

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,201.—VOL. XXIV. [Registered as] SATURDAY, JANUARY 16, 1904. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

One of Archdeacon Wilberforce's late Sermons has been sent to us. It is entitled 'The philosophic Basis for belief in Immortality,' and is issued as a small square tract. We find in it once more his clear confession of faith in the reality of spirit-communion, in such passages as these:—

For myself, I believe that communion of spirit with those who have passed from this sphere of being to another is an essential reality. Its guarantee is the common possession of an indestructible life; its operation, though as indefinable as the passage of brain waves, is through love and affinity.

It enlarges and liberates both mind and heart to believe in the inseparability of spirits bound together by love; to be convinced that they who loved us dearly when on earth, prayed for us unceasingly, made constant sacrifices for us, are able, in their higher conditions, in their fuller, freer, completer life, to breathe into us some quickening influence. That we are unconscious of their spiritual impact is no proof that they are not energising for our good; we were often unconscious or unregarding of their loving ministries when they were on earth.

He quotes Tennyson:—

Star to star vibrates light,
So may soul to soul pierce through a finer element of
its own,

and says, 'That they do thus pierce I am convinced.'

As to 'The philosophic Basis,' we are a trifle doubtful. It goes no farther than 'The argument from instinct,' 'The metaphysical argument,' and 'The moral argument,' and these are all disposed of in seven tiny pages.

We are both surprised and amused at the Archdeacon's treatment of the Apostle James:—

No pathologist or psychologist can present you with a formula which is an analysis of life—vegetable, animal or human. Many have attempted the task. 'Correspondence, with environment,' says one; 'the sum and product of the forces that resist death,' says another; and the inquiring mind remains dissatisfied. The definition of St. James is equally untenable; he speaks of life as 'a vapour that appeareth for a little while, and then vanisheth away.' This is as purely materialistic as the beautiful but non-Christian metaphor of Shelley:—

'Life, like a dome of many-coloured glass,
Stains the bright radiance of eternity,
Till death tramples it to fragments.'

Moreover, St. James' definition is pure Pantheism, for vapour is precipitation into visibility of all-pervading moisture, and, when again resolved, that vapour is lost; the same vapour never again appears.

But the Apostle only used vapour as a figure: and life is a good deal like it in its appearing and vanishing.

The 'Prabuddha Bharata' is never tired of doing homage to the late Swami Vivekananda, and reminding us of his teachings. In a late number it prints one of his

lectures on his favourite topic, the spiritual identity or union of God and Man. We have always thought that the Swami's teachings all turned upon this immense simplicity.

In this lecture there is a good deal of mystical and not entirely coherent arguing, but, when he comes to the point, he is clear enough,—perhaps a little too clear, because a little too definite where perfect definition is not possible. He says:—

Man begins to find out that if God is the cause of the universe and the universe the effect, God Himself must have become the universe and the souls, and he is but a particle of which God is the whole. We are but little beings, sparks of that mass of fire, and the whole universe is a manifestation of God Himself. This is the next step. In Sanskrit it is called Vishishtadvaitism. Just as I have this body and this body covers the soul, and the soul is in and through this body, so this whole universe of infinite souls and Nature form, as it were, the body of God. When the period of involution comes, the universe becomes finer and finer, yet remains the body of God. When the gross manifestation comes, then also the universe remains the body of God. Just as the human soul is the soul of the human body and mind, so God is the Soul of our souls. All of you have heard of this expression in every religion, 'Soul of our souls.' That is what is meant by it. He, as it were, resides in them, guides them, is the ruler of them all. In the first view, that of dualism, each one of us is an individual, eternally separate from God and Nature. In the second view, we are individuals, but not separate from God. We are like little particles floating in one mass, and that mass is God. We are individuals, but one in God. We are all in Him. We are all parts of Him, and therefore we are one. And yet between man and man, man and God, there is a strict individuality, separate and yet not separate.

We have received, from 'The Clarion Press,' a copy of Mr. Robert Blatchford's 'God and my neighbour.' The title is strangely misleading, as the book, in reality, is nothing more nor less than a terrific attack upon the Bible, Christianity, and belief in 'A Heavenly Father.' In saying this, we are not blaming Mr. Blatchford. He has had very great provocation, and we are bound to say that a fairly large percentage of the unpleasant things he says are true. Now will he write another book, in advocacy of such Natural Religion as he could easily find in Nature and Human Nature? In fact, for the book we now want, the present title would do admirably. The book before us might well be called;—'The demolition of the Christian creeds.'

'The People's Friend' has, we believe, a very large circulation in Scotland as a Home Paper: hence we are gratified to see in it a long and friendly article on 'Spirit Photographs,'—a little belated, it is true, but not too late, though the narrative does turn very much upon the business of Mr. Mumler, the experiments of Mr. Traill Taylor, and Mr. Haweis' lectures. The writer, Helen Burleigh, confesses that the communications made to her and the evidence laid before her by a Scotch friend, were her 'first introduction at near quarters to anything pertaining to the subject.'

We wish other inquirers and other editors would be as ready to look into the matter: but, in relation to 'Spirit Photography' we do not wish for over-ready assent,

Lucy A. Mallory is always rousing, wholesome and wise. This, from 'The World's Advance Thought,' grapples with a defect which is one of the chief causes of an ill-balanced character and a morbid life:—

In all phases of belief and unbelief, we find people waiting, Micawber-like, for something to turn up, spiritually. They are looking for something to happen: for a Jesus Christ to come again and make all things right; for some miracle to take place that will land them in a state of happiness out of their daily miseries; for their spirit friends to unravel their knotted skein of life. But while they wait and wait for the wheel of fortune to turn round and give them a winning number, they become more and more unhappy, their cares and worries increase, and, finally, they lie down and die, and wake up just the same individuals—dying has made them neither better nor worse. After death, as before, they must work out their own salvation.

There must be an awakening to the fact that this is a law-governed universe—spiritually, mentally and physically. Ignorance of this truth is the source of our woes and miseries.

This, to some people, may seem too rousing, as calling for incessant effort, whereas they want a heaven of rest. But let this be remembered, that when the spirit forces itself from its crutches, braces itself up for self-help, and takes to the open road, it finds exhilaration, strength and joy in the movement and the fresh air.

Looking over a lecture by Mr. Leadbeater, lately, on 'Invisible Helpers,' we came, to our surprise, upon the verb *to function* in a worse application of it than ever. It is bad enough to talk of functioning here in the body, but Mr. Leadbeater actually talks of people who 'function' upon the astral plane. We have not asked many favours from Theosophists, but if they could find some other word for 1904 it would indeed be 'A Happy New Year.'

One of our American comrades tells the following story, and appears to want us to believe it:—

A well-known artist relates that on one occasion a man came to a friend of his and asked him to paint a portrait of his father, who is dead.

'But, my dear sir,' said the artist, 'I never saw your father. Have you a photograph of him?'

'No,' said the man, 'I have not, but you never saw Moses, and yet you have a picture of him on your walls.'

The argument was unanswerable, and the artist accepted the commission. When the picture was finished the man came to see it and gazed at it with tears in his eyes and said: 'Dear me, is that father? How he has changed!'

DR. ALFRED RUSSEL WALLACE AND SPIRITUALISM.

A public discussion of Spiritualism has been going on for some weeks in the columns of 'The Sentinel,' of Wood Green and district, in the course of which one of the anti-spiritualistic writers asserted that Dr. A. R. Wallace 'had written much of opposite import since his manifesto of 1875'—meaning thereby his well-known book, entitled 'Miracles and Modern Spiritualism.' Mr. T. Dawson, who took up the defence of Spiritualism in 'The Sentinel,' wrote to Dr. Wallace, drawing his attention to the above-mentioned assertion, and received a reply, of which the following copy has been kindly supplied to us by Mr. Dawson. Dr. Wallace wrote:—

DEAR SIR,—The statement you refer to is *absolutely and entirely false* (and it is equally so as regards my friend Sir William Crookes). I have several times had to deny it. I have arranged for a new issue of my book by Messrs. Nichols and Co. I adhere to every statement in the book.—Yours truly,

ALFRED R. WALLACE.

TO CORRESPONDENTS.

'CROSSED CHEQUE' OR 'G. B.'—We wrote to you at the address you gave us, but the letter was returned to us endorsed 'Not known.' Will you kindly send us your correct address?

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the Central Saloon, St. James's Hall (entrance from Piccadilly), on the afternoon of Friday next, January 22nd, from 3.30 to 5.30 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by ticket only. Tickets will be sent to all Members and Associates.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING, JANUARY 29TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK

ON

'JOAN OF ARC and her SPIRIT GUIDES.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

No. XVIII. of the Alliance 'Articles of Association' provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango, on Tuesdays, January 19th and 26th. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on Friday, the 29th inst., at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of Friday, January 29th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

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 will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 4. Members, Associates, and friends 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 day, 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.

A NOTABLE WORK ON PSYCHIC PHENOMENA.

(Continued from page 16.)

Dr. Maxwell divides the whole range of psychic phenomena into two categories under the terms of Material and Intellectual instead of Subjective and Objective, and he adds: 'The methods best suited to the study of one class are not adapted to the study of the second; there is therefore a distinction to make in the beginning between the two orders of facts.' The physical phenomena the author sub-divides into ten varieties, and these include all the manifestations known to experienced Spiritualists, from the cold air which frequently plays about the sitters to materialisations. The movement of objects without contact, and at a distance from the medium, he has verified more than once, and always in full light, natural or artificial. In the classification of intellectual phenomena we find typology, grammatology, and various methods of spelling out messages by the alphabet; automatic and direct writing; certain automatisms in which telepathy, clairvoyance, telesthesia, clairaudience figure, &c., &c. The phenomenon of 'control' called in French 'incarnation,' from the idea that a spirit entity takes possession of the medium, Dr. Maxwell does not stop to examine much; he tells us that subjective phenomena of certain kinds do not interest him so vividly as the others, adding:—

'I felt much more interest in the physical phenomena, as they struck me as more simple and easier to observe. This sentiment is not that of all experimenters and my colleagues of the London Society for Psychical Research appear to be more affirmative in their conclusions concerning death survival and communications with the dead than in their opinion on material phenomena. My personal experiences of facts do not lead me to the same ideas.'

Some extracts from the chapter on Methods are worth reproducing, as they embody certain excellent suggestions and ideas. Dr. Maxwell's opinion on the séance-room, for instance, is that the apartment should not be too large and that care should be taken to study the temperature—20 to 25 degrees Cent. he considers favourable, and advises that in winter the room should be thoroughly warmed before the sitting and then the fire allowed to go out, in case luminous phenomena should be forthcoming. Results, he finds, are better and more satisfactory in an uncarpeted room, and in any case, a carpet militates greatly against the making of reliable observations upon the movement of tables and chairs without contact. Meteorologically a dry cold is preferable and favours phenomena that may depend on an electrically charged atmosphere. Wet, windy weather appears to cause a diminution of the power available for physical phenomena.

Dr. Maxwell writes very emphatically, more than once, on the much-vexed question of dark séances, which he considers unnecessary and unsatisfactory. This question of obscurity during phenomenal manifestations is, he finds, the chief objection to scientific investigators who do not know as he does that the majority of physical phenomena can be produced in either full or modified light. He admits that the manifestations seemed to acquire added power in the dark, but that for the sake of observation he insisted upon having light which was quite sufficient to make every movement at a distance from the sitters thoroughly perceptible. Only for luminous phenomena was a total obscurity permitted. Many of us will welcome the doctor's expressed declaration on this matter, for one feels that the insistence upon the development of mediums for manifestations in the light has never been properly or scientifically dealt with in England. Of raps, he says:—

'I have frequently obtained them in daylight, and these sounds became intensified when the light was extinguished. The same thing, I have noticed, takes place with movement of objects, but I repeat, obscurity is not necessary. . . . Psychic phenomena can be obtained in broad daylight, and endeavour should be made to obtain them. There has been a general tendency to put out all lights in order to procure more marked phenomena. This is a wrong method of proceeding if one seeks physical phenomena.'

Dr. Maxwell considers that this incessant demand for dark-

ness on the part of sensitives is the outcome of a species of auto-suggestion, and is merely a bad habit to be overcome. Eusapia Paladino at first, he remarks, had a way of demanding that the lights should be progressively lowered as her trance deepened, but that after they had gained her confidence, and worked with her a little time, his group were able to obtain all the same phenomena in good light and without the trance condition. It had become a fixed idea with her as with most people that light must be excluded for phenomena; her astonishment, therefore, when all occurred as before, and in her waking state, was, he says, correspondingly great. The author suggests that a series of graduated electric lights more or less shaded would be the best means for meeting the light difficulty. Coloured lights are often useful. Blue he has not tried, but has found yellow, violet, and green good. Red he considers fatigues the eyes, and does not emit rays of sufficient power to be of any use as a light agent, but he does not think that the quality of the light has any very noticeable influence on the phenomena, having frequently obtained good results in the twilight hours between five and seven, or when the hard light of day had been modified by blinds.

On the varieties of tables—construction, size, and weight—Dr. Maxwell has something to say, and he inclines to small tables which have a lower stand or platform fixture underneath the top section. Theoretically this form of table presents possibilities for the production of raps or movements, owing to the lower portion acting, perhaps, as a condensator of force. It seems to me that we are offered something new in the way of observation when he tells us that he has often remarked that good results are obtained by having tables covered with some white material of light texture. Also when discussing the construction of cabinets he again recommends white curtains of sheets or table-covers. Have English investigators any observations to present on this point and on that of coloured lights?

Dr. Maxwell would like to see a series of experiments carried out where special mechanical apparatus could be applied to obtain some sort of measurement of forces used by the medium; but he realises that many almost insurmountable difficulties would stand in the way, and in any case 'sensitives as a rule exhibit great repugnance to these tests.' The belief that such dislike to certain tests on the part of sensitives means dishonesty he does not consider warranted, for he came across many mediums who themselves offered every help in their power when devising test conditions. These mediums were, it is needless to say, private individuals of position and education, and extremely anxious that their psychic powers should not be made public in any way. It is probable that this fear on their part is largely due, he remarks, to the disgraceful attacks made on poor Eusapia by a badly informed press and public. That medium, he continues, has been grossly misjudged, for he obtained her permission to impose any tests and conditions deemed necessary. When there was apparent reason for suspecting her, certain special psychological conditions or influences were present which would largely account for it, and in any case her apparently fraudulent movements were quite as interesting from the analytical point of view as the more obviously genuine manifestations.

Dr. Maxwell considers Eusapia a very sensitive and irritably inclined medium, who wants goods managing. A little external show of cordiality and sympathy will go a long way with all sensitives, and it is just in this respect that he thinks the Cambridge group of 1895 failed towards her when she was in their midst. Other causes which may account for her failure at those sittings he deals with, entering closely and critically into the report of the proceedings. These criticisms will be found in his concluding chapter on fraud and error, and certainly his strictures on the attitude of antagonism and *parti pris* of Dr. Hodgson will strike the impartial reader as justifiable. Certain it is that Eusapia felt anything but happy or harmonious in her English surroundings, and psychically detrimental effects were speedily demonstrated.

J. STANNARD.

(To be continued.)

'A STRANGE EXPERIENCE.'

THE MATERIALISATION OF THE INCARNATE.

I am rather sorry for my friend 'R.' He seems still to be so *very tired*! Is it possible that at this gay and festive season, when the corn and oil and wine of manifold goodness and charity are making glad the hearts of gods and men, he can find nothing better to do than to *faint and fall* and to cry aloud, 'Peace, peace, O turbulent, multitudinous life'? If so, he must have missed a great deal of the good, the useful, and the true in life, perhaps just in front of him, and visible enough had his gaze been less lofty. He seems to be hankering after something theosophic; but if theosophic teaching has nothing better than this to offer in the way of results I am afraid it has been very much over-rated. Why, it suggests nothing so much as the 'sere and yellow leaf' of Lord Byron. I do not wish, in any spirit of irreverence, to suggest that the played-out Theosophist is on all fours with the sensualist, the *roué*, or the man of the world who has 'had his fling' and finds himself *blasé* in consequence; but it must be noted that there is the same self-centred desire for satisfaction, the same disappointment, the same plaint, 'Who will show us any good?' the same pessimism, the same plunge to *end all*, and—*risk the consequences*.

But I am willing to take the Theosophist at his best. I will say he is qualifying for Nirvana; but is he quite sure his mission in this incarnation has been accomplished? If there remains yet one duty to a brother unfulfilled, is it wise to sit folding one's hands, and emit the long-drawn sigh for rest, which implies that there is at least *one desire* still unquenched and unquenchable. This is not the calm and patient waiting for the great change which distinguished the patriarchs and saints of old, and is still practised by many humble, though worthy, folk. It is a feverish unrest, begotten of false views of life and destiny, inducing an unhealthy and unnecessarily supercilious disregard for all things mundane as mere contemptible trifles to be got rid of with the least possible trouble, which fancies it has pronounced the last word of wisdom on the material struggle through which we emerge to the highest greatness, when it has declared that 'the game isn't worth the candle.' It is high time this tone and tendency were recognised as pestilent error and injurious to all true progress.

As to 'R.,' I am pleased to notice that he has some traces of the 'old Adam' in him still. He is fond of an argument, and is not above a quip or a foible in playing with his antagonist. These may well be regarded as signs of saving grace. I had indeed hoped that while wishing to carry his head in the clouds, 'R.,' like President Roosevelt, might find it profitable to keep his feet on the solid earth; but since he prefers to soar with the Theosophists, I must e'en let him.

While he plumes himself for his flight, however, I should like to point out that he is scarcely accurate when he says (January 2nd, p. 8,) 'Mr. Gilbertson now explains that he intended to have said "astral body" or "double."' As 'R.' says this makes all the difference, and it may appear as if I had begged the question, it is necessary for me to point out that what I did say (p. 596) was that the term 'used by "Uncle" was "astral body," and that I ought to have used it *when reporting his remarks*. 'R.' has forgotten, however, that I used the term 'thought-body' twice in my account of Mr. Husk's séance (p. 519). On the second occasion it was in an interrogation of my own, and that still stands. Indeed, I very clearly explained (p. 596) that, for reasons of scientific accuracy, 'I prefer it to any other, as at present advised, to designate any materialised figure of the subliminal self.' The trend of my whole argument has been to establish a demonstration that a materialised form is a thought-form quite as much as any other manifestation of spirit; that it is produced by the subliminal self of the agent, or manifesting spirit; that, in the words of Mr. Myers, it is a 'manifestation of life to life.'

For that demonstration I have found ample material in the writings of Madame d'Espérance and Mr. Myers, an agreeable fact of which, I have to confess, I was not aware when I essayed the task. These two writers are in my opinion the most eminent authorities on the subject, in its practical and

theoretical aspects, respectively. Now that 'R.' has had time to follow my argument to its conclusion, I have no doubt he will have the candour to say whether he thinks I have succeeded in my demonstration; if, in his opinion, I have failed, he will state his reasons for differing from my conclusions.

London.

L. GILBERTSON.

SOME RECENT SEANCES.

BY 'AN OLD CORRESPONDENT.'

III.

Accompanied by my eldest son and clairvoyant daughter I went to Newcastle early in November, by special appointment, to have a séance with Mrs. Mellon. Unfortunately the conditions were not favourable for a successful demonstration, (1) because Mrs. Mellon was not very well; and (2) because it was impossible to exclude light from the room, there being no shutters, and the day being bright. Mrs. Mellon was normal throughout, and sat behind a curtain put up in the corner of the room, and we three sat in front of the curtain for a very long time without results beyond this, that time and again spirit forms opened the curtain and endeavoured to look out, but the light was too strong for them. The light waned by about 4.30 p.m., but by this time the medium's power had also waned. Then a small female form looked out on us, and we were able to discern the outline of a little black face, and the clairvoyante said, 'This is "Cissy."' The form then bowed in assent and kissed her hand to us. Then another and taller form showed, who, the clairvoyante said, was her brother F., but he was only able to show himself and no more. About this time I heard 'Geordie's' voice behind the curtain speaking to Mrs. Mellon and then to myself, regarding the light having been strong and having delayed the manifestations. Then a female form in white drapery came out and was at once recognised by the clairvoyante as her mother (my wife), who had materialised and spoken to me in the end of September, 1902, at my last sitting with Mrs. Mellon. I could not recognise the features but my daughter said, 'It is mamma,' and then the figure whispered to me a short message regarding one of my brothers, and also spoke of her brother as being 'here now,' and on my asking about his will she referred me to 'Geordie' for details, and then retired rather quickly, as power seemed to fail. 'Geordie' (or at least a male figure represented by our clairvoyante to be that person) then came out, and in the voice with which I am very familiar said, addressing me, 'Your brother-in-law can give me no information yet regarding his will, beyond this, that it exists, and was at one time in a small box in his house; but he is in such a dazed condition yet, he cannot give me more information about it.' In reply to my query, he ('Geordie') said he thought I should wait a little longer before proceeding to wind up the estate. 'Geordie' further said that the sitting must now close, as the circle being small, the light too strong, and the medium not in good health, they could do no more. After he had disappeared 'Cissy' spoke to me behind the curtain, in the voice with which I am also quite familiar, and gave me some more details regarding the message for my brother before referred to; and she also mentioned the great difficulty they had on the other side in enabling a person who is suddenly launched into a new world of an entirely different kind from the one of what I may call the 'orthodox' description, at least for some time after his transition, to understand about spirit return, or communication with the world he had so recently left; and for that reason she suggested patience in obtaining further information. The sitting then closed, and though it was rather a disappointment, in view of my previous successful sittings with this medium, the causes of failure were quite appreciated by those of us who were present, and I have no doubt if ever I have the pleasure of sitting again with this splendid and reliable medium the satisfactory results of former sittings will be achieved. Meanwhile the result of my séance at Newcastle was that I delayed for a little taking out letters of probate and administration of the estate of my late relative.

Within the week which followed, the clairvoyante informed me that every time she had been in her late uncle's house and came near a bookcase which stood in his dining-room, she felt a strong spirit influence drawing her there, and in consequence, this place was again thoroughly examined, and every book in it shaken out, and the leaves examined. No trace, however, of the document could be found. During the latter part of November—I think the last week—my daughter also informed me that her control ('Dr. S.') had one night come to her room, supporting her uncle on his right arm; but the face looked quite vacant, and the figure was inert: the only peculiarity about his appearance being that he held a small piece of writing paper in his right hand, which she took to be an indication of the size of the missing last will and testament. This was corroborated by an automatically written message received by me from 'Dr. S.' within a couple of days thereafter, and he at that time informed me that he was at present engaged in a similar quest for an English will in a London house, where the search was every bit as difficult as the present one.

I next deal with an interesting séance had by me with Mr. Alfred Peters.

(To be continued.)

'APPORTS' UNDER TEST CONDITIONS.

The 'Harbinger of Light,' of Melbourne, of December last, again devoted considerable space to the details of the test séances held at Sydney with Mr. C. Bailey. In 'LIGHT,' of December 26th, we reproduced the particulars regarding the stringent tests that were adopted and the phenomena which were observed under those conditions. It will be remembered that in addition to other precautions against the possibility of fraud, a square wooden frame was constructed. This was covered with mosquito netting, which was carefully secured on the outside, and, after the medium had been thoroughly searched, the cage was placed over him, and then carefully screwed to the floor. Other test séances were held in June last, at which a number of *apports* were produced within the cage. At one of the later séances a supplementary crucial test of a simple, ingenious, and absolutely convincing character, proposed by Mr. F., an 'outsider,' was adopted, and still the phenomena occurred. Mr. Bailey declared: 'As long as you do not injure me you can do what you please with me for all I care!' After the medium had been carefully examined and thoroughly searched by Mr. W. (a gentleman who represented Mr. F., the 'outsider' referred to, who unfortunately was unable to be present), he was escorted into the adjoining séance room, placed in the cage, and then Mr. W. proceeded to apply the test, which up to that time was unknown to everyone but himself. He produced a pair of the largest size boxing gloves, and properly adjusted them upon Mr. Bailey's hands. Two strings were tied on each wrist, one round the glove and the other higher up, connected with the glove string, and both knots on each wrist were sealed. So tightly and securely were the cords fastened that they had to be cut when the séance was over. After Mr. W. had retired from the cage he assisted in screwing it to the floor and sealing it with adhesive plaster. He expressed himself as perfectly satisfied that everything was secure.

The medium was entranced, and his control, 'Dr. Whitcombe,' said that the test was hardly a fair one, 'because of the necessity for bare hands to emit magnetism efficiently for the rematerialisation of objects brought,' and because the hands were required for 'catching breakable articles or living objects, such as birds, and sometimes for acting on vibrations by fanning,' yet he accepted it and promised that an *apport* sufficiently convincing should be produced within a few seconds after the light was turned off. The reporter says:—

'After just a few moments of singing to produce harmony, and to get up the necessary magnetic power, "Abdul" said, "Put out light." The electric lamp was turned off, and instantly (within a second) down fell something hard, with a noise, inside the cage. I heard Mr. W. say: "That's wonderful." We still sang, when, in a few seconds more, another solid article fell there as if from a height. I heard him again say: "Well,

that is marvellous!" I asked him if he were satisfied, and he said: "Yes, perfectly." The light was immediately switched on, and we all saw inside the cage two baked clay tablets, one, unfortunately, broken from the fall. The control tried, clumsily, to move them off the floor by catching them between both gloved hands. With difficulty could he manipulate them. . . .

'The test had failed to stop the manifestations. The gentleman who applied it honestly admitted its failure. I then said to those present: "In case the seals are unbroken, are you all satisfied that the test has failed to stop the phenomena? Hands up those who are satisfied." All in the room, except one gentleman, immediately raised their hands. The odd gentleman hesitated before asking the question of Mr. F.'s deputy: "Did you search the sensitive previously, and keep him under observation till you put him in the cage?" To which he received the unhesitating reply: "Yes, I did search him, and he never left my sight for an instant. I was thoroughly satisfied." The hesitator then at once raised his hand. We were unanimous.

'(It would be difficult to conceive how, with Mr. F.'s test, articles concealed in secret pockets, linings, &c., supposing no search was made, could be abstracted therefrom, even after a good deal of manipulatory effort. Moreover, the first *apport* came in less than one second after the electric light was turned off.)

'It was then decided by Mr. W. that, provided the seals were undisturbed, there was no further need for gloves, and that the hands should be left free to grasp, perhaps, some live thing. The screws fastening the cage to the floor were accordingly removed, and Mr. F.'s representative once more entered it, bringing with him the bag (made under my direction, double-machined-locked-stitched and without lining). A small flower-pot, containing a plant produced by occult means at last sitting, and which had been interfered with and injured, was also introduced to be "made right," by "Abdul." This plant I requested Mr. W. to examine. He then looked critically at the seals, found them unbroken and announced it. He could not untie the knots, and had to cut them. He then proceeded to envelop the sensitive in the bag. He tied and sealed it securely at neck and wrists, then left the cage, which was screwed to the ground and secured in the usual way.

'When we had chatted and sung for a while, the light was ordered by "Abdul" to be put out. In three or four seconds the medium was heard to say: "I have 'em," and on the light being switched on he was seen with two live birds, one in each hand; also a bird's nest.

'I shall not proceed with further details, but shall, in brief, give a list of the *apports* produced at this remarkable séance:—

'1. One baked clay tablet with cuneiform inscription, produced instantly.

'2. Another tablet immediately after.

'3. Two live birds—Indian jungle sparrows, a few seconds after the light was again extinguished. (One bird is still living, the other died forty-eight hours subsequently, the Hindu "Abdul" predicting its death.)

'4. A bird's nest.

'5. Fourteen ancient coins; some of them of the Ptolemy reigns, in bronze and "electrum," with head of Jupiter Ammon, and, on the obverse, the double eagle of the later Ptolemys; others of the early Christian period, with head of Constantine the Great, and varied figures on obverse.

'6. An Egyptian scarabeus, described as of the soap-stone species, and said to have been found at Denderah.

'7. A plant, larger and more fully grown than the one put into the cage. It has abundant leaves, is about five inches high from clay to tip, and is green and healthy looking. In all twenty-one articles were produced. For mere proof one *apport* in each test would have sufficed.

'Mr. W. then signed the following, having himself dictated a portion of it, for instance, the words, "He withstood the test to my utmost satisfaction":—

'DECLARATION.—"Having fully applied the test as specified by Mr. M. F., and having thoroughly searched the sensitive and kept my eyes on him until he entered the séance room and was enclosed in the cage, I found he withstood the test to my utmost satisfaction, and that of all present, who signified their perfect satisfaction individually and collectively. I am fully satisfied that the *apports* were produced by occult means.

'"(Signed) P——, S——, W——,

'"M. F.'s representative.

'"Friday night, July 3rd, 1903."

'This completed our specially stringent tests, though, indeed, every test was stringent, and should convince any reasonable person. Even though the sitters be not searched, the cage effectually precludes collusion.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, JANUARY 16th, 1904.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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SCIENCE MEETS SOUL.

A few weeks ago, in 'The Re-discovery of God,' we drew attention to the remarkable fact that one of the strongest currents, making for belief in things unseen, is setting in from what we have usually regarded as the mill-pond of Rationalism. In support of this view we referred to a number of sermons by leading Unitarians—especially in America, but we left the best things unrecorded for want of space, and only waited for the opportunity to bring up the matter again. We do so now, and from another point of view, best indicated perhaps by the phrase that Science is now meeting Soul; though 'The Re-discovery of God' involves the meeting with the Soul of Man.

Science has a vocabulary of its own, but translated into ours, many of its most modern and pregnant sayings suggest that the Universe is penetrated from its centre to its circumference by Spirit, and that the very atoms themselves are only the outward though invisible signs of an inward and spiritual power. In fact, the man of Science ought to be the last to scorn the idea that Mind, Intention, Will and Love, can penetrate and control what we call Matter. One of these intrepid preachers, referring to the late election to the Papal chair, said:—

Who can measure the force of cumulative prayer? Here is an Irish girl, a simple cook, not very wise, not very learned, not very noble. But she has heard that the good old Pope, whom she has long loved and venerated from afar, is dead; and she is told that the prayers of the whole great Roman Catholic Church throughout the world are to rise incessantly to the holy Spirit of God, that He may guide to a right and wise choice the princes of the Church, gathered together from the four winds in the Eternal City. I daresay that in Rome, as everywhere, there was plenty of wire-pulling, plenty of secret meetings to plan the election of this or that favourite candidate. There was worldly ambition, there was self-seeking, I daresay, in abundance in this or that man or set of men. But that simple Irish girl, and a hundred million of simple souls like her, put up their prayers that that great conclave should be guided by the Eternal Spirit to the right choice of the best man to fill a post which is still the most important one in the whole Church of God. The cumulative force of a hundred million praying souls moved that conclave as the wind moves the sea, and all self-seeking ambitions bent before it, and all mean motives went down; and the choice fell upon a simple, beautiful, learned, pious and loving soul, whom may God assist in every endeavour to lift up the Church of God!

That may have superstition in it, but, on the other hand, it is quite likely that it may be the statement of a tremendous truth, indicating as great a source of power in its way as the discovery of electricity.

A notable thought for the hour, on the lines of this study, is that we are intellectually compelled to infer an adequate cause, not only for the 'design' discernible in

Nature, but for its subtle beauty, and its evident eagerness for the expression of loveliness; and that is purely spiritual. Crystallisation may be one thing and the mystery of the glory of a rose may be another thing, but both, in a way, indicate an emanation from some hidden force with spiritual qualities and aims. The material universe throbs and is ablaze with these spiritual qualities and aims, and we can easily imagine the causes existing and persisting even in the absence of the material universe. It is here that Science meets Soul.

Plato, we are reminded, in his *Timæus*, raised this mighty question as to what lay behind or within 'this fairest of all creations.' He gives an answer, and reverently refers all to the absolutely just and beautiful God who inspired it with all its possibilities of beauty. This is what one of our preachers calls a sacramental fact. 'Our perception of beauty,' he says, 'so increases with the deeper knowledge of the universe, when approached on its physical side simply, that the conviction becomes inescapable that, given the true point of view, we should clearly apprehend that beauty is universal, in its inner or psychical aspect as well as the physical. It is inconceivable that beauty should so clothe the external world like a garment, and its inner life prove an empty mockery and deceitful counterfeit. It is far more sane, from even a purely scientific point of view, to regard the all-encompassing beauty of the face of external Nature as but a faint reflection of that supreme effulgence which reigns within,—the Spirit and Soul of the universal Life.'

On this ground we can meet the least spiritual man of Science at least half way. All we ask is that Science shall deal with the world of mind, aspirations and emotions as it deals with the world of metals, motions and transformations. Effects must have adequate causes, and if the master of our earthly house seems to be something or some one that is not what we call 'matter,' we must look elsewhere for its source. Our conclusion is that God has been making a home and a kingdom for a Human Race. God is the Divine Soul of the Universe, and can delegate portions or planes of His territory to His creations, but never in entire separateness. For this reason, the inmost of everything is spiritual, and all created things and beings tend to response to spiritual laws and spiritual emotions. For this reason, also, Man, the highest manifestation of the Divine Soul's longing, can never find true or final rest in anything unbased on Reason and Righteousness; and to Reason and Righteousness he is ever tending, with all his aberrations, wilfulness and sins.

My heart is grieved, nor can it be
At rest till it find rest in Thee,

has been, one way and another, the cry of all the ages. Even Science, which is bound to assign to appearances adequate causes, need not be far from the Spiritualist here: and again Science meets Soul.

'Protoplasm,' says one of our preachers, 'can no longer be considered as the basis of life. We must go far back of protoplasm to-day in our search for the phenomena of life and its source. Some of our best physicists trace it back to the universal, all-pervading, all-embracing ether which fills all space and which exhibits, in varied forms, phenomena that transcend any known physical energy. Super-physical, but not, therefore, super-natural.' In fact, we are compelled to go behind every conceivable mode of Matter to the mystery of the Logos, and there we have to stop, and may contentedly stop. It suffices to trace up our little stream of spiritual life to a source the same in kind but infinitely finer and higher: and, in saying this, we feel that our face is turned as much towards Science as to Religion. In fact, we feel that it is precisely Science which has now to meet Soul.

WHEN AUGURS DISAGREE.

The contradictions in the statements made by 'Imperator' and those made by 'George Pelham,' pointed out in the article in 'LIGHT,' of January 2nd, on M. Sage's book, seem to me of the utmost importance. My knowledge is somewhat elementary, but I am much interested, and trust that the issue raised will be thoroughly discussed in your columns. Many like myself live in remote districts, and have no opportunity of meeting advanced students, so that an expression of opinion from such experts would be most helpful.

It is generally admitted that differences of opinion may reasonably be expected amongst our spirit friends, but here the difference is on a question of fact regarding which we should not have expected there would be such contradictory statements from spirits on any of the more advanced planes.

Two theories occur to my mind as meeting the case. The first of these theories is that such communications chiefly emanate on the other side from 'shades' discarded by spirits in the course of their progression—such shades possessing, it may be, a certain finite life which is capable of being further energised by the thoughts of others. This view, which I take from a perusal of one of Mr. Leadbeater's addresses to the London Theosophical Society, would, in all probability, be the view our theosophical friends would favour.

The other theory is that the difficulties of intelligent and accurate communication between incarnate and discarnate spirits are much greater than most of us have conceived, and that in fact the only method by which Sir William Crookes' 'granite wall' can be accurately penetrated is by telepathy.

If the latter afford the correct explanation it would seem to teach that investigation should be more concentrated on the ascertainment of the laws governing telepathy, as there is at present no absolute test of the reliability of our recording instruments—our mediums.

I do not seek to undervalue the importance of material phenomena; they serve a distinct end, and are of considerable value; but it seems to me that no further advance will be made until we are able to obtain greater accuracy in our communications. Material phenomena must, if the second theory suggested be correct, depend on telepathy, and their value would be further enhanced by the conditions necessary to ensure the best results being better ascertained.

'VERITAS.'

'Circumspice' has done well to draw attention to an alleged discrepancy in the teachings of Stainton Moses and of 'George Pelham,' accompanied by a supposed recantation by the former, which must have caused pain to those who, like myself, have always believed in the consistency and the truth of the communications from 'Imperator.' I have read the translation of M. Sage's book, and went carefully (when it first appeared) through Dr. Hodgson's report on Mrs. Piper, and the interviews held with her by Professor Hyslop, and though I admit that the allegations about Stainton Moses are disconcerting, yet there are circumstances which seem to me to throw a doubt on the authority of these later pronouncements. 1. Mrs. Piper's condition as a medium was at the time very unsatisfactory—a 'worn out machine' (p. 124). Is it not at least as likely that distorted views would come through a worn out and not highly educated woman, as through an exceptionally clear-headed and scholarly clergyman?

2. Contrast the language and manner of 'Imperator' in the Society for Psychical Research report with the same influence in 'Spirit Teachings.' It is like looking at one's face in a cracked mirror.

3. When Professor Newbold wishes to clear up the contradiction, and 'sends for' Stainton Moses, *who* is sent to fetch him? *Phinuit*!—a lying, vain, irresponsible personality, who had to be subsequently banished when 'Imperator's' band assumed control. Is it likely that the genuine Stainton Moses would come at the call of such a one, even if he were in the same sphere, *after being for three years in spirit life*? Is it not more likely that some friend of 'Phinuit,' a personating spirit, deceived both 'George Pelham' and Dr. Hodgson?

4. Note that all this 'contradiction' took place before 'Imperator' appeared on the scene, and before Mrs. Piper's condition was improved. Why was not 'Imperator' afterwards asked to clear up the discrepancy by direct communication through Mrs. Piper?

I would suggest that Mrs. Piper was saturated with the mingled personalities of 'Phinuit' and 'George Pelham,' and that the supposed Stainton Moses was either a fraud of 'Phinuit's' production, or that his messages were utterly distorted by the 'George Pelham' influence controlling the medium; and lastly, I would point out that the 'George Pelham' assertion that 'Sinners are sinners only in one life,' is dangerously immoral as well as deceiving, and contradicts the fundamental law, true of spirit no less than matter, that 'Whatsoever a man soweth, that shall he also reap.'

'ATCHA-HAI.'

Your correspondent, 'Circumspice,' has raised a very important point in his communication to 'LIGHT' of January 2nd (p. 5), in reference to the alleged denial by Stainton Moses, through Mrs. Piper, of the very definite and oft-repeated teachings that he received from his spirit-preceptors, to the effect that 'the soul carried with it, at the death of the body, all its passions and attitudes, and was very slowly purified of them.' 'George Pelham' says, through Mrs. Piper, as quoted by M. Sage, on p. 108 of his book entitled, 'Mrs. Piper and the Society for Psychical Research,' that 'sinners are sinners only in one life;' and 'the self-styled Stainton Moses,' as M. Sage calls another communicator through Mrs. Piper, replying to a question put by Professor Newbold, affirmed that 'evil thoughts die with the body.' Responding to the statement, 'You taught that evil spirits tempt sinners to their own destruction,' the alleged Stainton Moses says: 'I have found out differently since I came over here.'

Now, sir, in view of these extraordinary statements I should like to know why Professor Newbold and his friends did not call upon 'Imperator' instead of questioning the 'self-styled Stainton Moses'—especially as they claim to believe that Mrs. Piper is now controlled by, and under the supervision of, 'Imperator' himself. Surely the *teacher* should have been asked for explanations rather than his pupil.

Further, there would seem to be considerable room for doubt as to whether Stainton Moses communicated through Mrs. Piper at all, for M. Sage says, on p. 123, that 'all the exact information' given by the 'self-styled Stainton Moses,' 'existed already in the minds of those present; all the rest was untrue.' When he was requested to give the real names of the spirit people who manifested to and through Stainton Moses—which names were all known to him before he passed to the other side—the 'self-styled Stainton Moses' gave certain names—but they were every one wrong! I see no reason, therefore, for accepting any of his statements as the veritable utterances of our old and esteemed friend, especially as they are unsupported by the slightest proof of identity, so far as I can discover, and I look in vain for any of those internal evidences and personal characteristics (such, for instance, as were presented in the 'Harte message' recently published in 'LIGHT') which would convince me that the messages emanated from the real Stainton Moses.

In regard to the disputed point as to the continuance of sinful tendencies and depraved habits after death, and the slow and painful processes of purification which viciously-inclined spirit people experience, it will take more than the uncorroborated assertions of 'George Pelham,' and 'the self-styled Stainton Moses,' to disprove the truth of the teachings of 'Imperator' and hosts of other Intelligences from the other side, as well as the testimony of modern seers, from Swedenborg and Davis onwards.

'George Pelham' himself seems to imply that the earth-life thoughts and practices do affect the individual hereafter, for he says that Stainton Moses is not far advanced, and that 'he will have to think for awhile.' Being asked to explain his meaning, 'George Pelham' replied: 'Have you forgotten all I told you before?' Professor Newbold asked: 'You mean about progression by repentance?' 'George Pelham': 'Cer-

tainly I do.' Professor Newbold: 'Was not he good?' 'George Pelham': 'Yes; but not perfect by any means.' From this it would appear that even 'George Pelham' teaches that repentance must precede progress, and that the spirit is affected and limited by the results of earthly modes of thought and habits. If this be true it must of necessity be also true that evil thoughts and desires do not, *cannot*, 'die with the body,' otherwise what would there be to take thought about, repent for, overcome or rise above? It seems to me that, judging from the references given by M. Sage, 'George Pelham's' off-hand replies to questions regarding the teachings of 'Imperator'—which teachings were loosely attributed to Stainton Moses—are unsatisfactory and inadequate, and that the statements of the 'self-styled Stainton Moses' are valueless, because, as M. Sage says on p. 163, 'when the effort to communicate with Stainton Moses was made, nothing was obtained but incoherence and falsehood.' Indeed, as a matter of fact, this corroborates 'Imperator's' teaching, for he declared that there are antagonistic spirits, who, 'by counterfeiting our influence and work, and by setting men and other spirits against us and it, strive to mar the progress of our mission.' ('Spirit Teachings,' p. 12.) And he affirmed that there were 'undeveloped spirits of every grade and class who were opposed, for infinitely varied reasons, to the organised attempt to lead men upward from darkness to light.' ('Spirit Teachings,' p. 230.)

It will be well if the 'Bewildered Student' realises that the inhabitants of the other world, as M. Sage says, 'do not see the Eternal face to face. It is quite possible that they may be able to see clearly truths of which we have no glimpse, but we are not bound to believe more than we like of what they tell us.'

If we once grasp the law which runs through all life—the great law of continuity, or consequences—we shall see that each one on the other side reaches just the plane that he has fitted himself for, and expresses his thoughts and ideas according to his own experiences and his ability to interpret them; therefore, and of necessity, there will be different opinions expressed by returning spirits, and we must endeavour to get down to first principles and judge for ourselves not only regarding the qualifications of our would-be instructors, but as to the accuracy and soundness of their teachings. In any case we shall be benefited if we learn that it is necessary to avoid falling into the error of taking authority for truth instead of truth for authority. As to 'what is truth?' it is still our duty to judge for ourselves.

'AN OLD SPIRITUALIST.'

THE GIFT OF TONGUES.

Referring to the correspondence that has appeared under this heading, I must say that I was somewhat surprised by the original assumption that this manifestation was uncommon. A good example, in connection with the mediumship of Mr. Alfred Peters, is given on p. 202 of the volume of 'LIGHT' that has just closed.

Madame Bianca Unorna's suggestion that a phonograph should be used is valuable, and should by all means be adopted. When we remember that the exact pronunciation of all the 'dead' languages is a matter of much controversy (even as regards Latin and Greek), while that of the more ancient ones is absolutely unknown, or very uncertain, even when learned men have succeeded in deciphering the meaning of the written records, it must be evident that such testimony as she describes, if proved to be reliable, would be of the very highest scientific value.

In such an investigation the correctness of the results might be gauged by a graduated process, beginning with the interpretation of various texts of which the meaning is more or less accurately known. If the results were found to be accordant, they would be accepted in the same way that a tentative translation of a cuneiform or Hittite text would be accepted, provided the same method gave concordant results when applied to different texts. Then, having secured acceptance of the meaning, there would be no reason for doubting the statements, received from the same source, as to the pronunciation of the words, or as to the translation of texts to which at present we have not found the key. In brief, a course of verifiable statement would have to precede that which was unverifiable. If these conditions were adhered to, though at the cost of considerable time and labour, there is no reason why such results should not find acceptance with the scientific world, and be hailed as a most valuable aid to research. In fact, the practical scientific value of such communications seems to be an unexplored field, and its investigation would do much to demonstrate the truth of information received from spirit sources.

S. G.

LETTERS FROM MR. J. J. MORSE.

XIII.

A Visit to Washington, D.C.

My last letter contained a brief reference to a visit to Washington, the capital of the United States, therefore let me expand that item and narrate in brief what was done while there. My engagement was with the First Association of Spiritualists, for the month of October. The services were held in the handsome Rauschers' Hall, in Connecticut-avenue, in the aristocratic section of the city, and almost under the shadow of the British Embassy. The meetings were thoroughly successful in every way. On the two final Sundays Miss Morse was engaged for the purpose of giving clairvoyant descriptions after the evening addresses. Her labours were remarkably successful, and elicited much praise. To me it was a pleasure to renew the friendships of seventeen years ago, though the Reaper had garnered some of the old friends to their homes beyond. An enjoyable ten days' visit was spent with my brother, Captain Morse (retired), and his family, during which some sightseeing was done, notably a visit to Mount Vernon, the home and tomb of George Washington, and to the quaint little town of Alexandria, in which are the church and the Masonic Lodge which he attended. The Washington estate is a magnificent property, and the views over the broad and stately Potomac are charming indeed.

The National Spiritualists' Association.

During the last week in October, the eleventh annual Convention of the 'National Spiritualists' Association of the United States and Canada' was held in the above-named city, and it was my fortune to attend each of its twelve sessions, as well as the opening reception the night prior to the business commencing. It was somewhat singular that my Californian friends elected me as one of their delegates to represent that State in the Convention, and my singular good fortune further pursued me, in so far as I was elected to serve on an important committee, act as reading clerk to the Convention, and attend to various official duties; and I was also selected as the regular speaker at one of the evening sessions, at which Miss Morse was also invited to act as the clairvoyant of the occasion. These meetings afforded an opportunity of meeting the leading Spiritualists and workers from all parts of this great country. The business of the Convention is conducted quite differently from our methods, much of it being relegated to committees. The plan did not impress me favourably, as it seems to deprive the floor of the opportunity of open discussion. In other ways it may save needless talk and so economise time, but such did not appear to me to be the result. The sessions were presided over by Mr. Harrison D. Barrett, who was re-elected president. As a presiding officer he has few equals either in courtesy, impartiality, or ability. The meetings were all largely attended, and the city Press gave full and excellent reports of the proceedings, without bias either for or against.

The City of Churches.

Many years have passed since I spoke in the city of Brooklyn, from which my previous letter was despatched. In years gone past the noted name of Talmage, and the honourable life of Beecher, gave a world-wide reputation to Brooklyn, and many a preacher besides made his mark in the city on the end of Long Island, now joined to New York by two of the largest suspension bridges in the world, used for inter-urban traffic. In accepting the engagement it was in the expectation that my services would be retained for four months, but that expectation remains unfulfilled. The result was that three months were thrown upon my hands, and it was not at all likely that engagements could be obtained, since societies were all booked up. I stayed the month of November with the body which style themselves 'Christian' Spiritualists, and can honestly say I never filled an engagement which afforded me so liberal an amount of discomfort, nor spent a month that had so much that was discordant crowded into it. The only interludes of melody were those occasions which we spent in visits to our dear and valued friend, ex-Judge Hon. A. H. Dailey and his

genial wife. We left Brooklyn, having determined to make this city our home until my spring engagements commence, and arrived here feeling somewhat depressed with the condition of affairs.

Was it a Case of Guidance?

The foregoing is merely introduced as the means of leading up to the question as to whether our disagreeable experiences were the results of unseen guidance to prevent our remaining in Brooklyn, and assure our presence in this city for ends it was not proper to inform us upon in advance? My opinion is that such is the explanation. As your readers were informed in my previous letter, the former business manager of 'The Banner of Light' Publishing Company committed suicide at the end of October last. Following that fact came a series of incidents in connection with the business of the company and the editorial staff of the paper which precipitated a crisis early in this month. The result was the removal of the editorial staff, and, at the suggestion of my old and valued friend, Andrew Jackson Davis, the present management sent for me, offering me the editorship of the paper, which I accepted *pro tem.*, in time to preserve the continuity of its publication. So, being at liberty, on the spot, and willing to preserve the oldest Spiritualist journal in the world if possible, and recalling the difficulties which prevented my remaining in Brooklyn, may it not be fairly inferred that my feet were guided here that my services might be utilised when the need for them arose?

Returning Home.

That there may be no anxiety among my friends, and those secretaries who have booked me for dates in 1904, permit me to say that my stay in this country will terminate the last week in June, and immediately thereafter the first available steamer will bear me away to London direct, where it is my expectation to land early in July. Mrs. Morse, accompanied by Miss Morse, will sail for Liverpool at the end of April, as they desire to visit friends *en route* home, prior to Mrs. Morse resuming the business of the hotel, at midsummer, and Miss Morse taking up again her work for the movement. In the meantime, friends who desire to write to me can address their letters as below. Owing to various recent changes of address I fear some letters from England may have gone astray. If so, the writers will understand the reason they have not heard in reply, and they will confer a further favour upon me by repeating their epistolatory favours at their convenience.

Well, my space is filled, and to spare the patience of editor and readers alike, let me close with the compliments of the season to all our friends in our beloved island home. No cards are being sent this year.

61, Dartmouth-street, Boston, Mass., U.S.A.

December 25th, 1903.

A CASE OF PREMONITION.

'A Clerk in Holy Orders' has communicated the following incident to 'T. P.'s Weekly':—

'As an instance of premonition I may mention the following circumstance which happened in my own family, for the truth of which I can vouch. In the early forties an aunt of mine, Mrs. G., whose husband was a Sheffield manufacturer, resided in that town. As Mr. G. showed symptoms of weakness of the lungs, acting under medical advice he went for a sojourn of several months to Madeira. In order to mitigate the loneliness, she invited her sister Harriet, who was a young widow, to live with her during her husband's absence. They occupied the same room, and one night the sister was aroused by Mrs. G. sobbing loudly. On asking the cause of her grief, she replied, "Oh, I had such a dreadful dream. I saw my husband lying dead in the spare room of our brother John's house in York. You and I entered the room together just when I awoke." Now, strange to say that, nearly a year after this, this very thing happened. Mr. G. returned in a dying condition and went straight to his brother-in-law's house in the city of York, because he feared the shock his appearance would give his wife. He went at once to bed in the spare room, and Mrs. G. and her sister were communicated with, but he died before they arrived, and the two sisters entered the death-chamber together, exactly as foretold in the dream. I do not know whether this is of sufficient interest to insert in your very interesting periodical, but I am able to guarantee its authenticity.'

SPIRITUALISM IN BRIGHTON.

It must be nearly thirty years since I first became a Spiritualist. I remember distinctly going to hear Mr. Morse give a trance address in the Pavilion. The room was quite full of sceptics, but many came out of that room, I fancy, like myself, who having 'gone to scoff, had remained to pray.' Mr. Morse's lecture gave me something to think about, and set the ball a-rolling. Some time afterwards I became acquainted with Mr. W. J. Colville, then a lad of about seventeen. His trance addresses at that time, although given in private, and in the presence of but a dozen people or so, were of so extraordinary and brilliant a character that I at once recognised the fact of an intelligent spirit control. A careful perusal of Allan Kardec's works put the finishing stroke to my conversion. An agnostic I was, and a Spiritualist I became, and of course I remain one after all these years. I say 'of course' advisedly, because I have never yet met a man or woman who, having once become a Spiritualist, receded from that Faith—and why? Because our Faith is backed up by Fact. We happy Spiritualists *know*, as well as believe. Of course there are many matters we cannot yet fathom concerning spiritual things. Whilst in the flesh we can but 'see through a glass darkly,' but most assuredly we are permitted to hold communion with spirits, aye, and with the spirits of our loved ones who have reached the other side, provided we conform to a few simple rules and conditions and earnestly and truly seek the proof of our immortality.

Many of your readers may say, 'We have heard all this before; tell us something fresh.' Well, so I will, but you must forgive me for this little bit of egotism, because, dear reader, 'LIGHT' is constantly being read by strangers and seekers after the truth, and I claim it my privilege as an old Spiritualist to boldly proclaim to them my steadfast adherence to the glorious tidings which the Creator has permitted His angels to convey to us poor mortals.

'How lovely are the messengers' who bring us the glorious news of our immortality, and with it the messages from the beloved one, who has been called away from our midst. I recognise only too well that the counterfeit exists. Show me a truth and I will show you a counterfeit; but compare the two—the diamond and the paste! I admit that sometimes it is difficult to detect the fraud, but a little experience will soon do it.

But to return to the subject of this letter. I have seen the Concert Hall in West-street filled to hear Mrs. Cora Tappan. This hall was originally built for oratorios and concerts but is now a skating rink. I have seen the Town Hall packed to hear Mr. Morse, and of course 'The Queen of Watering Places' is full of Spiritualists; but where are their temples for public worship? Are they ashamed of their knowledge? One would think that after so many years of Spiritualism our British Spiritualists would have built, as in America, beautiful temples dedicated to the Great Spirit, wherein we could assemble and give thanks and sing His praises. Verily in this respect the churches and chapels set us a good example. Returning to Brighton after an absence of many years, I searched in vain for a good Spiritualist hall. But quite recently the small band of earnest workers who have for many years kept the light burning brightly, have been enabled to open a small hall in the centre of the town, just between Hove and Brighton. On Monday, January 4th, a New Year's tea was given, and I had the great privilege and pleasure of attending. I found the cosy little hall well filled, and amongst the friends I recognised two or three familiar faces of long ago, including Mrs. Maltby, one of the pioneers of Spiritualism, and daughter. This lady is not only a pioneer, but a practical worker. She simply revels in the truth, and her heart and hand are ever open to the wants and needs of others. Then there was Mrs. Baron, daughter of the late well-known Mrs. Anne Cooper. She was here, there, and everywhere, providing most delicious cakes and other dainties. She also favoured us with some very pretty songs. Some of the younger members contributed some really choice recitations and music. The president, Mr. Cape, was ubiquitous. This gentleman has for several years kept his little society together. With him it is indeed a labour of love, and the members showed their appreciation of him by presenting to him a handsome scarf-pin. Mr. Kilner, in a very happy, brief speech, handing over the gift. Mr. Metcalf, a visitor, gave a most inspiring address, followed by some interesting experiences by Madame Baroos; and the whole proceedings were carried out with a 'vim' and enthusiasm which spoke volumes for the health and vigour of the society.

And all this was done by the *poorer* class of Spiritualists. Where, I ask, are their more wealthy brethren? They have freely received, but they do not freely give. Spiritualism perchance is not fashionable just now! They still consult the mediums and there it ends. Sir! I maintain that if Spirit-

ualism be a fact, if the spirits of our so-called dead do return and whisper words of help, solace, and encouragement to us, we Spiritualists, both poor and rich, should in return provide beautiful temples wherein we may all publicly testify to our Faith and Knowledge in this Divine Revelation.

We know the good and loving spirits are only too willing to come to our own homes and hold sweet communion with us when we give them the chance; but surely I cannot plead in vain for some public place of worship where we Spiritualists may meet in all our great cities and towns, and acknowledge before the world that we *do* worship and pray to the One Great Spirit of the Universe. There is too much self-pride and vanity amongst us. Our societies need more humility and less self-esteem. It is time that we Spiritualists 'let our light so shine amongst men that they may see our good work, and glorify our Father who is in Heaven.' Surely this is the least we can do, and God grant these poor words of mine may find an echo in the hearts of those who, like myself, have found in Spiritualism true knowledge and great consolation.

And now may I give one practical suggestion? Why not start a branch office of the Alliance in Brighton? I believe it would be a great success, and the present able staff of 'LIGHT' are fully competent to deal with the matter. Of course funds would be required to meet the initial expenses, as a good library is the thing we most require. You can put down my name for a couple of guineas as a start, and I have still enough faith in my brother and sister Spiritualists to believe they will agree with this idea and send in some good subscriptions, provided our good and respected Editor can see his way to carry out my suggestion.

Yours for the Truth,

ROBERT RUSSELL-DAVIES.

'LIFE IN THE INORGANIC WORLD.'

Perhaps the following lines, in which an amusing attempt is made to indicate a parallelism between human loves and chemical affinities, may interest the readers of 'LIGHT,' as in some degree appropriate to the questions so ably elucidated by Mr. Godfrey Dyne, in his recent address to the London Spiritualist Alliance, on 'Life in the Inorganic World.' By whom the lines were written, or when, we are unable to say, but they are certainly not of very recent date, for we have had them in our possession for five-and-twenty years or more:—

THE CHEMIST'S LOVE-LETTER.

I love thee, Mary, and thou lovest me;
Our mutual flame is like the affinity
That doth exist between two simple bodies;
I am potassium to thine oxygen.
'Tis little that the holy marriage vow
Shall shortly make us one. That unity
Is, after all, but metaphysical.
Oh! would that I, my Mary, were an acid—
A living acid—thou an alkali
Endowed with human sense—that, brought together,
We both might coalesce into one salt,
One homogeneous crystal. Oh! that thou
Wert Carbon, and myself were Hydrogen,
We would unite to form olefiant gas,
Or common coal, or naphtha! Would to Heaven
That I were Phosphorus, and thou wert Lime,
And we of Lime composed a Phosphuret.
I'd be content to be Sulphuric Acid,
So that thou might be Soda. In that case
We should be Glauber's Salt. Wert thou Magnesia
Instead, we'd form that named from Epsom.
Couldst thou Potassa be, I Aqua-fortis,
Our happy union should that compound form,
Nitre of Potash, otherwise Saltpetre.
And thus, our several natures blended quite,
We'd live and love together until death
Should decompose the fleshly *tertium quid*,
Leaving our souls to all eternity
Amalgamated. Sweet! thy name is Briggs,
And mine is Johnson. Wherefore should not we
Agree to form a Johnsonate of Briggs?
We will. The day, the happy day, is nigh
When Johnson shall with beauteous Briggs combine.

PSYCHIC CULTURE.—We are requested to announce that the classes for psychic culture which Mr. Frederic Thurstan has kindly conducted at the rooms of the London Spiritualist Alliance for the benefit of the Members and Associates, and which have given so much satisfaction, will be commenced at 5 p.m. in future instead of 4.30 p.m. as heretofore.

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.

'Reincarnation.'

SIR,—Mr. Monger, in your issue of November 21st, says that he has not the slightest doubt that my friend whose experiences with his spiritual love I gave in your columns, is the sport of some elemental or some discarnate spirit.

Does your correspondent realise that such an assertion is most dreadful and very unspiritual? Does he really believe that evil is more powerful than good? that true, pure love—the highest attribute of the God-head—can be the sport of tricky, shallow spirits, call them what you will? He merely confirms me in the opinion I have long held that the study of modern Theosophy tends to materialise and debase the nature. It exalts the intellect above the heart, with its cold-blooded, unhuman theories.

My friend has had his whole life beautified, gladdened and ennobled, and all his thoughts raised to a high spiritual plane, and a writer in your pages, of all places, coolly says it is all humbug! If Mr. Monger or any other Theosophist can get as much profit from his Mahatmas he will be lucky! My friend on reading the letter simply laughed, and said 'How I pity these poor, misguided people.'

What is the lady friend, whose name and features have been appropriated, doing all the time her dearest friend is being deceived and played with by masquerading spirits or elementals? We shall be told, I suppose, that she has gone out of reach of the earth plane. But what a travesty this is of love! Can true mates be separated like this in a Cosmos governed by the God of Love and Wisdom? Or are we living in a lunatic asylum governed by a democracy? I suppose Theosophists do not recognise mates or counterparts; it is something altogether too human for their attention. They doubtless expect to exist through all eternity as bachelors and old maids, sexless monstrosities!

It is always well to remember that like attracts like in spiritual matters; anyone with a heart of stone cannot expect to draw much love or affection!

And again, surely these alleged 'tricky spirits' must be the most wonderful beings existing, even in this wonderful universe. They not only take on the names and features of anyone at will, but the very disposition, and are clever enough to find out all their secrets; and they spend all their time and energies, in some cases, in lifting their dupes up to the highest plane possible. In my own experience, one of these elementals (?) foretold an event, laughed utterly to scorn as impossible by most of those concerned, which is now, just nine years later, coming true. Most wonderful beings! Too wonderful for me to believe in. And the glorious, loving Mother-Father God looks on with approval! Still more wonderful!

Mr. Green in the same issue gives the theosophical theory of the true Ego and its personality. He says the true Ego not only divests itself of the physical body, but of the personality also; each body being left by the true spirit to fall to pieces on its appropriate plane, the personality taking sometimes a hundred years to fade out.

This may be true; but does not a similar action take place on this plane? If these persisting personalities are to be called shells on the plane above the earth by the Theosophists, why not call us all shells too whilst here? The true Ego is not always present in the human body, is it?—except in exceptional cases—or, at least, cannot always assert itself. And our earth bodies or personalities take often a hundred years to fade out.

The truth is, I believe, the true Ego functions through many successively persisting, more and more etherealised, bodies, each of which bodies is real to the plane it is acting on, and this has given rise to the idea of reincarnation.

The whole controversy seems to me—after carefully reading this issue of your paper (November 21st), in which much bearing upon the subject may be found by a careful reader, your Editorial especially, 'Individuality and Immortality'—to have arisen because we start from different premises.

As Mr. Shipley says: 'Theosophy appears to look more to ultimate results, while Spiritism concerns itself with phenomena, and Spiritualism with that which lies before us in the nearer future, without, however, losing sight of the goal for which we are ultimately to strive.' That is the whole position in a nutshell.

Theosophists seem to regard the true Ego—the Divine spark—as the whole Man, while Spiritualists recognise all the different bodies or principles, as a unit; the whole forming the individual, the lower principles to be gradually shed as evolution progresses. Am I, for instance, the less a man because I happen to be, for the moment, on a low

plane? Is it not clear from the evidence that Mr. Harte is still the personality he was while yet on the earth plane? And it is this personality we care for and love with all its faults and qualities. The true Ego itself is, of course, still more worthy of love, but it is for the most part beyond our reach or conception at present, and will remain so for ages.

When Madame de Steiger says that she regrets its persistence she might with equal reason say of a friend she happened to meet: 'Oh yes, I recognised her. I could not help myself, as she spoke to me; but I regret it. Instead of talking trivialities on the earth-plane we should be goddesses in Heaven.' She probably does regret it and would like to live all the time where her true Ego does. But regrets are useless in the face of facts and it is impossible until evolution be accomplished. Notwithstanding this lady's brilliant articles, which claim our admiration, she always appears anxious to avoid discussing critical points, which much weakens her influence.

The great beauty of Spiritualism, its essentially consoling and rational feature, which differentiates it from all other teaching, is that it brings us into touch with *warm-hearted human beings*, instead of with icy abstractions, however gigantic in intellect. It makes life on all planes one slow, continuous growth, and ignores all sudden jumps from humanity to saints or devils.

I gladly note that Mrs. Templeton, at the close of the interview you give from the 'Daily News,' says that, 'We shall be the teachers of the East in religion and not the pupils of the East.' That is good; I thoroughly believe that.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

'The Sense of Responsibility.'

SIR,—What mean these phrases culled from 'Mourner's' letter: 'Decay of responsibility,' 'devastating forces,' 'no longer responsible human beings,' 'gradual enfoldment in an evil aura,' 'hopeless, helpless sorrow and suffering,' 'spiritual wreckage of human souls,' 'irretrievable ruin,' 'no safeguards'? They seem to mean that 'Mourner' has known some few sporadic cases of psychic, followed by physical and moral, decline, and has drawn therefrom general conclusions. Let 'Mourner' take any one of these cases and trace out the causes of such deterioration and they will surely be found either in the private life or want of mental balance of the individual; and the other cases will be found to correspond. No one need fear such disaster from the study of spiritual laws, whether undertaken from a scientific, philosophical, or religious point of view. 'Om' does not permit His thirsty children thus to perish, and though the adversaries are many, He is All. I grant that most psychics are not endowed with business qualities; neither are most artists, musicians, literary men, &c.; neither are most business men endowed with psychic advantages—if, by 'responsibility' such are meant.

The earnest student knows of the dangers; the thoughtful Spiritualist is perfectly awake to the necessity of retaining full responsibility, and takes measures accordingly. I have good reason to know how dangerous to a medium may be the ignorance and stupidity of a single sitter, especially when that sitter is a mere phenomena-hunter; but that has deterred neither medium nor self from pursuing our investigations. The further I go, the greater and more interesting become the puzzles, but I am provoked to no such hysterical outburst as appears at the end of 'R.'s' letter in another column. Where is faith and where patience?

I hope that abler and more experienced friends than I may give replies that will afford 'Mourner' greater relief and satisfaction; such pessimism is unworthy the human dignity and not warranted by facts.

H. W. THATCHER.

'Talks with a Spirit Control.'

SIR,—I was exceedingly pleased to see in 'LIGHT' of the 2nd inst., a letter by 'S.' in regard to the answers to questions by Mrs. Wallis's control. Several times during the three years or more that I have been a reader of 'LIGHT'—a rare jewel in journalistic literature—'Morambo's' and 'Tien's' sayings have been printed, and while one cannot accept unquestioningly *all* that a spirit says, yet they were to me of exceeding interest, and I have often wondered why more was not given. I hope some generous shorthand writer will volunteer to report these answers for publication in 'LIGHT,' for the delectation and instruction of its readers. By doing so he will have the enrichment of his unselfish act in his own consciousness, and prove the truth of the paradox, 'Only what we give, not what we get, we possess or enriches us.'

DAVID GILMORE.

255, Lisburn-road, Belfast.

Challenge to Mr. Husk.

SIR,—I agree with the note you append to the 'challenge' of 'H. C.' in 'LIGHT' of the 2nd inst., with reference to a séance by Mr. Cecil Husk. But with all due deference to our opinions on the points therein expressed, we must, I think, make allowance for the point of view of such inquirers as 'H. C.' It is evident that a dead-set is being made at Mr. Husk, whether on good grounds or otherwise matters not; and it is his interest as well as his duty to set all doubts at rest and establish his *bona fides* if he can do so. 'H. C.' has now come forward in what I consider a fair and generous spirit, and placed his offer on a square business footing. As such we ought to give it due consideration. I am, therefore, communicating with Mr. Husk, and will do all in my power, so far as I am concerned, to bring about a meeting. Should I succeed in my representations, I will see that such terms and conditions of a test nature as the medium can accept are communicated to 'H. C.' under cover, through you, sir, as Editor of 'LIGHT'; or if 'H. C.' chooses to send me his name and address, I will communicate with him direct and save time and trouble thereby.

LAURENCE GILBERTSON.

Tact v. Handcuffs.

SIR,—Will you kindly permit me to say that I think the method of investigation suggested by 'H. C.' would quite defeat the ends sought for. My experience has been that to prove the genuineness of the phenomena quite a different feeling and attitude must be pursued than the use of handcuffs, &c., and the throwing out of a defiant challenge.

Up to three months ago I had not sat with Mr. Husk, nor had I even seen him; I had only heard of his mediumship through your paper. I wrote Mr. Husk asking him to allow me to have a sitting, and after the first meeting I felt fairly satisfied as to the genuineness of the manifestations. Mrs. Husk sat at the other side of the circle, six or seven sitters off the medium. A few weeks later I arranged to sit a second time, and I asked that I might be allowed to sit next to him. To this he readily agreed, saying that the arrangement of the sitters was left to the controls. Anyhow, I sat holding his left hand, while Mrs. Husk had hold of his right. After waiting a little time the musical box, weighing about twenty-one pounds, was lifted from the table and went whizzing round the room above our heads. Then it was placed upon my head and 'Uncle,' the control, asked me if I could feel it. A few moments later the fairy bells went up, whirling round the room, playing a familiar air and accompanied by a beautiful light. Then the tune was played through again just above my head, the fairy bells being stationary all the time. During all this time I had hold tightly of the medium's hand, and while these manifestations were going on Mrs. Husk kept chatting to the sitters to her right. I asked 'Uncle,' the control, if he would put the steel ring upon my arm whilst holding the medium's hand. He said he would try, seeing that I was a physical medium. I heard him feeling for the ring on the mantelpiece just behind me, and then instantly it was laid against my hand. 'Uncle' patted my hands and struck the table with the ring, asking me if I felt quite sure he had the ring. I did feel quite sure that he had it. He asked me to 'count three.' As I was about to say 'three,' the ring was slipped over my wrist and the medium's, and in another moment it was upon my arm. The candle was then lighted and the sitters had an opportunity of seeing the ring upon my arm before I had left hold of the medium's hand, which I had held from the commencement of the séance. The ring was carefully tested and rung, and found to be perfect. If 'H. C.' had approached Mr. Husk in the same spirit as I did, I have not the slightest doubt his wishes would have been granted, but not under such conditions as he now suggests.

Hull.

A. E. PARCELL.

'The Mediators.'

SIR,—I have just had the privilege of reading the above-named book by Mrs. Rosanond Templeton, and I ask your kind permission to express in your columns my sense of the service that has been rendered to the world by your publishing office in having given us the benefit of such a valuable contribution to the thought that is making such advance towards ultimate truth in this age. This is a book which needs very deliberate study and concentrated thought, and cannot be mastered in a short perusal. Wrapped up in the author's marvellously concise and condensed diction are truths that underlie the deepest mysteries of life and being, but there may be only a few minds capable of undoing the wrappings and discovering the riches they enclose. It may be that many have essayed to read and understand this book, and have laid it down, despairing of grasping the meaning of its words and ideas. And these will

possibly complain that they might have been expressed more expansively and with a better facility of interpretation. Whilst sympathising with such, may I make the following suggestion? We are living in a time of Transition, of a rapid passing from an inchoate and dark ignorance of Cosmic and Spiritual Principles, into an era of wider, greater, and fuller knowledge of these Principles. At present the world is in a vortex of chaotic revulsion and sub-mental revolution. The old standards of belief and reasoning have fallen away, as the scaffolding necessary to the Temple of Wisdom, but not permanent and stationary parts of the building. Now we see the Temple, still imperfect, with its bare walls erected, awaiting the artificers to complete the Great Architect's design. Therefore we have such a book as 'The Mediators,' which, on the face of it, strikingly indicates the pronounced truth that we are entering upon an *Era of Inspiration* after having passed through an *Era of Reason*. During the coming years of this new century we shall see a new school of teachers and writers, the descendants and succession that have evolved from the Age of Reason that has gone before, and have issued in an Age of Inspiration, based upon developed Reason, but on a higher plane in the spiral Ascent of Man, in which the Reason is illumined by the Intelligences of the spiritual planes, and coalesced in the human minds thereby inspired. In the Age of Reason, any kind of 'Inspiration' was treated as 'insanity,' and led to forms of fanaticism on the part of those who acted upon inspirations. In the Age of Inspiration, now commencing, mankind will follow the Truth into higher ranges of study and experiment, and doctrines will be found reasonable and sound that formerly were merely 'transcendental' and too often 'mad.' At the outset any utterance of *Inspiration and Reason* must needs be a very cautious utterance. 'I have many things to say unto you, but ye cannot bear them now,' is the secret of the necessity for graduated teaching in the Spiritual Truth that is soon to be converted into the acceptable and empirical knowledge of the world. Mrs. Templeton has written a book that is essentially 'inspired'; it is the result of deep meditations in the solitude of her soul, enkindling the fires of Spirit, and bringing forth from the crucible of thought many 'things new and old,' but at present set in a jewel of recondite and cryptical language, which only the 'elect' can appreciate and understand. Nevertheless, 'The Mediators' is a book that points an epoch, and emphasizes a new Era. As time goes on the Teachers that shall come, operating on the higher plane of 'Inspiration,' will become more explicit, more expansive, when the strength of the human mind has become sufficiently developed to 'bear' these teachings.

Grand Turk,
Turks Islands, W.I.

H. E. SAMFSON.

'A Powerful Healer.'

SIR,—Spiritualists should help their poorer brethren; therefore I wish to bring to the notice of your readers one who is a powerful healer by magnetism from a spiritual source. He treats all cases, and has cured himself of a large growth at the side of his neck, which had lasted some years, and which the doctors at different hospitals had said could not be removed without an operation. He has used this power successfully in cases of nervous debility, deafness, consumption, and paralysis. I enclose his name and address, and also the names and addresses of persons to whom inquirers may be referred.

B. A.

SOCIETY WORK.

Notices of future events which *do not* exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts delivered a stirring address on 'Peace on Earth, Good-will to men,' to an interested audience. An after-circle, conducted by Mr. Roberts, was well attended.

NEWCASTLE-ON-TYNE.—95, WESTMORELAND-ROAD.—On Sunday evening last, Mr. Fred Easthope spoke well on 'How best to induce Harmonious Conditions,' and gave good illustrations of clairvoyance.—E.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Wednesday, the 6th instant, Mr. Henderson gave good phenomena. On Saturday last the usual open circle was well attended; and on Sunday last a crowded audience listened to an inspiring address by Mrs. Cansick, on 'The Building of our Homes in the Beyond,' which was calculated to further the cause of real spiritual good.—H. S.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last Mr. George Cole delivered an interesting lecture on 'Trance-mediumship in the Bible.'—E. R. O., Cor. Sec.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Outward Desires and Inward Dwellings,' and the usual after-meeting was held.—R.

LEICESTER.—LIBERAL CLUB, BISHOP-STREET.—On Sunday morning last Mrs. Burrows, and in the evening Mrs. Veary, gave addresses and convincing clairvoyant descriptions.—H. W.

LEICESTER.—QUEEN-STREET.—On Sunday last Mr. W. Fielding, of Chesterfield, discoursed on Biblical subjects, and gave some remarkable clairvoyant descriptions, which were in every case fully recognised.—J. SNOW, Secretary.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last, at 6.30 p.m., a good address was delivered by Mrs. Preece on 'The Purpose of Life,' followed by clairvoyant descriptions of spirit people.—J. H.

CARDIFF.—ODDFELLOWS' HALL, PARADISE-PLACE.—A good day with Mr. Geo. Harris, who, in the morning, read his reply to a Christian critic, and in the evening delivered an address, on 'The Passing of the Old.' Both services were appreciated.

HACKNEY.—YOUNGS' ROOMS.—On Sunday last Mr. Ronald Brailey gave a splendid address on 'Thou art the Christ,' followed by successful clairvoyant descriptions. Will friends kindly note change of address of meeting place?—H. A. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last, after an interesting reading by Mr. E. Burton on 'Why?' Mrs. Atkins gave some very excellent illustrations in clairvoyance. The chair was taken by Mr. Chaplin.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last both meetings were well attended, and Mr. Long's evening address upon 'Language in the Spirit World,' was coupled with an able exposition of the parable of 'Dives and Lazarus.'—J. C.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last, Mrs. Wallis, of London, spoke on 'Spiritualism: What does it Mean?' and affirmed that it meant the development of our spiritual nature. In the evening she dealt with questions from the audience, covering a wide field, in a lucid and convincing manner.—W. M.

CHISWICK.—AVENUE HALL.—On Sunday last Mr. E. Macdonald's address on 'Our Mission in Life' was very helpful. Mr. Ronald Brailey gave psychometry on Monday to a good audience. On Sunday next Miss Violet Burton will give a trance address, and on Monday, the 18th inst., Mrs. Graddon-Kent, at 8 p.m.—J. B. I.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday last, morning and evening, Mr. G. H. Bibbings gave addresses in his own well-known style on 'The True Value of Doubt,' and 'What are the Dead Doing?' We are pleased to meet Mr. Bibbings again and congratulate him on coming among his many London friends once more.—C.

BRIXTON.—8, MAYALL-ROAD.—On the 4th inst., 'Dr. Andrews,' through Mr. E. McDonald, attended to his patients as usual. On Thursday evening and Sunday morning last public circles were held, and at the evening service Mr. Rex's guide, 'Theo,' told the story of his conversion after reaching the spirit world.—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 7th inst., our president conducted the usual circle for inquirers. On Sunday last Mrs. H. Boddington delivered an address on 'Salvation: Is it Possible?' Mr. Greenman kindly sang 'Nazareth,' and Mr. Dean rendered a violin solo. Mr. H. Boddington presided.—S.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last our president, Mr. G. Tayler Gwinn, gave a stirring address on the 'Epiphany,' or the time of Spiritual Enlightenment, and the further development of the Christ within. Some very convincing clairvoyant descriptions were given by Mrs. Webster.—S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, Miss MacCreadie's guide, 'Sunshine,' described fifteen spirit friends, all of whom were readily recognised, and in all cases helpful and loving messages were given. Miss Samuel delighted the audience by the sweet rendering of a solo, and Mr. W. T. Cooper ably presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will speak on 'God and my Neighbour; or, Is Spiritualism a Religion?' Doors open at 6.30.—S. J. W.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Saturday last upwards of sixty members and friends participated in our New Year's social gathering, which was very enjoyable. Under the direction of Miss D. Greenman and Mr. R. Boddington, the following artistes rendered solos in good style: Mr. R. Boddington, Mrs. Barton, Mr. H. Fielder, Mrs. Brierley, Mr. Williams, Mr. Marson, and Messrs. Greenman. On Sunday last Miss Violet Burton's lecture on 'Progress Here and Hereafter,' was much appreciated. Mr. H. Fielder presided.—G.