

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

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CONTENTS.

Notes by the Way	289	Automatic Communications	
Reincarnation	290	through the hand of Miss E.	
Humorous Element in Séances ..	291	Katharine Bates	290
Bret Harte's Dream.....	292	Divining Rod	297
Matter, Force and Consciousness.		Spirits or 'Demons'	297
By John B. Shipley	292	Oldest Society of Spiritualists in	
The Cambridge Platonists	294	the World.....	298
Two Recent Séances. By 'An Old		How I Heard the News.....	298
Correspondent'	295	Do Animals Survive?	298

SPECIAL NOTICE.

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

NOTES BY THE WAY.

In the United States a hot discussion lately raged on the comfortable question, 'Is Hell preached enough?' That, at all events, is the way in which it is put by a journal which gives a useful summary of the debate. If we are not mistaken, the leading advocate of more Hell preaching is the organ of the new and powerful 'Christian Endeavour' Association. This organ is called 'The Christian Endeavour World,' and is published in Boston. By 'Hell,' this paper apparently means the old-fashioned Hell, endless and therefore hopeless, pitiless and therefore godless. It tells us that it is our pity and our horror that object to Hell, and not our reason. That will not do. It is our reason first of all which objects to the old-fashioned hopeless Hell; though we might perhaps put first our reverence for God, for it is impossible to truly reverence God and yet believe that He is responsible for such a doom, for such causes as are usually cited for it.

There is a Hell, or, rather, there are Hells, millions of them, dark, sorrowful and terrible enough, in all conscience, but all of them are self-created and none of them are hopeless: and even in 'The Christian Endeavour World' we think we see a slight sign of recognition of this: but it greatly needs the help of our blend of Spiritual Rationality.

Dr. Xavier Sudduth, Fellow of the Chicago Academy of Medicine, in a Paper read before the Psychological Section of the Medico-Legal Society of New York, reverts to the subject of Mrs. Piper's mediumship and her reported semi-disavowal of spirit intercourse.

The following remarks, though not exactly new, are novel enough to be useful just now:—

If thought transference (telepathy) is the source of her information, as she now asserts, and as I firmly believe, she has proved herself to be a good medium for the reception and interpretation of thought vibrations, and as such vibrations are always on tap, so to speak, all that is necessary for her, or any other good medium, to do in order to be able to receive and translate them into ordinary language is to bring herself into a state of dissociation of consciousness.

My explanation of the incoherent manner in which many of the messages have been received is that the medium was not always in the best physical or mental state to receive or interpret the thought vibrations that poured in upon her, or

that she became weary from the forced attention required to keep in touch with a state of consciousness not normal to her.

It is possible that Mrs. Piper's own personality may have interjected these phenomena into the message. I have seen instances where such was the case. The medium assumed certain things to be essential to success. It has been very interesting to watch the outcroppings of these individual peculiarities of different mediums.

But Dr. Sudduth, while not expressing disbelief in Spiritualism, holds that these telepathic communications from the unseen do not 'help Spiritualists,' 'for disembodied spirits are not possessed of organic brains and consequently cannot produce organic vibrations recognisable on this plane.'

This is hard indeed to bear. 'Organic brains' and 'organic vibrations'! Come now, Dr. Sudduth, have you any idea of what spirits have or have not—or what they can or cannot do?

It is poor Adam who is giving trouble now: and, of all places, in the United States, where, oddly enough, the heretics are having a bad time of it. Three candidates for the ministry in the Presbyterian Church have just been rejected, though they were sent up by accredited Colleges in Yale, Hartford and New York. They all broke down over questions on Adam. One of them said afterward: 'Everything went well with me until some minister asked me what my views were on the third chapter of Genesis, which treats of Adam in the Garden of Eden. I answered that in my opinion the chapter was purely allegorical. In a moment things were in an uproar.' In the end, a committee was appointed, to 'pray with him, wrestle with God for him, moderate him, tune him up and give him a dressing.' This does not mean that a prayer meeting was to be followed by a sort of prize fight. It only means that the committee would try to bluff and blind him, and get him into harness, and set him to go round and round the old mill, grinding clay.

A certain D.D., assisting at the rejection of these young men, said: 'I don't like this kind of teaching; this sort of material ought not to go into the ministry. The story of Adam and Eve is not mythical; it is an historical fact.' A disturbed New York paper, hardly knowing what to say, admits that it is not easy 'to accept quite literally the story of Adam and Eve,' but thinks that 'there are myths that are profoundly true.' But the New York 'Independent' brings out its biggest stick from the rack and says:—

There is not a competent educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters. One would have to rake all our colleges and universities with a fine-toothed comb to find such a teacher, and very few they would be. The belief, in scientific circles, of such an Adam and Eve is dead, and is no longer considered or discussed. Of course, the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six literal days; but it is held by those who got their education a generation or two ago, or who never got any education at all. The older men in the presbyteries, especially those who have, for one reason or another, dropped out of the educative

stress of pastoral life, have not learned what the colleges now teach; and it is they that oppose their large ignorance to modern knowledge.

'The Exodus,' in a Paper, with the highly suggestive title, 'Right thinking as an investment,' says:—

Ascent from ethical thinking to spiritual thinking is necessary for the development of spirituality. Without spirituality human life halts in its ascension. Ethical thinking is right thinking in the moral sense. Spiritual thinking is right thinking in a higher sense.

While mental activity or active thinking is natural and normal, all cultivated thinking is according to a standard, and is right or wrong as it agrees with or departs from this standard. The importance of our standards cannot be over-estimated. There is something higher and greater than ethics, than an ethical standard for thinking; something the human soul is destined to find and appropriate.

The writer then expounds the idea that likeness to God pertains to Man but that it awaits discovery and appropriation, and that it is to be appropriated by right thinking (by the right use of our 'imaging power'), 'by making it the standard according to which thinking is regulated.' Following this, comes the rather dubious distinction between the Old Testament as 'a guide for ethical thinking,' and the New as 'a guide for spiritual thinking': and this, says the writer, is the 'right thinking that as an investment yields the largest and richest returns.' 'Right thinking is not speculation that may or may not pay. It is the safest and soundest investment, for it is certainty. One has not to watch the market to know when to buy and when to sell.'

A sensible American journal says, with as much truth as humour:—

It is difficult to understand why suicide should be on the increase rather than on the wane. Statistics from Michigan show that in that state 45 per cent. more people killed themselves last year than the year before. This interference with the order of Nature shows that education and training have yet much to do before their work can be counter-balanced. Only a defective understanding of life and its purposes and plans would lead men and women to take the ordering of their own affairs out of the hands of a higher power, and for causes whose magnitude in comparison with the eternity into which they have hurled themselves is utterly insignificant. They are about as logical in their efforts to evade trouble or to solve difficulties, as the man who would step in front of a railroad train in order to dodge a baby buggy.

The conclusion of the argument is also well put:—

A larger interest in outside and in less material concerns smooths away the troubles which seem mountain high. Those who are guilty of the crime of self-destruction are cramped, crippled, distorted, starved minds who have not followed the light they have had given them. There is no excuse for the suicide, and absolutely no hope that he can thus better his condition. He must face, whither he has gone, worse difficulties than those he left behind, or creation's laws are overruled. We have no assurance that the suicide will meet even with the merciful doom of annihilation. It is not at all unlikely that he must be started over again, here or in some other sphere of existence, to do the duty he so rashly and foolishly laid down.

SPIRITUAL PRAYERS

(From many shrines).

Mighty Deliverer, Effulgent Spirit, shine forth before all men, and let Thy Word come hourly unto all as a penetrating voice. Vouchsafe unto this generation of half-hearted doubters and dreamers, full faith in Thee. Grant that we may all learn to see Thee as a Resplendent Force and a Sweet Reality in all objects around us, in the optics of the eye, in the acoustics of the ear, in the power of the muscle, in the blood and in the breath, as the All-Soul moving and breathing in all and through all. Grant that we may all devoutly listen to Thy spirit-whispers and the inspirations of the Holy Ghost which come to all. Father, gratify this ambition of Thy poor servant, and I will bless Thy holy name now and for ever. Amen.

REINCARNATION.

(Concluded from page 268.)

The Eastern doctrine of Reincarnation is often confounded with the doctrine of Metempsychosis which prevailed in Egypt, and is supposed to have been accepted by Pythagoras, and even to have coloured the speculations of Plato. The Egyptians believed that a human being entered at death upon a cycle of transmigration which lasted three thousand years, and ended by his again being born in human shape. During the interval, the soul of the defunct passed through all the stages of progressive development, beginning with the lowest forms of life, and getting up through fishes, reptiles, birds, and beasts, until it blossomed once more into humanity. The Indian doctrine, on the contrary, teaches the reincarnation of each creature in the form belonging to its own species. In Egypt, the idea that the soul of a human being is temporarily lodged in a cat, or crocodile, or bull, gave an honourable standing to those animals, and it became easy to attribute their form, mixed with the human form, to the gods. In India, when animals are worshipped, it is as emblems of certain qualities of superhuman beings—the sagacity of the elephant, the strength of the bull, the courage of the lion—or as commemorating one or other of the Avatars of Vishnu: for Vishnu, the Supreme God, is said to have lived on earth in the form of various animals before he appeared in human shape. In Egypt animals were respected because the gods possess animal qualities: in India animals are respected (only in theory, unfortunately) because, like ourselves, they are in a general sense 'children of God.' But the Eastern does not share his own intimate personal God with the animals, as the Western nominally does, and the consequence is that he accords a god to each species of animal. There is a shark god, a snake god, a tiger god, or goddess as the case may be, who acts as the guardian spirit of that species, to whom temples are built, and a kind of complimentary worship accorded by those who have to do with the creature in question, in order to keep in his good graces, so that he may not let the animal over which he rules do them harm. And it may be said, in passing, that it is a subject of wonder to Europeans in India, how it comes to pass that the worshippers of the snake god, the shark god, and so on, enjoy immunity from injury by those creatures. These gods of the animals are equal to a kind of common, collective, or corporate consciousness, thus forming a shark, snake, tiger, or other unit: that is to say, uniting the individuals of a species, whatever it may be, in a common life, just as the human consciousness unites the individual lives of all the different organs and tissues of the body; so that while a man is a complete unit, one of the lower animals is, so to speak, only the fraction of a unit of a degree equal to that of man; and the reincarnation of a fish or snake, therefore, ranks like the reincarnation of a cell in the human body.

There is no doubt, however, that both the Hindu and Buddhist priests teach the people that a wicked man is re-born as a lower animal, a fish, snake, hog, and so on, as a punishment. To understand how this can possibly be supposed to occur, it is necessary to remember that, according to the Eastern idea, man is a composite creature, and his distinctively human qualities reside in an Ego, which is, as it were, superimposed upon his animal nature, with which it is intimately connected during earth-life. At death a separation takes place between the human and the animal elements, and the human Ego of the defunct can, as a punishment, be superimposed upon another animal personality that is not that of a man, in which case it occupies a relative position similar to the one it was in when superimposed upon a brute element in human form. But the brain and members of an animal do not afford the human Ego the means of exercising human powers; and the unhappy soul that suffers that incarnation is in the condition of a person who is bound and gagged—it is unable by working the machinery it has at its disposal to let others know the real state of affairs, and unable to understand its own position any better than merely to be conscious that it is more than an animal, although obliged to appear, and feel, and act like one: knowing only that it is being punished for some sin about which it will

find out by-and-by. It is not every animal that is supposed to be inhabited by a sinful human Ego, and it is believed that certain high initiates can at once perceive when an animal is possessed in that way—Buddha was credited with that insight. Curiously enough, there are some strange facts, vouched for by experimental psychologists, which make that Eastern notion seem not so outrageously absurd; for although no instance is as yet on record of a human Ego being found imprisoned in an animal form, still the phenomenon of 'double' or 'multiple personality'—when two or more entirely different personalities alternately occupy the same body, remaining quite at home in it for weeks or months at a time—appears to imply just such a distinction between the brute element and the human as would be required to carry out the incarnation of a human Ego in animal form—the intellectual and emotional elements forming apparently in these cases an entity separable from that composed of the animal and instinctive elements. The doctrine, however, of animal incarnation as a punishment for sin, belongs to the popular theology, and does not form part of the true religio-philosophy of the East. Not only all the numerous Hindu sects, but the Hindu and Buddhist religions, agree in the main about the doctrine of Reincarnation, and it is plainly stated in the Brama-sûtra of Badarayana, which is a commentary, or collection of aphorisms, on the Vedanta doctrine. Colebrooke's translation runs thus:—

'The soul passes from one state to another invested in a subtle frame consisting of particles, the seed or rudiment of a grosser body. Departing from that which it occupied, it ascends to the moon, where, clothed in aqueous form, it experiences the recompense of its works: and whence it returns to occupy a new body with resulting influence of its former deeds.'

The 'moon' is understood by learned Brahmins not as the physical moon, but as a region or element called lunar or aqueous, corresponding with the 'astral' region or element of Theosophists. It will be remarked that the Sûtra makes a curious distinction between 'the recompense of its works' which the soul receives in 'the moon,' and 'the resulting influence of its former deeds' which acts upon it when it reincarnates; and that distinction suggests the propriety of a few words about Karma. But before passing to that subject, I may make the remark that our Western prejudice against the idea of occupying at some future time a body different in its features from the one we have now, comes from not realising in our minds the distinction between the permanent Ego, the real self or 'I am I,' and the transitory personality. We think of our transitory personality as something with which it would be pain to part; nevertheless, there is probably no one who would not like to be different from what he is—cleverer, handsomer, better instructed, more accomplished, less passionate, or envious, or jealous, stronger in mind or body, taller, darker, fairer, thinner, fatter, differently featured in one way or other; but if people could thus change their characteristics of mind and body they would still be the same *individuals*, although totally different *persons*. The change of bodies on reincarnating, although it may not be as pleasant a change as one might desire, could hardly be a greater one than many people would wish to happen to them now, without any idea that, if they could bring it about, they would be other than themselves. Another common objection to Reincarnation is that one would not like to ever be separated from those that are now his dear ones. Reason tells us plainly enough that it is prejudice that makes our own 'dear ones' more dear to us than the 'dear ones' of others; but emotion makes it seem heartless to recognise the fact. Still, we know that no one is beloved entirely on his own merits; were everyone's merits dispassionately weighed, it would be seen that most people are about equally lovable, and equally unlovely. Affection is a complex thing, in which sympathies and instincts, similarities and differences, mutual services and appreciations, and a hundred other considerations take part. We must remember that all are possible 'dear ones,' and that the chance of birth, or the lottery of life, has made a certain few more dear to us than millions of others who are equally worthy of love, and are actually 'dear ones' for someone else. In reincarnating we

exchange our dear ones for others who become equally dear to us; but we do not lose the old ones. When we die we take our dear ones with us, as a bee goes back to his hive laden with the honey he has collected; when we reincarnate, we gather fresh dear ones to add to those we already possess, as a bee seeks the flowers again to gather more honey to add to its store; for the real self of those we love—the part that is worthy of being loved—is indestructible, and belongs to us for ever.

Lux.

THE HUMOROUS ELEMENT IN SÉANCES.

Among the many difficulties felt by those who enter newly upon a personal acquaintance with Spiritism, is what I may call the jocular element which meets them, and which, so far as I know, forms a noticeable part of the successful séance for materialisation.

People who come to such séances in an earnest spirit, hoping, if not to meet their personal friends, yet to see those who, having passed through the change of death, come back with an evangel of the great truth that death is not death—that they live unaltered in essentials—are startled, and even pained, to find that accompanying these visitations there should be so much of the comic—so much to stimulate the sense of incongruity and promote laughter.

My own experience was gained under very favourable conditions, not as the result of attending mixed and ill-arranged circles. We met in earnest, the same sitters attending regularly at fixed times, and we began with prayer and hymn-singing. Those who materialised were evidently doing so purposefully and by the permission of a control who had a distinct object in view—that of giving scientific proof of the continued existence of the departed and of carrying on scientific experiment in the doing it. Nevertheless, one of the most important and active of these spirits had been a clown in earth life, and his part was still that of jester. He perpetrated puns unblushingly, and with so much irresistible humour that we were frequently in fits of laughter at his sallies of wit. Of course I was at first not a little puzzled by his proceedings—occasionally doubtful as to the lawfulness of so much joking on what I felt, and shall always feel, to be a sacred occasion—reunion with those who have passed into the unseen, to say nothing of a sense of being jarred by the admixture of hymn-singing and laughter. But as time went on and I gained more experience of the conduct of these séances, it not only dawned upon me, but grew to be a familiar thought, that there was a *needs-be* in this strange fellowship of the grave and the ridiculous. I noticed that when our friend, the clown, had just sent us off into helpless laughter, he could be heard saying to one of the other spirits, 'Now they are giving off more power,' and that when our earnestness had become serious attention he would desire us 'not to concentrate'; also that if the sitters began to discuss the philosophy of Spiritism, or any deep subject, they were checked and told they were hindering the manifestations.

From all this I gathered, what I suppose many Spiritists will endorse, that the element of the jocular, over and above harmony and brightness, was a necessary one for the success of the work in hand, and did not exist as a mere concession to the frivolous tastes of the sitters. *Why* this should be I do not attempt to explain, but I imagine that there is a close connection between the best conditions for these manifestations and that of mind at its healthiest and most robust state. It is generally recognised that the best balanced mind is the one which possesses the keenest sense of humour. The man who can feel most deeply and seriously can also laugh most heartily. 'No heart,' it has been well said, 'would have been strong enough to hold the woe of Lear and Othello except that which had the unquenchable elasticity of Falstaff and the Midsummer Night's Dream.'

Wherever people are much addicted to one subject, and that subject necessarily keeping their thoughts on the mysterious and unknown, the tendency to become unduly serious must be strong, and it would seem that it is to counteract this one-sided tendency that the element of the jocular is *forced* into séances; for this is what one occasionally feels it to be. Of course this admission needs to be

carefully guarded. I am not excusing the vulgarity, flippancy, and even irreverence which are to be met with at séances. On the contrary, I believe it to be the business of the sitters to see that they are not tolerated—that they do not amuse anyone, and are therefore pointless and useless. They form no part of true humour, which should never lose its genial character, or degenerate into what can debase, but fun and the jokes which promote laughter should be accepted as having a *work* to do on the occasion.

Even in sittings of a quieter nature—for trance, automatic writing, &c.—I have noticed how impossible it was to get good and clear communications when the sitters were over-serious; how the communicators appear to seize on the mirth which happened to awake to make fresh way, and how many merry spirit-friends drop in apparently with no other object than that of helping us to laugh. Along with this have come definite statements to the effect that the higher spirits rise the more mirthful they become—the more filled with joyousness. It would seem that the radiating gladness of Dante's 'Paradiso' is indeed an unveiling of the truly spiritual state, and though there may be a long ladder of ascension from the 'fun' of our plane to the mirth of angels, yet this angelic mirthfulness is far more nearly related to such fun than to the rigid gravity which so easily settles into gloom.

Probably Spiritism has much to teach us on the subject of joyousness and even playfulness. We English have such an inveterate habit of confounding gravity with goodness—the legacy, in part, of our Puritan ancestry. If we have to learn that the upper world cannot make anything of us while we keep to this owl's solemnity—that it holds it to be a very unspiritual state, and that hearty laughter is a sacred thing needful for the action of higher powers than those we as yet possess—it will be a lesson worth our learning, and something of this is just what psychic experiences force us to recognise.

E. C.

BRET HARTE'S DREAM.

The editor of the 'Idler,' in the June issue of his magazine, tells the following story of a curious dream experienced by the late Bret Harte. He says:—

'I am not sure whether this incident occurred at Newstead Abbey or at some country seat which Byron used to visit, but be that as it may, Bret Harte was a guest at this house, and occupied a large chamber, which tradition said had been Byron's own. During the night the poet's ghost awoke the visitor, and they conversed amicably together. Finally the ghost shoved back a secret panel in the wall, revealing a narrow stair, quite after the manner of the shilling shocker, and conducted his guest down and out on to the lawn. Ghost and guest then returned to the latter's chamber, and the former took a courteous leave. In the morning the modern poet was much impressed by the vividness of his dream. He searched the wainscoting of his room for the secret panel, but without success. At breakfast he said to his hostess:—

"I suppose there is no secret stairway leading down from the room I slept in?"

"The hostess seemed rather startled by the question.

"Why do you ask?" she said.

'He then related his experience, and she admitted that such a feature of the house actually existed, but added that it had been closed for many years. Later in the day a carpenter was brought, who opened secret panel and lower door, and Bret Harte, wide awake, walked up the stairs which he thought to have traversed in a dream, recognising even the broken steps which the ghost in going down had warned him against.'

Mr. W. J. COLVILLE will lecture on Sunday next on 'Imperialism and Spiritualism,' at 22, University-street, W.C., at 7 p.m. The public invited. Voluntary offerings. By reference to his advertisement on the first page of 'LIGHT,' it will be seen that Mr. Colville is lecturing on various interesting and important subjects at 10, Cheniston-gardens, Kensington, on Mondays, at 8 p.m., and on Tuesdays and Saturdays at 3 p.m.; also on Wednesdays, at 8 p.m., at 22, University-street, where he gives instruction in the Science of Health on Tuesdays, Wednesdays, and Fridays, at 10.30 a.m. Mr. Colville's work in London will terminate on July 5th, after which he will fill engagements in Birmingham, Manchester, and Liverpool, and will sail for New York on July 16th.

MATTER, FORCE, AND CONSCIOUSNESS.

I.

A VINDICATION OF THE ESSENTIAL UNITY OF CREATION.

By JOHN B. SHIPLEY.

Matter, Force, and Consciousness are three component factors of a ladder which reaches from Earth to an Infinity far beyond the limits of any aggregation of atoms or of worlds that we can conceive as forming the Universe.

We prefer to speak of them as components rather than as stages. They have been too much regarded as antitheses, as three states, mutually exclusive of each other. We cannot limit the infinitude of matter, the infinitude of force, the infinitude of consciousness. We cannot say that the first excludes the last, or the last the first. The old barriers are breaking down, and we shall ultimately have to admit that these are three main aspects of a Universe which includes not only more of each than we can measure or conceive, but also forms of each, as well as relations between them, of which we are at present totally ignorant.

We have, in fact, no right to say that we can conceive of any one of these three elements of the Universe without the others. We have accustomed ourselves to regard matter as capable of existing in an inert form, without consciousness, and unacted upon by force; but matter itself is only existent as an impression on our consciousness, and we cannot conceive it apart from some force which determines the character of that impression. Solid matter is revealed to our consciousness as held together by the force of cohesion; liquid matter is subject to cohesion in a less degree, and gaseous matter in a still less evident manner; yet all these are bound by the force of gravitation, which even overcomes the apparent self-repulsion of gases. It is only by the action of force on matter, its transmission by means of matter, or the resistance of matter to force (this by virtue of stronger forces already acting upon it), that matter is manifested to our consciousness. Force, again, is only present to our consciousness through its action on some form of matter; if not on gravitational matter, then on or through non-gravitational matter, by which (as will be explained in a following paper) the force of gravitation is itself conveyed; or again on the non-gravitational matter composing our inner selves, that part of our bodies which we do not cast off at death along with the so-called material or ponderable framework which we call our bodies. Consciousness is only apparent because we have something to be conscious of, and that something can only be *force* acting on or through some form of *matter* such as those just alluded to.

That we are aware of all the forms even of gravitational matter is not to be believed. Among the seventy or so known elements there are some that are unknown on earth, and which are only revealed to us by spectroscopic analysis of the light from the sun or stars. They, too, have their chemical properties, although these are unknown to us; but what shall be said of the chemistry of the ether, of that imponderable matter of which science has been compelled to admit the existence, or again of the spirit matter of our inner or 'astral' bodies?

So with force. Light, heat, sound, gravitation, have been known by practical experience as long as beings endowed with the ordinary senses have existed, for they are apparent even to the animals. Man has reasoned out their laws, and has discovered other forms of force. Electricity is a comparatively recent discovery, and actinic force has been distinguished in light, while still other vibratory forces, which in an earlier age might well have been deemed supernatural, are now being actively investigated by the scientific pioneers of our age. How many more series of forces will be found in Nature we cannot prophesy, any more than we can tell how many new subdivisions of matter will be detected by the chemist.

Consciousness is more simple in its essential unity, though this, too, may be distinguished into phases varying with the manner in which it takes place, the forces and the media through which it is aroused. Different planes of perception may be mere differences of vibrations and media.

These distinctions are, however, necessarily more or less incidental and arbitrary; the *fact* of consciousness, of knowing, of perceiving, is the same, on whatever plane or by whatever means the knowledge or perception is acquired.

We may, of course, distinguish phases or grades of consciousness according to the capacity for receiving perceptions through a greater or less number of media or channels. Thus, a man in full possession of his five senses has a more extended consciousness of outward conditions than one to whom light or sound convey no definite impression. Many animals can hear more acute sounds than we can; the ordinary note of the bat is audible to some persons, inaudible to others, but to the bats themselves it is no doubt more easily audible than a deeper note. Our perception of light extends from red to violet, but there are other vibrations of the same series at both ends of the scale, perceptible to physical instruments as heat and actinic force respectively. The most recently discovered vibrations, the Röntgen and Hertzian undulations, are imperceptible to our senses; while as for the vibrations on the spirit plane, which we regard as super-natural or super-material because we have not yet found a sensitive plate or receiver capable of making them manifest to our senses, we only know them by the impressions they make on our own hyper-consciousness (when they filter through to our ordinary consciousness), and by the more acute perceptions of psychics, that is, of persons who in a conscious or hyper-conscious state are able to receive them, and communicate them to us by ordinary language.

But if there is one fact which we learn more clearly and unmistakably than another from these revelations vouchsafed to some favoured individuals, it is that the perception of these hyper-ordinary forms of sensation is *not super-natural*; it is a faculty latent in mankind in general, though doubtless possessed to some extent by certain animals; one, moreover, that might be possessed by most people, and we will even go so far as to express our conviction that it ought to be possessed by all. This view is confirmed, or at least rendered reasonable, by the fact that there are few who have not some experience of these so-called supernatural sensations, although they may occur so feebly and faintly that we either regard them as pure coincidences, or speak of them as impressions only, and as subjective, reserving the word sensation for those impressions which come by way of the ordinary channels of sense, and are unmistakable, so that we call them objective. But the distinction is one of degree, and of capacity for perception, just as a person who hears a voice very faintly might say that he had an impression that someone was speaking to him.

We believe that it will be found eventually that there are no gaps in Nature; to conceive of such is as futile as to admit the possibility of there being a break in the chain of numbers from unity upwards as far as we choose to push numeration; as if we should assert, for instance, that a certain ancient people could conceive of no number between twelve and fourteen simply because we had not chanced to find the number thirteen recorded in any of their inscriptions which had been deciphered by our learned men.

Broadly speaking, we see at present two parallel forms of manifestation of force in obedience to law—the one involving life and consciousness as we conceive them (because living and conscious beings ourselves), the other manifested in so-called inanimate matter, which does not betray that subtle essence which we term life, and without which we cannot conceive of consciousness.

There is, however, in matter an inherent quality, manifested in various different degrees, which makes it amenable to force, and which might be expressed as more or less passive life. We cannot here go into the question of vegetable life, which, however, appears to be an intermediate form of response to the action of force, by virtue of which a certain individuality is developed, and with it a glimmering of consciousness, if responsiveness to external surroundings and contact, as exhibited in sensitive and climbing plants, may be called such.

We observe in the formation of certain inorganic compounds, and notably of crystals, a certain willing obedience,

or even effort, rather than mere passive submission, in response to directive forces, which might be called an incipient form of the decided effort shown in vegetable cell-life; just as the semi-consciousness of the sensitive or climbing plant may be regarded as an incipient form of the higher sensation or consciousness of animals, and as the instinct of the higher animals may be called an incipient form of reason. We find here, as elsewhere in Nature, an infinitely fine gradation, which makes hard-and-fast demarcation almost impossible.

In the following very imperfect comparative outline-diagram of the material and conscious sides of the Universe, we have, therefore, restricted ourselves to a broad division on these general lines, which we are fully conscious might not stand the test of minute examination or the light of more detailed knowledge, such as we look for in the future; we, therefore, give it as illustrative merely of the broad outlines of the conception of the *essential unity of design* in the double (or multiple) Universe, and without meaning to imply that the two columns into which it is divided indicate sharply defined and contrasted aspects, or the only two into which this parallel might be extended by subdivision. In fact, that such subdivision is not only possible but necessary, is sufficiently indicated by the grouping of various phenomena together as typical illustrative examples of what might be classed under each head. We might, in fact, have done away with the separation altogether, but we have adopted this plan in order to show that the essential law and order of cause, effect, and manifestation run parallel, even for the extreme examples taken for the purposes of illustration, and that the law governing the lowest forms of creation has its counterpart even in the highest.

First Cause :

THE ETERNAL, INFINITE

(Existing, not created):

from whom proceeds

CREATIVE FORCE,

namely :

THE LOGOS ruling Spiritual Life;	THE LAW of Material Existence;
producing	
THE SPIRITUAL UNIVERSE (Excarate and Incarnate),	THE MATERIAL UNIVERSE (Animate and Inanimate),
endowed with	
COSMIC LIFE	COSMIC LAWS
manifested by	
CONSCIOUSNESS, INDIVIDUALITY, WILL.	CAUSATIVE FORCES IN NATURE: (a) Vital, (b) Physical.

These again produce :

PSYCHOLOGICAL ACTIVITY, THOUGHT AND PERCEPTION,	(a) CELL FORMATION AND DIVISION, (b) CHEMICAL ACTIVITY,
resulting in	
IDEAS AND CONCEPTIONS, INDIVIDUAL CHARACTER;	(a) ORGANIC STRUCTURES, (b) INORGANIC FORMS OF MATTER;

as manifested by

SPIRITUAL AND MENTAL ACTION ;	(a) VITAL HEAT AND FORCE ; (b) PHYSICAL FORCES, such as :
THOUGHT-TRANSFERENCE in and between the Spheres (incarnate and excarate);	Light, Heat, Sound,
PSYCHICAL EMANATIONS, as :	Electricity, Magnetism, &c.
Psychic Heat and Force, 'Animal Magnetism', Healing Power, &c., &c.	

And when these two principles, Spirit and Animate Matter, are blended in MAN, they produce as result :

THE SUM TOTAL OF HUMAN KNOWLEDGE AND
ACTIVITY,

or,

THE PROGRESSIVE CIVILISATION OF MANKIND.

(To be continued.)

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THE CAMBRIDGE PLATONISTS.

'The Clarendon Press' (Oxford) has lately issued, under the title of 'The Cambridge Platonists,' a selection from the writings of Benjamin Whichcote, John Smith and Nathanael Culverwel, with an Introduction by E. T. Campagnac, M.A. The three names here recited will probably be, to many, mere names and nothing more. As Mr. Campagnac says, with a sigh, 'These authors are little known now, and though, within the narrow limits by which their lives were bounded, they exercised a powerful influence, they enjoyed little vogue even in their own day.' Fortunately, we are fairly well able to recall the general tenor of their lives and the central ideas of their teaching, though, unfortunately, in the case of at least one of them, we have largely to depend upon such reporting of discourses as was possible or usual in their day,—about 250 years ago.

It may help those who are strangers to these keen but genial thinkers if we say that they are fitly classed with the better-known Ralph Cudworth and, generally, with 'the Latitude men' or 'Platonists' of their day: as a school, highly original, but, as individuals, curiously imitative, with the same message repeated, in essentials, by each one. Essentially philosophical, they were, above all things, scholarly, with a broad-mindedness which led them far afield in their search for truth, and for those who were 'dear to God.' They shrank from the over-defining of formal creeds, and from the over-emphasising of ceremonials. They loved the Church but they wished it to be tolerant, and to keep itself clean from the defilements of priestcraft. 'They saw England divided into two great conflicting parties, but, while they were strongly affected by both, maintained a serene detachment, and were never soiled by the dust of battle.' And that 'never soiled by the dust of battle' very aptly describes these retired souls who dwelt apart, and cultivated divine philosophy and human charity, in love of God and hope for man.

Greatly influenced both by Plato and Plotinus, with their own English sense and mother-wit to help them, they may be broadly regarded as spiritual rationalists. Their theological and ecclesiastical position was fairly indicated by the late Bishop of Durham, who, referring to Whichcote, indicated 'defects' in his teaching. 'He had,' he said, 'an imperfect conception of the corporate character of the Church and of the Divine life of the Christian Society. . . He had little or no sense of the historic growth of the Church. His teaching on the Sacraments is vague and infrequent.' In street English, he did not restrict the Church of God to ecclesiastical limits, and he put goodness far before ritual.

All these refined thinkers and broad-minded scholars shrank from creeds and the conventional limitations. As Mr. Campagnac remarks, of Whichcote, 'He believed that a system woven by one man could be nothing but a shroud for another, and would only continue to fit the maker, if he never grew.' And, as another of these fine spirits said, 'Divine Truth is better understood as it unfolds itself in the purity of men's hearts and lives, than in all those subtle niceties into which curious wits may lay it forth.' And then, referring to Christ, as 'the Great Master' of Divine Truth, he says: 'He would not lay it out to us in any Canons or Articles of Belief, not being indeed so careful to stock and enrich the world with opinions and notions as with true Piety, and a Godlike pattern of Purity, as the best way to thrive in all spiritual understanding.'

A crisp passage, in Mr. Campagnac's Introduction, is useful both as well defining the peculiar note of this school, and as putting in a very clear way a distinction with applications in many directions. He says:—

Their efforts were directed towards the discovery of a middle course between the party which was dominated by the ecclesiastical statesmanship of Laud on the one hand, and, on the other, the party which was encumbered by the subtle and formal and all too complete theology of the Puritans. Against the first they urged that conduct and morality were of more moment than Church polity; against the latter they claimed that reason must not be fettered; and against both, that in the conscience of the individual, governed by reason, and illuminated by a revelation which could not be inconsistent with the reason, itself a 'seed of Deiform nature,' lay the ultimate seal of authority in religion.

In a very profound sense, these men were mystics or spiritualists. Their great subject was spiritual religion, and their constant appeal was to the spiritual reason. To be religious was, with them, to be in good spiritual health, to be well balanced in conscience, brain and aspiration. Every faculty ought to be in just relation to every other. 'No faculty must be mutilated to give an unnatural development to any other.' 'A man's religion is himself, the sum of his powers, his nature in its ideal perfection.' We regard this as, on the side of religion, pure Spiritualism, because it appeals from all externals to the internal and real self: and it is a vital part of Spiritualism that it everywhere makes this appeal, and in regard to every subject.

It was natural, then, that these spiritual thinkers should include in 'Nature' the realm of things spiritual as well as of things physical. They had no room for what is usually called 'the supernatural,' because everything was to them natural. Heaven was actually begun on earth, and man was everywhere in contact with God. The apparent 'Latitude' of this school had its root, not in the weak mood which is indicated by 'What does it matter?' but in the mighty faith that in God we all live and move and have our being. It was a Latitude of universal grip, not of careless loss of tenacity. And that, in very truth, is precisely the case with the Latitude of the modern Spiritualist, and his 'imperfect conception of the corporate character of the Church,' and his 'vague and infrequent teaching on the Sacraments': for he sees beyond the organised Church a larger Ecclesia: and beyond the visible Sacraments of a Ritual the more enduring Sacraments of a Life.

It is good, therefore, to look back to these fine old thinkers, with their scholarly habits, their patient and loving communion with the mighty men of old, who helped to mould Christendom after Jesus and Paul, their human sympathies, their broad charities, their clean idealism, as brilliant as it was pure. Their style of teaching is not for us, but we shall be fortunate if we can bear our testimony with their lofty spirit, and do our work animated by their inspiring trusts and hopes.

TWO RECENT SÉANCES.

By 'AN OLD CORRESPONDENT.'

(Continued from page 280.)

The next 'communicator' who controlled Mrs. Treadwell was Mr. R., who has so frequently come back to me at séances with this medium since he passed on two years ago. Mr. R., as I have before shortly mentioned, was, in his closing years, a creditor of one of his colleagues in business to a considerable amount, which, he informed me some time before his demise, was still due, and I suggested to him when he was in perfect health in the spring of 1900, that he should take some steps to obtain a voucher from his debtor for the debt (which had been slowly accumulating for years) in case of sudden demise. Had he lived longer he would probably have endeavoured to do so; but he passed on very suddenly without getting any acknowledgment from his colleague, and, as he and I both surmised, the greater portion of the claim was repudiated just because the debtor, whose character both he and I had correctly gauged, had no desire to pay a debt of this nature. In consequence, Mr. R.'s relatives were advised that the claim was hopeless. His conversation on the present occasion was chiefly directed to this matter (which of course was quite unknown to the medium). Before passing over he had been much tried by one particular member of his family (a son), and he alluded to this and other family matters known only to ourselves, and in closing expressed his great happiness at having been removed to a better world, free from care and sorrow, and with those of his family who had preceded him also dwelling near him, in the sphere in which he now existed.

The medium was next controlled by Mr. G., the young professional gentleman before alluded to, who died of *angina pectoris* in the spring of 1901, who informed me that his progress in spiritual life had been very marked since he last conversed with me through the same medium, in September, 1901. He also discoursed in a lofty strain regarding the glories of the spirit world and the blessing Spiritualism would have been to him had he known of it when in earth life. He again spoke of his sudden transition, of his death agony, and of the sad severance from his young and beautiful wife after a brief spell of married happiness. In short, the interview was of a very affecting character, and I had not the slightest doubt that the Mr. G., so well-known and esteemed by me in his earthly career, was now addressing me.

To Mr. G. succeeded my son, who passed over in his fifth year in 1889 and who greeted us all in his most affectionate manner, and the old familiar voice came back to me as clear as when on earth. The discourse was entirely on family matters, and his progress and education in the spirit world. In this case I never need 'tests,' because they come without fail, and on the present occasion there were several, notably (1) a reference to an event in our family history occurring during the past year; (2) a reference to something belonging to him that had been given to a little grandson of ours born long after our son had passed on; and lastly he sent his love to his eldest brother, whom he designated by the pet name he used to call him by when here. These and other matters relating to the household on which we discoursed were extremely sacred and convincing. He then said to me that he was very anxious to try again to get his photograph taken. I here note that he has been twice photographed since he passed on, namely in 1891 and again in 1893, through a medium with whom I have had many sittings. At the time of his sudden transition in 1889 we had no photograph of him except one taken as an infant in arms, and it was only after seven separate sittings at home that we got the first photograph of him in 1890, taken sitting on the bed on which he died, and also on his mother's knee. Again in 1893, through the same medium, we secured three separate stereoscopic photographs of him as he then was in the spirit world, being older and fuller in the face. On both occasions my clairvoyante relative was present and described him, and also the robe he wore on the second occasion, just as it afterwards came out on the photographic plate. On the present occasion he informed us that he was much grown, and wished to show himself 'as he now was'

in a photograph. He asked me to go to Mr. Bournsell, in Shepherd's Bush, and try for a photograph, and he hoped we would be successful; after which he bade us an affectionate adieu, promising to come again at our next sitting with this medium.

To my son succeeded my sister-in-law, Miss T., who has so often come back to us, and her utterances were, as usual, characterised by great sweetness and affection. She also alluded to the photograph project, and said she would be there and lend all the aid in her power to the success of the experiment. Before leaving us she was most emphatic in informing me of the certain recovery of her health by a near relative who was then rather infirm, and thus far her prediction looks like coming out correct. After she ceased controlling the medium, a few closing words from 'Sophy,' congratulating us on our success, closed the séance, which lasted about an hour and a-half.

Now the marked feature of all my séances with this gifted medium is the reappearance of so many friends and relatives, whose voices, gestures, and personal peculiarities are reproduced with striking fidelity, while the tests given me are sometimes very unexpected and convincing. The medium sees me only at rare intervals, and usually at her own house, although she has given me at least four séances in my home; and yet here, in each recurring sitting, there goes on the production of more cumulative evidence of identity from almost every communicator. Thought transference is 'out of court' in a case of this kind; indeed, thought transference has never been a factor regarded by me with much favour as having aught to do with, or accounting for, any of the leading phenomena of Spiritualism. And while on this subject of communication with the other world, I may be permitted to say that of the very large number of spiritual beings who have communicated with me during the past fourteen years, either orally, through trance mediums, by the Ouija and the table, or better still, by automatic writing, not one of them has breathed the word 'reincarnation,' and it appears to me that until clear evidence, of a kind which would be satisfactory to a British jury of level-headed men, has been produced, all theories as to its possibility or probability are quite beside the question. To most men who, like myself, have spent over threescore years on the earth with its many 'avenues,' its alternate darkness and sunshine (the former in many lives predominating), surely *one* incarnation is enough of discipline or preparation for a higher sphere. Therefore it is, when I see the word 'reincarnation' in the columns of any newspaper or magazine, that I always say, 'give me facts, no theories; produce some one who can prove he has been reincarnated, and then I will begin to think there "is something in it."'

Pardon this digression on a subject on which I have hitherto kept silence, but on which I have always held very strong negative opinions.

My next article will deal with the séance at Mr. Bournsell's and its results.

(To be continued.)

AUTO-SUGGESTION, OBSESSION, OR HYSTERIA?—A curious story comes from France, of a nun, at the orphanage of Grèzes, near Laissac, who believes herself to be possessed of the devil. It is said that the patient gets into a highly hysterical state at times, and declares that the devil is biting and burning her body, and marks of burns and the imprint of teeth and claws do actually appear on her flesh. She cannot endure the presence of any picture or image of Christ, or any Bible or religious book, brought near her, and can divine the presence of any such object, however carefully it may be concealed. She can often divine the thoughts of people with whom she talks, and if they are foreigners she can reply to them in their own language, and has been heard to speak Greek, Italian, Russian, English, and German, although she is normally an uneducated peasant woman. Several specialists in hysteria attribute these results to 'auto-suggestion'; but how can the nun 'suggest' to herself to speak foreign languages with which she is unacquainted? Probably some spirit is trying to use her organism, but the fear and superstition of the sensitive and those who surround her are responsible for the painful phenomena which are presented. A strong magnetic healer would doubtless speedily effect a cure if he had a fair field.

AUTOMATIC COMMUNICATIONS.

THROUGH THE HAND OF MISS E. KATHARINE BATES.

(Continued from page 280.)

II.

'Our wills are ours to make them Thine.'

'For the Creation was subjected to vanity, *not of its own will* but by reason of him who subjected it in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.'

In these verses in the revised edition of the Romans (viii. 20 and 21) we have surely a most distinct reference to the *plan* of spiritual evolution. The subjection to vanity is 'not of its own will.' This places the so-called Fall of Man distinctly in the Plan of the All-Good. God will have no slaves in His creation; not even slaves to the Divine Ideal. All His creatures must be free men, and must of their own deliberate choice return to the Father. This can only be through experience.

If the things of Sense—of the lower world—held no attraction for us, there would be practically no choice, for the result must then be a foregone conclusion.

Offer two things—one which appears beautiful and useful, and desirable in every way, and the other which appears exactly the reverse, the former representing virtue and the latter vice, and you are practically destroying the chance of exercising Choice and Freewill.

There 'can be no question,' as we say, when such a choice is put before us.

But in order to evolve the *soul* of man, there *must* be such a question.

The apple offered to Eve by the animal senses was 'pleasant to the eyes and good for food, and to be desired to make man wise.' It had not merely physical but also intellectual attractions.

It offered Wisdom—on a certain plane.

Life—on a certain plane.

Artistic satisfaction.

No wonder all these varied attractions allured at first the emerging soul, just growing conscious of its independent life and possibilities! No wonder the child-man (as distinguished from the animal-man) wandered away down the alluring by-paths, and thus wandering, began the weary soul-pilgrimage which has gone on until now.

In varied climes, in multitudinous experiences, the races of the world, the individuals comprising these races, have alternately sat down to eat the husks of material prosperity and enjoyment, or have risen up in disgust to begin feebly and blindly the search after God, if haply they might find Him. And again and again they *have* found Him, and returned to the Father, as a matter of choice, not of necessity—as freed men, not as slaves. This is the whole purpose of spiritual evolution.

Is it not the whole purpose of parental training in this world where such training is wise and good? First the early years, carefully nurtured and guarded, and helped, and protected; then the nursery days are left behind, and the Adamic period begins.

The wise parent knows that his child *must* go through this; learn to fight his own battles, and to take his own responsibilities. Then comes the further stage, the university stage, as we may call it—the Christ stage.

The boy has put away childish things and now realises his manhood, his essential affinity with his earthly Father. Henceforth they are two men together; no longer a man and a boy. Christ intimates this stage in the advancing human race by two distinct statements:—

'I and my Father are one.'

'Be ye therefore perfect even as your Father which is in Heaven is perfect.'

But the boy emerging into his budding manhood has much yet to learn; many bitter lessons, vast experiences to be gone through, many bitter tears to shed, before he comes to the 'full stature of a man'; one, namely, who has learnt patience and balance in the world's hard school.

This is, indeed, but a faint image, though a *true one*, of the vast age-long processes of spiritual growth and experiences.

Read the Bible from this evolutionary standpoint—*make* due allowance for the fact that all things necessary for the soul's advancement were revealed to the great teachers, St. Paul and others; but that the *method* of God—the Divine method of evolution—was not yet revealed to the race, and, therefore, was not as yet in the consciousness of those teachers, and many hard knots will be untied; many apparent contradictions will be explained. At certain moments the truth flashes through, as in the text quoted from the Romans, which directly opposes the idea of a Fall brought about as the immediate result of sinning angels acting in opposition to the *intention* of God. To act in opposition to the *will* of God inevitably brings about a Fall each time it occurs, and it is through these Falls that we can alone learn to walk upright as *men*, and not as automata.

'For as in Adam all die, even so in Christ shall all be made alive.'

'The first man Adam became a living *soul*.'

'The last Adam became a life-giving *spirit*.'

'Howbeit that is not first which is spiritual but that which is natural; then that which is spiritual.'

'The first man is of the earth, earthy; the second man is of Heaven.'

'And as we have borne the image of the earthy we shall also bear the image of the heavenly.'

It would be difficult to find statements more absolutely in accord with what we are learning nowadays of evolutionary law.

In one of those flashes of divine inspiration (which occur again and again in St. Paul's Epistles in marked contrast to his laboriously worked-out logical statements) he places before us the plan of evolution.

First—animal and pre-historic man. Then the Adamic man, becoming a living *soul*, self-conscious and intelligent: eating the fruit of the Tree of the Knowledge of Good and Evil; becoming a responsible and free-choosing human being; choosing knowledge and power and personality rather than wisdom and individuality in Divine union.

The next step in evolution must be man, not only as a living soul but as a life-giving spirit, having attained life for himself and the power of imparting it to others—the true Son of the Father, with the power and perfection of the Source from which he sprang, and to which, through absolute and *voluntary* renunciation of his will to the will of the Father, he has returned.

These would be the necessary conditions for realising the Divine Paternity, viz.: absolute freedom of choice, a will at one with the Divine Will, and a Perfect Man with divine powers as the natural result.

Where do we find this combination and this result? Surely in Jesus of Nazareth, who lived only to do the will of His Father; who made the perfect at-one-ment between the human and the divine will, and this not as a matter of compulsion, but of free choice.

(To be continued.)

SPECIAL NOTICE.

On Monday next, June 23rd, Mr. W. J. Colville will lecture, at 3.30 p.m., on

WHITE AND BLACK MAGIC

(followed by answers to questions)

in one of the new rooms (No. 14) of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C. Admission 1s. The subject of the lecture on the following Monday will be announced in next week's 'LIGHT.'

'WIRTH TAROT KEYS.'—Mr. Robt. H. Fryar, of Bath, sends us a specimen copy of his new plate in outline of the 'Wirth Tarot Keys,' adapted from the Continental originals. This 'Tableau' is issued uniform with Dr. Westcott's monograph on the 'Isiac Tablet,' and embodies the symbolical modifications suggested by the Researches of Eliphas Lévi (Abbé Constant). These important corrections are easily collated with the imported Marseilles version.

THE DIVINING ROD.

BY JOSEPH DE KRONIHELM, PODOLIA, RUSSIA.

(Continued from page 284.)

The public prosecutor and the chief of police ('lieutenant criminel') put into the hands of Jacques Aymar a rod from the first bush they came across, and, accompanied by the magistrates, Aymar began to walk about the cellar. His divining rod remained motionless until he passed over the very spot where the body of the wine-merchant had lain. It then twisted violently. Aymar himself was much agitated, and his pulse quickened feverishly. His agitation was redoubled when he reached the spot where the body of the second victim, the wife of the wine-merchant, had been found. Having thus received his 'impression,' Aymar left the cellar, and guided by his rod, or rather by the inner sense which caused it to move, proceeded to the courtyard of the Archbishop's palace, crossed it, and stopped at the Rhone Gate, which had been closed for the night as the search was being prosecuted at about two in the morning. The next day Aymar again took his rod and put himself on the track of the murderers. Accompanied by three persons—the 'lieutenant criminel,' his assistant, and a police-constable—he left Lyons by the bridge over the Rhone, and walked along the right bank of the river towards its mouth for about an hour; his rod indicating now three accomplices in the murder, now two only. It guided him in this way to the house of a gardener, where this difficulty as to the number of accomplices was finally removed. On arriving there Jacques Aymar maintained with great warmth and evident conviction, in the face of the denial of the gardener, that the escaped murderers had entered his dwelling, had sat down to a table, and that out of three bottles which were lying under the table they had certainly touched one, over which the rod turned. But there was an infallible means of discovering whether or no the master of the house or his servants had had any communication with the murderers: Jacques Aymar touched *them* with his rod. It remained motionless, but when applied to two children, of the ages of nine and ten, who were present, it moved again. They were the gardener's children, and were playing in the room, paying no attention to what was being said by Aymar and those who were with him. When questioned, however, they seemed uneasy, and at last confessed with tears that one Sunday morning three men, whom they described minutely, had entered the house and drunk the wine from the bottle indicated by the man with the rod. They had concealed this from their father, from fear of being punished for having left the door open and thus given the men the opportunity to enter the house.

After this preliminary verification of the powers of the rhabdomancer, the magistrates felt warranted in placing confidence in him. But before sending him further, the public prosecutor ('procureur du roi') and the 'lieutenant-criminel' determined to submit him to other tests in the presence of the authorities and of several persons of distinction. As I said above, in the cellar where the crime was committed had been found the hedge-bill used by the murderers to kill the wine-merchant and his wife.

The public prosecutor procured three similar bills, and had them buried in a garden as well as the original one. Aymar, *knowing nothing of this*, was brought into the garden. He passed over all the hedge-bills in succession, his rod turning over the one which had been found in the cellar. The officer varied this conclusive experiment by himself bandaging the eyes of Aymar, and having the hedge-bills hidden in long grass. Aymar was then led to the spot, and again the rod turned over the blood-stained bill, though it made not the slightest movement over the others. The most sceptical and suspicious of the witnesses of these occurrences were now forced to acknowledge themselves convinced, and the justices themselves being now willing to be guided by the divining-rod, Jacques Aymar was ordered to pursue the search for the murderers without delay, accompanied by a recorder, police agents, and constables for his protection.

The crime having excited much interest in Lyons, the

people awaited with curiosity and impatience the outcome of the search of the 'sorcerer' with his divining-rod. There were then, as there will always be, some who had a firm faith in the supernatural gift of the rhabdomancer, and others who laughed at the whole thing, and dubbed Jacques Aymar an impostor and a charlatan. Others, again, suspected him of having intimate relations with the devil, and maintained loudly that he had sold his soul to Lucifer.

(To be continued.)

SPIRITS OR 'DEMONS.'

Your leading article of May 24th, and the letter of Mr. Keyworth ('LIGHT,' June 7th, p. 274), remind me of a thought that I have often had when reading discussions as to the lawfulness of spirit intercourse. I think that the underlying error so commonly made is the supposition that all spirit manifestations, voices, or inspiration must necessarily come either from God Himself, or from some emissary of the Arch-Enemy.

In olden times, all such manifestations, where recognised as genuine, were ascribed to God Himself, or (by pagans) to some one of the great divinities, such as Apollo. I believe that polytheism may have taken its rise partly from the recognition of the fact that each priestly medium spoke *pro domo sua*, hence his control was to be regarded as a separate god, or as a local or national tutelary divinity. The God of Israel was the inspirer of the prophets of Israel, and so of Babylon and every other nation. Each god gave his own people the best advice he could. Each people, therefore, thought that its own supreme god was the real and only true god, who would lead them to conquest and shield them against all enemies.

Monotheism is originally an expression of this belief; all other controls were false gods, and therefore the enemy of the true god. As the belief in a personal devil gained ground, as a corollary to the grouping of all friendly controls under the title of God, these hostile gods or controls of other nations were ranked as manifestations of the devil or his fallen angels.

Since it would be derogatory to the one god to imagine him concerning himself about mundanetrifles, the spirits or demons who talked about ordinary petty affairs were certainly not the One Divine Manifestant, hence they must be devils in masquerade; good demons now became unimaginable, for all who were not angels of God, sent for a high and lofty purpose, must necessarily be devils sent for the delusion of mankind. This, I think, is in substance the position of the all too 'orthodox' Mr. Moore.

The same desire to be 'orthodox' has led to the reference of as many phenomena as possible to the agency of the sub- (or supra-) consciousness, which affords a convenient theory for ascribing them neither to God nor devil. But it seems to me that the evidence against the diabolical origin of spirit manifestations is far greater than that against their being of divine origin, for we Spiritualists must admit the Divine in all the wonders of Nature, and if spiritual manifestations are as common as we know them to be, they must be natural, not supernatural, as they are so commonly but ignorantly called. Therefore, as has been set forth more ably than I can phrase it, if we admit the power of evil spirits to return and trouble us, what further improbability is there in supposing that good ones, or even mediocre but well-meaning ones, can do the same? Are we living under the dispensation of God or under a reign of devils?

S. G.

A TERRIBLE DREAM FULFILLED.—Madame Severo, widow of the ill-fated aeronaut who met his death in Paris recently, when passing through Lisbon on her way to South America, with her four little children, granted an interview to a representative of a Portuguese paper, in the course of which she said: 'On the eve of the disaster my husband had a troubled dream. He was in the Pax, above a cemetery; from the open graves arms were stretched out towards him; among the dead he recognised his mother. He was much impressed by the dream, and had a presentiment that some accident would happen to him. It did happen—and just above the cemetery of Mont Parnasse!'

THE OLDEST SOCIETY OF SPIRITUALISTS IN THE WORLD.

The members and friends of the First Association of Spiritualists of Philadelphia, U.S.A., celebrated the Golden Jubilee of their Association on Sunday, May 11th, and three following days, when large and enthusiastic audiences crowded the 'Temple' to overflowing. The Association, which was incorporated in May, 1852, has had a continuous and eventful career up to the present time, and thus enjoys the honour of being the oldest spiritualist society in the world. Its platform has been occupied by almost all the prominent mediums and lecturers of America and England; and Mrs. M. E. Cadwallader, the energetic vice-president, is well and favourably known in this country. A large number of leading Spiritualists assembled and addressed the meetings, including the president, Captain F. J. Keffer; Mr. Harrison D. Barrett, the President of the National Association; and the Rev. B. F. Austin, D.D., of Toronto, Canada. Congratulatory greetings were received from all parts of the United States, and also from Great Britain. A Reunion of Veteran Spiritualists; a Lyceum session in which about fifty children and young men and maidens ably acquitted themselves; 'In Memoriam' services, and the calling of the 'Roll of Honour'; proceedings by 'The Twentieth Century Sunflower Club' for the young people, and by the 'Woman's Progressive Union' were included in the lengthy programme. 'The Psychic Era' gives a full report of this interesting Jubilee, together with the portraits of the president and vice-president. Mrs. Cadwallader, as chairman of the committee of arrangements, and her co-workers are to be congratulated upon the splendid success that was achieved, which, we trust, will encourage the workers in other societies to emulate their example of zeal and devotion. We were pleased to note that the president of another society of Spiritualists in Philadelphia, the Hon. Thomas M. Locke, took part in the proceedings, and congratulated the Association upon possessing a Temple of its own in which to carry on its good work for humanity.

HOW I HEARD THE NEWS.

My spirit wife, who speaks to me through her mother, came to us about 9.30 on the evening of the eventful Saturday, May 31st, and told us that peace was absolutely assured. I asked if anything had been signed; the reply was that she did not know, but the delegates had sent word that they were prepared to sign the terms. It will be remembered that Lord Kitchener telegraphed this fact at 5.15 p.m., and the terms were probably being signed while we were conversing.

The next day, Sunday, she said she had been again to Pretoria 'for the last time,' thus confirming the news of the final settlement. She had been there almost every day, and described the uncertainty felt, much as the daily papers did. She had said at the time of the April negotiations that the Boer delegates had the intention of making peace, and was surprised when they did not actually conclude peace there and then. I comforted her by telling her it was better that the decision should be supported by the whole Boer nationality.

J. B. S.

P.S.—The hour given is Central European time, and corresponds to 10.30 Natal time.

CHANGE OF ADDRESS.—Madame Montague is removing this week from 3D, Hyde Park-mansions, to 84, Ashworth-mansions, Elgin-avenue, Maida Vale, W., where she will be for a short time previous to her departure for Canada.

ANOTHER 'COINCIDENCE'.—In last week's 'LIGHT' there was a remarkable coincidence noticed, but a still more striking one was recently recorded by a writer in 'Notes and Queries' as follows: 'Some years since a number of business friends who habitually lunched together in one of our large provincial cities, upon the casual proposition of one of their number adjourned to a photographer's and were taken in a group, their individual positions being determined by no design. Not long afterwards one who had occupied an extreme end of the group died; and within a comparatively short time the whole of the persons who had been photographed died, without a single exception, in the exact order they had there occupied. The last survivor died in 1900.'

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.

'Gospel of the Holy Twelve.'

SIR,—Allow me to call attention to the second edition of the 'Gospel of the Holy Twelve,' several times advertised in your pages, and to the utter ignoring of the same, and even active suppression of it, by the various 'reform' organs to which it has been sent. The rejection of this Ancient Gospel given us from within the veil seems to prove very plainly the insincerity of those parties who complain that the teaching of the Bible (as popularly presented to them) is wholly inconsistent with any character of God or His prophets for the inculcation of humaneness or divine ethics toward those lower than ourselves. (See e.g., 'Kate Cording's' letter to the 'Vegetarian' of the 31st ult.) And no wonder, seeing that the Bible has been interpolated and pruned in the interests of depraved fashions and tastes, enabling many of these unbelievers and rejecters of Christianity (as taught by Christ) to air their views and unbelief.

By the acceptance or rejection of this, the original 'Gospel of the Holy Twelve,' will these reform societies be justified or self-condemned. It is not to their credit to reject, even from their advertising columns, the production of an 'Ancient Gospel,' simply, I believe, because it has been given through four well-known transmitters in the unseen. Moreover, the internal evidence of this prophetic Gospel is wholly in its favour. Mr. Arthur Lillie, in his 'Buddhism and Christianity,' says, after a painstaking research, that 'the earliest and only authentic Gospel comes from the Essenes,' and 'it is plain that all that is anti-Essene (in our four) is an accretion' (p. 148, 'Buddhism and Christianity'); and this Gospel we claim to have restored by the spirits.

THE EDITORS OF 'THE GOSPEL OF THE HOLY TWELVE,'
3, Evelyn-terrace, Brighton.

Do Animals Survive?

SIR,—The question has often been asked, whether there are animals in the spirit world, and the reply has usually been, 'No, not as a general rule.' I desire to state a case for further inquiry, from two points of view.

First, from observations on the powers of animals here. It has repeatedly been thought that animals can see spirits. Without going back to Balaam's ass, or to the Jewish traditions as to the dogs howling when the Angel of Death passes, it has been alleged that animals show fear when spirits are present. If so, may the shying of horses indicate something seen, more than we can see? Animals are certainly subject to hypnosis of various kinds, fascinations, &c. Does not this point to their having extra-perceptive powers, on what we call the subjective or astral plane? And if they perceive with astral sight, does not this indicate an astral body, and astral organisation akin to that of mankind? But the astral body of man is that which lives after death; therefore, by analogy, we might expect that animals also would have their immortal portion.

Secondly, from observations on the astral plane. We hear of spirits being seen in animal form; see an instance in 'LIGHT,' December 21st, 1891, p. 611. A mediumistic friend has told me that until she received other guardianship she was frequently conscious of a spirit guardian in the form of a very fine large dog. This lady is not one of those who keep pet dogs.

I should very much like to know whether these ideas are confirmed by intelligences having an extended experience.

S.

Spirit Photography.

SIR,—Noticing in a recent issue of 'LIGHT' a paragraph concerning photographic frauds, allow me to testify to the fact that I have had several photographs taken by Mr. Bourns, of Uxbridge-road, under similar conditions to those mentioned, and I have had a picture of my own mother on the plate when developed, though the family has no picture of her when living. I bought the plates, put them in the slides, and saw Mr. Bourns develop them. I never lost sight of him until he had them fixed and brought to the light. I may also say that a friend of mine, Mr. Chappell, went specially to London, bought some plates, and even went so far as to take the plates out of the slide himself, put them into the developing dish, and pour the developer on them until the form came up. It was the form of his own mother, whom he did not know; but when he got to Manchester his father recognised her at once, as did also an uncle.

Manchester.

THOMAS DABBS.

A Strange Dream.

SIR,—I am sending you an account of a strange dream which I had recently.

In the dream, I thought I was about to take a class in the Sunday-school, but why I was going to do so I do not know. On my way I was joined by a clergyman, who was the curate some months ago, and we walked on together, but neither spoke to the other. When we got to the school we were late, and several others, chiefly clergymen, were waiting admission, and praying while they waited. I do not remember speaking to any of them.

I next found myself in my own schoolroom, a long iron room, very ill in bed, and waited upon by my mother, who went away about ten years ago. I grew worse and passed away. I then found myself watching my own funeral. The rector was waiting at the lych gate, and I distinctly heard—'I am the Resurrection and the Life,' and saw the scene at the grave. A great many people were there, but by degrees they cleared away. Before I left I saw that a new tombstone had been erected, and read the inscription, which recorded my own name. One mistake had been made on it,—I was described as the third daughter instead of the second. I felt rather disappointed that it was not a marble cross.

When I left the churchyard I walked away, and met various people on the way, but no one noticed me.

Through it all I seemed to be quite invisible to the people around, neither did I appear to be in the flesh. Except at the lych gate, I did not feel that I was in any way connected with the scene that was being enacted, and beyond the disappointment about the tombstone, I did not feel more interest in it than in the funeral of some near and dear friend.

If any of your readers can offer an explanation of this dream I shall be glad.

A. D.

'Inexplicable Noises.'

SIR,—On May 23rd last, my mother and sister were praying silently by the bedside of my uncle, who had had an apoplectic seizure from which he never recovered consciousness. About 12.30 a.m. they were the only people in the room, an old lady, the only other person in the house, having retired for the night. Towards one o'clock the dying man became gradually weaker, and his breathing changed into a kind of murmur. The room was very quiet, and not a sound was heard within or without the death chamber until the very moment when he breathed his last; then the silence was broken by a loud report like a pistol shot, which seemed to proceed about three yards from where the body lay. The breathing had now stopped, and just as the body stiffened another but fainter report was heard, as if it came about five yards from the corpse. Perhaps some of your readers can suggest an explanation of these, to me, inexplicable noises? There was a small clock (not an alarm) on the mantelpiece. I mention this, having heard that these noises at the moment of death occur frequently when a clock is in the room; however, the noises certainly did not proceed from the clock. Whether to regard them as a warning or an adieu from the departing spirit, I know not.

B. M.

South Africa.

SIR,—Now that interest in the glorious truths revealed by Spiritualism is spreading all over the civilised world, it is surprising that amongst so many experienced mediums and clairvoyants who travel throughout Europe, America, Australia, and even India, none appear to have turned their attention to South Africa, as a new field for their energies in the good cause. In this Colony there are many anxious inquirers into the revelations of psychology, but who sadly need the aid of experienced lecturers and mediums to help them on their way.

Were any such to visit this part of the world, I am certain that they would meet with a warm welcome in all the South African Colonies, and to those who are sincerely desirous of spreading the knowledge of the wonderful revelations of our life in the new world, which we must all enter sooner or later, a great field would be opened for conferring certainty, comfort and happiness (as they have already done to myself and others in this city) on many earnest souls now blindly groping in doubt and sorrow, amidst the vague shadows which are all that most of the exponents of the orthodox creeds offer for guidance.

There seems a very wide difference between the beautiful simplicity of the teaching of Jesus Christ and that of modern churches, overlaid with creeds and dogmas.

A CONVINCED AND HAPPY SPIRITUALIST, SEVENTY-FIVE YEARS OF AGE.

Maritzburg, Natal.

Madame Greck.

SIR,—It gives me much pleasure to confirm the testimony of 'An Admirer of "LIGHT"' to Madame Greck's mediumship. I have known and experienced great and inestimable benefits from the advice of her doctor, who seems to have the power to see right through you—and so to diagnose most correctly. All sufferers, from whatever ailments, I would strongly advise to try Madame Greck.

WILLIAM LAWS CANEY.

Shepherd's Bush.

Florence Marryat's Inaccuracies.

SIR,—I note with much interest the remarks made by your correspondent, A. J. Rottevel, about an apparent contradiction with regard to Florrie Cook and her control 'Katie King,' in Florence Marryat's book 'There is no Death.' May I be allowed to point out yet another mistake in her book, 'The Spirit World'? In writing of the lovely picture by M. Tissot entitled 'Apparition Medianimique,' of two spirit forms which showed themselves through the mediumship of Mr. Eglinton, she speaks of them as representing 'Madame Tissot and John King,' but in Farmer's life of Willie Eglinton entitled 'Twixt Two Worlds,' on page 187, the male form is said to be that of 'Ernest,' and not of 'John King,' as stated by Florence Marryat on page 145 of 'The Spirit World.' I notice in 'Twixt Two Worlds' that the mezzotint is there described as 'Apparition Médiumique,' and in Florence Marryat's book as 'L'Apparition Médiumistique,' which I should judge to be the more correct title.

KATE TAYLOR-ROBINSON.

[Miss Marryat was guilty of many inaccuracies. Regarding M. Tissot's picture to which our correspondent refers, Miss Marryat in her book, 'The Spirit World,' spoke of the male form as that of 'John King,' and said: 'The engraving has a double value for me, not only as a memento of the giver, but because the portrait of "John King" is exactly as he has appeared to me' through other mediums. This was pure imagination on Miss Marryat's part, the form being really that of Mr. Eglinton's spirit friend, 'Ernest'—as nobody could doubt who had had materialisation séances with Mr. Eglinton. The female form Miss Marryat described as Madame Tissot, 'M. Tissot's first wife, to whom he was tenderly attached.' The expression 'first wife' suggests, of course, that he had a second; but as a matter of fact, there was no Madame Tissot at all, for M. Tissot was never married, and the tender attachment was a touch of fiction on Miss Marryat's part. The female form was that of his departed fiancée. M. Tissot himself called his picture 'Apparition Medianimique.'—ED. 'LIGHT'.]

The Mediumship of Mr. A. V. Peters.

SIR,—The first time I saw Mr. A. V. Peters was in December, 1899. He then foretold that I should quarrel with one of my cousins, between whom and myself, as I have no brother or sister, the tie is closer than usual. This prediction was fulfilled fourteen months afterwards, viz., in February, 1901, because my cousin, influenced by a third member of the family, would not listen to my account of how unfaithful was the person in charge of his blind mother and her home.

In May, 1901, I was almost distracted by the state of matters in my aunt's house. One Sunday evening, I went to Cavendish Rooms, not in the least expecting a message, as I knew Mr. Peters' custom of giving tests to *strangers*, but I knew it was heaven-sent when, after describing my father, Mr. Peters said, 'I have a message for you. I am to tell you that you have done quite right; it will all come right in the end, and they will bring it through, as they have brought the other.' My cousin, about that time, discovered I was right, though he did not acknowledge it to me, nor did I know until three months afterwards.

When, in December, 1901, we met by my aunt's (his mother) dying bed, the matter was not mentioned, but in January last I again appealed to him to fulfil his duty; but, influenced by the same third person, he once more disregarded my appeal and I did not see him again before he passed into spirit life, on April 4th last.

From the hour that I heard he had passed away I felt sure he was with me, and on Wednesday evening, June 4th, I attended a séance at Mr. Peters' house, hoping to ascertain if it were so, but was totally unprepared for what happened. My cousin controlled Mr. Peters and caused him to grasp my hand and exclaim, 'You were right. What can I say? What am I to do?' And his distress was evident to all the sitters. I was too agitated to obtain full benefit of the control, but one wish of my cousin's was very significant. I try to live up to my spiritualist principles, and, since my cousin passed away, have had an earnest desire that the third member of the family should have the comfort which

our glorious truths can bring. I expressed this desire to my cousin when he was controlling Mr. Peters, and he replied, 'Let her wait—she would not listen to me.'

I append my real name and address, which you are at liberty to give to any inquirers. I may add, except at meetings and séances I had no communication, direct or indirect, personal or epistolary, with Mr. Peters.

C. E.

Assistance Needed.

SIR,—Will you kindly allow me to acknowledge through your columns the assistance I have received in aid of the blind girl whose case I mentioned in 'LIGHT,' of May 31st? With me, she is most grateful to those who have helped so quickly and sympathetically. I have now sufficient funds to enable me to send her to London as soon as someone can be found to take charge of her. Her mother cannot possibly leave home, but I am hoping that an uncle who works on the railway will be able to do so when he gets his holiday a little later on.

I will give the result in 'LIGHT,' and I trust and pray it will be a happy one.—Faithfully yours,

ELNOR OLDHAM.

60, Clarendon-road, Whalley Range,
Manchester.

SUBSCRIPTIONS RECEIVED.—Elnor Oldham, £1 1s.; E. M. S., 5s.; P. D. S., 5s.; E. F. Stone, 3s.; 'Every Little Helps,' 2s. 6d.; J. Woodruffe, 2s. 6d.; W. S. Doyle, 2s. 6d.; Rich. C. Oldham, 10s.; 'Stanley,' £2; 'Anonymous,' Whalley Range, 4s. Total, £4 15s. 6d.

Mr. J. J. Morse's Testimonial Fund.

SIR,—I have received the following sums for the above fund. I hope the friends will send in their contributions so that we can show in a practical way how we appreciate Mr. Morse's work amongst us:—

James Robertson, £3 3s.; Andrew Glendinning, £1 1s.; H. Hawkins, £1 1s.; Geo. Spriggs, £1 1s.; E. Dawson Rogers, £1 1s.; W. H. Wood, J.P., £2 2s.; Miss MacCreadie, £1 1s.; W. T. Cooper, £1 1s.; E. W. and (Mrs.) M. H. Wallis, £1 1s.; Leigh Hunt and Miss F. Cooper, 10s.

GEO. SPRIGGS.

2, Dawson-place, W.

SOCIETY WORK.

OUR NEXT ISSUE.

In consequence of the Coronation festivities throughout the country during the ensuing week it will be necessary for the newsagents to receive 'LIGHT' on a much earlier day than usual; we shall, therefore, be unable to print any reports of Society Work in our next issue.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, Mr. W. Millard gave an address on 'Spiritualism: Its Pacific Teachings,' to an appreciative audience. Meetings every Sunday at 7 prompt.—W. K.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last Mr. Brenchley gave an interesting address on 'The Rise and Progress of Spiritualism.' On Sunday next, at 7 p.m., Mr. Brenchley will answer questions.—E. COATES.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mr. Savage gave a splendid and uplifting address on 'Peace,' which was thoroughly appreciated by the audience; psychometry followed, the descriptions being recognised in each instance. On Sunday next, Mr. Walker will give an address and psychometry.—A. JAMRACH, Hon. Secretary.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. George Cole paid us his first visit and gave an address on the 'Mission of Spiritualism,' which was closely followed by a most attentive audience. Mrs. Webb afterwards gave excellent clairvoyant descriptions, nearly all being recognised. On Sunday next, at 7 p.m., Mr. D. J. Davis, when we hope to have a large attendance.—H. A. G.

PORTSMOUTH.—NAVAL TEMPLARS HALL, CHARLOTTE-STREET.—The society here has been greatly strengthened by a visit from Mrs. Brenchley (London), when for the first time for many months, we had the pleasure of seeing a crowded, intelligent, and appreciative audience. Mrs. Brenchley gave very uplifting and encouraging addresses, followed by remarkable clairvoyance; the numerous and clear descriptions were all recognised. Mr. Oaten and his guides assisted at the evening service with an invocation and a short address on clairvoyance. Mr. and Mrs. Clarke of Nottingham will be here for about ten days, and will no doubt add to the good work already done.—E. H. T.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—Mr. D. J. Davis, who visited our society for the first time, gave an inspiring address on 'Is it Right to Seek Communion with the Spirits?' Our audience, comprising many strangers, were most enthusiastic and much impressed, and we trust Mr. Davis may be able to repeat his visit shortly. Next Sunday Mr. Geo. Cole.—W. F. L.

THE LONDON PSYCHIC SOCIETY, 3D, HYDE PARK MANSIONS.—Last Sunday evening the society held a meeting at the Higher Thought Centre, 10, Cheniston-gardens, High-street, Kensington, W., when Mr. Colville delivered a very fine address on 'The Power of Silence,' followed by an impromptu poem, on 'Truth, Love, and Wisdom.' For next Sunday meetings see front page advertisement.—E. J., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis gave an interesting reading and delivered an able address entitled 'Spiritualism and "the Larger Hope,"' which called forth many marks of appreciation from the audience. Mr. W. T. Cooper ably presided. On Sunday next, at 7 p.m., Mr. A. Peters will give clairvoyant descriptions. Doors open at 6.30 p.m.—S. J. WATTS, 2c, Hyde Park-mansions, London, N.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Smyth conducted a meeting of veteran workers, and gave a paper on the work done during the last forty years; speeches followed by Mr. Emma, Mr. Drake, and Mr. Clegg. The opening invocation was given by Mrs. Clegg, and the closing invocation by Mr. Clegg. Miss Sullivan presided at the piano. On Sunday next Mr. J. Adams.—C.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last Mr. H. Belstead, who presided, read one of Mrs. Richmond's inspirational poems—full of beautiful thought and imagery. Mrs. Roberts gave an earnest and sincere address, in which she pleaded for each individual to come forward and aid the work of reform. On Sunday next Mrs. Boddington will speak; and Mr. J. J. Morse will pay us his farewell visit on June 29th. Friends kindly note this.—A. J. C., 51, Bouverie-road, Stoke Newington, N.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last a good address was given by Mrs. Bell-Lewis on the 'Duration of Life,' at the close of which she replied to questions. Miss D. Greenman's solo, 'Ora pro nobis,' was very ably rendered. Mr. Imison presided. On Sunday next, at 3 p.m., Lyceum; at 5 p.m., members' tea and half-yearly meeting, tea tickets 6d. each; at 7 p.m., usual service. On Tuesday, at 7 p.m., Band of Hope; and on Saturday, the 21st, at 8 p.m., Cinderella dance, for the benefit of the pianist; tickets 6d. each.—YULE.

DUNDEE.—GREENLAW-PLACE, CLEINGTON-ROAD.—One of our most welcome visitors, Mrs. Ellen Green, of Manchester, was with us from June 1st to 8th. Her services were of great benefit to the cause of true Spiritualism. Mrs. Green spoke at five public meetings, two Lyceum meetings, and one meeting of members, and delighted her hearers with her uplifting addresses and clear descriptions of spirit friends. A number of people have expressed the wish to know more about the truth of spirit return, and we look forward to Mrs. Green's return to us.—JAS. MURRAY, Secretary.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last, in the absence of our leader on a well-deserved holiday, Mrs. Fairclough Smith conducted our morning circle and gave excellent clairvoyance and much helpful advice. The evening service was well attended. Mrs. John Checketts gave an inspiring, yet practical address, followed by Mr. Butcher, who exhorted the people to do their duty to God and man. On Sunday next, at 11 a.m., Mrs. Fairclough Smith will again conduct the public circle; and Mrs. John Checketts will address the evening assembly.—J. C.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Miss Morse delighted a large audience by her lucid and bright replies to many questions, ranging from the connection of Spiritualism with Buddhism and spirit ideas on cremation, down to the simplest details of mediumistic development. Nothing came amiss, and a round of applause attested the general approval. Mrs. Boddington, by request, sang 'The Old Harpsichord.' Miss Morse sang with great effect 'The Better Land.' Miss Morse was asked to convey our kindly greetings to our co-workers across the sea, and a hearty 'God-speed' was given to Mr. J. J. Morse and family, who sail with the cordial sympathy of all. On Monday evening last Mr. W. J. Colville addressed a fine audience on 'Mental Science and its Relation to Spiritualism,' and answered numerous questions. On Sunday next, at 11 a.m., Mr. W. J. Colville will lecture on the 'Essential Elements of Universal Religion'; at 7 p.m., Messrs. Brooks and Butcher. On Thursdays, July 3rd, 17th, and 31st, Mr. A. V. Peters will give séances to benefit our Sustentation Fund.—H. B.