclusive.

'I admit,' he says, 'that in spite of all, proof *certain and irrefutable*' (the italics are his) 'is still to be sought, and it is not necessary for me to state that of the two hypotheses—that of the unobserved liberation of the two hands of the medium, even held in such a way that no room seems left for doubt, and that of the passage of a solid body through another solid body—the first is the least improbable. I confess, however, as far as I myself am concerned, it does not satisfy me.'

One is not surprised that M. Solovovo finds the more probable explanation unsatisfactory, after reading the precautions he took to prevent such liberation, and that, although many of his sances were unsuccessful among the successes he records the following:—

'On two occasions a cane chair which did not belong to the medium, and which afforded no grounds for suspicion, was suspended on Sambor's arm (or, rather, on that of one of his neighbours), although both the latter affirmed that they had not let go of either the left or right hand of the medium.' These two were M. Solovovo himself and a friend (M. K.) who came as a sceptical observer. M. Solovovo remarks concerning this sance:—

1. The candle was not extinguished till after the hands had been taken possession of.

2. That the fact that the chair was on their arms was twice observed in the light.

3. That the hands of Sambor were held in the most satisfactory way.

The chair had been placed behind the medium. M. Solovovo felt the chair pass under his arm and then seem to jump upon it; he called for a light and found his left arm through the back of the chair.

'I am morally certain,' he adds, 'that I did not let go of the medium, and the other neighbour of Sambor is so also.'

He records a third occasion on which this phenomenon occurred, when all those present arrived at the conclusion that matter had apparently passed through matter whilst the medium's hands were being satisfactorily held.

M. Solovovo intends to continue his experiments under the most strict conditions. H. A. D.

'ARS VIVENDI.'—We learn that the fourth volume of the 'Ars Vivendi' series is now in the press and will be ready by the middle of October. The title is 'Concentration,' and as an appendix Mr. Lovell will give 'Patanjali's Yoga Aphorisms,' with original notes of his own.

WHAT WOULD THEY MAKE OF IT?—The 'Morning Leader' for September 8th contained among its notes about 'The Churches' some shrewd comments concluding with the following pointed suggestion: 'Might it not be well for preachers to take up the more unusual texts of the Bible, those which startle even a drowsy hearer when they occur in a lesson? Last Sunday, for instance, I heard this verse read in the morning Scriptures: "Many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many." I never heard a sermon on these words, yet what endless conjectures they raise, and how strangely silent the commentators have been in dealing with them.'

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance, Ltd., will be held in

THE BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),

On *FRIDAY, OCTOBER 5th*, at *7 p.m.*

SOCIAL INTERCOURSE,
MUSIC,
REFRESHMENTS.

The Chair will be taken at eight o'clock, when brief addresses will be given by the PRESIDENT and other friends on topics appropriate to the first meeting of the Session.

The Music on this occasion will be supplied by Edison's

GRAND CONCERT PHONOGRAPH,

which is regarded as one of the greatest achievements of the illustrious American. We have the assurance that this new and marvellous instrument is powerful enough to fill a very large public building; that the speaker's or singer's voice is reproduced in the most perfect manner; and that the Phonograph 'Bands' have been employed with the utmost satisfaction in lieu of real Orchestras. In the course of the evening MR. WILLIAM LYND will briefly describe the invention in non-technical language, and amongst his illustrations of its uses will introduce the following items:—

SONGS—
'Come into the Garden, Maid' ... Cyril Dwight Edwards.
'To Anthea' ... Mr. Eric Farr.
Lullaby, 'Piccaninny Mine' ... Miss Alma Jones, R.A.M.

DUETS—
'When we are married' ... Miss Alma Jones, R.A.M.,
('Belle of New York') ... and Mr. Eric Farr.
'Somebody' ('Florodora') ... Miss Alma Jones, R.A.M.,
and Mr. Eric Farr.

INSTRUMENTAL SOLOS—
Cornet Solo, by Mr. A. Hicks, of the Gaiety Theatre.
Post Horn (Galop), by Mr. A. Smith, late Coldstream Guards.
Banjo Solo, by Mr. Osman, the celebrated American Banjoist.

RECITATIONS—
Recitation by Mr. William Lynd.
Humorous Scene, by Mr. Russell Hunting, the well-known American Comedian.

BANDS—
Selections from 'San Toy,' 'Runaway Girl,' 'Faust,' 'Le Prophète,' &c.

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

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., not later than Tuesday, October 2nd.

E. DAWSON ROGERS, *President.*
E. W. WALLIS, *Secretary.*

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1901.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 15th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

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

GOD EXPLAINS MAN.

We must get as near to God as we can, not deceiving ourselves, and yet every instant giving Him the 'benefit of the doubt.' It is useless to say that we have outgrown the truth of the pathetic cry, 'Who by searching can find out God? and who can understand the Almighty unto perfection?' As of old, 'clouds and darkness' are still round about Him, and we can but 'feel after Him, if haply we may find Him.' Happy are we if we can add, 'Though He is not far from every one of us'!

It is in such a mood as this that we find the full value of the old poets of Israel, whose naïve and simple faith, whose robust confidence and whose luminous insight make them still the supreme singers of the spirit-world and of the nearness of God. Their Psalms, notwithstanding many glaring theistic and ethical crudities, are a treasury of happy thoughts for Spiritualists, and with as much wisdom in them as joy. Could anything, for instance, be lovelier than that exquisitely simple but profound saying: 'With Thee is the fountain of Life. In Thy light shall we see light'? We have never gone deeper than that. That phrase, 'the fountain of life,' is really the essential conception of God; and, though it is twenty-three centuries old, it is absolutely true to the most advanced science of our day which refuses to end at the outward forms of Matter, and presses on, to find the Fountain of Life and of Matter itself, beyond the veil. We are committed to no theory of the personality of God, and do not intend to be; but we hold fast by this ancient truth that, whatever the secret of Life is He is,—that with Him is 'the fountain of Life.'

There are many ways of regarding this bewildering drama of human existence. From one point of view, or in one state of mind, it is a mere chaos of accidents, with no place for God and no guarantee for Man. From another point of view, or in a somewhat happier state of mind, sunny gleams suggest the possibility of hope that man, by patience and long-suffering, may at last turn a wilderness into an Eden, and set the race the task of playing out a domestic drama instead of a tragedy. A still more hopeful and trustful thought of human life is that which is in harmony with the spiritual philosophy. It bases all absolutely upon the supremacy of that which lies within appearances. It holds that this unseen realm is the true sphere of causes and consequences, and that from it all things are controlled. It admits that God is a great

inference, and that we cannot comprehend the nature of His being and the mode of His working, but the inference is inevitable, and we are thereby forced to the conclusion that God explains man.

The Spiritualist can never have any quarrel with the doctrine of incarnations, whatever may be his view of re-incarnations. God is ceaselessly being incarnated: 'the word' is ceaselessly becoming flesh. He is 'the Fountain of Life' and it is His flow that is manifested, not only in man, but in the infinite grades and kinds of Life on the visible plane. Nor need the Spiritualist have any quarrel with the doctrine of Evolution, however far it may be pushed as adequate in itself and needing no 'hypothesis of God.' It matters nothing to us that in certain camps of Science God is not wanted. The men in that camp are absorbed in their plan of campaign, and it is probably necessary that they should be utterly absorbed in it. When they have done their work, it will be seen that they have once more compiled precious material for the Spiritualist. It has been so before, and it is sure to be so again. We look with the very greatest hope upon the results of their working in this splendid field. They are making the 'hypothesis of God' more necessary than ever, inasmuch as they are immeasurably enlarging the boundaries of the knowable and, at the same time, concentrating and unifying the source of all things, but not on this side of the veil.

But the origin of man is not of pressing or thrilling interest. What interests us most is his struggles, his sorrows, his sins and his hopes. Is he a wreck or a pilgrim? Is he drifted by chance waves and currents or is there a chart, a pilot, a haven? Is he a failure or is he in training? Books cannot give the final answer: they only record human experiences or human hopes and fears. But God gives the answer, through faith. That is to say, belief and trust in Him give the sense of security. We may not comprehend, but, in a sense, we know the end because we know the Guide. We can 'endure as seeing Him who is invisible.'

It is just here that a consoling light is thrown upon all the religious anxieties of the race. We have been far too ready to talk about false religions and true. There are no false religions and true. There are many varieties of imperfect religions. Every religion has been and is an effort of the spirit to find God, and to find peace and truth and hope in Him. The Spiritualist looks beneath the creed, to see the desire for truth or the longing for expression, from which it came. Creeds are the shells, the vehicles: the matter of universal importance is the longing for truth and expression, and in that the race is one. All churches, temples, rituals, rites and creeds blend in one, beneath the surface, the moment we introduce the thought of God as 'The Fountain of Life': for it is His life which pulsates in varying degrees in every human spirit, and makes it precisely what it is, according to its power to receive and respond.

So, by this road, we can come right home to our own beautiful faith and hope. Alas! what a black sea of terrors has swept over the human heart in the presence of 'the dread mystery'! But, as Mohammed said, 'There is no refuge from God but in God.' We are safe in Him even though we have sinned against Him. He explains all and is pledge for all. Everything is uncertain without Him: and with Him there is no uncertainty. How can there be if He is the Fountain of Life? We cannot be isolated: we cannot be in real danger: in a deep sense we share His fate, for we belong to Him and are part of Him. Hence, all life tends to advance, because, by a law of spiritual gravitation, all life tends to manifestation in the spiritual realm:—from God to God, the beginning and the end.

THE SPIRITUALISTIC CONGRESS IN PARIS.

We are now not far off the date fixed for the International Spiritualistic and Occult Congress in Paris, and as a few advance details have reached me concerning the prospective programme, I lose no time in acquainting readers of 'LIGHT' with the information kindly furnished by M. Gabriel Delanne. In addition, however, to this communication he encloses at the same time a printed leaflet outlining a few particulars concerning the starting of an opposition 'Psychical Institute' which has been determined upon by the spiritistic workers in Experimental Psychology here.

I was aware that some antagonism and friction existed between the two schools of experimenters, but I purposely ignored reference to this in the few remarks I made last week relative to the opening of the International Institute at the Congress, as it seemed wisest then not to emphasise more than was necessary any sort of breach between the two camps. One felt at the time that the new Institute, in its attempt and desire to meet all scientific needs, would adopt a large and comprehensive policy, having the intention to welcome and include in its labours a spiritualistic section of workers who would experiment from that standpoint.

This, I am bound to confess, I still believe they intend doing, though it is probable that, had the originators of the scheme declared too openly for a purely psychical spiritistic method of research, the more materialistic school of science, headed by some very important names, would have drawn back, and undoubtedly valuable support would thus have been lost. In the conceivably natural desire to work in harmonious co-operation with the world of 'official' science, if possible, a regrettable misunderstanding has apparently arisen. I say apparently, for I do not believe it is the intention of the Psychological Institute to ignore by any means the great amount of spiritualistic phenomena which are ever around them, nor their investigators in our various societies. Offence, presumably quite unintentional, has evidently been given to the French school of psychical experimenters belonging to our side (which includes many valued workers), and these have now met together with the idea of founding a separate institution. Since the matter, therefore, appears to be earnestly considered, it is necessary that the London Alliance of Spiritualists should be made aware of what is taking place among their co-workers in France.

To found successfully an Institute for the scientific study of psychical phenomena and their laws, two things are essentially necessary, as all must see, viz.: Money for the erection of a proper establishment and then experimenters to work in it. Of the latter, in psychology, there are two kinds broadly defined as those who acknowledge the existence of a soul and those who do not. Experimentation in psychophysiology alone is not exactly what we are in need of. Experts in those lines of research have never failed the medical profession, and one cannot see how these men are likely to march *us* on to further fields of discovery unless they see fit to adopt some of our ideas. In any case they have ever-present opportunities for pursuing their investigations in the various schools and hospitals devoted to medicine. *Our* societies require the careful observer who, while he understands the sciences of medicine and physiology, is, at the same time, a believer in the higher psychical attributes of the human being as related to the soul. A Psychological Institute which is merely a glorified laboratory for purely physiological kinds of experiments, will fail exactly in that branch which can only be properly dealt with by the more spiritually-minded experimenters such as I have just hinted at and of whom we have many in France. One fails to perceive what special interest a Psychological Institute can have for Spiritualists unless the higher, subtler domains of our research are taken into consideration. We stand otherwise exactly where we were before. I have obtained the opinion of two representative thinkers in our ranks over here, and they agree in one thing, viz.: that an Institute which expects to work for future success will have to take up spiritualistic phenomena in one of its sections and study them from a less preconceived standpoint than is generally done by men who have great names and reputations to consider in medicine.

In view, therefore, of the feeling which has sprung up and caused this split in enterprise, would it not be advisable to obtain some authoritative expression of opinion from the Executive Committee of the new Psychological Institute and appeal for a direct statement concerning the position Spiritualists and their experimenters are likely to hold in their future undertakings? We must judge for ourselves whether, individually or collectively, it might not be wisest to suspend judgment and wait events, in the hope that a scheme, so solid and flourishing as the International Institute promises to be, will find room and welcome for all branches of research and all methods of experimentation.

It is at present fairly apparent that workers will naturally divide into opposing sections and theories in study. It only remains for the Spiritualist, therefore, to take up various phases of phenomena within his knowledge, in a scientific manner, and show the materialist in science that he is quite as well able to observe, examine, and classify in his domain of research as is the other.

The following is M. Delanne's communication concerning the forthcoming Congress:—

'The approaching Spiritualistic Congress promises to be very interesting, both in view of the number and importance of the communications which will be made. In particular we might cite the paper, already to hand, from Dr. Bayol, ex-Governor of Dahomey, who writes on the observations he has made concerning physical phenomena and levitation, &c. Another paper will be given from Dr. Ferroul (Deputy), on clairvoyance at a distance and through opaque objects, which he has experienced; and a contribution from Dr. Dusart on the facts of materialisation which he has personally observed. Mrs. Georgina Weldon will read a paper on "Spirit and Matter," and an interesting communication is promised from Princess Karadjá on some automatic drawings of spirits which she obtained herself and which were recognised by relatives of the deceased. M. Bouvier, director of the journal "Paix Universelle," will speak on the subject of spirit work and intervention in the material world. M. Delanne will discuss some observations made in automatic mediumship, and M. Léon Denis will give us some of his own experiences. Finally, communications are promised from Russian, Spanish, American, and Australian Spiritualists.

'An address is arranged to be given by Dr. Moutin on the recently-proposed scheme to found an Institute for the study of purely psychical sciences, and he will discuss with the meeting the obvious desire on the part of the scientific men to exclude us from the Institute which has just been founded. Attempt will be made to start one apart, in which all Spiritualists can join freely and without restriction. The following is the provisional programme we have drawn up, so that Spiritists in England can acquaint themselves with the matter as we feel it, and assist us in protesting against the fact that materialistic science refuses to take us into account:—

FORMATION OF AN INSTITUTE FOR THE STUDY OF PSYCHICAL SCIENCES IN PARIS.

'Public attention having been keenly roused during recent years over phenomena of a psychical order, a society has been formed with the object of studying and examining these facts in a rigorously scientific and experimental manner. Up to now a great quantity of work and research has been done by the individual efforts of various scientists in their separate countries, and even scientific societies have contributed to making these phenomena known to the world. The field of research has since become considerably enlarged, and the time seems now ripe in France to draw together into one group all those who desire to continue the good work and unite in a common endeavour to make these facts known to the public.

'There is hardly a person now who has not had occasion at one time or another to experience or hear something of psychical phenomena, but it is necessary to submit all these experiences to a strict and impartial control. Investigations should be made without prejudice or foregone conclusions. This Institute is, therefore, anxious to obtain communications of this character. It appeals for cordial and general support so that it can realise the following projects:—

'1. To instal laboratories furnished with necessary instruments (biometers, magnetometers, spectroscopes, registering instruments, photographic apparatus, &c.)

'2. To search out and remunerate sensitives.

'3. To found a publication which shall give from time to time an account of these experiences and their results; also to report the work done in the laboratories, and other studies of an interesting nature.

'The committee of the Institute requests all those who are in sympathy with the scheme and desire to become members, to announce their moral support by letter to M. le Docteur Emile Legrand (secretary), 14, rue d'Amsterdam, Paris.

'Subjoined are some of the names of the committee:—

'Dr. Bécourt; Dr. Bertrand-Loze, conseiller général du Gard; Bonardot, publiciste; Blum, agrégé de l'Université; Brieu, publiciste; Dr. baron Cataliotti-Valdina de Chiappara; Dr. Chazarain; Cote, docteur en droit; Delanne, ingénieur; Dr. Dusart; Dr. Ferroul, député; Général Fix; Hugo d'Alési; Dr. Le Blaye; G. Le Brun de Rabot, chimiste; Dr. E. Legrand; Marc Legrand, homme de lettres; Dr. Moutin; Baron de Vatteville.'

September 8th.

J. STANNARD.

The International Spiritist and Spiritualist Congress will be opened on Saturday, September 15th, and will be continued for twelve consecutive days. It will be held in the rooms of the 'Société Nationale d'Agriculture de France,' 8, rue d'Athènes, near the railway station, St. Lazare, Paris.

'THE WORD IN THE PATTERN.'

'Built to the loving memory of all who find rest near its walls, and for the comfort and help of those to whom the sorrow of separation yet remains, it has on its walls some fragments of the story of the spiritual life.'

These lines are quoted from 'The Word in the Pattern,' a little book descriptive of the symbology found on the walls of the chapel of the new graveyard of Compton, a village within easy reach of ancient Guildford. In its pages we find examples of British, Irish, and Scotch symbolic art, as found on carved stones and crosses, or in the illuminated treasures of the national museums and libraries, once the most sacred possessions of the Celts. Some of the emblems are, however, immeasurably older than any Celtic art. Among the 'symbols' and 'symbolised,' which adorn the temple walls, are explained lucidly and intelligibly The Circle of Eternity, with the Cross in it; the Tree of Life; The Common Scalloped Pattern; The I AM; Seven Parables from Nature; The Peacock's Eye; The Cord of Unity; The Maze of Life; The Trinity; The Way, the Truth, the Life. The Path of the Just, which leads through:—1. Hope (a) The Anchor; (b) The Star; (c) The Lion; (d) The Spider; (e) The Dove; (f) The Hart. 2. Truth (a) The Bird of Wisdom; (b) The Servants of Truth, which are, Liberty, Justice, Unity, Law. 3. Love (a) The Pelican—Love; (b) The Lily—Purity; (c) The Dove—Peace; (d) The Bells—Joy; (e) The Wheel—Service. 4. Light (a) The Eagle; (b) The Crescent Moon; (c) The Flames of the Five Virgins and of the Pentecost.

The building is round in form and renders the thought not of death but of life, just as we learn not by the death but by the life of the 'dear Man of Nazareth.' The decorations are carried out in hard baked Surrey clay, and the modelling has been done mostly by Surrey hands, under the supervision of the gifted artist who lives near, and the names of all the workers are given. This is as it should *always* be. The book is profusely illustrated with seven photogravures and thirty-one woodcuts, all most carefully executed, and will well repay a thorough study. Perhaps a future edition might contain the designs on the altar and some description of the (coming) altar picture.

H. W. T.

'EL ESPIRITISMO EN LA HISTORIA DE LA FILOSOFIA,' by Valeriano Cel. Con un Prólogo de la Redacción, Calle del Diluvio, 32, Alicante.—This book consists of a series of short summaries of the different philosophies from the earliest times in India, Persia, China, Egypt, &c., through the Middle Ages up to the present day. It is an attempt to trace throughout them all the fundamental idea of Spiritualism, and for the purpose of comparison would be useful to anyone who has not the opportunity of studying these philosophies in greater detail.

*By MRS. G. F. WATTS. London: Ward and Co., 119, Shaftesbury-avenue. Price 3s. 6d.

POSITIVE SCIENTIFIC DEMONSTRATION.

Professor R. Z. Mason, of Boulder, Ohio, U.S.A., who says of himself that he is approaching that period in life when he must soon expect to close his connection with this mundane existence, has been relating some incidents in the 'Light of Truth' which transpired during his investigation of Spiritualism, and which he thinks furnish 'positive scientific demonstration of the essential truth that there is for man a hereafter of conscious being, or, in other words, an immortal existence.' He writes:—

At the time of this investigation I was Professor of Natural Science in the Lawrence University of Wisconsin, or president of the institution. This was an institution of learning located at Appleton, and in charge and under the control of the Methodists of the North-West, founded mainly by the liberality and philanthropic donations of Amos A. Lawrence, of Boston, more than fifty years ago.

At this time discussions were frequent in the literature of the day as to the genuineness of the Rochester knockings by the mediumship of the Fox girls, and of that of Andrew J. Davis in the mysterious revelations which he has given us; and men prominent in public life, like the chief justice of the Supreme Court of the State of New York (whose name I have forgotten), Senator Sprague, of Rhode Island, Horace Greeley, Robert Dale Owen, Henry Ward Beecher, in fact the whole Beecher family, were looking into the phenomena and confessing their inability to explain them, except on the spiritual hypothesis. No one free to think for himself could fail to take an interest in so momentous a subject, not even if a manifestation of such interest brought upon his devoted head, as it did on mine, the popular ecclesiastical censure so universally applied to all investigators of the original facts in the case.

I had always had doubts, since I had reached mature age, in regard to the immortality of the soul, regarding it as an unproved dogma of the Church, and hence I hailed with delight any phenomena that could throw light on so stupendous a subject. This mental condition I found to be quite prevalent among thinking men with whom I daily associated.

In 1857 I began a correspondence with J. V. Mansfield, of Boston. Mr. Mansfield, as medium, claimed to answer sealed letters addressed to our spirit friends. Hence I sent him a carefully written letter, addressed to Dr. Stephen Olin, president of the Wesleyan university at Middletown, Conn. Dr. Olin was in his denomination and day an eminent and orthodox minister, and as I had married among his relatives I felt at liberty to address my letter to him. This letter was carefully fastened with sealing-wax and was stamped with my metal stamp on which were engraved my initials, R. Z. M.

The result was that the letter, sealed with wax and addressed to Dr. Olin, was duly returned to me, by Mr. Mansfield. It had not been opened, but it was correctly and fully answered, and *some points were referred to, to which I had not alluded in my letter.* For instance, he says: 'My father Henry and your father Joshua are both present and your father will communicate with you.' Now I had not written a word about either of these men. I had not written their names or thought of them. Besides, Dr. Olin was not acquainted with my father. He did not even know his name, Joshua. He was born and educated in Vermont, and my father was born and raised in Massachusetts. Dr. Olin's father's name was Henry, and his history can be found among the pioneer governors of Vermont. Other tests of a similar nature might be mentioned, but I think these are sufficient, as telepathy will not be able to explain them. Nor could they be accounted for as mere coincidences. But in order to accentuate with something that could not be gained, I addressed another letter to Dr. Olin and sealed it as before, and sent it to Mr. Mansfield for him to answer. In this second letter to Dr. Olin I expressed a wish that he would give me such an answer, if he could, as would be incontestable proof that spirits, disembodied, could communicate with mortals. This letter was written in the first half of the month of August, 1857. I received soon afterwards a line from Mr. Mansfield to the effect that he had submitted it to

the usual trial but could get no reply, but he said he had pigeon-holed it and would give it another trial at a future day. Meanwhile reports came floating in the air from Oshkosh to the effect that an English servant girl employed in domestic duties in the house of Dr. Minor, of that city, was attracting large attention as a medium, especially among members of the secret order of Free and Accepted Masons, of which order I, at that time, was a member. To acquaint myself with the original facts in connection with the mediumship of this young woman I visited Oshkosh, and in company with Dr. A. B. Randall, the Methodist clergyman of the place, called at the house of Dr. Minor. This call occurred at about two p.m. After an introduction the medium, claiming to be under control of an Indian chief who had lived at Thunder Bay, Mich., turned to me and inquired if I was a Master Mason. I said in reply: 'Can't you tell?' Her reply was, 'Yes, yes, you are.' Then I said, 'Is this man,' pointing to Dr. Randall, 'a Mason?' She said 'No.' This also was correct. Then said the medium, 'Do you wish to have me make myself known to you as a Master Mason?' I replied, 'Yes, if you can.' She then ordered all to leave the room except Master Masons. All left except Mr. Minor, one other gentleman, and myself. She then gave me the 'five points of fellowship' of a Master Mason's degree and gave them without any assistance from me, and gave them more perfectly and correctly than I could have given them myself. Now to a Master Mason this is unaccountable and strange unless we accept the spiritual hypothesis, for it is a cardinal doctrine of practice in all lodges 'that no woman can ever be made a Master Mason.'

'FROM MY LIFE.'

BY ADELMA VON VAY.

The Baroness Adelmä von Vay is well known in South German spiritistic circles as an unprofessional medium of very considerable powers—trance, automatic writing, and seeing pictures in the crystal or a glass of water. Allusions to her medial experiences are often to be found in the works of Baron Hellenbach, who was, like herself, an Austrian.

The present work, 'From My Life,' which has been recently published, is a kind of diary, kept during the past year, 1899, and is briefly described in the second part of the title as 'A Mirror of my Life; its Events, Recollections, Medial Phenomena, Humour, &c., in 365 Days.' It contains, indeed, a most heterogeneous and bewildering collection of entries; some of them are quite short, while others occupy many pages. Each 'Day' commences with a sentence or verse, generally from the Bible, and frequently ends with the transcription of some old German hymn or poem. Here, we find a farce or a little comedy from the pen of the fair authoress; there, we come across many pages of reminiscences of childhood and youth, followed by a detailed account of her marriage, at the age of twenty, with the Baron Ödön v. Vay, who was a sort of cousin, though not a blood relation, and to whom she had been attached since quite a child. To him she dedicates this, her latest work, and speaks of him as her 'dual spirit.' No children were born to this marriage, which seems, however, to have been an unusually harmonious and happy one, and has now lasted forty years. The most noticeable part of the contents of this book is that referring to her mediumistic powers. A great number of spirit communications are reproduced, both of those received in former years and during the time this book was being written. I will not speak of the writer as being exactly *credulous*, but she certainly is very uncritical, and appears to accept as gospel, without question, everything that comes from her 'guides.'

The traditional 'grain of salt' might be often, I think, taken with great advantage in some of these spirit communications! The Baroness appears to be controlled by a great number of spirit persons; many of these being her departed relatives, among whom is her mother-in-law. This lady, Catherina v. Vay, was herself, in earth-life, a medium for automatic writing, and a series of communications through her hand is given, of no great interest; as well as some of her messages as a spirit. The trance addresses—which are trans-

cribed by the Baroness's husband—are mostly signed 'Melancthon,' and are short religious and very orthodox platitudes and exhortations. A great number of tales or 'Novellen'—some of considerable length—written automatically, purport to come from 'Hans Christian Andersen.' I have perused several of these, but I must confess that I have failed to discover any of the humour or charm which makes Andersen's fairy tales as attractive to old as to young. He appears to have another amanuensis in Australia, but prefers 'Adelma,' probably on account of her extreme good nature. On one occasion she tells us that she was not inclined to sleep when she went to bed, and therefore got up at one o'clock and seized a pencil, when the 'dear spirit Andersen' wrote through her hand with incredible celerity for two and a-half hours a story which it afterwards took her six hours to copy.

Dipping at random in the book, I find a message from a friend quite recently departed from earth, who says she is living on the star Capella, whence it is very easy to communicate with the earth sphere! Some of the communications are signed 'the guides,' and among these is a curious one, dated August 11th, headed 'On the Atmospheric Rings and Planets,' commencing as follows: 'In your book, "Spheres between the Earth and the Sun," we described the seven atmospheric rings. We will now tell you how the planets correspond with the seven atmospheric rings and spheres.' They then go on to give a condensed account of these seven planets, which include the sun and moon, and omit Neptune and Uranus, of which probably they had not heard. 'All these worlds have inhabitants, whom we will call men, as well as spirits, animals, plants, mountains, valleys, fresh and salt water.' The religious views held by the inhabitants of these worlds are likewise described, as well as their climates, state of civilisation, &c. Venus appears to be the pleasantest of these globes to live upon, but 'the inhabitants are for the most part pantheists and nature worshippers'; in other respects, it seems to be a sort of earthly Paradise. Jupiter and the sun are by far the most advanced of the 'planets,' the inhabitants of the latter especially being very nearly angels, whilst those of Jupiter are deeply versed in 'astronomy, earthly sciences, theosophy and spirit communion.'

Another communication, occupying seven pages, called a narrative of the planet Mercury, is written by a 'Witzgeist,' or witty spirit, calling himself Yavona. It is a sort of joke, the point of which seems to consist in entrapping one into wasting one's time by the perusal of a farrago of the veriest nonsense.

On the whole, reading the spirit communications so thickly strewn through Adelmä Vay's book does not tend to alter the opinion I have arrived at after very extensive experiences of such messages, which is, that it is a mistake to publish them—with very few exceptions, such as Andrew Jackson Davis's inspirational writings, many of which even might be abridged with advantage; and 'Spirit Teachings.' The latter, it will be remembered, were selected by Stainton Moses with great care from a mass of spirit communications, and only those were published which he considered to be of general interest and instruction.

The fact is the majority of spirits who communicate through mediums are neither especially clever nor infallible, and they often assume the names of celebrated persons for the sake of obtaining a hearing. Spirits who are modest and sensible will frequently acknowledge that they do not know much about the material universe, instead of misleading their mediums by an assumption of knowledge which they do not possess. It is strange that eminent men of science should endeavour to obtain information from the spirit world about the solar system or such like matters; and they only have themselves to thank when, like Flammarion, they find out that the discoveries and theories of modern astronomers are more reliable than the so-called 'revelations' from the spirit world.

To demonstrate by their manifestations the grand and glorious truth of immortality, to prove their identity by every available means at their limited disposal, to speak words of comfort and cheer to those whom they love on earth, and often to warn and advise them to the best of their ability—such are the offices and privileges of our good

spirit friends; and that their manifestations through mediums help themselves, as well as us, in their progress is generally admitted. But these communications are best kept to ourselves, for whom they are meant, and perhaps to a few select friends; for when made public they only confirm our opponents in their opinions that nothing new or valuable is ever to be found in spirit messages.

At the conclusion of her book the Baroness von Vay gives a list of her previous works, fourteen in number, which are mostly records of spirit communications through her various forms of mediumship.

M. T.

THE 'NEW CULTUS.'

In these troublous times one would hardly look for a thoughtful and liberal article upon the new situation in the philosophical and religious realms of thought in a South African newspaper, yet the 'Natal Witness' recently printed a 'specially contributed' leader, as significant as it is broad and progressive, upon the 'New Cultus.' The writer of this article, after referring to the 'open fact' that there has been a steadily growing departure from the beaten track in the fields of religious thought during recent years, remarks:—

'One achievement of destructive criticism has been to prove that religion is subject to that law of evolution that governs the whole world of Nature, and that it is a false principle to hold to a position which is irrevocably doomed to destruction by the advancing forces of progress in science, and the results of research in the data of those evidences which once formed portions of the foundations of religious faith. Let this be thoroughly acknowledged, and let it not drive to despair the honest believer in those destroyed foundations. On the other hand, let none, from false sentiment, cling to ground that is untenable, but rather surrender, and cast for such common ground as cannot be taken, namely, ground that is held by the enemy. We have the strongest faith that the New Cultus, the religion of the future, will be absolutely such as will satisfy the entire craving of all human souls, whilst coinciding with the reason of man, and the results of science.'

Proceeding to review the influence of science and criticism, he says that they have done much to sweep away error, superstition and delusion, but they have done nothing to provide a substitute. Having attacked the four strongholds of received and orthodox theology: Testimony, Experience, Revelation, and Supernaturalism, they have left Religion exposed to fire on these quarters and have done nothing to countervail the attack. They are united—as represented by the school of scientific Agnosticisim, the Positivist school of Comte, and the Unitarian Theism of Martineau—in their opposition to Supernaturalism. 'This latter is the insurmountable barrier beyond which their views of testimony, experience, and revelation refuse to take them.' But they represent only the transition stage in the progress of the world, and the writer discerns a new cultus, which he designates 'The Psycho-Scientific movement,' that is 'steadily and rapidly progressing in Europe, America, and the Colonies, and is absorbing in its advance the best and keenest of scientific researchers, philosophers, and theologians. The reason is, that it is a scientific movement, and supports its principles on data acquired by exhaustive appeal to scientifically approved testimony, experience and revelation.' Summing up his argument, the writer of the article under consideration affirms that:—

'The New Cultus is formative, as well as destructive; it destroys that it may rebuild. It opens out a great truth, only on widely different and more reliable data, that the materialist and the modern theist have failed to grasp, the truth of immortality, of "life for evermore." Another immense truth the New Cultus will establish: It will provide for one universal necessity of human nature which materialism denies—the necessity of worship. The one great difficulty in the denial of the Incarnation of Christ—His Divinity—is that it seems to remove the object of man's worship. Yet He Himself quoted, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." The New Cultus will put us on a right footing with Christ, that we may view Him as a worshipful Being, as the symbol of God, the personal revealer of the Divine approachableness. Through Him we learn that as He was the Son of God, so are all men the sons of God, in whom God is felt speaking and inspiring to goodness and nobleness; as the human

teacher, the presentment of the Divine mind and attitude, the Prophet of the Dispensation called after his name, the being of eternal and universal reverence, through whom we are inducted into the presence of Him who is only to be worshipped.'

Above all the New Cultus is progressive: 'It teaches that there is no finality in knowledge,' and it is helping us to re-discover the power to utilise the laws and forces whereby the psychic phenomena which in the past were regarded as miraculous and supernatural can now be shown to be as natural as those of gravitation. Thus it 'leaves to us the most precious of those faiths which materialism bids us discard—faith in the "miracles" (so-called) of Christ.'

Thus, Spiritualism is restoring to humanity those softening and beautifying influences which come from angel ministry and from contact with God and the eternal verities.

THE HONOURABLE OFFICE OF MEDIUMSHIP.

BY 'HACTENUS.'

Mediumship is the portal through which, during the past half century, the world has been catching glimpses of the other world and of the visitants from beyond the borderland of this stage of man's progressive existence. Through mediumship the people of the other-world-order have been able to make themselves known to their grief-stricken relatives and doubt-oppressed friends, who have mourned because of their solitude and have feared that the departed were gone from them for ever. However imperfect and fragmentary the messages from the unseen have been—and many a sorrowing seeker has felt with regret the inability of the spirit to comply with his longing and pleading desire for further information and fuller revelation—still they have been messages from the beyond. If they have been but telegraphic despatches, so to speak, instead of voluminous letters, or like the telephonic snatches of conversation with which we are familiar, rather than a face-to-face outpouring of thought and feeling in speech, still they have been greetings and comforting assurances of life and love from living souls in the land beyond the grave. Through mediumship the 'grand secret' has been solved. The gates have been pushed ajar, at least. The silence of the tomb has been broken and its forbidding darkness illumined by the voice and shining presence of the spirit beloved. If only for a brief space, yet, in those short moments, mediumship has supplied evidence—so often repeated that it now amounts to demonstration—of the continued, conscious, rational, human and progressive existence of the people we call dead. To mediumship belongs the office and the honour of rolling back the tide of despair, comforting the sad and consoling the bereaved, and establishing faith upon the firm basis of scientifically ascertained fact. Mediumship supplements the affirmations of intuition, confirms the human heart in its claim for the continued existence of its dear ones, and gives to the traditions regarding by-gone revelations from the unseen a ground-work of probability—making credible, in the light of present-day experience, much which otherwise must have been regarded as superstitious folly or incredible miracle. Spiritualism, through mediumship, confirms ancient testimony to the so-called supernatural, and by explaining it, brings it within the realm of the natural. The ability to 'hear the word of the Lord' is now known to be a normal faculty; natural to certain temperaments and capable of being induced in others, and of being developed and cultivated by attention to the conditions which govern its exercise. The famine—not of bread nor of water, but of 'hearing words from the Lord'—which was threatened in olden times has been experienced in the dark days of the Christian era because of the ignorance and hardness of heart of the stiff-necked generations of men who in their blind zeal for the 'letter' of the law crushed out the sensitives through whom the manifestations of the spirit were alone possible. The corner-stone of the Temple of the Spirit—viz., mediumship, or so-called 'spiritual gifts'—rejected by the builders of the Churches—must be placed in its rightful position before the open doors of intercommunion shall enable earth dwellers to rejoice in the knowledge of the Life Eternal, and Life and Immortality be fully brought to light.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

The International Psychological Institute.

SIR,—I notice that a large number of well-known vivisectioners are connected with this enterprise, which naturally occasions some forebodings of possible experiments on living animals in connection with 'research.'

I shall be very glad to know—and so will many other Spiritualists—whether there is any possibility or probability of experiments on animals being carried on.

Nottingham.

J. FRASER HEWES.

The Propagandism of Spiritualism.

SIR,—Reading in 'LIGHT' about some projected efforts for propagating the faith in Spiritualism, I take the liberty hereby of indicating a far more advisable way of spreading the knowledge of spiritualistic truths than I have yet seen suggested. This is, the procuring of funds for the translation and editing of standard works treating of these objects.

There are beautiful books by Justinus Kerner and Jung Stilling and others in German. Extracts might also be made from many lives of saints, and also from the best magazines, which it is impossible for English readers to know, and these editions might come out in a manner which might make it possible for even the poorest to buy them. This, I believe, is the only advisable manner of propagating our truths to the largest number of the public.

MADAME T. DE CHRISTMAS-DIRCKINCK HOLMFELD.

Valby, Denmark.

The Spiritualist Alliance versus 'Church.'—A Scheme and an Offer.

SIR,—The frequent cropping up of suggestions to bring about some Point of Assembly, some Centre of Influence and Association, which shall bind Spiritualists more together, give them more opportunities of exchanging opinions, of coming under the teachings of the more leading minds amongst us, and of getting more concerted action, seems to show that something of the kind is very much needed. But, exactly what that should be, or how we are to get it—judging from the variety of opinions expressed from time to time in your columns—it has seemed difficult to say.

Personally, I should greatly deprecate the name of 'Church' being given to anything of the kind, both because of the binding associations connected with that term and also because, as 'Bidston' points out, there are many Spiritualists with special forms of religion to which they are attached who would object to become connected with any other organisation bearing such a name.

Then, again, *one* such place in huge London would scarcely meet all needs. For would the dwellers North, South, East, and West be inclined, or able, to journey—with sufficient frequency to profit by the existence of such a building and organisation—the distance involved in the necessity of choosing a central point for all? Certainly not, unless we had such an organiser, such a leader, such a teacher as has not yet appeared amongst us, and as it is scarcely desirable, even, that we should have. For, with such an one to the fore, too dominant a note of thought would assuredly be struck, and, before we knew it, we should find ourselves involved in the meshes and limitations of a creed.

But it seems to me—as I know it has seemed to many others—that the Spiritualist Alliance might, and should, be developed into something of the kind needed; that it might, and *should*, be enlarged and strengthened, so as to become an organising centre which shall stretch itself into the outlying parts and, in each, form some point of influence which shall do what is needed there, week by week, and, also, have its own commodious and central building in which its members can meet, and its own periodical assemblies for drawing all together, as often as it is at all likely the difficulties of distance can be overcome, and as often as strong attractions enough can be provided to induce people to go in sufficient numbers. One must be practical and not forget the infirmities of our nature.

Those of us who attend them, greatly value the fortnightly meetings of the Spiritualist Alliance, which are held every winter in the French Drawing Room of St. James's Hall. But these still leave much to be desired. If we had a building of our own in which these meetings could be held, where there would be rooms in which we could assemble beforehand, or linger after these meetings, to exchange

words of sympathy, inquiry, and instruction, their value would be greatly enhanced, and people might be induced to go for the sake of these previous, or after, gatherings, even when the meeting itself promised small attraction in the way of a speaker, and so advantageous reflex action upon the other assemblies elsewhere might be established and maintained.

We want, in fact, the Spiritualist Alliance widened and strengthened into something like the Wesleyan Connexion, without its creed.

Now, the animating soul for this is surely amongst us; what we require is to give it form by incorporating it in a fitting building. If, in the opinion of competent judges, sufficient money is subscribed, *within six months*, to meet the expense of erecting such a building, and of *opening it within three years*, I will give £50 towards the cost. This is a very small incentive towards such a great undertaking, I know, but I hope far greater will be furnished by Spiritualists themselves in their enthusiasm and devotion to the cause of Spiritualism, to which they must all owe so very much. Upon these I only hope thus to let fall the kindling spark. Freely we have received from the devoted workers on the other side for long past. Very freely let us now give of our means to enable them to help us still more in the future than they have done in the past. Let us be well assured that if we do so we shall have it, by them, returned to us in full measure, heaped up, pressed down, and running over.

I ask all to contribute, for I would have the 'London' dropped and the Spiritualist Alliance made that of Great Britain, at least.

Yours for the cause from which I have learned, and to which I owe, personally and relatively, so much,

Monnetier Mornex,

MARY MACK WALL.

Haute Savoie,

September 2nd, 1900.

A Form of Prayer.

SIR,—It has been suggested by our control on 'the other side' that we should draw up a form of prayer to be used at the commencement of séances and meetings; and the one enclosed we have collected from 'Spirit Teachings' and other standard works, and trust that it may be found useful by Spiritists in all parts of the world.

THE SOCIETY OF SPIRITISTS, LONDON.

P.S.—Any suggestions or criticism will be gratefully received.

3, Acacia-gardens, N.W.

FORM OF PRAYER

TO BE USED AT THE COMMENCEMENT OF A SÉANCE OR MEETING.

O God our Father . . . Eternal, Infinite, All-wise . . . we draw near to Thee, and lay before Thee our petitions, knowing that Thou dost hear us and wilt answer our prayers.

Teach us, we beseech Thee, Thy law: teach us to know ourselves and Thee.

Teach us that Thy Law, based on Love, requires but the exercise of that Love for its fulfilment; and daily may we learn to love each other more, and to show kindness to every living thing around us, for all are from one Source, and Thee.

Remove from our path whatever may hinder and hamper us in our desire for progress; shed into our hearts a beam of Thy light, to illumine our lives with Thy continual presence, and to drive away all doubts and fears that may still remain within us.

Assist us by Thy help and strength to daily grow in grace, and to live nearer to Thee, so that whilst passing through the changes and trials of this mortal life, our hearts and desires may evermore be surely fixed on the real life, in the world to come.

Send forth Thy Light: scatter the shades of darkness, and open the eyes of this people that they may see Thy Truth. Loose them from the bonds of creed and superstition by which they are now so tightly held, and ever grant to all of us Thy blessed Freedom.

Send down on us the consolation that we need, and Thy heavenly Strength which we so earnestly desire, to assist us in our labours. Great is the work before us, great must be the Love and Power to enable us to continue.

In mercy, grant more Light to all earth-bound spirits, who may still be wilfully clinging to the things of this world, and stir up within them an earnest desire for progress. Have pity on them, we beseech Thee, O Lord, and may the desire for better and holier things lift them out of their present darkened and most miserable condition, and quickly bring them to higher spheres, and to that Peace which passeth all understanding.

Be with us, O God our Father, to-night; send forth the power of Thy Spirit upon all assembled here, and bless our endeavours to spread the knowledge of the Light which

Thou hast vouchsafed to us. Send special help to-night to those loving Spirits who so earnestly strive to instruct us, and to lead us in the right path, for we know that without Thy support, their labours will be in vain.

Hear us, O Lord, we beseech Thee, from heaven Thy dwelling place, and when Thou hearest forgive the past, and grant to us spiritual Health and Strength for the future; and may all that we think or do or say, now and at all times, be to Thy praise and glory, alone.—Amen.

Psychometry.

SIR,—Being anxious to learn how to develop and successfully employ my psychic powers, and seeing an advertisement of a work upon 'Psychometry' by J. C. F. Grumbine, I procured a copy and anticipated a treat. Alas! my expectations and my realisations were by no means equal. The brochure, which costs half-a-crown, consists of but fifty-three pages, and of those but three are devoted to 'special rules and conditions.' The rest, if one may use a familiar phrase, is 'all leather and prunella,' that is to say, the author enters into elaborate explanations and wordy dissertations upon illumination, intuition, divinity, and the difference between mediumship and 'spiritual gifts,' but there is little or nothing of practical service to the inquirer. We are told that 'meditation or reflection, concentration or centralisation and spirituality' are the three absolutely essential requisites. The spirit must be permitted to assert itself in the sphere of its divinity by 'withdrawing from material things and interests; from the objective to the subjective world.' Half-hour sances twice a week are recommended, to secure the benefit of silence and permit the spirit to declare itself. Freedom from care and worry, a 'calm, serene mental consciousness' are needed that impressions may be correctly perceived and thought vibrations 'may touch and unfold you directly and in a way to be truly interpreted.' To perceive thought radiations 'the innermost must be at one with the outermost; you must be concentrated and centralised'—therefore 'centralise yourself before you seek to penetrate other centres.' The room should be clean and filled with fresh air. Flowers and music are valuable accessories. Flesh food should be avoided and 'the organism be inoperative and passive, so far as food and drink are concerned, on the days when you psychometrise.' A short walk and a rest of half an hour after the walk, will be helpful. Promiscuous influences and repulsive magnetisms are to be avoided. Never act impulsively, but 'learn to perceive and listen with the interior consciousness and always follow your best impressions, and when you feel able and ready, judge of or decide upon your impressions correctly.' Write or speak of just what you perceive and receive. Do not doubt the correctness of your impressions unless you discover that you have been mistaken. Be spiritually, not carnally minded and desire not anxiously but earnestly spiritual things. 'Always invoke the Highest Self or God.' Sit facing the east in a semi-darkened room. Be punctual and uniform in the times and places of sittings. 'A sitting in total darkness once a week may aid in outward recognition of clairvoyant development, which is a corollary of the perception of all interior states of the soul.'

The foregoing brief summary gives practically all the advice that is serviceable to the student. The rest of the work is made up of elaborate amplification, explanation, and dissertation, philosophic speculation, and didactic proclamation. The author also sets forth his conception of the comparative danger—if not actual worthlessness—of mediumistic control, or 'obsession' as he terms it, as compared with the glory of self-unfoldment and divine illumination from within. I should like to know if there is some explanatory guide to the development of psychic receptivity that will tell me *how* to do the things Mr. Grumbine says I ought to do.

PSYCHIC.

SOCIETY WORK.

STRATFORD—WORKMEN'S HALL, WEST HAM-LANE, E.—The speaker for Sunday next will be Mr. Ronald Brailey.—T. McC.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreadie's presence on the platform at these rooms on Sunday last attracted a crowded audience, who evinced great interest in the clairvoyance given by our esteemed worker, who, with the aid of her spirit helper, 'Sunshine,' was most successful. Twenty-three descriptions were given, eighteen of which were readily recognised. It was pleasing to note the excellent conditions which prevailed. A most hearty welcome was accorded to Miss MacCreadie, and great satisfaction was expressed by the audience and by our good worker herself at the success achieved. Mr. George Spriggs ably presided. Next Sunday, at 7 p.m., Mr. E. W. Wallis's inspirers will reply to written questions concerning Spiritualism. Doors open at 6.30.—L. H.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last, a crowded audience listened with much interest to the clairvoyant descriptions by Mrs. Whimp, which were of a most convincing character, twelve being fully recognised; messages of love and sympathy being also given. Mr. Brooks will be the speaker on Sunday next.—C.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY, 260, MARE-STREET, HACKNEY.—On Friday, September 7th, in spite of the unavoidable absence of the special speaker and members of the improvised choir, the meeting was much enjoyed by those present. Next Friday, at 8 p.m. Free to all; no collection.—F. McD.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday morning last Mr. Alfred V. Peters gave an excellent address. In the evening our hall was crowded, many being unable to gain admission. Mr. Peters' controls took the subjects from the audience: 'What is a Spirit?' and 'What is the Use of Prayer?' and dealt with them in a most instructive and interesting manner. Mr. Peters also gave exceptionally good and convincing clairvoyance, many names being mentioned and admitted correct. Next Sunday, at 11 a.m. and 6.30 p.m., Mr. Howes, of Blackpool, inspirational speaker, clairvoyant and psychometrist.—ALFRED O. WHEATLEY Hon. Sec.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday last the powerful address delivered by Mr. Macdonald was indeed a striking evidence of the reality of present-day inspiration. An interesting and impressive feature of the service was the naming of the infant daughter of Mr. and Mrs. Rogers, by our President. The names chosen by the parents being Edith Emma, the spirit-name 'Ivy' being given by our President's spirit guides. In well-chosen language the little one was dedicated to our spiritual Church, and to all that is good and uplifting to humanity. On Sunday next, at 3 p.m., Lyceum, and meetings in Battersea Park and on Clapham Common; at 7 p.m., Mr. Davis, of Canning Town, will officiate in the church. 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.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. J. A. White was again very successful with clairvoyance. He gave thirteen descriptions, and only two were unrecognised at the close of the meeting. Very harmonious conditions prevailed, which were greatly helped by the few words spoken by our treasurer (Mr. C. H. Potter), who presided. The committee heartily appreciate the kindness of Madame Montague, who, on Sunday next, at 7 p.m., is again coming to Blanche Hall to aid them in their efforts to spread the truth; and they recommend the members and friends to be in their seats early, and hope their friends will give as liberally as they can to the collection in recognition of this lady's generous services to the cause.—A. CLEGG, 18, Fleetwood-street, Stoke Newington.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—At our Sunday morning public circle the clairvoyance of the leader was as convincing as astonishing, eight out of the nine descriptions given being fully recognised. An edifying and encouraging address was delivered at the evening service, which was preceded by a reading from the Bible, with interesting comments, and very satisfactory clairvoyance followed it, seven out of the nine descriptions that were given being recognised. Next Sunday, at 11 a.m., the usual public circle will be held; doors closed at 11.15 prompt. A hearty welcome to strangers, from whom questions are invited. At 3 p.m., children's school. At 6.30 p.m., the third address upon 'Bible Mysteries' will be delivered by the guide of Mr. W. E. Long.—J. C.

WOLVERHAMPTON. SPIRITUAL CHURCH, SHEPHERD-STREET.—It is gratifying to us to be able to let our many friends know that the cause in this town is making remarkable headway. We have had a ten-day mission by Miss Smith, of Southport, and our little church has been packed and the ante-room filled with inquirers, to many of whom were given startling revelations of past events and perfect descriptions of angel friends, which set many of them thinking. Miss Smith was the recipient of several beautiful presents as recognitions of her self-sacrifice for our good, among them a valuable Inverness cloak, useful for her travelling to societies during the coming winter. Her services have been most highly appreciated and the funds of our society have been materially augmented. Mr. H. Clarke, of Leicester, gave his services on Sunday and we had two fine addresses, which quite inspired his audiences—several acknowledging the good derived therefrom. We are indebted to Mr. Clarke for his goodness. On Sunday next and on Monday and Tuesday, harvest festival services will be held, the proceeds of which go to our hospital fund. Mrs. Clarke (Notts) and Mrs. E. Green (Manchester) will take part in the services. We are anticipating a grand time. All are welcome to G. E. Aldridge's, Lichfield-street.