

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The Rev. R. W. Corbet, a clergyman of the State Church, has published, through Mr. Elliot Stock, a very thoughtful book on the teachings of St. Paul. A previous book of Mr. Corbet's point blank describes him—in fact he describes himself—as 'A mystic of the present day,' and the designation is acceptable. That, however, is so much in his favour as a student of the Christology of Paul, though it does not help him to clearness: but mystics are never perfectly clear.

The main thesis here set forth is that Jesus Christ, by some means not plainly indicated, has become the medium for communicating to Mankind 'the Holy Spirit or Breath of God' by which Mankind may realise 'the full consciousness of Divine Sonship.'

Mr. Corbet, so far as we can see, does not admit that this realisation of Divine Sonship can come in any other way. That is left vague. But he very plainly teaches that in effect Jesus Christ is the representative of Man, and the supreme witness to a Sonship which belongs to every man. He says: 'Whatever is recorded of Christ is true potentially of each man, and is to become verified in his experience. Each man in the Lord will be as his Lord. He, too, will be incarnate of the Holy Ghost, will be born of the Virgin Mother, will be made man, crucified, buried, raised, and exalted into heaven, and made to sit on the right hand of the Father.'

That is mystical enough for anybody, but it sufficiently indicates the teaching, oft recurring in this thoughtful book, that as Jesus Christ was, so every man may be, and of right is, on the spiritual plane.

The book consists of six Lectures on Paul's appreciation of Christ in relation to history, in relation to mankind collectively and individually, and in relation to the whole creation; and, quite apart from its fine mysticism, the work contains many ingenious and enlightening bits of criticism and exposition.

'The Christian Register' (Boston, U.S.) blends in a remarkable way rationality and ideality. Its occasional papers on the art of happy living are always as sensible as they are beautiful. The latest we have seen is entitled 'The Sunny Side,' a charming little study for a summer evening. The writer refers to the depressing and morbid views of life put before us by the realistic school and 'problem' play writers during the past twenty years, and boldly argues that we could well spare the recital of their

horrors even though they are true to life. He believes in holding up the beautiful to view, and in bidding for happiness, especially in this mentally fatigued and pessimistic age. He says:—

There are still good arguments on the side of faith, love, worship, aspiration—the great refreshments of the soul. Who shall preach to us worthily but he who can hearten us and make us courageous for the great battle—make us feel that, even if we fall before the enemy, the fight was worth while, the victory sure even in our so-called defeat, because God is always on the side of the fearless of will and the pure in heart?

He recalls the old dismal notions of Calvinism,—the doctrines of reprobation, total depravity and election, and says:—

We look wonderingly into those old prison pens now deserted; but how are we benefited unless heaven has come a little nearer? We talk much of the light of intelligence, the light of science; but the hungry heart longs for light with heat in it, longs to be taught how to be happy, how to find life rich and profitable. Love and sympathy make this sunny side. They always have, they always will.

This is good spiritualistic food;—both milk for babes and meat for the full-grown; and it is precisely what Nature is teaching us by all that summer is and by all that summer means.

It is perfectly true that Spiritualists, as a rule, are gradually weaned from excessive worship of God in the ecclesiastical sense. 'God is Spirit,' and they who worship Him should do so 'in spirit,' and therefore 'in truth.' No need, therefore, to be always clinging to church and altar, and sacrament and priest, though all these may help. God is in the garden and the wood, by the river-side and away on the hills. He is in the smithy and the ship-yard, in the laboratory and in the slums. He is where His singers and His sorrowers are: and he best serves and worships Him who finds and helps Him there. This is a great truth. Let it be well thought out. One of our true prophet-poets, Lucy Larcom, was right when she said:—

We are farthest away from God when we cannot perceive Him in our fellow-beings. The mirror of human nature is sadly blurred; but in the meanest and wickedest there are tokens of the divine childhood, occasional flashes of the Father's image through innumerable distortions.

We always look over the little 'Cosme,' the organ of the Paraguayan colony, called 'Colonia Cosme'—surely the smallest paper in the world—four pages, ten inches by six! and we never look over it without finding something breezy in it. These 'chummy' colonists appear to be a truly clever lot. First, second and last, their religion seems to be comradeship, hard work and simplicity.

Here, in the latest number to hand, is a typical paragraph:—

Prayer is the bending of the will rather than the knees; the uplifting of the soul rather than the eyes; the cleaving to

a purpose rather than the clasping of the hands. That which our hearts yearn for, that which we set ourselves to attain, that is what we really pray for. Hence the truth of the old monkish motto, 'Laborare est orare,' for unless we work to attain that which we desire, of what use are we, and what are our desires worth? Are the countless prayers of orthodox Christendom, spoken so lightly and meaninglessly, one whit better than the praying-wheel devotions of the 'laughed-at Easterns? 'Thy kingdom come' is spoken by millions of lips daily. How few thousands of hearts really yearn for the kingdom! How few lives are given to the coming of it!

Mr. Will Phillips has published, through 'The Two Worlds' Publishing Company, Manchester, his reply to Mr. Podmore's criticism of Professor Hare's 'Test Experiments in Spiritualistic Phenomena.' He does not find it difficult to convict Mr. Podmore of prejudiced handling of material, and asks whether Mr. Podmore, in writing his book, was actuated by a desire for the truth or for the downfall of a system distasteful to him. The question, we are bound to say, is, in the circumstances, a very natural one.

The story is often told of Robert Hare, how he scornfully complained of his scientific brethren that while they would not pay attention for half-an-hour to a serious plea for the reality of spirit-communion, they would dispute for a whole evening over the question 'Why do roosters crow at midnight?'

But that was fifty years ago. We have improved since then, though, in all probability, the British Association would serve a Spiritualist now as the American Association of Science served Mr. Hare then, in declining to hear his Paper on table rapping and moving. That, however, matters little. If English scientists refuse to drink our wine, they have, like Joey Ladle, taken it freely 'through the pores.'

Mr. R. Dimsdale Stocker's 'Clues to Character' (London: The Modern Medical Publishing Company) is likely to interest students of Physiognomy and 'Graphology.' It is evidently the outcome of a good deal of thought and industry. He is not enamoured of Palmistry, but thinks that 'the consistency, texture and constitution of the hand will afford us the means of discovering all the qualities which Jupiter and the rest are said to impart.'

We are often really sorry for Bobby who, on these glorious days of summer, has to blink his eyes and worry his little brain in school. The following, by one John Lee, has our truest sympathy:—

BOBBY'S QUESTION.

The scholars were standing in two little rows;
The sun through the window shone bright,
While soft little airs on the tips of their toes
Came tripping with April delight.

And Bobby looked up as they gently went by;
They told him a tale of the spring,
And talked of the clouds in the happy blue sky,
And all that the summer would bring.

He heard not the voice of the teacher at all,
His thoughts had gone out with the sun;
He stood with the others, his back to the wall,
Absorbed till the lesson was done.

'Now ask me some questions,' the teacher had cried,
'Just any that chance to occur.'

Bobby's fingers went up, and he solemnly sighed,
'How long till the holidays, sir?'

THE GERMAN PSYCHICAL JOURNALS.

'Occultism in Foreign Countries' is the title of an important paper contributed by Luise Hitz to the June number of the 'Uebersinnliche Welt.' In this she gives a German translation of an interesting essay by Dr. Paul Joire on the exteriorisation of sensibility, from the 'Revue des Etudes Psychiques,' and promises an account in the next number of the séances in Rome with Eusapia Paladino, already noticed in 'LIGHT.' Professor Carl Obertimpfer concludes his 'Notes on the Rothe Trial,' in which the subject of Spiritism and Occultism generally, in connection with this trial, is more treated of than the trial of Frau Rothe itself. At the conclusion of these 'Notes' the editor offers a few remarks, of which I will give a translation, and thus conclude—for the present at least—all reference to this celebrated case. But before doing so I will just say that of the three principal German journals I am in the habit of seeing, 'Spiritistische Rundschau' was always an enthusiastic admirer and champion of Frau Rothe till the time of the police seizure, when the editor reluctantly acknowledged that in several recent séances very suspicious circumstances had come under his observation. 'Psychische Studien' consistently maintained an attitude of neutrality, though it was not difficult to read 'between the lines' what was the editor's real opinion; and the editor of 'Uebersinnliche Welt' was very outspoken, and said openly not only that in his opinion Frau Rothe cheated, but that she had really no medial powers at all. That the evidence brought forward at the trial by many credible witnesses has, at least in some measure, modified this opinion, is, I think, shown by the following remarks:—

'After the storm created by the Rothe trial, the deepest calm has followed with surprising quickness. Only now and then in some so-called comic paper a silly paragraph reminds us of the trial; and even such incidents will soon cease. So great is the calm after the storm that we almost hesitate to allude once more to the event, especially as in all the principal German journals of occultism a satisfactory unanimity of opinion prevails as to the most important questions. We will, however, just briefly recapitulate the results of the trial for the benefit of future readers of the "Uebersinnliche Welt."

'1. That Anna Rothe had frequently cheated, and would be found guilty of so doing, no one with common-sense could doubt.

'2. But that she would be condemned to a punishment of eighteen months' imprisonment was not expected, and the sentence greatly surprised both friends and foes of occultism alike; the more so that most of the witnesses declared that they did not consider they had suffered in pocket by her.

'3. Universal surprise is expressed at the view held by the Court that the decision on the value or worthlessness of Spiritism should rest with theologians (or the clergy), and, therefore, according to the opinion of the judges, the punishment should be the more severe, as the Christianity of Spiritists differs from that taught by the Church. What would "der alte Fritz,"* Kant, Goethe, or other mental giants, have said to such an assertion?

'4. These views, so acceptable to orthodoxy, added to the evidence of many credible witnesses to the facts of certain occult phenomena, and finally the evident doubts held by the medical experts regarding special questions, have awakened interest in occultism in many circles. Unprejudiced observers are astounded at the strong display of animosity on the part of the Church to Spiritism, and are led to the conclusion, from the evidence brought forward by reliable witnesses, that there are many wonderful things in occultism in urgent need of inquiry; which is partly proved by the opinions expressed by the medical experts themselves. Thus many people, to their astonishment, have discovered that there really are such things as mediums, and that the trance condition is not altogether an invention of credulous Spiritists; likewise that the garment of "Science" is very faded and worn out, and in much need of repair and improvement. On the whole the Rothe trial has been of the greatest service to the spread of occultism. This assertion is in no wise weakened by the fact that the newspaper writers now as formerly are antagonistic to occultism. Their attitude is due partly to their ignorance of the matter, but principally to their slavish dependence on public opinion.

'5. The trial should open the eyes of many too confiding and

* Frederick the Great.

credulous Spiritists, and make them in future take greater precautions. But to all sensible and earnest occultists it will only act as an incentive to work with greater zeal than ever, so that "Science" may be gradually compelled to recognise occult facts and the explanation of them.'

Editor of 'Uebersinnliche Welt.'

The first article in 'Psychische Studien,' called 'In Memoriam!' is a brief account of the last years of the late Alexander Aksakof, and is almost entirely taken from Madame d'Espérance's narrative in 'LIGHT.' Another paper is a translation by Luise Hitz of the review of F. W. H. Myers' posthumous work on 'Human Personality and its Persistence after Death,' which appeared in 'LIGHT' of February 21st; while Dr. H. Wernecke concludes a lengthy and critical review of Podmore's 'History of Spiritism.'

Among other articles is one by Franz Unger called 'Two Kinds of Spiritism,' by which he denotes Spiritism with and without mediums; this deals principally with the case of Madame d'Espérance, and is a reply to some criticisms called forth by a former article.

M. T.

TWO INTERESTING EXPERIENCES.

The 'Progressive Thinker' recently reported an able address delivered by the Rev. Axel Lundeberg, entitled 'The Mission of Spiritualism,' in the course of which the speaker related the following personal experiences:—

'Two friends of mine, husband and wife, attended a materialisation séance. I will add that they both were Swedes, and natives of a province in Sweden (Dalecarlia) where every county has its own brogue or dialect, so you can know from where they hail as soon as they commence to speak. After a while the form of a lady appeared in the séance room and said she was the departed sister of my friend's wife. When asked to give some proof or sign from which they could recognise her, she grasped his hand and placed it on her own head, which was very hot as from fever, and she had done just the same a few minutes before she expired. And, furthermore, when speaking she used the dialect not spoken anywhere in the world except in that little remote corner of that county which has only a few hundred inhabitants. The medium was an American lady, and had no knowledge whatever of the Swedish language, and could never have heard that such a dialect existed, much less learn to speak it. Is not this a pretty good test? Does it not exclude all possible fraud, or make doubt inadmissible?

'I will cite another instance. Some years ago I was visiting a friend, editor of a newspaper, in one of our largest cities in the West. He owned a farm beautifully located about seventy miles north of the city, and we agreed to meet out there in a few days, I leaving the same day and he a few days later. So when I left him it was understood that I should go and take a train out to his farm. But before doing so I met a friend who was going out on a business trip to another farm south of the same city, and as I was in no particular hurry I decided to follow him and return to the city the next day. I did so, and the following day the train I left with met with an accident, so we were detained about two hours between two stations in a somewhat disagreeable situation. I thus arrived at my friend's farm about three days later than I had expected. After I had been there a few days a letter came from my friend, wherein he inquired for me, asked if I was at his farm, and said he had felt very anxious for my safety. Later when I met him I learned his reason for feeling so.

'This is what had occurred: The day after I had left him he was in his office writing an article for his paper, when suddenly a power seized his hand and wrote in a handwriting perfectly unknown to him indicating that I was in some dangerous situation, and feeling anxiety or fear. He received this message the same hour the accident occurred, and when he had all reason to believe me to be in his country home comfortable and well. Who sent this message? It did not emanate from his own thoughts, for they were certainly moving in an entirely opposite direction. Was it a telepathic communication from me to him? But I did not send him such a message, and most of the time, when the message should have been sent, was engaged in conversation with my company in the railroad car. Was it a message from a spirit intelligence who wanted to inform my friend about my situation? Is not the latter explanation the most likely to be true? However that might be, someone must have brought him the message, and I know I did not do it, so I conclude it must have been done by some spiritual agency, who understood how to communicate without using either the telegraph or the mails.'

THE RELIGION OF THE SOUL.

BY A 'MIDLAND RECTOR.'

What a terrible injury we are doing ourselves if we allow the body, which has no permanent connection with us, to outweigh and dominate and suppress the soul! Yet, is not that what nine-tenths of the people around us are doing? How their bodies shall be fed, how they shall be dressed, how they shall be housed, how they shall be humoured, and indulged, and pampered, how they shall be protected from danger and suffering—apparently these are almost the only things in which the vast majority take an interest. And the same undue amount of attention that is concentrated upon the body when living, is consistently carried out even to the end.

When a man dies, as we call it, the spiritual and enduring presence is scarcely ever thought of: but as much fuss as possible is made over the disposal of the decaying receptacle he has left behind, where and how it shall be placed. Next to the money, the chief question is the funeral, and numbers of relatives and friends will assemble for his burial, who never thought him worth visiting before. And as if in mockery of its fleeting existence, an enduring monument of stone or marble must crown the discarded tenement of clay! All this grotesque and pitiable exaggeration of the physical element is founded on a huge mistake; and no words can describe the serious consequences of such a blunder, both here and afterwards.

By caring for our physical bodies only, we have seriously neglected our chief business in this world, which is so to educate and train the soul, as to fit it for the eternal career of usefulness, to which this present state is only a preliminary introduction. We are so occupied with the paraphernalia of life that we altogether lose sight of the life itself. We are so taken up with the preparations for our journey that we omit to think of where it is we are going, and the best way of getting there. We encumber ourselves with a heap of troublesome and unnecessary things; but the one thing needful we forget to take. Just as the old school of science confined itself to the investigation of the physical and material side of life, and was almost ready to deny the existence of anything it could not see and analyse, so the ordinary run of men and women are apt to fall into the same danger. When they live only for the satisfaction of bodily wants, and the pursuit of bodily pleasure, and exclude from their thoughts the spiritual and the real, the tendency in time is that they cease to believe in and cease to recognise anything beyond the body.

In the present day great discoveries are being made in the realms of mind and spirit, by the most advanced intellects, which tend to show that the physical part is quite of secondary importance. The body is only an incidental feature in our existence, and the transactions in connection with it form but a trifling episode in our real life's story. The religion of the future will rest upon firmly established and scientific principles: because the foundation of religion is the soul, and the soul is the greatest fact in our human nature, which none but those who are utterly dense and stupid will disregard. There will no longer be any gainsaying this truth, that man is not made up of physical atoms which perish and dissolve in death, but is originally and eternally a living soul. Oh! if we only knew and realised what that means! As it is, we live so much for the body that we starve and kill the soul; we only try to stifle it—the soul that would be so kind and do so much for us, when the body, which has mainly got us into a lot of trouble, will be laid aside for ever—we will actually murder our best friend! We train our bodies that they may become healthy and strong in stature, but how little pains we take to improve and develop our immortal souls! The highest part, the only part that lasts, is allowed to droop and wither, to become crippled, and stunted, and powerless for want of care. All our labour is spent upon a thing which comes to nought; and to that which endures everlastingly we will almost grudge a moment's thought. All our devotion is centred upon the poor unworthy casket, which is only *meant* to rot and perish; and the priceless jewel itself we will even trample in the mire!

THE RESURRECTION OF CHRIST.

Though for the greater part agreeing with 'Student' in his article in 'LIGHT,' of June 27th, p. 309, I can hardly agree with his remark that 'Jesus seems to have desired to give proof to His friends that He was not a mere spectre, or "shade."' When we consult the text, 'A spirit hath not flesh and bones, &c.' (Luke xxiv., 39), we find that (in contradiction to Rev. Moses Hull) the original Greek word which has been translated 'spirit' is *pneuma*, just as in verse 37. But this *pneuma* or 'spirit' does not signify a spectre or shade (which is in Greek, *phantasma*, Matthew xiv., 26), and the writer says that what was seen was not an *angel*. In Acts xxiii., 8, 9, and Hebrews i., 7 (see also Acts viii., 26, 29 and 39), the same word spirit (*pneuma*) denotes an angel, and these beings are said *not* to have 'flesh and bones.'

But, as we know from materialisations of the present day, a spectre may have 'flesh and bones' indeed, and it seems that Jesus intended to say that He was not an angel or spirit, as others had seen in the sepulchre, but the crucified Jesus in 'His glorious body' (Phil. iii., 21), probably fashioned as the circumstances demanded. I hold that Jesus was most certainly a 'phantasma' (our 'materialisation'), and in the foregoing verse 31 we find when 'He vanished out of their sight,' the word *a-phantos* very properly used.

As to His corpse I believe that it was 'changed' in the sense of 1 Cor. xv., 51, 52. Such was also the case with the prophets Moses and Elias, whose bodies were not destroyed in a sepulchre (Deut. xxxiv., 6, and Jude ix., 2 Kings ii.), but who in later days, appeared in glory 'talking with Jesus,' and 'stood with Him' (Mark ix., 4; Luke ix., 31, 32).

A. J. ROTTEVEEL.

The Hague, Holland.

As several letters on the subject of 'The Resurrection of Christ' have appeared in recent issues of 'LIGHT,' a theory of my own on that subject is here presented with diffidence, but with a strong conviction that it is the true one.

Was the body of our Lord after his resurrection really flesh and blood, the same body which was crucified and laid in the tomb, or was it a spiritual body such as Paul says we shall have at and after our resurrection? The many wonderful appearances of Jesus after his resurrection, and his equally wonderful disappearances, would seem to prove that his body was not material or physical, such as he had before his death, but spiritual; seeing that he passed through stone walls and went from place to place instantaneously, even '*appearing in another form*' (as St. Luke has it) to two of his disciples; but the fact of his eating and drinking with them on two occasions after his resurrection does away with the idea of a spiritual body. If his own words may be taken literally (it is hard to think they were otherwise than literal), he said, 'A spirit hath not flesh and bones as ye see me have.'

Putting the facts above mentioned and his denial of being a spirit over against each other, we have what seems a positive contradiction. His body performed in the one case only such acts as a spiritual body or a spirit could perform, and in the other case such acts as spirits do not, or cannot, so far as we know, ordinarily accomplish.

What, then, was the nature of Christ's body after his resurrection? This question can only be satisfactorily answered by a careful consideration of the facts recorded concerning his bodily movements before his death.

It is very plain that Jesus possessed remarkable and wonderful power over his body at all times. His own express statement proves this: 'No man taketh my life from me; I have power to lay it down and I have power to take it again.' This power was proved conclusively by the shortness of his sufferings on the cross, and his wonderful rising from the dead as from a sleep. Very early in his ministry he had need to make use of this wonderful power. When his exasperated audience in the synagogue at Nazareth thrust him out and led him to the precipice to cast him down, he quietly passed through the midst of them and went his way; this he could have done only by rendering himself invisible.

On another occasion he walked out upon the angry waves of the Galilean lake, as upon a solid floor, thus apparently ignoring the universal law of gravitation, and making his body lighter than water. Again in the Temple courts, when his enemies 'took up stones to stone him,' he rendered himself invisible, 'going through the midst of them,' and so escaped their hands: but the most wonderful of all his bodily changes was that of the transfiguration, when the human became the Divine to the wondering eyes of the disciples.

Christ's strange appearance as a gardener to Mary at the tomb, his immediate disappearance, and then, a short time afterwards, his reappearance, when he said to the disciples, 'All hail'; his meeting with the two of them on their way to Emmaus, looking like an ordinary stranger, so that 'their eyes were holden that they should not know him'; his showing himself to the eleven 'as they sat at meat' surrounded with stone walls, on two occasions; his eating and drinking with them; his very convincing exhibition of his wounds to Thomas; his appearance to the seven fishermen in the grey of the morning on the lake shore; his preparation of their breakfast and eating with them,—all these occurrences prove that the body of Jesus was the same body, both before and after his resurrection.

How, then, can these wonders be accounted for? Is there any natural law known to us that will explain them? Yes. It is a well-known fact that all organised things are subject to the law of materialisation and dematerialisation; the grass, the flowers, the trees, the insects, the animals, man himself, appear and disappear. Where do the particles, so solid and substantial in appearance in these forms, go to after each has fulfilled its allotted period of visible existence? They are resolved into their primitive elements, gaseous, intangible, invisible.

What Nature does by slow degrees in this way, Jesus could do instantaneously. If he had the power to lay down his life and to take it again, he must have had the lesser power of changing the elements of his body at will, to suit the circumstances of the hour. On no other principle can we understand the phenomena recorded.

But if the theory of a physical body be accepted, how can we account for his ascension into heaven? On the same principle, precisely. Paul says 'Flesh and blood cannot inherit the kingdom of God.'

A material body, such as Jesus had (so clearly proved to Thomas), could not exist in an immaterial heaven; there must, therefore, have been a change (a dematerialisation of the flesh and blood body, and an assumption of the spiritual body), in that last moment when 'He lifted up his hands and blessed them.'

He retained his physical body long enough to show his disciples that he really ascended into heaven, and when 'the cloud received him out of their sight,' what was it but the putting on of the spiritual body, the glorified body, invisible to mortal eyes?

JOHN MURPHY.

Montreal.

Those of your correspondents who have open minds might possibly profit by perusing the articles that appeared in the 'Clarion' on June 26th and July 3rd, in which Mr. Robert Blatchford dealt with the arguments put forth by Archdeacon Wilson, and others, on the 'Resurrection of Christ.'

I should like to ask if any of your readers can tell me where I can find reliable historical evidence of the bodily resurrection of Christ the God-like. As there is probably as much difference of opinion among the people on the other side—for a time at least—as there is here, spirit messages can hardly be regarded as evidence.

C. DELOLMÉ.

Willesden.

TO CORRESPONDENTS.

'E. G. N.' (Kilburn); 'Constant Reader' (Guildford). You did not send your names and addresses; we are therefore unable to communicate with you.

"EVIL" SPIRITS: THEIR NATURE AND POWER.

The 'Harbinger of Light,' in a recent issue, gave a full report of an address on 'Evil Spirits: Their Nature and Power,' delivered by Mr. J. J. Morse at Dunedin, New Zealand, in the course of which he referred to the fact that while the Spiritualist is aware that he receives communications from spirits who are unreliable and deceptive, he is also aware that those communications are few in number when compared with those that are made by good spirits. Admitting that there are spirits who are vain, untruthful, and of a low grade of mental, moral, and spiritual development, he pointed out that these are human failings—the vices of undeveloped or unprogressed human beings. Mr. Morse affirmed that 'dying' meant translation to another plane of life, not a change in the nature or character of those who 'pass on.' Undisciplined men and women must go somewhere, and, 'If earthly attractions still enchant them, if they are still "of the earth, earthy," unable to enter purer spheres, and can find ways of making their continued presence in the world known, and in such fashion as accords with their nature, what cause is there for wonder?'

In support of the contention that 'Spiritualism destroys all the superstition concerning the nature of the spirits in question, and shows that they are not demons, devils, vile monsters of earth or air, vampires, ghouls, nor evil genii of any sort,' he argued that falsehood, deception, foolishness, and wickedness pertain only to human beings, and, therefore, as 'these "evil" spirits appeal to men in a way they understand,' that fact indicates that they are 'simply and only the departed men and women of human life, removed to another school, for the training denied them while in the flesh.'

In reference to the claim that evil-doers are influenced by evil spirits, Mr. Morse thought that in rare cases it might serve as an explanation, but it could not be accepted as an excuse; for while it is true that 'like seeks like,' it is 'equally true that men's inclinations predispose them to given lines of conduct'; and, therefore, to accept the excuse that evil spirits compel sensitives to vicious courses would be subversive of moral order and personal responsibility. The fact is now generally admitted that, unless they assent, sensitives cannot be compelled to do wrong, and to those who would excuse themselves for wrong-doing by blaming the spirits, he would reply: 'If an evil spirit makes you do evil it is because the active or latent desire is in yourself, otherwise he could have no power over you.'

Mr. Morse concluded as follows:—

'The wholesale condemnation of communion with the spirit world because so-called evil spirits intrude, is as illogical as saying you will handle no money because base coins circulate. Do you reject the flower because the bud looks uncouth? Who refuses the fruit because the blossom appeared so different? Can you deny the beauty of the star-spangled blue above you, because there are clouds, rain, and storm? Are the terrifying lightning flash and the rolling thunder evidence that Nature knows no calm? Do you refuse to build cities, found empires, or to make glad the waste places of the earth because of the earthquake? Most assuredly not, for you truly say such are incidents in the order of Nature's evolutions. Then why assert that only evil spirits, and evil things, are associated with Spiritualism? Good and evil exist side by side, they are never found alone, or entirely unmixed. Only the idle dream of perfection: the wise seek to improve the world and labour for that harmony and order which God, through nature, is surely establishing. But, so long as evil men live on earth, pass from it at death, and live beyond, so long will it be possible for them to obtrude among you.'

'What then is the preventive? The cultivation of your will power; the absolute determination to be master of yourself; the assertion of your unquestionable right to select your own associates among the people of either world. The exercise of your duty "to try the spirits," as you do men, before deferring to their advice or leading. And, most of all, in this connection, to refuse entrance, or harbour, to unclean thoughts of any kind into your minds. The complete discontinuance of gross living, intoxicants and narcotics, and a rigid obedience to personal cleanliness must also be adopted. Purity of mind

must have its complement in purity of body. By aspiration, prayer, and cleanliness man may not only ward off, but prevent, the influence of undesirable spirits, and in conjunction with a steadfast will no better exorcism can be practised.

'Man's greatest danger is from the evil in himself, and the evil spirits in the flesh. Let preachers denounce the evil among men—the lies, the swindles, and fraud in daily life—no matter by whom committed or where—rather than indulge in wild denunciations of Spiritualism; then they will help to reduce the number of evil ones entering the spirit world, and join hands with the Spiritualists in purifying this world, and thus help to render it impossible in the future for evil spirits to exercise power over men. The lesson of it all is: Wise discrimination and careful judgment will prevent incorrect conclusions concerning evil spirits, their nature and power; and knowledge of the facts mentioned will sweep away the errors indicated, and establish truth in the place of superstition and ignorance.'

PRAYERS FOR THE DEPARTED.

Writing in the 'Banner of Light,' Mr. W. J. Colville when referring to the controversy which recently arose in this country regarding prayers for the dead, said:—

'More and more is the public mind in England inclining toward Spiritualism or something very closely resembling Spiritualism, and surely if it be admitted that prayers are of any value at all, they are just as efficacious on behalf of those out of as in the physical body. The whole objection to prayer for the departed is based on the idea couched in the words of an old hymn—

"Fixed in an eternal state
They have done with all below,"

which even if true so far as the second line is concerned is by no means reasonable as to the teaching contained in the first line.

'Prayer is a spiritual exercise, an aspiration of the inner nature or it is nothing but the perfunctory muttering of words. If it be true and vital it reaches out into the spiritual universe and does its work psychically: if it be mere mummary it is useless at any time.

'Our friends who have gone on, or passed within the veil, may be often unaware of our physical conditions, and yet easily cognizant of our spiritual conditions, and in any case it is a gracious and ennobling act to express with sincerity, in any form which appeals to us most, our continued affection for those who have passed on and our continued interest in their welfare.

'Prayer is beginning to be understood scientifically, and the more we come to know of telepathy, and the general working of psychic forces, though our standpoint may be altered, our faith in prayer's efficacy will increase, it certainly will not diminish.

'Human affection seems deathless, and it will assert itself, if need be on the ruins of long cherished theological surmises, which have never been susceptible of proof, for though some will say "you have never proved the efficacy of prayer for the departed," others can more reasonably retort "but you have never disproved it."

TRANSITION OF PROFESSOR CARLYLE PETERSILEA.

The 'Banner of Light' of June 20th, stated that Professor Carlyle Petersilea passed to spirit life on June 11th last, of apoplexy, at his home near Los Angeles, Cal. Many British Spiritualists will have pleasant memories of his visit to London, and of his musical recitals in 1892-3. The 'Boston Herald' says: 'He possessed the poetic, refined and highly imaginative temperament to render Chopin; the nobility of the soul, broad intelligence and deep feeling to interpret Beethoven; and the superb technique to execute perfectly the works of any composer. His sight playing was the wonder of all who witnessed it, and his power of memorising music was marvellous.'

But it is as an author that Professor Petersilea is best known in this country, for as the 'Banner of Light' says: 'His works have been deservedly popular with Spiritualists who read literature with understanding. His "Philip Carlisle," "Oceanides," "The Discovered Country," "Mark Chester," and other works will ever be remembered with affectionate interest and gratitude by his Spiritualist friends.'

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SPIRITUAL ALTERNATIVES.

Our 'spiritual broadenings,' to which we lately referred, inevitably result in enriching us with spiritual alternatives that greatly help on the possibilities of life and thought. Nor are these alternatives confined to one or a few subjects. They are presented everywhere, for everywhere there are two sides to every transaction, every relationship, every outlook upon duty, conduct and enjoyment. The Spiritualist who is not conscious of this has simply halted somewhere; that is all. If he can be buyer or seller, husband or father, master or servant, voter or legislator, and be unconscious of the spiritual alternatives that run right through all these relationships to mankind, he is undeveloped, and has stopped at a fatal stage. It is, moreover, difficult to see how the stopping can occur: it seems so natural, so inevitable, that the spiritual equation shall affect everything. Life is one thing to the man who thinks mainly of the earth and the things of the earth—whose outlook is bounded practically by the body and its business; and is an entirely different thing to the man who knows that the only vital truth about man is, that he is a living, an immortal, soul.

The interpretation of life, thus regarded, must tone and influence everything: and we only set down the words of truth and soberness when we say that we might make a new world of it if the men and women who help to make it lived and planned and worked and loved as a thoroughly true Spiritualist would. Where would be the social treachery, the commercial scoundrelism, the political duplicity, the governing selfishness of men, if all knew that this earth-life was but one poor stage in a tremendous journey, and lived up to that knowledge? What should we think of war, of every form of slavery and sweating, of class arrogance and pride, if we believed that all our external conditions were really nothing, but that every man, every woman, every child, upon the face of the earth, stood on common ground as immortal souls—children of the Infinite Spirit whom we dare to call 'Our Father'?

But, turn where we will, the huge spiritual alternatives press themselves upon our attention; and never more so than when we ponder every subject connected with what we call 'Religion.' Here, at the very threshold, the moment we think of God, these great alternatives appear; and, for Spiritualists, they are of overwhelming importance. In past times, God, from age to

age, was simply the product of the knowledge, the longings, the hopes and fears, often of the miseries or even the evil passions of the time. The Hebrew poet who sang of God (Psalm lxxviii. 22-3),

The Lord said, I will bring again from Bashan,
I will bring them again from the depths of the sea;
That thou mayest dip thy foot in blood;
That the tongue of thy dogs may have its portion from thine enemies,

honestly pictured God as a semi-savage warrior: but what are we to do with his picture? There is a spiritual alternative; and that alternative not only gives us a choice, but compels us to make it; and in doing so we must be led—we cannot help being led—by our better knowledge, our more spiritual insight, our purer conceptions of God. It may be true that we, in our turn, are only picturing God too, from our own spiritual and ethical plane; but that is really all we can do. 'Let him who hath a dream tell a dream,' cried the old prophet: 'What is the chaff to the wheat? saith the Lord.'

The time has fully arrived for specially recognising these spiritual alternatives in relation to that invaluable Spiritualists' book, the Bible. From many planes of spiritual development its various fragments came, during more than a thousand years; and it ought to be obvious that all along its strange history we are bound to use our judgment, and bring to bear upon it our finer spiritual sense; and this is very clearly the work of advanced Spiritualists.

But we need not go outside of the Bible itself for our spiritual alternatives. There is plenty of choice there; and all the thoughtful Spiritualist has to do is to select the picture or the voice that suits him best. For instance, we all know the story of the naughty children and the cross prophet, in the second Book of Kings. Child-like, the little folk called after him, 'Go up, bald head!' and the prophet, who ought to have known better, 'cursed them in the name of the Lord,' whereupon two bears came out of the wood and 'tare forty and two' of them: and we are left to conclude that 'the Lord' backed up his prophet by sending the bears. It is an ugly story—discreditable to the prophet and dreadful as bringing 'the name of the Lord' into it. What are we to do? Perhaps the best thing to do is to turn over the leaves until we come to this record (Psalms ciii. 8):—

The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.

The alternative is perfect.

The story of the temptation of Abraham, again, is a case in point. Here it is:—

It came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

He obeys; makes poor Isaac carry the wood, while he himself, it says, carries the knife: and the lad asks, 'Where is the sacrifice?'

And Abraham said, My son, God will provide Himself a lamb for a burnt-offering; so they went both of them together. And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven,

—and stopped the murder just in time.

We ask again, What are we to do with a story like this? The spiritual alternative is urgent. If an angel, however bright and beautiful, came to a London Spirit-

ualist and told him to take his only son, 'the son whom thou lovest,' and offer him up, with knife and fire, on Hampstead Heath, what would he do? Assuredly the reply would be something as near as possible to 'Get thee behind me, Satan!'

But here again we have only to turn over the Bible's leaves, in order to get the alternative. The following is perfect (James i. 13): 'Let no man say when he is tempted, "I am tempted of God," for God cannot be tempted with evil, and he himself tempteth no man.' It is true that the murder was not carried out, but the point is: would God command such an act, and ought a man to even consider the obeying of it?

If anyone cares to follow up this subject, it can be done to perfection by reading 'The Clarion' papers on it. In these papers there is a scathing presentation of Bible stories which one only sorrowfully calls to mind, and which might well be left alone, and probably would be, if people would stop talking about the consistency and infallibility of the book. If we would only admit the obvious truth, be discriminating, and freely use our stock of spiritual alternatives, these old-world stories need never disturb us any more.

CRITICISM AND THE RESURRECTION.

Since the two important subjects of the Higher Criticism and the Resurrection have been skilfully combined in the leading article in 'LIGHT' for June 20th, I am tempted to say a few words on the double subject.

The Lower Criticism deals with the text of the Bible; the Higher with the tradition conveyed by it. Text and tradition alike are, as far as possible, reconstructed in their original forms, by reference to the earliest available sources. But when we get back to the original sources, we are met by a double phenomenon; extraordinary changes are made in the familiar words and stories, on the one hand, which is the destructive tendency deplored by the conservative religionists; but on the other we are driven to believe that under all these ancient 'sources' there lies a conception of cosmic truth, such as it is the fashion to regard in some circles as 'mythical' and 'mystical.' Having disinterred these old symbolical mythologies, the Higher Criticism leaves them lying loose, and makes little attempt to revitalise them into symbolic types that are as true to-day, when rightly understood, as they were on the plains of Shinar, 6,000 years ago.

This being so, what matters it if the Magi story was fetched from Persia in A.D. 119, or if the parable of Dives and Lazarus dated back to the time of Rameses II.? (See 'The Gospel and the Gospels,' by G. R. S. Mead, makes it a criticism of the article on the 'Gospels' in the 'Encyclopædia Biblica.') What matters it that the Virgin-Birth was an ancient figure, which for popular use was applied literally to Jesus? We must seek below the literal, and find the symbolical meaning, and the eternal truth inculcated; we must pass beyond the Higher Criticism, and seek to apply the Highest Criticism, to which the Higher may serve as a stepping-stone, by supplying older myths for comparison.

Treated in this manner, we may ask, what was the purport of the Resurrection-Narratives, as conveying a great truth to the world? The oldest commentary will be found in the Epistles of Paul, which probably represent Christianity before the Gospels were written in their present form. Paul everywhere speaks of the Resurrection of Christ as a type of the resurrection of all believers; and as a proof of the reality of that resurrection. But this in no way refers to the revivifying of a corpse; there are other Bible stories based on that theme, and they are not quoted as proving the 'survival of the personality.' In other words, the mere account of the raising of the physical body of Jesus could never be the foundation of the Christian hope.

Further, we find that in the oldest forms of the narrative

there is no definite reference to a revived body. A characteristic phrase is that the Lord 'appeared unto Simon' (Luke xxiv., 34, compare 1 Cor. xv., 5). These appearances are spoken of as being to one person, or to a definite number of persons, at a time. It is not said that He remained permanently in the body; this seems to have been a later assumption. Paul makes no distinction between these appearances and the one to himself, and the inference is that he regarded them as merely proving the existence of the personality, but under different conditions, to which it must be our endeavour to attain for ourselves. But later, as the more spiritual conception seems to have been unsuited to popular comprehension, the appearances were more and more materialised, in order to emphasise their reality.

There remain the questions of the disappearance of the physical body, and of the reappearances to the disciples. These can easily be accounted for by reference to facts now well attested with regard to dematerialisation and rematerialisation. The words 'a spirit hath not flesh and bones, as ye see me have' apply admirably to the conviction of reality supplied by a materialised form as compared with a merely subjective phenomenon, which cold reason might explain away as an hallucination. (Some manuscripts have *phantasma* in verse 37 of the last chapter of Luke; but the argument would be true of a *pneuma*, or even of a non-materialised *psyche*.) That the appearance is to be taken as something different from the previous life in the flesh, is evident from the 'test-condition' mentioned, that the doors were shut; also from the suddenness of the appearances and disappearances.

To work out a detailed theory would require a book; but it might be done on this basis: that the physical body was dematerialised; that the Ego, as is said to be usual immediately after death, remained clothed in astral and perhaps in etheric matter, with the power of condensing around it the etheric and even ponderable forms of earth-matter, so as to become visible to the psychic and normal vision respectively. Some of the recorded appearances may have been the etheric or astral body seen by vision opened on those planes; others, as has been said, true physical manifestations. At the Ascension, the glorified spirit shook off the last traces of matter which enabled it to show itself to mortal eyes, and returned to the plane to which it belonged, thus exhibiting the stages of progress of the liberated human Ego.

But while discussing the form and manner of the appearances of Jesus after His crucifixion and burial, let us not lose sight of the lesson that these appearances are intended to teach. Far from being miraculous events, they were meant to show forth the pattern of the death of advanced humanity, as the life of Jesus was the pattern life of a just man. Herein lies their vital interest for us, as distinguished from their historical one, and from their purely personal interest for those whom they directly concerned. To follow out these ideas in detail would require a volume, and I will only say that the visible appearances of Jesus after the death, burial, and dissolution of His earthly body illustrate the continuance of the entity after death, and the gradual withdrawing of the soul from the chains of matter and of the sense-life (or astral plane) into a spiritual world into which we also must be born again, that we may be partakers of this spiritual resurrection. (See 6th chapter of Romans.)

J. B. SHIPLEY.

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.

AN EXPERIENCE WITH MR. VON BOURG.

BY H. A. DALLAS.

I think the following experience will interest others besides myself :—

On June 11th last, I wrote to Mr. Von Bourg to make an appointment for the following week. The wish to do so had recurred for several days, but I had not acted upon it because I am not in the habit of taking action upon the impulse of a wish only, and I was aware of no particular reason for having an interview with him at this time. On the evening of June 11th, however, the impulse became so strong that I determined to act on it, and I wrote to Mr. Von Bourg, telling him that I wished to see him; that I had no particular object in view, but that I might, perhaps, discover whether I was impressed to make this request, and why, when I saw him.

He gave me an appointment on June 15th. The first thing he saw in the crystal for me on that occasion was to me very significant, but its value was entirely of a private and personal nature. Almost immediately upon this he described a gentleman whom I recognised; he told me he had not long passed over, and gave me his age at his decease within two years. He said he got the word 'Uncle'—all of which was correct.

He then referred to a desk and papers, and asked if my uncle had helped me about some papers. I replied that on the occasion of my last visit to him at his own home he had helped me to draw up my will. Mr. Von Bourg then said, 'I get the word *incorrect*.' I asked: 'Have I to rewrite it?' (It had occurred to me casually two or three days before that a change in one particular might be desirable.) In reply I was told 'No,' the foundation was all right, but there was something I should have to alter, something was incorrect. 'I think he will impress you,' he added, 'as you look through it, so that you will know what it is.'

On returning home I at once sent for my will for re-perusal. But legal language is so unfamiliar to me that when I received it and had re-perused it, I remained unenlightened, and feeling that an error, if there was one, would escape my detection, I forwarded it to a kind legal friend, asking him to tell me if it was correctly drawn. His reply, received July 3rd, is as follows :—

'The will as drawn appears to me to contain a bad blunder, which would defeat your intention to some extent.'

The 'blunder' was one of a technical kind, and I could not have guessed it to be such. It had nothing to do at all with the alteration that I had thought it might be desirable to make. If my attention had not been drawn by the message, '*Incorrect*,' to the possibility that some error existed in the document, I might never have discovered it, for it required more knowledge of legal matters than I possess to recognise it.

The uncle who, as I believe, helped me in this matter had been my guardian, and it is perfectly consistent with the kind of consideration he always showed with regard to my affairs, that he should take or *make* an opportunity to rectify this mistake for me, a mistake which would, perhaps, have entailed inconvenience after my decease.

The same uncle was described to me by Mrs. Bliss very correctly about four years ago, but I failed to be convinced of his identity at the time, although his Christian name was given, because he was described without a moustache. It was not until afterwards that I remembered that he had given me a portrait of himself taken many years ago, and that in this picture he is not wearing a moustache. I now think that it was this picture he was recalling to my remembrance, since on all other points the details respecting him were very exact.

In connection with the article I contributed in June, concerning what 'C. C. M.,' in his kindly-appreciative paper, calls 'psycho-physical phenomena,' I should like to add the following small experience :—

Some months ago we were sitting in circle with a hope that we might possibly get the 'direct voice' (which hope was not fulfilled). The medium was my niece. On one occasion, the medium being in trance, we heard a voice say: 'Annie.' We inquired at once whether this was an instance of 'direct voice';

we were told that it was *not* so; that 'Annie' (a child control) had *tried* to produce the direct voice, but becoming confused, had used the medium's voice instead.

The little incident was suggestive as an illustration of a suggestion that had miscarried. I still hope to see further evidence on this point contributed by readers of 'LIGHT' out of their own experiences; the theory seems intelligible and probable, as 'C. C. M.' says, but we want abundance of facts in corroboration before it will be accepted by the majority of investigators as a working hypothesis.

'IMMORTALITY A DEMONSTRATED FACT.'

It is probably somewhat unusual to find arguments in favour of human immortality in a medical journal, but the following article on 'Immortality a Demonstrated Fact,' written by 'F. E. Burgevin, M.D.,' which appeared in an American publication entitled 'The Medical Brief,' will be of interest to readers of 'LIGHT' because of the writer's testimony to psychic phenomena, and the use he makes of his spiritualistic experiences in support of his position.

Mr. Burgevin says :—

'That there is some power back of creation, that there is now a firm hand at the throttle, seems self-evident. Whether we call it God, the great Over-Soul, Jehovah, or Infinite Intelligence, what does it matter, so we but understand each other? We know that some creative principle or energy was exerted, and to say that it is an intelligent force (or forces) rather than an intelligent spirit, is but a quibble. So the fact remains, what signifies the name?

'We can safely let this problem rest, satisfied that it will take care of itself. The destiny of man is a far more important question than his origin. What of his future welfare? Is this poor little life that is soon "rounded with a sleep," "such stuff as dreams are made of," so shamefully inadequate to the cravings of our nature—is this all, or does something escape the grave and carry all that is most precious with it into another and higher existence? This is the great question, and it is one that touches every man near. Is death, the "King of Terrors," all that the name implies, hurling the shrinking spirit into the unfathomable abyss of oblivion, the tomb closing at once and forever over all our hopes and ambitions, our loves and aspirations? Or is death not rather a kind friend, and the grave a quiet bed of rest for the tired limbs, while the freed spirit passes on to better and ever-improving conditions? This question must be answered by each man for himself. To each one is given the opportunity to satisfy his own mind by independent research. Tennyson exclaimed in despair: "Behold! We know not anything." He spoke for himself alone. Hundreds, aye, hundreds of thousands, as intelligent and astute as the great poet, and with better opportunities for investigation, have answered this question in the affirmative.

'In a recent number of the "Surgical Clinic," Dr. Ball, of San Francisco, avers that he has had positive proof of a continued conscious existence after the change called "death"; moreover, that the souls of our departed friends can and do return and communicate with us under certain favourable conditions, affording us every assurance that they still live, indeed, are really more alive than ever. I fully agree with Dr. Ball, having also been convinced of human immortality to my entire satisfaction, by actual physical proofs of the most unimpeachable description. That which still represents, in another sphere of vibration, the intelligence of my nearest and dearest friends and relatives, has repeatedly returned, taken me by the hand, spoken to me, and given me every proof of their continued existence and undying love; and that under circumstances which left no shadow of doubt as to their identity. Not one of the so-called "dead" has failed to report, of all my friends who have passed to that "unseen," but very real world, which they call the "Summerland." Hundreds of others to my certain knowledge have had the same experience as myself, have learned that death is not the end, but the beginning of a new and better life—not only believe it, but *know* it; just as well as we know anything. What is more, any man can do the same thing; he can communicate with his arisen friends, and thus satisfy himself that those friends are not dead but very much alive; and if they still live, so will we all.

'It is indeed a solemn moment when a man, brought face to face with the spirit of his departed friend, shakes him by the hand, converses with him familiarly as in bygone days, and is satisfied that it is really his old friend—and not some deceptive simulacrum—satisfied by the three senses of sight, feeling and hearing, the main avenues to knowledge. And what do

these returning spirits tell us? "I am he that liveth, and was dead; and behold! I am alive forevermore."

'The Lost Art has been found; the problem of all the ages has been solved; the gulf has been bridged, and the voyagers pass and repass and return ever and anon to tell us what they have seen and heard in the Discovered Country.'

SPIRITUALISTS' NATIONAL UNION, LTD.

The first annual general business meeting and consultative Conference of the Spiritualists' National Union, Ltd. (really the fourteenth annual conference of the organisation formerly known as the Spiritualists' National Federation), were held on Saturday and Sunday, July 4th and 5th, at the Spiritual Temple, Heber-street, Keighley, under the presidency of Mr. William Johnson, of Hyde.

Owing to the fact that the Conference was the first under the new constitution and that the date of the close of the financial year had been altered, the statement of accounts and the reports of the several committees could not be compared with those of former years.

The general business of the Union was relegated to, and transacted on, Saturday, while the Conference meetings on Sunday were devoted to the consideration of questions of a more generally interesting nature, a change which is likely to be beneficial and add to the utility and success of these gatherings.

For several years past the time of the Conference has been taken up largely with the consideration of various plans and propositions whereby 'legal status' could be secured, and it was eventually found necessary to register the Union under the Companies Act as a 'company limited by guarantee and not having a capital divided into shares.' Membership in this Union is of two kinds—'ordinary' and 'representative'; the fee being 5s. per annum in all cases. Some misapprehension exists in regard to the position of Spiritualist societies in relation to the new Union, and it will, therefore, be well, perhaps, to explain that Spiritualist societies may nominate one, or more, of their members to represent them in the proportion of one representative to every fifty members up to two hundred, and such representatives, when duly nominated, must be accepted by the Council as a matter of course; but the membership of a representative ceases as soon as his appointment by the local society shall have expired or been terminated. Representatives have equal voting power with ordinary members, and when ten representative members shall claim that a resolution is one that solely concerns societies, the chairman must decide that the said resolution shall be voted upon 'by representative members only,' so that the interests of societies are carefully safeguarded. How to secure their property to the local societies was a problem which bristled with difficulties, but a way out of the awkward situation was found by giving to the Council powers to appoint trustees to hold and manage *in trust* property belonging beneficially to any society represented in the Union.

Before the National Federation was extinguished last year there were about eighty societies affiliated with that body, and nearly one hundred associate members, but at the present time there are about fifty societies represented in the Union and eighty ordinary members. It is hoped, however, that there will be a large increase in this direction during the coming year now that the situation is better understood.

There were between seventy and eighty members at the annual business meeting on Saturday evening, who had travelled from London, Liverpool, Bootle, Manchester, Salford, Leicester, Belper, Smethwick (Birmingham), Wolverhampton, Crewe, Leeds, Bradford, Blackpool, Southport, Sheffield, Attercliffe, Blackburn, Darwen, Burnley, Colne, Nelson, Bury, Bolton, Armley, Sowerby Bridge, Stalybridge and Stockport, so that the gathering was a fairly representative one.

The President, in his opening address, expressed his pleasure at meeting the friends of Spiritualism under the auspices of the now legally constituted National body, and hoped that societies and individuals alike would heartily support the Union and increase its usefulness in every possible way. Referring to the work of the 'Exponents Committee,' he said that it was

generally recognised that our advocates should be men and women of good moral character, and that exponents might be acceptable on some platforms who would not be qualified to occupy others, and the committee would deal fairly with all; but it was necessary, if the movement was to be made strong and win respect, that its work should be done by worthy and capable representatives.

After the minutes of the last Conference had been read and confirmed, the general report, the propaganda committee's report, and the Fund of Benevolence report were passed, and the accounts were adopted.

Comparatively little 'propaganda work' had been accomplished owing to lack of funds, but it is anticipated that this branch of the work of the Union will be vigorously taken up during the coming year.

The Fund of Benevolence report, of which fund Mrs. M. H. Wallis is the hon. sec., showed that during the seven months from June 1st to December 31st, 1902, £38 5s. 6d. had been disbursed in sixty-three grants, varying in amount from 2s. 6d. to 30s.; working expenses had been only 12s. 4d., and the recipients of these grants resided in all parts of the Kingdom.

Mr. John Ainsworth, of Blackpool, stated that it had long been his desire to do something to help the Lyceum children, and he now proposed, subject to the decision of the Conference and its legal adviser, to hand over to the Union his house in Blackpool, and the furniture it contained, to be used as a convalescent home for Lyceum children and indigent Spiritualists. He had a strong impression that he would not long remain on this side of life, and he wished to see the transfer accomplished during his lifetime. If possible he would do something also towards its endowment.

Mr. Ainsworth's kind and generous offer was heartily applauded, and it was decided that it should be referred to the Council, 'with full power to accept a conveyance or deed of gift to the Union of the property referred to, if, after consultation with the solicitor, it should be deemed advisable.'

The following officers were elected: Mr. J. J. Parr, president; Mr. H. G. Hey, vice-president; Mr. W. Greenwood, treasurer; Mr. W. Harrison, secretary. Mrs. Stair and Mrs. M. H. Wallis and Messrs. J. C. Macdonald, D. Gavin, W. Johnson, J. Pemberton, J. Whitaker, A. Kitson, W. Phillips, H. Holgate, W. Stansfield, A. Wilkinson, S. Featherstone, A. E. Button and C. E. Sibson were elected to the Council. Messrs. J. Briggs and T. H. Wright were re-appointed auditors.

The usual votes of thanks to the President, retiring officers and Council, and to the local friends for hospitality, concluded the proceedings.

On Sunday morning a number of friends assembled in the Heber-street Temple and formed themselves into a Total Abstinence League. But the Consultative Conference was opened at 10 a.m., in the Temperance Hall. After singing and an invocation by Mr. E. W. Wallis, the president announced that the Rev. J. Page Hopps would open the Conference with an address on 'How far can the Phenomena of Spiritualism be traced to the Action of Disembodied Spirits?' He had known Mr. Hopps for some thirty-six years, and recollected the first Manchester Progressive Spiritualist Society, of which Mr. Hopps was then president, so that Mr. Hopps was a man of large experience and he (Mr. Johnson) had every confidence in his ability to treat the subject, which he thought was of great importance, and believed its discussion in a brotherly spirit would bring out truth and do much good.

In a bright and genial address, Mr. Hopps said he would not have chosen the subject, but he had learnt to be obedient. It struck him as a misty morning kind of a question; it suggested doubt (probably not without reason, especially in these days, when psychical researchers are so active). The reply would vary, and would depend largely on the experience and training of people; it would largely turn upon one's ability or disinclination to feel the 'naturalness' of the presence of spirit people. 'There is always a personal equation or bias,' said Mr. Hopps, 'and some people, like the psychical researchers, are loath to admit spirit action at all; but I have got so well acquainted with these unseen people that I always feel inclined

to give them the benefit of the doubt. Some people may resent the doubt implied in the question; I do not. I think we want all the doubts and cautions. The subject is so enormously important that we ought to be extremely careful. If it is true that spirit people are around us and send us messages we ought to make stringent tests, as the importance of the inquiry rightly increases the need for care. We have plenty to go on with in the way of evidence, and plenty of time, so that we may well say that we do not quite know *how far*, but we do know that a great deal of the phenomena can be traced, and traced only, to the action of spirit people.'

Dealing with the different phases of the phenomena, Mr. Hopps said he had had a great deal of experience in his own house of movements of objects; and also with Dr. Slade, Mrs. and Miss Marshall, Kate Fox, and other mediums. Sir Wm. Crookes once gave him a full description of his wonderful experiences with Kate Fox under strict scientific conditions which rendered it impossible for her to cause the movements; but could they be attributed to spirits? it was all a matter of observation. 'When you know,' said Mr. Hopps, 'that you do not move the articles yourself, and that the medium cannot, then someone else does.' It was also necessary to remember that these movements gave evidence of purpose—a wish to attract attention. An interesting theory had been propounded, that the medium did these things by what is called 'exteriorisation of sensibility.' Mr. Hopps did not deny it, but it required proving; it did not simplify matters, but rather added new difficulties. Referring to the production of sounds, or 'spirit raps,' he had been fortunate in having for many months exceptional opportunities for hearing these sounds; intelligent messages and answers to questions had been spelt out, under conditions which rendered it impossible for the medium to have produced them, and which indicated knowledge outside that of the medium. In illustration of the fact that messages were given beyond the range of the knowledge of the medium, Mr. Hopps related one incident which occurred at a séance with Miss Marshall. When 'Pilif' was spelt out, the medium thought it nonsense and wished to go on to something else, but Mr. Hopps followed the matter up and obtained further information to the effect that it was his own five-year-old little girl who was seeking to communicate, and that the seemingly meaningless letters referred to her uncle Philip, of whom she had been extremely fond, and whose portrait was her favourite plaything; and then it suddenly struck Mr. Hopps that, spelt backwards, those letters were 'filip'—a childish way of giving a name which otherwise had seemed silly and purposeless. The value of these signals increased enormously as intelligence and knowledge are displayed, and this incident (and others like it) excluded telepathy, suggestion, fraud, and guessing, and with 'filip' Mr. Hopps felt he could go 'all the way' in recognising the agency of his spirit daughter.

Passing on, Mr. Hopps said, 'There is a vast amount of evidence of spirit action in "passive writing." My mother was a passive writer without understanding it. Her hand was made to write, and one day she gave me some of her productions and said, "Can you understand it? I cannot read it." I read it to her, and she was astounded; it gave me overwhelming proofs that there must have been an intelligence who used my mother.' Mrs. Hopps, too, had been a passive writer and had received many evidences of another mind expressing itself, for names, facts concerning people, names of towns—one a town in Russia entirely unknown to her—had been written in that way. In another case a lady had obtained some writing which was incomprehensible to her; she thought it looked like seaweed, but a friend to whom it was shown held it before a looking-glass and she then saw that it was her aunt's initials—written backwards. 'How are such things as these to be accounted for?' asked Mr. Hopps. 'Are we not bound as sensible people to get an adequate hypothesis?'

Briefly referring to dreams, prevision and predictions by clairvoyants, Mr. Hopps thought that it was more likely that a being in a world of causes should know what is going to happen than we who exist in the realm of effects. A spiritual being might be able to see subtle causes and coming effects of which we are entirely unconscious.

After a glance at the unpleasant manifestations and a reference to the difficulty which the people on the other side must experience when they endeavour to express themselves through mediums, he said, 'Probably all that they can do is to bombard the brain of the sensitive with thoughts, in the hope that the right ones may get through. Many things may contribute to prevent or distort—and still all may be genuine—as the best that is possible.'

The general conclusion which Mr. Hopps drew was that he had a strong bias in favour of spirit action. He would not shut out anything. If exteriorisation of sensibility, subliminal mind, double or treble consciousness could be proved, well and good; he would be abundantly grateful to anyone who could lead him to the truth; and while he would give 'the spirits' the benefit of the doubt—as it seemed the most simple, satisfactory, and adequate explanation of the facts—he would advise caution, patience, and charity in dealing with these extremely important questions.

A very interesting and useful discussion followed, participated in by nearly a dozen speakers. The general opinion seemed to be that more attention should be paid to psychical self-culture, and greater care should be observed than is commonly employed in forming opinions as to what is or is not due to spirit action, and that the value of the phenomena consists in the evidence they supply of the presence and power of incarnate intelligences, not in the mere repetition of wonders.

At the afternoon session Mr. W. Phillips, editor of 'The Two Worlds,' read an able and thoughtful paper on 'Propaganda Work,' in the course of which he made numerous suggestions of a practical kind for the more successful promotion of the spread of the knowledge of Spiritualism. A new propaganda committee would have to be appointed, and they looked to the Conference for guidance. He deplored the absence of enthusiasm, thought that Spiritualists wanted rousing from their apathy and aloofness, and that they should put into practice the principles of mutual aid, consolidate the societies, engage in mission work in new districts, use every opportunity to get letters into the public Press, hold open-air meetings, form district unions, by personal activity and fidelity strengthen the bonds which connect them with the other side—and if they were true to the spirit of Spiritualism, success was certain. The discussion which ensued, although interesting, consisted in the main of narrations of personal experiences. The chairman wound up by expressing the opinion that 'the man who has not the pluck to go and tell others that he does not believe in death ought to die!' A suggestion that a guarantee fund should be commenced for propaganda work, the contributors to give 10s. yearly for five years, was promptly taken up, and thirty-eight persons promised to subscribe.

In the evening a large public meeting was held, Mr. J. J. Parr presiding. After an invocation by Mrs. M. H. Wallis, the Rev. J. Page Hopps delivered a fine address in which he answered the questions, 'What is this thing? What proves it? What is the good of it? and How can you get it?' in the course of which he defined Spiritualism as simply the belief that when we have done with this body we shall march out of it and march back far enough to make it clear to others that we are not dead. He thought it the most natural thing in the world that fathers and mothers and friends should want to keep watch and ward over those left behind. All the great religions have this splendid faith blended with them, and Spiritualism which proves it ought to transform the world.

This address was one of the best we ever heard from Mr. Hopps. Full of the sweet reasonableness and persuasive power for which Mr. Hopps is so well known; it touched the hearts of the hearers, and many eyes were wet with tears as he pressed home the value of Spiritualism in the hour of bereavement.

Mr. E. W. Wallis followed with an earnest address, in which he urged that men and women became Spiritualists because they obtained evidence of spirit existence. Mediumship was the open door through which the spirits returned, and in the home circle the sweet assurances of spirit presence and guidance could best be given. The choir of the Keighley Spiritual Temple rendered three anthems in a manner which reflected

great credit upon themselves and their conductor, Mr. Frank Hepworth, the resident speaker of the society. The local friends were extremely kind and hospitable, and catered for the visitors in every way possible to secure their comfort and afford them pleasure. Everything passed off happily, and the Keighley conference was not only a success but it inaugurated a new era in the national work for Spiritualism, from which it is hoped good results will ensue.

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.

'Mind and Body.'

SIR,—I was glad to read the article entitled 'Mind and Body' in your issue of June 27th. The very close connection between these two, and their powerful influence one on the other, is, I think, a matter that is too little considered by Spiritualists and Theosophists. An impure body is an unfit casket to hold a pure soul, and a pure body can only be built up by, not only having regard to the quantity of food, and the method of eating it, but by giving equal care to the *quality* of the food selected. In the first place it should be food that has been obtained without violation of the moral law, thus causing no discord in Nature's harmony. In fruits, grains, nuts, and pulses we get a combination of all that chemistry demands to sustain a healthy human body. All 'vegetables' should be cooked 'conservatively,' that is in a double saucepan, steamer or jar set in a saucepan of water, so that when the water boils it does not carry away the principal goodness of the article cooked, and thus leave to be served up not much else than tasteless refuse.

All dried and most fresh fruits can and should be washed before being sent to table; dried ones scalded and fresh rinsed in cold water. Breadstuffs, &c., should be made without yeast or chemicals, and no 'preservatives' should be added to any food, as these are all more or less harmful to the human body, causing injury to brain, blood, or muscle as the case may be.

J. C. BRACE.

26, Bethune-road, Stamford Hill, N.

P.S.—I will gladly give any information I can to any of your readers desiring to know more on the subject of pure food.

Advice Needed.

SIR,—I was much interested in 'Seeker's' experience, as related in 'LIGHT' of June 27th, which I think helps to prove the genuineness of the mediums who give what is revealed to them rather than try to supply only what their clients wish to know. My own experience has been different from that of 'Seeker' for I have been singularly successful. I tried the plan of going to séances with an open mind, without saying what I wanted to know, and without thinking that I was going to be deceived. I determined to be quite passive and to give a small contribution on each occasion. I had not long to wait before the medium singled me out and gave incidents respecting those who had passed away long ago. Later on I attended a meeting for psychometry, when the medium asked me for my handkerchief, which had been with me for a few days, and told me where I had been miles away the previous night and what had taken place.

THOS. BAKER.

Do Colours Mean Anything?

SIR,—May I express my entire agreement with the thoughts expressed by 'Interested' in last week's 'LIGHT,' in regard to the apparent confusion and inconsistency with which the subject of symbolic colours is surrounded?

My own view is that there are grades and orders of ideas in this as in other matters, and that the good or bad significance of a colour lies not so much in itself as in its relationships. It seems to me mainly a question of harmony or inharmony.

Green, for example, while it belongs to the grass, herbs, and trees, and is beautiful in that connection, would seem ugly and incongruous as one of the hues of the human form. Consider, for instance, the ghastly effect produced on a face by turning a green light upon it. Jealousy has been popularly credited with giving a green tinge to the countenance, and hence, no doubt, the association between the passion and the hue referred to by your correspondent 'Interested.'

I am reminded in this connection of the green hue of snake

venom and of the fact (asserted by clairvoyants) that the psychic emanations of persons of malignant disposition are sometimes observed to be of a greenish tinge.

In brief, it seems to me mainly a question of harmony and appropriateness, although, of course, a particular colour may have varying characteristics. Contrast, for example, the angry red of a stormy sky with the beautiful scarlet of a calm sunset, or the dingy green of a sickly city tree with the fresh hue of a well-nourished rustic one.

It may be suggestive in this connection to quote the statement of an authority upon after-death states, who asserts that those whose lives on earth have been sensual are clothed in garments of colours that do not assimilate.

D. G.

'The Song of the Cross.'

SIR,—Kindly allow me, through your columns, to thank the good friend (who he is I know not) who brought to your notice the very kindly reference to my last work in the 'London Scotsman,' and which you reproduced in this week's 'LIGHT.' While I feel the kindness of that friend's hand, I wish you and your readers to know that I knew absolutely nothing of this reproduction until I saw it in print to-day.

July 6th.

JAMES MACBETH.

An Appeal.

SIR,—Kindly permit me, through your columns, to appeal once more for aid towards the cost of the annual outing in connection with the Battersea Spiritualist Church Band of Hope. We have arranged to take the children to Epsom Downs on August 10th, and those who know the neighbourhood in which our work lies will readily appreciate the pleasure and joy with which our youngsters look forward to even one day's absence in the beautiful country, far from their otherwise uninteresting and in many cases squalid and demoralising surroundings. I trust your readers will respond to this appeal in a liberal manner; and if any friends would care to see for themselves the unalloyed gladness of the children on this occasion, I shall be glad to hear from them. All contributions, with your permission, will be acknowledged through your columns, and may be sent either to Mr. J. Adams (president), 27, Cheapside, E.C., or to the writer,

40, Marney-road,

WILL J. PITT, Secretary.

Clapham Common, S.W.

Positions while Sleeping.

SIR,—In reply to Basil A. Cochrane, page 299, 'LIGHT,' for June 20th, I will narrate the only experience I have had on this particular question.

For some years I had followed, whenever I could conveniently do so, the general idea of sleeping with my head to the north. On taking up my residence here some three years ago I gave directions where my bed was to be placed, as near north and south as the room would permit, but owing to the way in which the light fell the head was arranged towards the south instead of north, as I intended. I tried the reversed position for two or three nights, but found two sources of discomfort: I was very wakeful, and it was difficult to persuade myself that my feet were not much higher than my head. I could not put enough under my head to give me the sense of sufficient elevation. And the odd thing is, that I am not accustomed to have my head high. When I had the position of the bed reversed, I at once felt much more comfortable, slept better, and got rid of the feeling that my head was tumbling into an abyss.

This would seem to indicate that the body feels the same directive force or resultant of forces which determines the 'dip' of the magnetic needle, so that when the head is to the south it is below the natural position when account is taken of this dip. This observation, though an isolated one, is yet very convincing, and I may add that at various times I have felt the need of more pillows when in a strange bed, although I cannot now say, and did not notice at the time, whether on these occasions also my head was to the south. I may add that in fixing the position for my bed I am satisfied to leave it in line with the walls of the room, only taking care that the head is between NE and NW, by preference West rather than East of the true North.

S. G.

MR. A. PETERS wishes to inform his friends and clients that he is again in London, and holding séances as usual at 4, Merrington-road, Earl's Court, S.W.

MR. W. J. COLVILLE's farewell meetings in London, on Tuesday, July 7th, were well attended and passed off very pleasantly. He left for New York on July 8th, by the 'Kaiser Wilhelm II.' Letters for him should be addressed to the care of the 'Banner of Light,' 204, Dartmouth-street, Boston, Mass., U.S.A.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. R. King.—P. G.

LEICESTER.—QUEEN-STREET.—On Sunday last a 'memorial service' was conducted by Mr. G. H. Bibbings, whose address was admirably suited to the occasion.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Worsdell gave us a nice address on 'The Law of Retribution,' which was attentively followed and much appreciated. Next Sunday, Mr. and Mrs. Roberts.—R. J. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. W. J. Leeder lectured upon 'Heaven and Hell,' and Mr. George Spriggs presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard's trance address on 'Spiritualism: Its Desire for Truth,' was greatly appreciated. Meetings every Sunday at 7 p.m. sharp. Séance follows. Developing circle on Thursday evenings at 8 p.m.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30 p.m., a splendid address was delivered by Mrs. Preece on 'By their fruits ye shall know them.' Mrs. Preece also kindly gave clairvoyance at the close. Clairvoyance or psychometry every Tuesday, at 8 p.m.—J. H.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—The meeting on July 1st and the members' circle on the 3rd were both interesting and well attended. On Sunday last Mr. Blamey gave a splendid address on 'The Truth shall make you Free.' Excellent clairvoyance by Mrs. Short.—COR.

PLYMOUTH.—13, MORLEY-STREET.—Good results were obtained at the circle on July 1st, and on Sunday last Mr. Phillippis spoke earnestly on 'Mark the Perfect Man,' urging his hearers to strive to become perfect and Godlike. Mrs. Trueman's clairvoyant descriptions were fully recognised.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last, morning and evening, Mr. E. W. Oaten gave us earnest, thoughtful addresses on 'The Possibilities of Spirit' and 'Religion: What is it?' We also had clairvoyance from Mrs. Dowdall, recently returned from South Africa.—E. K. O.

BRIXTON.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last, a Communion Service was held in the morning, and in the evening an address on 'Home' was thoroughly enjoyed. On Sunday next, at 8, Mayall-road, Communion Service at 11.15 a.m.; at Raleigh College Hall, at 7 p.m., Mr. Macdonald will speak on 'Peace, Perfect Peace.'—J. P.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday last, Mr. A. Clegg gave his well-known lecture on 'Spirit Photographs,' illustrated by his lantern slides, which was much appreciated. Mrs. Effie Bathe and her friends provided a grand musical treat. Speaker on Sunday next, Mr. Ronald Brailey. (See advertisement.)—P. H.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Roberts, of Leicester, will give an address and clairvoyance; on Monday next, at 8 p.m., Mrs. Roberts will conduct a séance; on Tuesday, at 7.30 p.m., Band of Hope; on Wednesday, at 8 p.m., clairvoyance and psychometry by Mrs. Roberts.—E. BIXBY.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Saturday, the 4th inst., several local mediums took part in an excellent open circle. On Sunday last Mr. A. Brinklow presided, and Mr. Stevenson, of Gateshead, gave an earnest address on 'Life and Death in the Light of Spiritualism.' A good after-meeting was also held, conducted by Mr. Messer.—H. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 2nd inst., Miss Wightman gave illustrations of spirit rapping in answer to questions. On Sunday last Mr. Thompson delivered an address from the standpoint of a reincarnationist. He pointed out, however, that the position was a theory only. On Thursday next, at 8 p.m., Mrs. Fairclough Smith will give clairvoyance, silver collection; on Sunday next, Mrs. Boddington will take questions from the audience.—B.

HACKNEY.—MANOR THEATRE.—On Sunday last Mr. Robert King was once more with us, and his lucid explanatory address on 'The Astral Plane' was received with close attention; the questions at the close showed that great interest had been aroused. We regret that owing to a serious illness Mrs. Weedemeyer was unable to fulfil her engagement with us, and we trust she may make a speedy recovery. Speaker on Sunday next, at 7 p.m., Mr. John C. Kenworthy.—H. G.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—The Sunday morning public circle is a fruitful ground for the spread of Spiritualism, and is well attended. On Sunday evening last, Mr. Long delivered an eloquent and cheering address upon 'The Soul's Awakening.' On Sundays, July 12th and 19th, during the absence of our leader (Mr. W. E. Long),

Mrs. Fairclough Smith has kindly consented to conduct the circles at 11 a.m.; and at 6.30 p.m. addresses will be given by Mrs. John Checketts.—J. C.

CHISWICK TOWN HALL.—On Monday, June 29th, Mr. J. C. Kenworthy spoke instructively on 'Religion and Politics.' The local Press gave a lengthy report. On Sunday morning last, at 118, High-road, the reading, 'Emerson on Religion,' was much appreciated. Our first outing, a launch party to Walton-on-Thames, is being arranged for a Saturday in August. On Tuesdays, psychometry class at 8 p.m. On Sunday next, at 118, High-road, at 11 a.m., discussion. On Monday next, at the Town Hall, at 8 p.m., Mr. George Spriggs, 'Experiences.' (See advertisement.)—J. B. J., Sec.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, CHURCH-STREET.—We were glad to welcome Mrs. Boddington on Sunday last, and to hear her to such advantage. Our new hall improves on acquaintance. Questions were answered and an earnest address on 'Spiritual Realities' was given. At the members' annual meeting the report and balance-sheet were adopted and a fresh committee was elected. We are now ready for the anniversary on the 19th (see advertisement). On Sunday next, Mr. E. W. Wallis will speak for the first time in Gothic Hall, at 7 p.m., on 'Let not your heart be troubled.'—A. J. CASH, 33, Dongola-road, West Green, N.

THE UNION OF LONDON SPIRITUALISTS.—On Sunday last, at 3 p.m., a great open-air meeting was held in Battersea Park. Mr. J. Adams presided, and addresses were delivered by Mrs. Roberts (Manor Park), and Messrs. W. Fielder, R. Boddington, and A. Clairiaux. Mrs. Roberts answered many questions at the close. An excellent fruit tea was provided at Henley Hall, thanks to Mesdames Morris and Doncaster. The evening service was conducted by Mr. J. Adams, who was supported by Union speakers, viz., Mr. H. Brooks, Mr. and Mrs. Roberts, and Mr. R. Boddington. Successful clairvoyance was given by Mr. J. Roberts at the close. The next Union meeting will take place at Clapham on August 2nd.

CARDIFF.—On Wednesday, June 24th, at the Severn-road Public Hall, Canton, a social meeting was held, at which Mr. John Hill presided, and Mr. Walter Howell delivered a masterly discourse on 'The Spiritualism that makes Spiritual,' which was much appreciated and frequently applauded. An interesting programme of music, recitation, and song was gone through, contributed to by Miss Louie Forward, Mrs. Preece, Miss Mabel Howells (Taffs Well), and Mr. D. C. Thomas (Pontypridd); and refreshments were served during the evening. The chairman referred to the fact that this was the first occasion that the society had gathered in a public hall. This was due to the great kindness of Mr. and Mrs. Preece, who had permitted the services to be held at their residence, 24, St. John's-crescent. These services had invariably been conducted by Mrs. Preece, whose addresses were spiritually uplifting as well as eloquent.—J. H.

NEW PUBLICATIONS RECEIVED.

- 'New Thought,' for July. London: The Psychic Research Company, Temple-chambers, Temple-avenue, E.C. Price 6d.
- 'Modern Astrology,' for July. London: L. N. Fowler & Co., 7, Imperial-arcade, E.C. Price 1s.
- 'My Change of Mind.' A Story of the Power of Faith. By MRS. ATKEY. London: Elliot Stock, 62, Paternoster-row, E.C. Price 6s.
- 'The Magazine of Mysteries,' for July. 22, North William-street, New York, U.S.A. Price 10 cents, or 6s. 6d. per year.
- 'The Light of Reason,' for July. Savoy Publishing Company, Savoy-steps, Strand, W.C. Price 3d.
- 'Life Culture.' A Monthly Magazine. Harry Gaze, 1336, Calumet-avenue, Los Angeles, Cal., U.S.A. Price 10 cents.
- 'Mind,' for July. Alliance Publishing Company, Windsor-arcade, 569, Fifth-avenue, New York, U.S.A. Price 1s. 3d.
- 'The Hibbert Journal,' for July. London: Williams and Norgate, 14, Henrietta-street, Covent Garden. Price 2s. 6d.
- 'The Animals' Friend,' for July. London: George Bell and Sons, 4 and 5, York-street, Covent Garden, W.C. Price 2d.
- 'The English Magazine of Mysteries.' (Late 'Wings of Truth.') Edited by O. Hashnu Hara. London: The Apocalyptic Publishing Company, 15, Tothill-street, Westminster, S.W. Price 6d.
- 'The Occult Truthseeker.' Edward E. Gore, Editor, Lawrence, Kansas, U.S.A. Price 10 cents.
- 'The Higher Thought.' 241, Dearborn-avenue, Chicago, Ill., U.S.A. Price 10 cents.