

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	289
Preliminary Difficulties.—No. 3.	
By H. A. Dallas	290
L.S.A. Notices	291
Tolstoy's Confession of Faith	291
What Mr. F. W. H. Myers Thought.	
Choice Extracts from 'Human	
Personality and its Survival of	
Bodily Death'	291
What Happens to the Dead Man? 293	
The New Criticism	294
Servian Assassinations Foreseen	295
The Resurrection of Christ	296
'Destiny of Man'	297
Mediumship of the late Mrs.	
Acworth	298
Astrology	298
Spiritualism Based on Facts	299

SPECIAL NOTICE.

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

NOTES BY THE WAY.

In the United States a great deal of attention is being paid to the old-fashioned notion of 'conversion,' prompted partly by Professor Wm. James' late work. A representative writer, in the 'Outlook' (New York), while clearly leaning to the Unitarian theology, harks strongly back to the spiritual necessity and value of emotional conversion or regeneration. He thoroughly accepts the great spiritual dictum, 'Ye must be born again,' and says:—

Recent investigations have proved that regeneration is a normal event in human development. During his youth everyone enters into a new life of some sort, and the question is whether this new life shall include the highest part of his nature. Nor is it to be expected, or even desired, that this great change shall be accomplished without excitement. As well might we expect that the process of falling in love should proceed without excitement. A religious life without excitement is likely to be shallow and unfruitful. A soul that has not been stirred to its depths is not likely to be of great use in the world. Of course the nature of the excitement will vary very greatly in different individuals. Great revulsions of feeling will come rather with those whose previous life has been in distinct antagonism to the new than in those in whom it has been a preparation for the new. But even in the latter there must be this deep stirring of the soul, however quiet its outward manifestation, if there is to be spiritual strength and maturity. The danger of morbid excitement is real and obvious. The danger of spiritual deadness is no less real though it may be less obvious, and at the present it is much more imminent.

But, though the old demand for 'conversion' is endorsed, the old methods for securing it are given up. The writer says:—

The problem which we have to meet is, 'How to maintain the spiritual life of the church in view of the changed views concerning the Bible and the consequent undermining of our religious faith?' The answer to the problem I find to lie in a 'new theology' founded on God's revelation of Himself in human nature, of which the revelation in the Bible forms a most important part.

This is practically the view taken by Professor James. It amounts to this,—that the spiritual side of man has its being in a spiritual world to which man must respond if he is to find his truest self and live and develop his truest life. When that response is given, 'the fountains of the great deep are broken up,' and anything may happen to him, for he becomes the instrument of higher powers, in whom he lives and moves and has his being.

'Science and the Bible,' by Mr. John Maclean (Toronto: The Austin Publishing Company), is a spirited criticism of a ragged regiment of old beliefs concerning Reason and Revelation, Bible Prophecies, and Religion generally. By the way, we get certain luminous references to Spiritualism which tend to base it on deeper foundations and in a broader field. The following is not said for the first time, but it still needs to be said. The two paragraphs begin and end the chapter on 'What is Spiritualism?'—

Many people confound Spiritualism with its phenomena; they look upon a Spiritualist as one who believes in ghosts and table rappings and all the peculiar things which are seen and heard at séances; he is supposed to be a person who takes a great deal for granted, and is easily taken in by fakes. It is true that we do attribute to the working of the spirits many of the peculiar manifestations which we see and hear at séances, and I think that the opinions of those who have investigated these phenomena are more apt to be correct than the opinions of those who know all about them without having taken the trouble to inquire into their merits! But these phenomena do not constitute the whole of Spiritualism any more than the belief that Samson killed one thousand men with the jawbone of an ass makes a man a Christian.

Spiritualism is the science of life, of which religion forms a part; it is also the science of the forces which are acting upon matter, for the study of matter resolves itself into the study of the forces acting upon it; these forces are internal and act from within. The old idea of inert matter is passing away, and we now understand that we are dealing only with forces: cohesion which unites atoms into solid masses, gravitation which chains worlds to worlds, vitality which lies at the base of all life, are spiritual forces acting from within. Instead of a dead material world of matter we have a living organism breathing with spirit energies. The study of these invisible spiritual forces is the study of Spiritualism; it is the science of all life and of all matter.

A Brahman who has become a Roman Catholic, writing in 'The Tablet,' deplors 'the baneful effect of English culture' in India, and defends caste, on the ground that it regulated vocations on the lines of work and duty instead of on the lines of competition and gain:—

The regulating principle of the Aryan or Hindu society is the love of vocation for its own sake and not for its fruits. Hindu philosophers have always maintained that the desire for fruits or rewards accruing from work leads to darkness and bondage, while the control of such desire imparts a fitness for the right knowledge of God. There are eighteen social codes belonging to different periods of Hindu history, and they all lay down a higher motive for work than that of competition.

Hindu society was divided by ancient legislators into four communities; (1) priest and teacher, or Brahman; (2) ruler and soldier, or Kshatriya; (3) trader and farmer, or Vaisya; and (4) artisan and labourer, or Sudra. The central social law which governed these four classes was the following hereditary vocations. The reason of conserving vocations by heredity was to create a sense of self-respect and to check the sordid desire for reward in the discharge of social functions.

An Aryan youth was brought up to follow his hereditary vocation as a point of honour. 'It was considered to be a most cowardly act to give up the ancestral calling for the bettering of one's worldly position.' In this way 'the Hindu attempted to bring the passion of greed and grab under the subjection of self-respect; so that human nature thus composed and united might become a docile receptacle

of spirituality. The result of this system has been that, perhaps, no race living on the face of the earth is more religiously inclined than the Hindu. His philosophy, poetry, chivalry, culture and civilisation, all inculcate one idea, and that is how to be active and dutiful without being actuated by the motive of gain—not even the gain of paradise, which is considered lower than the bliss of the supreme knowledge of God.'

Of course there is 'another side' to all this, but it is always refreshing to find 'the soul of good' in things that seem evil.

The following, by John Todhunter, from the March number of 'The Fortnightly Review,' may now be read with a fuller sense of its beauty and truth. It is the first of three, entitled 'Chopin's Nocturnes,' and is called 'Music and Moonlight.' It has a rare and subtle spiritual music in it:—

Shut out the world ! No sense of its mad care,
Its din and sordid strife, mar night's rich gloom,
Or with a memory trouble the delicate air
Of this one room, your own—of this one room
Your heart has made its treasury of things rare.

There sigh your gathered roses, red and white,
And by yon casement, in one symphony
Of odours breathed on the warm air of night,
Verbena, and mignonette, and rosemary,
And myrtle, prelude some delicious rite.

No need for candles when voluptuous June
Makes night one long twilight of stars and clouds,
And o'er your garden trees the royal moon
Pales with her splendour her bright courtier crowds,
And all things tremble, as to a Nocturne's tune.

Ah, give their passion utterance, key by key !
To your proud roses off you have played alone ;
To-night for no proud roses but for me
You shall set music on her silver throne,
Though every rose should fade for jealousy.

They shall not fade ; but from old Omar's tomb
Faintly their Persian sisters' breath divine
Shall, as you play, float to me through the gloom,
And East and West, as in one mystic wine,
Mingle their spirits in music and perfume.

No. 9 of 'A Beautiful World' gives its first page to the following 'True Story and a Moral':—

While these pages were still passing through the Press, the Season of Spring Cleaning set in with more than its customary severity. It happened in those days that a little maiden encountered one whom with good reason she regarded as 'a great friend.' This was the housemaid, who was vigorously sweeping the decarpeted stairs. Six years old stood to watch the entertainment. 'Now, Miss Monica,' said her kindly adviser, 'you must run away ; it's very bad for you to breathe all this dust.' 'Practise what you preach,' observed the small philosopher, demurely drawing on her stock of nursery lore.

MORAL.—The maxim was not well applied. People who want to have a peaceful world must not be too careful of their own susceptibilities.

Which, being interpreted, means:—People who have to do the cleaning must not mind the dust.

A lively writer in 'Wings of Truth' explains a Yankee descriptive phrase,—'Live ginger.' Its meaning is something like this:—but no, we had better content ourselves with 'Wings of Truth's' story:—

A small boy entered an office in New York the other day, very early in the morning, when the merchant was reading the paper. The latter glanced up and went on reading. After three minutes the boy said: 'Excuse me, but I'm in a hurry.' 'What do you want?' he was asked. 'A job.' 'You do? Well,' snorted the man of business, 'why are you in such a hurry?' 'Got to hurry,' replied the boy; 'left school yesterday to go to work and haven't struck anything yet. I can't waste time. If you've got nothing for me, say so, and I'll look elsewhere.' 'When can you come?' asked the surprised merchant. 'Don't have to come,' he was told: 'I'm here now, and would have been to work before this if you'd said so.'

Of such stuff are Pierpont Morgans made. Now that boy was 'live ginger.'

It is a homely illustration, but very superior people, and even some Spiritualists, might learn something from it.

PRELIMINARY DIFFICULTIES.

BY H. A. DALLAS.

III.

Fragmentary and Inadequate Character of Mediumistic Utterances.

Perhaps one of the most universally felt objections to the acceptance of trance utterances and automatic messages as genuine, is the fact that these utterances are often trivial. It is expected that if a good spirit speaks to us from beyond the veil, the communication will be always of a lofty character; and it is with disappointment and incredulity that we read that a medium 'under control' has perhaps reiterated some insignificant sentence which happened to be the last conscious words of a dying friend, but were words which had no special spiritual import and referred to some quite unimportant matter.

If a man in dying is too physically weak to utter anything except some expression of suffering or some request for a change of posture, we are not surprised; but if the same person purports to speak from the other side and his first words are the repetition of some such trivial utterance, we are shocked, and refuse to believe that it is indeed our friend.

I will give a case in point. A gentleman, Mr. T. Hyatt, writing in 'LIGHT' in 1897, related that on one occasion the name of his deceased brother was given by raps, and that the only message which followed was a repetition of his brother's dying words—'Not now! not now!'—followed by the word 'Goodbye' (which seems to have been the echo of an unexpressed dying thought). 'In my vexation of spirit,' added Mr. Hyatt, 'I mentally exclaimed, "Lying spirit, you are not my brother; he would not serve me so!"'

The vexation and consequent sense of repugnance and incredulity were simply the result of ignorance of the conditions he was dealing with. It is probable that Mr. Hyatt's brother was making an effort to identify himself under very difficult conditions (for no one should suppose that communications of this sort, across the veil, are easily effected), and that in order to do so he recalled the last earthly experience he could remember. It is probable also that, if this was his first attempt to communicate in this way, only a few words were possible, and it is difficult to see what words could have been more suitable as a means of identification.

Again, another communication which came through Mrs. Piper, and is reported by Dr. Hodgson, consisted of little besides the repeated sentence: 'I am not dead, I am not dead, I am not dead.'

To any one totally ignorant of the difficulties and the limitations which this mode of intercourse involves, such an utterance would seem very unsatisfying, and so it is; it could not be otherwise. The communicating spirit must need express itself, not as it would, but as it can. The method is not normal; and if it is a newly discovered method, it cannot be used with proficiency. The spirit's action, as far as we can learn, is mainly by concentration of thought. By means of this concentrated thought certain results are produced, either physically and audibly on material objects, or mentally on the brain of a suitable medium, and the communicating intelligences seem often to be as little aware as we are ourselves as to how the effect is produced. They are learning on their side to manipulate this spiritual telegraphy, and we are learning on ours how to interpret it. As the communicators become more habituated to this mode of conveying their thoughts, they find it possible to give them fuller and clearer expression, but it is always necessary that we should recognise the limitations under which both they and we are working, and should not repudiate what comes simply because it is inadequate and disappoints our expectations, or fails to meet the deeper needs of our hearts. This is a hard lesson to learn, especially for

those whose affections are deeply involved. It is more easily accepted if we recognise the distinction between communication and communion. This is very emphatically dwelt upon in some of the higher communications.

Communications that come through physical media are always limited and very imperfect. We recognise this in common parlance when we speak of thoughts 'too deep for words.' We are all aware that speech is inadequate as an expression of thought and more particularly of feeling. Most people, perhaps, know how unsatisfactory often is a first meeting, after long absence, between intimate friends. In thought they have been much together, but when they meet their first speech is not of things they care best for, but consists probably of small inquiries and the relation of trivial details not of much interest to either. This is an habitual experience and it illustrates the truth that the language of spirits is thought and feeling; and that though in this physical condition we are obliged to use more material vehicles for intercourse, they are not, and can never be, satisfyingly adequate. They are necessary and valuable in this stage of education, in which most people have not advanced far in the acquisition of thought-language, or in the consciousness of that which the word communion expresses; but those who have even begun to acquire this knowledge cannot but feel how unsatisfying speech is, even between the incarnate, and still more so when one of the communicators is no longer incarnate and is obliged, therefore, if he uses this method at all, to avail himself of an instrument not his own.

Sometimes, when controlled by a communicating spirit, a medium will complain of pain and distressing symptoms similar to those which were manifested in his last illness. This is distressing to those who are new to the experience. It seems to be due to the fact that, as one of these communicating spirits has said, they 'take up their last experiences along with their earth memories.' It does not necessarily imply more than a memory of pain on the part of the communicator, and a sympathetic sensation of it taken on temporarily by the medium. If the object to be gained is worth gaining, neither the spirit nor the medium will grudge the temporarily uncomfortable experience. Those who have heard mediums describe these sensations know how brief is their duration, and how quickly the medium can revert to his normal condition, when he is healthily developing without undue strain or excessive exercise of his powers.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. J. J. Vango has kindly consented to give illustrations of Clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesdays*, June 23rd and 30th, at 3 p.m. No one will be admitted *after three*. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., *every Thursday afternoon*, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

TOLSTOY'S CONFESSION OF FAITH.

The 'Light of Truth' states that 'In a letter written during his recent illness Count Tolstoy expresses the belief that the human is merged in the spiritual. Here is his present confession of faith: "I have reached the conviction—not by reflection, but by experience in a long life—that the human life is a spiritual one. Man is a spirit, a portion of God shut up in certain limits whose boundaries we do not know, but the human soul is not submitted to any disfigurement, even less to suffering. It develops everywhere equally, enlarging the frontiers within which it is contained."'

WHAT MR. F. W. H. MYERS THOUGHT.

SOME CHOICE EXTRACTS FROM 'HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH.'

The Importance of the Inquiry.

The conclusions to which our evidence points are not such as can be discussed or dismissed as a mere matter of speculative curiosity. They affect every belief, every faculty, every hope and aim of man; and they affect him the more intimately as his interests grow more profound. Whatever meaning be applied to ethics, to philosophy, to religion, the concern of all these is here. (Section 128.)

The philosopher who has cried with Marcus Aurelius, 'Either Providence or atoms!'—who has declared that without this basis in the unseen 'the moral Cosmos would be reduced to a chaos'—should he not welcome even the humblest line of research which faintly would gather from every unsolved problem some hint as to the spiritual law unknown, which in time may give the solution of all? (Section 341.)

In favour of the partisans of the unity of the Ego the effect of the new evidence is to raise their claim to a far higher ground, and to substantiate it for the first time with the strongest presumptive proof . . . that the Ego can and does survive—not only the minor disintegrations which affect it during earth-life, but the crowning disintegration of bodily death. (Section 111.)

Telepathy and Telæsthesia.

Telepathy and telæsthesia—the perception of distant thoughts and of distant scenes without the agency of the recognised organs of sense;—those faculties suggest either incalculable extension of our own mental powers or else the influence upon us of minds freer and less trammelled than our own. (Section 113.)

These faculties of distant communication exist none the less, even though we refer them to our own subliminal selves. We can in that case affect each other at a distance telepathically, and if our incarnate spirits can act thus in at least apparent independence of the fleshly body, the presumption is strong that other spirits may exist independently of the body, and may affect us in a similar manner. (Section 114.)

To prove that telepathy implies a spiritual environment would be at once to lift our knowledge of the Cosmos to a higher level. To prove that man survives death would also be to transform and transfigure the whole life here below. (Section 124.)

I cannot accept Sir W. Crookes' suggestion that telepathy is due to brain waves; it does not fit the facts. (Section 633.)

I doubt whether we can safely say of telepathy anything more definite than this: 'Life has the power of manifesting itself to Life.' (Section 634.)

Telepathy between the Living and the Dead.

The conception of telepathy is not one that in its nature need be confined to spirits still incarnate; and we shall find evidence (Chapter vii.) that intercourse of similarly direct type can take place between discarnate and incarnate spirits. (Section 118.)

Telepathic phenomena are in fact soon seen to overpass any development which imaginative analogy can give to the conception of ethereal radiation from one material point to another. . . . We encounter an influence which suggests no mere impact of ethereal waves, but an intelligent and responsive presence, resembling nothing so much as the ordinary human intercourse of persons in bodily nearness . . . sometimes felt to involve an even closer contact of spirits than the common intercourse of earth allows. . . . There is, as I have striven to show, a further progression from telepathic intercommunications between living men to intercommunications between living men and discarnate spirits. (Section 907.)

As we have dwelt successively on various aspects of telepathy, we have gradually felt the conception enlarged and deepened under our study. It began as a quasi-mechanical transference of ideas and images from one to another brain. Presently we found it assuming a more varied and potent form, as though it were the veritable ingruence or invasion of a

distant mind. Its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate, between the visible and the invisible world. There seemed no limit to the distance of its operation or to the intimacy of its appeal. (Section 1,004.)

The evidence for communication from the departed is now, in my personal estimate, quite as strong as that for telepathic communication between the living; and it is, moreover, evidence which inevitably alters and widens our conception of telepathy between living men. The evidence for precognition . . . has steadily increased . . . but I cannot yet say—as I do say with reference to the evidence for messages from the departed—that almost everyone who accepts our evidence for telepathy at all, must ultimately accept this evidence also. (Section 637.)

Love, which (as Sophocles has it) rules 'beasts and men and gods' with equal sway, is no matter of carnal impulse or of emotional caprice. . . . Love is a kind of exalted but unspecialised telepathy, the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law. (Section 1,004.)

Precognition may be explained, if you will, as telepathy from disembodied spirits; and this would, at any rate, bring it under a class of phenomena which I think all students of our subject must before long admit. (Section 634.)

I repeat—and in the present stage of human thought it can scarcely be repeated too often—that in the law of telepathy, developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. . . . If, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. (Section 975.)

Phantasms of the Dead.

To this distinct question ['is there still evidence showing that a phantasm can appear not only at but after a man's bodily death?'] there can now be given, as I believe, a distinct and affirmative answer. When evidence has been duly analysed, when alternative hypotheses have been duly weighed, it seems to me that there is no real break in the appearance of veridical phantasms or in their causation at the moment of bodily death, but rather that there is evidence that the self-same spirit is still operating, and it may be in the self-same way. . . . Telepathy looks like a law prevailing in the spiritual as well as in the material world. And that it does so prevail, I now add, is proved by the fact that those who communicated with us telepathically in this world communicate with us telepathically from the other. Man, therefore, is not a planetary or transitory being; he persists as very man among cosmic and eternal things. (Section 124.)

Physical Phenomena.

There seems to me, then, no paradox in the supposition that some effect should be produced by spiritual agency—possibly through the mediation of some kind of energy derived from living human beings—upon inanimate matter. . . . I believe that as a fact such effects have been observed and recorded in a trustworthy manner by Sir W. Crookes, the late Dr. Speer, and others, in the cases especially of D. D. Home and of W. Stainton Moses. (Section 127.)

Suppose that a possessing spirit can use my organism more skilfully than I can; may he not manage to emit from that organism some energy which can visibly move ponderable objects not actually in contact with my flesh? (Section 922.)

With one sensitive known intimately to me—the lady described as Miss A.—raps have occurred (as I know both by actually hearing them and by abundant attestation) as a means of attracting attention under many circumstances, and of conveying advice and information of all kinds; from such dicta as subliminal perception might furnish up to evidential messages ascribed to deceased persons. (Section 925.)

Automatic Writing.

We find that a tendency to automatic writing is by no means uncommon among sane and healthy persons. . . . Sometimes the vague scrawling changes its character. It becomes veridical; it begins to convey a knowledge of actual facts of which the automatist has no previous information. . . .

Apparitions may flash their signals; the automatic script will lay the wire. For however inchoate and ill-controlled these written messages may be, if once they have been received at all we can assign no limit to their development as the expression of thought that passes incorporeally from mind to mind. *From mind to mind*, as we have already seen ground to hope, independently of the question whether both minds, or one only, be still clad in flesh. There will often be great difficulty of interpretation; great perplexity as to the true relation between a message and its alleged source. But every year of late has added—every year ought to add—both to the mass of matter and the feasibility of interpretation. These are not the hieroglyphs of the dead, but the hieroglyphs of the living. (Section 125.)

Stainton Moses—'M.A. (Oxon.).'

It was on May 9th, 1874, that Edmund Gurney and I met Stainton Moses for the first time. . . . That evening was epoch-making in Gurney's life and mine. . . . We now met a man of University education, of manifest sanity and probity, who vouched to us for a series of phenomena—occurring to himself, and with no doubtful or venal aid—which seemed at least to prove (1) the existence in the human spirit of hidden powers of insight and of communication; (2) the personal survival and near presence of the departed; and (3) interference, due to unknown agencies, with the ponderable world. He spoke frankly and fully; he showed his note-books; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient, to prompt to action. The experiences which Stainton Moses had undergone had changed his views but not his character. (Section 942.)

He allowed me . . . to examine almost the whole series of his automatic writings—those especially which contain the evidence on which 'Spirit Identity' is based; and in no instance did I find that the printed statement of any case went beyond the warrant of the manuscript. My original impressions were strengthened by the opportunity which I had of examining the unpublished MSS. of Mr. Moses after his death. (Section 943.)

With the even tenor of this straightforward and reputable life was inwoven a chain of mysteries which, as I think, in what way soever they be explained, make that life one of the most extraordinary which our century has seen. (Section 944.)

Trance Utterance.

Automatic utterance parallels automatic script throughout the scale of degrees by this time familiar. It begins, that is to say, with mere incoherence; but it assumes in some cases a veridical character; with knowledge delivered from some subliminal stratum or some external mind. And in some cases the special knowledge displayed in the utterances lends probability to their claim to proceed from a departed spirit. (Section 126.)

When this occurs, when the utterance reaches this point of veracity and intensity, it is sometimes accompanied by certain other phenomena which for those who have witnessed them carry a sense of reality which description can hardly reproduce. The ordinary consciousness of the automatist appears to be suspended; he passes into a state of trance, which in its turn seems but the preparation for an occupation by an invading intelligence—by the surviving spirit, let us boldly say, of some recognisable departed friend. This friend then disposes of voice and hand almost as freely as though he were their legitimate owner. Nay, more than one intelligence may thus operate simultaneously, and the organism may thus appear as indeed no more than the organ of spiritual influences which make and break connection with it at will. (Section 126.)

A Frank Admission.

Here we reach a point which has become—without my anticipation, and—as a matter (so to say) of mere scientific policy—even against my will—the principal *nodus* of the present work. This book, designed originally to carry on as continuously and coherently as possible [the telepathic hypothesis] has been forced unexpectedly forward by the sheer force of evidence, until it must now dwell largely on the extreme branch of the subject. . . . For in truth during the last ten years the centre of gravity of our evidence has shifted profoundly. . . . With the recent development of trance phenomena . . . we seem suddenly to have arrived, by a kind of short cut, at a direct solution of problems which we had till then been approaching by difficult inference or laborious

calculation of chances. What need of computing coincidental death-wraiths—of analysing the evidential details of post-mortem apparitions—if here we have the departed ready to hear and answer questions and to tell us frankly of the fate of souls? . . . Must not our former results seem useless now, in view of this overwhelming proof? . . . Our previous disciplined search has been by no means wasted. (Section 126.)

It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance utterances and writings of sensitives apparently controlled by those spirits, is established beyond serious attack. (Section 126.)

Where we are forced to accept the messages as representing in some way the continued identity of a former denizen of earth—I do not think that either tradition or philosophy affords us any solid standpoint from which to criticise those messages.—(Section 126.)

What Has Been Proved.

I will here briefly state [after reviewing the case of Mrs. Piper] what facts they are which our recorded apparitions, intimations, messages of the departing and the departed have, to my mind, actually proved: (a) In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. (b) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does, in fact, exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us hereof till now? (Section 974.)

(To be continued.)

WHAT HAPPENS TO THE DEAD MAN?

The 'Harbinger of Light' recently gave a full report of a lecture by Mr. J. J. Morse entitled, 'What Happens to the Dead Man?' in the course of which he claimed that the 'dead man is the only one who can tell of the things that happen to him.'

'Some people still say there is no bridge between the two worlds, that the dead must ache, long, sorrow, and suffer over there, because there is no bridge. But, say you, "Is there no communion between the living and the dead?" Men have said so. God never said so. God has not cut His universe into halves and made a chasm between them which none could bridge. As day and night fade into the next day, as waking and sleep, and waking again, follow in natural sequence, so does this world fade into the next world. The universe is continuous, therefore the dead man is not cut off from those whom he has loved, and it happens to him that he discovers that he is able to come back to the world in which he once lived, and so confer immeasurable comfort on those who have mourned his loss.'

Referring to the traditional idea of punishments after death, he affirmed:—

'The dead man realises that there is no past, but one eternal present. Within the consciousness of the soul all continues to exist so far as the soul is concerned. Whatever shapes there are on the canvas of your memory, whatever evil deeds are in your recollection, they are there, and sooner or later they will burst their bonds. They will jibe at you. They will say to you: "We are your children." Why, there is no hell that has such tortures. The devil himself is not so dreadful—nothing is so dreadful as the consciousness that you cannot escape from yourself, that you cannot put from you the consequences of your past life,

'In your despair you may ask, "But is there no relief?" Oh yes, there is relief, but you must seek it. How can you find relief? Let us give you an illustration: Supposing two of you have been very great friends—close companions—and suddenly something occurs and you quarrel, and you say harsh and bitter things to each other, and part in anger, each of you vowing—"I will never speak to him again." Weeks and months pass by. Somehow you feel this is wrong. You feel that the quarrel was largely through you. So you think, "I ought to be the first to make it up." This is a bitter pill to swallow, this putting aside of your pride, but at last you succeed. You

meet your friend; you say, "It was my fault, I am very sorry. I ought not to have said the bitter, cruel things that I did. I beg your pardon. Let us shake hands and be friends." Your friend feels the truth of your statement. He feels that your soul goes out in your words. He grasps your hand and says: "Never mind, it is buried and forgotten. We are friends and brothers now." Then you feel as if you had entered right into heaven, as if the weight of your life had been lifted from your shoulders. You never before felt so happy as when your hands met in that grasp of reconciliation.

'When you are forgiven the evils that you have done, then you are free from their condemnation and pain. But you must be forgiven by the people whom you have injured, and the dead man finds that until he has so obtained forgiveness, he is not free from the pains evil-doing brings, for each must work out his own salvation. Someone may object and exclaim: "Oh, but this gives people another chance." All we need say is that God's laws are kinder than man's theology. His love deep enough, His wisdom great enough, if man lives for ever, to give him an opportunity of unfolding the good latent within him.'

Dealing with the occupations after death, Mr. Morse claimed that:—

'The common consensus of opinion is that it will be a better life. This is true. It is a better life. You will be better men and women, and all your powers of consciousness, your intelligence, your life, will be infinitely quickened in the newer condition. . . . There is neither injury nor injustice in loving hearts rendering loving services to those whom they love. To visit those whom he loves is the dead man's work. "What! are we to work again after death?" The hardest work is worklessness. The man who has nothing to do, and all the day to do it in, thinks every twenty-four hours an eternity. The man who has something to do, whose heart and brain and hand are employed, finds each year roll by, as though it was only a passing day. Are you to be less intelligent when you are dead than when you are alive? If so, the immortal life would be a very poor exchange for the one you are living now. . . . There are principles in the universe, methods of God's works, forms, and evolutions belonging to existence—the very laws of your new life, the principles of your existence, of wisdom, and truth. The unfolding of the powers latent in your nature—why, after you have surmounted the initial experience of your entrance to the other world, you will find the extent of eternity, vast as it now appears to you, will be all too short if you would learn everything you would desire to learn, as soon as you begin to realise your position, and remember that the desire for knowledge grows by what it feeds upon, and, therefore, the more you know, the more you desire to know.'

Mr. Morse affirmed that most people were as good as they know how to be, better, perhaps, than they have been, but not so good as they will become, but they are God's children all. Replying to the question, 'What becomes of the good people after they are dead?' he said:—

'No intelligent minister, no leading denomination, nourishes the foibles of bygone thought. "But, surely, the good are rewarded?" For being good? Why should they be? Are we to say to one, "You did a good action yesterday, here is a half-crown. Do a better one to-morrow, and you shall have five shillings. Do a better one the day after, and you shall have the image of His Majesty, in gold." What would any here among you say? There is not an honest man or woman here to-night who would not indignantly refuse the smallest coin of the realm for the smallest good action they might do. You would say, "I did the right because it was right." Then why should you want to be rewarded when you are dead, because you were good on earth? The consciousness that you did the right, lived the truth, and strove to be all you preached, will give you the inward happiness which passeth all understanding. That is the sequential reward of all the good you did during your career. No one can rob you of that sweet consciousness. No one can deprive you of the happiness you have earned. Therefore, when you enter into the dead man's home, you will have found this realisation that happiness is the consequence of your endeavours to do your best while on earth.'

WHAT KNOWLEDGE IS FOR.—'Life is the goal of knowledge. All learning has, as its ultimate aim, better living. Losing sight of this truth, students sometimes become "fossils." They are deficient in all-round life, and this deficiency in turn limits their knowledge. When what one knows is assiduously applied to what one does, the knowledge itself becomes enriched and expanded. To live, know; to know, live.'—'GREAT THOUGHTS.'

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THE NEW CRITICISM.

The concluding volume of the great 'Encyclopædia Biblica,' edited by Canon Cheyne and Dr. J. S. Black, and published by Messrs. A. and C. Black, is specially interesting to us, if only for its masterly Articles on Resurrection and Ascension Narratives, Satan, Simon Magus, Spirit, and Spiritual Gifts. Those on Resurrection and Ascension Narratives and Spiritual Gifts are, indeed, of very great value, from every point of view, of scholarship and modernity, though we anticipate they will add fresh terrors to the path these resolute and free-minded writers are broadening and clearing.

Instead of 'The Higher,' we prefer to call their work 'The Newer' Criticism, as having in it elements of sobriety, thoroughness, impartiality and cool audacity (we use the word in an approving sense) quite unusual in these nebulous regions of Biblical criticism. The following sentences, almost at the commencement of Dr. Schmiedel's great Discourse on the Resurrection and Ascension Narratives, indicate this new spirit:—

The normal procedure of the historian in dealing with the events of the past will be in the first instance to try whether a non-miraculous explanation will serve, and to come to the other conclusion only on the strength of quite unexceptionable testimony. Needless to say, in doing so, he must be free from all prepossession. He must, accordingly, where biblical authors are concerned, in the first instance, look at their statements in the light of their own presuppositions, even though in the end he may find himself shut up to the conclusion that not only the statements but also the presuppositions are erroneous.

That is quite sufficiently suggestive of the tone and temper of this great work: but it is the right tone and temper if it is the truth that we want: and yet, all the same, these workmen want looking after. They have their bias and personal equations too; and we cannot resist the impression that they quietly enjoy the dissipation of things that cannot be taken into the market and weighed.

The Resurrection of Jesus is here discussed with extraordinary minuteness; and, whether one agrees with the writer or not, the reader who will follow Dr. Schmiedel, step by step, cannot fail to be benefited by the subtilty, the keen discrimination, the relentless logic, of this fine bit of work. Much is made of the inconsistencies in the Gospels and Epistles, especially in relation to the central matter,—the actual nature of the resurrection. What was it that 'arose'? What was it that was seen and heard,—that could eat and show the print of nail-marks and spear-thrust? That is indeed a difficult question to answer, and a remorseless critic, who will be cool and industrious enough, will find little difficulty in destroying the story as

credible, simply by playing off one part of it against another.

There are alternatives. Suppose we choose the theory that it was the actual body of Jesus which rose from the grave. What then are we to do with the statements that he could appear and disappear at will; that he could enter through closed doors; and that he could 'ascend,' still in the body, to 'heaven'? In order to meet these serious difficulties, some have taken refuge in the theory of 'a gradual sublimation or spiritualisation of the resurrection-body of Jesus—at first wholly material—whereby it was gradually made fit for its ascension.' This, Dr. Schmiedel regards as 'quite inconceivable' and therefore, we gather, inadmissible; but it is not a theory to be despised. The worst of it is that it is arbitrary and that parts of the story rather contradict it than help it.

An alternative is the theory that only the spirit of Jesus 'arose,' and that this alone appeared to the disciples. 'Here,' says Dr. Schmiedel, 'opinion is divided as to whether such a thing is possible without a miracle. Any-one who holds appearances of the spirits of the departed to be possible in the natural order will be able to dispense with assuming a miracle here.' Others assert that 'the appearances of Jesus to his disciples differ considerably from the manner in which the Spiritualism of the present day holds appearances of spirits to occur,' and therefore find themselves compelled to infer a miracle if it was merely the spirit of Jesus that was manifested. We do not see that, but we do see the point and the truth of what follows: 'It is to be observed that this view—that only the spirit lives on—is in no respect different from the doctrine of the immortality of the soul except in this, that in the particular case in question the continuance of the life of the spirit begins only on the third day after death.'

The only other alternatives are that Jesus did not actually die under the operation of the crucifixion, or that the appearance of Jesus was merely visionary, subjective, and dependent on mental conditions; and this view, adopted provisionally by Dr. Schmiedel, is one which many Spiritualists will readily accept, in harmony with a hypothesis which finds increasing support,—that many so-called 'manifestations' are really mental impressions which nevertheless produce the effect of external appearances.

The Article on Spiritual Gifts is, in its way, as arresting as that we have considered, though we can refer to only one point, but a vital point;—that in the early days of the Christian Church the belief in the existence of spirits, good and bad, elevated and subordinate, was 'exceedingly prevalent.' These beings were regarded 'as quite personal and as very active,' and much eagerness was shown to get manifestations or inspirations from them. In the light of this large admission, the 'discerning of spirits,' mentioned by Paul as a gift, is highly important: 'for, beyond question, any act of "discerning" would consist in judging as to whether an utterance founded upon spiritual suggestion was true or false, one to be followed or rejected.'

The whole subject is intensely interesting, and may be specially commended to our critics and denouncers who yet profess to be ardent believers in the Bible and in the doctrines and practices of the early Christian Church.

THE SORROW AND JOY OF DYING.—'Death changes nothing except location and standpoint. Personality remains unchanged. The grave covers no faculty of the soul. I myself shall never go into the tomb. Before my body is taken there I shall leave it, and it will go alone, its duty done, its mission ended. I love my body, and my parting will not be without a certain kind of sorrow, just as tender associations move me to tears when I move out of an old house in which I have lived for years. But I have joy also, for I leave a worn-out home for a new and better one. Invincible logic leads me on. My mind, my memory, my affections are part of my personality, and they remain undisturbed.'—REV. GEORGE H. HEPPWORTH.

SERVIAN ASSASSINATIONS FORESEEN.

In consequence of the remarkable statements in the daily papers of June 12th, concerning the prediction of the murder of the King and Queen of Servia, I called upon Mr. W. T. Stead (writes a representative of 'LIGHT'), to ascertain if the facts had been correctly reported, and in reply to my inquiries Mr. Stead explained that when Mrs. Burchell, of Bradford, was in London in March last, he arranged for her to give illustrations of her psychometrical powers at an 'At Home' at Mowbray House, at which Mrs. Lydia Manks and Mrs. Brenchley were also present. The rooms were overcrowded and the conditions generally were far from favourable, so that the results were not satisfactory. When the séance was over Mr. Stead invited about a dozen friends to dine with him at Messrs. Gatti and Rodesano's in the Strand, and after dinner he suggested that another séance should be held, thinking that the conditions might be more satisfactory. The Servian Minister, M. Miyatovitch, was one of the guests at the 'At Home,' but he was compelled to leave before the dinner. Among the articles handed to Mrs. Burchell at that time was an envelope containing the signature of the late King of Servia, the nature of which was not made known to her, and after handling it for some time she said, 'This belongs to royalty.' Mr. Stead continued:—

'I am speaking from memory, as I did not attach very much importance to Mrs. Burchell's statements at the time, and did not record them, as I should have done had I dreamt of what would afterwards happen. She became very much excited and exclaimed: "I see the interior of the palace. I can see a King and his Queen. Now I see a number of men. They are murdering the King. The Queen is beside him. She prays for mercy. I cannot see whether the Queen has been killed but the King is dead. It is terrible! terrible!" Mrs. Brenchley corroborated what Mrs. Burchell said, adding some further particulars. When M. Miyatovitch heard from one of my guests of what Mrs. Burchell had seen, he asked me for full particulars, and was so much impressed by them that he wrote to King Alexander privately, warning him against danger inside the palace as well as out.'

In reply to my question: 'Did you think Mrs. Burchell was describing something which was past or to come?'—

Mr. Stead said: 'The impression made upon my mind was that she was speaking of a future event, and she herself, after the vision had passed, told us that the murder would happen unless great care was taken to prevent it, and the action of the Servian Minister proves that he regarded it in the same light. As far as the published reports of the tragedy enable us to judge, Mrs. Burchell seems to have had a fairly accurate presentation of the terrible scene—at any rate, the facts are of such a remarkable character as to set thoughtful people inquiring into psychical matters.'

Owing to the publicity which has been given to this interesting case, and the many conflicting statements that have been made regarding it, we have endeavoured to obtain the testimony of independent witnesses, and the following communications will therefore be of interest to the readers of 'LIGHT.'

Mr. A. Glendinning writes:—

'On March 14th, Mrs. Burchell, the Bradford herbalist, clairvoyante and healer, came to London in response to pressing invitations to visit patients and address meetings. At my request she attended Mr. Stead's "At Home," in Mowbray House, on March 20th, to give illustrations of psychometry. Owing to the over-crowded state of the rooms, and to some other conditions being overlooked, Mrs. Burchell was taken to an upper room, where she gave tests to a select number from the large rooms; these tests were chiefly of a private character, and some of them gave remarkable evidence of her clairvoyant gift. At the close, Mr. Stead invited Mrs. Burchell to dine with some friends in a restaurant where he had engaged a large room; the table was laid for twenty guests, and all the chairs were occupied. During the dinner it occurred to Mr. Stead to have a séance with Mrs. Burchell at the close, for the benefit of those who could remain. About three-fourths of the company became seated in two rows facing Mrs. Burchell. After some tests were given, a gentleman handed an envelope to Mr. Stead to place in the hands of the medium. No remark was made

regarding the contents of the envelope, no questions were asked, nor did Mr. Stead know what the envelope contained. The envelope remained closed in Mrs. Burchell's hands; she said it contained writing which she could not decipher, and she was about to hand it back to Mr. Stead, when she became entranced, and with great emphasis stated that the contents of the envelope belonged to Royalty. She described a palace, and a King and Queen who were surrounded by many persons—some of whom she described. In an agitated manner she said there was a great commotion in the palace, that the King was being killed, and that the Queen was in great danger. Mrs. Burchell became more deeply entranced and seemed to some extent to personate the Queen; she threw herself on her knees, her countenance changed to an expression of anxiety and terror, and she clasped her uplifted hands as if begging for her life to be spared. At this point the scene and the séance were interrupted by a lady stepping towards the medium and very improperly dragging her up from her knees to her chair. As the hour was late, and as Mrs. Burchell had addressed six meetings during the week, besides visiting patients during the day, I urged her to end the séance and return to her temporary home at Mrs. Glendinning's.'

'A confirmation of the prophecy made by Mrs. Burchell was afterwards given by Mrs. Brenchley, who stated she also saw the vision described by Mrs. Burchell.

'Mrs. Brenchley did not say "I saw," but "we saw," and I suppose the word "we" included Mrs. Manks.'

Mr. H. Blackwell writes:—

'Kindly permit me to give my recollections of what took place at the séances held on Friday, March 20th. The rooms at Mowbray House were so over-crowded that Mrs. Burchell was completely surrounded, and with the heat and the whispering the conditions were such that good psychometry was absolutely impossible. Her control requested that his medium should be allowed a quiet room and investigators should be admitted singly. This was done and several gentlemen, previously sceptics, sat with her and two or three afterwards expressed to the audience their satisfaction and surprise at the correctness of what they had been told, and admitted they had received good tests. I am not aware that the medium had any communication with the Servian gentleman. At the circle, after dinner, Mrs. Burchell was asked to give her impressions of a letter, stated later to have been written by King Alexander of Servia, and while under control she described a scene at a Royal palace, a terrible tragedy, the violent death of some King, and his Queen on her knees crying out for mercy. The medium was violently agitated and seemed in a state of great terror. Mrs. Brenchley, who was one of the circle, and I believe also Mrs. Manks, corroborated this, stating that they also saw the scene.

'Either before this or afterwards, the Servian gave Mrs. Burchell a trinket of some sort, and she then described some jewels, a crown and other things, hidden in the earth, I think near a cave, and the gentleman said this agreed with what had been told him by another clairvoyant. The robe mentioned in several accounts was not, I think, seen by Mrs. Burchell, as it had been left at the rooms of Mr. Stead.

'The medium, to whom I was a complete stranger, also gave me a reading, in the course of which she described a certain person holding out a slate to me and saying he would later give me a message by that means, and that I should also hear from a Mr. D. Two days afterwards a gentleman friend who is a fine clairvoyant called upon me at home, and after chatting, said: "Have you ever been brought into contact with Mr. — ? He brings his wife and says, 'My helpmate still.' Now he is showing a slate with writing on it, and says, 'It is true, and you will get it in different ways, &c.'" A few weeks later the Mr. D. above referred to appeared to another clairvoyant friend and gave me a kind and cheering message. Thus, in my own case, two of Mrs. Burchell's provisions have already been endorsed, and as I took full notes of both the sittings I had with her, I shall be able to verify any of the several others that she gave.'

The 'Daily Chronicle,' of Saturday, the 13th inst., gave a report of an interview with the Servian Minister, M. Miyatovitch, who stated that in response to an invitation from his friend, Mr. Stead, he attended the reception at Mowbray House, taking with him an envelope containing a portion of a letter, bearing the signature of King Alexander. M. Miyatovitch said:—

'Having an official engagement I could not wait, so I left the envelope to be given to the clairvoyante. What happened was described to me afterwards. She became greatly agitated,

fell on her knees, and began to pray that those whom the envelope suggested to her might be spared from a terrible fate overhanging them. . . The clairvoyante thought that Queen Draga, whom she also saw in the struggle, escaped with her life.

M. Miyatovitch added that, without having any particular view about clairvoyance, he was impressed by this incident. Accordingly he wrote to King Alexander, saying in so many words, 'Your Majesty would laugh at me and the idea of clairvoyants, and so I cannot tell you all, but pray take care of yourself, not only when you drive about, but also in your palace.'

On Friday, the 12th inst., a letter signed 'Sylvanus' appeared in the 'St. James's Gazette,' calling in question the accuracy of Mr. Stead's description of what took place at the séance after the dinner at Gatti and Rodesano's. The nature of the allegations made by 'Sylvanus' can be gathered from Mr. Stead's reply, which appeared in the 'St. James's Gazette' of Saturday last. Mr. Stead said :—

'My attention has been called to a letter signed "Sylvanus" under the above heading. It is a characteristic performance. It is a contradiction which contradicts nothing of importance. It is stuffed full of mis-statements on points of detail which leave the central fact unaffected. I should not have noticed this grotesque attempt "to prevent the continuation of superstition" if I had not been asked to do so. His narrative is far from accurate, but suppose that is all true, what does it amount to? Only to this, that Mrs. Burchell, to whose intelligence, information, and capacity for deduction he pays a compliment which somewhat surprises me, knew as much as I did about Servia, its King, and my guests.

'This is absurd on the face of it, but let us admit it, what then? She could not know more than I did excepting by some unknown faculty which I do not possess. When I handed her the envelope with the autograph of the late King, I did not know what it contained. All that I knew, and even this I do not think she knew, was that it was an envelope containing something that had been brought as a test by a Servian to the "At Home" at Mowbray House. No sooner had it been placed in her hands than she proceeded to describe with intense agitation a vision of a massacre in a building full of tumultuous violence in which a King and Queen were brutally murdered. She described the appearance of the King so closely as to lead my Servian guest, who is not a "relation of the Servian Royal family," and who certainly was not a "friend" of Alexander, to report the whole incident to the Servian Minister. This led M. Miyatovitch to come to me a day or two after the dinner to ask me for confirmation, and on receiving it to send a strenuous warning to his late Royal master, insisting especially upon the need for precautions against assassination not merely in the street but especially in the palace. Three months afterwards, despite the warning, the assassination took place substantially as it was described by Mrs. Burchell.

'These are the facts which I thank "Sylvanus" for giving me occasion to set forth simply and truly; and by so doing I hope to contribute to "prevent the continuation of superstition," especially of that most pestilent and ridiculous superstition of which "Sylvanus" is a pitiable victim: that anything and everything which transcends our own personal experience ought to be denounced as fraud or ridiculed as an absurdity.'

Mr. Gilbert Elliot, in a letter which appeared in the 'Daily News' on the 13th inst., said :—

'I will not say that Mr. Stead's account, published in your to-day's paper, is a verbatim report of what the medium said and did. But what I saw and heard was to the same effect as Mr. Stead's narration. I add that I recollect that the medium, horror-stricken by her vision, ended by throwing herself down on her knees.

'Then a foreigner, who may have been a Servian, and who had given a paper to the medium to psychometrise, exhibited it and showed the word "Alexander" written upon it, and he said that the King of Servia had written the word.

'In this case I observe what often happens when accurate description is necessary, that the testimony of eye-witnesses may vary. I for one am in doubt about particulars. But I know full well that Mr. Stead's description is in the main true.'

Mrs. Burchell requests us to permit her to gratefully acknowledge the many kind letters of congratulation which she has received from friends in all parts of the country.

THE RESURRECTION OF CHRIST.

May I ask you to allow me to add to what has appeared in 'LIGHT,' of June 6th, on the above? I have not yet seen a fair argument on the matter by anyone—all seem to me to alter the conditions of the problem. It is as if, when trying to solve a geometrical problem, the student alters the given conditions. If the Bible narrative is reliable, it is just that we keep to its words. If the narrative is dubious, then we cannot deduce anything reliable from it, and we may as well leave it alone. Now, the narrative says that Jesus appeared to His disciples, and said, 'Behold my hands and my feet, it is I myself. A spirit hath not flesh and bones, as ye see me have.' Here we have a plain assertion that it was the old Jesus whom the disciples saw, and not a materialised or spirit body, as H. A. Dallas assumes—unless we charge Jesus with duplicity. If Jesus had for the moment materialised, and then passed Himself off as the old Master, He was untruthful—a charge not yet made against Him.

Our ignorance as to 'how the dead or entranced body got out of the grave and into the closed room,' is no proof of its impossibility.

The argument of 'H. A. D.', based on Dr. Paul Gibier and Professor Dolbear, will apply to 'how Jesus disappeared when He ascended into heaven,' but not to 'how He made a manifestation to His disciples'; seeing that the Book says 'it was Jesus Himself,' and no phantasm. There is no impossibility of Jesus' physical body leaving the tomb and going to another place, seeing that we have, in spirit circles, solid bodies *apported* into closed rooms from a great distance, and remaining in their solidity. If this phenomenon can happen in these materialistic days, surely the same kind was not impossible to a master-mind like that of Jesus. That the body of Jesus was not stolen from the grave by His disciples is proved by the fact that there is no tradition of His final burying-place. The weak point in all arguments on this matter is, as I said before, 'people do not keep to the narrative, which is either reliable or false,' and as we have no evidence contemporary with the Gospels, we can only argue from the Gospels.

JOSEPH CLAYTON.

In my opinion Dr. Wyld's suggestion is quite reasonable, and may have been the actual fact.

If Jesus was really the evolved man or advanced being we presume him to have been, then he undoubtedly possessed the power to materialise or dematerialise at will, were he discarnate or incarnate, dead or alive, as we term it; and even had his body been burned to ashes it would have in no way prevented or hindered such a subsequent materialisation; nor would such materialisation in the least degree have depended upon forces derivable from others, since the necessary power was entirely in his own hands. Further, such power is not absolutely unique. It has, I believe, been satisfactorily proved to have been acquired occasionally by Indian Yogis; such acquisition being the result of properly directed thought and control through a long period of patient training, which, in itself, would be regarded by the restless Western mind as little short of miraculous.

Attention might again be called to the wonderful results of the mesmeric experiments of Colonel de Rochas, a few years since, when parts of his medium's body, viz., the head, and at another time the region of the solar plexus, were shown, by means of the camera, to have temporarily dissolved whilst under the deepest trance he could induce, thereby proving that his will had, so far, entirely usurped the control of the medium's vibrations, which, normally, were automatically in her own keeping, as is the case with every other sentient creature.

J. F. DARLEY.

While Dr. Wyld's ability to form so evidently strong a conviction upon so unverifiable a subject must be recognised as striking, his argument does not appear quite satisfactory.

There is no instance prior to the crucifixion in which it is recorded, or implied with certainty, that Christ rendered Himself invisible. Such a proceeding was not by any means

necessarily involved in the words which record His escape from the enthusiasts who would have hurled Him from the rock. When the multitude, led by Judas, came to take Him in the garden, it is stated that they fell to the ground when He addressed them, or when they touched Him, evidently stricken by some potent energy proceeding from His person. Read in the light of this incident it is probable that in the case quoted by Dr. Wyld, a similar though milder exertion of power was made, with the result that His foes were physically incapable of retaining their hold upon Him. Such being the strong probability, the incident does not help us to an explanation as to the non-visibility of His material body to the Jewish populace after the resurrection. Dr. Wyld hints that it would have been inconvenient to Christ to have been seen by the priests and people; but supplies no reasons.

The 'latest physics' as likely as not will be succeeded by still later physics, but to suit the present creed of the physicist, instead of saying 'we are not aware that material substance can become spiritual substance,' let us say, 'we are not aware that the mode of force and motion which gives rise to the appearance of materiality, can be transmuted into the mode of force and motion which produces the appearance of spirit'; and having said this we stand just where we already stood. The *origin* of the force is undoubtedly spirit, but the force and motion which give rise to the 'material' are still upon the lower plane. I note Dr. Wyld's assertion that the dissolution, or dispersion, of the physical body took place at the ascension; but we are still without *evidence* that such was really the case.

Although careful to state that I held no positive view on the subject, Dr. Wyld says, 'Mr. Lock further thinks that Christ was not raised in his physical body.' What I did was to present what appeared to be the more probable and spiritual view. Not even Dr. Wyld's view can be verified.

The letter of H. A. Dallas is to me more interesting and suggestive than the quotation from A. J. Davis. The view taken by 'H. A. D.' is to my personal knowledge at least twenty years old. It has also appeared to me possible that the body of Christ was somewhat different in its origin from that of other human beings; that the effect upon it of a life and death of absolute self-sacrifice may have purged it of much of its materiality; that it rose with all its remaining materiality, which, however, was being gradually dispersed between the resurrection and the ascension; and that what the disciples beheld at the final interview and parting was the complete dispersion of the thin veil still covering the pure spirit of the Christ. But who shall say upon this subject wherein lies the exact truth?

G. H. LOCK.

As the subject of the resurrection of Christ is engaging the thoughts of the readers of 'LIGHT,' and the Rev. J. M. Savage has questioned Dr. Wyld regarding his views upon the subject, it may not be uninteresting to your readers to know what Mr. Savage himself has to say in reference to this important question. In a 'New York Press' report of the sermon he delivered on Easter Sunday last, based on the text 'He is risen; He is not here,' I find that after drawing attention to the absence of 'first-hand evidence' and to the fact that Matthew, Mark and John, while recording the resurrection, 'say nothing of an ascension,' Mr. Savage expresses his own conviction that the body which Christ wore before the crucifixion did not come to life again, but that the disciples saw Him 'in the spiritual body.' He said:—

'I believe Jesus was seen by his disciples—the real, living, thinking, loving Jesus; the Jesus that walked with them the common roads of Galilee; that sat with them on the edge of the lake; who taught them from the side of the mountain. I believe they saw him and heard him and talked with him and heard him speak to them.

'I do not believe, however, that the body which he wore before the crucifixion ever came to life again. I believe they saw Him in the spiritual body, which all those who have passed through the change which we call death naturally are clothed by. They saw Him as He is now; and as all those we have loved are, and might, were the conditions right, be seen. I believe the tomb was empty. I believe every tomb on the

face of the whole round earth is empty. It is only our foolish fancy, our fond imaginings, which bury our dead. I believe what the world wants more than all things else is the great practical, overmastering conviction that all tombs are empty.

'If everybody not merely dreamed, hoped, or believed, but felt he knew the tombs were empty and no tomb was to hold him, but he was to go on through the incident we call death, alive and more than alive, as he has been here—if he believed that, if he knew it, do you not see how everything else would be of slight moment?'

While agreeing with Mr. Savage in the main, I would like to suggest that this is one of those matters which we are compelled to leave an open question, as no first-hand evidence is available, and in the absence of knowledge we are all entitled to draw our own conclusions. Possibly the phenomena of Spiritualism and the testimony of spirit people may assist us to understand the laws governing the change of state through which we are all destined to pass, but, personally, I fail to see how we can know *what* occurred so long ago, or the utility of debating the subject, since we are all left in the dark and one surmise or conjecture may be as near the truth, or as far off, as another. Under these circumstances it seems to me to be utterly futile to base any argument upon isolated passages of Scripture, as the incomplete nature of the records leaves us in doubt on essential points and we are not sure that the translators have correctly represented the meaning of some of the passages upon which much of the mystery depends.

A. R. S.

'THE DESTINY OF MAN.'

The Editor of 'Great Thoughts' is considering 'The Destiny of Man,' in a series of thoughtful articles, and some of his statements indicate clearly how deeply the gospel of Spiritualism—of personal evolution after bodily death—is taking root in the minds of progressive thinkers. An avowed Spiritualist could hardly speak out more clearly than does this writer in the following passages, which appeared in 'Great Thoughts' of the 13th inst. :—

'Speaking with the utmost reverence and humility, we are obliged to admit that on the supposition that the immense majority of the human race perish, evil is proved to have been too strong for God, and the devil and not God is master in the realm of human destinies. Myriads of the human race from the beginning of time until now have never been believers in God or in His Christ. . . . Even in our favoured England, and among the most privileged classes of the community, very few can be regarded as saved in the sense that they have been "born again" and made "new creatures" in Christ Jesus. Are all these, then, hopelessly lost? Are all these cast out from God and purity for ever? Is the devil the reaper in the harvest field of human destinies, and God only the gleaner? . . . Let us dismiss the idea of the impotent, inconceivable God, who, like Frankenstein, has created a demon too strong for Him. It is futile to urge that the loss of the adult population of the world will be made up by the salvation of innumerable infants. This only makes the failure more complete and ignominious, since it implies that the victory of Satan is achieved over men who are reasonable, intelligent and responsible. It was this supposition of men lost and children saved which led Henry Rogers, the author of "The Eclipse of Faith," to say—"For my part, I should not grieve if the whole race of mankind died in its fourth year."

'With these facts in view, how can we escape the conviction that there is a condition of the sinner in the next world which is not final, but which makes improvement and restoration to virtue and God yet possible? It is very probable that this will be brought about through penalty and suffering proportioned to the offence—that those in the mystic under-world will be exposed to what Dean Farrar has called, "The aching glow of God's revealing light, the willing agony of God's remedial fire." But we cherish the hope that this agency will not be without avail, a hope strengthened by those words of the Master—"The servant that knew not his master's will, and did it not, shall be beaten with few stripes"; and again, "Verily, verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing."

MR. THOMAS LAKE HARRIS.—The 'Morning Leader' states that Mr. Thomas Lake Harris, who is now eighty years of age, is about to visit Great Britain, accompanied by 'the third Mrs. Harris, on a mission which may be the religious sensation of the season.'

MEDIUMSHIP OF THE LATE MRS. ACWORTH.

In the number of 'LIGHT' for May 23rd there appeared the first notice of the departure from this world, on May 9th, of my beloved friend, Mrs. Acworth, as noticed by your correspondent 'O. T. G.' That writer, my husband, and self are amongst the very few survivors who can record what she has revealed through her very remarkable gifts, which were always exercised for the attainment of the highest and best spiritual thought.

My personal acquaintance with her commenced in 1887, and her first letter to me was dated in February, 1887, in connection with one from Mr. Stainton Moses. After the introduction to her from Mr. Moses, a series of meetings followed, all of which were of intense personal interest, and are ever memorable, as she nearly always gave me messages from friends of my early life whom she saw in vision. Mrs. A. M. Howitt-Watts was one of those who spoke through her most frequently; indeed, it seemed as if she was living with Mrs. Acworth, the tie between them having been so close for years. My daughter and I used to feel after these visits as if we had been lifted into another and higher sphere of being; for dear Mrs. Acworth was to us like one living just on the borderline between the two worlds. On one occasion Mr. Stainton Moses, while on a visit to Mrs. Acworth, wrote to me of a spirit whom they both saw materialise, and whom they recognised, and he gave me the name of the spirit, a lady who had recently passed away.

Shortly after the death of Mr. Moses, in 1892, Mrs. Acworth wrote to me as follows:—

'I have seen our dear friend, Stainton Moses, many times since he went away, but he was very tired, and needs much rest. We were great friends. He will be a great loss to the cause, for he was a tower of strength to it. However, he will be able to help in the work when he has had time to adjust himself to the new conditions under which he must now work.'

My husband, Mr. Tebb, wishes me to add his own tribute of regard with my own to the memory of our beloved friend, who had ever followed with appreciation and sympathy his efforts for the amelioration of the burdens of humanity.

MARY E. TEBB.

Having been requested to put down in writing the circumstances attending a sitting with Mrs. Acworth, the lady known to many as 'L. M.,' I with pleasure comply.

On February 9th, 1874, I was prepared by invitation to pay a visit to the above-named lady and her husband at their home in the country, and in the morning previous to my departure I made use of my own mediumship to inquire whether my mother's spirit would be with us at the meeting and whether she remembered what day it was? The answer I received was, 'The mother is not likely to forget the birthday of her child—she will give you a present.' Charged with hope, I arrived at the home of 'L. M.' and her husband.

In the evening we sat together—three in number only—at a small table, in the hope of getting manifestations. My host and hostess were ignorant of the fact that it was my natal day and I was full of expectation of its spiritual recognition in a more or less palpable form. My disappointment was great when, after being informed that my mother was present and 'L. M.' being told by her that it was my birthday—followed by a few feeble raps on the table—I felt the power, which had filled my hands, receding from the table, followed by a total cessation of all manifestations.

'L. M.' bade us leave the table, as the power had left us, and suggested that we should simply 'talk of something else.' It was then requested by my entertainers that I should make a spirit drawing for them, if permitted. I complied, and seated myself at a small round table with the large drawing-room table at my back, and another small table at the side of that first mentioned. All access to me was thus guarded against. My host and hostess were seated in front of me. 'L. M.' came behind me for a moment, quite out of reach of my two small tables; but thinking her presence might interfere with my work, reseated herself again opposite to

me at some distance; her husband remained as at first placed—in his armchair—and I proceeded to draw. To prevent scratching the paper I had removed the rings from my fingers and placed them on the small table beside me, as a piece of paper quite concealed them from sight. I forgot their whereabouts. Suddenly 'L. M.' exclaimed, looking above and beyond me, 'Something has fallen—they are pearls—I saw your mother throw them at you—some have hit me!' And standing up she bade me look on the ground. I went down on my hands and knees and searched, my host and hostess never leaving their respective positions, and speedily picked up two small pearls. 'L. M.' said, 'There are more of them, for I saw six pieces of light'; but I looked in vain. Upon my hostess remarking that I need not continue my search, as the spirits would pick them up for me, I resumed my place and my drawing. Again 'L. M.' cried out, 'Something has fallen upon the paper—look!' I looked, first on my paper, then on that covering the rings, and, seeing nothing, lifted the paper: my four rings were close together on the table—one only had been habitually worn by my mother—and in it, as eggs are laid in a nest, were four more small pearls! I was informed they were a present from the family, and that I was to consider them the most valuable present I had ever received, as most presents were marks of affection that must of necessity change, but these were emblems of a love that could never by any possibility change. I next asked for a present, a special pearl, from a school friend who died in very early youth, and was promised a yellow pearl on the morrow, the power having for the time been exhausted.

The next morning three yellow pearls were given me in like manner, and my friend said he had chosen yellow, as it was the colour of gold which never tarnished—and he wished to express the fact that his love for me would never tarnish. 'L. M.' gave me a pearl from her own collection—thus I left the house the pleased possessor of ten spirit pearls. A sceptical friend would go with me later on to a jeweller in Paris, who assured him that they were real pearls, and I had them set in the shape of an oval star, which I now constantly wear as a scarfpin, and shall never cease to regard with feelings of grateful acknowledgment.

G. M. S.

August, 1883.

ASTROLOGY.*

To many persons, mention of astrology suggests a dark-lined figure, and a series of calculations whereby it is sought to establish a connection between certain zodiacal and planetary positions and future events, things, and qualities. To the student or initiate the science is something more than this. He sees in it an elaborate system of symbology, signifying not only material fortune, but the evolution of the universe, and the development and destiny of the human race. He regards the horoscope as reflecting the hereditary and spiritual potentialities of the individual soul, and as indicating the lines of their unfoldment. This and much more is strikingly set forth in a recently-published little manual by H. S. Green, entitled, 'Theoretical Astrology.' The author has endeavoured successfully to make clear the esoteric side of astrology, to show that it is something more than mere fortune-telling; that it has deep underlying truths, and that its rules, instead of being arbitrary, are based upon a comprehensive philosophy and wide experience.

The book is brightly and intelligently written, and there are some very interesting chapters, notably those dealing with 'The Solar System,' 'The Four Points and Four Elements,' and 'The Triangles.' There is also an appendix containing much information of a theosophical character concerning the signs of the Zodiac.

We can cordially recommend Mr. Green's little work to all who think 'that there is something in astrology,' and are desirous of finding philosophic grounds for their belief.

A. B.

* 'Theoretical Astrology.' By H. S. GREEN. Publishers, L. N. Fowler and Co., Ludgate-circus, E.C. Price 1s.

SPIRITUALISM BASED ON FACTS.

Among all the innumerable religions and philosophies why should Spiritualism alone be expected to give downright material tests before securing converts? A friend writes to me: 'I am willing to believe, but I must have undeniable proof first.' How would the missionary come out of it if required to give the sceptical heathen undeniable proof of the dogmas he preaches? The fact seems to be that Spiritualism—though as much entitled to assume the 'believe or be damned' position as any other religion (since all religions and philosophies are but the more or less up-to-date gropings after that truth which is at present unknowable, and are, therefore, all on an equality as regards credibility)—does what no other religion has ever done, viz., voluntarily descends to the lower plane of material science, and submits to the most searching tests. More honour to it for so doing! Why, even Theosophy, which seems to be closely allied to Spiritualism, in the last resort postulates blind faith; for what else is it, to say 'You will find what we tell you is true in a future existence'? Therefore, again, more honour to Spiritualism.

One other point. I strongly suspect that one of the chief reasons for the unwillingness of many to accept the teachings of Spiritualism is that they *prefer* to think of their departed loved ones as being at once promoted by death to the rank of angels; and that it simply hurts their *amour propre* to be told that a member of the family over whose remains a costly monument has been erected, with an inscription in 'imperishable letters' advertising his virtues, is still in all probability the same frivolous, selfish, or even depraved individual as of old: and one of those 'spirits whose vocation it is to turn tables and talk twaddle,' as Mr. Samuel Laing says. But it is not a question of what we prefer, but of what is true. The present writer has for many years been an agnostic, and only in the last few months has crossed the threshold of Spiritualism.

L. R. M. MAXWELL.

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.

Position while Sleeping.

SIR,—I have been making experiments as to which is the best sleeping position. I find that I certainly sleep better when between north and south than when between east and west, but I can discover no advantage in sleeping with my head to the north, over the opposite position when my head is to the south. The deduction I have therefore drawn, is, that whilst it is important that the bed should be placed between north and south, it is immaterial whether the head is to the north or to the south. Perhaps some of your readers would kindly give me the benefit of their experiences.

30, George-street,
Manchester-square.

BASIL A. COCHRANE.

Spirit Photography.

SIR,—In connection with the recent discussion in 'LIGHT' on 'Spirit Photography,' may I call the attention of your readers to a reproduction of a photograph which appeared in the 'Wide World Magazine,' for June, 1901. It is a view of the interior of a Chinese temple, with shadowy priests bowing before a huge idol. The writer of the article to which this is one of a number of illustrations, a lady missionary, says: 'The gentleman who gave me the photograph assured me that when it was taken he was the only person in the part of the temple he was photographing, and he asked if I could account for the appearance of the shadowy figures of the worshipping monks in the photograph. The question is one for photographers to answer; but I imagine that an imperfectly cleaned plate may have had something to do with the mystery of the ghost-like monks.'

In my opinion this is no other than a genuine and very interesting spirit photograph. No doubt the spirit monks were really there, still in the act of worshipping as they did in earth-life. Moreover, there is no likelier place in the world in which to get spirit photographs than an old Chinese temple, whose priests and monks are, perhaps, the oldest and most wonderful Spiritualists in the world.

Liverpool.

C. W. SAVAGE.

Interesting Questions.

SIR,—Could any of your readers inform me whether a child born prematurely lives in the 'spirit world,' and if so will the child recognise its parents, either on this or 'the other side'? I should be greatly obliged if my question can be answered through the medium of your excellent journal.

LYNDON GREENWOOD.

'The Blind shall See.'

SIR,—Dr. Caze's article 'The Blind shall See,' reported from the 'Theosophist' in 'LIGHT' for June 6th, has been published in the 'Revue des Revues' as far back as January or February, 1900, when it was said that Professor Stien would publish his discovery for the benefit of mankind and science as soon as his apparatus should have been improved in some details.

Do any of your readers know how far Professor Stien (who appears to live in London) has meantime progressed in his special study, and when his discovery is likely to be made public?

Genoa.

H. A. CALAME.

A Personal Statement.

SIR,—Inasmuch as a deal of confusion seems to exist concerning the two societies which have a common address at 67, George-street, W., I shall be obliged if you will kindly allow me to make a personal statement on the matter. So far as I am aware, the Psychological Society has nothing whatever to do with the Society of Spiritists, beyond the fact that Mr. Gambier Bolton was formerly secretary of the Society of Spiritists, and is now secretary of the Psychological Society. The two organisations are quite independent of one another. As I am frequently asked whether I am connected with the two, I shall esteem it a favour if you will allow me to make this statement.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

Help Needed.

SIR,—A friend of mine who lives in Dublin and is much interested in Spiritism, would like to know if there are any good mediums there, and if there is a society; if so, what address? Perhaps some of your readers could give the desired information.

'A CONSTANT READER.'

SIR,—Kindly permit me to inquire if there is any Spiritualist who would consent to enter into correspondence on Spiritualism with me. I am an inquirer and seek enlightenment on a few points.

D. L. SOUTHCORBE.

41, Drayton-gardens, West Ealing, W.

Frau Rothe.

SIR,—I have to-day received an answer to my inquiry in 'LIGHT' of the 6th inst., as to whether the skirt which Frau Rothe wore when she was arrested was produced in court. My correspondent states that the 'Berliner Zeitung' contained this statement: 'On her (i.e., Frau Rothe) was found a petticoat made in a series of bag-like folds, and containing the flowers and fruits.' My correspondent adds that the prisoner admitted that she wore this skirt, which was produced in court, but she could give no explanation of how the flowers and fruit got there.

I think it is right that the readers of 'LIGHT' who may have been interested in my question should know the answer which it has received.

H. A. DALLAS.

A Prophecy Fulfilled.

SIR,—As I was clearing up some papers in my office to-night, I was much struck by finding a shorthand note dated June 12th, 1902. On reading it I found it contained a prophecy given me exactly twelve months ago in connection with my business. Mr. Vango, in his normal clairvoyant condition, said he saw a certain particular class of business, I had no prospect of at the time, coming to me. He gave me a description of the work, and was so confident about it that I noted the prophecy and kept the slip of paper by me. The work, very much to my surprise, came three months ago, and as I write this my workpeople are doing overtime on it. Mr. Vango could not possibly have known anything of this business except clairvoyantly, as my customers only began to think of it about the end of the year, and tried another firm for four months before coming to me.

J. L.

June 12th, 1903.

SOCIETY WORK.

READING.—On Sunday last three large audiences gathered in the Unitarian Church and Lecture Hall to listen to Mr. W. J. Colville, whose lectures were highly appreciated. Liberal thought in this town is now making decided headway.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30 p.m., a good address was delivered by Mrs. Preece on 'Antagonism a Weakness.' Mrs. Bewick followed with clairvoyance. Clairvoyance or psychometry every Tuesday, at 8 p.m.—J. H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last a fine address was delivered by Mr. J. C. Thompson on 'Spiritualism the Emancipator.' It was full of beautiful thoughts and was much appreciated. Mr. Darnby rendered a solo in good style. June 21st, Mr. Robert King.—P.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mr. Lawrence, of Heaton, gave a telling address on 'Spiritualism and Spiritualists.' The after-meeting was well attended, many of our friends coming from other societies to join us after their own meetings were over, and many good tests were given by the mediums present.—H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last a helpful morning circle was held, and in the evening Mr. W. E. Long gave a stirring address upon 'Paul's Defence before Agrippa.' Mr. Long claimed that the apostle's eloquent appeal for belief in spirit return is a testimony for all time. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., Mr. W. E. Long will give an address upon 'The Revelation of Jesus.'—J. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 10th inst., Mr. G. H. Bibbings held the close attention of a good audience whilst he spoke on 'Is Spiritualism Winning?' Members and friends hope Mr. Bibbings will favour them with another visit at no distant date. On Sunday last, Mr. E. Macdonald delivered an earnest address on 'Spiritualism as a Religion.' On Sunday next, at 7 p.m., Mr. John Adams; on Wednesday, June 24th, Mr. Mayo, of Cardiff.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday last Mrs. Barrell gave excellent clairvoyance. On Sunday last some of the members in one of our developing classes told of their unique experiences with Egyptian controls. Every member of the circle saw and corroborated the various details. Miss Hough, Mr. Gerrans, Miss Panting, Mr. Dean and others took part. Mrs. Boddington and Mr. Dean contributed solos. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts; on Thursday next, at 8 p.m., Miss Anna Chapin; silver collection.—B.

BRIXTON.—On Sunday last, at 11.15 a.m., at 8, Mayall-road, a communion service was held. In the evening, at Raleigh College Hall, an earnest address was given by Mr. Fielder on 'Heaven and Hell.' In the course of his address the speaker dwelt urgently on the necessity of striving to become 'workmen approved of God.' On Sunday next, at 8, Mayall-road, at 11.15 a.m., the usual communion service; at 7 p.m., at Raleigh College Hall, dedication service; trance and inspirational addresses.—E.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Thursday, the 11th, a fine meeting was addressed by Mr. G. H. Bibbings at Sigdon-road Schools. We hope during September to repeat this success. On Sunday last Mr. R. King was well suited as to subject and audience, and gave a highly instructive lecture on 'Clairvoyance.' Intelligent questions were also capably answered. On Sunday next Mrs. M. H. Wallis will conduct our final meeting in Blanche Hall, as we open Gothic Hall on June 28th. (See advertisement.)—A. J. CASH, Cor. Sec., 51, Bouverie-road.

HOLLAND.—HAARLEM.—On Sunday, June 7th, Mr. Alfred V. Peters gave a lecture on 'Clairvoyance' for the members of the Dutch Spiritualistic Society, 'Harmonia.' Mr. J. S. Göbel was in the chair. Mr. H. N. de Fremery performed the duties of an interpreter. This was the first time that an English Spiritualist had addressed a Dutch assembly. The listeners were very well pleased with the lecture, but still more with the proofs of psychometry and clairvoyance, with which this rarely gifted medium illustrated his lecture. A vote of thanks to the chairman was warmly applauded.—F.

HACKNEY.—MANOR THEATRE.—On Sunday last Mr. W. Ronald Brailey spoke on 'Is Spiritualism of Divine Origin?' A splendid audience assembled, the hall being nearly full, and great interest was manifested by the many strangers present in Mr. Brailey's address and the convincing clairvoyance which followed, every description being fully recognised, although the depressing conditions prevailing imposed a severe strain on our worker. On Sunday next, Mr. D. J. Davis will speak on 'The Utility of Spiritualism,' and Mrs. Webb will give clairvoyance. On Sunday, June 28th, Miss Anna Chapin (the blind medium) will give clairvoyance.—H. G.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—On Sunday next, at 7 p.m., Mr. H. Boddington will give an address on 'Spiritualism.'—P. G.

ARMLEY (NEAR LEEDS), THEAKER-LANE.—On Sunday, June 28th, M. E. W. Wallis will deliver trance addresses at 2.30 p.m., subject, 'Has or is Man a Soul?' and at 6.30 p.m., subject, 'Spiritualism a Rational Religion.'

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard spoke on 'The Silent Voice.' Meeting each Sunday at 7 p.m., followed by séance. Developing circle on Thursdays, at 8 p.m.

PLYMOUTH.—13, MORLEY-STREET.—At the circle on the 10th inst., Mrs. Trueman was assisted by Mrs. Prince and others, and on Sunday last, Mr. T. Prince gave an address on 'Find me a man that seeks the Truth,' and Mrs. Trueman was controlled by two friends of one in the audience.—T.A.P., Sec.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, morning and evening, Mr. G. Cole gave thoughtful, earnest addresses on 'The Theory of Materialisations' and 'Why people do not attend Church.' Mr. Cole, who recently settled amongst us, has started a 'soul-culture class' on New Thought lines, which has been well attended and the teaching given has been attentively followed.—E. R. O.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last short addresses were given by Mr. Adams, Mr. Hough, and Miss Morris, and Mr. R. Boddington answered questions. On Tuesday, the 9th inst., Mr. G. H. Bibbings gave a splendid address on 'Outside Ghosts.' On Sunday next, at 3 p.m., Lyceum; at 7 p.m., service. On Tuesday, at 7.30 p.m., Band of Hope.—E. BIXLEY.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large audience gave Miss MacCreddie a hearty welcome, and her control, 'Sunshine,' gave many convincing proofs of spirit return, much to the interest of the friends assembled. Mr. Fred Spriggs ably presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'What Fate Awaits us after Death?'; doors open 6.30 p.m.—S. J. WATTS.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday last Mr. George Spriggs related some remarkable personal experiences that have occurred during his twenty-eight years' acquaintance with Spiritualism. The audience showed their delight by great applause. Mrs. Effie Bathe, Miss G. Skinner, and Mr. W. A. Jewson gave a grand musical treat and we are making the musical part of the programme a special feature under the personal superintendence and organisation of Mrs. Effie Bathe. On Sunday next, Mrs. Graddon Kent. (See advertisement.)—P. H.

CHISWICK TOWN HALL.—On Monday, the 8th inst., an eloquent address by Mr. G. H. Bibbings, on 'Ghosts as I know them,' was much appreciated by a good audience, and copies of one of Mr. Bibbings' debates were freely sold in the hall afterwards. The public séance at the society's room, conducted by Mrs. Wilkins, which was well attended, was very successful. In the second series of No. 1 Circle for Members, applications to fill vacancies should be made not later than Thursday next, to the secretary. Speaker at the Town Hall on Monday next, Madame Katherine St. Clair, at 8 p.m. (See advt.)

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

On Monday evening last, the 15th inst., a very enjoyable social evening was spent by a good number of the members and friends of the Marylebone Association of Spiritualists, in the Regent's Saloon, St. James's Hall. Mr. T. Everitt, the esteemed president, cordially welcomed the guests in a few appropriate words, and a good programme of music and song was gone through very successfully, the efforts of the artistes being much appreciated and heartily applauded. Miss Edith Caney (of South Africa) rendered three songs, Miss Brinkley two, and Mr. Ward gave a song and an aeola solo; Mr. E. W. Wallis made a few remarks and gave a recitation. Refreshments were served during the evening, and a very happy influence prevailed throughout.

NEW PUBLICATIONS RECEIVED.

- 'Theosophical Review.' 3, Langham-place, W. Price 1s.
- 'Eltka.' Wright Company, Corry, Pa., U.S.A. 10 cents.
- 'The Psycho-Therapeutic Journal,' for June. London: 3, Bayley-street, Bedford-square, W.C. Price 3d.
- 'The Exodus.' Edited by Ursula N. Gestefeld, 185, Dearborn-street, Chicago, Ill., U.S.A. Price 10 cents.
- 'World's Advance Thought.' Edited by Lucy A. Mallory. Portland, Oregon, U.S.A. Price 3s. per annum.
- 'London and South-Western Illustrated Guide of Hotels and Farmhouse Apartments.' Gratis from Mr. Henry Holmes, Traffic Superintendent, Waterloo Station.