

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. G. K. Chesterton is not quite always paradoxical. He has, we may say, his straight intervals. The other day, writing of 'The God of the tribe,' he drifted (he always drifts) to the subject of Spiritualism and the supernatural. He hits an important nail on the head when he says that we have fallen into the habit of regarding the supernatural mainly as a sombre thing. This is bad logic, he thinks. It is really the supernatural that has rescued mankind from the commonplace and the inane. He says:—

It is only too easy to grow as grey as the fens or the streets, to fall with a falling city or decay with a decaying civilisation. The sense of personal immortality which Christianity brought so violently and vividly into the world, even when accompanied with all its coarsest terrors, was an exhilaration precisely because it cut a man free from the obvious destiny of the tribe, the animal tragedy, the thing that we call heredity. If a man was to be damned he would not at least be damned automatically along with all his dull relations. Christianity introduced as much as anything else that adventurous view of the spirit which has never since then been wholly absent from the European intellect.

So with Spiritualism which intensifies the sense of personality, and puts any amount of romance into human life. It may have its incidental morbidities, says Mr. Chesterton: it may frighten us with voices and blue lights: it may fill us with terrors and superstitions; but 'it can never fill us with such terrors and superstitions as the terrors and superstitions of materialism. For materialism in its full vision of a featureless fate, does not merely teach us that we shall not exist hereafter; it teaches us essentially that we do not exist now; that we are only functions of a force that changes for ever. I can imagine a humane and high-minded Freethinker, such a man, for instance, as Dr. Stanton Coit, agreeing that the constant presentation even of the worst sky-larking of the Spiritualists might do less harm to human ethics than the constant presentation of the idea of heredity.' By which he probably means that the doctrine of heredity, standing and persisting alone, presents a human being as a mere bottle of effervescing something drawn from a barrel which perishes when the explosion comes. In truth, a depressing and degrading thought!

Astrological Research will probably receive considerable encouragement from the discovery that Dr. Richard Garnett, the eminent writer, editor, and British Museum guardian of books, was a decided believer, and that a certain astrological work, published by A. G. Trent, was actually written by him. This book was entitled 'The

Soul and the Stars.' A 'Daily News' correspondent says that in his copy of 'Natal Astrology' there appears the horoscope of 'A. G. Trent,' whose birthplace and date are given as 'Lichfield, February 27, 1835, 5.50 p.m.' He has also a bound volume of astrological blank forms, which was presented to Mrs. Haweis by Dr. Richard Garnett, who wrote on the fly-leaf: 'R. G., Feb. 27, 1835, 5.51 p.m.—Lichfield.' This seems sufficient for the identification of Dr. Garnett and A. G. Trent: but to this may be added the fact that 'A. G. Trent' is an anagram of Garnett.

Dr. Paul Carus, by way of conjuring revelations, still does his best to disparage mediumship and its phenomena. In his 'Open Court' (an excellent publication) for April he prints a long and subtle Paper by a conjurer, one David P. Abbott, showing how he does his sealed letter and slate writing tricks.

It may, perhaps, surprise Dr. Carus to be informed that these revelations by conjurers only confirm us in our regard for mediums. The explanations in this Paper, for instance, are so intricate, so bewildering, so tortuously artful, and yet so redolent of obvious hanky-panky, that it is a relief to think of the bare simplicity of such mediumship as we rely upon. We always feel that. At the same time, we are grateful to the conjurers and their expounders, and we ardently invite their exposures and their confidences.

Even the coldest and most critical of onlookers might well be made to pause and reflect by the continual reference to occult happenings in connection with the lives of alert and vigorous personalities, and not of poor weaklings merely. Here, in 'The Commonwealth,' in a notice of his life, Canon Henson says of Father Gapon:—

The imaginative side of his character is obvious throughout his life. Later on, it is in the Celebration of Mass that visions of the meaning of Christ's sacrifice come to him. He believed, and still believes, not only in the Spirit of God, but in the nearness of the unseen world. After his wife's early death she came to him, and bent over him as though to kiss him. He does not believe it was 'a dream.'

Why 'imaginative'? Why not give full value to the testimony of a strong, virile, brave and truthful man? Even as an opinion the judgment of such a man has value: but when it is a testimony as to a matter of fact, why try to dilute it?

Since the above Note was written, the newspapers have published a report of Gapon's treachery and murder: but news from Russia is extremely unreliable, and the ways of both Czarists and rebels are very tortuous. It is quite possible that Gapon has been done to death by Czarists who may also have floated the rumour of his treachery, and of his murder by rebels.

At a late conference of Benares Theists, the President, Pundit S. N. Sastri, delivered a remarkably searching Address on what he regards as the fatal secularisation of

India, and the 'disintegration of the old spirituality of the race.' He does not ask for a return to old faiths and forms, in order to escape from this, but urges his countrymen onward.

Religion, he says, should be progressive, serving like martial music to inspire and strengthen for the journey. He indicates four characteristics of this progressive religion:—liberty, rationality, universality and spirituality. Above all, spirituality. Of this he says:—

Whatever that coming faith may be, it should be pre-eminently a *religion of conscience* and not of mere external *formalism* or *ceremonialism*. Of ceremonial religion we have had enough and more than enough in this country. Both Hinduism and Buddhism have furnished examples of it. We need not go to other lands to see how the religion of authority and of priestcraft can degenerate into blind observance of a number of prescribed forms; which might have had some meaning, some spiritually elevating influence, at some by-gone time, but which have long ceased to exert that influence. It is time that religion should be disengaged from all non-spiritual and purely external elements, and installed in its main function, namely, to awaken and strengthen in the human soul a sense of the eternal, and thereby enlighten, inspire and guide the human conscience. The sphere and province of religion is in the spirit of man. The main function of religious teaching and of the Church is the moral and spiritual uplifting of man. Hence we are persuaded to think that the future religion of the human race, above all other things, should be a *religion of conscience*. Spirituality should be its leading characteristic.

We do not want to boast about it, but, as some set-off to occasional obloquy, we comfort ourselves with the thought lately expressed by a physician in 'The Daily Telegraph' that 'Heterodoxy of opinion usually goes with a certain force of character, which "sees life steadily and sees it whole," whereas the helpless creatures who have never properly got their bearings in the world, cling instinctively, but without really definite convictions, to the faiths in which they have been brought up.' The only word we hesitate over is the word 'heterodoxy.' The impression has come over us of late that our doxy seems to be the rallying place, or the place of drifting, for the majority. When it becomes, in its turn, the accepted orthodoxy, we suppose those who are stirred up by 'a certain force of character' will have to take up the staff again and go forth to 'pastures new.' We hope so.

'Tolstoy and His Message,' by Ernest Crosby (London: A. C. Fifield), is simply splendid. It is a keen and sympathetic presentation of the great master's teachings. There are seven chapters—'Tolstoy's Boyhood and Manhood,' 'His Great Spiritual Crisis,' 'His Answer to the Riddle of Life,' 'The Basis of his Moral and Social Code,' 'His Teaching Tested by the Christian Spirit,' 'The Christian Teaching in Practice,' 'The Tolstoy of To-day.' All simple, thorough and illuminating.

GLIMPSES OF THE UNSEEN.—In the 'Occult Review' for May, Mr. Reginald B. Span tells some weird stories of disappearing buildings, and of a 'banshee.' He quotes the vicar of a Hampshire parish as authority for the story of a young man who wished for assurance of the continued existence of the girl to whom he had been engaged. The vicar advised him to pray earnestly for a sign, and in a week or two the spirit of his lost love twice appeared to him, once in broad daylight in his office, and once at night by his bedside. On this last occasion 'the spectre raised its right hand and laid it in a peculiar manner across his mouth.' This was repeated three times, as though with some special significance. Later he remembered that this same gesture had been used by a sister of the deceased girl when he had bent down over the coffin to kiss the dead form, and he had thus been prevented from doing so. It is inferred that 'the spirit of the deceased was present, unseen, and witnessed that little episode,' and that she desired to show her lover that she had seen what then occurred.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, MAY 10TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. L. STANLEY JAST,

ON

'THE SPIRITUAL SIGNIFICANCE OF SYMBOLS.'

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.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. A. V. Peters, on Tuesday next, May 8th, and also on the 15th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, May 11th, at 3 p.m., prompt. Visitors should come prepared with *written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

AN AFTERNOON SÉANCE WITH MR. R. J. LEES.—Mr. R. J. Lees, the author of 'Through the Mists,' 'The Life Elysian,' &c., will be in London next week, and has kindly offered to meet friends of the Alliance on Wednesday next, May 9th, at 3 p.m., at 110, St. Martin's-lane, and afford them an opportunity of conversing with some of his 'controls' on questions connected with the facts and philosophy of Spiritualism. Many of those who enjoyed the privilege of listening to these spirit friends in years gone by will, we feel assured, be pleased to avail themselves of this opportunity of renewing their acquaintance. There will be a charge to Members and Associates of 1s. for tickets for their own use, and 2s. for tickets for friends introduced by them. The proceeds will be devoted to the funds of the Alliance.

TRANSITION OF MRS. KEEVES-RECORD.

On Wednesday morning, April 25th, at 11, Antill-road, Grove-road, Bow, London, E., Mrs. Keeves-Record passed suddenly to spirit life from heart disease, from which she had suffered, more or less, during the past six years. Many Spiritualists will remember Miss Keeves, who, some thirty years ago, laboured earnestly and acceptably as a trance medium in the East End of London, at a time when it required courage and devotion to avow one's Spiritualism. She was a good and thoughtful speaker, always on a high religious plane, but it was as a test and impersonating medium that she was most remarkable, and hundreds of persons, both in London and the provinces, were convinced of the truth of Spiritualism through her instrumentality. She did a good work for many years without fee or reward other than the consciousness of duty well done, and has passed to 'the other side' after a career of honourable and loving service to humanity and for the truth.

A REMARKABLE PSYCHOMETRIC READING.

Having recently received from a lady sensitive (Mrs. Mary Davies, of 44, Laburnum-grove, Portsmouth), a remarkably accurate psychometrical reading from a piece of a letter which I sent to her (and now enclose to you), I think it is of sufficient value to be interesting to the readers of 'LIGHT.' The letter was from my son to me, and as you will observe, I cut off the heading and foot of the letter so that no evidence of relationship existed, and it remained nothing but a business communication from one man to another.

I would premise that my son has followed the profession of an artist for some years, but not having been successful in that, has recently entered into partnership with an horticulturist (the Mr. T. referred to in his letter), and they have some acres now in course of cultivation. After receiving Mrs. Davies' reading, I discovered that on the very day the letter was written, Mr. T. had spoken to my son of a friend who had died and was buried at sea, whereupon my son told him that an uncle of his had been buried under similar circumstances. I need hardly say that I was unaware of this conversation, but the fact is my brother *Joseph*, then a young man, died about forty years ago on board the P. and O. boat 'Carnatic,' and was buried in the Red Sea; this happened before my son was born.

Now this is what I received from Mrs. Davies: 'I have a strange vision of the writer, for he appears to me to be undressed and lying on a bed reading' (he is accustomed to take Turkish baths frequently and tells me he always does this afterwards); 'it is as though he would take deep breathing' (a daily practice with him), 'he loves out-door life, he is very artistic, yet somehow or other I find him a strange personality' (all most true). 'In my clairvoyant vision several spirit forms come, and I should say the person would become a very powerful medium. One form I see much plainer than the others, it is that of a gentleman about sixty years of age' (my brother Joseph would be sixty-three now), 'tall, dark, thick hair, very round face, nose short and wide at base, was not very old when passing out' (he was twenty-three), 'for I find nothing in the influence indicating marriage or family, and I hear distinctly the name "Joseph"; I am not told if he was a relation, but should say so from the light and blending' (this description is most accurate). 'I got a very unsettled feeling whilst holding the paper and feel life has been so for a long time with the writer' (it has), 'but great change is shown, and I feel with it a settling, yet I am asked to say the following: "Don't expect great things"; I find this person in bad weather walking over rough roads all wet and heavy in ruts' (this may be a reference to the rough state of the nursery grounds, a great part of which is as yet uncultivated). 'I hear sounds from an organ, and should say there is a love of this instrument' (there is); 'a violin is also shown, but I fear the person could not give sufficient patience and care to this; I feel there has been the attempt, but it is laid aside.' (I never knew of this, though my son now tells me that some time ago he did attempt the violin, but gave it up.)

There were some other remarkable facts disclosed, but being of a private nature I do not send them for publication. I would ask how is it possible for anyone to disbelieve spirit communication after such testimony as this?

BARBER-SURGEON.

GOOD PHENOMENA WITH POLITI.—A French lady of title, well known to Spiritualists by her automatic writings, of which she has published two volumes under the pseudonym of 'Ch. d'Orino,' has recently visited Algiers, Naples, and Rome, having had highly satisfactory sittings at the Villa Carmen, and with the mediums Eusapia Paladino and Politi. A séance with the latter is described by Signor Enrico Carreras in the 'Revue Scientifique et Morale du Spiritisme' for April. In addition to various physical phenomena, some of them requiring considerable strength, and luminous appearances, two partly materialised forms were seen, one of them three times. This form did not resemble the medium, whose breathing could be plainly heard; moreover, Madame d'Orino had the identity of the apparition fully confirmed by automatic writing, and considered that the results were perfectly satisfactory as regards genuineness.

MATERIALISATION AND PHYSICAL SCIENCE.

It is often objected against the phenomenon of materialisation that it is contrary to the conclusions of physical science as enunciated in the law of the conservation of matter. The conclusions of science, however, are not fixed and eternal, but are subject to such modifications as may be rendered necessary by the results of research. Hence, even if we admit the truth of this objection, it can have no weight, if it can be conclusively demonstrated, as a fact of experience, that materialisation does happen.

The fact is that, on the basis of the existence of matter and spirit, the latter immanent in, and yet transcendent over, the former, the facts of materialisation are in complete harmony with the laws of physical science, as at present understood, and the objection which we desire to remove is based on a misconception of what is implied by the word 'materialisation,' which may be defined as 'the appropriation of pre-existing matter, more or less temporarily, by an invisible, intelligent entity which employs the matter thus appropriated, as a channel of communication between itself and other entities, normally manifesting on the physical plane.'

The scientific objector, by the terms of his argument, supposes that the substance of which the 'form' of the materialised spirit is constructed, is created *de novo* by the spirit, and his objection is entirely answered by insisting on the qualifying word 'pre-existing' in the foregoing definition.

In the ordinary materialisation of the séance chamber, the pre-existing matter required by the spirit for purposes of materialisation is taken from the person of the medium, and probably also to some extent from the sitters; and if this view should be difficult of acceptance let the reader consider that materialisation is a fact of everyday experience, whose significance is lost upon us because of the indifference bred by its very familiarity.

There are two chief physiological processes in the normal course of animal (including human) existence, called respectively *anabolism*, or building up, and *katabolism*, or breaking down. In the anabolic process, the 'ego' appropriates matter already existing externally to itself, and uses it to manufacture protoplasm, which is the essential element of the cell, and from cells all tissue is formed. Thus man, the spirit, is constantly appropriating matter from his physical environment, and manufacturing the animal vehicle of his manifestation on the physical plane. In short, he is constantly 'materialising.' No sooner, however, has the anabolic process culminated in the formation of the protoplasmic unit or cell, and the latter has served its purpose in the organism, than it begins to break down, forming the waste products of the system, and liberating the energy which was employed in its formation, and which is now available for the appropriation and employment of fresh supplies of external matter. This breaking down, or katabolic, process is analogous to the phenomenon of 'dematerialisation.' Anabolism, or materialisation, and katabolism, or dematerialisation, are thus normal processes upon the physical plane.

The former process preponderates during early life, while the body is growing. The latter, although it is always more or less in progress, is in excess during later life, and gradually paves the way for the great dematerialisation known as bodily death, whereby the spirit is freed from the trammels of a body which, however useful as a temporary means of communication and education on the physical plane, would be useless to the spirit in its upward march towards Him, in Whom it 'lives, and moves, and has its being.'

To the earnest student, then, materialisation, and its necessary corollary, dematerialisation, far from being antagonistic to the established laws of physical science, are seen to be an extension of those laws. The materialisation and dematerialisation of the séance chamber are, however, only undertaken in the interests of those whose material limitations render them insusceptible to the finer vibrations which are the means of communication on higher planes of intelligence.

DAVID T. APPLETON.

SIDELIGHTS ON PSYCHICAL RESEARCH.

FROM THE MEMOIR OF PROFESSOR SIDGWICK.

After a Long Vacation, partly devoted to séances, Professor Sidgwick writes, in 1867 :—

'I certainly thought I should have got further towards explaining Spiritualism, one way or the other; however, it gives life an additional interest having a problem of such magnitude still to solve.'

In an interesting letter to Mr. Myers, written in 1872, he says :—

'We have all of us to do two difficult things : (1) To choose in a certain spiritual twilight and obscurity the noble and the good and refuse the evil and base; and (2) to make will and rational purpose supply the place of impulse. One must choose the best, as such (by whatever criterion one determines "best"). In this way it seems to me that one drinks at the inexhaustible horn at the other end of which is the ocean of primal force.'

The following is also taken from a letter to Mr. Myers, dated October 30th, 1873 :—

'As for Spirit-rapping, I am exactly in the same mind towards it as towards Religion. I believe there is something in it: don't know what: have tried hard to discover, and find that I always paralyse the phenomena; my taste is strongly affected by the obvious humbug mixed with it, which at the same time my reason does not over-estimate. "John King" is an old friend, but as he always came into the dark and talked at random, our friendship refrigerated. Still, I shall be glad to accompany you on any favourable opportunity.'

Mr. Myers says in his Address in memory of Sidgwick :—

'In a starlight walk, which I shall not forget (December 3rd, 1869), I asked him, almost with trembling, whether he thought that when Tradition, Intuition, Metaphysics had failed to solve the riddle of the universe, there was still a chance that from any actual observable phenomena—ghosts, spirits, whatsoever there might be—some valid knowledge might be drawn as to a World Unseen. Already, it seemed, he had thought that this was possible; steadily, though in no sanguine fashion, he indicated some last grounds of hope; and from that night onwards I resolved to pursue this quest, if it might be, at his side.'

The following illustrates the importance attaching to the researches of Sir William Crookes, as an acknowledged pioneer in science :—

1874.—'Spiritualism is certainly a most perplexing subject. There is so much crass imposture and foolish credulity mixed up with it that I am not surprised at men of science declining to have anything to do with it. On the other hand, no one who has not read Crookes's articles in the "Quarterly Journal of Science," or some similar statement, has any idea of the weight of the evidence in favour of the phenomena. As a friend of mine (who is a disbeliever) says: "There are only three alternatives—Crookes is either affirming a tissue of purposeless lies, or is a monomaniac, or the phenomena are true," and we seem to be driven to one of these conclusions. And while this is going on Crookes is exhibiting to the Royal Society experiments of novel and great interest on the motive force of heat. Altogether I am surprised that the thing is not attracting more attention. . . . If you say anything to the Bishop about Spiritualism, please say that no one should pronounce on the *prima facie* case for serious investigation—this is really all that I maintain on behalf of Spiritualism—who has not read Crookes's "Researches."'

The following may be interesting in view of Mrs. Henry Sidgwick's recent announcement that her brother, Mr. Gerald Balfour, is to be the President of the Society for Psychical Research for 1906-7 :—

1883.—[March 12th. To F. Myers]. 'Will you propose Gerald Balfour on my behalf as a member of the S.P.R. and second him? He is the only "Hegelian" (to use the term very generally) whom I have yet found in sympathy with us, perhaps because he distinguishes clearly between the universal with which philosophy is concerned, and the individual minds whose destiny philosophy does not seem likely to determine.'

Sidgwick's decision to stand for the professorship, to which he was elected in 1883, was partly influenced by the prestige which would thereby accrue to the S.P.R., and the interests of the society also entered into the question of Mrs. Sidgwick's

acceptance of the office of Principal of Newnham College in 1892.

'LIGHT' comes in for some curious comments, showing how our criticisms were received. About 1886 Professor Sidgwick, writing to his wife, said :—

'I am sorry you are plagued with the correspondence with —, at the same time I cannot help thinking that you may derive instruction from this, and from the criticisms in "LIGHT," if you can get yourself into the state of mind of taking a large amount of misunderstanding and misrepresentation as inevitable, and merely endeavour to extract the grains of useful suggestion. At least, I myself have always learnt from criticism when I could get into this state of mind about it.'

(1885).—'We read "LIGHT" for September, and were amazed to find the Spiritualists furious because the article on Spiritualism in the "Encyclopædia Britannica" is to be written by Nora [Mrs. Sidgwick]. And we had fondly thought that they would be pleased! It is remarkable how inadequate are one's utmost efforts to imagine correctly the unfavourable views taken of one by one's fellow-men.'

Perhaps not more inadequate than the efforts of one's fellow-men to imagine correctly the favourable view taken of one by one's self. Would the Society for Psychical Research have cordially welcomed an article on themselves by an ardent Spiritualist, or by Professor Ray Lankester? In this connection the following passage is significant :—

'June 1st, 1888.—Society for Psychical Research meeting and Nora's paper on Premonitions. Paper difficult to write, because she does not believe in them, and yet we fear that too negative an attitude would prevent our getting the full supply of fresh stories which we want to complete our *telepathic* evidence, the simple minds of our audience not distinguishing between telepathy and premonitions.'

Another gem of negative method :—

'January 30th, 1885.—Nora's paper on "Phantasms of the Dead" read very well, I thought. I fear it was disappointing to the audience, as it poured cold water, in a lucid and impartial manner, on more than nine-tenths of our ghost-stories. The task of dealing with the small fraction that remain is much harder; we are hardly feeling our way to a view. It looks as if there was *some* cause for people experiencing independently similar hallucinations in certain houses, but we are not at present inclined to back ghosts as the cause.'

Here is another version of the gnat and the camel :—

'March 2nd, 1885.—On Saturday there was a meeting of a branch of the S.P.R. at Oxford. I heard that certain dons are concerned about this movement, being afraid that it will "unsettle the mind" of young Oxford, which reminded me of the man who felt himself ill after a City dinner in consequence of having imprudently taken a walnut.'

In 1885, when 'Phantasms of the Living' was nearly ready, a book in which he took a great interest, Sidgwick writes :—

'I hardly imagine that anyone will read it, and the reviewers will doubtless only select the weak stories to make fun of. And yet I think it will somehow influence opinion. It will have one advantage—hard to get in these days—that there never has been a book of the kind.'

The following extracts illustrate the relation in which the S.P.R. stood to Spiritualism :—

'January 3rd, 1886.—The S.P.R. has now 600 members and associates, and I shall now let it run alone without any more nursing. I think it has done good work, as I do not doubt that thought-transference is genuine, and hope it will soon be established without cavil; but I see no prospect of making way in the far more interesting investigation of Spiritualism. I fear our experiences show that evidence available for scientific purposes is not likely to be forthcoming; still, having put our hands to plough this bog, it would be feeble to look back so soon.'

'March 6th, 1886.—Barrett read a paper which was pro-Spiritualistic, but guardedly so, and produced (I think) a good effect on the audience. I feel, however, that the natural drift of my mind is now towards total incredulity in respect of extra-human intelligences; I have to remind myself forcibly of the arguments on the other side, just as a year ago I had to dwell deliberately on the sceptical argument to keep myself properly balanced. Lord Lorne was there, and Princess Louise; I asked him what the Duke of Argyll thought of Psychical Research, and he said—neatly—"My father, I believe, is in favour of the 'policy of examination and inquiry' on all matters except Home Rule."'

In his private journal Professor Sidgwick pays a tribute to the action of Professor Richet in giving the Society for Psychological Research a prominent place at the Congress of Physiological Psychology which he had got up in Paris, and continues :—

‘My “Census of Hallucinations” received the honour of being taken up by the Congress, and I was designated as President of the next meeting of the Congress, which is to be held in London in the autumn of this year (1892); and, under the influence of Richet, Telepathy came quite as much to the front as it desired or deserved. Behold me, then, President-elect of a Congress of Experimental Psychologists—most of them stubborn materialists, interested solely in psychophysical experiments on the senses, whereas I have never experimented except in telepathy. Water and fire, oil and vinegar, are feeble to express our antagonism! . . . Myers and I will provide the extraordinary element, and we will trust in Providence to make the explosion when the two elements meet endurable.’

In 1892, after a visit to various psychologists on the Continent, Professor Sidgwick writes :—

‘I have come back with a deep conviction that among the many persons in Germany and France who sympathise with our efforts, there is no one who is really doing *work* in the subject—no one, that is, of the persons who are qualified to deal with its difficulties, in my opinion. Richet is doing something, but he is just now more interested in a flying machine. No one is saying—as Hodgson in America—“Psychical Research is the most important thing in the world; my life’s success and failure shall be bound up with it.” Yet I am convinced that only in this temper shall we achieve what we ought to achieve.’

CHRISTIANITY AND SCIENCE.

Sir Oliver Lodge, in recent numbers of the ‘Hibbert Journal,’ has been reconnoitring the outworks and pruning the excrescences of orthodox Christianity, endeavouring ‘to show that certain asserted facts are not really essential to Christian life and fellowship, nor helpful in our outlook upon the universe, while in the light of experience they are extremely improbable.’ Having thus cleared the ground, he proceeds in the April number to consider ‘The Divine Element in Christianity.’

In the first place Sir Oliver Lodge accepts certain points of the orthodox tenets: the historical Christ, and the general Gospel account of his teachings, although he thinks that that account may fail to accurately present the reality, for in ‘the record of the words of any astounding genius, omission eked out by exaggeration must be prominent, and unconscious misrepresentation is bound to occur.’ Further, Sir Oliver accepts ‘the general consensus of Christendom as to Christ’s essentially divine character; in other words, that he has revealed to the inhabitants of this planet some of the salient features of God-head to an altogether exceptional extent.’ It is the introduction of material elements by which ‘the ordinary phenomena of nature enter into the doctrines and are more or less associated or incorporated with them,’ that causes Sir Oliver Lodge to hesitate. He, however, states his own view of essential Christianity as follows :—

‘I believe that the most essential element in Christianity is its conception of a human God, not apart from the universe but immanent in it; yet not immanent only, but actually incarnate in it and revealed in the Incarnation. The nature of God is displayed in part by everything, to those who have eyes to see, but is displayed most clearly and fully by the highest type of existence. This perception of a human God, or of a God in the form of humanity, welds together Christianity and Pantheism and Paganism and Philosophy. This truth constituted the chief secret and inspiration of Jesus: “I and the Father are one.” The genuine humanity of Christ has been in danger of being lost. There have been efforts to ignore and confuse it, to regard him as unique rather than as the first fruits of humanity, the first-born among many brethren.

‘It is orthodox to maintain that Christ’s birth was miraculous and his death portentous, that he continued his existence otherwise than as we men continue, that his very body rose and ascended into heaven—whatever that collocation of words may mean. But I suggest that such an attempt at exceptional glorification of his body is a pious heresy—a heresy which misses the truth lying open to our eyes. His humanity is to

be recognised as real and ordinary and thorough and complete: not in middle life alone, but at birth and at death and after death. Whatever happened to him may happen to any one of us, provided we attain the requisite altitude: an altitude which, whether within our individual reach or not, is assuredly within the reach of humanity. That is what he urged again and again.

‘The uniqueness of the ordinary humanity of Christ is the first and patent truth, masked only by well-meaning and reverent superstition. But the second truth—the Divinity of Jesus—now requires to be re-perceived, to be freed from all trace of grovelling superstition: the divinity of Jesus and of all other noble and saintly souls, in so far as they too can be recognised as manifestations of the Divine.’

The revelation, Sir Oliver considers, is ‘implicit in all the processes of nature,’ and is ‘involved in the astounding idea of evolution and progress as applied to the whole universe.’ Thus—

‘the universe is an aspect and a revelation of God. I see in the mighty process of evolution an eternal struggle towards more and more self-perception and a fuller and more all-embracing existence—not only on the part of what is customarily spoken of as Creation—but, in so far as Nature is an aspect and revelation of God, we must dare to extend the thought of growth and progress and development even up to the height of all that we can realise of the Supernal Being.’

The Christian God, he concludes, is ‘revealed as the incarnate spirit of humanity, or rather the incarnate spirit of humanity is recognised as a real intrinsic part of God. This, he says, ‘may be the essence of truth in all terrestrial religions,’ and we should consider this sufficient, but Sir Oliver Lodge finds in addition that it is ‘conspicuously Christian.’ At any rate, it enables him to give us the consolation that while men have been seeking after God, ‘all the time their God was very nigh unto them, in their midst and of their fellowship, sympathising with their struggles, rejoicing in their successes, and evoking even in their own poor nature some dim and broken image of Himself.’ We are not sure whether this last is Christianity, or science, or a ‘trace of grovelling.’ Must truth always bear a ‘conspicuous’ label, as being Christian, Buddhist, Pagan, or what not?

CAPITAL PUNISHMENT.

The following is from the conclusion of a trance address given, according to the ‘Banner of Light,’ through Mrs. Minnie Reserve Soule, pastor of a Boston (Mass.) Spiritualist society :—

‘Revenge has no educative power. You urge execution of the murderer “for the protection of your families.” After all the teaching and demonstration from the spirit world, know ye not that you can only kill his body and that he will still live and have influence in the universe? And know ye not that the only way to protect the universe against the being of low estate is to raise his condition of development?

‘In the name of the innocent whom you would “protect,” I pray you keep with you this being whom you have planned to kill within a few short weeks, giving him all opportunity to settle for himself his purposes on the permanent lines of truth, before he comes over to us.

‘Why shirk the responsibility of his education and unfoldment, properly belonging to this plane, and throw it on us in the spirit realms? Let no soul be hastened in its departure from this plane—certainly thrust none out.’

HULL.—As will be seen from an advertisement which appears in this issue of ‘LIGHT,’ the Hull Society of Spiritualists is in urgent need of funds, and an appeal is being made to friends of Spiritualism for help to tide over present difficulties. Contributions may be sent to the hon. secretary, Mr. J. Dawson, 57, Duesbery-street, Hull.

‘A MYSTERIOUS POWDER.’—Mr. B. Woodcock, of 24, Princeville-road, Bradford, whose article regarding a mysterious Oriental powder, which appeared in last week’s ‘LIGHT,’ has aroused much interest, writes that he expects to receive a limited quantity of this compound in a few days. He will make small sample lots of it to send to applicants, with written instructions for its use, with a view to ascertain if their experiences resemble his own. To cover his disbursements, &c., a charge of 2s. will be made for each sample, and applications will be dealt with strictly in the order of arrival, and no more than fifty samples will be available.

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PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

A GRIM SURVIVAL.

In these pages we have nothing to do with merely controversial theology, though we have our point of view and take our outlooks from it: neither have we any special sympathy with the over ardent Protestants who simply hate Roman Catholicism, and smell fagots in the very altar's incense: but we are moved to take notice of the almost tragic incident connected with the betrothal of the King of Spain.

It has been put forth that Princess Ena had leanings towards the Romish Church before her engagement. We hope that is true, but it is probably only a strip of carpet put over a rather ugly and awkward spot on her way to the throne. That, however, is no business of ours; neither are we particularly interested either in her conversion or her marriage. Far too much fuss has been made about both. What interests us is the document containing her declaration, her abjuration and her vow: and our interest is very much less theological than human.

Our business is to keep the flag of spiritual unity flying, to advocate the solidarity of the human family, and to preach the symphony of religions. This being so, the astonishing document before us positively challenges attention and criticism; and we may as well say at once that it is, in our judgment, anti-human, anti-social, anti-spiritual and anti-religious, as a relic of old persecuting days. It is a document which we are thankful to have put before the world. It will be an object-lesson that will make millions think, and we are prepared to find that it will make multitudes of Roman Catholics think—and shudder.

The document is divisible into three parts: first, a confession of error and contrition; second, a recitation of doctrines believed; and third, a declaration of utter surrender. The first and third alone concern us, though the second is tempting. The first is as follows:—

I, Ena, having before me the holy gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching, I now, with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me.

How does all this look in the light of the twentieth century, and especially in the light of 110, St. Martin's

Lane? 'No one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes and teaches'! And here is this Ena, fresh from this awful confession, as gay as a linnet with the d—, no, the unsaved—Royal Family of old England. She does not seem to mind it: and they are certainly not a penny the worse. Verbally, her submission is complete, and she must be a very studious and thoughtful woman if her profession is true,—that she already believes all the articles of faith the Church offers for her belief. But probably study and thought are not necessary. It appears to be merely an act of submission. What pathos there is in the prostration of that 'I am ready to observe all that she commands me'!

In the final act of surrender, this submission is intensified in a way which almost enables one to hear the crushing of the poor lady's brains. Here it is:—

I believe in everything else that has been defined by the sacred canons and by the general councils, and particularly by the Council of Trent, and delivered, defined, and declared by the Council of the Vatican, especially concerning the primacy of the Roman pontiff and his infallible teaching and authority. With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God and these His holy gospels, which I touch with my hand.

This is indeed wonderful. Is it possible that the lady—we can hardly resist calling her 'All-of-a-sudden Ena'—has mastered all the intricacies of the sacred canons and the general councils, and all the definings of the Council of Trent and the Council of the Vatican? We doubt it: and we doubt whether there are fifty men, to say nothing of women, in all Europe who have done it. But Ena professes it, and, with a light heart, goes on to 'detest and abjure' everything and everybody opposed to her,—or, rather, to her masters and custodians. So this lady 'detests' the Established Church of England, and yet smiles in the face of its head and the 'defender of the faith' of it. What a farce it all is! and yet it asks for tears.

Religion, with us, is purely a matter of the spirit. It relates entirely to the spiritual selfhood. What a man is, that is the measure, the quality and the value of his religion: and all good men and women are one in the realm of the Holy Spirit. In that realm there is no room for 'detest and abjure'; and in that realm there is no excommunicator, and no one to be excommunicated as being beyond salvation for a creed. All faiths are there, but only one love for the just, the beautiful and the pure: all modes of thought, but only one hunger and thirst after righteousness: all explanations, but only one heavenly grace: all outlooks, but only one Holy Land.

We have said that the second part of this amazing document does not concern us, but, thinking of our testimony concerning spiritual unity, and of the terrible assertion that there is no salvation without faith in the doctrines of Rome, we must quote them. This poor girl was made to say:—

Especially I profess that I believe One only God in Three Divine Persons distinct from and equal to each other—that is to say, the Father, the Son, and the Holy Ghost; the Catholic doctrine of the Incarnation, Passion, Death and Resurrection of Jesus Christ; and the personal union of the two Natures, the Divine and the Human; the Divine Maternity of the most holy Mary, together with her most spotless Virginity; and also her Immaculate Conception.

We do not dispute one of these doctrines. They may every one be true for all we know. All that concerns us is the awful statement that belief in these is essential to salvation. Can we believe it? And, even if we can, what ought we to think of a God who made salvation depend upon the acceptance of such difficult and doubtful ideas? Is it not true reverence for God, as well as true holding by

the spiritual unity of man, which constrains us to say—not that these things are untrue as doctrines—but that neither God nor Nature has made any kind of salvation turn upon them?

We will only add that we cannot, without shame and wonder, think of a great Church consenting to this sacrifice, and of a high-spirited nation demanding or accepting it. But, in a sense, it will do good to hold up before the nations this old-world horror to which this new-world woman has had to swear.

MODERN INSPIRATION.

BY THE REV. JOHN HUNTER, D.D.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of April 26th, 1906; Mr. H. Withall, Vice-President, in the Chair.

THE CHAIRMAN, in his introductory remarks, said that the subject of Inspiration was one of great interest to us because it affirmed one of the fundamental bases of the cult of Spiritualism. Spiritualists looked upon the Universe as a spiritual one, and believed that they themselves were here and now spirits, just as much as they would ever be, and that as spirits they drew their vitality from that great central source of Being which we call God. That, therefore, was the primal source of Inspiration, from which we had the power of receiving and transmitting thought, and of forming a thought atmosphere. This thought atmosphere, while it existed on the material side of things, existed to a higher degree on the spiritual side, and from it all workers in any cause derived inspiration, the extent of which was only limited by their particular degrees of receptivity. There was yet another grade of inspiration which came from individuals on what we call the spirit side of life, and was exemplified by trance speaking or control.

DR. HUNTER commenced his address by observing that religion is the oldest thing in the world—and the newest. It did not lose anything from its great utterances, because knowledge grows from more to more. We do not give up infinite realities because the old interpretations of them are outgrown. The trend of progress here, as everywhere, was from the small to the large; from the particular to the general; from isolated facts to the sweep of thoughts continuous and universal. Amongst the primal facts of man's life was the experience known as Inspiration. The word itself, which literally meant 'in-breathing,' was specially used of the 'breath' or spirit of God, the breathing into man by God, the process by which the Divine Spirit imparted life, power, and knowledge to human spirits.

The term inspiration was used primarily of *persons*, and only in a secondary sense of their words and work. Primarily speaking, it was not books and things which were inspired by God, but living persons, the persons who wrote the books or did the deeds which were the outcome of the inspiration.

Inspiration was not a rare or occasional thing. It was the teaching of Scripture that all men were more or less inspired. We shared the gift with everything God had created. The Lord breathed into man the spirit of life, and man became a living soul. That was the first inspiration, and it was ever going on. Our life, with all its capacities, proceeded from the life of God; Inspiration was the continuance of that process of which creation was the beginning.

The unknown writer who wrote the poem known as the book of Job wrote no better than he knew when he said, 'There is a spirit in man and the inspiration of the Almighty giveth them understanding.' That saying might stand until we found a better statement of the fact. The first doctrine of religion was that man is a spirit. By our spirits we have access to God and He to us. 'God is a spirit, and all in man of his spirit is receptive to Him.'

Proceeding, Dr. Hunter referred to the old idea that in-

spiration took the place, less or more, of man's own initiative, leaving him but the instrument of the Deity. But it was not in any mechanical or coercive way that the spirit of God sought to influence men. It was not on mere passivity of mind and will that inspiration was based. It came rather to the active than to the idle intelligence. It was the strong will and not the feeble and broken will through which the Deity sought to carry out His purposes. No man had a right to give up the control of himself even to the highest and divinest influence, since God had endowed man with self-consciousness and self-determining will, and could not deny Himself and defeat His own purposes. He has set us, as it were, a little way off from Himself, and laid a responsibility upon us which we cannot evade. He stands at the door and knocks, and will not force an entrance.

God was always near to us, but never so near that our external life was stifled. As a quickening spirit He was with us, not by overpowering and displacing our consciousness or will, but by reinforcing our personal energy, moving the heart to feel, the mind to think and the will to do.

There were two elements in inspiration: first the divine influence, and, second, the elevation, the raising and intensifying of the natural faculties and qualities of man by this divine influence. 'While it is true,' said the speaker, 'that every power in man must be attributed to God, we do right in reserving the word "inspiration" for those experiences in which man excels or surpasses himself, rises above what is usual in him or is expected of him. Inspiration makes him no longer a writer of verses but a poet, no longer a preacher but a prophet, no longer an artisan but an artist, no longer a dull, plodding worker but a master in his own particular line.'

The word 'inspiration' distinguished the superior part from the mass of a man's work. Inspired men, whether prophets or poets, were not always inspired in everything they did; and Dr. Hunter illustrated this contention by a reference to Wordsworth and Milton, some of whose writings, as is well known, fell below the standard of inspired work. Even St. Paul came into this category, for no theory of inspiration had ever been able to do away with the fact that there are books and parts of books, whether sacred or secular, in which the element of inspiration was feeble or non-existent, and which therefore cannot be of equal value with those books or parts of books in which the inspiration is rich and splendid. The inference was, indeed, that those books and parts of books which were the most inspiring were the most inspired.

Illustrating his statement that the state of inspiration is one in which the inspired man rises above his normal level, and seems temporarily to have ceased to originate his own thought, Dr. Hunter cited the case of the blind musician, who in his playing seemed to be completely overwhelmed by his own work. When the multitude, charmed by his music, applauded, the blind man rose and protested: 'Not unto me, not unto me!' Yet, paradoxical as it might seem, man's periods of inspiration were always those when he was most truly himself—his highest moments, his best moments. It meant the immediate action of the divine mind upon the human mind, the divine spirit on the human spirit, quickening, illuminating, strengthening, not creating new powers, but raising the power already possessed to its highest expression.

The lecturer next dealt with the universality of inspiration, which, he contended, could not be regarded as a simple or single thing, but as a manifold and immeasurable one. The Church had taught that there were inspired men, inspired ages and inspired works; but the endeavour to limit or define the area of inspiration was a mistaken one. We could not keep God out of any part of His world by labelling one part religious and the other non-religious or secular. Inspiration was for the whole of life and not for any particular part of it. By endeavouring to limit the sphere of inspiration, men had turned the inspired writings given to their forerunners in the past into a hindrance, preventing a like inspiration in the present. It was not from the Bible itself that they had derived this narrow conception of inspiration.

In this connection Dr. Hunter referred to the Scriptural records in regard to the building of the Tabernacle, and the

inspired or divinely directed labours of the workers in gold and silver and wood. 'It were better,' he said, 'not to read the Bible at all than to read it on the theory that we read in it stories of things that will never happen again—instances of divine inspiration, guidance and government that have now passed away.'

As to the inspiration said to have been given in Bible times to the workers in material fabrics—gold, silver, and wood—were not the powers of geologists, chemists, engineers, and architects the work of God and worthy to be the organs through which the Infinite Spirit might breathe His thought? Did not the faculties of these men require to be quickened, stimulated, and directed, that they might be carried to their maximum of efficiency in order that men might co-operate with God in the work of civilisation? Yes, we were right in holding that the idea of inspiration must be extended to include those things which belonged to 'the common round, the daily task,' for 'duty not less than doctrine is inspiration.'

Again, inspiration was to be regarded as a unity, for while it affected different faculties and took different forms and types, it was yet in essence one and the same thing. It meant a co-ordination of the energy, reason, imagination, or consciousness, and a quickening of the spiritual, intellectual, moral, and physical powers. It was a matter in which man co-operated with God, for 'the highest thing in life is never due to God alone, or to man alone, but to God and man in sympathy and co-operation.'

This enlarged idea of inspiration did not degrade the Bible, but rather ennobled it. We no longer regarded the Bible as miraculous and infallible, but it remained the supreme book of religion. It set forth the primal idea of inspiration in the creation of man, into whom God breathed the breath of life, and presented the idea of inspiration at its highest point in the life and character of Christ. We could not say all our fathers said about the book, because we had been taught by painful experience to distinguish between its temporal and eternal elements. Yet we might say with our fathers that we had in the Bible the words of eternal life, which had come to us through men who were inspired of God. Not that the revelation thus given was an isolated one. We had to concede the idea of inspiration to the great writers of other races. Tried by every test, we discovered in the Scriptures of other nations the signs of inspiration. When Socrates said, 'I pray thee make me beautiful within,' and David prayed, 'Renew a right spirit within me,' we felt that the idea and the impulse that gave it birth were the same in both cases. If the test of inspiration were the power to inspire, we could not limit the inspiration of Divine books. From the one fountain of inspiration came hundreds of passages which might be quoted from the great library of sacred books edited by the late Professor Max Müller. All were illuminated, more or less, by 'the light that lighteth every man that cometh into the world.'

To be quickened by the spirit of the Bible and not killed by its letter we must share the divine impulse under which it was written. Moral and spiritual truths could not be imposed upon the consciousness of a person by any external authority. Spiritual things had to be spiritually discerned. What was written in certain lands and at certain times in the past could not be adequate for all other lands and all other times. A great part of our Scriptures belonged to the childhood of the race, and the needs of childhood were not those of the man. If we did not believe in a present-day inspiration, why should we still pray for it? There must be a living God for our living souls and living needs, the present inspiration, the 'open vision,' the continuous revelation, the voice that speaks in our hearts when mind and heart are hushed to listen.

It was the Quakers, asserted the speaker, who had kept alive the faith in the continuousness of inspiration. In the midst of a Christianity looking solely to the past for its authority, these faithful men lifted up their voices to declare that God's word was never written in a book, but spoke ever in the living soul of man. No book could ever be a revelation to man at second hand. The Quakers did not undervalue the Bible, but they did not make it a formality, or believe that

man should live in the past instead of the present. They held that the first Spirit that quickened still inspires. The Bible of the race was always in the making and its canon was never closed.

In conclusion, Dr. Hunter said that those who truly realised the divine inspiration in mind and soul knew that this day and every day was a Day of Pentecost for the inbreathing of the Spirit giving us deeper insight, stronger aspiration, and richer, more solemn, more beautiful feelings and affections. We could not strike a greater blow at religion than to act as though the heavenly vision was no longer given to man, and no new conception of truth could burst on his soul like sunlight on the hills. Let heaven see in us something akin to itself. Let us to-day, and every day, open our souls to the divine influence and so live that every breath might be as the breath of God.

At the close of the address, which was frequently applauded, questions and comments were invited from the audience.

In reply to a gentleman who was understood to require an analysis of the process of inspiration, Dr. Hunter said that the passion for definition might be carried too far. The things of which he had been speaking belonged to the unspeakable phases of human experience, impossible of analysis or definition.

MR. WIGGLESWORTH, in some germane and suggestive remarks, alluded to the element of inspiration as exemplified in the cases of Tchaikowsky and Shelley (with particular reference to his great poem, 'Queen Mab,') as regarded music and poetry, and of John Bright in oratory.

DR. ABRAHAM WALLACE, in moving a resolution of thanks to the lecturer, referred to his friendship with Dr. Hunter, whom he had ever regarded as one of the greatest inspirational mediums. (Laughter.)

MR. W. J. LUCKING, in seconding the resolution, suggested that the lecturer's idea of direct revelation was not quite in accord with the Spiritualist's idea of it as being *mediated*, filtered down, as it were, through spiritual intelligences, incarnate men and women. It seemed to him that inspiration direct from God was as though we were brought into direct contact with the sun.

DR. HUNTER, in reply, said that he believed in direct, immediate inspiration from God. He believed that those who had passed from us still lived and could act upon us in our world, but not in the same way as the Divine Spirit could act.

The vote of thanks having been heartily accorded, the meeting terminated.

TRANSCENDENTAL PHILOSOPHY.

We have received the first number of 'Inri,' described as 'a monthly review of occult science, transcendental philosophy, and experimental research.' Papus, M.D., Doctor in Kabbalah, is honorary director, and it is edited by Teder, Doctor of Hermetic Sciences. (What are we to call ourselves 'doctors' of?)

The contents are divided, as in Papus' own magazine, 'L'Initiation,' into three sections. The exoteric one contains some notes on transmission of thought, and some new experiments by Colonel de Rochas on the emission of the astral body or double, and its relations with the physical body, describing how he made one of his subjects seriously ill by going into the room above and reaching out his hand until it was directly over her, and in contact with the exteriorised astral body or with the cord connecting it with the physical body.

In the philosophical and scientific section the wheels in Ezekiel's vision are compared to the complex structures we find in Nature, from the vortex-atom to the solar system, and there is a notice of 'the medium of Bridgford,' whose doings have already occupied so much space in 'LIGHT.' Information is given about Louis Claude de St. Martin, founder of the Martinist Order, with an extract from his writings. There is also an 'initiat' section on the Initiation of Cagliostro and the Essential Rosy Cross; and Varieties, in which are set forth the advantages of being a Martinist, which we leave readers to discover for themselves.

THE LAW OF UNIVERSAL SYMPATHY.

In an address recently delivered by Signor Pietro Raveggi at Milan, entitled 'In the Field of Psychic Forces,' the works of F. W. H. Myers, Dr. Hodgson and Professor Hyslop were quoted to prove the reality of spirit phenomena, and to illustrate the law of universal dependence, laid down by Kant on the basis of Newton's law of universal gravitation. Signor Raveggi refers to 'Phantasms of the Living,' as, he says—

'irrefutably proving the truth of the great law of telepathy, the manifestations of which are not affected by limitations, nor by distance, for they are produced by the current of universal sympathy which unites souls; and love itself, according to Myers, is only a species of exalted, though unexpressed, telepathy, the simplest and commonest expression of that mutual gravitation or relationship of spirits, which is the foundation of the law of telepathy.'

The lecturer goes on to show that the hypothesis of spirit survival is needed, as admitted by Dr. Hodgson and Professor Hyslop, to complete the explanation of the phenomena, so that telepathy is reduced to the mere name for the process by which incarnate and discarnate souls can and do communicate with each other. He goes on to say :—

'No one has up to now succeeded better than Myers in uniting and unifying, by his hypothesis of the subliminal, all the strange forms and abnormal aspects of human personality. His hypothesis does not exclude the spiritistic one, but completes it, giving us a reason for the presence in our subliminal self (which is, however, only the continuation of our normal self) of those transcendental capacities which have their roots in another order of existence and form the link by which communication with the invisible is rendered possible. But now arises the question, Is that invisible world the true spiritual world? We answer that, from the standpoint of our experience, we may consider that, in any case, it is the road by which we may reach the latter. We predict that the time is near when Science will have to admit that popular tradition has not been mistaken in believing in the existence of a world of phantasms and in the possibility of communicating with the invisible entities by which it is peopled.'

'The study of the marvellous aspects of trance, possession, and ecstasy, along with their bearing on religious phenomena, will throw much light on the unknown world and its influence upon mankind. Probably it is the great storehouse in which genius finds, in moments of solemn inspiration, those luminous ideas which have the power to arouse in us such intellectual delight. The ancients knew by intuition that the man of genius created his best productions in moments of evident psychical abnormality; it was like a madness which seized him, with the characteristics of possession during trance. This explains the action of psychic stimulants, to which men of genius often have recourse, and which probably produce a slackening of the somatic bonds, and thus facilitate the liberation of the soul and place it in closer contact with thought-currents and spirit inspirers. Thus Æschylus felt himself called from his vineyard by the Dionysiac inspiration to write his great tragedy of "Orestides"; thus De Musset confesses that when one is seized by the Muse he does not work himself, but listens as though an unknown person were speaking into his ear. Emerson also describes his thoughts as not coming to him in logical order, but like a bright light, not by reasoning but by intuition; and many other great writers have similarly described their experiences.'

The lecturer concludes that if mediums sometimes show signs of mental abnormality or derangement, such signs nearly always accompany the manifestation of great genius; the reason for the idiosyncrasies and unaccountableness of genius, as well as for the abnormalities of mediumship, is probably to be found in the nature of that divine gift common to both, being due to the over-development of the psychic faculties at the expense of the physical ones. Conversely, we may add, it is no more necessary for a medium to be unbalanced than for an inventor or other genius to be so. In fact, want of balance detracts from the utility of both.

THE UNION OF LONDON SPIRITUALISTS.—Conferences will be held at Henley Hall, Battersea, on Sunday next, May 6th. Speakers: At 3 p.m., Mr. Percy Symthe; at 7 p.m., Messrs. Clegg, Frost, Turner and Adams; and also at Gothic Hall, Bouverie-road, Stoke Newington, on Sunday next, May 6th. Speakers: At 3 p.m., Mr. Rex; at 7 p.m., Messrs. Gwinn and Rex.

STANTON MOSES AND THE LATE LORD TENNYSON.

As the author of the article on 'Mrs. Piper and her Controls,' in the March number of the 'Occult Review,' referred to in 'LIGHT' of April 28th, p. 199, I can only reaffirm the statement I made in that article.

In the summer of 1897, the late Mr. Alaric Watts assured me that the MS. alluded to by the Piper control not only existed, but that he had seen and handled it, and had been surprised not to find it amongst Mr. Moses' papers. As one of the executors, it fell to the lot of Mr. Watts to go through those papers. He told me that he had not been able to do so exhaustively at the time of my visit, and still hoped the missing MS. might be found. He also told me that Lord Tennyson had given express permission to Mr. Stainton Moses to publish what had passed between them on these subjects, after his own death.

Mr. Stainton Moses would scarcely have contemplated such a step, nor would he have put the MS. into order, without some such permission. This, however, scarcely accords with the repeated assertion of your correspondent that *no correspondence, no communication ever took place between the poet and Mr. Stainton Moses after that one visit to Freshwater.*

I am absolutely certain that Mr. Alaric Watts said to me what I have represented him as saying. As he has passed to another sphere, it is unfortunately impossible to appeal to him to endorse my statement, which naturally can have little value for those who are not acquainted with me.

In any case, it is a curious coincidence that a communication should have been made to me through Mrs. Piper in the presence of Dr. Hodgson (Dr. Hodgson's notes can prove this) with regard to a manuscript upon the subject of Tennyson and psychic matters; that on my return, Mr. Alaric Watts should distinctly tell me he had seen the MS. in question, which had been drawn up with Tennyson's knowledge and sanction, but upon the condition that it should not be published during his lifetime.

Apart from the obvious and rather crude suggestion that I invented the interview with Mr. Alaric Watts and his remarks to me, I see no way of getting round these facts.

If I may be excused for referring to personal matters, I should like to say, in conclusion, that a relative of mine married a very favourite niece of Tennyson's some twenty-five years ago. This lady, whom I knew intimately, was in the habit of spending weeks in her uncle's house every year, and up to the time of his death. She has often spoken to me of his extreme interest in these matters, and his anxiety at one time to meet me and hear my American experiences at first hand. Unfortunately my visit to Freshwater fell through, owing to my own inability to arrange it at a special time. Afterwards, alas! it was too late.

Under these circumstances I can well understand the poet's far greater anxiety to meet such a much more interesting psychic personality as Mr. Stainton Moses, and should find it difficult to suppose, even apart from the testimony of Mr. Alaric Watts, that the matter had been allowed to drop between them, absolutely and entirely, after the one visit to Freshwater mentioned by your correspondent.

E. KATHARINE BATES.

[There was certainly no suggestion in last week's 'LIGHT' that Miss Bates invented the interview with Mr. Alaric Watts, and his remarks to her, but simply that there had been a misapprehension, and that while Mr. Watts might have referred to Mr. Stainton Moses' record of long conversations, he could not possibly have spoken of a long correspondence, as there is the best possible reason for believing that no such correspondence ever occurred.—ED. 'LIGHT.']

PROPOSED NORTHERN SPIRITUALISTS' UNION.—The meeting of delegates and members from the various societies in the counties of Northumberland and Durham, announced in 'LIGHT' of April 21st, was duly held at Beaconsfield Hall, Gateshead, on Saturday, April 28th, Mr. W. Dowell Todd, of Sunderland, presiding. After a lengthy discussion it was decided that the whole of the objects proposed by the committee should be referred to the various societies, and that another meeting be held on May 26th, the arrangements for which will be notified to the local societies.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'The Resurrection.'

SIR,—I am afraid that the hypothesis of the emergence of a separate and complete spiritual body and personality from the physical body at death finds very little support from St. Paul's argument on the resurrection in 1 Cor. xv. Whatever his teaching may be elsewhere, here, if words mean anything, he asserts that the only life after death for men is that which follows on the resuscitation of their dead bodies 'in the twinkling of an eye, at the last trump,' when 'the dead shall be raised incorruptible and we shall all be changed.' I had long tried to make this chapter do duty for Spiritualism as against Christadelphianism, but a deeper study of it has left no doubt in my mind that if St. Paul's attitude is to be judged therefrom, he had no notion of belief in the survival of spiritual consciousness after death. For example, what is the meaning of these verses, 'If Christ be not raised your faith is in vain'; and, 'Then they also which are fallen asleep in Christ are perished'? If St. Paul believed that man had a spirit separable from the body, then whether Christ rose from the dead or not would make no difference as to the conscious livingness of those who had fallen asleep in him. If they were alive in the spirit world, as we believe them to be, how could they be said to have perished in the event of Christ's not having risen from the dead? It will not do to say that St. Paul was merely trying to convince the sceptical of a life hereafter, for his speaking of the risen Christ as being the 'first fruits from the dead' is only explicable on the assumption that he was speaking of a bodily resurrection. If he only meant that Christ's resurrection was a spiritual one, how could it have been the first fruits of the dead, seeing that it in no way differed from the resurrection of the myriads of human beings before Christ's time?

'As in Adam all die, even so in Christ shall all be made alive.' Why this antithesis if St. Paul believed, as we believe, that the dead were very much alive at the time he was speaking? 'But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.' There is, it seems to me, only one conclusion from this, that St. Paul regarded the dead as wiped out until the second coming of Christ, whenever that event should happen. Then take this verse, 'But some will say, "How are the dead raised up? and with what body do they come?"' Not what body will they have when they enter the spirit world, but what body will they have when they come again here; and that brings me to a remark in the letter of Mr. C. G. Hutchinson, in 'LIGHT' of April 21st, which I am satisfied is based on an entire misconception of St. Paul's words. The words, 'That which thou sowest, thou sowest not that body which shall be,' do not refer to the human body at all, as Mr. Hutchinson evidently thinks, but they refer to the grain sown in the earth, which makes all the difference; for the body of wheat is really an extension, a differentiation of the body of the implanted grain which thus makes its reappearance on the surface of *this earth*.

The metaphysical reasonings of Canons Mason and Lyttelton are quite beside the point unless they can show that St. Paul had any notion of an indwelling energy which continued to act when the physical body was dead, thus giving rise to a fresh aggregation of substance and the formation of a new body. But St. Paul's reasoning forbids this. Speaking of the human body, he says: 'It is sown a natural body, it is raised a spiritual body.' Surely the pronoun here refers to the body which is put into the grave. Again, he says: 'For this corruptible must put on incorruption, and this mortal must put on immortality'; or, in other words, this body which now is subject to death and corruption will by some divine process at the Last Day be converted into a body not subject to death or corruption, and therefore immortal. According to St. Paul, it is only when the dead bodies of the human race have been raised and been alchemically immortalised that the jubilant cry can be raised: 'O Death where is thy sting? O grave where is thy victory?' Whereas, had he believed that man's soul was released at death he would have known that death was swallowed up in victory in the case of every man and woman that died, not excepting the children.—Yours, &c.,

B. STEVENS.

SIR,—The assumption that the hope of our resurrection is based on that of Jesus Christ, as maintained by the article in the 'Hibbert Journal,' referred to in 'LIGHT' of April 21st, is a palpable mistake, and one which seems to have misled

responsible thinkers on the question from the early centuries of Christianity.

The Christian apologist quotes St. Paul as writing thus, starting at 1 Cor. xv. 20, 'But now is Christ risen from the dead and become the first fruits of them that slept,' utterly ignoring the context and the argument that lies at the base of and leads up to it, of which verse 20 is a corollary and a resultant proposition, viz., from verse 12, 'Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead, but if there be no resurrection of the dead, then is Christ not risen' (here is the fundamental basic argument); and again in verse 16, 'for if the dead rise not, then Christ is not risen.' Then the apostle connects the historical personal fact to the fact of nature, illustrated by the analogy of the buried seed throughout the chapter, by saying, 'But now' (as a logical result of the previous argument) 'is Christ risen from the dead and become the first fruits of them that are asleep.'

St. Paul is here a scientific, or perhaps more correctly a natural, Spiritualist, and affirms that just as nature disintegrates the outer envelope of the buried seed (the husk of the inner potency of life), to provide a new body, or form, for that life, so with us, she lets the husk or body disintegrate; so that the inner, *potent*, real self may rise to new conditions, as really as does the seed, with this difference, that in the case of the seed the result is sensible to our ordinary faculties, while in our case the result of this process passes into conditions invisible to us because beyond the range of our ordinary faculties, just as our ordinary vision is incapable of recognising the planets (invisible to the naked eye) unless aided by the telescope.

The difference is vital; it is scientific, natural, and demonstrative, instead of being historical, polemical, contingent; it is the *supreme* law of laws in nature. Finally it proves that if the dead do not rise, then Christ has not risen, and that, in the essential argument, the Spiritualist is the true believer, and the Christian's faith is vain apart from it.—Yours, &c.,

9, Leonard-street, Burslem.

H. LLEWELLYN.

Scientific Investigation.

SIR,—Miss Bates' thoughtful appeal for the scientific investigation of materialisation affords an opportunity to Spiritualists who desire a practical demonstration of their views to form an experimental circle of ten persons.

I venture to suggest for Miss Bates' consideration, that the investigators meet in the daytime, and in a moderated degree of daylight. In general experience, three o'clock is a convenient hour; and having regard to the central position of the Alliance Rooms, arrangements might possibly be made for the use of their séance-room, one afternoon weekly, at a fixed rent, to be paid by the proposed circle in advance. I may be permitted to point out that such a room, devoted generally to spiritual uses, should prove of more worth than a room at a private residence.

In furtherance of prevailing opinion, there should be no specified medium, the circle adopting the view of Madame d'Espérance, that the members of a circle are all mediums, or, in other words, 'form the medium.'

In my belief, Mr. Frederic Thurstan's ideal Scientific Institute will materialise in due time on the earth plane, in the neighbourhood of Trafalgar-square; and in the meantime, it is my good fortune to be one of those who seek to construct spiritual abiding places, as inculcated by him at his classes at the rooms of the Alliance. Perhaps Mr. Thurstan would kindly co-operate with the proposed circle.

It should be borne in mind that the climatic conditions of the summer months peculiarly facilitate the production of physical phenomena; and therefore, no time should be lost in giving practical expression to this scientific development. I hereby tender myself a willing sacrifice at the altar of science, in the way proposed.—Yours, &c.,

ARCHI TECHTRON.

Edward Maitland.

SIR,—Can, and if so will, any of your readers kindly answer the following questions concerning Mr. Edward Maitland, who was a notable mystic, and, I believe, a frequent contributor to 'LIGHT' many years ago?—

1. The cause, circumstances, and date of his passing.
2. Is the 'Esoteric Christian Union,' which he founded, defunct?
3. Did he leave a literary heir?

Thanking you in anticipation for the hospitality of your columns,—Yours, &c.,

ALEPH GIMEL.

Materialisation in Private Circles.

SIR,—I am afraid I cannot answer the questions which Mr. Faulkner puts to me, in 'LIGHT' of April 21st, in any way that will be satisfactory to him.

The whole gist of the article to which he refers lay in the assurance that there was *no* royal road—no scheme or plan to be prescribed. This was my reason for putting so much emphasis on the patience as well as the time required in the matter.

The special qualities needed for materialisation are probably far more rare than those required in other forms of mediumship, such as clairvoyance, clairaudience, &c. But though rare, they must exist, otherwise we must be prepared to say that *all* materialising mediums are frauds *pur et simple*. Therefore a diligent search and frequent sifting out would probably end in discovering the necessary material amongst one's own friends and acquaintances.

Then comes the question of developing these faculties, as all other faculties are developed, namely, by practice. This doubtless would involve self-sacrifice in more than one direction, and would have to be very carefully watched and guarded to prevent the chance of undue exhaustion.

Is it worth while? That was my crucial question. Dr. Younger put it to himself, said 'Yes,' and worked away till he found what he wanted. Others may not agree with him.

I should not have spoken of the need for scientific martyrs had the road been an easy one. I knew of no plan save the simple one of sitting constantly for materialisation; accepting thankfully any instructions given from the other side; fulfilling the conditions I mentioned to my inquiring friend, and sifting out the wheat from the tares as regards 'good' and 'bad' sitters for the special manifestation desired.—Yours, &c.,

E. KATHARINE BATES.

Inspiration.

SIR,—The interesting extract from Plato which 'V.' gave us in 'LIGHT' of April 21st last opens up a subject of great importance. Plato seems to recognise a definite personal spirit influence amounting to actual 'control' when he says: 'Like prophets, and deliverers of oracles, these poets have their reason taken away and become servants of the gods. It is not they who, bereft of their reason, speak in such sublime strains; it is the god who speaks to us through them.' The word 'god' as here used, is equivalent, it to seems me, to our word spirit, or 'guide,' and, if so, Plato recognises the distinct and direct influence of one mind over another mind. I listened with much interest to the Rev. Dr. John Hunter's beautiful and high-toned address on 'Modern Inspiration' on Thursday, April 26th, but confess to a feeling of disappointment that he had nothing to say about any other source for, or kind of, inspiration except that which, in a general and philosophical sense, is attributed to the Source of all Life, Light and Truth—the Divine Spirit who is in and through all, and in whom we all live and move. While I, in common with, I think, the bulk of my fellow Spiritualists, recognise and gratefully try to respond to, or 'breathe in,' this divine influence and to realise the presence of 'God in the Soul,' I feel there is a very great danger that one may take his own imaginations and feelings for monitions from the Most High. Many men have said and done the most absurd and extravagant things, believing themselves to be under divine guidance. As for instance, Guiteau, the murderer of President Garfield, who believed he was inspired by God to commit that crime. It seems to me to be one of the beauties of Spiritualism that it enables us to recognise, and from actual experience and observation to understand, an inspiration which is actual, personal, demonstrable and clearly the direct transference of ideas and thoughts from one individual intelligence through and to another, of which the spirit teachings given to Stainton Moses may be a good example. Mr. Myers points out that certain dispositions of mind may draw temporarily a fuller vitalising stream from the all-environmenting energy, or cosmic life, and that the subjective experiences, or subliminal uprushes from within the spirit, of poets, mystics, saints and philosophers which renew and illumine them, may be the results of copious draughts from that universal flood—but one needs to walk very warily here, for it is difficult to judge whether real prompting from without or disorderly, vain or insane inward imaginings are the source of the supposed guidance or illumination. In one of the messages written through Mr. Moses ('LIGHT,' December 23rd, 1899), after referring to the fact that 'all inspiration flows direct from Him whom you call God,' the spirit author says: 'From this pervading realm of spirit all human store of wisdom is derived, principally through the aid of us, the ministering spirits. . . . The inspiration of the poet, the orator, the author are but the promptings of that angel guide who instils into them from the Fount of Wisdom what they reproduce. It is thus that the

divine message has always been given.' Of course, all messages, or inspirations, must be judged on their merits, and unless they appeal to us as reasonable, true, and helpful they cannot inspire us. We must never mistake inspiration for infallibility, and on that point Dr. Hunter spoke with no uncertain voice; but, after all, the messages which come through from the other side, and which give us evidences that they emanate from intelligent minds—from men, women, and children we know and love, proving that they live, love, and strive to inspire and comfort us—these, for all practical purposes, are the most convincing and stimulating of all the forms of inspiration, because they *prove* continued existence after death—the undying nature of love—and the progressive life of the spirit on the other side.—Yours, &c.,

AN OLD SPIRITUALIST.

A Spirit Prescription for Bright's Disease.

SIR,—On the subject of drugless healing, I note that two of your correspondents have recently asked if anyone knew of a recovery in a genuine case of Bright's disease under mental or spiritual treatment, and it gave me much pleasure to read the responses published. Upon reflection I feel that information I am in possession of should be given to your inquirers.

There is in this city an almost certain specific for both Bright's disease and diabetes; by that I do not mean restriction to incipient forms, for extreme chronic cases commonly yield to it. I personally know at least a dozen who have recovered, among them two physicians; some of them had been tapped numbers of times. While many physicians here prescribe it, it is generally tabooed by the profession, owing to the fact that the discoverer declined to give physicians the formula.

An interesting fact in connection with it, one not generally known, and now for the first time published, is that it came from the Unseen. The aged discoverer, who passed to his reward a few months ago, aged eighty-eight, had chronic Bright's disease, and was pronounced incurable. One night he was impressed to rise and write; the prescription was the result. He was not a Spiritualist, and hardly understood it at all. Later his daughter attended a séance and was surprised to have the name of her deceased mother given, with the message: 'Tell papa the medicine is now all right.'

He was a man of means, and had no definite idea beyond simply following his impressions in his efforts to cure himself. But that he was really an instrument is now disclosed, for hundreds are living to-day who owe their recovery to the incident above related. Should your correspondents be interested I will have the desired information sent to them. You have my card.—Yours, &c.

San Francisco, Cal.,
March 6th, 1906.

SONOMA.

[In answer to an inquiry which we addressed to the writer of the above letter, we learn that all information regarding the remedy referred to can be obtained from M. P. McCoy and Co., 10, Phoenix-place, Mount Pleasant, London.—Ed. 'LIGHT'.]

Automatic Writer Wanted.

SIR,—Owing to having recently moved to London I have been obliged to discontinue some extremely interesting and original investigations of a psychic and spiritualistic character, which had reached a very promising stage. I would like to continue these investigations, but need the co-operation of a medium for 'automatic writing.' Will you kindly permit me, therefore, to ask any such mediums living in the South or South-East of London to communicate with me, addressing their letters to 'Lieutenant,' care of the Editor of 'LIGHT'?

I should prefer to work with an inexperienced but sensitive amateur, lady or gentleman, and can guarantee the interest of the investigations. Should it be necessary, however, I am ready to work with a professional medium for some moderate fee.—Yours, &c.,

LIEUTENANT.

'Baptism for the Dead.'

SIR,—May I suggest that the meaning of 'baptism for the dead,' 1 Cor. xv. 29, mentioned by Mr. Lillie and 'Philos' in 'LIGHT' of April 21st and 28th, is elucidated in Bishop Ellicott's Commentary, where the custom of the early Christians on that subject is described? It is there explained that it was customary for some believer to creep under the bed, or bier, upon which the corpse of one who had not been baptised lay before burial, and the deputy answered the questions and undertook the sacrament, or oath of baptism, for the dead person, who by that means was considered one of the faithful and an inheritor of the kingdom of heaven.—Yours, &c.,

T. MAY.

An Investigator's Striking Experiences.

SIR,—Will any of your readers kindly inform me, through 'LIGHT,' if my first experiences as an investigator of Spiritualism are unusual?

Our sittings (usually only three members) commenced a few weeks ago. Manifestations occurred about fifteen minutes after all in the circle were seated. At each successive sitting (about six in all) the manifestations grew stronger, such as marking on the slate, ringing a spring bell, touching the sitters, &c. The last circle was held in strong gaslight (incandescent), when conversation was held by tappings under the dining room table. The boots of the sitters were also touched in the light. Since then the spirit communicates with us in daylight. Materialisation has been promised, so we shall be glad of hints from experienced Spiritualists.—Yours, &c.,

EARNEST INVESTIGATOR.

Bootle Society of Spiritualists.

SIR,—The Bootle Society of Spiritualists, after passing through many vicissitudes, is compelled at the end of the present month to temporarily close its doors, but the remnant of members now in association desire at an early date to see the society resume operations and occupy once more the position in the movement which its history entitles it to command.

The society, however, is now in debt to the amount of about £30 for rent, and it devolves upon me, as the responsible officer, to see that this liability is cleared off, otherwise I am afraid the owners of the hall will hold me personally accountable for the sum mentioned, which it is impossible for me to meet without impoverishing my family, and that, I am confident, those who know of the work I have accomplished for the national body will not desire.

Kindly permit me, therefore, to appeal through 'LIGHT' to your generous readers for assistance to meet this liability. Any help they may feel disposed to give will be thankfully received and greatly appreciated by—Yours, &c.,

J. J. PARR,
4, Great Mersey-street, Liverpool. Hon. Secretary.

Spiritualist Fund of Benevolence.

SIR,—There has been a serious falling off of contributions to the National Fund of Benevolence during April, and while I gratefully acknowledge the following sums, amounting in all to 18s., viz.: Per Mr. Godfrey, 6s.; from sale of flowers at the Manchester Good Friday Contest, per Mrs. Kate Taylor Robinson, 7s.; Mr. Godwin, per Mrs. Kate Taylor Robinson, 2s. 6d.; and from sale of socks, 2s. 6d., it is evident that if the income during May does not reach a higher figure than during the past month the outlook is very gloomy for some poor souls, as the disbursements were £5 14s. 5½d.

The new secretary is Mrs. Greenwood, of Ashleigh, Hebden Bridge, to whom all contributions and correspondence should now be sent. Thanking you, sir, and my correspondents for their help and courtesy,—Yours, &c.,

68, Crown-street, Halifax. HANSON G. HEY.

Spiritualist Weddings.

SIR,—Permit me to ask if any of your readers will kindly inform me how a Spiritualist wedding is conducted (i.e., what form the service takes), what are the fees and other expenses connected with it, and if it is necessary that both parties be Spiritualists?—Yours, &c.,

42, Hermitage-road, T. C. RICHARDSON.
Finsbury Park, London, N.

'THE WOMAN'S MAGAZINE,' published by the Standard Press, Limited, at 110, St. Martin's-lane, price one penny monthly, has an excellent Easter number, quite remarkable for the price. It contains hints on such subjects as furnishing, dress, proposals, husbands, and babies. Under 'Health and Beauty' we read that 'Old age is not the only promoter of wrinkles; they are produced much more quickly by worry, ill nature and poor health.' A trained nurse advises nervous persons to drink water frequently if they wish to look and feel better. Hot water, sipped slowly before each meal and before retiring, is said to relieve a disordered stomach, but, sagely remarks the 'Woman's Magazine,' 'The habit should not be allowed to become a chronic one.'

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.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. and Mrs. Roberts conducted the service. On Sunday next, at 7 p.m., Mr. A. V. Peters will give clairvoyant descriptions.—N. RIST.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. R. Boddington's lecture was well received. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Baxter. Thursday, at 8 p.m., investigators' circle.—A. G.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Messrs. Winbow and Whitehouse gave helpful addresses, and a good after-meeting was held. On Sunday next Mr. and Mrs. Murray will speak and give clairvoyant descriptions.—J. P.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. M. H. Wallis gave lucid and highly pleasing replies to written questions from the audience; Mr. F. Spriggs, vice-president, was chairman. Speaker on Sunday next, at 6.30 for 7 p.m., Mr. J. W. Boulding.—A. J. W.

CAVENDISH-SQUARE, 22, PRINCE'S-STREET.—On Sunday last Mrs. Fairclough Smith's able and convincing address on 'Is Spiritualism a Sham?' was warmly received by an appreciative audience. Sunday next, at 6.30 p.m., Miss Violet Burton, on 'Spiritual Flowers and Fruit.'

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Robert King's fine address delighted the audience. On Sunday next, at 7 p.m., address and clairvoyance by Mrs. M. H. Wallis. Wednesday, May 9th, at 8 p.m., clairvoyance by Mrs. Stair.—W.T.

ST. LEONARD'S-ON-SEA.—109, LONDON-ROAD.—On Friday evening last week a conversation was held, with varied programme. Meetings are held every Saturday at 7 p.m. Public séance on Tuesdays at 3 p.m.; Mr. Moon, chairman; Miss Chapin, medium.—E. L. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Ball gave an address on 'The Message and its Bearers' and answered questions. Sunday next, at 3 p.m., Union of London Conference; at 5 p.m., tea; at 7 p.m., service. Sunday, May 13th, Lyceum anniversary; various speakers.

CHISWICK.—110, HIGH-ROAD.—On Sunday morning last some striking clairvoyant descriptions were given. In the evening Dr. A. D. Deane gave an interesting address on 'Thought Transference.' On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. F. Fletcher on 'Spiritualism.' Members with good voices wanted for choir.—A. P.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Burton's 'Thoughts on Reincarnation' were much appreciated by a crowded audience. At a meeting of members Mr. E. Armitage, of 26, Station-road, Shepherd's Bush, was elected secretary. Sunday next, at 11 a.m., circle; at 7 p.m., Nurse Graham. Thursday, at 8 p.m., clairvoyance.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mr. A. Webb gave splendid clairvoyant descriptions. Miss F. Woodrow sang a solo. Sunday next, at 11 a.m., Mr. W. Ray; at 7.30 p.m., Mr. J. A. Butcher. May 10th, at 8 p.m., Mr. A. V. Peters will give clairvoyant descriptions.—S. D.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last excellent addresses were given by Mrs. A. Boddington. On Sunday next Mr. E. W. Wallis, at 11.15 a.m., will speak on 'Spiritualism as a Vital Faith,' and at 7 p.m. will reply to written questions. The hall is open on Thursdays from 3 to 5 o'clock for inquirers.—A. C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday last the second anniversary of the founding of 'The Confraternity of Faithists' in England was celebrated. In the evening Mr. Morley spoke of 'The Difficulties in the Way,' and gave clairvoyant descriptions. On Wednesdays, at 8.15 p.m., and on Sundays, at 11.15 a.m. and 7 p.m., 'Faithist' teachings and clairvoyant descriptions are given, and questions answered.—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott spoke finely on 'Heaven and its Attainment' to a large audience. At Thursday's circle convincing tests were given. On Sunday next, at 11.10 a.m., Lyceum and public circle; at 7 p.m., service. Thursday, at 8.15 p.m., psychometry; silver collection. On Tuesday, May 8th, conversation; clairvoyance and palmistry by Mrs. Stair, Mrs. Boddington, 'Stella,' Professor Stuart, and Madame Elsie (Chloe); commence at 7.30 p.m.; tickets 1s. each.—H. Y.