

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.

Mr. G. Osbond (Devonport) has on sale a work of considerable merit, by Dr. F. N. Doud, entitled 'Evolution of the Individual: A brief exposition of the natural laws of growth and how to attain mental and bodily freedom.' Dr. Doud takes full advantage of modern knowledge or speculation concerning the vibratory theory of being. He is a monist in the sense we have already said we are tentatively willing to accept. The following gives us a fairly good idea of his main thought, which is utilised in many adroit ways :—

Nor is it impossible for the finite mind to comprehend that the terms 'spirit' and 'matter' are but terms; that in truth they are one, and that the realms higher than the ordinary stage of living are but planes on which higher and finer vibrations prevail than those affecting mankind living in ordinary conditions. It matters not that these vibrations of ethereal spheres seem to us unsubstantial; they would not if our minds and bodies were fitted to receive them. So it naturally follows if spirit and matter are one, only changing in characteristics as the vibratory force changes, mind and matter are one and not distinct substances. . . . Once the mind normally accustoms itself to the thought that the universe is composed of but one substance, a vast array of misconceptions are removed.

'The Independent Thinker' is championing the pantheistic interpretation of nature, and boldly declares that if we depart from that we are irresistibly driven into idolatry. The editor affirms :—

I regard every theistic reading of the universe, inasmuch as it postulates the existence of a distinct, humanised personality, as merely anthropomorphic and idolatrous. If anywhere in the universe there exists a God who can be, as it were, picked out and separately discerned amid the multiplicity of objects; who exists in the mind as a cleanly carved mental cameo, or perhaps as an exquisite statue, supported in some niche of the imagination—he becomes nothing less than an object of idolatry.

There is a truth in it, but the old Pantheism needed the basic truth of Spiritualism to make it alive and passably true. We agree with this writer to this extent,—that the old crude personification of God must be watched. The average man must personify, bound, and separate everything; and therefore he separates God from the universe and makes Him a limited entity, like other entities, and then bothers himself about omnipresence. 'The Independent Thinker' approaches the truth when it says :—

When we interpret Nature scientifically we learn that though externally, that is, to the physical discernment, there is a ceaseless transformation, still within and behind all transforming phenomena there is one life, one activity, one principle, which is ever self-same, individual and persistent. In short, there is but one force in nature, one energy, one life,

one intelligence, one spirit. This one life, evolved in multifarious forms, is never itself perceived in any of its manifestations, yet is ever-existent, all-pervasive and universal. Now, in the last analysis of nature, this invisible, persistent and universal intelligence, or principle, is the one reality and all its visible manifestations are but transitory conditions, never completely revealing it.

The principle is infinite, its manifestations are finite. The principle is constant, its revelations are variable. The principle is necessarily and always invisible, its manifestations are visible. Therefore, the principle is merely a logical necessity in nature and never an apprehensible fact. The mind can only think it, the body can never see it. Now, this scientific truth is the real basis of a pure religion and the counterpart of a spiritual interpretation of God.

We are glad to see that there is amongst the Unitarians a strong tendency to more clearly affirm the reality of a future life. It was not always so. The Rev. C. E. St. John, in a sermon published by the American Unitarian Association, says :—

Too often we have heard our preachers and our people speaking of the life of the immortal soul as a 'hope.' Now, the word 'hope' is not large enough, is not sure enough. Upon this subject there must be a conviction as great and strong, as direct and simple, as any other religious conviction which it is given us to hold. For one, I *never* use the word 'hope' as I look forward towards the immortal life of my soul. So sure am I that my soul is an immortal being that I always speak of eternal life with conviction. It is one of the things that I know, if the human soul can know anything at all about itself,—about that which is spirit as surpassing that which is merely material.

Any Church—whatsoever its spirit, whatsoever its freedom, whatsoever its body of doctrine—that does not find itself competent to teach each and every soul to see the splendid vision of the life eternal, is a Church that is doomed to fade out of the respect of humanity.

It is 'borne in upon us,' as the Friends say, that the need for pause, in this mad whirl of competition and ambition, is very urgent. How seldom do we now meet the serenity, the content with simple things, the freedom from worry, so comparatively common in earlier days! We no longer believe that 'the race is not to the swift, nor the battle to the strong.' Quite the reverse. If you are not swift and strong, you are quite out of it. The world is very merciless to-day.

There is only one way to checkmate it. We must learn to care less for 'the race' and to decline 'the battle.' We must have fewer wants, fewer ambitions, fewer anxieties about imaginary necessities. It might perhaps surprise us to find what joys await the emancipated. One S. K. Davis, of whom we should like to know more, wrote this little psalm of congratulation to such an one :—

O happy day for him who gives up striving to be richer, wiser and more clever than his fellows and settles down *content to be himself*. . . . Then has for him the millennium dawned. Then shines the sun for him. Then for him blooms the rose; for him the waters murmur and the wind sighs in the forests, or croons in the rustling corn. He shares the speed of the trout and the song of the wren. Everywhere he is in touch with the heart of humanity. All joys are his joys; all sorrows his to assuage. Child is he with childhood everywhere. To him flow the love and heroism of the world; for he has no longer any private or particular life. His bark has sunk to another sea—he sails now on the serene and smiling waters of the Universal.

In 'A vanished Arcadia' (London: Wm. Heinemann) we meet that highly entertaining writer, Mr. R. B. Cunningham-Graham, in a new character,—as a serious historian. And yet, after all, his bit of history keeps him close to his old love, as recorder of human life in its half-wild moods and ways. This pleasant book, for instance, is an account of the Jesuits in Paraguay 1607 to 1767. The story, as Mr. Graham tells it, is almost a fascinating one, and it goes far, very far, to the proving that a Jesuit can be a potent helper in the civilising of the world. The doings of this notable brotherhood amongst the Indians were well worth calling to mind, and it is fortunate that a writer like Mr. Graham, with his keenness, his humour, his unconventionality, and his love of the picturesque in the wild places of the earth, took the matter in hand.

Mr. E. Derry's 'Round the Zodiac: or a Year of Sonnets' (London: Simpkin, Marshall and Co.) is a copious shower of homely rhymes on homely themes, with here and there an attempt at a higher flight; but the soaring is never particularly dazzling, and the milkman, the cold bath, the toothache, the halfpenny, and even the 'beautiful Velvet Satchel,' as subjects, are not greatly convincing: but everything is wholesome enough, if one only cared to eat it.

A lively writer in a New York paper says, of physical phenomena and belief in them: 'It's a case of peculiar brain formation.' 'Some people can't believe in algebra, geometry, mathematics,—it's no matter if a problem is proven to them 400 times by 4,000 witnesses. The first time I believed in a spirit controlling a medium was when I got a good ringing slap in the mouth for telling a young medium that she ought to spend her time in society and not in developing as a medium:—a convincing argument by no means to be despised, if administered under proper 'test conditions.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday next, December 5th, when

MR. A. P. SINNETT

Will give an Address on

'The Relations of Theosophy and Spiritualism.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are 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 1s. each.

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

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 1902.

MRS. LEONORA PIPER.—In our next issue we hope to publish the address delivered by the Rev. J. Page Hopps on the 21st inst., to the Members and Associates of the London Spiritualist Alliance, on 'Professor Hyslop's Record of Observations with Mrs. Piper.'

MRS. PIPER'S ALLEGED 'CO

We have received a letter from Mrs. Piper in connection with an interview with a representative of the 'New York Herald' as reported in that journal, and to which has already been made in the London Press. Some of the statements attributed to her by the 'New York Herald' she assures us, absolutely without foundation, are a few of the most important:—

'I have always maintained that these things can be explained in other ways than by the intervention of embodied spirit forces.'

Mrs. Piper informs us that as a matter of fact, nothing of the kind. Again:—

'I must truthfully say that I do not believe that the dead have spoken through me while in the trance state, as investigated by scientific men in London and Cambridge, and those of the English Psychical Society, when I was taken to England to be investigated. It may be that they have, but I do not affirm it.'

These words, though attributed to Mrs. Piper, were not uttered by her, nor did she say anything that could possibly be so understood. The statement is a clear case of a strange misapprehension!

And here is a supposed declaration by Mrs. Piper given in the 'New York Herald' report of her visit, a little gratification to disbelievers:—

'I have never heard of anything being communicated while in a trance state which might not have been (1) my own mind; (2) in the mind of the person sitting; (3) in the mind of the person sitting to get communication with someone in a trance state, or some companion present with me; (4) in the mind of some absent person alive in the world.'

This, too, Mrs. Piper declares to be pure nonsense, an incomprehensible misunderstanding, or a gross misreporter; she made no such statement. When asked her own opinion in regard to the statement made by herself while in a state of trance, she (prudently) replied:—

'I have often thought that if I could see my own mind, and hear my own utterances, I should be able to form an opinion.'

As to the origin of the very erroneous statement as applied to her statements, since she made them, and had none to make, Mrs. Piper explains that she had heard that the 'New York Herald' people, in their preliminary announcement, advertised her name as 'Confession' above it, she at once forbade the use of the article altogether. The result was that the telegram from the 'Herald' counselling her to make a statement, and assuring her that the word 'Confession' would be used in the way of 'advertising smartness' on her part, appear in the 'Herald' article. This telegram was sent for our inspection and we have it still.

Mrs. Piper has learned that in one or more of the papers she has been described as a 'maiden' apparently with the view of disparaging her abilities, whereas, as a matter of fact, she is a widow, a maid of all work, or 'a maid of any kind.' This misdescription, however, was not one of the 'New York Herald.' It was the mistake of the New York representative of the 'Telegraph.'

LECTURES ON POPULAR QUESTIONS.—On the evenings in Advent, at 6 p.m., lectures will be given at the parish church of Saint Mary, Paddington, which Rev. A. L. Lilley is vicar, on 'Some Points of the Day in their Relation to Religious Thought and Service,' commencing at 5.30 p.m., will precede which latter will be given separately from the subject on Wednesday, December 4th, will be given by the lecturer, the Rev. Rowland Corbet, author of 'The Mystic.' December 11th, Spiritualism; 12th, Conrad Noel, author of 'The Day of the Spirit'; for December 18th will be announced later.

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'I have always maintained that these phenomena could be explained in other ways than by the intervention of disembodied spirit forces.'

Mrs. Piper informs us that as a matter of fact she said nothing of the kind. Again:—

'I must truthfully say that I do not believe that spirits of the dead have spoken through me when I have been in the trance state, as investigated by scientific men of Boston and Cambridge, and those of the English Psychical Research Society, when I was taken to England to be studied. It may be that they have, but I do not affirm it.'

These words, though attributed to her, were never uttered by her, nor did she say anything that could reasonably be so understood. The statement is apparently due to a strange misapprehension!

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This, too, Mrs. Piper declares to be pure imagination, or an incomprehensible misunderstanding, on the part of the reporter; she made no such statement. On the contrary, when asked her own opinion in regard to the utterances made by herself while in a state of trance, she (wisely and prudently) replied:—

'I have often thought that if I could see myself as others see me, and hear my own utterances, I should be better able to form an opinion.'

As to the origin of the very erroneous term 'Confession,' as applied to her statements, since she made no confession and had none to make, Mrs. Piper explains that, having heard that the 'New York Herald' people had, in a preliminary announcement, advertised her name with the word 'Confession' above it, she at once forbade the publication of the article altogether. The result was that she received a telegram from the 'Herald' counselling her to 'sleep calm!' and assuring her that the word 'Confession' had only been used in the way of 'advertising smartness' and would not appear in the 'Herald' article. This telegram Mrs. Piper has sent for our inspection and we have it still.

Mrs. Piper has learned that in one or more of the English papers she has been described as a 'maid of all work,' apparently with the view of disparaging her mental capabilities, whereas, as a matter of fact, she has never been 'a maid of all work,' or 'a maid of any kind to anybody.' This misdescription, however, was not one of the errors of the 'New York Herald.' It was the mistake, we believe, of the New York representative of the London 'Daily Telegraph.'

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OLD MEMORIES.

V.

BY JAMES ROBERTSON.

D. D. HOME.—(Continued.)

Home was not destined to have the companionship of his wife for long. On account of her failing health they went to the South of France in 1862, and on July 3rd of that year she was transplanted to the higher life. Her character was gentle and devout, which gained her as many friends as her husband. The most touching 'In Memoriam' notices of her life and character were penned by her friends, Mary Howitt and Mrs. S. C. Hall, and must have been consoling to Home. The volume, 'Incidents of my Life,' a record of his life's story, was published by Longmans in 1864, this eminent firm being induced to associate their name with such a subject through the kindly offices of W. Nassau Senior, of Oxford, whose guest Home had oftentimes been. Amongst the contents were a preface by Dr. Robert Chambers and an appendix, also by that gentleman, showing the connection between Mr. Home's experiences and those of former times. The prominent position which Home now occupied in the public mind, caused the volume to be noticed perhaps more than a modern work on Spiritualism would be. The 'Times' had no less than three columns giving an analysis of its contents, but it would be difficult to make out whether it was favourable or unfavourable. Noticing some of the incidents recorded it said: 'It would be brutal to ridicule and yet it is quite impossible to believe.' The 'Saturday Review' was less favourable, saying the evidence furnished was miserably insufficient. Nothing that was said, however, damped the ardour of Home's friends, who increased year by year. Mrs. de Morgan had, in 1863, published 'From Matter to Spirit,' which contained a strongly worded preface by her husband, the eminent mathematical professor, to the effect that he had seen things in the presence of Home which should make unbelief impossible, things called spiritual, which could not be explained by imposture, coincidence, or mistake. The Spiritualists, he further said, were on the track which had led to all advancement in physical science, their opponents being the representatives of those who had striven against progress. Viscount Adare had also printed, privately, a series of letters to his father, the Earl of Dunraven, in which was given an account of many marvellous occurrences which he had seen in the presence of Home. Lord Lindsay, the present Earl of Crawford, also vouched for seeing forms leaning over Home and moving about the room, and was strong in his advocacy of his honesty of purpose and striking spiritual gifts.

Advocates Home had in plenty, but he did not lack courage in defending himself. When the Press maligned him he did not keep silent; returning to the charge, he presented fresh proofs, and invariably asked that the claims made by him should be examined more fully. He never tired of adopting new and severer tests, and worked faithfully with his sitters, so that there should be no loophole of escape from admitting the real presence of spirit people. In all the long and heated controversy with Sir David Brewster, Home gave as good as he got. While in the company of Mrs. Milner Gibson (the wife of a Cabinet Minister), at Dieppe, in 1863, hearing that Dr. Elliotson was also resident there, he sought an introduction, of which he took advantage to ask him why he had written so many hard things against him, why called him impostor without knowing him; and he pressed the Doctor to make personal investigation.

Dr. Elliotson agreed to meet him, and the result was that he became a confirmed Spiritualist, and ever afterwards the champion of Home. He acknowledged that he had been living all his life in darkness, had thought there was nothing in existence but the material, but had now got firm hope which he trusted he would hold while on earth.

In 1864 Home was at Rome for the sake of his health, and here he began the study of sculpture, for which he had shown some talent; but though he was a Catholic the Papal authorities summoned him to appear before them, and after

a long interrogation he was granted the privilege of remaining in the Sacred City if he would consent to have no communications with the other world. Though Home consented to give no sittings, the permission granted was withdrawn, and he was allowed three days to depart. Some of the newspapers said the Pope should have made him a Cardinal, as such gifts as Home claimed to possess might have helped to again build up the Church as a miracle-working institution. Home after his expulsion laid his case before Lord Palmerston, claiming redress, but neither Palmerston nor Earl Russell, at that time Foreign Secretary, moved in the matter. Later, J. A. Roebuck brought the case before the House of Commons, but it was allowed to drop.

Mention has been made of Home's connection with the Brownings. Robert Browning was one of the few literary men who, having come into contact with Home, did not recognise a man of honour and honesty, and the more attachment his wife evinced towards the subject, the deeper became his detestation. As a bit of revenge he wrote 'Sludge the Medium.' The manifestations of Spiritualism were to him nothing but gross imposture, and so he sent this poem forth as a portrait of Home and a picture of the baseless nature of the Spiritualists' position. The character of 'Sludge,' as drawn, was that of a drunkard and hypocrite, who acknowledged his deceits, but such a personage had no resemblance to Home, who was sober and religious, and never admitted anything but that what transpired in his presence was the work of the spirits. 'Sludge' did not contribute to the reputation of Browning, and to-day it is largely forgotten. Some part of 1865 was again spent by Home in New York, but soon again he is heard of in Paris, living with the great; then in Germany, where he is fêted by kings; and afterwards in St. Petersburg. In London, in February, 1866, Home delivered an address at Willis's Rooms on Spiritualism. The usual satirical articles followed, and the Maskelyne of that day, Professor Anderson, the Wizard of the North, sought to get advertisement out of the controversy. Home had assumed at this time the rôle of a public reader and appeared in several towns. He was in Glasgow, professionally, as a reader at concerts, in 1867, and gave dramatic recitals on his own account. He renewed his acquaintance with Mr. David Duguid when there, and took great interest in that gentleman's mediumship. At a séance held in the house of Mr. Hay Nisbet, the printer, Home carried the red-hot coals in his hands. He said to Mr. Duguid that he had similar powers to himself in this direction, and before the meeting broke up Duguid felt a compelling power come to him, whereupon he placed his hands amid the flames and carried the embers round about. This phase of Mr. Duguid's mediumship I have witnessed on several occasions since, having had the red-hot coals placed by him on my own head, without feeling other than a moderate warmth.

But to follow the story of Home. In 1867, a number of Spiritualists suggested the forming of the Spiritual Athenæum on the lines of the present Spiritual Alliance. The council contained the names, amongst others, of Dr. Elliotson, Dr. Gully, S. C. Hall, and the well-known natural history writer, the Rev. J. G. Wood, Home being appointed resident secretary. While he held this office he was waited on one day by a lady, Mrs. Lyon, who after one or two interviews would insist on adopting him as a son. Day after day she pressed her presence upon him, and instructed solicitors to draft deeds by which a sum of £30,000 was transferred to him in his own right, the one condition he was asked to fulfil being that he took the name of Lyon in addition to Home. In all the transactions Home took the advice of his friends, to whom the lady was introduced. These friends were men like Dr. Robert Chambers, Gerald Massey, and S. C. Hall, who never could have lent themselves to anything but what was honourable. No doubt they were glad to know that the temporal welfare of one in whom they had confidence was assured. Mrs. Lyon was, however, evidently a woman of a changeful and impetuous temperament, as within less than a year, before Home had ever handled a penny of the money, the suit 'Lyon versus Home,' for the return of the money, was in the law courts, and a new scandal was thus given to the public to feed on. The affidavits in the case, sworn to by men of the highest integrity and reputation, showed how

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Mention has been made of Home's connection with the Brownings. Robert Browning was one of the few literary men who, having come into contact with Home, did not recognise a man of honour and honesty, and the more attachment his wife evinced towards the subject, the deeper became his detestation. As a bit of revenge he wrote 'Sludge the Medium.' The manifestations of Spiritualism were to him nothing but gross imposture, and so he sent this poem forth as a portrait of Home and a picture of the baseless nature of the Spiritualists' position. The character of 'Sludge,' as drawn, was that of a drunkard and hypocrite, who acknowledged his deceits, but such a personage had no resemblance to Home, who was sober and religious, and never admitted anything but that what transpired in his presence was the work of the spirits. 'Sludge' did not contribute to the reputation of Browning, and to-day it is largely forgotten. Some part of 1865 was again spent by Home in New York, but soon again he is heard of in Paris, living with the great; then in Germany, where he is fêted by kings; and afterwards in St. Petersburg. In London, in February, 1866, Home delivered an address at Willis's Rooms on Spiritualism. The usual satirical articles followed, and the Maskelyne of that day, Professor Anderson, the Wizard of the North, sought to get advertisement out of the controversy. Home had assumed at this time the rôle of a public reader and appeared in several towns. He was in Glasgow, professionally, as a reader at concerts, in 1867, and gave dramatic recitals on his own account. He renewed his acquaintance with Mr. David Duguid when there, and took great interest in that gentleman's mediumship. At a séance held in the house of Mr. Hay Nisbet, the printer, Home carried the red-hot coals in his hands. He said to Mr. Duguid that he had similar powers to himself in this direction, and before the meeting broke up Duguid felt a compelling power come to him, whereupon he placed his hands amid the flames and carried the embers round about. This phase of Mr. Duguid's mediumship I have witnessed on several occasions since, having had the red-hot coals placed by him on my own head, without feeling other than a moderate warmth.

But to follow the story of Home. In 1867, a number of Spiritualists suggested the forming of the Spiritual Athenæum on the lines of the present Spiritual Alliance. The council contained the names, amongst others, of Dr. Elliotson, Dr. Gully, S. C. Hall, and the well-known natural history writer, the Rev. J. G. Wood, Home being appointed resident secretary. While he held this office he was waited on one day by a lady, Mrs. Lyon, who after one or two interviews would insist on adopting him as a son. Day after day she pressed her presence upon him, and instructed solicitors to draft deeds by which a sum of £30,000 was transferred to him in his own right, the one condition he was asked to fulfil being that he took the name of Lyon in addition to Home. In all the transactions Home took the advice of his friends, to whom the lady was introduced. These friends were men like Dr. Robert Chambers, Gerald Massey, and S. C. Hall, who never could have lent themselves to anything but what was honourable. No doubt they were glad to know that the temporal welfare of one in whom they had confidence was assured. Mrs. Lyon was, however, evidently a woman of a changeful and impetuous temperament, as within less than a year, before Home had ever handled a penny of the money, the suit 'Lyon *versus* Home,' for the return of the money, was in the law courts, and a new scandal was thus given to the public to feed on. The affidavits in the case, sworn to by men of the highest integrity and reputation, showed how

upright and honourable Home had been through all the proceedings; how he had pressed for delay and sought to restrain Mrs. Lyon in her hurried proposals. It need hardly be said that the Court granted Mrs. Lyon's suit. It may have been that there was no other method than this public one to get the large sum of money retransferred, but it was to be regretted for Home's sake and the fair fame of Spiritualism that so much of publicity was obtained. The outsider who did not trouble to read all the facts set down Home as a swindler and the Spiritualists as his abettors.

During these years Sir William Crookes had joined the ranks of investigators, first with Florence Cook and afterwards with Home. The 'Researches into the Phenomena called Spiritual,' which has done so much to strengthen many, shows with what care Sir William entered upon his labours, and how readily the medium supported him in his attempts to cover every point. Of the many sittings given by Home, few were more productive of results than those with Sir William Crookes. They stand for all time as scientific evidence to be pointed to, of what the ablest of observers could vouch for. The work of Home, and the publication of these experiments, caused so much talk on Spiritualism that to this we must attribute the fact of the Dialectical Society appointing a committee to examine its claims. The Dialectical Society began their investigation in 1869, and issued their conclusive report in 1871.

Home again entered the married state in this year, the bride being again a Russian lady. His brother-in-law was the celebrated Professor Boutlerow, of St. Petersburg, who conducted several scientific tests on the lines of Sir William Crookes, with equal success. After this period the name of D. D. Home dropped gradually out of sight. A second series of 'Incidents,' which appeared in 1872, was largely taken up with affidavits in the 'Lyon v. Home' case. In 1876 was published 'Lights and Shadows of Spiritualism,' to which I have already made reference in the article dealing with Dr. W. B. Carpenter. Somehow Home had become soured, and was possessed of the idea that his Spiritualism was divine, while that of other mediums was infernal. We will forgive him all this and rejoice in the great and good work he was privileged for so many years to perform. Many can call him blessed, for through his instrumentality they were brought from darkness to light. Notwithstanding the way in which he was fêted in high society he must have borne many pangs; his weak physical body and his sensitive nature must have felt many a shock when misrepresentation and calumny were heaped upon him. A thrill went through the hearts of many when they read of his promotion to that other life the reality of which he so long sought to manifest.

What his widow afterwards wrote regarding his life and work showed how great was her reverence for his worth. These are 'The Gift of D. D. Home' and 'D. D. Home: His Life and Mission.' In the Canongate of Edinburgh, in front of the church where Robert Burns erected the monument to Robert Ferguson, his unfortunate predecessor in the Muses, stands a costly monument erected by the widow, on which is inscribed: 'D. D. Home. Born March 20th, 1833; passed from this life 21st June, 1886.' Few who look on it have any thought that it stands there in memory of the great medium who dissipated so much of materialistic thought, and proved that the dead were not dead but alive.

THE BETTER VIEW.

If we talk of the good that the world contains,
And try our best to add to it,
The evil will die of neglect by and by—
'Tis the very best way to undo it.

We preach too much and we dwell too long
On sin and sorrow and trouble;
We help them to live by the thoughts we give,
Their spite and might to redouble.

For the earth is fair and the people are kind,
If once you look for their kindness;
When the world seems sad and its denizens bad,
It is only your own soul's blindness.

And I say if we search for the good and pure,
And give no thought to the evil,
Our labours are worth far more to the earth
Than when we are chasing the devil.

ELLA WHEELER WILCOX.

THE DOCTRINE OF REINCAR- NATION IN RELATION TO THE ANIMAL WORLD.

In our last issue we called for a 'Halt!—*present!*' in the contributions to the discussion—the number of letters which reach subject being greater than we could possibly deal with at the moment. In fairness, however, we feel bound to publish the following communications, as they are in direct answer to a question to which we ourselves had invited.

In the last paragraph of 'Notes by the Way' of November 16th, you invite an explanation of reincarnation, as bearing on the lot of animals; and therefore, that a few more words from me will be acceptable.

The difficulty does not appear to me to be great, because if we realise that these are our young ones, evolving slowly to the position which we now occupy, we hope we are evolving to conditions far surpassing our present ones, we shall realise that the same law which governs our evolution *must* hold good with regard to them. 'As above, so below,' the great chain of correspondences runs through the Universe.

Naturally, the weight of the Law of Karma is felt with the growth of thought, reason, conscience, and them responsibility; but who that has loved animals can doubt that in many cases the dualism of the animal and the recognition of right and wrong is set in? Indeed, might not some of us be glad to discover in our own character as much simplicity, single-heartedness, courage, generosity, unselfishness, love as may be found in some of these despised creatures of ours? At the same time, I think we should not take for granted that with them, any more than with ourselves, outward prosperity is always a reward, and *vice versa*. Many virtues can only be acquired through adversity, and I hope that we, whose hearts are softened by the sufferings of the whole creation, may with good reason comfort ourselves with the thought that the patient ox, the industry of the ox, the fidelity and loyalty of the dog shall meet with the commendation, 'Well done, thou good and faithful servant,' and that they enter into such joys as they are best able to enjoy. We know, too, that besides the four-footed creatures, martyrs of whom history has made mention, there are vicious horses, cowardly cur dogs, the hand that feeds them, and dishonest sheep, and eat the sheep; is it not reasonable to suppose that remedial punishment which is good for us is also good for them until they also learn their lesson?

Oddly enough, I have just laid my hand on a copy of 'LIGHT' (August 25th, 1900), in the 'Notes by the Way' which occur two paragraphs which bear not only on this subject. One contains an account, which is very remarkable, of a thought-reading dog named 'Duke,' the next touches on the heroic and unpretending life played by some human beings in a lowly and unenviable position; virtues not so often noticeable in so-called 'high' life; and the comment is: 'We are indeed led astray by the material. What is the good of being Spiritualists if it does not enable us to see the simple, patient, beautiful soul in the grimy jacket or the dusky skin?'

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In a paragraph in 'LIGHT,' of November 16th, you remark, 'What about animal life? What about the inequality between the life of a London cab driver and the life of a favourite nag or Lady Norris' pony?' I like to hear from some of our readers on the subject of reincarnation in relation to horses, dogs, cats, caged and free.

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Naturally, the weight of the Law of Karma must increase with the growth of thought, reason, conscience, and with them responsibility; but who that has loved and studied animals can doubt that in many cases the dawn of individuality and the recognition of right and wrong have already set in? Indeed, might not some of us be glad if we could discover in our own character as much simple-mindedness, single-heartedness, courage, generosity, unselfishness and love as may be found in some of these despised poor relations of ours? At the same time, I think we should beware of taking for granted that with them, any more than with ourselves, outward prosperity is always a reward or a blessing, and *vice versa*. Many virtues can only be acquired through adversity, and I hope that we, whose hearts groan with the sufferings of the whole creation, may with good reason comfort ourselves with the thought that the patience of the ass, the industry of the ox, the fidelity and love of the horse and the dog shall meet with the commendation, 'Well done, thou good and faithful servant,' and that they shall enter into such joys as they are best able to appreciate. We know, too, that besides the four-footed heroes and martyrs of whom history has made mention from time to time, there are vicious horses, cowardly curs that snap at the hand that feeds them, and dishonest sheep-dogs that kill and eat the sheep; is it not reasonable to suppose that the remedial punishment which is good for us is found good for them until they also learn their lesson?

Oddly enough, I have just laid my hand on an old number of 'LIGHT' (August 25th, 1900), in the 'Notes by the Way' of which occur two paragraphs which bear not too remotely on this subject. One contains an account, which if true is very remarkable, of a thought-reading dog named Bozzie; and the next touches on the heroic and unpretending virtues displayed by some human beings in a lowly and despised rank of life; virtues not so often noticeable in so-called superiors; and the comment is: 'We are indeed led astray by seemings.' 'What is the good of being Spiritualists if it does not help us to see the simple, patient, beautiful soul beneath the grimy jacket or the dusky skin?'

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A. E. MAJOR.

In a paragraph in 'LIGHT,' of November 16th, page 542, you remark, 'What about animal life? What about the inequality between the life of a London cab horse and the life of a favourite nag or Lady Norris' pony? We should like to hear from some of our readers on the subject of reincarnation in relation to horses, dogs, cats, and birds in cages and free.'

But why pause here at the animal manifestations in this important question? Is not all Creation but an outward manifestation of the power of the Creator? And if this be

shown forth in the animal and human creation, or rather inferior and superior development of a creation, why limit this question to these alone, and not go further and see the same inequalities in the environments of all created things; from metal to plant, from man to planet—and not leave aside the, for us, as yet unsensed worlds of spirit and formless causes? In the great sum of Creation is the wayside weed of less importance than the ear of corn? Is the gross iron less valuable than the glittering gold? Is the fresh mountain spring less or more necessary than the briny deep? Or, to enter into the field of your question, is the pampered lap dog less precious than the humble watch dog; is the ill-used mule less useful than the lordly stallion? No—a thousand times No—because, by corresponding lines of relation and connection, the one is not independent of the other; the one in course of evolution is not without the other; and what we in our blindness regard but as useless fractions, are in reality parts of the grand, for us, as yet, incomprehensible Scheme of Evolution in this wondrous manifestation of Divinity called Creation.

Those who scoff at the idea of a progressive reincarnation, during which the soul through the actuality of the flesh instructs and perfects itself, forget that Nature Herself is daily, hourly, reincarnating Herself in order to improve, to perfect, original Types and to render them more fit, more adapted to actual environments. Why, then, should not that which although self-evident, is yet unperceived in the material, be equally true in the spiritual?

We are told in our sacred writings that 'One Star differeth from another Star in Glory,' yet again it is said that *all* the Stars sang *together* of the Glory of the Creator at the Dawn of Creation: the disparities of condition counted not with these first-born Sons of God; therefore, why should not the minor manifestations of the potentialities of His Glory, from humblest to highest, notwithstanding actual disparities of physical condition, be shadowed forth in all things?

He who, as far as our limited vision can reach, has borne the heat and burden of the day, and he who has seemingly but laboured in the vineyard during a last short hour, are both, to our ideas, inadequately rewarded, but all have in turn and in their Master's eyes laboured according to the inherent power of each.

Man in his vanity proclaims the equality of all; the lesson Nature teaches is the progression of all, the evolution of each created substance. But not simultaneously does She raise Her living souls from the dead—or rather ever-changing—Matter and Substance. No; little by little, line upon line, here a little, there a little, does She build up that sacred Temple of the Holy Spirit, and deliver that holy resting-place into the guardianship of those advanced souls who, through struggle, trial, and harvested experience, reaped through countless fields of incarnation and reincarnation, have arrived at a faint, a very faint, idea of what the labour of Creation meaneth, and what each individual soul must in all variations of Being support, subdue, and assimilate in order to arrive at the perfect equilibrium of physical, mental, psychic, and spiritual Consciousness as Son of Divinity Itself.

Truly there is an equality in all, a possibility of each atom of Divine Light accomplishing its task of enrichment and development of the Kingdom of Glory that is to be—but all members are not from first 'formed to honour,' although to use, as St. Paul tells us. There are many steps on the ladder, many degrees on the staircase to be surmounted. Some press onward more rapidly than others, learning more quickly that mysterious lesson of Good and Evil that all must master by exercise of free choice, so that refusing the one and accepting the other they eventually weave, or fail to weave, that perfect fabric which it is the mission of all Creation to form.

Free Choice is the heritage of all, and ceaselessly is the choice of Good and Evil laid before their eyes; but a continuous choice of one or the other path determines the future road that soul must travel, and the punishments or rewards that are necessary to the perfecting of the work according to the choice made. Enclosed in the prison of the flesh they shall not come forth until the uttermost farthing be paid to that Light which they have followed.

Cæsar will be paid; God giveth freely a thousandfold in return for the tribute rendered unto Him.

We seem to have wandered from our starting point of consideration of the inequalities of Fortune in the lower phases of material manifestation, considered in the light of the doctrine of reincarnation; but if we accept the old saying, 'As in the Macrocosm so in the Microcosm,' our understanding will widen out to see and accept the idea that no single thing or event is independent of the other, and that the chain of Creation is so linked that each ring thereof is dependent and rests on the other, and that the progressive evolution of the weed to corn, of pampered animal to hard-working help, of bird in the air to linnet in the cage, is not so unjust or so unreconcilable as to the first shallow thought these differences of position may seem to be. We are all told to work out our own salvation in fear and trembling; and each stage in that work is but a short progress on that road to Perfection which we have been created to tread, and on which we but follow in the giant footsteps of our Great Mother Nature, or the attempt of Substance Primordial to please her Lord in myriad ways, and to carry out his Will of Perfection.

'All hail to the Shadow God painteth
On the Veil of the Mother outspread,
Where the Cosmos is torn from out Chaos,
And the living Soul reaped from the dead.'

Rome.

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[Our homely question required a homely answer, but our talented correspondents favour us with eloquent preaching; and we must frankly say that the richer the eloquence of the answer the poorer is the reply to the question. What we wanted to know was the reincarnationist's notion of the history of the London cab horse and of Lady Norris' pony. A dozen lines of plain prose would do. Do *individual* horses, dogs, cats, birds and, may we say? fleas, reincarnate! and, if they do, does this explain their various personal inequalities, and meet each case on the ground of justice through a succession of lives? This is said to be so with regard to human beings. Is it so with regard to other creatures?—ED. 'LIGHT.']

THE BANGS SISTERS.

Dr. J. M. Peebles suggests the publication of the following copy of a letter, which he has addressed to Dr. Richard Hodgson, the secretary of the American branch of the Society for Psychical Research:—

MY DEAR SIR,—Allow me to express the pain I felt while reading in a late journal of the Psychic Research Society the *exposé*—or what purports to be an *exposé*—of the Bangs sisters by the Rev. Mr. Krebs. His description of the room, the door, the pads, the slates, the mirror (*non est*), &c., was utterly at variance with my experiences in the séances that I have had with these Chicago sisters. And I may add, without fear of contradiction, that many of the most intelligent and brainiest men of our country have thoroughly investigated these phenomena occurring in broad daylight in their presence; and these gentlemen, with myself, know the Bangs sisters to be genuine mediums, or reliable intermediaries between the worlds visible and invisible. May I further say that I have less faith in the testimony of preachers upon these psychic subjects than any other class of men? Both their creeds and their salaries are at stake in these matters. According to Mosheim and other church historians, the early church fathers would 'lie for the glory of God,' and I greatly fear that many modern preachers would not, and do not, hesitate to misrepresent or lie for the injury of Spiritualism and for the glory of sectarian theology. Being a member of the Psychical Research Society, a Spiritualist for over fifty years, an author, writer, and book-reviewer and careful psychic investigator, I have, in the name of justice and right, a moral right to write thus plainly.

Very sincerely yours for the truth,

J. M. PEEBLES, M.D.

Battle Creek,
Mich., U. S. A.

MR. A. V. PETERS IN SWEDEN.—Mr. A. V. Peters desires us to assure his friends, on his behalf, that he is having a busy and successful time in Stockholm, Sweden, but is unable to write to them individually as his time is very much occupied.

shown forth in the animal and human creation, or rather inferior and superior development of a creation, why limit this question to these alone, and not go further and see the same inequalities in the environments of all created things; from metal to plant, from man to planet—and not leave aside the, for us, as yet unsensed worlds of spirit and formless causes? In the great sum of Creation is the wayside weed of less importance than the ear of corn? Is the gross iron less valuable than the glittering gold? Is the fresh mountain spring less or more necessary than the briny deep? Or, to enter into the field of your question, is the pampered lap dog less precious than the humble watch dog; is the ill-used mule less useful than the lordly stallion? No—a thousand times No—because, by corresponding lines of relation and connection, the one is not independent of the other; the one in course of evolution is not without the other; and what we in our blindness regard but as useless fractions, are in reality parts of the grand, for us, as yet, incomprehensible Scheme of Evolution in this wondrous manifestation of Divinity called Creation.

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'HESPERUS.'

[Our homely question required a homely answer, but our talented correspondents favour us with eloquent preaching: and we must frankly say that the richer the eloquence of the answer the poorer is the reply to the question. What we wanted to know was the reincarnationist's notion of the history of the London cab horse and of Lady Norris' pony. A dozen lines of plain prose would do. Do *individual* horses, dogs, cats, birds and, may we say? fleas, reincarnate? and, if they do, does this explain their various personal inequalities, and meet each case on the ground of justice through a succession of lives? This is said to be so with regard to human beings. Is it so with regard to other creatures? —ED. 'LIGHT.']

THE BANGS SISTERS.

Dr. J. M. Peebles suggests the publication of the following copy of a letter, which he has addressed to Dr. Richard Hodgson, the secretary of the American branch of the Society for Psychical Research:—

MY DEAR SIR,—Allow me to express the pain I felt while reading in a late journal of the Psychic Research Society the *exposé*—or what purports to be an *exposé*—of the Bangs sisters by the Rev. Mr. Krebs. His description of the room, the door, the pads, the slates, the mirror (*non est*), &c., was utterly at variance with my experiences in the séances that I have had with these Chicago sisters. And I may add, without fear of contradiction, that many of the most intelligent and brainiest men of our country have thoroughly investigated these phenomena occurring in broad daylight in their presence; and these gentlemen, with myself, know the Bangs sisters to be genuine mediums, or reliable intermediaries between the worlds visible and invisible. May I further say that I have less faith in the testimony of preachers upon these psychic subjects than any other class of men? Both their creeds and their salaries are at stake in these matters. According to Mosheim and other church historians, the early church fathers would 'lie for the glory of God,' and I greatly fear that many modern preachers would not, and do not, hesitate to misrepresent or lie for the injury of Spiritualism and for the glory of sectarian theology. Being a member of the Psychical Research Society, a Spiritualist for over fifty years, an author, writer, and book-reviewer and careful psychic investigator, I have, in the name of justice and right, a moral right to write thus plainly.

Very sincerely yours for the truth,

J. M. PEEBLES, M.D.

Battle Creek,
Mich., U.S.A.

MR. A. V. PETERS IN SWEDEN.—Mr. A. V. Peters desires us to assure his friends, on his behalf, that he is having a busy and successful time in Stockholm, Sweden, but is unable to write to them individually as his time is very much occupied.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, NOVEMBER 30th, 1901.

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FREEDOM IN SPIRIT LIFE.

In a moderate and sufficiently conservative little work, entitled 'Purgatory: The State of the faithful departed: Invocation of Saints' (London: Longmans, Green and Co.), Dr. A. J. Mason sets forth his views of the teachings of Scripture and of the Fathers respecting the three subjects which form the title of his book. These subjects appeal to us, but altogether apart from Dr. Mason's line of thought and argument. What the Fathers thought does not greatly move us. Even the greatest of them, Origen, Tertullian, Jerome and Augustine, put on record some amazingly queer ideas. To tell the honest truth, they want a good deal of watching. And, even as to 'Holy Scripture,' we must take good care not to sacrifice a mind on the altar of a text.

There is a great deal of nice discrimination in this book, and many of the quotations—presented, by the way, in scholarly fashion—are valuable: but, wading through it all feels exceedingly like trudging through fine dry sand, very deep, very old, and very tiring. How, for instance, can we be expected to care for an inquiry which turns so much upon the old-fashioned 'resurrection' and 'the judgment day'? We have got past all that.

The fact is this writer, in common with an army of clerical persons, would be enormously benefited by a course of study in Natural Law. He and they make us shiver with their other-world scheme, as though all Law and Freedom were at an end there, lost in a vast arbitrary system of rewards and punishments, permissions and restrictions, with a God manifestly interfering and controlling at every turn, like an omnipresent magistrate or all-grasping Czar. We believe not only in life after what we call 'death,' but in vast possibilities of continued freedom, education and progress, with no very great dissimilarity between the two planes of being, there and here, so far as personal freedom is concerned.

What these clerical persons call 'a purifying discipline' we should call experience; and what they know as the invocation of saints we should recognise as the communion of kindred or affectionate spirits, just as natural, just as personal, and just as free, as communion here. The very important fact is that what we have to grapple with is a theory of a future life which leaves little or no room for personal freedom. In this world, belief in God and in His government of the world seems perfectly compatible with a free personal life. We can do or not do; we can comfort in distress; we can relieve pain; we can help to guard or

guide; we can respond to appeals, and we can be conscious of freedom; but, judging from what Dr. Mason and the large majority of the clergy say, there is nothing of this beyond the veil. Everything is severely regulated; and every one is in Heaven, or Hell, or Paradise, or Purgatory, just as one might be in a personally conducted party in 'lovely Lucerne,' or in a Penitentiary, or in a Barracks, or in a Turkish Bath, with endless controls and disciplines. You must not ask a spirit for anything:—that is the 'invocation of saints': a request is a prayer, and that is almost wicked. Or, on the other hand, if you may ask anything of a spirit you must not think that he can or will do it himself: he must get permission, or he can only intercede. Dr. Mason says: 'The theory, even to this day, of those who uphold the Invocation of Saints, is that we only ask their intercessions, and so avoid an infringement of the prerogatives of God. Even if in form the request should appear to be a prayer to the saint, in intention it is otherwise. If you ask a saint to give you release from pain, you do not ask him to do so of his own power, but to procure it by his intercession with God': and Dr. Mason himself seems inclined to approve this, if you address a saint at all. But why? Why should a good father be available here for 'release from pain,' and, at the utmost, be only available for intercession in that higher world? The whole thing seems so arbitrary, so artificial, so hopelessly bound round with an infinity of red-tape, as these priests present it to us.

We like old Jerome's outburst:—

You say that the souls of the Apostles and martyrs are settled in the bosom of Abraham, or in the place of repose, or under the altar of God, and cannot get out of their graves, or be present where they like. To be sure, they have the privilege of senators, and are not shut up in a filthy prison among murderers; but they are confined in a free and honourable custody in the isles of the blessed and the Elysian fields. Will you lay down laws for God? Will you put the Apostles in chains, and keep them in custody right up to the day of judgment, and not allow them to be with the Lord, although it is written, 'These follow the Lamb, whithersoever He goeth'? If the Lamb is everywhere, then we must suppose that those who are with the Lamb are everywhere also. When the devil and the evil spirits roam about the whole world, and by their great swiftness are to be found everywhere, shall the martyrs, after the outpouring of their blood, be shut up and confined in an altar, and unable to get out of it?

We like the tone of that: but why 'martyrs' only? Dr. Mason, in his cautious way, half assents to 'truculent Jerome.' He says: 'I do not wish for an instant to suggest that the saints, whether of ancient times or of modern, are doing nothing for the church militant upon earth, or for individual members of it.' Then he goes on to admit their 'active consciousness' and their present 'interest in the persons and causes with which they were so intimately concerned in this life': 'they cannot have ceased to think of us or to care for us.' Good: but, if so, why cannot we interchange sympathies? and why should it be thought improper for us to appeal to them, or for them to reply—as of old?

But, as we have suggested, the steadying and guiding thought for our good Dr. Mason is, that death makes no great difference to personality and freedom. The old notion of two receptacles for all souls of course destroyed freedom if it left untouched personality: and, when that old notion was outgrown, it was difficult to so at once broaden the idea of spirit-life as to leave 'demons' and 'angels' as free as they were here. That will come, and, with its coming, all these survivals of gates and barriers and permissions and intercessions will go. We shall believe just as truly as ever—perhaps more truly than ever—in God and in His government; but He will be seen to work there as here through natural law; and the supreme fact of personality, and freedom through personality, will

be maintained. Of course, with the clear inshining of this truth, the old notions of a bodily resurrection and of a coming general judgment-day will disappear; and we shall all understand that the real resurrection is the passing out of the body, and that the real judgment-day is an eternal Now.

THE VALUE OF TESTIMONY.

It is frequently said that the Society for Psychical Research has taught us Spiritualists to verify extraordinary stories before believing them. Now, although this is to some extent true, still that teaching is applicable only to cases in which verification is possible; and as verification is possible only in a very small proportion of recorded instances of abnormal happenings, it becomes an important question what value we should attribute to the immense balance of unverifiable narratives: for it is evident that we should have to throw overboard the greater part of our belief in strange and unaccountable happenings, were we obliged to apply to every account all the stringent requirements which, according to the arch-critics of Buckingham-street, must be fulfilled to give 'evidential value.' It is, of course, impossible to apply to the wonder-workers of past ages such tests as tying their hands and feet to their chairs, or undressing them and putting them in a sack: neither can we cross-examine the witnesses, or get them to forward to us any memoranda they made at the time, or to send us a corroborative account by relation or friend. Wonder-worker and witnesses are dead and gone, and all we can do now is to examine the testimony that is available, abiding by the well-known rules of evidence.

Now, evidence is of two kinds, which, for general purposes, may be called 'scientific' and 'legal'—the former taking cognisance of facts, and the latter of inferences; and the 'scientific' investigators of abnormal phenomena profess to make use of 'legal' evidence, as well as employing physical means to prevent mal-observation and fraud. Strangely enough, however, although punctiliously exacting in regard to one of the conditions that make evidence satisfactory, they are completely indifferent to another which is of equal importance. They act, in fact, as if they thought that the evidential value of testimony depends entirely upon the credibility of the witness. Perhaps the very most elementary lesson in Law is that the value of testimony depends upon two things, either of which is sufficient to make the evidence good. The one is its *quality*, and the other its *quantity*. The testimony of a single witness, on whose truthfulness and competence complete reliance can be placed, is sufficient to warrant belief; but so also is the testimony of a large number of witnesses when they testify concurrently, but independently of each other; although the testimony of any one of them by itself would be completely worthless. Now, even if we used to be a little careless about the *quality* of the testimony we accepted, our 'scientific' instructors altogether ignore the immense importance of *quantity*.

There is not a single phenomenon among all of those with which our 'scientific' instructors busy themselves that has not its thousands upon thousands of witnesses, in every age, and in every clime—witnesses of every grade of intelligence, up to the very highest. Yet scientific investigators do not allow to this immense mass of testimony even the value of a presumption, but ignore it as completely as if it did not exist at all. They seem, indeed, to call themselves 'scientific' chiefly because they dismiss from their minds the accumulated testimony of the whole human race, and accept some one little piece of evidence, such as the trance utterances of some particular medium, as alone possessing evidential value sufficient to warrant belief. For they argue

that the common belief of numbers is no proof of truth, since whole peoples, whole ages, have believed things which are now seen to be absurdly untrue.

This argument betrays a confusion of ideas which is anything but 'scientific.' Those erroneous beliefs were not beliefs that events occurred which did not, but beliefs about the causes of their occurrence, which is a totally different thing. If blue snow fell in England to-morrow, thousands of people would testify to the fact; and if our men of science were to declare that the phenomenon was due to an excess of blue rays in the sun's spectrum, caused by disturbances in its chromosphere, those thousands of witnesses would believe that theory; but when in due time that theory was 'exploded,' their testimony to the fact that blue snow fell would be quite unaffected. The testimony which our 'scientific' investigators reject as having no evidential value is likewise testimony to the reality of facts. The belief in the erroneous theory of 'blue rays' would be a *collective delusion*, and such mental epidemics are common; but to believe that blue snow fell, when no such thing occurred, would need a *collective hallucination* of the senses in all times and places; and whether the senses of even two persons can be simultaneously hallucinated is a matter of dispute.

Now, all men are endowed with faculties that enable them to take cognisance of facts; but to draw infallible conclusions from those facts would need a better intellect than man's. It is not the correctness of old-time theories, but the actuality of old-time facts, which interests us, and to which thousands, nay, millions, of witnesses bear testimony—testimony which, according to a fundamental canon of evidence, is sufficient to warrant our belief that 'occult' phenomena happened in the past; and since the course of Nature is uniform, will happen again. Few people have any idea of the enormous mass of evidence of the reality of 'occult' happenings that lies buried away in books, pamphlets, reports, journals, and other periodicals, which, if it were brought to light, sifted, classified, and made available, would place beyond the possibility of doubt, not only the reality of 'occult' powers in man, but also the existence of an unseen universe. And wonderful things are going on constantly in our midst to which the world pays no attention, not perceiving their significance. During the last few years, for instance, accounts have appeared of more than one child in the United States who has what is erroneously called 'X'-ray vision: and the following appeared in a London daily quite recently:—

There is a young girl at Adjiltur, in the Lebanon, named Anna Yussuf Nail, whose eyes are stated to possess the properties and powers of Röntgen rays. She can see through anything, and describes the contents of closed boxes, however thick and opaque they may be. She should be invaluable as an assistant either to a surgeon or a Custom House officer.

Would not the value of that girl to both Science and Philosophy be seen to be simply incalculable if the men who now represent Science and Philosophy cared more for truth than for their theories?

A MORE FAVOURABLE OPPORTUNITY.—The other world is simply another and more favourable opportunity. If a boy should be suddenly transferred from his home on the farm, with its slender routine of drudgery, to the competition of a large business circle, he would, by slow degrees, see everything in a different light. Many of his old opinions would drop like dead leaves in autumn, and fresh and larger ideas would take their places. He would be precisely the same creature, but he would be enlarged, ripened, developed. Just so with the soul after death. It will be the same soul that it was in the body, but it will be larger; it will expand, grow, and all the changes of outlook and inlook which are induced will simply be the result of this growth.—REV. G. H. HERWORTH.

SUCCESSFUL MATERIALISATIONS.

I shall be glad if you will be kind enough to report the result of our second séance held with Mrs. Barker, of Rotherham, on September 24th. The circle consisted of fifteen sitters of both sexes. We commenced the séance at 7.45 p.m., and the medium was in the cabinet an hour and a quarter, during which time six materialised forms made their appearance.

The first form came into full view directly after the singing of the opening hymn and the invocation. It was an uncle of Mrs. Sykes, one of the sitters, and was a fine tall gentleman of nearly six feet.

The second form was that of a Miss Rushforth, sister to the person referred to in our last report. After she had walked out of the cabinet into the room so that every sitter had a good view of her, she returned to the cabinet, and on coming out again at my request raised a bell from a small bamboo table and rang it quite vigorously. She repeated this action several times. Then I asked her to carry the table and bell across the front of the cabinet, a distance of at least five feet. We saw her put out her hands and take up the table and step quietly across the cabinet, and place the table within four feet of myself, who was sitting at that end of the circle. Then the form returned to the cabinet, but continued invisibly to ring the bell to our singing of the old melody 'Pull for the Shore, Sailor.' Not having a clairvoyant in the room, we could not see the form while the bell was ringing in mid-air, in full sight of all the sitters.

The third and fourth forms were those of a man and a child. The man was a relative of Mr. and Mrs. Belk. He had died in Australia and he requested us to sing for him his favourite hymn ('Seasons, take it as ye come.'). When he came from the cabinet he brought the child referred to by the hand, it being sixteen months old when it passed on. The mother and father could hardly contain themselves when they saw their infant child and their friend hand in hand. At one of our circles I heard this spirit relative say that he had under his care the children passed on from these parents, and he always took them with him wherever he went. The fact here produced throws all notions of trickery to the winds, as it is utterly impossible for the medium to show herself as a man of full stature and an infant of sixteen months at the same time.

The fifth form was a daughter of the above-named parents, whose age was four golden summers; she was a beautiful spirit. She came from the cabinet in strong form and actually danced upon the floor. She also lifted her tiny arm over the table and rang the bell for us with a merry glee.

The sixth and last form was a grandmother of Mrs. R. Rudge. She walked straight out of the cabinet into the midst of the room, and had it not been for the overjoy of the grandchild I believe we should have seen them in loving embrace. I should say that all the forms were relatives of the sitters, and walked towards the persons to whom they were related, and that there was light enough to see them and all the people in the room quite distinctly. I dare not enter into extended details and comments upon the success of our séances as I should be trespassing upon your kindness too far. I have been a member of a Christian church and a lay preacher over twenty-two years, and I am lost in wonder and amazement at the new revelation demonstrated by the phenomena and philosophy of Spiritualism.

Wombwell, Barnsley.

JOHN DUNN.

I hope you will oblige by reporting the result of a séance held at my house on the 16th inst. The medium was Mrs. Barker, of Rotherham. While we sang an opening hymn and offered an invocation, the medium passed into the trance condition, and in a very short time a spirit form made its appearance by opening the curtains of the cabinet and standing in full view of the sitters; then, stepping forward and bending over Mrs. Tankard, it was recognised as her mother. The spirit was not able to gather up sufficient power to speak, but controlled the medium and advised the sitters to lead good and pure lives, so that when they had passed

over they might reappear in pleasant forms to those they had left behind. The second form was that of a lady who came for Mr. Chambers. The third form was a lady who was readily recognised by Mr. Southwick. The fourth form was that of a little child about six years of age. This form was strongly developed and came well into the room; before passing into the cabinet it placed its little hands to its mouth and threw two kisses, which were distinctly heard by all the sitters. The fifth form was the sister of Mrs. Clarke, and was readily recognised. The sixth form was that of a lady, who was recognised by Mr. Tankard; the spirit walked boldly into the middle of the room and bowed to the sitters, then, having passed into the cabinet, came out again, shrouded in a beautiful white robe. The seventh form was the beloved husband of Mrs. Madin, and the sight was so impressive that it brought tears to the lady's eyes. The eighth form was recognised by Mr. Pearson as a dear friend who passed over some time ago. The light was sufficient to allow all the sitters to distinguish each other and to observe every movement. The séance was so regulated by the controls that all the forms materialised were relations of the sitters, except the little child, so that all the sitters were completely satisfied by what they saw and heard during the séance.

A. TANKARD.

Swiss Villa, Langsett-road,
Sheffield.

The following account of a sitting for materialisation with Mrs. Barker, of Rotherham, may interest the readers of 'LIGHT.'

The circle consisted of but three men, seated about eight feet from the cabinet, which was merely a bow window, hung with a black background, dark curtains, just touching, being drawn across the front. We did not join hands, and there was sufficient light to distinguish every article in the room. It was some little time before anything took place, owing, we were told, to the heat (it was one of the hottest nights of last summer).

Presently, however, figures came in rapid succession. They were all clothed in white, and were of varied height and form. None of them spoke. Several dematerialised in sight; one in particular, a tall male figure, walked out of the cabinet about eight feet towards the piano, grew thin, wobbled, and sank to nothing. Another form took a peculiar attitude, always associated in my mind with a cousin. Upon asking if it was she, the figure nodded assent. One figure appeared between the curtain and the wall instead of at the opening. Towards the end, a little child, 'Olive,' one of Mr. and Mrs. Barker's children from spirit land, appeared, but was too shy to approach, though, when strangers are not present, she will come right out and play with a little spirit brother. She twice drew back the curtain and showed the entranced medium. Before each appearance a luminous cloud was seen on the floor pushing out at the bottom of the curtains. I could not distinguish any features.

H. W. THATCHER.

CURE BY DR. SILVA.

We have received a letter from Mr. A. V. Sarson, 19, Yonge Park, Seven Sisters-road, Holloway, N., testifying to the cure of his little boy by Dr. Silva, of 27, Lillie-road, Earl's Court, S.W. Mr. Sarson says that his son, who is now five and a-half years old, has suffered since he was two years of age from epileptic fits. He was under treatment for three years in the Northern Hospital; for three months at the Children's Hospital, Great Ormond-street, in addition to treatment by several medical men and specialists; but without any improvement in his condition. He also underwent two operations—to the nose and throat—with no material benefit. Having been recommended to Dr. Silva, Mr. Sarson took the sufferer to that gentleman, with the result that the child ceased his convulsive 'jumping' after the first treatment, and after four visits to Dr. Silva he can sleep well and articulate better, has lost his vacant stare, and has become more like other children. Dr. Silva did not use any medicine but operated solely by the 'laying on of hands.' Mr. Sarson's testimony is confirmed by Mr. John Knowles, of 16, Chiltern Lodge, Bridge-road, Hammersmith.

THE FRENCH PSYCHIC PRESS.

Premonitory Dreams.

The 'Revue des Etudes Psychiques,' for October, contains another article on premonitory dreams and paramnesia, by Monsieur C. Vesme, the Editor. Among other points of interest he touches upon the hypothesis of 'ancestral dreams,' and quotes largely from a paper by Professor Letourneau ('Bulletin de la Société d'Anthropologie de Paris, 1900'). The Professor refers to a case in which the dream of a great black figure with sparkling eyes, which tormented a man after an alarm, was transmitted to the son, who had the same dream-nightmare at the age of sixteen, after typhoid fever. Upon the study of such cases Professor Letourneau bases the following hypothesis, which he propounds merely as a plausible idea :—

'Our brain cells thus contain and preserve, as simple possibilities, numerous impressions, which may remain unexpressed or suddenly be revived according to circumstances. . . . Certain exterior or psychic events, when they have made a profound impression, may engrave themselves so deeply on a person's brain that there may result a molecular orientation sufficiently stable to be transmitted to descendants, in the same way that character, aptitudes, and mental maladies are transmitted. It is not a question of infantile reminiscences, but of recrudescence of ancestral memories. This might account not only for the recognition of places which the person has not seen, but for a whole category of particular dreams, clearly arranged, in which we assist at scenes and adventures which cannot be traceable to remembrances, since they have not the slightest relation to our individual life.'

Monsieur Vesme points out that there are many cases of remarkable dreams which cannot be covered by this theory, although in some connections it is an interesting one, and that Colonel de Rochas in a recent article ventilates the same idea. With reference to retrospective dreams which have no reference to the actions or impulses of the dreamer, he says, 'they plunge him in long past periods of development of the general consciousness of his kind.'

Spirit Photography.

The above-named article is followed by a record of experiments in spirit photography. The Editor adds a note pointing out that the writer, Monsieur Carreras, has examined his facts with care and intelligence; that the phenomena are important because they cannot be explained by hallucination; that if they are disputed they must, in his opinion, be questioned by introducing the hypothesis of deliberate fraud on the part of Monsieur Philippe Randone, who took the photographs; and of his sister, Mlle. Randone; whilst those who know Monsieur and Mlle. Randone personally, and have witnessed with them other marvellous phenomena, will naturally be disposed to believe in the truth of the record of Monsieur Carreras. Of Monsieur Randone and his sister, Monsieur Carreras says: 'Monsieur Randone is a studious, modest young man, in the employment of the State; and his good sister, Mlle. Uranie, is also employed by the State. They both give themselves voluntarily and disinterestedly to the great cause for which we are working.' The record is too long to reproduce. Those who desire to take in a French psychical journal will find excellent reading in 'Revue Psychique.' The matter is dealt with by the Editor in a manner admirably combining open-minded receptivity to unknown possibilities and the discriminating judgment requisite for psychical investigation.

Eusapia Paladino.

An article is contributed to the 'Revue Spirite' by Professor Francesco Porro, translated by Professor C. Moutonnier, on the subject of the mediumship of Eusapia Paladino. He suggests four possible explanations of the phenomena. The first, that of fraud, he rejects as inadmissible under the conditions which were enforced with Eusapia at Geneva. The second, that of hallucination, he discusses at some length, pointing out that our senses, all more or less, contain elements of hallucination, and that all external objects are received by us more or less distorted, not as they actually are. How, then, he asks, are we to know when our impressions have strayed quite away from reality and become wholly illusive? Each

impression must be considered on its own merits; this is the only criterion by which to discriminate the real from the illusory :—

'When serious men of integrity, even sceptical, meet to observe certain phenomena which they scrutinise, and record, and remember; when these facts are successively observed by groups of different persons, the greater number of whom are opposed to admitting their reality; when the interposition of learned investigators who are known to have been formerly averse to the belief in these manifestations, only swells the number of those who recognise the existence of the facts; when, finally, the hypothesis of hallucination only comes from those who do not know the conditions of the experiments, then some other interpretation must be found to explain the production of the phenomena. In any case, none of the observers will accept the hypothesis of hallucination.'

The third possible explanation he propounds thus: May the explanation of the manifestations be found in the region of the unconscious, in some latent faculties of the human soul; and do they reveal the existence of another entity living in conditions quite different from those normal to us? Does not the animic hypothesis complicate the problem in relation to the spiritistic hypothesis? He proceeds to discuss these points at length. He shows that the animic theory, as distinct from the spiritistic, as originally put forward by Mr. Aksakof, has been under diverse forms the alternative most widely considered by scientific investigators. He points out that there is a danger of pressing the principle of interpreting facts by known laws (a sound one within limits) too far. The known laws may be strained to breaking in order to make them fit facts which they do not really govern. Thus Galileo tried to account for the attractive energy in amber by the laws of gravitation, because to him electricity was quite unknown. We know that he was on the wrong tack; the phenomena he observed were the expression of a force which has only recently come within scientific cognisance. One fact inexplicable by the animistic hypothesis and explicable by the spiritistic, is sufficient to give this hypothesis a right to claim a fair hearing. Is there such a fact to be found among the phenomena witnessed with Eusapia Paladino? A categorical answer, Professor Porro says, he cannot give to this question—such an answer as would suffice to place spirit manifestation out of the region of hypothesis among irrefutable scientific facts. It will always be possible, he thinks, to imagine some unknown force drawn from the medium by which the phenomena are produced. The facts witnessed and known may, however, produce individual personal convictions strong enough to resist all the assumptions of sceptics. 'For myself,' he says, 'I may state that the fact' (which convinces) 'exists: it is sufficient for me to refer to the phenomena which personally affected me in the two last séances.'

Finally he asks: Admitting the existence of intelligent entities as the source of the phenomena, have we reason to affirm that they are really the spirits of the dead? The professor is not prepared to give an affirmative answer to this question, although he regards the affirmative conclusion as less improbable than any other. He holds that nothing prevents our accepting the existence of another kind of life different from that known to us, a kind of life of which human spirits incarnate may be but one example, just as man's life here is but one example of the larger order of animal life as a whole.

H. A. D.

A PROPHECY FULFILLED.

We copy the following from an American contemporary :—

'Lela Mary Shippee, daughter of Silas Shippee, has just died in Laporte, Ind., in strange fulfilment of her own prophecy. Several days before her death, on bended knees she beheld a beautiful vision in which she said the realities of the future life were vividly revealed. The vision brought almost boundless joy to the young woman, and she predicted that within two days she would pass away from this life. At the time of the vision Miss Shippee was suffering from illness. She rapidly grew worse, and until she passed into unconsciousness she could not be shaken in her belief that she had been called from this life in a beautiful vision.'

'THE CULT OF THE CROSS AND SERPENT.'

A CAUTION.

A pamphlet has come into our hands, entitled 'The Cult of the Cross and Serpent,' by Holden E. Sampson, and concerning which, though loth to sully our pages with a reference to its contents, we feel it incumbent on us to say that we regard it as a subtle attempt to found a secret society which will encourage the Initiates—under the pretence of high spiritual attainments—in the indulgence of unrestrained licentiousness. Here are a few extracts showing the temptations which are held out to the unwary:—

'I confidently state that all who will come to me and learn of me the Truth of the Cross and Serpent, and will conform to the demands which the Cross and Serpent will make upon them, will never hunger nor thirst any more for anything that their minds, intellects, reason, souls and spirits have hungered and thirsted in all their past life.'

'They are at once set free from the world's fetters and bask in the freedom of perfect emancipation from the rules and restrictions of the world's social order, its conventions, its religious and moral laws, commandments and traditions.'

'They are not "pious," canting religion-mongers, not scribes, Pharisees, hypocrites. They are "Men and Women of Nature," delighting in every gratification of all their natural functions. They love all that Nature, Art, Skill, and Contrivance can provide for man's pleasure, love, and delight. They are the merriest in the revelries and mirth of men and women. They love all men and women with a free and unrestricted affection. They obey no religious, moral, or civil laws which bind and restrict the affections and passions of the body and soul, and make life a hopeless and unnatural curse to free, loving, and loveable creatures.'

Of course those who are truly and conscientiously pure and virtuous will not be caught in this cunningly devised snare; but others, perchance, who would like to find a ready-made excuse for evil deeds may be led away for a time by the specious assurance which the writer gives, that 'The Disciples and Initiates of the Cross and Serpent have entered the Arcanum of the Gods and they are beginning to know the glory and bliss of the Life of the Gods.'

Mr. Sampson appeals for Initiates into his 'Cult,' both to Materialists and Spiritualists. The former he flatters by the declaration that in Agnosticism and Atheism they have found 'a haven of refuge far safer and more satisfying than the Churches and Sects,' and he assures them—he, 'twenty years a parson,' as he tells us—that their Free Thought is 'a much surer Guide to Truth than all the Creeds, Dogmas, Catechisms, Psalm singing, and Liturgies.' Spiritualists he would scare by his description of Spiritualism as often 'only disguised devilism, rarely anything better than the first elementary knowledge, really only one step from ignorance, of the Science of Soul and Spirit.'

For our part we are driven to the conclusion that the 'devilism' is to be found not in Spiritualism, but in 'The Cult of the Cross and Serpent'; and we confidently hope and believe that Spiritualists everywhere will do their utmost to frustrate such wicked devices.

As to Mr. Sampson's personal character we have nothing to say. He complains that those who were his 'dear, religious, Christian friends of yore,' have unjustly called him a 'lazy scoundrel, infatuated with mad religious delusions,' 'a rogue,' 'a fraud,' 'a devil,' 'a spirit of darkness,' 'a fool,' 'a licentious and drunken debauchee.' We would rather think of him as mentally unbalanced than as intentionally bad; but a very dangerous guide and teacher nevertheless.

ASPIRATION OF THE SOUL.—There is a prayer which no words can utter, there is a sermon no lips can preach, a service which never assumed a form. It is the aspiration of the soul, the power of a dedicated life, the presence of quickening love. When that power speaks, there is no question in regard to the effect of one's doctrine, no doubt whether one shall be provided with daily bread. Obstacles vanish, persecution ceases, critics are silenced, all the world gives ear. For when that power speaks, the Spirit speaks, too. The spirit really lives. It is here. It knows our needs. It can conquer all things. Only seek it. Only dedicate your souls to its spontaneous revelation. We must live a simple life if we would be thus quickened. There must be ample time for unpremeditated listening. There must be measureless unselfishness.—HORATIO W. DRESSER.

FRAU ROTHE'S PURCHASED FLOWERS.

BY PRINCESS KARADJA.

I read with very great interest the statement that it has been proved beyond doubt that Frau Rothe, in Zürich, bought flowers, which were subsequently produced at a sitting as *apports*.

A similar occurrence is stated to have taken place in Hamburg, and Dr. Bohn quotes it as a definite proof of fraud. I must confess that I utterly fail to see that this conclusion is logical. Nobody has ever pretended that the flowers were of spiritual origin! On the contrary, in many cases they have been fastened with wire and string in a way which proves beyond doubt that they had grown on earth and been prepared for sale by somebody. Consequently they must have been missing in the place where they were dematerialised. This thought has often struck me most unpleasantly, as it involved a theft from the rightful owner. Of course, as the *apports* were generally of a very small value, no heavy loss could be incurred by the proprietor—but, nevertheless, this idea slightly tormented me, that even though no serious damage was done, the proceeding was altogether wrong! Our glorious truths can conquer the world without stooping to doubtful means!

But now that it has been proved that the flowers brought by the spirits had previously been *bought* by Frau Rothe, who consequently was *their legal owner*, nobody can accuse us of sanctioning thefts committed by our spirit friends. The phenomena are just as marvellous whether the flowers belonged to Frau Rothe or to somebody else, so long as it is proved that the medium had been searched previous to the *séance*, so that it was impossible for her to conceal the flowers on her person.

Professor Sellin's explanation seems to me very far-fetched and highly improbable. Before accepting such an extraordinary story as that of the astral body going shopping and carrying about a purse containing solid coins, one has a right to claim evidence that Frau Rothe's body remained at the hotel. There is not the slightest proof of that. It seems to me, therefore, very much more probable that the medium, having laid down to rest, fell into a trance and went, in somnambulist state, to procure the flowers that her guides thought suitable for dematerialisation. If this theory is correct, the shopwoman would naturally recognise her, although Frau Rothe was utterly unconscious of ever having entered the shop. When one takes into consideration the many cases of sleep-walking that have been noticed, this theory seems most likely to be a true explication of a circumstance which casts no discredit whatever on Frau Rothe.

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.

'Social Meetings for Psychic Investigations.'

SIR,—Kindly allow me to suggest that the efforts of all workers desirous of promoting 'psychic studies,' will be productive of the greatest amount of good if conducted on a judicious and comprehensive plan of action.

In London, and in other parts of the world, there are thousands of individuals, and hundreds of organised societies, endeavouring to promote the cause of Spiritualism; but who, unfortunately, fail to make the desired headway. And why? The reason appears to me to be attributable to the facts that (to use a common phrase) 'too many cooks spoil the broth,' or, to put it plainly, many of the leaders of the movement, though well-meaning and worthy men and women, do not conduct the proceedings as wisely as they might, being totally unfit for the position of leaders in the movement.

I enjoyed the very great pleasure of attending the opening 'At Home' of this season, on Tuesday, November 12th, at the new residence (The Limes, 15, Ashchurch-terrace, Goldhawk-road, London, W.) of your esteemed correspondent and collaborateur, Mrs. Effie Bathe, whose active work in the cause of Spiritualism, and Occult Science in general, has excited so much interest in all classes of society in psychic science. The 'At Home' to which I refer was upon the whole a great success. The Master (Adept, or Teacher) was the same gentleman who took

charge of the philosophical and scientific portions of the programme of psychic investigations during the last winter's 'At Homes'; and again he proved himself thoroughly conversant with the subject under consideration. He certainly greatly interested and edified the majority of the fashionable gathering which had the privilege of being present and hearing him.

But without desiring to be captious or hypercritical, I would strongly advise him to revert to his method in practice last session, viz.: to insist on questions being *written*, collected beforehand, and answered orally. When the audience are permitted to ask questions *viva voce*, as on this particular evening, much confusion, and the waste of valuable time, result.

'FREE LANCE.'

Food in Relation to Health.

SIR,—Judging from the reports which reach me, the 'No-Breakfast Plan' advocated by Dr. E. H. Dewey is being pretty generally adopted, and with almost uniform success. My correspondent, to whom Dr. Dewey's reply appeared in 'LIGHT' of November 16th, informs me that he left off breakfasts on September 7th, and for two months he has only taken two moderate meals a day, with the result that he now has more physical strength and a clearer mind than at any time since his severe illness four years ago. He is firmly convinced that Dr. Dewey has made a valuable discovery and he is truly grateful for the doctor's kindly letter in response to his inquiries. I am pleased to know that there are so many persons finding relief from their ailments by bravely breaking the bonds of custom, and I sincerely recommend those who have attempted it and failed, to try again. They should give the 'plan' a thorough trial for a month at the least; putting away all fear-thoughts and affirming good results. With a cheerful spirit and a firm stand they will gain health, strength, and ability to work and enjoy.

VERAX.

Mr. Cecil Husk.

SIR,—I notice with deep regret that the 'Husk Fund,' which you so kindly opened a short time ago, is not nearly so well supported as the case deserves. Mr. Husk has gone through a long and expensive illness, and is now on the road towards convalescence, but he is still so weak that he will not be able to resume his sésances for a considerable time. He has served our cause with his wonderful gifts for materialisation for twenty-seven years, and there must be hundreds of persons in different parts of the world who have benefited by his mediumship, and who have received proof positive of the existence and return of their own spirit friends. Surely those who have had these experiences will not refuse a little generous help to our friend now that he finds himself in distress through illness, whilst he is grateful to those who have already contributed. I should indeed be glad if friends of our beloved cause would rally round this deserving instrument and render further assistance.

ERNEST BERTRAM.

Spiritualists' National Federation.

SIR,—May I be allowed a little space in your valuable columns on a matter of much importance to all Spiritualists? In accordance with instructions from society representatives and associate-members of the Spiritualists' National Federation at their recent conferences, the legal work has now been completed, and the 'Spiritualists' National Union, Limited,' is an accomplished fact. That the accomplishment of this work has been costly from a financial standpoint will surprise no one, and as the firm of solicitors engaged (Messrs. Tallent-Bateman and Thwaites, of Manchester) have now completed their work, I desire, on behalf of the executive committee of the Federation, to appeal to all societies and associate-members to assist us in meeting the heavy costs incurred. A scheme is in course of development and will be laid before the movement shortly, for the raising of funds for this and other purposes, but the treasurer of the Federation (Mr. W. Greenwood, Ashleigh, Fairfield, Hebden Bridge) would be pleased to acknowledge the receipt of donations from societies or individuals, so that the solicitors' bill of costs may be met forthwith.

It is only just to say here that the executive committee have felt it their duty to express their gratitude for the very generous spirit in which the solicitors have met them in this matter, and they feel that the most satisfactory way in which to reciprocate will be by a speedy settlement.

As the final decision at the recent conference at Sheffield in favour of the completed scheme for legalisation was carried without a dissenting vote, the committee feel justified in making this appeal for the special purpose indicated, and feel sure of a ready response.

On behalf of the Executive Committee,

W. HARRISON.

42, Hilary-street, Burnley.

Sésances with Frau Abend.

SIR,—I promised to send an account of our sésances with Mrs. Abend, and I will now try to fulfil my promise. The Abends arrived here in the beginning of October, on their way to Stockholm, whither their engagements compelled them to go before giving sésances to us. When they came back after a fortnight Mrs. Abend was terribly changed, pale, nervous, and downcast, as though her forces and health had been taxed to the utmost. Mr. Abend came to our place at Valby with Mr. Georg Larsen, to arrange the cabinet, and those who have ever read Mr. Larsen's description of that beautiful sésance at Berlin, when he saw with this same medium, in good light, the phantom of his wife in four different, lifelike appearances, will easily imagine that we were very much disappointed with the conditions now observed. Mr. Abend arranged the curtains in a manner which quite prevented their running freely on their rings. They were fastened together at the top so that they could on no account be opened sufficiently to give a *full* view of the medium at the same time as the phantom. Then Mr. Abend placed the chairs of the sitters at the distance of ten or twelve feet from the curtains, and lastly he arranged covers on the lamps, which shut out almost all the light. This was disheartening, and Mr. Larsen made strong objections, but quite in vain.

Then came the sésance, and after sitting nearly an hour in this darkness and singing endless songs, there appeared a fine, tall, white phantom several times. It was never distinct, consisting apparently of only a quantity of drapery; its face was never seen, and it never left the opening of the curtains. At the first sésance it made some slight movements with its arms, then vanished and reappeared for some seconds several times. The second sésance was quite like the first, with the only difference that the phantom threw some small flowers at the feet of the nearest sitters. The third sésance was like the two others, only *much weaker*; we saw, in fact, almost nothing. And yet Mr. Abend praised in high tones the harmony of our circle, which he said was much greater than in the circles in Stockholm. It must be mentioned that the medium very willingly undressed, and put on some black and purple clothing of mine; but when the Abends were on the point of leaving, some persons who knew them here in Copenhagen, led us to understand that they had quite a lot of paraphernalia—veils, and a transparent chemise—in their travelling boxes. Some of the gentlemen of our circle asked Mr. Abend's leave to fetch the boxes from the railway station, where they had been deposited, and to open them in his presence, this being the surest way and the easiest for ascertaining his and his wife's perfect innocence. Unfortunately Mr. Abend would not allow this, and he even used violent language. So we had to let them leave with the benefit of the doubt.

I have thought it right to send you these few candid lines in order to prevent any false illusions about the mediumship of Frau Abend to take hold of the imagination of your readers.

(MADAME) T. DE CHRISTMAS.

Valby, Denmark.

Books wanted.

SIR,—We are about to open a lending library at Blanche Hall, and should be pleased to receive any assistance in the way of books for the purpose.

We have, so far, a fair nucleus (either in hand or promised), and I will thankfully acknowledge any addition which may come to hand.

A. J. CASH,
Corresponding Secretary.

53, Bouverie-road,
Stoke Newington, N.

NEW PUBLICATIONS RECEIVED.

- 'The Idler,' for November. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 6d.
- 'Hands and How to Read Them.' A Popular Guide to Palmistry. By E. RENÉ. London: C. Arthur Pearson, Limited, Henrietta-street, W.C. Price 1s.
- 'The Review of Reviews,' for November. London: 125, Fleet-street, E.C. Price 6d.
- 'Thought Power: Its Control and Culture.' By ANNIE BESANT. London: The Theosophical Publishing Society, 3, Langham-place, W. Price 1s. 6d. net.
- 'What a Young Wife Ought to Know.' By MRS. EMMA F. ANGELL DRAKE, M.D. The Thousand Dollar Prize Book. London: The Vir Publishing Company, 7, Imperial-arcade, Ludgate-circus, E.C. Price 4s. net.

MISS ADELAIDE GROVES' PIANOFORTE RECITAL.

On Tuesday, 21st inst., in the Banqueting Room, St. James's Hall, Miss Adelaide Groves gave what was described as a 'Pianoforte Recital (improvisatory).' Its interest to readers of 'LIGHT' lay in the fact that it purported to be a performance under psychic influence. The Rev. A. H. Gray, who introduced Miss Groves to the audience, said that she had received only a brief education in music. When visiting Canada and the United States her musical gift began to assert itself. She would on the present occasion endeavour, by means of her music, to guide them in spirit that evening into the regions of the beautiful in Nature. Miss Groves then gave some improvisatory pieces which, as they seemed to be wholly independent of all the canons of conventional music, may be described as defying criticism, since they afforded none of the usual criteria for judgment. If they were designed to illustrate Nature they could only be held to apply to some primordial period before Art 'stepped in.' Or possibly it was the music of other races. Certainly one piece of a fantasia character might have come direct from the Tartars of Tamerlane's time, and illustrated the principle of reincarnation by being born again on a modern piano. The Rev. Mr. Gray, in closing, said that in order to understand the music properly it was necessary to hear it more than once, which seems to imply the presence of some mysterious qualities not readily apparent to the normal musical sense.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last, Mr. Millard gave an elevating trance address on 'Sincerity of Purpose.' Usual séance followed. Free invitation.—W.M.

BRIXTON.—PSYCHOLOGICAL INSTITUTE, 8, MAYALL-ROAD.—On Sunday last, Mr. Lock gave an address, which was much appreciated. Clairvoyance was given at the after-circle by Mr. Hodgson.—S. OSBOURN.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference will be held at the Spiritual Church, Henley-street, Battersea Park-road, Battersea, on Sunday next; at 3 p.m., discussion; at 7 p.m., various speakers; at 5 p.m., tea will be provided, 6d. each.—D. J. DAVIS, Secretary.

CARDIFF FREE SPIRITUAL CHURCH, ODDFELLOWS HALL, PARADISE-PLACE (OFF QUEEN-STREET).—On Sunday last Mr. A. F. Davis gave an address on 'The Case for Spiritualism.' Mr. Albert Mogridge contributed a solo, 'The Lord shall wipe away our tears.'—A.F.D.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last, Mr. J. J. Morse dealt very ably with 'The Man of Nazareth: A Present Day Problem.' In the evening some intelligent questions submitted by the audience were answered in a masterly fashion, and very much appreciated.—T.T.W., Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. John Kinsman gave an interesting address on 'Our Responsibilities as Spiritualists.' Mrs. Weedemeyer then kindly gave some excellent clairvoyant descriptions, all of which were recognised. On Thursday, at 7.45 p.m., members' circle at 226, Dalston-lane; on Sunday next, at 7 p.m., Mr. J. A. White will give an address and clairvoyance.—N. RIST.

HIGH-ROAD SPIRITUAL CHURCH.—THE INSTITUTE, NEW SOUTHGATE, N.—On Sunday next, at 7 p.m., inaugural service. Address by Mr. E. Whyte on 'Positive Knowledge of an Hereafter: and what it is like.' Chairman, Thomas Everitt, Esq. Solo by Miss Rose Sinclair. All seats free. Collection for expenses.—A. CLEGG, 9, Leslie-terrace, Pembroke-road, New Southgate.

SPIRITUAL PROGRESSIVE CHURCH, 193, HIGH-ROAD, SOUTH TOTTENHAM.—On Sunday last Mr. J. A. White, by request, gave a helpful address upon 'Our Angel Guides,' and was listened to with close attention. Mr. White gave six careful and detailed clairvoyant descriptions, which were all recognised, one, however, not completely. On Sunday next, at 7 p.m., Mr. Kinsman.—W. F. L., Secretary.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—The morning circle on Sunday last was richly blessed by spirit guidance and help. At the evening service we received an exposition of the after-death state as taught by Jesus in the parable of the Rich Man and Lazarus, reviewed in the light of modern revelation. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., address on 'What is a Christian Spiritualist?' Earnest inquiry heartily welcomed.—W. E. LONG.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY will be pleased to forward particulars of coming events, lectures, meetings, &c., upon receipt of stamped addressed envelope. Inquirers assisted; free literature and list of members sent; societies helped.—Write to Mr. Percy Smyth, 66, Thornton-avenue, Chiswick, W.

EAST DULWICH—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last Mr. Fielder gave an interesting address upon 'The Great Physician, or the Reason why Spiritualists should be Anti-vivisectionists,' which was well received. Mr. Fielder also gave a sweet solo on his Japanese violin. The after-circle was very spiritual and uplifting. On Sunday next, at 7 p.m., Mrs. Fairclough Smith.—A. H. S.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Ray gave an address on 'The Early Church and Modern Spiritualism,' to a large audience. He pointed out that Spiritualists are the only ones at the present day who believe in the teachings of Christ. Questions followed. A large after-circle. On Sunday next, at 6.30 p.m., Mr. G. Cole.—C.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL (NEAR CROWN THEATRE), 1, QUEEN'S-ROAD, PECKHAM.—On Sunday evening last addresses were given by our secretary and by Mr. Goff, of Battersea. We had, as usual, a large audience at our after-circle, and it was one of the most successful we have had. On Sunday next, at 7 p.m., address by Mr. Butcher; at 8 p.m., public circle. 'LIGHT' on sale.—VERAX.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday last, Mr. Frost gave a brief summary of the morning's discussion on the effects of food upon the human body. Mr. Imison remarked that our physical and spiritual natures should work in harmony. Mr. Wyndoe claimed that Spiritualism being a natural religion, Spiritualists should be students of nature. Miss Yates kindly sang a solo entitled the 'Two Pictures.' Mrs. Gould presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 3.30 p.m., Conference of the London Union of Spiritualists; at 7 p.m., several speakers will address the meeting; on Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., social evening.—YULE.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION.—Our first meeting on Sunday last was unique in many respects and we had a splendid audience. Mrs. Boddington briefly explained our future procedure. Mrs. Russell-Davies then addressed the meeting. She dealt with the value of the phenomenal aspect of Spiritualism and decried those Spiritualists who tabooed phenomena in their search for the higher philosophy. Mr. Rowe and Mrs. Boddington also addressed the audience. On Sunday next, at 7 p.m., Mrs. Manks, Miss Porter, Mrs. Godden, and Mr. J. A. Butcher are expected. (See advertisement.)—B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave successful and helpful clairvoyance. Prior to the descriptions, 'Sunshine,' Miss MacCreadie's control, gave a short address upon 'Clairvoyance as a Foundation to Spiritualism,' which was well received by a good audience. Twenty-two spirit friends were described, seventeen of whom were recognised, and in many cases loving messages were given by the friends on the other side. Mr. George Spriggs ably presided. On Sunday next, at 7 p.m., Mr. J. J. Morse will answer written questions; doors open at 6.30 p.m.—S. J. WATTS, Hon. Secretary, 2c, Hyde Park-mansions.

LONDON PSYCHIC SOCIETY, STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W.—On Sunday evening last a large and appreciative audience welcomed Madame Florence Montague. Her inspirational address on 'Numbers and Curves and their Relation to Man,' was scientific and interesting. Answers to questions, also under inspiration, closed a very enjoyable and instructive evening. Dr. Stenson Hooker gave a beautiful recitation, 'The Requital,' by Adelaide Procter, and Miss Dupuis sang admirably the solo 'Come unto Me.' On Sunday next, at 7.30 p.m., Mr. Robert King will lecture, and Madame Florence Montague will answer questions under inspiration.—E.J., Hon. Sec.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday last Mr. H. Belstead presided and paid a warm tribute to Mr. Edward Whyte's efforts in the cause of Spiritualism. Mr. Whyte, speaking on 'Beyond the Shadows—Light!' showed the tendency of the 'Shadows' of poverty, heredity, oppression, and, in many cases, wealth, to obscure the 'Light' of the spiritual. The shadow of the loss of friends is dispersed by the knowledge of Spiritualism, and the shadow of the theological hell by the knowledge of God's truth. On Sunday next Miss Florence Morse will answer written questions from the audience. Dickens' 'Christmas Carol' will be read on December 20th; special music.—A. J. C.