

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

What a sorrowful pity it is that we can see so little of this beautiful world! What a still greater pity it is that we fail to look at so much of it that we might see if we cared to look! How few people live with the sky, or take notice of the colour everywhere, even on bricks and mortar and smoke, at times. The sunsets from London Bridge are often amazing, and the moon in Manchester can work miracles: but ninety-nine people out of a hundred in Manchester would laugh at the idea of walking in that woe-begone city to see how the moon can paint sky and mist and reek. Liverpool and its glorious river and shipping have infinite varieties of interest, splendour and charm; but how many ever let the soul go, to welcome and enjoy its beauties? If we were all Spiritualists, and uplifted Spiritualists, we should soon make a new world of it, or see a new world in it.

An enlightened American minister once reproached the people of Boston for the neglect of their mercies, especially in regard to their beautiful stream and harbour. He said:—

In one of those little bright bits of satire of which the New Testament is full, the same temper and spirit are hit off in ten lines, where the great father of the feast, having spread a special banquet for his guests, finds, to his amazement and disgust, that no guests come to enjoy it. The parable does not say, 'I spread an exquisite sunset over the sky, and these people were so busy that not one in a hundred looked at it'; or, 'I spread the exquisite harbour open and gave them a chance for air and rest; but they were so busy making money in the hot streets that they could not sail on my bay, but stayed at work and abused the climate.' But it says the same thing: 'They all with one consent began to make excuse.'

Let every Spiritualist stalwart stand for peace. It is our turn now, but no one knows how soon 'the great refusal' may be asked for. A subtle and dangerous whisper is all around us, and no class needs so much watching as the class which profits by or delights in war. It is time to end this infamy of all the ages, and to turn inside out the cant about the heroism of war. The true hero is the dauntless worker in the ways of peace. As a writer in 'Freedom' once said:—'The truly courageous, the brave, the valorous, are not the brass-buttoned warriors, who, with bayonet and trumpet call for their brother's blood to right the wrong of any question. No bursting shell nor whizzing bullet, ploughing its way into the precious flesh of mothers' sons, shall settle any of the new problems now up before the people for solution. The fiat has gone forth; the power of the spoken word, from the lips of the souls that are sun-tipped with the vision of the Christos in man,

walks silently an unseen Prince of Peace through all the arsenals and civic display of castellated bastiles of the great cities of the world. We have finished with bloodhounds and brutes, and begun with men.'

A few days ago, one of the nicest and wisest old ladies imaginable wrote these words: 'The lady who came to see the house has declined; so I conclude there is something better in store for me. I leave God to order all my ways.'

Used as we are to this pious phrasing, we yet never cease to wonder at it. What are really the heart and the substance of it? Is it only pious phrasing? We cannot think so. But the real truth is that deep feeling and genuine trust can express themselves in extremely unsubstantial declarations. These good people mean what they say, but not as they say it. This dear old lady, for instance, does not actually mean that God lets furnished houses, even for His elect. She only means that the unseen people are not unmindful of her; and, more especially, she finds it good to get behind a pleasant mediatorial screen. Why shouldn't she? It is not entirely absurd to think that God 'gives His angels charge concerning us' even as to what are called 'worldly affairs.' But, unfortunately, one of the most devout and deserving women we know has for three years been, and is for the time being, half ruined because of an unlet house: and she also still 'leaves God to order all her ways.'

'The Devil: where is he? what is he?' by Will Phillips, published at 'The Two Worlds' Office, Manchester, is a smart little fighting pamphlet, of a useful 'popular' kind; but we have gradually lost interest in the character it chaffs and flouts. There are, in very truth, so many devils that it seems unnecessary to pay so much attention to one, however big. But Mr. Phillips combats the use of him for terrorism, and that is well.

A Very Reverend Dean, a Catholic, has been so using him, and Mr. Phillips makes skittles of him. The Very Reverend asserts that The Big Devil is very busy at séances—is, in fact, the prime mover in relation to them: so much so that one would almost think God and the angels had given the world over to Satan and his imps. As to that, Mr. Phillips pithily asks:—

Where is God in the Dean's theological scheme? Is He like Baal, on a journey or sleeping, that He can exercise no protecting care over His children, especially when they are striving to discover some light upon the great mysteries by which they are surrounded?

The Dean tells us the devil appears in person at our séances. If the devil, why not God? If an archdemon, why not an archangel?

If God is just, and right is triumphant, then surely the good are at least as near to us as the evil, and if a man seeks the truth, whether in a Catholic church or a Spiritualist séance, he shall find what he seeks, and the eternal goodness shall be no less manifest than the spectre of eternal evil.

If we were wisely simple and simply wise we should not be half as anxious as we are about the influence of 'evil spirits.' They also are under regulation and probably

have their useful work to do. But, in any case, the mischief they can do must be very much limited to our entertainment of them. A shrewd rustic once said: 'You can't help bad thoughts coming into your head, but you needn't set them a chair.'

We have yet to become acquainted with the comparative electrical values of darkness and light. At an early stage of Marconi's experiments, it was found that signals which could be transmitted at night up to a distance of 1,551, and faintly up to 2,099, miles, could not be transmitted at all in daylight over 700 miles. And yet people will still go on asking photographers and mediums, 'Why darkness?'

SPIRITUAL PRAYERS

(From many shrines).

O God our Father, who hast bound us together in this family by the ties of domestic affection, help us to draw near to Thee. Thou art the Guardian of our lives, the Giver of every good, our Guide and Counsellor. We regard it as our best privilege that Thou hast permitted us to call Thee our Father, and bow down before Thee in filial trust and obedience. May we never forget Thine infinite mercies; may we rejoice that Thou, Ruler of this universe, the Infinite Lord of the earth and heavens, art present at this family altar to hear and accept our humble prayers. Sweeten and strengthen those relations which bind us to each other by drawing unto Thee the affections of each one of us. Foster in us right feelings towards each other, and cast out selfishness, jealousy, and whatsoever creates discord and ill-will amongst us. In all domestic joys may we gratefully remember Thee; in all domestic calamities may we learn to place our trust in Thee, knowing that in Thee is all our good. O Thou, Loving God, who with more than a mother's affection dost feed and protect us, preserve the souls of Thy children in Thy holy keeping. Chastise us if we do wrong: bring us back to Thee if we run astray. Help us to keep our hearts from impurity and our hands from unrighteous actions. Send unto us meekness and humility, and prepare us for all the vicissitudes of life. May we live as Thy obedient children and faithful followers. Thou art the Lord of this family; make this home the abode of divine love, purity and faith, of peace and mutual goodwill. To Thee, O God, we consecrate our spirits, that we may be everlastingly Thine. Amen.

SYMBOLICAL SIGNIFICANCE OF COLOURS.

Mr. C. W. Leadbeater has been lecturing in Chicago, and the 'Chicago Examiner,' in publishing a report of one of his addresses, says:—

'To Dr. Leadbeater's trained eye a jealous young man appears in a halo of greenish brown, lit up by deep red or scarlet flashes.

'An intellectual person gives forth a strong yellow light.

'A heavy, murky, leaden gray, difficult to penetrate, shows despondency.

'Once the vision is trained many things become visible. To Dr. Leadbeater even the astral bodies of the cows and hogs that are killed at the stock yards float in lurid colours in the sky near that fateful spot like an aurora borealis.

'In anger—heavy, scarlet coils float about in the halo or astral body, like drifting smoke, with forked flashes of lurid light.

'In love—the predominating colour is crimson, with beautiful touches of blue, showing affection, and yellow, showing intellectuality.

'In fear—a livid gray, with curious revolting colours, showing the activity of the lower sensations.

'In perfect peace—a brilliant yellow, radiating from the intellect. In this, the highest type of astral body, the murky and lurid colours of the senses are entirely absent.'

THE TRANCE PHENOMENA OF MRS. THOMPSON.

The following appears in the May issue of the 'Journal' of the Society for Psychical Research. We quote it by kind permission of the Editor of the 'Journal':—

Since various incorrect explanations of the exclusion from 'Human Personality' of all reference to the trance phenomena of Mrs. Thompson seem to have gained currency, both among members of the Society and among others interested in psychical research, it seems desirable on every ground, and especially in justice to Mrs. Thompson herself, to whom the Society is under many obligations, to state categorically the real facts of the case.

Mr. Myers had originally intended to include in 'Human Personality' an account of sittings with Mrs. Thompson. A few weeks before his death, however, he altered his intention for the following reasons:—

He expected his book to appear before any detailed records of Mrs. Thompson's sittings were published in the 'Proceedings'; there was not space in the book to treat the subject at length, and he felt that it would be unsatisfactory and inadequate to summarise a case of such complexity when no reference could be given—as in the case of Mrs. Piper—to a full report of it.

Dr. Hodgson, as the result of his six sittings with Mrs. Thompson, had formed an unfavourable view of her phenomena, circumstances showing that some of the information given by the trance personality might have been obtained by normal means. What happened was that the experimenters inadvertently left the medium alone for a few minutes in the séance room with a parcel containing some letters, and that some information corresponding to statements in the letters was afterwards given by her. It will thus be seen that the 'suspicious circumstances' of the sitting would not have occurred but for this temporary and accidental laxity in the conditions. In publishing results obtained with any sensitive, however, the Society for Psychical Research has made it a rule to suppress no evidence which could be considered unfavourable. Mr. Myers felt accordingly that if Mrs. Thompson's sittings were reported in his book, it would be necessary to refer to the circumstances of Dr. Hodgson's sittings. At the same time he felt that such a reference would be misleading for any reader who had not a full series of sittings before him, and would not, therefore, be in a position to judge the case as a whole. It seemed best, therefore, to defer the whole topic.

Mr. Myers intended, when the reports of the sittings came out in the 'Proceedings,' to write an Introduction to them, dealing with the points raised by Dr. Hodgson, and giving his own views, which had remained entirely unaffected. Any suggestion or statement to the effect that his opinion of the phenomena had become less favourable is unfounded. Had he changed his opinion in any way, the Council would not have reprinted in the 'Proceedings,' without comment, his report on Mrs. Thompson presented to the Paris Congress.

I take this opportunity to dispel another misapprehension that has arisen with regard to the reasons which led Mrs. Thompson to discontinue her sittings. Up to the time of his death, Mrs. Thompson continued to give sittings to Mr. Myers personally, and to some of his friends. After his death she was good enough to give a few sittings to Mrs. Verrall and myself. Shortly afterwards she ceased to give sittings for reasons of an entirely private and personal nature, and not because she had experienced unsympathetic or hostile treatment from such representatives of the Society as she had permitted to investigate her trance phenomena.

J. G. PIDDINGTON.

P.S.—To this the president of the Society wishes to add that he is well aware of the great amount of time and personal trouble which Mrs. Thompson has expended in her endeavour to be of service to the cause of science, and to carry out the wishes of Mr. Myers, in giving sittings to strangers intro-

duced by him at the rooms of the Society and at other places, to which she specially journeyed, without recompense or recognition of any kind beyond the friendly regard of those members and officers of the Society who are aware of her self-sacrificing endeavour to place her remarkable powers at the disposal of investigators.

THE RESURRECTION OF CHRIST.

With all due respect to Dr. Wyld, may I be allowed to say that although he says, in your issue of the 25th ult., that he cannot understand how any difficulty can be found in the Gospel narrative, I wholly fail to perceive what he means? He says that the body in which Jesus appeared to the disciples after the Resurrection, and which ascended, was the one which was laid in the grave. It is to be presumed, therefore, that this body still exists in heaven, in accordance with the 4th Article of the Church of England. And it must also be presumed that Dr. Wyld's doctrine is, that a similar resurrection awaits all. I do not see what else is to be inferred from his letter. This is, at all events, a simple and consistent belief. But is it credible? If this is not what Dr. Wyld means us to understand, his letter seems to me to leave the narrative in unexplained obscurity.

PUZZLED.

Presuming myself to be the contributor to whom Dr. Wyld refers in his notes on this subject, I must confess to seeing great difficulties connected with the Gospel narrative. Although fairly familiar with the phenomena of Modern Spiritualism, I fail to see how they lend any assistance in the case in the sense Dr. Wyld suggests. The narrative cannot, of course, be taken by itself, nor must the eloquence of its silences be overlooked.

The psychics, Peter and John, as well as others, claimed that Christ was put to death—that He was dead. They *may* have used the term in a modified sense, as Christ Himself did in speaking of Lazarus. I see no serious objection to this, and would only ask, was it really the case? Dr. Wyld defines death as a *permanent* separation of the soul from the body. One of the most striking features of the narrative is its utter silence as to the visibility, or otherwise, of the risen Christ to others than His sympathisers. Had He really risen in the material body previously possessed, one fails to understand why He should not have been as much in evidence as prior to the crucifixion. Such an appearance would have astounded and overwhelmed His enemies, and would have been passed down as one of the verified facts of history.

The body of Christ was a permanent one, born in the usual way, and the result of thirty-three years' growth, and was, therefore, dissimilar to the temporary materialised forms of our séances. The particles forming the latter are borrowed, for the time being, and presently return to their place; the particles constituting the former belonged peculiarly to the individuality of Christ, and returned to the common stock—not, indeed, through the process of corruption, but in some other way.

Christ either rose with His material body or He did not. If He did so, the subsequent proceedings took place upon the material plane, and we are face to face with the difficulty of His having been seen only by those in sympathy with Him. If, however, His resurrection was spiritual, the field remains open for a display of purely psychical and spiritual phenomena, and the difficulty above mentioned vanishes. Some of the evidences in favour of the latter view are as follows:—(1.) Three of the disciples had already enjoyed the liberty of psychic vision at the transfiguration, and all the eleven, with a twelfth added, became powerful mediums after the Ascension. It is easy to believe that all were rendered capable of seeing Him in His spirit form at the resurrection. (2.) An angel—a spiritual being—rolled away the stone. On the foregoing natural assumption there is no need to suppose the materialisation of the angel. (3.) Our sensitives sometimes see their spirit friends eating and drinking, walking about, &c., &c., and this helps one to perceive how such acts on the part of the risen Christ may have occurred on the psychical plane. (4.) To our sensitives, 'spirits' are just as real and substantial as our

bodies are to one another upon the natural plane, and there is a psychical as well as a material 'flesh and blood.' All human bodies are flesh and blood upon their own plane. (5.) The appearance of the wounds reminds us of the too-common experiences of our sensitives, to whom, in the first instance, spirits sometimes come with the evidences of the last physical struggle strong upon them.

Supposing, then, that the particles of the compact, permanent body were dispersed, say by some alchemical process, may this not have taken place in the sepulchre, leaving the linen cloths folded as they had been wrapped round the body? In that case, not only were the subsequent and apparently mundane phenomena really of a psychical character, but the ascension was also of the spiritual order. Christ did not remain in 'Hades' but passed on into the 'Heavens.'

There is no difficulty here of the levitation of a material body; such levitation being recognised by every intelligent Spiritualist as possible in any case. The real question is this: We are not aware that material substance can become spiritual substance. There must, therefore, have been a dispersion of the material particles either in the sepulchre or at the ascension. What, then, was the phenomenon exactly which the disciples beheld at the ascension? Was it a beholding with their physical sight of a putting off of the material particles, until Christ became invisible because a pure spirit? or was it that they, already seeing into 'Hades,' the plane adjacent to the earth, beheld the psychical form passing, by some process of glorification, into the 'Heavens'?

I may point out here that so advanced a psychic as Swedenborg, who first told us exactly what materialisation was, loses his clearness in dealing with this subject; for, while on the one hand he states that Christ rose with his whole body, he asserts on the other that the disciples saw him with the eyes of the spirit only.

While presenting this view, which I regard as the more spiritual of the two, my mind is open upon the subject; and having no fixed opinion to maintain, I do not commit myself to discussion.

G. H. LOCK.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters will give illustrations of clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesday next*, at 3 p.m. No one is admitted *after three*. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. Spriggs will be out of town and unable to attend at 110, St. Martin's-lane, on *Thursday, May 21st*, but expects to resume on the 28th of May.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for meetings on *Thursday next*, and on the 28th inst., at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held at 3 p.m., prompt. The fee is one shilling each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions upon all matters connected with Spiritualism—or life here and hereafter—would do well to bring them already written.

MEETINGS FOR PSYCHIC DEVELOPMENT.—The *last* meeting before the recess, for the encouragement and direction of the cultivation of private mediumship will be held in the rooms of the Alliance, at 110, St. Martin's-lane, W.C., on *Thursday next*, May 21st, from 4.30 to 5.30 p.m. *No person admitted after 4.30*. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

MR. W. J. COLVILLE lectures on Spiritualism and Occultism in the Lecture Room of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on Mondays, Wednesdays, and Fridays, at 3 p.m. General topic, 'The Philosophy of Andrew Jackson Davis and the most Modern Thought.' Questions will be answered after each lecture. Admission 1s.

LETTERS FROM MR. J. J. MORSE.

VI.

Further acquaintance with New Zealand serves to increase the first favourable impressions of the country. Politically and socially it is without doubt one of the most, if not *the* most, progressive of the British Colonies. The climate is agreeable; in the southern portion it is somewhat similar to the North of England, while the mid and northern portions of the islands are temperate and sub-tropical. But before entering into a statement of the material conditions which prevail, let me deal with those matters more nearly pertaining to my mission in the Southern seas.

My last letter was sent from Dunedin, on the South Island, and a very good city, too. It was originally intended that my labours should cover only four weeks, but the work was so successful that the time was, at the desire of the friends, extended to six weeks. Alike on Sundays and week nights the audiences were uniformly excellent, and the two local daily papers published long reports of the meetings. The lectures given by 'Tien' stirred up considerable interest, and awoke a theological Rip Van Winkle from a twenty-four years' sleep! That particular individual is one Matthew M. Green, who calls himself a 'Christian minister,' and is the head of a small sect, 'The Disciples of Christ.' He was a member of the House of Representatives, for one term, but was hopelessly beaten when offering himself for a second election. He is the man who 'debated' with Thomas Walker, in Melbourne, in about 1876, and who lectured against Mrs. Emma Hardinge Britten, when she was in Dunedin, in 1879, in which year he also gave a course of lectures against Spiritualism, and the title he used, 'The Devil's Sword Blunted,' will afford a fair idea of his calibre. He attended one of our Sunday night meetings, at which he behaved most offensively, and denounced Spiritualism as guilty of all the most dreadful things possible! He challenged me to debate with him, but, acting on the advice of the officers of the society, I took no notice, for he is known as a man who runs 'amok' at all creeds except his own. The curious part of his challenge was that he did not specifically prefer it until he knew I was about to leave the city. He is now re-delivering his 'Devil's Sword Blunted' lectures, and rehashing his stale insinuations, under the amiable delusion that our people dare not meet him. He will presently, I expect, be undeceived on that point, for I have just completed a pamphlet traversing his grounds, and dealing with his charges against Spiritualism and its teachings. It is likely that the Dunedin Psychological Society will issue it, as I have given them the rights and the MS. free of cost. When it appears a copy shall reach you in due course.

My stay in Dunedin was very enjoyable, and the local friends did all in their power to promote my comfort and pleasure, in which they thoroughly succeeded. Mr. J. W. Stables, the hon. secretary, drove me out to see all of the beautiful harbour and surrounding country that was possible, the members invited me to their homes, and my Masonic brethren extended many courtesies to me. Mr. A. W. Stables, the president, was equally kind, and on my departure he and his wife joined in presenting me with a handsome travelling rug made in Dunedin, from wool grown and worked in the Otago district, which is celebrated for its wools. I also saw the beautiful Taieri plains, at Mosgiel, which is one of the finest agricultural areas in the world, and where much wool is raised. My labours ended in Dunedin on Sunday, February 15th, and two days afterwards my pleasant stay terminated.

Sailing on the ss. 'Mararoa' on February 17th, I reached Christchurch the next morning, spending the day with the local friends, one of whom, Mr. Edmonds, drove me in his carriage to see all the sights of the city and district. In the afternoon several of the leading Spiritualists met me, and a pleasant time was spent with them, the 'controls' giving them a few words. Our work is not in a very flourishing condition, though a small meeting is held on Sunday nights, with from forty to sixty present. Owing to the state of the society's finances it was not able to arrange with Mr. Terry for my services. In the evening

the steamer again sailed, and at eight the next morning she moored at the wharf and I set foot in Wellington for the first time.

This city is the capital and the seat of Government for New Zealand. It is situated at the head of a truly splendid harbour, in which the entire British fleet could safely anchor, with room to spare! So far I have visited the Parliament Houses, and the Government printing office. The first is a fine building; the Chambers are nicely fitted, and the arrangements for the convenience and comfort of the members are excellent. There is a splendid library, of which I have been made free. The printing office is also an extensive affair, and employs several thousands of operatives. My visit to this was due to the courtesy of Captain Hennah, brother-in-law to the Right Hon. H. J. Seddon, the Premier. Mrs. Hennah attends our meetings, as does Mr. J. W. Poynton, the Public Trustee, and other public men also. Other Government officials and institutions I am yet to see.

Our meetings are held in 'the New Century Hall,' which has been built and is owned by 'The Wellington Association of Spiritualists' (registered). It is a very prettily decorated and well-appointed building, seating three hundred people. It is lighted by electricity, and in a good part of the city. Since the hall was built it, as a property, has trebled in value! On Sunday nights my audiences have filled it, and as an admission fee of one shilling is charged, that fact can testify to the success of my visit. Indeed, my stay has again here been extended from four to six weeks. I have meetings on Wednesday nights, to which an admission fee of sixpence is charged, and we have an audience of from one hundred to one hundred and fifty. The leading speaker here has been Mrs. Harris, who is most pleasing in manner, interesting as a speaker, and greatly beloved by all who know her. Some day she anticipates visiting the United States and Great Britain, where, without doubt, she would make hosts of friends.

During my stay I am visiting Levin, Otaki, and Masterton, all pretty towns in picturesque localities, so I shall see some of the country, the bush, and, possibly, meet some of the natives, the Maories, who are very mediumistic, I am told. My departure on my return to Melbourne is fixed for April 3rd, and I expect to rejoin my family a week later. Miss Morse has been lecturing in Melbourne since January 11th, to large audiences, and, as Mr. Terry informs me, with gratifying success. It is likely she will revisit New Zealand before leaving Australasia, as Dunedin wishes her to go there, and the friends here desire her to pay them a return visit. Both Mrs. and Miss Morse are well, but they have found the excessive heat of Melbourne very trying, for the thermometer during the past two months has frequently stood at 164.1, which is a trying heat indeed, when lasting a week at a time.

I must leave over for another letter my impressions of New Zealand, and a fuller account of the work being done here; meanwhile I conclude with greetings to all friends at home, where, in due course, we all hope to meet them once again.

Wellington, New Zealand.

March 12th, 1903.

MR. J. C. KENWORTHY.

The following communication has reached us from Mr. Kenworthy:—

Permit me, through your columns, to make the following communication to friends whom I can only reach, as a body, through 'LIGHT':—

As a direct consequence of the literary and propagandist work in which I have been for many years engaged, I now find myself—much against my will, but by absolute compulsion—involved in a number of lawsuits. These arise from Press libels of such a kind that, if I permit them to pass, I consent to the falsification and destruction of all my work.

The expense is necessarily very heavy. During the last ten or twelve years I have spent about £1,000 from my own personal resources directly upon my public work. I feel sure that there must be those who would willingly share at least something of my burden on the financial side. In two or three months the stress will, I think, be over, but I should be helped by, and grateful for, any contribution that may reach me from my friends in a common cause.—Faithfully yours,

JOHN COLEMAN KENWORTHY.

The Grey House,
Purleigh, near Maldon.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

About four years ago, at a sitting with Mrs. Treadwell, in St. John's Wood, she was controlled, *inter alios*, by my maternal grandfather, who had passed over about forty years ago, at an advanced age. When a boy, I was his favourite grandchild, for reasons to be mentioned later, and his voice was at once recognised by me as identically the same as I knew it when in earth life. The internal evidence (if I may so call it) of identity was clear and convincing, and among other matters he talked of was the change effected in his religious views regarding the other sphere on his transition there, just because, when on earth, from early association and from residence in a remote part of the kingdom where he had lived for over threescore and twelve years, and from the nature of the religious teaching then prevalent, he was a Calvinist, with a full belief in the doctrine of substitution and sacrifice for sin, eternal fire for sinners, eternal happiness, in the form of continuous worship and singing, for the good, in paradise, and all the rest of the old 'economy,' which in those early days used to cause a nervous boy like myself much heart-searching and a good deal of misery. He also, on this occasion, informed me that he had met in the other sphere the Rev. Mr. R—— under whose evangelical ministry he had worshipped for many years in a Dissenting church, and who, he said, had been amazed that the narrow and bigoted views he (Mr. R——) had when on earth, found no place in the other world. He also talked of my parents, then also in the beyond, and he informed me that they would, shortly after this séance, be able to communicate with me through Mrs. Treadwell, which they did separately, at two subsequent sittings. In short, the conversation led me clearly to the opinion that this was my deceased relative who was conversing with me.

At a sitting I had with Mrs. Treadwell about six months later, this relative again controlled the medium, and on this occasion also voice and conversation were specially convincing, and he was able to tell me that an aunt of mine (his daughter), who had married and gone to Australia in the fifties, and who had not written to us for very many years, had come over beside him, and 'it was well' with her also. At a subsequent séance with the same medium, my sister-in-law, Miss T., who controlled Mrs. Treadwell, spoke of my relative as being often near her, adding, 'What a delightful and gentle soul he is!' This he certainly was when on earth, and I have no doubt his large-hearted charity and affectionate disposition have vastly improved by transition.

As I have said, this relation passed over in a remote part of the country, had lived in a small village all his life, and his existence and name were utterly unknown to our clairvoyante, simply because he had passed out of my life when I was a young, unmarried man, and also because I had gone out from village life into the world at the age of seventeen, to seek a livelihood in the city where the greater portion of my life has been spent. Although the clairvoyante had seen my mother on a few occasions in earth life, it was only when the clairvoyante was a young girl, and until the event occurred now to be detailed, she had, so far as known to me, not the slightest knowledge of her maiden name, or any details of my mother's life, and that simply because this relative resided in a country village very far away from our home, and at a place which I only visited myself at rare intervals.

Early in March last the clairvoyante one morning said to me, 'What was your mother's father's name?' On my replying by putting another question, 'Why do you want to know?' she said, 'Because an old man came to me last night and said, "You are a real Mac——," and on my asking, Who are you? he said, "Ask —— (my Christian name) and he will tell you who I am."' The clairvoyante also informed me that the old man had said, 'I had charge of your father when he was a boy, and oh! what a restless boy he was, and how he used to jump out and into bed at nights when he slept with me.'

She also told me there was a pretty little boy with curly

hair who was with this person, who bore a strong resemblance to me, and she got the name 'Willie.'

Accustomed as I have been to many cases of spirit return in our home, this was a 'staggering' experience to me, as it unrolled before me a part of my early life which at this distance of time I had to a large extent forgotten. The circumstances were these: My maternal grandfather was a widower, and after his wife's death, as I was his favourite grandchild and named after him, he asked that I should as far as possible stay in his house and sleep with him, which I did for a good few years. As a boy I was a very restless fellow and long in falling to sleep, and my old relative used to complain bitterly of this: but what was worse, during that period and afterwards until I reached the age of eighteen (when it suddenly left me), I was very somnambulist, often rising from bed by my grandfather's side and going out and in to rooms and lobbies, and speaking loudly—often necessitating my being dragged back to bed (still, however, in sleep). Well, here, after forty years, were all my juvenile nocturnal delinquencies revealed from the other side by the dear old man whose nights' rest I had so often disturbed by my unfortunate tendencies. In further confirmation of the observations of the spiritual visitor, I may add that the clairvoyante has a strong resemblance to 'the Mac——' side of the family from which I am descended; and as to the little boy who came, he was a younger brother of mine who passed over at the age of three in the early fifties, and whose name, I remember, was 'Willie.'

The chain of identity was therefore about complete; but as the medium was not present at any of the appearances of this relative when he controlled Mrs. Treadwell, I was unable to ascertain if he was the same person as had then appeared and spoken.

In cogitating over the whole of this episode I remembered that many years ago my mother informed me, on one of my visits to her in the country, that there was a photograph of this relative which had been taken when he was on a holiday visit to a large town situated about fifty miles from his home, and she was trying to find out the name of the operator and get a copy. The following year, on my next visit to the village in question, I found that her efforts had been successful, for she showed me a copy of the photo, which was an excellent likeness of the old man. This must have occurred twenty years ago, and as the only members of our large family now living in this country place are a brother who occasionally stays there in summer, and a sister who always resides in the old home, I wrote to the latter asking her to make a search for this photo. She did so, and wrote me in reply that she could find nothing among my mother's stock of photos or effects, but on searching some boxes and effects belonging to my brother there, she was gratified to get it for me, and enclosed it for the test I wanted. The clairvoyante was quite unaware of these proceedings, and, one morning, after its arrival, I quietly took it from my pocket while we were sitting at breakfast, and showed it to her without remark, when she at once said, 'That is the old man who came to me and told me about you and your restlessness, and said I was a real Mac——, and he has on the very old-fashioned satin stock round his neck you see in the photo.' The identity of this person therefore appears to me complete.

This article is perhaps too full of small details, besides being very auto-biographical, but this case of spirit return appears to me one of the strongest I ever experienced, simply because of the long period which had elapsed since the events detailed had occurred, and of the fact that my early somnambulist exploits, if not entirely forgotten, at least had certainly almost passed from memory, and my grandfather's connection with them was quite out of my mind. The evidence in this case is cumulative, and though it will never satisfy men of the Podmore type (as I believe *nothing* will), still it may help some of your readers to understand how real a thing spirit return can become to those who, like myself, come into daily contact with a sensitive who has given me so many proofs of 'clear vision' and tales of the mysterious world into which all of us, sooner or later, must enter.

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THE GOD OF EVOLUTION.

A thought has been launched lately which, if we are not mistaken, is as new as any thought can now be. It is concerned with the great and permanent problem as to Man's real relationship with God.

We have inherited from the centuries, and from generations of servile or panic-stricken men, the notion that the Human Race stands God-condemned, and that one of the necessities of life is to 'make our peace' with Him. For this, churches have arisen and priests have mediated; for this, men have fasted, wept and prayed; for this, streams of wealth have flowed; and for this, Christendom has been content that vicarious blood should also flow: and all this turned upon the theory that God was offended or angry with Man, and needed to be appeased. The strong probability is that this theory of life and of the relationship of Man to God, grew out of the political conditions under which the mass of the people lived in 'the dark ages.' The notion of government resolved itself into a theory which meant sheer despotism. The ruling power was exacting, arbitrary, and grossly self-assertive. It existed chiefly to maintain its dignity and its rights: its business was to hold down the mass of the governed to conditions of living and serving which induced an abject state of mind; so that, whereas the people ought to have been indignant under a sense of wrong, they actually accustomed themselves to grovel before their tyrant masters, and begged for mercy where they ought to have flung an indictment.

Quite naturally, this relationship between the earthly ruler and the ruled was transferred to the relationship between the God-Ruler and His subjects; and the priests were always ready enough to encourage the idea. So, groaning and smarting under life's many miseries, poor abject Man trembled before God where he might reasonably have asked for justifications, and readily adopted the strange theory that he deserved the pains of Hell, from which only a miracle of mercy could save him. And so well done was the work by the priests that the asking of restless questions concerning God's government of the world, and of questions that grew out of a sense of justice, was included in the sin of Blasphemy.

Poor Man! emerging slowly and painfully from beast and savage, how pathetic the sight of thee through all the ages!—carrying thy dreadful burdens and suffering all the birth-pangs of the Human Race, begging pardon for thy sins when, in truth, thou mightest have been forgiven for listening to the dreadful cry, 'Curse God and die!' Ah,

what unknown pity, what deep unsuspected spiritual instincts, kept thee patient and submissive? what divine leading guided thee to bend before the tremendous Evolver and Taskmaster? what angel taught thee to say, as He drove thee on, 'Though He slay me, yet will I trust in Him'?

The instinct that has given birth to every religion, to every sacred rite, to every fearful sacrifice even, had its root, not only in abject terror or ignorant submissiveness: it was and it is a prophecy. For long centuries, man understood not what was happening to him: he only knew that he was weary and heavy laden, and that some one was always appearing who said, 'Come unto me, and I will give you rest'; and he trusted, longed and hoped. The God of Evolution had him in hand, but he knew it not. Through all the ages he fulfilled his destiny, and bent his back to the burden; but the hard Taskmaster knew the meaning of it, and put a whisper of hope, submission and consolation into his soul; and to-day we utter the magic word 'Evolution,' and understand.

Here is the solution. The seeming injustice, inequality, cruelty, are explained. The great strong God is not an Eastern emperor on an extended scale. He is Creator, Evolver, Uplifter, Saviour. Let it be freely admitted that we know nothing of God in Himself, and that we can draw conclusions only from manifestations and results; and these chiefly on the ethical plane. This matters not. What we are beginning to see is, that we are compelled to infer some infinite Unity of wisdom, intention and power; and that this Unity of wisdom, intention and power appears to be ceaselessly at work for what we call the evolution of higher forms of life from the lower, and especially the evolution of Man. This alone is the faith that counts.

The more deeply we study the origin and development of Man the clearer it seems to be that the one supreme object of human life is to lift up the animal from the animal plane to the intellectual, the ethical, the spiritual. The Infinite Ideal, called 'God,' is ever beyond us and above us, as the Ideal, the Ultimate, and as a mighty magnetic centre; and the problem is, the object of creation is, to draw Man up to that, to achieve the at-one-ment, to bring the struggling and often rebellious animal-man to that.

This is ever being accomplished by the mediator, by the universal Christ, the inner higher life-force, the God in Man, ever inspiring and urging him by all the higher emotions of awe and wonder, remorse and aspiration; and also by the delights of the esthetic faculties, through the sense of the sublime, through music and art, through the love of the beautiful, and through self-sacrificing love—all modes of manifestation of the higher and more spiritual self;—in fact, all modes of manifestation of the Christ in Man which is ever drawing us up to God and reconciling us to Him. This is the true creation of Man, and this the real salvation of the world.

SPIRITUAL LIFE.—'The magnetic sensitiveness of the spirit to thought currents is astounding. It has long seemed to many persons that the very air conveyed messages—and so it does. One may 'call up' another, in either this world or in the ethereal world, at any time, simply by directing to him a strong current of thought. The thousand little things generally ranked as coincidences are really illustrations of this law. One thinks intently of a friend whom, perhaps, he has not met, or heard from, for years, and, presto, a letter, or the person himself, appears. One can settle misunderstandings, convey counsel, entreaty, instruction, or irritation—all by the quality of the thought he sends forth. All this is a part of the phenomena of spiritual life. We must not make the mistake of imagining we become spiritual beings only by death. We are spiritual beings, and our real life is, even now, in the spiritual world, and carried on by means of spiritual forces. Everything which is intellectual and moral is of the spirit.'—LILLIAN WHITING, in the 'Banner of Light.'

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The Conversazione held on Thursday evening, the 30th ult., attracted a numerous and representative gathering, notwithstanding the heavy rain which prevailed, and which it was at first feared would seriously diminish the number of visitors, especially in the case of those resident at long distances.

MR. H. WITHALL, the treasurer of the Alliance, who took the chair, referred to the much-regretted absence of the President (Mr. E. Dawson Rogers), who had been detained at home by a chill. As they all knew, Mr. Rogers was no longer young, and found it difficult to resist changes of temperature. Knowing they would all sympathise with their absent friend, he suggested that those present should send out their thoughts to Mr. Rogers, and wish strongly for his restoration to health. 'I know,' the chairman continued, 'he regretted very much not to be here, as this is probably the last occasion on which we can meet in this hall. We have met here for twenty years, and at every Conversazione we have had he has been present. I think if he had been here to-night he would have liked to recall some of the good friends we had at the commencement of this society, when Mr. Stainton Moses, being disappointed at the collapse of the old British Association of Spiritualists, felt it incumbent on him and his friends to raise a new society from the ashes of the old.' The chairman then referred to the circumstances attending the dissolution of the old society and the establishment of its successor—the Alliance. On looking that day at the account of their first meeting he had been surprised to find how few of the original members were still with them. Some of them were present that evening, but most of them had gone to join the great majority. Amongst the departed ones he named Mr. Stainton Moses, their first president; Professor Cassal, General Drayson, Sir Charles Isham, Dr. Stanhope Speer, Mr. Alaric Watts, Mr. Paice, and Mr. Thomas Shorter. But although these and many other friends had gone he did not think the Alliance had lost their sympathy and help.

Referring to the past session, the chairman considered that the course of lectures they had received had been amongst the best they had ever heard. Their meetings had been well attended, and the executive of the Alliance had been able to secure the services of many eminent and able speakers. But to-night they were met for the last time in St. James's Hall, and he had asked the Rev. John Page Hopps to tell them what arrangements had been made for the future. After an allusion to the work of the Alliance, and the valuable services rendered by Mrs. M. H. Wallis, Mr. Spriggs, Mr. Peters, and Mr. Thurstan, the chairman appealed to the members in his capacity as treasurer. He had been sorry to observe a disposition on the part of some members to resign their membership, if for any reason they found it inconvenient to attend the meetings of the Alliance. That looked as if such members had joined the society purely for the good they could themselves derive from it. He hoped that larger and more unselfish views would prevail, and that members would support the Alliance for its own sake, and because it deserved their cordial help in the great work in which it was engaged.

THE REV. JOHN PAGE HOPPS, in commencing his remarks, paid a warm tribute to the absent President, to whom he referred as a 'grand old veteran.' In days evil and days good, on rough roads as well as on smooth, through good report and evil report, Mr. Rogers had been patient and sturdy and faithful, all the way. Whether he would gain any physical benefit from their all wishing him well might be open to doubt, but he was sure Mr. Rogers would gain the mental and spiritual results of such a uniting of thoughts and wishes as Mr. Withall had suggested. There were certain subtle influences which went from minds and souls, and affected minds and souls, and he trusted that they would soon have their old friend amongst them again, and that he might open their next session with just as good a resolution to serve them as ever.

They all ought to be greatly cheered by a knowledge of the advance which was being made in relation to Spiritualistic ideas and hopes and outlooks. That advance had been very

great indeed. They must not, however, reckon up their progress by their numbers alone. The time-spirit never worked by direct methods, whether in politics, religion, or sociology. The time-spirit always worked indirectly, and it had never been safe in the history of the world to compute the strength of a movement simply by the number of its open adherents. He had been told lately by a great dignitary of the Church a strange fact regarding that small and despised body, the Unitarians. His informant asserted that in the Church there were a hundred times more Unitarians than the avowed adherents of Unitarianism who remained outside. In the same way it might be said that the number of conscious Spiritualists is a thousand times more than the number on the Alliance roll of membership.

Alluding to the present attitude of the public towards Spiritualism, Mr. Hopps said that the note of the hour was a note of fear. There was a disposition to shun the subject of Spiritualism; to utter warnings against attending séances, or developing mediumship, because of the dangers of coming into contact with unseen beings (for it was now beginning to be acknowledged that the thing was a reality). His answer to such objections was, Can you, by not attending séances, by not giving way to mediumship, keep clear of unseen beings? It seemed to him that, even as a matter of safety, it was better they should be on their guard than be exposed to influences—they knew not whose—leading to they knew not what. On the score of personal safety alone it was necessary that people should know something about this subject. But apart from this, was there anything in the world that had not risks? Take religion itself—the very belief in a God and a future life. A belief in God had always been associated with the horrible danger of believing, not in a God at all, but a demon. There was always the danger of worshiping an unworthy God. Again, one could not believe in a future life without the risk of believing in hell. He quite admitted that there were dangers in connection with Spiritualism. But that was a hardship to which they must accustom themselves, bearing in mind the good old rule, 'Shun the evil, hold fast to the good.'

Another note of objection was that God had hidden these things from us, and we had no right to lift the veil. Here, again, they had only to look back into the history of mankind to find that God always had put veils over everything until man was ready or able to lift them. God was always hiding things. It was the old question, 'Why does not God make everything perfect at once? Then we should not be put to the trouble of thinking or struggling for the truth.' But they knew that if God had done this He would not have created a race of men and women, but of chronometers—automata. 'God hides nothing for all eternity. He only hides things until man is ready to find them out.'

Mr. Hopps then proceeded to deal with the nature of the impending change in the meeting place of the Alliance. Moving, he said, was always an experiment; there was always a risk that it might be a change for the worse. They were sorry to leave St. James's Hall, but he believed they were going to do better. In his opinion there was not a more central spot in London than Pall Mall. Most of those present knew where the Alliance had fixed its new meeting place; but those who did not would be happy to hear that they were going to the rooms of the Royal Society of British Artists, Suffolk-street, Pall Mall. The rooms were almost the handsomest rooms in London, and on the nights when the Alliance held its meetings the pictures would always be there. Nor would the members of the Alliance be confined to one room, for the gentleman with whom they had been negotiating had promised that on the meeting nights all the rooms should be open to the visitors, who might go round and inspect the pictures. They could imagine what a splendid place it would be for their Conversazioni. There had been some little difficulty about arranging the days for their meetings so as not to interfere with the other gatherings at the Society's rooms, but that could be overcome by making a few changes occasionally, of which due note should be taken. Roughly speaking, there would be fifteen meetings next session, all of which would take place between October 23rd and May 20th inclusive, so

that they would begin their gatherings a little later than usual, and probably they would be able to arrange for two or three drawing-room meetings.

In conclusion, Mr. Hopps referred to the onward march of the Alliance. Since the days when their meetings were held in a small room at Duke-street they had gone on successfully, always increasing, always getting more happy, more united, and more successful. Referring to the chairman's appeal, he hoped that none of them would be too greatly concerned about getting a guinea's worth for a guinea; but rather that they should give their money for the sake of the Alliance, and for the sake of their splendid testimony which, in an age of lowering Materialism, could do so much to uplift them now, and which had so much of hope to offer them concerning the life that is to come. (Applause.)

MR. W. J. COLVILLE expressed his pleasure at meeting so many friends and especially in listening to the remarks of the Rev. John Page Hopps, whose sermons and lectures it had been his privilege to read in childhood. As they all knew, the words 'spiritual' and 'Spiritualist Alliance' stood for a very great deal. Some spoke of Spiritualism from the scientific standpoint, some from the philosophical, and others from the religious point of view. All these different methods were required for bringing truth home to varying consciousnesses. In their common necessity all were alike. There were many major agreements and many minor diversifications. Some of them felt they would have no knowledge of a spiritual life beyond but for spiritual phenomena. Many had told him that the future was altogether dark to them until Spiritualism brought the truth and illumined the path before them. Some, of course, being content with the philosophy, did not need the phenomena, but these people should welcome the phenomenal aspects for those who did need them. Others there were who wished simply to rely on the evidence of the sacred records of the past, and were willing to leave their future to God. But as long as there were people who believed in a devil and eternal torments; so long as there were people who viewed the future with anxiety; so long as there were those who had any misgivings concerning the existence of a life after death, so long would there be work for Spiritualists to do, and it would be necessary that there should be a revelation adapted to the requirements of those who need the evidence of the senses. If they once realised that the life hereafter was a life of progress they would never trouble themselves to discuss the 'dangers of Spiritualism.' There was only one danger against which they need stand on their guard, and that was the danger of uncharitableness. If they were full of goodwill then the gates of Heaven might open for them.

Referring to the early days of the Alliance, Mr. Colville said he well remembered all the old friends and workers. He had watched it grow and had been able to welcome its progress as recorded in 'LIGHT.' He congratulated them on the fact that they were going to have so worthy a place in which to hold their future meetings. He concluded by auguring a prosperous career for the Alliance in the change upon which it was about to enter. They were going to larger and grander quarters, and their future would be far in advance of their past. They had sown good seeds and would reap an abundant harvest. Every change was for the best; every move a move forward; and in this and every other life, in this world and all other spheres, whatever change could come was a step in advance. (Applause.)

MR. E. W. WALLIS, referring to a remark by the chairman that in twenty years' time there would be no need for a London Spiritualist Alliance, said he hardly felt inclined to agree with that statement, because while it might be true that the truths for which they stood would ultimately be accepted by the churches and amongst the scientific men, there would always be the need for an advance guard. He thought the Alliance was the advance guard of the army of progress and would still find work to do in leading the world to higher achievements. One thing that had always impressed him when they met together was that their gospel was an affirmative gospel—a positive gospel. There was no question of hearsay or peradventure about their tenets. They occupied the ground of knowledge

and built upon the rock of truth. Another aspect of the movement which differentiated it from all others was mediumship—the intercourse with the people on 'the other side.' While they might have hopes, intuitions and perceptions of the 'cosmic consciousness,' they had, after all, always to come down to the basis of fact. There were times when, notwithstanding its hopes, intuitions and illuminations, the mind demanded some word of love and cheer from the friends who had passed on, some proof that they were actually present. Spiritualism knew nothing of 'stained glass' angels and had no use for devils. It had made us acquainted with a beautiful natural human life after death; with an unseen world of actual human beings, with hearts to love and minds to plan and wills to carry out. That 'cloud of witnesses' encompassed us round about, and if our hearts were true, our purposes pure, our endeavours always for the right and good, then we need not fear the dangers, because the good angels would be with us and bless our efforts. In conclusion Mr. Wallis said: 'We know that Spiritualism is progressive, educational, upward and onward. We are going to make our London Spiritualist Alliance greater; we want more room to grow to greater proportions and to larger usefulness.' (Applause.)

An excellent musical programme was given during the evening under the direction of the Misses Withall. Miss Edith Caney, the South African soprano, sang 'The Birds go North' (Willeby), 'The Fairest Flower' (Sparrow), 'Vainka's Song' (Von Stutzman), and 'What does little Birdie say?' (Sullivan). Miss Caney has a voice of pure and flexible quality and rendered her songs with much grace. The instrumental music was of a similarly high grade, including admirably executed trios, 'Largo' (Handel) and 'Kleine' (Spindler), by Miss Withall (piano), Miss Amy Withall (violin), and Miss Violet Withall (violoncello). In addition Miss Amy Withall gave an exquisite violin solo 'Mazurka' (Mlynaski), and Miss Violet Withall a charming 'cello solo, 'Gavotte' (Popper). The grand piano was kindly furnished by Messrs. Brinsmead.

LET BOTH SIDES BE HEARD.

Commenting upon the letter of a correspondent who said: 'I appreciate your readiness to give both sides a fair show,' the Editor of the 'Sunflower' replied:—

'Not one person in a thousand can appreciate the position of an Editor unless that person has had personal experience in editorial work. The publisher of a paper is not a private individual. To a certain extent his paper and himself become public property when he essays the task of becoming the head of a news enterprise. But only in the editorial columns should the Editor be held accountable for the views expressed, and not for the views of others. It is a common occurrence for an Editor to receive letters condemning him individually for the views expressed by some correspondent. He may not endorse them, but he should publish them if they present a view of things that will interest his constituents.'

The 'Sunflower' Editor evidently speaks from experience. Blame is pretty freely expressed by some persons if they do not get a hearing, or because something is published with which they disagree; and it often happens that those who protest against what they consider injustice are themselves unjust in attributing personal motives to an Editor when he conscientiously performs a public duty by giving both sides 'a fair field and no favour.'

THE FOOT-PATH TO PEACE.

To be glad of life, because it gives you the opportunity to love, and to work, and to play, and to look up at the sunshine and the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; despise nothing in the world but falsehood and meanness, and to fear nothing except it be cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's save his kindness of heart and gentleness of manners; to think never of your enemies, save to win them—often of your friends, and every day of Christ; to spend as much time as you can, with body and with spirit, in God's Out-of-doors; these are little guide-posts on the foot-path to peace.—HENRY VAN DYKE.

THE RATIONALE OF PRAYER.

I.

In a recent paper I illustrated my idea of the objective efficacy of Prayer by a parable drawn from human life. A schoolboy, apprehending some danger owing to his watch going badly, comes to me for aid, just as a man in a difficulty might go to the Author of Nature if he believed that He was also his loving Father. In answer to the boy's 'prayer,' I, with my greater knowledge of watch-physiology, set the hands of his watch right, and regulate its speed; this, too, without breaking, or even suspending, any mechanical law, but simply by employing one force to counteract another partially. I am able to do this because of the power of Intervention and Modification which belongs to me as an intelligent being gifted with the faculty of choice.

And if I, the creature (as I assumed I was) of an intelligent and loving personal Creator, possess this power of intervention in the causal stage of events, and of modifying the expected effects, how can I reasonably deny it to my Creator—the supposed source of the faculty in me? Such was my argument.

Mr. Slater, however, despite this illustration, suggested in 'LIGHT' of February 21st, that such an intervention on the part of Nature's Author would negative the invariableness of the laws He Himself has imposed on Nature. May I therefore be allowed to explain in rather greater detail the view which I was allowed to propound in the remarks I made on Prayer?

Those remarks, it may be remembered, were based on certain assumptions, *e.g.*, (a) that Man has an intelligent Author, who loves him and has endowed him with the germ of that Free-will which He Himself possesses; and (b) that in general His dealings with man, to all appearance, follow laws of the same fixed and unvarying nature which are found to govern the material world.

Now it would follow from these assumptions that man and his environment, taken together, constitute a mere piece of sentient mechanism, except in so far as the possession of Free-will by either God or Man may introduce variations from the fixed mechanical sequence—variations, I mean, such as could not have been calculated on and foreseen by any mechanical philosopher, however skilled.

Such variations might, it is conceivable, be of two sorts, namely (1) Miraculous; and (2) Non-miraculous.

(1) The action of some law or laws at work in the mechanism might be temporarily suspended by the fiat of Nature's Author and Law-giver, and—the action of some other law or force being substituted—some result might be intercalated which would have been impossible under the old unaltered conditions. An interposition of that sort would of course constitute a breach of Nature's laws—a veritable 'miracle' in Hume's sense of that term.

And, if my assumption be granted that the Laws of Nature were imposed by a personal Author and Lawgiver, it is difficult to see how upon any *a priori* grounds the possibility of such miraculous intervention can be questioned, even in the entire absence of any experience of the sort.

Mr. Slater, however, is of opinion that a volitional parenthesis in the middle of a mechanism would 'cast a reflection on the work of the Almighty,' presupposing as it would the ineffectiveness of His laws for the performance of at least a part of their assigned functions.

To this objection I would reply (a) that according to my hypothesis the Creator's aim throughout all His dealings with man is moral, and not mechanical—is the evolution in the long run of a noble character adapted to the enjoyment of the highest species of happiness; the evolution of even a single human character being—as it has been said—of more importance in His eyes than the stability of the entire Solar System.

If this idea correctly mirrors the fact, then the objection that a certain mechanical instrument employed in the pursuit of a moral end, and wholly subsidiary to it, should in the interests of that end have to submit from time to time to interference with its action, would seem to be a baseless one.

But (b) I would ask whether it seems at all improbable that

a far-seeing mechanician, who was also a loving Father, in pre-arranging the machinery by which the automatic elements in His children's lives (excluding of course their 'wills') were to be governed, should allow in its structure for the introduction of both Prayers and Answers to them. Is an Almighty Machinist to be debarred from the use of what might be termed spiritual india-rubber? Is He a subject of some external Fate—forced to give a Medo-Persian and unelastic character to all His arrangements? Or is His endowment of His creature with free-will to exclude all foresight on His part as to the use man will make of it? Such ideas formed no part of my hypothesis.

But (2) I spoke above of the possibility of variations in the action of laws being, some of them, non-miraculous.

The same ultimate effect exactly as would be worked through a miraculous intervention may also be produced, under similar conditions, without any breach of law, merely as the natural effect of that Freedom of Choice which I have supposed to be inherent in man's Creator. If one of His children appeals to him either to avert some apparently impending calamity, or to bestow some greatly needed and desired blessing of whose arrival there is at present no prospect at all, what is to prevent His taking such steps as are *naturally* calculated to produce the desired effect? Both calamities and blessings, *e.g.*, often arrive through human agency; and we have only to suppose, in such a case, that the Hearer of prayer employs some excarnate spirit to produce an impression of the right kind upon the incarnate instrument's mind, and the latter will at once proceed to take those steps which naturally tend to produce the desired result. Of course the 'impression' referred to may fail, in the supposed case, to produce the intended effect—the man or woman may prove indocile and recalcitrant. And when this occurs, if the prayer is to be granted, some other means must be tried. Not that I for a moment suppose that every request preferred by A. is certain to be granted. In some such cases the consent of B. is indispensable to A.'s wish being gratified; and I am far from suggesting that force would ever be applied to one man's will by his Maker in order that another man may be gratified.

What may with reason be expected is that favours, for the bestowal of which the consent of others is required, may possibly be granted, and as possibly withheld. On the other hand, that all requests preferred for anything that is at once for the petitioner's *real* good, and is neither opposed to the interests of his fellows, nor inspired by an anti-social feeling on his part, such as greed or personal ambition, will be granted.

To Mr. Slater's last objection, that in view of the suffering and the material difficulties with which humanity has to contend, but for which it is not responsible, and over which it has no controlling power, it is difficult to believe that answers can be got to prayers, I would reply: (1) That I am not quite sure of his meaning; (2) That, in my opinion, a large proportion of the suffering and the difficulties which men experience are preventable, and ought to be prevented, if not by the actual sufferers, yet by their better informed and better placed fellows. Still, that there remains a large balance that is not, at present at least, preventable from our side, I do not at all doubt; and the purpose and utility of that portion I endeavoured to indicate in my second 'Notes and Queries.' (See 'LIGHT,' January 31st.)

So far, however, am I from finding any difficulty in believing at once in the existence of these difficulties and in Answers to Prayer, that these two factors seem to me to fit into each other as the upper and lower teeth complement each other—Man's difficulties *driving*, and the prospect of getting his prayers answered *drawing*, him to his natural refuge—his educating Father.

Sutton Coldfield.

E. D. GIRDLESTONE.

MR. W. J. COLVILLE desires to draw the attention of readers of 'LIGHT' to the three distinct advertisements announcing his various lectures in different parts of London, which appear in this issue. On Fridays and Mondays, at 8 p.m., he will lecture in the hall adjoining the King's Weigh House Church, Duke-street, Grosvenor-square. The first of ten lectures will be delivered on Friday, May 15th, when Dr. A. Wallace will preside and introduce the speaker.

THE ORIGIN OF EVIL.

I was much interested in some quotations from Mr. Weaver's article on 'The Origin of Evil,' given in the March 7th number of your excellent paper. Why I was so interested I will explain. Many years ago a very intimate friend of mine, a thoughtful man, and a poet of high standing, mentioned during a conversation the great problem of the ages—the 'origin of evil.' For many years the subject has been revolving in my mind 'off and on,' and some time ago I penned my thoughts. If they will prove of interest to your readers, I should like to have them published, because I think they would prove helpful to many who are given to self-condemnation more than is just towards themselves. And here let me say that I never heard a solution of this problem from human speech or found it in anything I read. My view, which is in the main the same as Mr. Weaver's, is as follows:—

Paul says, 'By one man sin entered into the world, and death by sin.' Paul was mistaken, through taking the legend of the Fall of Man, as recorded in Genesis, for a matter of fact, instead of an allegory.

Sin has always been in the world, ever since any portion of the human race reached that period of development which enabled it to recognise the existence of God and His law. That was the time in the intellectual evolution of the race which made man fit to receive the Spirit. By spiritual consciousness, the knowledge of God and His law came; following that came the sense of sin, or conscious violation of that law. That was the recognition of the sinfulness of human nature. Before that time sin was not known; before that time sin could not exist, because *sin is a conscious violation of law: or lawlessness.* So we see that sin is an unavoidable condition or consequence of creation. Here, we have the origin of evil, that mystery, that problem, which for ages has puzzled the most profound minds who have taken the record of man's fall in the book of Genesis as an actual occurrence, rather than as an allegory, and who have not recognised or believed the great truth of the evolution of the race from a state of barbarism.

The great fact of evolution is stamped on all the works of God, from the formation of the primitive particles of our globe, to its present fitness as a dwelling-place for animals and men; and from the ignorance and brutishness of the savage, to the present high state of intellectual and spiritual development we have attained.

Montreal, Canada.

JOHN MURPHY.

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.

Clairvoyance in Strange Places.

SIR,—On Friday, the 1st inst., I met my friend, Mr. Kent, accompanied by Mrs. Graddon-Kent, in Holborn. As I had once visited their house we were not quite strangers, though I had never conversed about my own home or my youth. While we were chatting at the entrance to the Tube Station, and with numbers of people passing by, our conversation turned on the strange influence which the past—scenery, people, &c.—has upon our actions in after life. I remarked that I was certain such influences were not unfelt by myself, though I had not visited the home of my youth in Anglesey for some years.

Mrs. Graddon-Kent then suddenly exclaimed, 'Mr. Williams, I see with you a picture of an old lady,' and, after describing her appearance in detail, Mrs. Kent said, 'She is standing outside what looks like a whitewashed cottage; but there is what seems to be a hill covered with green, so high that the sky can hardly be seen. The cottage is one storey high, and in front there is a sheet of water.' A few further particulars were given, and I fully recognised the description of the old lady and the scene—it was the place where I lived for years with my old grandmother. The cottage was built of limestone, and was whitewashed as stated by Mrs. Kent. When I expressed my surprise that she should be able to describe such scenes with these unusual surroundings, she smiled and said that time and place were not to be considered at all in the exercise of clairvoyance. Still I felt it was strange and wonderful.

W. J. WILLIAMS.

Spirit Photography.

SIR,—I notice that, in spite of all that has been written and said on the above controverted subject, the interest taken in it does not appear to flag, hence I beg to call the attention of your readers to one or two points which do not appear yet to have occurred to other correspondents, but which may have some practical value as coming from one who is *au fait* in matters photographic. Both my husband and myself are enthusiastic amateurs, and it strikes me as very significant that out of many thousands of negatives we have manipulated, there has never appeared anything which could not have been accounted for by halation or fog. At the same time, to be quite fair, I ought to say that at the time we were doing most of our work, we were both equally ignorant of psychical matters. I know how very easy it is to produce appearances which shall mystify all who are ignorant of photography, and even the greater number of those who practise the art as amateurs, for only the few go in for the out-of-the-way manipulations which give these startling and bizarre results. Of course double exposure is the easiest of the many 'fakes,' and if well done, cannot be detected, the only safeguard being the character of the operator. It is to point out how fraud may creep in, in spite of all the usual precautions, that I write this. Between the plates in an ordinary double dark slide, is a piece of blackened cardboard, used to prevent light striking through to the second plate. Let all who take their own plates to any operator claiming to get psychic pictures, take also their own cardboards. I imagine a print made upon such a cardboard with bichromatised gelatine, into which a little of any fluorescent substance had been introduced, would result in a *reflected image* of such picture being printed through *from the back* of the plate. This, however, is pure theory, as I have never tried it, not having any instruments or photographic facilities at the present time. I do not specify the solution which would give such a reflection, as I do not wish to arm any swindler against a too confiding public; but all who have gone in for photography in any scientific spirit will recognise the possibilities. I do not wish it to be thought that I deny the possibility of this form of mediumship, as I think it very possible, but I think also that the means taken by certain operators (who have been impeached) to clear their reputation, have neither been such as to have that effect, nor to strike the impartial critic as evidence of *bona fides*. If I could produce a negative having upon it sitters who were not visible in the flesh, I am sure I should never hesitate to allow that negative to be seen and handled, and any operator who shirks this test may safely be put down as—to say the least—'shady.'

Blackpool.

BIANCA UNORNA.

Power of Mind over Disease.

SIR,—I should like to offer a few remarks upon this most important matter, for it is very remarkable how little is yet really known about hypnotism. I have made it a special study and practice for years past, using it extensively for curative purposes in public and private, and I have performed some really wonderful cures, in many cases in a few minutes, not only of dipsomania and of insomnia but of almost every trouble the human family is heir to. As for the old, old story of the harm that can be done by it, I reply that ignorance was always against the advancement of science, and there is nothing that cannot be misapplied, but it does not follow that it should not be used. I have used hypnotism very extensively for curative purposes upon persons of all classes and conditions and have had no cause to regret it.

Mrs. Bell Lewis, in a recent letter, said she could give instances of persons suffering from hypnotic suggestions given years ago. I do not deny the possibility of that, but then the same power that produced the suffering could remove it, and why was it not removed? Clearly it shows it was not the hypnosis that caused the mischief but the improper administration. There are only two requisites for a good hypnotist—experience and suitability; but everybody can do something, sometimes, somehow; while the hypnotist proper is like the poet, 'born, not made.' I find men more susceptible than women, strong men especially.

Brighton.

PROFESSOR HAYSLIP.

A Ouija Seance.

SIR,—At some recent sittings with the Ouija a deceased relative came several times in the greatest distress, imploring us to find her son 'Louis,' who left home when quite young, and has never since been heard of. She could give us no clue, except that he might be in London or Paris. Having no article belonging to the persons in question, can any reader tell us what course it would be best to take?

MINNA S.

The Pains and Perplexities of Life.

SIR,—Kindly allow me through your columns to thank Mr. W. J. Colville sincerely for his letter on the above subject in 'LIGHT' of the 2nd inst. I, too, have suffered most acutely and in such a manner that the pains and misery could not possibly be shared by another; and, most poignant of all, which made the 'cross' so unjust, so cruel, it *apparently* had nothing to do with me at all as cause or originator! It was there when I entered into physical life, and nothing can ever remove it. Many days and nights have I spent in sleepless misery! Many a time have I been tempted, like Hamlet, 'to end the heartache, and the thousand natural shocks that flesh is heir to,' by a swift and sudden flight into the Unseen! Oh! that time of intolerable pain and anguish! It was maddening, torturing beyond description! 'Why was I born to all this mental, heart, and soul anguish? No evil had I done to deserve it! Nay, I was *always* religiously and spiritually devoted to a noble Ideal! Sin I hated and detested in all its forms! Why should I suffer?' Such were the perplexing problems presented to me during thirty years of my life. But light came at last. I was brought to know the truth, *the meaning and the use of pain*. I began to understand, by an inner illumination, that *appearances* are not realities; that behind the shadow, the darkness and pain of life, Love stands beautiful and serene! that pain is an educating factor, and if we will only listen to the 'Voice of the Silence,' joy, peace, and bliss will inevitably follow the pain. Truth has scattered the misery, it has given me freedom from all that makes and creates pain. And what was the revelation which truth brought to me? It was Love unchanging and all-beautiful. In that my soul rests. I *know* that nothing can overtake me, except by unerring law—the good and perfect law. To Mr. Colville and others whom I will not mention here, I am indebted in some measure for their unselfish and loving work—their helpful and inspiring words. I have never seen the gentleman named, but I desire, as the opportunity presents itself, to record my thanks and gratitude to him, and to all who are helping to unveil the truth which to me is Love.

Imperial-buildings,
Main-street, Mexborough.

F. T. S.

'A Lingering Feeling of Uncertainty.'

SIR,—I have long been interested in automatic writing, which I developed privately on the suggestion of a then popular Yorkshire medium many years ago. I have received volumes of communications, good, bad, and indifferent (the bulk of which I have now burnt), purporting to be from friends, foes, and acquaintances who have passed into the great unseen. Some messages, in fact the greater number, have been of a nature that was both assuring, comforting and elevating, giving exquisite glimpses through the veil of the glorious existence beyond, with an emphatic and never varying assertion of the truth that 'there is no death,' but 'life for evermore.'

For many years my hand was controlled by one and another, who gave place to others as they themselves passed on to higher circles and spheres. My present control, of whose identity I have no doubt, is a cousin, who passed away some years ago. I have received many communications through her, from many whom I have known, and also from those I have not known in the flesh.

Amongst the most interesting of my correspondents, I well remember one who claimed to have been stillborn into our earth sphere, but who never drew breath here. What differentiated her communion from any other was the minuteness of the writing I invariably received from her. It was so small that only those with good eyesight could decipher it, the communications being bright, cheerful, and friendly, ever evincing considerable interest in my welfare and prosperity. She often spoke of the progress she was making in the divine life, and also expressed her delight at being able to communicate with her parents and family. For some years I lost touch with this spirit, and did not expect ever to hear from her again. You may judge of my surprise when, on sitting recently for automatic writing before retiring to rest, about twelve o'clock, my hand commenced to write in the familiar caligraphy peculiar to her, and I found her greeting me as an old friend who had been lost and was found again. She had many inquiries to make, and questions which I was very glad to answer.

Although I have felt, and do feel, assured that the future life is an absolute fact, there has always been a lingering feeling of uncertainty in my mind as to the source of these communications. I do not know why, for I have the strongest desire to accept the facts of spirit communion, and certainly I have received what to me has seemed very conclusive evidence of identity. I have been sometimes troubled in this way. I have received little, if anything, that might not have emanated from my own conscious or unconscious brain. Now if a com-

munication had been made to me of some event or incident entirely outside my own consciousness, and which could be afterwards corroborated, this, I think, would be a very satisfactory test, and I have often asked for it but never have I been favoured in this respect. I hear of others having abundant tests, which no amount of theorising on the part of opponents could shake, and this is what I still need, to give me a solid foundation on which to rest my faith in this, as I think, glorious certainty of a future existence. I should be glad of any helpful suggestion through your columns.

W.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. Sloan on 'Spiritualism.'

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last a short instructive address by Mrs. Podmore was followed by clairvoyance, which was mostly recognised. On Sunday next, Mr. R. Boddington.—P.

PORTSMOUTH.—ALEXANDRA HALL.—On Sunday last Mr. George Cole's lectures, morning and evening, on 'God' and 'Evidences of Spirit Existence,' were attentively listened to, and interesting open discussions followed.—E. R. O.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last a helpful and thoroughly practical address was given by Mr. H. Brooks, secretary of the London Union of Spiritualists, on 'The Kingdom of Heaven is within you.' On Sunday next, Mrs. Roberts, of Manor Park.—W. H. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 6th inst., Mr. H. Dixon answered questions in an able and satisfactory manner. On Sunday last Mr. George Tayler Gwinn gave an earnest and convincing address on 'Ignorance: and the Way Out.' On Sunday next, Miss Porter, on 'What are we Seeking?'—W. T.

PLYMOUTH.—13, MORLEY-STREET.—Our week-night circle on the 6th inst. was well attended, and Mrs. Trueman was assisted by Miss Folks. On Sunday last Mr. Prince spoke on 'Theosophy or Spiritualism: Which is of the most use as a proof of man's post-mortem existence?' and Mrs. Trueman gave good clairvoyance.—T. A. PRINCE.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—At the circle on Wednesday, the 6th inst., Mrs. Read gave seventeen psychometrical tests, followed by an impromptu poem. On Sunday Miss Nichols gave a good address on 'Spiritualism, the Dawn of the Morning,' and at the after meeting she gave a number of clairvoyant descriptions.—H. S.

SHEPHERD'S BUSH SOCIETY.—On Thursday last, at 73, Becklow-road, Mr. Ronald Brailey gave good psychometry. On Sunday last, at the Athenæum, Mr. Robert King's lecture on 'Clairvoyance' was greatly appreciated. On Sunday next, at the Athenæum, Mr. Ronald Brailey (see advertisement). Every Thursday, at 8 p.m., public circle at 73, Becklow-road.

CHISWICK TOWN HALL.—On Monday, the 4th inst., Mr. D. J. Davis delivered an address on 'Are Spiritualists a Christless People?' which was much appreciated by an attentive audience. The psychometry class was very successful last week; students should join at once; every Thursday, at 8 p.m.; particulars of Mr. Imison, secretary. Next Monday, at the Town Hall, Mrs. W. Gordon (see advertisement). Come early.—P. S.

LEICESTER.—QUEEN-STREET.—Since Mr. Bibbings has been our resident lecturer, a 'question box' has been instituted for the use of inquirers, whose questions are dealt with after certain intervals. Sunday evening last was devoted to this purpose and many were helped by the intelligent replies. A solo was sweetly rendered by Miss Walker, and Miss Place gave a pleasing recitation.—COR.

THE PSYCHOLOGICAL SOCIETY (LONDON).—Mr. Cecil Husk's meeting was a remarkable one, many spirits materialising and conversing with their friends. Miss A. V. Earle's address on 'Theology and Science' was followed by clairvoyance of a very high order, and Mr. Arthur Lovell's fourth address, 'Intuition and Clairvoyance,' on Sunday, was thoroughly enjoyed; a conversation, instead of the usual discussion, closing a most enjoyable evening.—GAMBIER BOLTON, Secretary.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday evening last Mr. Ronald Brailey gave a trance address on 'The Arena of Life' to a large and appreciative audience; clairvoyance followed of a remarkable character, Mr. Brailey in many instances leaving the platform to better describe the friends present, and a wealth of private detail often brought recognition when the mere description and name had failed. It was a splendid object lesson in clairvoyance. On Sunday next, at 7 p.m., address by Mr. J. Adams, and clairvoyance by Mrs. Webb. The attention of members and friends is called to the advertisement in this issue of 'LIGHT' respecting the opening of our new hall on the 31st inst.—H. G.

CARDIFF.—24, ST. JOHN'S-CRESCENT.—On Sunday last, Mrs. Preece gave a fine address and good clairvoyance, nearly all the descriptions being recognised. Meetings on Tuesday at 8 p.m., for clairvoyance or psychometry.—J. H.

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—On Sunday evening last, Mr. J. C. Kenworthy's address on 'Practical Spiritualism' was a combination of eloquence and erudition such as one does not hear from Ilford pulpits. Will librarians kindly bear in mind last week's notice?—K.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last a good circle was held, and the evening address upon 'Appearances of Jesus after Death,' given by Mr. W. E. Long, was interesting and convincing. The way in which these incidents are explained appeals alike to the orthodox Christian and the Spiritualist. The subject will be continued for a week or two, and investigators are earnestly invited. On Sunday next, at 11 a.m., public circle, and at 6.30 p.m., an address by Mr. W. E. Long.—J. C.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last at our Lyceum Anniversary Services good addresses were given by Mr. and Mrs. Boddington, Mr. J. Adams, Mr. Fielder, and Miss Morris. Mr. Imison presided. Mr. Fielder gave solos on the Japanese fiddle, a quartette was well rendered by Mr. Imison, Mr. Williams, Miss Doncaster, and Miss Simpkin, and several songs and recitations were given by the children in a very creditable manner. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Hough. On Tuesday, at 7 p.m., Band of Hope; and on Saturday, at 8.30 p.m., social evening.—E. BIXBY.

READING.—Mr. W. J. Colville addressed a large and enthusiastic audience in the Banqueting Hall, Willison's Hotel, Blagrove-street, on Sunday evening last, upon 'Do Heaven and Hell exist To-day?' Numerous questions pertaining to the life beyond were answered, and considerable interest was awakened among inquirers into spiritual philosophy. On Sunday, May 17th, at 7 p.m., Mr. Colville will lecture in the same place on 'Spiritual Science: Its Moral, Mental, and Physical Uses in the Present World,' and will give an impromptu poem, and replies to questions. Mrs. Willison kindly places her fine lecture room at the disposal of lecturers and others who are engaged in promulgating spiritual philosophy, and to meet the wishes of correspondents whose letters have appeared in 'LIGHT,' is arranging a select circle for investigators, or a meeting for the exercise of clairvoyance, on Wednesdays, at 7.30 p.m.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie received a hearty welcome, and our President, Mr. T. Everitt, after a few remarks relative to clairvoyance, introduced 'Sunshine,' Miss MacCreadie's Indian control, who spoke of her long and pleasant work on this plane with her medium, and expressed a hope that she would be able to continue it for a number of years, which sentiment was heartily endorsed by all present. 'Sunshine' successfully described thirteen spirit friends, who were readily recognised. The executive of the Marylebone Association of Spiritualists are glad to announce that a cheque for £8 16s. 9d. has been handed to Mrs. M. H. Wallis, the hon. secretary of the National Benevolent Fund, being the proceeds of the Anniversary Social Meeting held at St. James's Hall on Monday, March 30th. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'Lifting the Veil of Death'; doors open 6.30.—S. J. WATTS, Hon. Sec.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last a large audience assembled to listen to the Rev. J. Page Hopps, who delivered an inspiring discourse on 'The Meaning of Life.' Taking for his text 'Man shall not live by bread alone,' the paltry, pernicious programme of earth-life—the pursuit of bodily pleasure, of wealth, of externals, of petty ideals—was contrasted with the value of those thoughts, affections, aspirations, and grander ideals which contribute to the unfoldment of the true, abiding individuality. Modern Spiritualism explained and emphasised the meaning of the saying 'He that soweth to the spirit shall reap life everlasting.' In the evening an eloquent exposition of 'The Resurrection and its Significance, as understood by Spiritualists,' was given to a crowded and deeply-interested audience. Many orthodox friends were profoundly impressed with the beauty of our gospel. A heartfelt appreciation of the noble influence and activity of this veteran worker, and an earnest invitation to study the soul-satisfying philosophy of Modern Spiritualism, was given by Mr. Jas. Robertson at the close of this memorable meeting.—G. Y.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Mr. D. McDowell, our worthy vice-president, delivered the first of a series of scientific discourses on 'Nature,' and gave us a lesson that left a deep impression on the minds of his hearers. Mr. Murdoch, junr., gave good clairvoyance.—D. M.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. A. V. Peters gave a large number of excellent clairvoyant descriptions, and at the close expressed the pleasure he had always experienced in visiting Blanche Hall. We hope he will be with us in our new premises. The 'farewell' social is fixed for Wednesday, May 20th (no tickets required); silver collection. Speaker on Sunday next, at 7 p.m., Mr. D. J. Davis, on 'Phenomena.'—A. J. C. (Cor. Sec.), 51, Bouverie-road, Stoke Newington, N.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 7th inst., Mrs. Fairclough Smith gave excellent clairvoyance; and on Sunday last Mrs. Helen Checketts gave an address on 'The Living Dead.' She pleaded for better recognition of the great work performed by our unseen helpers. Mr. Dean kindly contributed a violin solo. On Sunday next, at 7 p.m., Mrs. Effie Bathe and Mr. Robert King will conduct the service, taking for their subject, 'Bridging the Borderland,' and will permit questions at the close. On Tuesday, May 26th, conversazione. (See advertisement.)

NEW PUBLICATIONS RECEIVED.

- 'Anubis,' for May. London: 14, Arcadian-gardens, Wood Green, N. Price 6d.
- 'New Thought,' for May. Psychic Research Company, Temple-chambers, Temple-avenue, E.C. Price 6d.
- 'Wings of Truth,' for May. London: E. Marsh Stiles, 15, Tothill-street, Westminster, S.W. Price 6d.
- 'Tolstoy and His Message.' By E. H. CROSBY. Price 6d. nett.
- 'Even as You and I.' Fables and Parables of the Life To-day. By BOLTON HALL. Price 6d. nett.
- 'Rubáiyát of Omar Khayzám.' Translated by Edward Fitzgerald. Price 3d. 'On the Duty of Civil Disobedience.' By H. D. THOREAU. Price 3d. Being Nos. 1, 2, 3, 4 of the Simple Life Series. Simple Life Press, 5, Waterlane, Ludgate-hill, E.C.
- 'The Notion.' Edited by Henry James Reade. No. 1, May. Alexander Gardner, publisher, Paisley. Price 2d.
- 'The Mental Advocate,' for May. Edited by Dr. Paul Edwards, 4713, Prairie-avenue, Chicago, U.S.A. Price 10 cents.
- 'Science and the Bible.' By JOHN MACLEAN. The Austin Publishing Company, Limited, Toronto, Canada.
- 'Vedānta and Theosophy.' By G. KRISHNA S. ASTRI. Published at the 'Theosophist' office, Adyar, Madras, India.
- 'Modern Astrology,' for May. London: L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 1s.
- 'Mind,' for May. The Alliance Publishing Company, Windsor-arcade, 569, Fifth-avenue, New York, U.S.A. Price 1s. 3d.
- 'Ipotesi Spiritica e Teoriche Scientifiche.' ERNESTO BOZZANO. A. Donath, Editore, 33, Via Luccoli, Genova, Italy. Prezzo L5.
- 'Erebus.' A Book of Poems. By EVANGELINE RYVES. London: The Unicorn Press, 7, Cecil-court, St. Martin's-lane, W.C.
- 'The Christian Life.' A Study in Spiritual Evolution. By F. T. S. Imperial-buildings, Main-street, Mexborough. Price 4½d.
- 'Realisation,' for May-June. Issued bi-monthly by Joseph Stewart, LL.M., 1540, Howard-avenue, N.W., Washington, D.C., U.S.A. Price 25 cents.
- 'Brotherhood.' A monthly magazine edited by J. Bruce Wallace, M.A., 9, Charterhouse-buildings, London, E.C. Price 3d.
- 'The Songs of Christine.' By E. M. HOLDEN. Second edition. C. Heath, Pen-y-Groes, Carnarvon. Price 2s. 6d. cloth, 1s. 6d. paper covers.
- 'The Star of the Magi,' for May. N. E. Wood, M.D., Editor, 617, La Salle-avenue, Chicago, U.S.A. Price 10 cents.
- 'Prabuddha Bharata, or Awakened India,' for April. Published at Mayavati, Kumaon, Himalayas, India. Price 4d.
- 'Les Parfums Magiques.' Par E. N. SANTINI DE RIOIS. L. Genonceaux & Cie, Editeurs, Place Saint Michel 4, Paris. Price 3 francs.
- 'The Road to Success.' By O. HASHNU HARA. London: The Apocalyptic Publishing Company, 15, Tothill-street, Westminster, S.W. Price 1s.
- 'Radiant Centre,' a Journal of Success. Kate Atkinson Boehme, Editor and Publisher, Niagara on the Lake, Canada. Price 10 cents.
- 'Evil not Everlasting.' A paper read in outline before the Society of Sacred Study, Rugeley Rural Deanery Branch, Diocese of Lichfield. By the Rev. OSMOND DOBREE, M.A. London: Elliot Stock, 62, Paternoster-row, E.C. Price 1s. nett.