

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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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.

'The Great Psychological Crime' (Chicago: Indo-American Book Company) is evidently a seriously-written book, and is well done as a bit of workmanlike book-craft. Beyond this we may also say that it lifts aloft a danger-signal which ought not to be ignored. But there our commendation ends. The animus is so palpable, the bias so obvious, and the exaggeration so extreme, that the book becomes suspect. 'The Great Psychological Crime' is submission to spirit-control which is put forth as 'The destructive principle of Nature in individual life,' and therefore mediumship is and must be evil and only evil, in its consequences. This is manifestly opposed to experience. One might just as well say that razors do nothing but lacerate chins, cut throats, and induce bad language, and that it is therefore criminal to use them.

We do not know what special opportunities of intimately knowing professional mediums this writer has, but cannot think that anyone is entitled to write of them as is done here. They are classified and percentaged off like so many carefully-observed guinea-pigs. Seventy-three per cent. do this or that. A fraction over sixty per cent. (how exact!) develop this or that. Ninety-five per cent. show lack of this or that. Where does the knowledge come from? But is it knowledge? We think not. The whole thing seems to be the product of an honest but ill-informed and excited imagination, with just enough of fact in it to keep it from being utter nonsense or discreditable invention.

'The first Epistle of Dr. Peebles to his Seventh Day Adventist Critics' is one of the sturdy Doctor's philippics against the defamers of Spiritualism and Spiritualists. It is hardly necessary to say that his fulminations do everything but miss their mark. One of his outpourings is excited by the slander that Spiritualists are specially immoral. Here is his reply:—

Before me lies a book of about one hundred pages, by M. E. Billings, of New York, entitled, 'The Crimes of Preachers.' It is a gruesome, horrible history, giving (inclusive from May, 1876, to May, 1882) the names of the preachers, their denominations, the nature of their crimes, and the penitentiaries in which they were incarcerated. They number 35,000. Coming down to a later date, take the biennial report of one State,

Kansas. Here is the official report, giving the religious classifications of 1895-6:—

Methodist	343	Lutheran	23
Presbyterian	41	Dunkard... ..	5
Campbellite	61	Congregational	6
Evangelical	3	Episcopalian	12
United Brethren	9	Hebrew	2
Adventist	9	No religion	106
Quaker	6		
Baptist	182	Total prisoners	894
Catholic	83		

Here are nine criminal, imprisoned Adventists—and yet, Seventh-day Adventists tract-writers prate about 'the immoralities of Spiritualists!' Could impudence and audacity go further? Go, you preachers, and convert your convicts in penitentiaries before you further dilate upon the sins of Spiritualists who do not profess to be 'saints' par excellence, but are generally considered fully your peers in morals, and vastly your superiors in intelligence and culture. The profoundest scientists and brainiest men on earth to-day are Spiritualists. And the four most upright moral classes of religionists, as statistics show, are the Shakers, the Quakers, the Unitarians, and the Spiritualists. If men, like trees, are known by their fruits, these fruits, these facts should make people think.

These good 'Adventists' had better let the old young man alone.

A writer ('M.') in 'The Messenger,' discourses pleasantly concerning the duty of being 'lively' and 'buoyant,' and argues quite convincingly that this is to show true trust in God. It cannot be gainsaid. A doleful believer, a crusty confider in God can hardly be considered satisfactory. 'M.' says:—

One of the many good results which flow from the possession of a lively, buoyant spirit, is that God is greatly 'honoured thereby; for the more we trust Him the more do we honour Him. The clinging of a child to its mother's neck—simple act as it is—is the highest compliment the child could give the mother or the mother receive from the child; and so the soul, which feeling its weakness, feeling its spiritual infancy, nestles the closest to the bosom of Infinite Love, eulogises that love beyond the demonstration of the learned. If a man walks unhesitatingly out on a bridge, we know the bridge is strong and put our own weight upon it without fear; but if we see a traveller go out trembling with cautious step and fearful visage, we mistrust the passage and keep away from it. The best argument to persuade our friends to trust God, is to trust Him ourselves.

So many sail toward heaven as if they were going into shipwreck, that not a few hesitate to embark at all. Happy natures dislike to take passage with so gloomy a crew. And one cannot blame them for this.

No true Spiritualist will fail to see the truth of this, and to say with 'M.,' 'Outside of trust is no assurance: outside of assurance is no joy: and outside of joy is no heaven.' And yet it is true, as of old, 'weeping may endure for a night; but joy cometh in the morning.'

One of the Rev. Charles Voysey's late sermons discusses temperately the at present exciting subject of 'Praying for the dead.' We say 'temperately' but there is, at the beginning, the flare with which we are so familiar in these militant discourses. Here it is:—

If we Englishmen are to be left to the mercy of the priestly party, and if these are to be allowed unbridled license to break

the laws of the land and yet to hold their clerical offices and benefices; the sooner the whole Church is swept away the better. It ought then to be disestablished and disendowed without further delay. No one can yet measure the malignant influence of the insubordination and lawlessness of some of the Clergy upon all classes of the laity. It is deeply corrupting and fatal to common honesty.

Mr. Voysey is, in this sermon, as curiously anthropomorphic as he always is, and talks of God as though He were a good doctor or a right-minded magistrate. He says: 'Even when we cry out to Him to spare the life of one who is exceeding dear to us, we should remember that He knows what is best for us, what is best for our beloved, and we ought therefore to trust Him absolutely, and not to expect as a right that He will grant our petition. Still, we have the right of praying to Him just as we wish.'

Is it really tenable, that God deals with us as personally and as humanly as that? Is God in any sense like a man? And can prayer to Him be anything like an appeal to the physician or the magistrate?

Later on, in the discourse, Mr. Voysey suggests a much more reasonable apology for praying for the dead. He suggests that if we are in a perfectly right state of mind with regard to God and trust in Him, all prayers for the dead will be superfluous and unmeaning; but when this state of mind does not possess us, we are apt to dwell on the very reasonable conclusion that when life is ended here, it will be renewed in the next scene with all the former conditions of moral conflict, of new forms of the same discipline by temptation and by sorrow. We shall picture the soul of our beloved as still having to fight with sin, to encounter temptations and to bear trials, needful to the moral progress in which we heartily believe. The work only begun on earth has to be continued in the unseen world under possibly higher conditions and with greater opportunities and faculties for rising in the scale of virtue and love. And if we dwell on these possibilities till they seem to grow into probabilities and then into certainties, the desire to pray to God to help them by His grace will very naturally arise in our hearts, and we shall be, as it were, compelled to pray for them there, as we prayed for them on earth.

This we regard as quite reasonable, especially if our prayers are directed to good angels as well as to the vaguer 'God.'

A leading organ of modern Astrology offers the following acute reflections upon modern Telegraphy:—

The scientific mind is likely at no distant date to argue from the facts of wireless telegraphy to those of interplanetary action, and, as research proceeds, there will be a gradual return to the old-world belief in the doctrine of planetary action in human life. It will be found that the configurations of the celestial bodies do produce effects on the earth's atmosphere; and from that to the vitalising of the human form will be but a step. Let science alone, and it will inevitably work itself out in terms of modern Astrology. There may be a difference of terminology, as there has hitherto been a difference of language in which the truths have been expressed, but the underlying ideas will be identical. Much of what lies in store for the science of to-morrow may intelligently be anticipated by the astrologer of to-day if he learns to explain his science in terms of modern thought. This idea of sympathetic vibration is as old as the hills, and it is only in its modern application to the phenomena of electricity that it is capable of a new interpretation in terms of modern thought.

The Unitarians have not always been as clear as they might have been on the subject of life beyond the incident called 'death.' All the more do we welcome the strong and fervid utterance of their select preacher, Dr. J. H. Crooker, at their Association's last annual meeting. He said:—

We affirm the hope of immortality. We ask that men trust their own souls. The immortal hope exists and

persists because it has been and is of infinite use in human life. It came into the soul out of the hand of God to help the soul. Its vast utility proves its supreme reality and certainty. The human eye reveals the existence of light, and the organ persists because it is of use. There is a warrant in the environment of birds for wings, or they would not exist. The immortal hope that serves the most precious interests of human life would not be in the breast of man were it not warranted by the nature of things, by the spiritual constitution of the universe. It was born out of human need; it remains because of use in the highest realm of life; its utility demonstrates its basis in divine reality. The steps of assurance are these: I find this hope in my soul. It persists in face of all mere appearances to the contrary. It commands and enriches my life. It is of infinite utility. It fosters the best that is in me. How could it be there unless warranted by the spiritual universe that environs me, unless put there by God Himself? And if God put it there, then it is true, if there be any veracity in the universe. Therefore, we rest our hope of immortality, not on text or marvel, but on the integrity of the universe, the truth and justice of God Himself.

We are afraid the Dean of Bristol, Dr. Pigou, has not fully profited by the lesson we gave him some time ago. A recent sermon of his has been sent us, from which we gather that this good man is still 'in a fog.'

In this sermon he 'dismissed' Spiritualism, but strongly suggested that the records of spirit-appearances in the Old Testament are not only true but are still applicable to present-day occurrences. The subject is being 'seriously thought out,' he says, and 'is taking the form of the science of telepathy.' It is a crude way of expressing it, but it will serve, and it is the best we can get from the Dean. The following is noticeable:—

Mr. Savage, one of the leading scientists of Harvard University, had a book largely dealing with this. Two people thought of the same thing a great distance from each other. It was common to say 'Think of a person and he is sure to appear,' and there existed a strong, growing belief that the unseen world is much nearer to us than we used to think—as near as the chicken is when he breaks the egg. One could see no real reason why it should be difficult to believe this; in the presence of so much evidence the difficulty was not to believe.

As a matter of fact, Mr. Savage is not 'one of the leading scientists of Harvard University,' Boston. He is a very highly respected Unitarian minister in New York. But that also is near enough, in the circumstances. Having admitted pretty nearly all we contend for, it was hardly worth his while to 'dismiss' us.

SPIRITUAL PRAYERS

(From many shrines).

Our Father, the Father of all spirits, who holdest in Thine embrace all living creatures in whatsoever world or condition they may be: I beseech Thee for him, whose name and dwelling-place, and every need, Thou knowest. Lord, grant him peace and rest, joy and consolation in Paradise, in the companionship of Saints, the presence of Christ, and the ample folds of Thy great love. Grant that his life (so troubled here) may unfold itself in Thy sight, and find sweet employment in the spacious fields of Eternity. If he hath ever been hurt or maimed by any unworthy deed or word of mine, I pray Thee, Father, to heal and restore him, that he may serve Thee without hindrance. Lord, tell him, if it may be so, how much I love him, and miss him, and long to be with him again; and, if it be possible, grant him to me as a guard and guide, and let me feel his nearness in such degree as Thy laws permit. If in aught I can minister to his peace, I pray Thee, Father, in Thy great mercy, to let this be; and keep me from all unworthy thoughts or deeds which may deprive me of the sight of him when this our trial time is passed, or mar the fulness of our joy when the end of the days shall come. Amen.

PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

IV.

Purposeless Phenomena.

There is a difficulty in connection with this subject which may be stated as follows :—

If the spirits of the departed manifest to those on earth, they can only do so by permission of Almighty God. If it is by Divine permission that this manifestation from the supernatural breaks in upon the natural world, how is it that the phenomena are often so apparently meaningless and purposeless, and the messages so trivial? For instance, sometimes we are told that a spirit is seen in a particular locality by someone wholly disconnected with it, and the spirit appears to have no interest in showing itself to this person, and no result ensues of any consequence. Sometimes an event altogether without significance is foretold as about to occur, and it does occur, but seems too trifling to be worth notice; sometimes 'messages' purporting to come from the spirit world are so ordinary that it is difficult to associate them with belief that the communications come by Divine permission; sometimes furniture is moved and physical actions are performed which seem below the dignity of spirit agents. How can these things be related to faith in a super-terrestrial existence and the action of a Supreme Ruler of the world?

I have stated the difficulty, not as I should have myself expressed it, but as very many feel it, and as nearly as possible in the language in which I think they would wish it expressed.

But having done this for the purpose of showing how thoroughly I recognise their point of view and understand the aspect the problem presents as seen from this point of view, I must at once take exception to some words I have intentionally used, *i.e.*, to the words *natural* and *supernatural*. The distinction, in my opinion, rests on a fallacy. Many a fallacy has been a necessary rung in the ladder by which we climb up out of the mists of illusion. This is such a rung: until we can recognise that the Spirit is all in all; that the Divine is the One and only reality, we must needs distinguish, if we are not materialists and if we believe in a spirit world at all, between the natural and the supernatural; when, however, the glorious truth of the Unity of God, and consequently the unity of His operations, ceases to be merely a theological dogma, passively accepted, and dawns upon the mind as a light, illuminating and quickening consciousness, then the terms 'natural' and 'supernatural' drop out of use as having no longer any meaning. The method of God's operations which are not those most familiar to us we call *super-normal*, meaning that to us they are not normal, but recognising that they are wholly in accordance with Nature; for Nature is but the phenomenal manifestation of the Divine Order, the expression of the Wisdom who rules the Universe, not arbitrarily, but with perfect justice, with unchanging law; the Wisdom who 'passeth and goeth through all things by reason of her pureness, . . . who, being but one, can do all things, . . . who reacheth from one end to another mightily; and sweetly doth order all things.*'

It is essential to recognise this homogeneity of Nature and to include in Nature both the normal and the supernormal, if we are not to remain completely baffled by the questions I have here stated. If we do so, we then feel justified in interpreting the unknown by the known, the supernormal by the normal; and when we recognise in *normal* phenomena certain principles of the Divine working which, whilst they may be beyond our complete comprehension, are not *contrary* to our rational understandings, we can legitimately apply these principles to the interpretation of supernormal phenomena.

I will illustrate my meaning by a particular case.

Botanists are familiar with the phenomena which they term 'freaks' in plant life. It will occasionally happen that the part of a flower which ought to develop as a stamen will become

a petal, and *vice versa*. In a rose it is not infrequent to see the staminal stem tipped by a pink petal instead of the usual pollen-bearing terminal. This 'freak' is by 'Divine permission'—necessarily so, for God is 'all in all.' The 'freak' could not have occurred apart from the operation of that law which is His mode of working. The law by which the freak is possible is a significant and beautiful one: it shows us the essential unity of the life of the plant, since it proves that the parts are mutually convertible; and this unity of the plant-life is a miniature expression of a greater unity. One life is shown to be coursing through the organism of the plant and to be capable of adapting and altering the functions of the various parts by virtue of its pervading energy.

In this fragment of Nature we catch a glimpse of the Oneness of the Unseen Life immanent in the Great Whole, converting, transforming, adapting and binding all together by participation in One Spirit. Tennyson must have felt something of this when he wrote :—

'Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.'

Freaks in Nature are not, therefore, useless and purposeless occurrences; they occur by 'Divine permission'; they are the product of the One Life which is working out by law its own self-manifestation. But if we do not regard them from this larger scientific standpoint, 'freaks' in Nature are difficult to reconcile with any theory of Divine permission. It would seem trivial to suppose that a particular mandate, independent of the ordinary working of the Divine Will in the order of Nature, determined the transformation of a stamen into a petal. This would indeed seem a purposeless exercise of Divine control.

Belief in the homogeneity of Nature justifies us in applying this reasoning to much of the phenomena of Spiritism. Many of these, which seem purposeless when viewed from a narrow basis, fall into place and are instructive when regarded as the bye-products of the operation of certain psychic laws, at present little understood.

It may be quite unintelligible to us why an apparition should appear to certain persons, or why a trifling event should be foreseen, or why some objective physical occurrence should take place, but the fact that these things do occur may be due to the operation of some law of being which we are at present too ignorant to understand. They may be gradually and progressively revealing methods of Divine activity and principles of Divine government which, when once they have been apprehended by our intelligence, will so widen the horizon of our knowledge and enlarge our view of the Universe, that we shall practically become inhabitants of a new heaven and a new earth.

These considerations prepare us to weigh patiently the evidence for occurrences for which we can find no intelligible interpretation. But it must not be supposed that continued study leads to a blind alley; that experience, comparison and reflection leave the inquirer as baffled as before. This is not so; further knowledge does remove many difficulties, and the thoughtful student gets many a glimpse into the *raison d'être* of phenomena which at first seemed purposeless. I am, however, at this point confronted by a difficulty. For although it is possible to put into intelligible language certain views at which one has arrived as the result of prolonged inquiry, it is impossible to produce upon the minds of those who have not made this prolonged inquiry and have not been brought into immediate personal contact with the experiences referred to, the same effect which this inquiry and contact *directly* produce. Experience teaches as no other agent can teach. We can testify that experience *has* taught us, but we cannot transfer *what* experience has taught us, except in part and in a much less forcible degree. Experience is living; it is by living that we learn; the reflected effect of a living experience is feeble in comparison with the direct effect.

The Apostles at first heard a report that the tomb of Christ

*'Book of Wisdom.' Chapter VII.

was empty ; we too have read the record of the fact, but even the most lively and sympathetic imagination can but partially realise the effect which immediate vision of the empty grave and the folded graveclothes produced on the minds of Peter and John as they 'saw,' 'believed,' and went away 'wondering.' 'From the manner in which the clothes lay folded they are led to the idea of the resurrection,' wrote St. Cyril of Alexandria. It was *direct contact* with the fact which proved so potent a teacher, not an account of someone else's contact with it.

I cannot, therefore, hope to do more than suggest certain considerations which may so far commend themselves to readers as to induce those who as yet have had no personal psychic experiences, and who are at the very outset of inquiry into this subject, to suspend their judgment, to be patient when they encounter what seems to them meaningless, and to wait for further light. I cannot hope to convey to them just what I have myself learned. Nor do I for a moment intend to imply that prolonged study will necessarily remove all difficulties. We are at the beginning of a new science—*new* we may call it, because until within the last fifty years these psychic phenomena had not been treated as a science, or studied methodically at all. It is the most *patient* who will gain the deepest insight.

In subsequent articles, when I take up the question of the methods adopted in Spiritism, I shall try to offer a few suggestions with reference to the *raison d'être* of those methods. Any suggestions will necessarily be tentative merely, and every year, as fresh experience is gained, our interpretations will require to be altered and modified. 'Raps,' 'apports,' 'movements of physical objects,' 'materialisations'—each of these phenomena has a significance of its own. If all the interpretations hitherto put upon the facts should prove eventually to be erroneous, they will have served to prepare the way for the discovery of a truer interpretation, which, when it is found, will assuredly prove that our trust in the reasonableness of the Universe has not been betrayed. We shall recognise that all facts in the Universe have significance ; and that we cannot afford to ignore any fact, for if we 'let a truth slip' we are thereby missing some portion of the thoughts of God.

'Truth is truth,
And justifies itself by undreamed ways.'—BROWNING.

'THE SONG OF THE CROSS.*'

Writing in the 'London Scotsman,' for June, Mr. David Gow gave an appreciative notice of Mr. James MacBeth's work, entitled, 'The Song of the Cross and the Chant of the Labour of Satan.' Mr. Gow said :—

'The author is a Highlander in whom the higher racial qualities of the Celt seem to have become quintessential, and his book is a blend of rhapsody, of pious meditation, of rhymed and unrhymed stanzas expressing many moods, of essays, invocations, and spiritual admonitions. One is by turns reminded of Blake, Walt Whitman, Emerson, and Swedenborg, and yet in all his outpourings, clear or cryptic, the writer of this strenuous book discourses always *more suo*. . . Those interested in mystical poetry and in psychical matters will discover much food for study in this remarkable book, the author of which, by the way, has received the strong commendation of so eminent an authority as Professor Flint, of Edinburgh University. Commenting on Mr. MacBeth's first work, "The Opening of the Gates," the Professor wrote : "It is a great thing to have given to the world so grand a poem, one so rich in thought and feeling, so beautiful and musical in expression. A strain so prolonged, so pure, so rich, comes rarely to the ears of men."'

* 'The Song of the Cross and the Chant of the Labour of Satan.' By JAMES MACBETH. (Kegan Paul and Co., Limited.) Price 3s. 6d.

'AUTOBIOGRAPHY OF MRS. EMMA HARDINGE BRITTEN.'—We are informed by Mrs. Wilkinson, sister to the late Mrs. Hardinge Britten, that only a few copies of Mrs. Britten's 'Autobiography' are now left for sale. Any one wishing to secure a copy should do so without delay, as the book may shortly be out of print and no other edition will be issued. It can be ordered through the Office of 'LIGHT.' Price 4s. 6d. post free.

JOHN WESLEY AND SPIRITUALISM.

By H. BLACKWELL.

As the bi-centenary of John Wesley, the great Evangelist, is just being celebrated, some of the readers of 'LIGHT' may be interested in, and it seems a fitting opportunity to publish, an impressive address given by him through Mrs. K. de Wolfe, a remarkable medium who resides at present in Nova Scotia, but who will no doubt later be led into a more extensive field of usefulness.

During 1900-1901 I enjoyed the privilege of a series of sittings with this lady, and carefully wrote down the messages as they were given by the various spirit controls. Their utterances were most characteristic, and the personality of each individual was established to my satisfaction by many of them being afterwards photographed in London and Washington, in accordance with promises given through Mrs. de Wolfe, and also by their materialising in New York in my presence. No less than sixteen of my own relatives and friends gave me unmistakable proof of their presence by controlling the medium and giving descriptions, familiar gestures, and various other tests, thus guaranteeing to a great extent the *bona fides* of those not personally known to me.

On the particular occasion when John Wesley came, the medium's personal guides, Bishop Phillips Brooks and Mrs. Booth, had given counsel and advice, and were followed by Miss Tucker, better known by her *nom de plume* of 'A. L. O. E.,' who desired me to forward her loving message to a lady who formerly had worked with her in the missionary field in India.

Shortly after the medium exclaimed, 'Oh, I see two men coming. They look quite old-time style. I sense they are John and Charles Wesley. John wears something white round his neck. Charles was not so aggressive as John.' At this point she was controlled, stood up, and commenced :—

'Brethren, I present myself before you to-night as a brother, feeling as I do a near kinship, in that I have reason to know that I shall be associated with you in part at least of your future work. . . I was not a disbeliever in spiritual phenomena, but I had not the grand opportunity that you have of learning the truth by prolonged investigation of the familiar appearances and gestures of personal friends, yet my common-sense would not let me doubt what seemed to me to be facts which, if found in any other walk in life, would not be doubted for an instant ; and, moreover, I could plainly see, as every other reasonable man should be able to do, that if we gave up the belief in the possibility of the appearance and contact of spiritual beings with mankind, we verily gave up our belief in the Bible itself. Therefore, as a fairly reasonable immortal being, I could choose no other part and be honest. . . I was called, as you know, and am to this day, "The Father of Methodism"; and naturally my first thought would be directed to the members of that body if I saw a great need—as I certainly do. Therefore I am most anxious to lift up my voice in order that I may be able to enlighten their darkness, to reclaim their backsliders, to breathe upon them a benediction of peace and goodwill from the spirit friends whom they, I am sorry to say, shut out entirely from their environment.

'There was great need, brethren, in the time long gone by, when I took a much-needed stand and came out from much of the old fixed thought in the Episcopal Church. Did I say there *was* great need? Need I say that I am impressed with this fact, that there is as great need to-day to take a stand for as great a truth, nay, a greater truth, than I stood for then.

'I proclaimed, and rightly so, the free love of God for all His creatures. I am glad to say I taught there was free grace for all ; not one creature whom God has made had to be left out, and I rejoice to-night in knowing that that step was inspired. I rejoice in knowing that I was helped, for it was a fearful battle, and the odds were against me ; but, thank God ! I triumphed, as every good man shall triumph if he has the truth to proclaim and a conscience void of offence. Now, brethren, I come to take part in another great reform. It shall not take the name of any man, as I am glad to know the day is past when intelligent men and women shall band themselves together under any one man, whom they are so prone to set up as an idol. This, as you know, is often fatal to the idol ; but I rejoice to-night that I am called to take a part in the great cause of Spiritualism, for no better name can you or I find for it. Despise it as men will, ridicule it as they may, yet it symbolises in its

very structure the grandest truth that has come to man since the Great Teacher made His advent on this old earth ; and I, John Wesley, speaking to you to-night, congratulate you that you have enlisted under its banner, which is, "Truth without fear of consequences." It means more than you for the moment think it does—it means that the new truth which it teaches is a spiritual one ; it means that when we worship the Father we must worship Him in spirit and in truth. In its highest sense it stands for all that is good, true, and lovely in God's universe. It embraces all ; nothing is left out that ought to be there. It is the broadest term that can be used to express spirituality. Compare it with any other of the so-called "sects" and you will find that each name as it comes up before you presents aspects of narrowness, littleness, bigotry if you please, and uncharitableness—which is the worst of all sins. There are, as you know, many different sects, hundreds of them, all under the name of Christianity, all possessing their little differences and creeds, which shows how small men's minds are. The attitude of Christians is far too often that expressed in the phrase, "We are the people, all others are heathen." The same spirit is observable in all the religions which have had their origin in the teaching of one particular man. I have compared the whole world, as far as man-made religions are concerned, and I find that in them all the original ideas have been corrupted. Spiritualism, however, claims no creed ; it despises no man because of difference of opinion ; it teaches the very essence of spirituality in that it proclaims in triumphant tones the Fatherhood of God and the Brotherhood of Man. It takes out, if you please, all that is good in all the religions, and there is not another on the face of this earth that does the same thing. It despises nothing that has within it a kernel of good, but on the contrary, it claims for humanity, and rightly so, its supreme heirship. It takes away the old idea of the nothingness of man, and puts him in his proper place by proclaiming him a son of God. Its charity embraces all peoples all kindreds, all tongues ; it seeks to elevate the human race as no other religion has ever done, by bringing facts to prove the faith that is within us. It seeks to take away the fear of death, in that it bridges the gulf so-called between earth and the spirit world by bringing to the side of mortals, and within their consciousness, the presence of the loved ones gone before. It restores to earth and makes it a reality, the symbolic ladder that Jacob saw in his spiritual vision. It places within the reach of every mortal the means by which everyone may prove its facts for himself. . . . It furnishes examples every day, if necessary, of the spiritual law by which spiritual beings are able to demonstrate their presence in the midst of their friends. It is therefore a universal religion ; one that embraces all mankind—it can do no less. It is as far-reaching as the love and mercy of God can make it. It reaches down to the lowest, and rescues from the bottomless pit the most benighted soul. It stands for the grand old spiritual law of progress towards all that is good, merciful, just, and right ; and, lastly, it proclaims to every child of God throughout the wide universe that the Father's mercy is everlasting, His love unbounded, His goodness past all comprehension, His wisdom infinite, and His glory celestial.

'Brethren, I am glad that I have been able to express some of the thoughts which are burning within my spirit, and in so far as I can reach humanity with heart and voice, I shall endeavour to carry to them this glad gospel of the union between the worlds in the fellowship and communion of the spirit. I shall endeavour to proclaim, as I say, the truth as I know it, as you know it, and much more than you have at this time any conception of. It is necessary for the people to be first educated in the A B C ; but if they only get that it will be sufficient to turn their thoughts towards heavenly things, towards the future life ; to understand that as they live here so shall be their future, that for every wilful sin they will have to atone and pay to the very last farthing, even though they do it in tears and misery as many have to do, for it is a spiritual law which cannot be broken that everyone shall atone, in themselves for themselves, for their deeds wilfully done and consciously performed.

'To me this is a wonderful moment ; it marks an epoch in my life's work. A little different from what I have done formerly in spirit, and yet I hail it as a glorious opening in which I shall be able to do much good. It is not a question of coming out of the Evangelical Church and proclaiming free grace. They have got that, and it has done away to a large extent with that terrible idea that only a few were elected to eternal life, which was a foul blasphemy on the Eternal Father. Having eyes they shall behold, and having ears they shall hear, and having understandings they shall believe. Farewell ! Farewell !'

Then followed a spirited address from Charles Wesley, who expressed a wish to be able to rewrite some of his hymns, &c. He then gave place to his sainted mother

Susannah, who referred in affectionate terms to her sons and the work they had been permitted to do.

This was the first time any one of them had spoken through, or been seen by, the medium. Though my father and mother were members of the Wesleyan Methodist Church for over fifty years, I had not read the 'Journal' of the founder until after this memorable sitting, and was surprised to find that he was a firm believer in spirit manifestations. Most of us have heard of the then mysterious knockings at the old Epworth Parsonage in 1716-1717 ; these, the forerunners by 132 years of the more celebrated communications at Hydesville, U.S.A., created wondering astonishment and alarm throughout the country side ; they always commenced at the same hour, and when challenged by Mr. Wesley, sen., to reproduce his usual door knock, it was imitated exactly. His daughter Emilia, who christened the disturbing visitor as 'Old Jeffrey,' writing to her brother Samuel, observed that she had been too much inclined to infidelity, and she 'therefore heartily rejoiced of having such an opportunity of convincing myself past doubt or scruple of the existence of some beings besides those we see.' Sensible woman, to so soon grasp the fact of spirit return ! And yet two hundred years have passed since then, and alas ! so many have yet to learn this truth. Some thirty-four years after, she wrote to her brother John to say that 'Old Jeffrey' always visited her on any extraordinary new trial or affliction. Southey, in his 'Life of John Wesley,' says of him :—

'He believed in the ministry of both good and evil angels and said : "For certainly it is as easy for a spirit to speak to our hearts as for a man to speak to our ears." It was Wesley's opinion that there is a chain of beings advancing by degrees from the lowest to the highest point, from an atom of unorganised matter to the highest of the archangels.'

Southey sums up this, however, by saying : 'In the history of this remarkable man, nothing is more remarkable than his voracious credulity !' Shrewd and far-seeing, John Wesley was wiser than his biographer, for in his 'Journal' he wrote :—

'The opponents of religion well know that the giving up of witchcraft* is, in effect, giving up the Bible ; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, the whole castle in the air (atheism and materialism) falls to the ground.'

Wesley gave an account of his four days' interview with a good and pious woman who had been a clairvoyant from childhood, thus showing the importance the busy evangelist, who could only give a couple of hours to Dr. Johnson, attached to the subject. She evidently was a natural seer, for she said :—

'I used to see them either just when they died or a little before. I saw many of them by day, many of them by night ; but those that came when it was night brought light with them. I observed all little children and many grown persons had a bright glorious light round them, but many had a gloomy dismal light and a dusky cloud over them.'

Of another lady Wesley said : 'I was convinced likewise that she had frequent intercourse with a spirit that appeared in the form of an angel, who told her many things before they came to pass.' His brother Charles also shared his comforting belief in the ministering ones, for in one of his sermons he said :—

'By their wisdom they discern whatever either obstructs or promotes our real advantage ; by their strength they effectually repel the one and secure a free course to the other ; by the first they choose means conducive to these ends, and by the second they put them into execution. . . . It is not unlikely that we are indebted to them, not only for most of those reflections which suddenly dart into our minds we know not how, but for many of those which seem entirely our own.'

John Wesley's last words on leaving the body were 'Farewell ! Farewell !'

H. BLACKWELL.

*The old term for mediumship.

'GRATEFUL ACKNOWLEDGMENT.'—Mr. J. H. Kennett, the honorary secretary of the Ilford Spiritualists' Society, writes : 'Permit me through your columns to make a tardy but grateful acknowledgment to a generous but anonymous donor of six valuable books for our library ; the gift is much appreciated. I trust the giver will accept my apology for so late a recognition of his kindness.'

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MR. LEADBEATER ON REINCARNATION.

If any one could explain, expound and defend Reincarnation, Mr. Leadbeater could. Any way, he is one of its best recognised explainers, expounders and defenders: and therefore, though we confess to a certain sense of the tiresomeness of the subject, we turned with respect to his lately published lecture thereon, though we may as well say at once that we have been singularly disappointed. It lacks substance; it is obviously laboured; it entirely avoids the point we have frequently urged; it says nothing new, and leaves us, if possible, more unconvinced than ever.

Mr. Leadbeater thinks that we discuss the subject because it is fascinating. Not so: but we return to it mainly because we are astonished to see able and bright thinkers leading out this ghost of a dead delusion,—this spectre from the ruins of a dead heathenism. But Mr. Leadbeater thinks it is a 'most consoling idea.' Strange, how tastes differ! It presents itself to us as the most dismal of all desolate beliefs and expectations. It is practically a denial of a future life for the individual, inasmuch as the individual appears no more. A fresh person is made out of his old spiritual stuff: for individuality is conditioned by continuity of thought, experience and memory; and it is precisely these that are denied to the reincarnated or reconstructed being. It is true that Mr. Leadbeater, with a hardihood which has a touch of comedy in it, asserts that there are some people who reappear with a memory of previous lives; and he actually cites this as evidence. We have heard far too much of that nonsense, in the reminiscences of noted persons who easily and honestly persuaded themselves that they had been half-a-dozen celebrated historical characters. Nothing is easier if a person is sufficiently imaginative, believing and enterprising. The writer of this column has often had a secret longing to claim that he has appeared before as Jeremiah, Julius Cæsar and John Calvin, and he is mainly deterred by the growth of a beautiful altruism in his present incarnation which leads him to avoid appropriating these famous personages. If we all began that game, there certainly would not be sufficient Jeremiahs, Cæsars and Calvins to go round.

Mr. Leadbeater's leading argument is based on the two very familiar pleas, that each one has to learn all that this earth has to teach, and that divine justice requires the doctrine of reincarnation. We utterly fail to see this: and not because there is any difficulty, but because the fallacy seems so manifest. We are told that if a man is to survive death he must go on learning. Assuredly; but why should he not go on with his learning in the upper school? 'Why should this be so?' asks Mr. Leadbeater. Why should it not? is the obvious reply. How entirely arbitrary it is to say that a man *must* come back here to complete his education! It may also be arbitrary to say that he will go on

with his lessons elsewhere; but that, at all events, seems more natural and usual. We do not see people returning to Infant schools and Board schools in London after they have emigrated to the United States.

As for the inequalities in this world, and the argument based upon them,—that if we came to this world only once it would be full of injustice,—we fail to appreciate the value of the plea. To begin with, the inequalities are enormously overrated,—whether as regards happiness or opportunities for developing character. It is far too readily assumed that there is more happiness in Kensington and Mayfair than in Shadwell and Shoreditch; and it is also far too readily assumed that Kensington and Mayfair get better chances for developing character than Shadwell and Shoreditch. And, as for 'opportunities,' we very much doubt whether Eton College is either happier or ethically higher than Dr. Barnardo's Home for waifs and strays. But, granting the inequality; what of the inequality between the desperate life of a cab horse and the life of Lady Bountiful's favourite bays? or the life of Bill Sykes' dog and the life of my lady's pet pug? Do these inequalities require the repeated incarnations of horses and dogs? Might we not even go on to question whether there are not inequalities in the floral and vegetable world which also require adjustment?

But, as regards human beings, we again fail to see the need of a return to this damaged old earth in order to secure adjustments. These, we may well think, could be far more easily secured in a more highly evolved world, where, as Jesus said, it might even be seen that the so-called first are last, and the so-called last are first.

In order to extract his plea of inequality and injustice, Mr. Leadbeater has to be very anthropomorphic. He tries to saddle us with the theory 'that God puts one man here and another there because He chooses to do so': and this he repeats, even to the detail of putting one 'in a position amid respectable surroundings,' and another in a slum. But who really believes in a God of that kind? And yet, by putting it in this way, Mr. Leadbeater is able to say: 'Observe that there is absolutely no other alternative: either reincarnation is true, or the idea of Divine justice is nothing but a dream.'

But, even granting that God 'puts' one baby here and another there, like a boarding-out Guardian of the Poor, Mr. Leadbeater's conclusion does not in the slightest degree follow: for it might at least as easily be inferred that God, in doing this, intended to be, and would in the end be, absolutely just. This earth-life is only one chapter in human history, and it is clearly hasty and even grossly unfair to draw final conclusions from these preliminary and minute arrangements of earth-life. The God Mr. Leadbeater pictures could do anything, and readjust balances to perfection elsewhere.

Christ's command, he says, was, "Be ye perfect as your Father in heaven is perfect": 'but if we face the facts we must admit that we cannot possibly become perfect in one life. Only in this doctrine of many lives is there any possibility that this command can ever be obeyed.' We do 'face the facts,' but Mr. Leadbeater's conclusion seems to us to be without the slightest justification. 'Only' in the many lives of reincarnation, he says, can we see the possibility of reaching perfection. But the alternative is obvious: and we might with much more reason say;—Only in the natural advances of the emancipated spirit in its future spirit-life can we see the possibility of attaining to the ideal. Earth is useful enough as a starting place,—and, for evolutionary purposes, it does not much matter how and where we start,—but it is in the spirit-spheres that the spirit must find its true destiny, its adequate teachers, its necessary experiences, and its final home.

A CHAIN OF EVIDENCE.

BY MADAME D'ESPÉRANCE.

The following incidents were related to me a short time ago by Mrs. Laura P., and as the chain of evidence as to the return of the spirit of the dead woman seemed to me to be absolutely complete, and therefore too valuable to pass by unnoticed, I wrote out the story as nearly as I could remember it, and sent it to Mrs. P., asking that she and her husband, if they consented to its publication, would read carefully what I had written, make the necessary corrections, and erase any misstatements which might possibly have crept into my version of the facts. The corrected manuscript reached me this morning, June 22nd, accompanied by a few lines from Mr. and Mrs. P., giving me the required permission to publish it. The facts are as follows:—

A few years ago, Mrs. Laura P. was induced to attend a Spiritualist meeting in the East End of London. A medium, a Mrs. Whimp, was controlled by a spirit who claimed acquaintance with Mrs. P. That lady, however, could not recall to mind anyone of the name given, and denied all knowledge of her.

'You must remember me! I was your bridesmaid,' urged the spirit.

'Oh! then you are Lizzie —?'

'Yes,' was the reply, 'but I afterwards married and passed over to this side when my baby was three weeks old.'

More conversation passed between the lady and the spirit control, and the latter stated that her sister had since married her husband—the widower.

Mrs. P. had no means of finding out if these statements were true, as the persons in question had passed out of her life; and although this spirit was described to her by different mediums on several subsequent occasions, no further conversation ensued, and no confirmation of the spirit's communication was forthcoming.

Several years afterwards, however, Mr. and Mrs. P. were going on their summer holidays, and on boarding the steamer for Ramsgate, they encountered a family, the lady of which Mrs. P. recognised as the sister of her one-time bridesmaid. The ladies had not met for quite twelve years, and in the course of their conversation, which naturally turned on past events, the stranger told Mrs. P. that her sister, Lizzie —, had died a year after her marriage, leaving an infant a few days old. Mrs. P. at once thought of the statements of the alleged spirit control, and remarked that she had heard of the death of her friend, and also that the sister (to whom she was then speaking) had married her husband. This the lady denied, and no more was said on the subject at the time. The lady, however, remarked that she had been married eight years. A while latter she introduced her little son, who, in reply to Mrs. P.'s inquiry, said he was ten years old. Mrs. P. noticed this discrepancy, but made no remark, though later she told the story of the séance she had attended in London and the statements made by the control who claimed to be the sister of the present acquaintance. The lady was much astonished, and not a little agitated, and exclaimed:—

'I will tell no more falsehoods about it; I did marry my sister's husband two years after her death, and this boy is her son—the baby she left. I have no children of my own.'

It is not a matter for wonder that the lady has since become an avowed Spiritualist, and that the confirmation of the statements made by the spirit control impressed Mrs. P. very deeply, and led her to pay further visits to the Spiritualist meetings.

One evening, Mr. and Mrs. P. attended a meeting in the Workman's Hall, Stratford, where a gentleman was giving a lecture. Mrs. Whimp, who happened to be one of the audience, was suddenly controlled, and, standing up, called out: 'Laura! Laura! You have seen my boy! my little boy!' and on Mrs. P. crossing over to the medium a somewhat affecting scene followed, the spirit control being evidently overjoyed at the meeting of her boy and Mrs. P.

It would be as well to state here that nothing of what had

transpired had been communicated to Mrs. Whimp by Mrs. P., and therefore she could have known nothing of the meeting on the steamer and the confirmation of her control's previous statements.

In conclusion, I may mention that the name and address of the Mrs. Laura P. referred to in this narrative are in the hands of the Editor of 'LIGHT,' and may be had by any persons wishing to make inquiries as to the facts in this chain of evidence.

PSYCHO-PHYSICAL PHENOMENA.

THE LAW OF CONTINUITY—AND THE INFLUENCE OF 'CONDITIONS.'

Alike on behalf of justice to mediums, and in the interest of a scientific conception of the physical phenomena occurring in their presence, attention cannot be too urgently drawn to the article by H. A. Dallas in 'LIGHT' of June 13th last. I refer especially to the theory of apparent trickery which is there put forward—of the 'trivial and puerile acts,' easily detected, which are sufficient, in the judgment of too many investigators, to discredit the best results, under the most perfect conditions, attested by competent observers with the same mediums on other occasions. Miss Dallas is apparently unaware that precisely her view has been anticipated. I have suggested it myself several times in former years, and, if I remember rightly, made it the staple of an article I contributed, by request, to the 'Humanitarian.' But I do not think I have ever succeeded in expressing it with the brief lucidity that makes the value of Miss Dallas's article. Yet it may be well to give the genesis of the conception in my own mind, because that connects it with a view of the physical, or extra-organic, phenomena first suggested by the late Mrs. de Morgan, to whom is due the merit of propounding a scientific continuity between the admitted facts of psychical automatism and facts of cognate character occurring outside the organism, these being still regarded—by the Society for Psychical Research, for instance—as unproven. Mrs. de Morgan considered the latter to be a simple prolongation of the former, due (as I conceive) to the liberation and outrush of the same nerve-force that actuates muscular movements.* Thus 'direct' writing is simply the exteriorisation of automatic writing, the independent voice of trance speaking, and so on. It occurred to me that, upon this hypothesis, if duly generalised, we had at once the scientific explanation of much that passes for trickery. For if the force which is meant to escape the organism carries with it the same determination that is normally effective for the purpose in organic action, then it becomes evident that arrest from any cause cannot mean simple failure, but must result in a false terminal actuation of the muscular system. The energy being stopped at its normal extremity in the muscles, the latter must react (the reaction being, in fact, the stoppage), fulfilling the direction, as far as the disposition of the lines of action is concerned, but inhibiting the liberation of the action beyond the organism. The movements thus set up of course give occasion to more than suspicion of intentional trickery—to the so-called 'exposure.' Yet the medium, *ex hypothesi*, is unconscious of any deceptive intention, nor is there any. The force has been arrested, and arrested, generally, by conditions provided by the circle. When will investigators learn that in this matter conditions of *effectuation* are of primary importance, and that conditions of control should be subordinate? Again and again have I recommended what seems to me a more excellent scientific way—namely, to abandon the most obtrusive and excessive methods of severe control, to let things take their course, and, naturally, to attach importance only to those phenomena which then transcend the possibilities of normal agency. These will surely occur occasionally. Do not tie up,

*E. Von Hartmann, in his pamphlet, 'Der Spiritismus' (translated by me in 1885), has attempted to explain the action of this force in producing physical effects beyond the organism. This attempt, I venture to think, is capable of improvement, but it is obviously necessary that the process should be made intelligible to scientific thought.

secure feet, or in any way discomfort the medium, or suggest to him, or her, that you are suspicious people. If possible, do not be suspicious, but ascertain that the medium does not bodily leave the seat. Put empty chairs, and other objects which may be moved by the force, well out of possible reach, yet not so far off as to be beyond the circuit or sphere conditioning the expected operations.

Few investigators, unfortunately, have any conception of such a circuit, because they do not entertain the very first hypothesis governing the expectation of physical manifestations at séances—the human ‘atmosphere.’ These things do not happen in a vacuum; every force requires its appropriate medium or substance. The human medium for physical manifestations is one whose effluence or atmosphere is more expansive than yours or mine, and propagates a tenuous circuit which forms the field of operation. This atmosphere expands and enlarges its field in a genial surrounding, and is contracted in one that is cold and unsympathetic—as we all feel in greater or less degree a similarly variable range of vitality, though we do not know it as the positive expansion or contraction of a real ‘sphere.’ And in the best circles each contributes an effluence which blends with that of all the rest and may fill a whole room, or penetrate beyond it, so that effects may ensue at an unexpected distance, and even after the circle is broken up, and in a lighted room. I have myself on several occasions witnessed the most convincing physical manifestations in the very worst circles from the point of view of the ‘scientific’ investigator, as regards conditions and *personnel*, chiefly owing, I believe, to the assistant outflow of sympathetic aura.

But how can we expect all this to be recognised while the existence of ‘od’ is still an open question among people interested in psychical research—the most influential school still maintaining the sufficiency of ‘suggestion’ to account for all the phenomena of what used to be called ‘animal magnetism’? How can mediums be treated fairly and rationally by investigators without an idea in their heads of *how* the physical manifestations occur at all, or rather are merely possessed with a superstitious belief in conjuring possibilities? How, finally, can the intelligible and probable theory of so-called trickery, now revived with such persuasive reasoning by Miss Dallas, hope to be even entertained by leaders of research who still consider Eusapia, for instance, a mere impostor?

C. C. M.

TRANSITION OF DR. THOMSON J. HUDSON.

The ‘Light of Truth,’ of June 13th, reported that ‘after an illness of about four months Dr. Thomson Jay Hudson passed away at his residence in Detroit on May 26th last. Dr. Hudson gained considerable fame as a psychologist and wrote many books on the subject. He was born in Windham, Portage county, sixty-nine years ago. His early days were spent in farming and his education was obtained in the common schools and an academy near his birthplace.

‘Going to Michigan in 1860, he settled in Port Huron, remaining there five years, when he moved to Detroit, a few years later becoming associated with the “Evening News.” He was afterwards connected with the United States Patent Office. His first book, “The Law of Psychic Phenomena,” came out in 1893.’

Dr. Hudson’s clever and elaborate theories have obtained a certain vogue, especially among those who have not had personal or prolonged experience of psychic phenomena or intercourse with spirit people. Considerable discussion has arisen from time to time over his ideas regarding the ‘subjective mind’ and its alleged powers, which he made great use of in his endeavours to explain away the evidences of spirit presence and identity. His arguments do not commend themselves, except in part, to the more experienced researchers in this realm, who feel that they are inadequate to account for many of the facts which have been generally admitted. Two other works from Dr. Hudson’s pen, which have had extensive circulation, are ‘A Scientific Demonstration of the Future Life’ and ‘The Divine Pedigree of Man,’ and his latest book is being issued by his London publishers this week, entitled ‘The Law of Mental Medicine.’

CORRECTION.—In last week’s issue, on page 308, the word ‘phosphorus’ twice appeared as ‘phosphorous.’ These, of course, were misprints which unfortunately escaped detection.

MIND AND BODY.

‘A NEW ROAD TO HEALTH AND HAPPINESS.’

By ‘VERAX.’

In his second article on ‘A New Road to Health and Happiness,’ in ‘Vanity Fair’ of June 18th, the first of which I referred to in last week’s ‘LIGHT,’ Mr. Wake Cook summarised his arguments regarding the injurious effects of over-eating and under-chewing, and affirmed that—

‘Masses of superfluous food, decomposing instead of digesting, and quite unassimilable, give rise to poisonous products which, while circulating through the system, are liable to attack the weakest organs, or produce the diseases most dreaded, in accordance with the well-known power of imagination and fear; that cancer, gout, rheumatism, and other excruciating ills are probably due mainly to these causes; and I will go a step further and confidently assert that toothache and neuralgia are mainly due to some form of indigestion.’

Having referred to ‘the remarkable powers of endurance and the bright cheeriness of the Japanese soldiers, which greatly astonished their allies in China,’ and which were ‘probably due to their extremely light diet,’ he said:—

‘If by taking less food and chewing it more we can have perfect health, and this cheery sense of exhilaration, then we are far on the road to happiness; but there must be mental co-operation, for the mind can both cause and cure disease. The old-world expression that there is “bad blood” between two people contains a scientific fact; as it is shown by experiment that a fit of anger causes poisonous excretions from the skin. On the other hand, a good fit of laughter is better than any drug in the pharmacopoeia. A happy disposition is a fortune to its possessor, unless it arises from thick-skinned stupidity. As we cannot all command the cheery disposition, we should aim at something better still—that heroic calm and courage which boldly takes arms against a sea of troubles, and by opposing ends them, or that tramples worries, fears, and all pettiness underfoot as beneath contempt. That such power is latent in us is proved by the thrill with which we hear of its exercise by others.

‘With what a sympathetic stir of the blood we read of those ambassadors of old resisting a tyrant’s demands, and when he says, “Know you not that it is in my power to hang you?” reply, “And it is in our power to be hanged, and defy you!” Or when we read of the philosopher who was told that if he did a certain thing the people would insult him. “No,” he said, “my superiors will not insult me, and my inferiors cannot.”’

Following some suggestive thoughts regarding consciousness and the ‘master magician,’ the body builder and repairer, who resides just below the threshold of our ordinary consciousness, Mr. Cook continued:—

‘It is a fundamental principle of human nature that people try to act the character they are credited with. Regard a man as a god and he will try to act like one; as a hero, he will try to be heroic; but tell him he is a poor miserable sinner, and he will tend to act the character. Regard a man as a thief and you take away the strongest safeguard of his honesty.

‘In like manner, if you can show a man on scientific evidence that he is *potentially* a god, you raise him immeasurably in the scale, and increase his sense of responsibility. Show a man that there is latent genius in him, that in the mysterious subliminal region he carries a mute, inglorious Milton, the potentialities of a Shakespeare, a Newton, or a Beethoven, you make a larger man of him, with a sense of a larger destiny. It is this sense of largeness that tends to lift a man above the pettiness, the narrowness, and the little worries which destroy both health and happiness. It helps him to think more broadly, to act more nobly, to live a larger life, and it helps to lessen the cowardly anxieties and the haunting “fear-thoughts” that cloud present sunshine and envelope life in gloom and misery.

“Don’t trouble trouble till trouble troubles you,” and then—don’t. The “Pleasures of Imagination” have inspired much eloquence, but the ills and miseries of imagination have not yet had their tragic poet. Evils are indefinitely lengthened and aggravated by imaginative anticipations, and fear is always the most deadly part of epidemics. Fear, anger, and worry are the kill-joys, the assassins of happiness. They are little more than bad habits, and are not more difficult to get rid of than other bad habits; and as they spring largely from dyspepsia, the result of over-eating, the Starvation Cure will banish them. Another kill-joy is the “habit-hunger,” which is as fatal a

guide as the morbid cravings for tobacco, opium, or alcohol. If the mind is fed more and the body less, my few finger-posts on the New Road will not be wanted. A full and varied life is the need and right of all. Narrowness is the prison-cell in which we incarcerate ourselves, or are immured by an adverse fate. It is better on the hill-tops.'

It will be seen from these few extracts that the readers of, or dwellers in, 'Vanity Fair' have been receiving some sound and sensible advice, to which they are probably unaccustomed, and which they may find exceedingly useful. Mr. Cook declared 'that from one-third to two-thirds of the food usually taken not only suffices, but when thoroughly masticated produces perfect health and a great increase of bodily and mental vigour.' It would appear, therefore, that not only are we injuriously affected by poisonous products resulting from decomposing foodstuffs, but anger, fear, and worry also tend to cause poisonous conditions which produce disease of body as well as mental disquiet, consequently the remedies are twofold and interacting, viz., less food and a happy disposition; so that after all there is much sound philosophy in the old saying, 'Laugh and grow fat.'

The 'misery mood' is a terrible tyrant—in fact, nearly all 'moods' are—and almost everyone is acquainted with individuals who are 'never happy except when they are miserable!' Such slavery to habits of thought and modes of feeling is very deplorable: the more so because it is largely self caused and perpetuated. We often think ourselves into incapacity and surrender our minds to the notion that we are ill and miserable and thus lose grip of ourselves, mentally and physically, when, if we changed our attitude, we might easily overcome our weakness, which is very often only one of *will*. It is not only important to maintain the freshness and vigour of the body but we must 'brace up' mentally and cultivate the power to control our moods; to master our feelings; to give positive direction to our thoughts and energies, so that we may possess force of will and strength of character—sweetness of disposition, and serenity of soul!

One of the first requisites for mental self-mastery is the acquirement of the ability to concentrate and rest: to obtain full self-possession. The unrest and rush, the love of change and excitement which are such predominant characteristics of the age, are indications of degeneracy, and Spiritualism can help us greatly if by its aid we realise that we are spirit centres of energy, and can be intelligent, self-governing beings; happily expressing our consciousness of Divine goodness, beauty, and love by thankfully realising the joy of living; and with keen appreciation of the beauties, blessings, and opportunities of life, refusing to be downcast, ill, angry, worried, or afraid. Let us indeed get 'on the hilltops,' breathe the pure air, and forget *self* in the gladness of doing good to others—if only by being strong, sensible, sympathetic and serviceable.

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

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.

THE ROSICRUCIANS.—A correspondent, 'C. S.' writes: 'Could any of the readers of "LIGHT" inform me of the steps to be taken in order to come into communication with the Society of the Rosicrucians?' Letters addressed to 'C. S.' at this office will be forwarded.

FROM A DANISH CORRESPONDENT.

I venture to think that the following items may be of interest to the readers of 'LIGHT':—

Shelley as a Sensitive.

At no period of his life was Shelley wholly free from visions, which had to him the reality of facts. Often he confused the borderlands of the actual and the visionary; his nature sometimes seemed debarred in moments of high-strung emotion from observing the ordinary distinctions of *subject* and *object*. During the last weeks of his life, though bodily quite well, he was often in a somnambulistic state and he saw visions. On one occasion he saw the little dead 'Allegra' (a foster-child) rising from the sea, laughing and beckoning to him, while clapping her hands. Another time he roused the whole house at night by his screams, having had an appalling vision. He communicated this mood to his friends. One of them saw his phantom, and another dreamed that Shelley was dead. All this happened shortly before his death by drowning in the Mediterranean.—*Taken from one of his biographies.*

Victor Hugo and Spiritism.

While staying in exile in the isle of Jersey, Victor Hugo had a long visit from Madame de Girardin, who was a zealous Spiritist. After some rather unsuccessful experiments—made together with the son, Charles Hugo, and a friend of the house, Vacquerie—they obtained communication with an intelligence which called itself 'Léopoldine,' which was the name of a recently deceased daughter of the house. Victor Hugo had a wonderfully convincing feeling of her presence, the room was, as it were, filled with clearness and calm, which caused Madame Hugo to shed tears. They got many satisfactory answers from the daughter, though she explained herself to be very restricted by higher powers in her answers. Afterwards they had excellent communications from Æschylos, Shakespeare, Molière, Luther, and even from 'the White Lady' of Jersey. The poets spoke in verses. Hugo was never sitting at the table.

Once they had a young Englishman as visitor, who wanted to speak with 'Byron,' but B. would not express himself in French. As Charles Hugo, who was the principal medium, did not understand English, he was unable to note down the words, but 'Walter Scott' promised his assistance.

Without regard of this offer, from another spirit these words were spelled:—

'Vex not the bard, his lyre is broken,
His last song sung, his last word spoken.'

In this case the table had spoken a language which was unknown to the medium.

Often the intelligences begged that the questions might be formed in verse, and to this Hugo assented. These verified questions and the answers from the other world were written down and collected in several volumes of diaries, which have been preserved by Victor Hugo's friend, the now very old poet, Paul Meurice.

Sometimes the answers are very much more elevated than the questions; this is especially the case with answers from the so-called 'Shadow from the grave.' The well-known author, Jules Bois, who has studied these volumes, has written an interesting treatise on this subject. (This account has reached me through a little Danish Review.)

Christ and the 'Yogis.'

The American author, Mr. Bancroft, has lately written about the Yogis of India, and some lines from his descriptions may have special interest in solving the latest discussions about the corporeal resurrection of Christ. A certain Yogi named 'Sauda,' explained to Mr. Bancroft that all wonders were worked by the help of a certain fluidum called 'Agasa,' of which departed spirits know how to make use for the accomplishment of apparent miracles. Sauda added in a sort of entranced manner: 'This slender, corporeal frame, these miserable bones, can they not be volatilised into the elements? They shall not keep me on earth, I will mount to the roof of the temple!'

The astonished Mr. Bancroft saw the Yogi mount in the air to the height of the temple, about forty feet. Apparently he seized some invisible thing above him with his hands, at the same time pushing off with his feet, as if he were mounting along some invisible rope. After this the Yogi descended slowly through the air in spiral lines till quite near to Mr. Bancroft, continually singing, 'I am going away,' while Mr. Bancroft had to turn unceasingly round his own axis, as it were, that he might not lose sight of the Yogi, who suddenly began to vanish and then quite disappeared, Mr. Bancroft still having a feeling of his circulating around him and faintly hearing the monotonous song. At last nothing was heard

nor seen; Mr. Bancroft laid his hand over his eyes, and on taking it away and looking up, Sauda stood before him, breathing deeply and perspiring profusely.

In order to show the force of the 'Agasa' by other means, several Yogis brought Mr. Bancroft a stone, which he carried in his pocket-handkerchief to their temple. Here the Yogis lighted some torches and cleared a spot on the ground, which they prepared by strokes with their hands, filling it by these means with a strong 'Agasa.' At the same time one of them prepared a red colour by mixing a powder with some spittle by the help of a small pencil. This colour Mr. Bancroft was asked to use in writing a letter on the stone. He took the pencil, dipped it in the colour and wrote a 'B' large enough to cover the surface of the stone, which was immediately laid on the prepared ground. The Yogis made various manipulations in the air, above the stone, and gradually the large letter began to disappear, while they were continually singing. The stone itself grew smaller and smaller, and at last it also disappeared entirely.

The Yogis said that it had been dissolved, all the 'Agasa' having been withdrawn from it. An old fakir, who was present, drew Mr. Bancroft's attention to Sauda, who was sitting at some distance, immersed in a deep sleep or trance. The fakir held a torch above Sauda's hand, which held Mr. Bancroft's stone with the identical red letter.

Mr. Bancroft declares vehemently that the idea of hypnotism must be kept out of the question in these instances and also in other cases, where thousands of spectators have seen the Yogis mount into the air and disappear. They prepare themselves for these wonders and strengthen their 'Agasa' by long fasting, especially the fasting of forty days, and they are individuals who are very much in earnest.

I will just add that this manner of disembodiment and re-embodiment makes it easy to understand that Christ, the purest being of all mankind, being the very fountain of the secrets of hidden forces, was supreme master of every sort of appearing or disappearing, materialising or dematerialising, especially if we take into account that His body was spiritualised through unique divine influences to a degree which will never be repeated in a human being. (This account is drawn from the excellent German monthly, 'Spiritistische Rundschau'.)

The Reappearance of Schlatter.

I was very much astonished the other day on reading in one of our small penny papers, that the wonderful healing medium, Schlatter, about whom we last heard in 'Borderland,' 1896, has now reappeared and shown his wonderful gifts in London. I beg the Editor of 'LIGHT' in the most earnest manner to inquire and let us know all details about this admirable medium, especially as the small paper mentioned the possibility of Mr. Schlatter's visiting our Scandinavian countries in the near future. If not, I should certainly try to see him in England, if only we can get to know about his movements and plans.

(MADAME) T. DE CHRISTMAS.

Dirckinck-Holmfeld, Denmark.

[We suspect that the story about Schlatter's presence in London is a fiction. We have neither seen him, nor heard of his being here.—ED. 'LIGHT'.]

UNFOLD THE SPIRIT.

'Spiritualism is only a hope to those who do not make it a reality and a certainty by unfolding the faculties and organs of the spirit. The Spiritualist who has unfolded these does not need to wait until his physical body dies in order to see and converse with the departed. Even the old Bible bears witness, again and again, to this great truth. Jesus did not have to wait until he was translated to speak to Moses and Elias. Abraham held almost daily converse with the spirits (angels) of the departed, and so on.

'The religions of all peoples (including Christianity) give only a "hope of immortality" to their followers, for the reason that the followers make no effort to attain to the heavenly vision and translate hope to certainty, by unfolding the spiritual senses.

'The Immortal State of Consciousness is the blossom of the growth and unfoldment of the spirit, just as the flower is due to the growth of the plant. Now and here is the time and place to unfold the spirit consciousness. The world is filled with undeveloped, incarnate and discarnate spirits who are waiting for the Immortal State of Consciousness to be given them as a gift. It can never be attained except through growth.'

LUCY A. MALLORY, in 'The Universal Republic.'

DO COLOURS MEAN ANYTHING?

It is difficult to determine how far colours affect us, and as some people are colour blind, so, it seems to me, certain colours which affect me in one way may have a contrary influence and significance upon others. I have been interested in the views expressed upon this subject from time to time in your columns, but I do not find such agreement among those who interpret the symbolical meaning of colours as to warrant me in regarding their statements as scientific, or anything more than their personal 'views' and conclusions. Black we know has been chosen as the emblem of death, loss, and sorrow; purple has been adopted by kings and emperors as symbolical of power and dominion; red is employed to represent violent emotions and typifies war and passion; blue indicates sentiment—and as it is chosen by our Oxford and Cambridge Universities it should stand for the 'pale cast of thought,' or learning; green is popularly regarded as the hue of jealousy, envy and suspicion, but in Nature it is evidence of fertility and growth, and is restful to the eyes, so that, apparently, the popular supposition is unfounded; yellow is said to be the colour of craft and meanness, and yet golden yellow has been regarded as the fitting representative of wisdom; while brown and grey may be used to indicate honesty and homeliness, and quietness and modesty, respectively, to which they seem most appropriate. But I do not feel assured that colours produce the same effects upon all who see them, or arouse in them the emotions or sensations with which they are traditionally associated. Symbols, it seems to me, represent certain things to certain people, who have decided for themselves that they signify just those things—but I am inclined to think that such decisions are more arbitrary than scientific.

INTERESTED.

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.

Mr. A. V. Peters in Holland.

SIR,—Though I meant the few weeks that Mr. Alfred V. Peters should spend under my roof to be a time of rest, it has been a time of hard work for him instead. It was at his own desire that an opportunity to meet him was given to the Spiritualists in Holland, and they were, for the most part, only too glad to avail themselves of it, as his name is well-known in this country; partly because he is mentioned in the work of Princess Karadjia, of which a Dutch translation has appeared, and partly because his name has been so often and so favourably mentioned in your valuable paper. The requests for séances and private consultations were so numerous that they could not all be granted. Accurate descriptions were given by Mr. Peters of the deceased friends of the sitters, and sometimes he gave the right names, or referred to circumstances which proved the identity of the forms that were seen by him, and on some occasions he was able to pick out their portraits in an album. The medical consultations were also successful, and his reading of the character of a lady who was not present and of whom he knew nothing, only by holding her belt in his hand, was simply marvellous. Mr. Peters gave twenty-three séances and private consultations, of which only two were failures, and I am sure that those failures were due to the presence of people who were antagonistic. Mr. Peters did his work well under many difficulties, as he had to do it for an audience which for the greater part did not understand his language. By introducing psychometry and clairvoyance into Holland he has deserved the thanks of all Dutch Spiritualists, which, let me say, we render to him with all our hearts. Those who witnessed his successful exercise of his mediumship were very much pleased, and I have received a number of letters which show the appreciation of the writers and their good feelings towards him. We sincerely hope that his first visit will not be his last.

H. N. DE FREMERY.

Bussum, Holland.

SIR,—I have now visited most of the principal cities in Holland, and am pleased to be able to report that Spiritualism is making considerable headway in this country. Mr. Göbel, of Utrecht (where there is a large and flourishing society with a good choir), has had large experience both as an editor and a leader in society work. The principal society, however, is at The Hague, where there are many active workers. At

Amsterdam, where there are two societies, a joint meeting was held for a séance which I gave there. My general impressions regarding the Spiritualists of Holland are very pleasing; they almost invariably gave good conditions, and the results, so far as I can learn, have given general satisfaction. I am now in Belgium, at the castle of Princess Karadjia, at Bovigny, where I am enjoying a much-needed rest. The beautiful country, keen, invigorating air, general quietude, and last, but by no means least, the kindness and consideration of my hostess, make this an ideal resting-place. There is a chapel in the grounds of the castle which was originally used for Greek Catholic services, but has latterly been dedicated by the good Princess to Spiritualism, and séances are regularly held in it at which wonderful results are obtained.

I hope to visit Cologne, Spa, Liège, and Brussels, to hold séances, and may probably go on to France.

A. V. PETERS.

Interesting Questions.

SIR,—Mr. Greenwood's questions, in 'LIGHT,' of June 20th, refer, I suppose, to the stillborn. And, unless my memory deceives me, Florence Marryat's books record more cases than one—and certainly one—of a child born 'dead' appearing to her mother as a 'materialised' spirit, I think, but at any rate appearing, in which instance the evidence for identity seemed quite adequate. This writer's view was that once 'quickened' an embryo became a partaker of true life, whether it ever breathed our air or not.

E. D. G.

SIR,—In reply to the question of Lyndon Greenwood in 'LIGHT' of June 20th, 'Do children prematurely born live in the spirit world?' permit me to say that experience enables me to answer 'Yes.'

About ten years ago we had a child prematurely born (still-born), to whom we gave the name of 'Daisy.' We have seen her, she has spoken to us, and we have had her described by dozens of mediums who did not know of her existence prior to seeing her with us. We saw and heard her through the mediumship of Mrs. Everitt, Mr. Husk, and Mr. Goddard, and have had her described by Mr. Leader, Mr. Tetlow, Mr. Vango, Mr. Peters, Miss Morse, Miss MacCreadie, Mrs. Groom, Mrs. Lawrence, Mrs. Bliss Godden, and as late as Monday last, by Mrs. Dowdall. A number of people have described her to us, in addition to those mentioned, who are not public mediums, and would not care for their names to be given. I hope this answer will give as much satisfaction to Lyndon Greenwood as we have experienced in the knowledge of the continued existence of our little one.

A. COOPER-BUTLER.

Table Phenomena.

SIR,—You have published several interesting accounts from time to time of the remarkable 'table phenomena' which have occurred through the mediumship of Mr. John Taylor, the Lancashire physical medium, but I hope you will kindly permit me to describe the manifestations which occurred at my home at two séances with Mr. Taylor in May last. On the first occasion the table, which is three feet square, was tilted up until it was about 18in. from the floor; a strong man was invited to press it down again, but he was quite unable to do so. On the following evening a massive round table with three legs, large enough for twelve persons to sit up to it, was freely moved. Afterwards a man who weighs about nine stone mounted upon it, and his hands were clasped by two of the sitters; the medium's hands were laid upon the table, palms upward, and the man stood upon them—a foot on each hand. The sitters removed their hands from, but held them over, the table, and both man and table were lifted into the air about seven or eight inches from the floor. When they descended one of the table legs was broken off, and we naturally thought that the séance would close, but no, the table was balanced on two legs for some time—no hands being upon it—and the heaviest man in the room, who weighs nearly fifteen stone, was requested to get upon it. He at first demurred, but subsequently consented, and mounted upon the damaged table. The same conditions were observed as on the former occasion, and both the man and the table rose in the air some twelve or fourteen inches, and then descended so steadily and quietly that we could hardly hear when the floor was reached. Two clairvoyants affirmed that they could see the spirits who produced these manifestations. We were all fully satisfied that the phenomena we witnessed were due to spirit action, as Mr. Taylor sat down with his feet drawn beneath the chair on which he sat, so that it was not possible for him to use his knees as a lever. The

light, although dim, was strong enough for us to see each other, and similar manifestations occurred in a much stronger light in my home circle when none but my wife, self, and two sons were present.

A. FREEMAN.

'The New Criticism.'

SIR,—The instructive and very helpful article in 'LIGHT,' of June 20th, entitled 'The New Criticism,' indicates how greatly the critics of the Bible need the knowledge of Modern Spiritualism in its higher aspects, to assist them in arriving at a just estimate of the value and significance of the testimony it has preserved to the world to spirit phenomena and spiritual communion. Whatever conclusions may be ultimately arrived at by the critics, 'higher' or lower, I feel convinced that the accounts of spirit interpositions in earthly affairs which abound in both the Old and the New Testaments must have had a basis of fact; they could not have been concocted without any foundation truth, because so many of the statements that are made regarding them have been corroborated in the experiences of modern mediums.

A. R. S.

Spiritualists' National Union Fund of Benevolence.

SIR,—Kindly allow me, on behalf of my committee, to acknowledge with hearty thanks the following subscriptions to the Fund of Benevolence received during June. The name of Mrs. Coppack, who kindly donated 5s. last month towards the generous subscription of the Marylebone Association, was inadvertently omitted by me from their list. We much appreciate the interest taken in our work, and the cordial support of all our subscribers.

I have had handed to me a letter written by a young man (twenty-six), a Spiritualist, who is out of employment, and who would be very grateful if, through the publicity given in your columns, he could obtain a situation as porter in a private house. He states that he has a widowed mother and a sister dependent upon him, that he could give good references as he was four and a-half years in his last situation, and is a life abstainer. Letters addressed T. L. to my care would be forwarded to him.

Subscriptions and donations to the Fund of Benevolence will be thankfully received and promptly acknowledged by

Yours faithfully,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

6, Station-road, Church End,

Finchley, London, N.

Amounts received: From Miss E. L. Boswell Stone, 2s. 6d.; 'E. S.,' 2s. 6d.; Mr. Rustomjee Byramjee, 2s. 6d.; W. H. Wood, Esq., £2; 'N. W.,' 10s.; Mrs. Bellingham, £3.—Total, £5 17s. 6d.

SILVER WEDDING OF MR. AND MRS. J. BURCHELL.

On Saturday evening, June 27th, Mr. and Mrs. J. Burchell entertained a large gathering of their friends at Ivy Rooms, 170, Carlisle-road, Bradford, to celebrate the twenty-fifth anniversary of their wedding day and Mr. Burchell's fiftieth birthday. After the guests had partaken of a liberal repast, Mr. J. Armitage was requested to preside, and addresses of congratulation and good wishes were delivered by the chairman and other members of the Yorkshire Union of Spiritualists, by local workers, and by Mr. E. W. Wallis, and letters and telegrams from absent friends were read. The speakers bore sincere testimony to the earnest efforts of Mr. and Mrs. Burchell on behalf of the cause, and referred to the good effects produced by the publication of the facts regarding the remarkable prediction by Mrs. Burchell of the Servian murders. A large number of beautiful and valuable tokens of friendship and esteem were presented to Mr. and Mrs. Burchell, who both responded in feeling terms to the kind and appreciative remarks and good wishes of their friends, and acknowledged the many 'love offerings' which they had received. A number of songs and recitations were given and the evening was from every point of view a gratifying success, the only note of regret being the probability, which was referred to by several speakers, that Mr. and Mrs. Burchell might shortly remove from Bradford to London.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. Kinsman; and at 8.15 p.m., Mr. Kenworthy.—P. G.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Podmore delivered a nice address and also gave some good clairvoyance. Speaker on Sunday next, Mr. W. C. Worsdell.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—A scholarly address was given by Mr. W. M. Green on 'What is Man?' The lecturer ably answered a variety of questions, which were afterwards put to him on the subject.—W. H. S.

LIVERPOOL.—DAULBY HALL.—Mr. W. J. Colville addressed very fine audiences on Saturday and Sunday, June 27th and 28th, and also lectured in Britten Hall, Birkenhead, on Sunday, June 28th, at 3 p.m., and on Monday, June 29th.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard delivered an excellent trance address on 'Creative Happiness.' Meeting each Sunday, at 7 p.m.; séance follows. Developing circle on Thursdays, at 8 p.m.—R.

PLYMOUTH.—13, MORLEY-STREET.—A successful circle was held on June 24th. On Sunday last Mr. Prince dealt with three subjects taken from the audience and Mrs. Trueman gave clairvoyant descriptions, which were all recognised.—T. A. P.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Good meetings were held on June 24th and 26th, and on Sunday last Mr. Clavis delivered a splendid address on 'Thought Power,' and convincing clairvoyance was given by Mrs. Evans.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last, Mr. W. Westgarth, of Heaton, gave a splendid address on 'Spiritualism, the Saviour of Mankind, in this Life and the Life to Come.' A good after-meeting followed in which several mediums took part.—H. S.

CHISWICK TOWN HALL.—On Monday, June 22nd, Madame Katherine St. Clair's address on 'Dreams and Visions' was much appreciated by a large audience. On Sunday morning last, at 118, High-road, there was a harmonious discussion upon 'Man's Duties to Himself, his Race, and to God.' On Monday next, at the Town Hall, Mr. Millard will deliver a trance address (see advertisement).—J. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning public circle was helpful and instructive. In the evening Mr. W. E. Long gave an interesting *resumé* of the late series of addresses upon 'The Appearances of Jesus after Death.' On Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long.—J. C.

BRIXTON.—On Sunday last, at 11.15 a.m., at 8, Mayall-road, a communion service was held; at 7 p.m., a trance address was delivered by Mr. McDonald, on 'The God Force in the Universe,' which was followed with great interest. On Sunday next, at 8, Mayall-road, at 11.15 a.m., usual service; at 7 p.m., trance address at Raleigh College Hall, speaker Mr. McDonald.—E.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday last Mr. Ronald Brailey gave astonishing clairvoyant and psychometric descriptions, which were all recognised. Mrs. Effie Bathe, assisted by Miss Gertrude Skinner and Mr. W. A. Jewson, rendered excellent music and singing. There was a good audience. On Sunday next Mr. A. Clegg will give his lantern lecture (see advertisement).—P. H.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington dealt with four subjects handed up to him from the audience, which received clear and definite answers in the course of his able address. On Sunday next, at 7 p.m., Mr. J. C. Thompson. On Thursday, the 16th, Mrs. Fairclough Smith will give psychometry. A few Garden Party tickets at 1s. 6d. each, for July 8th, can yet be had.—B.

CLAPHAM COMMON.—Every Sunday, at 3.30 p.m., Mr. and Mrs. Boddington and friends will speak.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. E. W. Wallis, jun., gave a splendid address on 'Progress,' which was full of earnest thought and inspiration. A good meeting in Battersea Park was addressed by Messrs. R. Boddington, Fielder, and Hough. On Sunday next, at 3 p.m., Lyceum: at 7 p.m., conference of the Union of London Spiritualists: speakers, Mr. Adams, Mr. H. Brooks, Mr. Clairiaux, Mr. and Mrs. Roberts; meeting in Battersea Park, at 3 p.m. On Tuesday, at 7.30 p.m., Band of Hope.—B.

LONDON SPIRITUALISTS' CAMP MEETING.—The annual camp meeting will take place on Sunday, July 19th, at 'Roserville Retreat,' King's Oak, High Beech, Loughton, Essex, under the auspices of the Union of London Spiritualists, and the executive ask all friends to make this gathering a happy and successful one. Societies are at liberty to make their own arrangements for travelling. A good tea and other meals are provided at the retreat.—HENRY BROOKS, Organising Secretary.

LEICESTER.—QUEEN-STREET.—On Sunday last Mr. Walker delivered a soul-stirring address, which was followed by clairvoyance from Mrs. Veary.—F. M.

HACKNEY.—MANOR THEATRE.—On Sunday last, after a few explanatory words by the president, the evening was devoted to demonstrations in clairvoyance by Miss Anna Chapin (the blind medium), who was very cordially received by the crowded audience. Messages for friends not present were given to be handed on. We sincerely thank Miss Chapin for her great effort. Speaker on Sunday next, at 7 p.m., Mr. Robert King, and Mrs. Weedemeyer will give clairvoyance. We wish to state that Mrs. Webb is going to Northampton and not to Stockport, as intimated by us last week, and trust our friend will not feel any inconvenience from our misunderstanding.—H. G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday, June 21st, Mr. J. Adams gave an interesting address on 'What Is Truth?' Miss Chapman and Miss Wightman added greatly to the evening's enjoyment by singing a duet. On Wednesday, June 24th, Mr. E. S. G. Mayo, of Cardiff, gave an address on 'The Divinity of Diabolism.' We are looking forward to Mr. Mayo's next visit. On Sunday last Mrs. Roberts, of Leicester, gave clairvoyance to a good audience, and considering the intense heat this speaks volumes for the excellence of Mrs. Roberts' clairvoyance given on former occasions. On Sunday next, at 7 p.m., Miss Chapin (the blind medium) will give clairvoyance.—W. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last the members and friends of the Marylebone Association of Spiritualists heartily welcomed their beloved president, Mr. T. Everitt, who, in the absence of Mr. A. Peters, kindly delivered an address on 'The Apparent Man and the Man Proper,' which was attentively listened to and highly appreciated. The address was followed by an interesting account of some of his remarkable personal experiences. Mr. W. T. Cooper, senior vice-president, conducted the meeting and urged inquirers not to be discouraged if they did not receive such tests as they had just heard of, and encouraged them to persevere in their search for the truth. On Sunday next, at 7 p.m., Mr. W. J. Leeder, of Nottingham, will deliver an address; doors open 6.30 p.m.—S. J. WATTS, Hon. Sec.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-STREET.—Gothic Hall was opened on Sunday last; an informal meeting being held in the afternoon, when Mr. D. J. Davis gave a short address. Upwards of forty friends sat down to a dainty tea in the commodious ante-room, and in the evening the hall was crowded to excess. Mr. Kinsman having spoken with his usual appropriateness, Dr. Harlow Davis clearly proved his claim to be 'a great psychic.' Notwithstanding the fact that the crowded audience militated against the highest success, the results were marvellous. Madame Lizzie Neal and Mr. Charles Constable each gave a song, and also joined in the duet 'The King of Love,' which was very sweetly rendered. Mr. Belstead presided in his usual genial way at both meetings, and our thanks are due to all who so kindly helped to make our opening services successful. On Sunday next, Mrs. Boddington. Fifth anniversary, July 19th.

DEVONSHIRE SPIRITUALISTS' UNION.

On June 24th last the members of the Plymouth and Exeter societies assembled at Teignmouth, and in the afternoon a meeting was held on the sands, conducted by Mr. Warner Clark, Mr. Clavis, and Mr. J. Evans. After tea had been partaken of at the pavilion, another meeting was held, presided over by Mr. Clavis, and Mr. Warner Clark introduced the idea of 'Union,' pointing out that much more good could be done in that way than by isolated societies. The suggestion was approved by all present, and the following officers were elected for the ensuing year: President, Mr. Warner Clark (Pastor of the Scarborough Spiritual Church); vice-presidents, Mr. Clavis (President of the Plymouth Society), and Mr. Parr (President of the Exeter Society); treasurer, Mr. F. Graver (Secretary of the Exeter Society); secretary, Mr. W. H. Evans. It was decided to have an annual movable conference, and to open up the outlying districts. The Union will have a membership of one hundred to commence with. Spiritualists in the county of Devon who would like to become members of the Union can obtain all necessary information by applying to the secretary, Mr. W. H. Evans, 92, Embankment-road, Plymouth.

'PSYCHIC RESEARCH' IN MANCHESTER.—A preliminary meeting will be held at the 'Food Reform Café,' 3, Marsden-street, Manchester, on Wednesday, July 8th, at 3.30 p.m., to decide upon the working details of a new Psychic Research Society. Under the guidance of Mr. A. W. Orr this society should accomplish a useful work.