

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.

An 'editorial' in 'The Owl,' a Cape Town comic paper, deals seriously with Spiritualism. It refers with respect to Henry Sidgwick and Alfred Russel Wallace, but discounts both their testimonies, though, in doing so, it very perceptibly dilutes them. That is the worst of it. These comic onlookers are usually unfair as well as dismal,—and untrustworthy as well as dull.

'The Owl' does not see the value of such physical tests as the movement and grasping of material objects by the unseen people, and it says, 'It would be distressing indeed if one were obliged to believe that the departed have become so childish as to manifest their existence by such unworthy tomfoolery as this.' Why 'childish'? and why 'tomfoolery'? If a spirit-person wishes to 'manifest his existence' how would 'The Owl' like it done? Anything short of a physical manifestation would be attributed to fancy, or to unconscious self-influencing. A box on the ears would be, even to an 'Owl,' better evidence than an inspired thought; and the beating of a drum would be more telling than a heavenly dream. But that is our fault.

'The Owl' says:—

If the spirits of the dead really inhabited the earth as our senses show it to us, and really communicated with the living, we should have been born into a world in which it would have been as usual and as little terrifying to meet a ghost as it is now to meet a human being of a generation older than our own, or an animal of a different order from ours.

What 'The Owl' means by this it is not easy to say, but, whatever it means, it is based on the arbitrary surmise, always so fatally illogical and unreasonable, that if so and so were true such and such a thing would be. That is always the last refuge of the beaten objector: and there we may leave him,—to find out, if that be his good fortune, that many things are true which he never expected to find true, and that the consequences are entirely different from what he had inferred:—a fortunate discovery for anyone to make, and one that is possible even for an 'Owl.'

'The Standard,' an American Baptist newspaper, has been unburdening its soul respecting the Bible. The following points of light will interest our readers, as those who very heartily agree with the suggestion that 'Providence and the Spirit of God work hand in hand,' and we may add that the Spirit of God and the advancing Spirit of Man 'work hand in hand.' 'The Standard' says:—

The Bible is insisted upon as our book of final appeal. Because of this pre-eminent emphasis, we are, of all men,

under obligation to know the book in its essential character. We are to advocate a growing knowledge of it. We must be willing to face a fact, whether it be for or against what we once thought.

We must be willing to grow and be frank enough to say we have grown. Providence and the Spirit of God work hand in hand. Geology and astronomy make it impossible for us to have the same views about certain features of the Bible as were held by Baptists in 1639.

The idea of the book as a growth, unfolding through the advancing susceptibility of the race, throws a great light on quarters hitherto wrapped in darkness, if not mystery, and to some minds it has brought infinite relief. We have come to feel that a God who has to be defended by methods and excuses and subterfuge in argument, which would make a moral man feel ashamed, is not the God of the Bible.

We, as Baptists of the present day, must learn to emphasise imperfect Old Testament ethics as due to the hardness of men's hearts. We must emphasise poetry as poetry,—for example, Job, as a dramatic discussion of the great problem of suffering; the Song of Solomon as a Hebrew idyl of chaste, plighted love repelling the blandishments of the court. We must emphasise metaphor as metaphor, whether it be the standing still of the sun or casting a mountain into the sea.

The time has gone by for intelligent preachers to wink at what is called 'literal interpretation,' when it is known to perpetuate absolute error. There is a human element in the Bible as well as a divine element. If we refuse to believe it and refuse to act upon it in our interpretation, the letter will often kill our unreserved confidence, even while the spirit ministers to a halting life.

All this is excellent, and we note that it is based upon our oft-repeated testimony, as to the supremacy of the time-spirit, as the verifying light and guiding power.

'The Progressive Thinker' is hunting down sham mediums with something like fury: but this is how it justifies itself:—

Spirit return has been so kaleidoscopic in its characteristics that it has attracted the attention of the unscrupulous trickster, who has gone forth, imitating with the aid of legerdemain and confederates almost every phase of the phenomena. So cruel and so extensive have the counterfeit phenomena become throughout the whole country that Spiritualists everywhere are rising in rebellion against them. The deeper we go in our investigations, the greater the prevalence of bogus phenomena becomes.

In allowing this discussion to be carried on in 'The Progressive Thinker,' we have had the best interests of our cause at heart. We want our honest mediums to prosper. The field of spirit return belongs exclusively to them, and when trickery, deception, bogus phenomena or legerdemain invades their special province, then they suffer therefrom.

'The Progressive Thinker' has awakened Spiritualists all along the line as never before. The honest, conscientious 'fraud hunter,' which implies simply an honest seeker for the truth, has stepped to the front, and he will remain there. He is calmly persistent. He is courteous, conscientious, gentlemanly, forbearing, and all he wants is the truth, and he knows generally when he gets it. Only the fraudulent or the trickster objects to him. To the honest, conscientious medium his presence is always agreeable,

The American 'Congress of Religion,' so beautiful in its ideals and so fruitful in its achievements, is about to enter upon another session of intercourse and service. 'Unity,' which has a great deal to do with it, publishes a manifesto, from which we take the following:—

The Federation of Churches is a splendid ideal and we rejoice in all its victories and its still larger hopes. The union of denominations is an achievement greater still, in which we rejoice unceasingly, and for which we earnestly pray. The steady progress of truth and the elimination of the old exclusiveness, the throwing down of denominational barriers, the increasing unanimity along lines of doctrine, polity and ritual—all these things are signs of the times, and ground for renewed confidence and faith in the progress of the race. But the goal of the Congress is still other than any of these things, and is at once more immediate and more ultimate. It is more immediate for it does not need to wait on the slow progress of Federation or Union, since it escapes the theological and dogmatic questions which menace and limit the closer bonds of ecclesiastical fellowship.

The mission of the Congress is also ultimate, not in seeking a union of Christendom in one church, or under one banner, or in one name and creed and polity, nor even in seeking for a Federation of a certain limited number of churches whose doctrines and dogmas make such a union possible, but in striving for a practical co-operation of all 'Seekers after God' in the prosecution of those great ethical truths, those cardinal virtues, those elements of purity and peace, righteousness and truth, goodness and Godliness, which are generally recognised as the heralds of the kingdom of God on earth. Our ultimate goal is not a denominational republic or an ecclesiastical democracy, but is, rather, 'The Parliament of Man, The Federation of the World.'

'The Light of Truth' prints a clever gentle satire concerning a new kind of 'Settlement': this time a settlement for the rich. The writer gravely says:—

No one can engage in work for social betterment in New York without being impressed with the need of some form of missionary or humane effort for the benefit of the neglected rich. True benevolence is not exclusive. It is not limited by social, racial or sectarian considerations. It distinguishes between men and the conditions which surround and hamper them. If one has had the misfortune to be born rich or to acquire riches, why should that exclude him from the pale of human sympathy or from the operation of those forces which are necessary for his humanisation?

Hence this 'Settlement' has been organised 'to secure for the neglected rich certain things which money cannot buy, and to establish a higher standard of living.'

The new Settlement, it is said, has been named 'The Half-Way House,' and it has been so called,—

not because things are done there by halves, but because here one-half of the city is teaching the other half how to live. If the settlements in the poor districts are of great value in bringing the poor into the neighbourhood with intelligent and friendly co-workers, why should not a Fifth-avenue settlement be of equal value in bringing the neglected rich into friendly relations with the intelligent poor?

We have received from Mr. Wm. Tylar (41, High-street, Aston, Birmingham) what he calls 'a death card which gets rid of the usual gruesome document, and gives the recipient something to think about, and the non-Spiritualist food for reflection.'

Speaking frankly, we do not quite like it. The inner two pages are altogether good, but pages 1 and 4 are sensational, and the symbols are not happy. Still, the whole thing is original and suggestive, and it may not affect others as it affects us. Mr. Tylar offers to send a copy to any address for 7d.

SPIRITUAL PRAYERS.

(From many shrines.)

O Lord, our hiding-place, grant us wisdom, we pray Thee, to seek no hiding-place out of Thee in life or in death. Now hide us in Thine own Presence, from the

provoking of all men, and keep us from the strife of tongues. Make us meek, humble, patient, and teach us to seek peace and ensue it. May all who contend for the faith never injure it by clamour or impatience; but, speaking Thy precious truth in love, so present it that it may be loved, and that men may see in it Thy goodness and beauty. Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that, reaching the eventide victorious over all temptation, we may praise Thee, the eternal God, who art blessed, and dost govern all things, world without end. Amen.

MAY MEETINGS IN LONDON.

On Thursday, May 24th, the fifth Annual Convention, under the auspices of the Union of London Spiritualists, held in the South Place Institute, Finsbury, E.C., was largely attended, and very successful in every way. Mr. E. W. Long presided over the morning meeting and Mr. Ernest Marklew read a well-reasoned, thoughtful paper dealing with 'Spiritualism versus Mr. Robert Blatchford's "Determinism,"' as set forth by that gentleman in his work entitled 'Not Guilty, a Defence of the Bottom Dog.'

Mr. Marklew paid a high tribute to Mr. Blatchford for his ability and his entire sincerity, but at the same time he dissented very strongly from his conclusions. In Mr. Marklew's opinion it was a case of Materialism versus Spiritualism. Mr. Blatchford regards man as a machine, and attributes all his actions to heredity and environment, which, he says, determine his choice. In his view mind and body are one—the brain is the mind—and as man did not make himself he is neither to be praised nor blamed for his conduct—both are equally undeserved; he only acts as he must. To these assertions and conclusions Mr. Marklew strongly demurred. While admitting that heredity largely makes, and environment modifies, man's nature, he contended that Mr. Blatchford confounded the inheritance with the inheritor, and ignored the 'man in men.' Man differs from trees, dogs, and machines in that, attached to the body, there is an entity capable of thought, emotion, and volition—able to control, or at least to give direction to, its activities. While the brain is admittedly an instrument for mental expression, not a cause, the phenomena of consciousness are not material, and it would be as true to say that copper rods, which are useful as conductors of electricity, were the cause of electricity, as to say that the brain, necessary as it is for the manifestation of intelligence and purpose, is the mind,—the man. The human machine needs a driver, and, although unseen, he is known to be present by the manifestations of intelligence and purpose which he makes. When listening to the music in St. Paul's Cathedral one does not say that there is no organist because he is unseen, and in like manner the brain is the key-board upon which the organist, although unseen, operates for the expression of his thoughts and feelings. While the brain and body, affected by heredity and environment, are necessary to the player, who depends upon the degree of the perfection of his instrument for his success, still the organist must be reckoned with—he counts for something after all. He is the main factor in the production of the music. Spiritualism, said Mr. Marklew, quoting Dr. A. R. Wallace, 'has demonstrated the existence of mind without brain,' and spirit people have always insisted that man is a responsible being—responsible to the extent of his opportunities and his power of self-control. Most men feel that they do not execute all that they have the power to perform, and the experiences of both the individual and the race have shown that not only is virtue 'its own reward,' but that vice brings 'its own painful consequences,' and spirit people have taught us that the same law holds good on the other side. The sense of responsibility acts as a spur; it prompts men to strive to exercise the power of self-government for improvement, and to restrain those tendencies which should be curbed, and Mr. Marklew thought that a heavy responsibility rested upon those who preach the doctrine that men cannot help their actions, and are not to blame. Such teachings tended to paralyse men

and unfit them for resolute action. Further, they were calculated to destroy all thankfulness and gratitude, and rob men of one of the strong incentives to labour for human good—for appreciation encourages the best of men. A machine could not be blamed for its faults, but the driver could certainly be held accountable for not getting the best results out of it, and for the consequences of any misdirection on his part; and in like manner men suffer when they fail to use wisely, and when they abuse, their powers of body and of mind. Nature holds us all accountable, and the spirit is its own judge, here and hereafter.

Replying to questions and the discussion on his paper, Mr. Marklew declined to attempt to set any limit to man's free will; he, however, claimed that man had the power to weigh and to choose, or to decide on his course of action, and he denied that he underestimated the influence of environment, or that Spiritualists could be fairly accused of neglecting their duty to try to modify existing environments. He was not so much concerned about origins, as about human nature and destiny. The first necessity for progress, he thought, was to secure the socialisation of the individual—the socialisation of society would inevitably follow.

In the afternoon, the president of the Union, Mr. G. Tayler Gwinn, conducted the meeting, and Mr. Hanson G. Hey, of Halifax, secretary of the National Union of Spiritualists, made an earnest plea on behalf of the Children's Progressive Lyceums. It was useless, he said, to play at being Spiritualists. If it was desirable to bring heaven upon earth then it was worth while to try to bring heavenly ways into use here, and that was what the Lyceum movement was trying to do. Dr. Andrew Jackson Davis, in one of his vision experiences, saw how the angels dealt with the children. He saw small groups being trained by specially selected teachers and (believing that what is good in heaven is not a bit too good for earth) he had embodied his observations in the system of the Lyceum, which aims to educate—or lead out and make the best of—whatever is inherent in the nature of the children, so as to secure an all-round development. Mr. Hey then gave an extremely interesting description of Lyceum methods and strongly urged London Spiritualists to establish Lyceums. Mrs. Fairclough Smith then gave a number of clairvoyant descriptions, which were nearly all recognised, and Mr. Hey replied to questions from the audience.

In the evening the Institute was crowded with a very appreciative audience. The proceedings lasted from seven o'clock until ten, and the interest was well maintained right up to the end.

Mr. G. Tayler Gwinn presided and, after bespeaking the earnest and sympathetic attention of the audience, he called upon Mr. D. J. Davis, of Canning Town, who referred to the fact that the Press, the Pulpit, and the Stage were all making use of Spiritualism, and in so doing he thought they were only coming to their proper senses. These signs of the times indicated that the movement was growing, and while he was grateful for that increase he felt that Spiritualism needed men and women of strong convictions, who would stand firmly for the truth against the world, and for this personal experience was absolutely needed. While thankful for the assistance which many mediums had given him, outside evidence could not have secured for him the peaceful assurance which he now enjoyed as the result of the manifestations and communications from his own loved ones, which he had received in his own home through his own mediumship. He therefore urged all to begin to exercise their own spiritual gifts, to determine that they would think the matter out and find the evidence for themselves. After a pathetic reference to the passing away of his boy two years ago, and the consoling evidences of his spirit presence which he had since received, he asked that Spiritualists should pray more, and suggested that they should set apart a few minutes at least, once or twice a day, and invite their loved ones to meet them. 'Depend upon it,' he said, 'they are as anxious about you now as they were when they were here, and if you would give them the conditions they would come, and, in some way, make you recognise their presence. The Bible says we are surrounded by a great cloud

of witnessing, ministering spirits, and, if you want to know who they are, it also tells you that they are those "who have come up through much tribulation"; the people of the earth life who have risen through trials and sorrows, and God will give you guidance through His ministering ones if you ask Him and give the conditions for their manifestation.'

The Chairman then read a telegram, which he had just received, of greetings and good wishes from Mr. Will Phillips.

Archdeacon Colley said that now-a-days only those who are ignorant presume to say that Spiritualism is a sham and unworthy of credence, and after some preliminary remarks he contended that intelligent Spiritualists were not at all likely to be easily misled regarding the phenomena they witnessed, and claimed that he spoke with the assurance of positive knowledge. He then related several incidents of a personal and family nature, most of which have been already reported in 'LIGHT,' among others, the following: Recently his son in India, in one of his letters said that he and his wife made a practice of concentrating their thoughts upon him (the Archdeacon) and wandered in thought about his home, and when doing this, shortly before writing, the number 237 was impressed upon them and they wondered if it related to a recent sermon. Turning up his catalogue the Archdeacon found that sermon number 237 was entitled 'Wings like a Dove,' which he thought was very appropriate, seeing that Mrs. Fairclough Smith's control is named 'White Dove,' and that his son and daughter-in-law had recently seen a white dove. (See 'LIGHT,' May 12th, p. 221.) Three times in his childhood, at Pietermaritzburg, his son was levitated. He was suddenly carried about thirty paces just before a blue gum tree fell where he had been lying. When he was five years of age he was in danger of being knocked down by runaway horses, and some neighbours, who shouted to him to run, saw him carried away as by the wind, although no wind was blowing, and deposited in a gully or spruit, from which he was rescued. The waggon was wrecked. When he was seven years old he was one day lying on the grass, with his hands behind his head, reading a picture book which was propped up by his knees, when he heard a voice peremptorily calling to him, and the next moment he was upborne and carried twenty feet away just as a wall and stable door fell on the spot where he had been reclining. The book was found under the ruins. Continuing, the Archdeacon said that he had offered one thousand pounds to Mr. Maskelyne if he would perform any one of the things which he (the Archdeacon) had declared in his lecture at Weymouth had been done in his presence. Mr. Maskelyne might have any machinery he might need. The challenge would remain open until midsummer. In closing his lengthy address Archdeacon Colley related several proofs of spirit presence and identity.

Mr. Ernest Marklew, in a fine, powerful, and eloquent speech, claimed that Spiritualists are truly Rationalists, for Rationalism is 'not a dogma but a method,' as affirmed by Mr. A. Collis, whose 'Confession of New Faith' was reported in 'LIGHT' of May 26th, and Spiritualists become such by virtue of the compulsory power of the evidence. Practically all the prominent Spiritualists of the world originally set out to show the hollowness of the claims of the Spiritualists, but, after careful investigation, they have been compelled to acknowledge the facts and then, often by slow degrees, to accept the Spiritualist explanation of them. All other theories, when fairly tried, have hopelessly broken down, and, consequently, Spiritualists have followed not merely a scientific, but a rationalistic method. Having discovered truth, Spiritualists, as a rule, do not lack the moral courage to proclaim it, and further they seek to apply it and present to the world a coherent spiritual philosophy.

Spiritualism, he claimed, helped men to add knowledge of spiritual verities to their faith. It prompted them to strive to procure for others the joys of this world. Recognising that revelation is always progressive—proportioned to the capacity of the individual to receive it, Spiritualists learn to become tolerant and intellectually hospitable to all forms of thought, for no system has ever existed which had not some truth within it. True science and true religion are essentially one, but as

human knowledge is always relative Spiritualism is progressive, and Spiritualists recognise that love is needed to bring about the unity of the spirit that all the world may share the blessings of life both here and hereafter.

Mr. Hanson G. Hey, in a characteristic breezy speech, soon caught and held the attention of his hearers in spite of the lateness of the hour, and his many dry, humorous sallies caused much amusement. He said that he had long ceased since to collate his facts. Having settled the main point, he was satisfied, and directed his attention to the application of the principles of Spiritualism. After referring to the tendency too frequently displayed by many people to shirk responsibility and expect someone else to carry their load, he insisted upon the influence for good or ill of unspoken thoughts and motives, and the responsibility of the thinker for the effects produced upon sensitive and responsive people by the thought emanations which he sends out. Thoughts born of passion go hurtling out into space, and affect similarly conditioned minds who may be too weak to resist them. 'Talk of putting a padlock on the lips,' said Mr. Hey, 'you need to put it on your thoughts instead, and not until this power of the unspoken thought is better realised will the full extent of responsibility be realised. We judge, sentence, and punish ourselves—for our judge is the Deity enshrined within us which never errs, and our "judgment day" is the day when the soul is awakened. We need to realise how intimately we are related to one another and that the link which binds us is Divine!' Mr. Hey believed in carrying religion into politics and politics into religion, 'for, said he, 'every man is as much God's child when he goes to the ballot-box as when he goes to Church, and he ought to recognise the serious duty devolving upon him as his brother's keeper to decide righteously and act in accord with the highest principles of brotherhood.' After some pointed allusions to the strife which is going on in the name of religious education, and a strong plea for secular and moral training in the national schools, he said that religious instruction ought to be given by parents and specially qualified teachers—outside of school hours—each denomination paying its own teachers. Mr. Hey showed that heaven and hell are states of consciousness and that each one gets as much heaven as he deserves and as much hell as he can bear, and pointed out that willingness formed the lever for the uplifting of every individual.

The proceedings passed off happily and were characterised by good feeling throughout. The 'fiery tongues' of inspiration moved the speakers to eloquence, and the audiences were unusually appreciative and responsive. The collections during the day amounted to £12 4s., and the Convention of 1906 was undoubtedly one of the most useful and successful of the series.

ILLNESS OF REV. DR. MINOT J. SAVAGE.

We learn from the 'Inquirer,' with deep regret, that the Rev. Dr. Minot J. Savage is so seriously ill that he has been compelled to resign his pastorate of the Church of the Messiah, in New York, and to seek in Southern California a milder climate and absolute rest from study and ministerial labours. It is sincerely hoped that 'entire rest and a life close to the heart of Nature' will restore him to health and strength, and readers of 'Light' will join with us, we feel sure, in earnest prayers for the speedy recovery of Dr. Savage, whose outspoken utterances of his conviction of the truth of spirit return have influenced so many minds to think more favourably of Spiritualism than they otherwise would have done.

'PLANETARY INFLUENCES,' by 'Bessie Leo,' is No. 6 of the 'Astrological Manuals' issued by Alan Leo at the office of 'Modern Astrology.' It contains chapters devoted to the influences symbolised by each of the planets, such as Mercury the Thinker, Venus the Unifier, Mars the Energiser, Jupiter the Uplifter, Saturn the Subduer, Uranus the Awakener, Neptune the Mystic. The Moon is considered as Mother, the Sun as Life-giver, and some additional chapters help to apply this symbolical wisdom to the ordering of the life and the comprehension of its purpose.

A MODERN CANUTE.

According to Robert Hugh Benson, a priest, who writes in the 'Occult Review' for May, the Roman Catholic Church 'forbids her children, in the most emphatic manner, to have any dealings with what is ordinarily known as occultism, . . . and for her children to attend a séance, to use planchette, to consult a medium . . . is reckoned a mortal sin'; but when a child is 'forbidden' to do a certain thing, that is the very thing which it wants to do. When 'children of an older growth' read the admonition, on the board held by the street 'sandwichman,' 'don't look at my back,' they naturally turn, as he passes, to see what they were intended to see, although they were warned against it! These thoughts are suggested by the fact that Mr. J. Godfrey Raupert, quite in keeping with what Mr. Benson says is the attitude of the Romish Church, has issued a 'second and enlarged edition' of his work entitled 'The Dangers of Spiritualism,' from which we may conclude that, Canute like, he thinks that the flood-tide of Spiritualism can be stemmed by his efforts; or that the children of the Church have not yet been sufficiently frightened, or dragooned, to prevent them from inquiring into this forbidden subject.

Perhaps Mr. Raupert does not make sufficient allowance for the tendency to want to do the thing one is warned against—we can hardly think that, like the advertiser who warns people *not to look*, he desires his readers to disregard his admonition—be that as it may, Spiritualism spreads in spite of Mr. Raupert, and the movement grows quite as fast as is good for it; and if any persons are deterred from inquiry into Spiritualism by his somewhat hysterical 'bogie' cries, then, instead of regretting that fact, we are inclined to rejoice, for, evidently, they are weak, timorous folk, who let 'I dare not wait upon I would,' and who had better leave it alone—until they grow stronger and more independent. What 'dangers' there are in the investigation of spiritualistic phenomena are best known to those who impartially and patiently study the subject in all its bearings, and experienced Spiritualists are not afraid to admit either the difficulties or the dangers—but was anything worth having ever won without difficulty or danger?

Adventurous men and women in pursuit of knowledge have boldly dared dangers and surmounted difficulties, and the world has profited by their pluck. Columbus succeeded—but he braved unknown terrors which had daunted many stout-hearted voyagers before him. Those who are determined to *know* cannot be held in leading strings, or whipped to heel, by appeals to their self-interest or their fear; and the truths of Spiritualism, which increase their love of liberty, are uplifting the minds of an ever-increasing number of thoughtful people; in fact, they are permeating the thought of the age; so much so that Authority is losing its hold over the minds and hearts of men.

One of the greatest blessings a sane man can enjoy is the ability to take large views; to look at life whole. A true sense of proportion and a saving sense of humour are indispensable if one would keep a level head and a sound mind, and there is equally as much danger of exaggeration and misapprehension, due to morbid, narrow-minded, preconceived fear, as there is to credulity and enthusiasm. Indeed, Mr. Raupert strikes us as both credulous and partisan in his enthusiastic anti-spiritualistic crusade, and his appeals to prejudice and fear are unworthy of the importance of the great issues involved. A larger mind would catch sight of a deeper meaning in this world-wide revolt against the tyranny of doubt and dogma.

Mr. Raupert not only admits the 'reality and objectivity of spiritualistic phenomena,' but he agrees with Spiritualists that they are directed by 'independent spirit-intelligences.' He says, however: 'We are not agreed as to the nature and aim of the intelligences.' Surely Mr. Raupert does not suppose that all the Spiritualists who have had what they regard as conclusive evidences of intercourse with their departed friends are less capable of identifying the communicating intelligences than he is? As to that, they are better judges, surely, than an outsider who is not personally acquainted with the individuals concerned! If Mr. Raupert has not had such experiences that is his affair, his loss; but his negative testimony cannot out-

weigh that of the many thousands of witnesses who are Mr. Raupert's peers, if not his superiors, in intelligence and broad-mindedness, who have had positive proofs of intercourse with good, wise, loving, and trustworthy spirit people. We agree with Mr. Raupert that it is only by a 'full recognition of all the facts' and by 'a legitimate interpretation of them in the light of prolonged experience' that 'the truth regarding them will ultimately be established,' but he is so obsessed with the idea of impersonating evil spirits that he dwells almost exclusively on one class of manifestations and ignores the rest. He exaggerates his alleged facts out of all proportion to the whole, places undue emphasis upon certain aspects of the investigation and, like a skilful 'pleader,' makes out a 'case'—but, in our opinion, his interpretation does not include 'all the facts,' and is therefore inadequate and misleading.

If Spiritualism were as demoralising and injurious as Mr. Raupert would have us believe, criminal statistics would reveal that fact, but in a recent Parliamentary paper dealing with the religious beliefs of 21,580 prisoners in England, Wales and Scotland, on March 28th last, there was but one Spiritualist as against 4,397 Roman Catholics, while 16,089 declared that their religion was that of the Church of England!

If we were to cite the numerous cases of religious dementia, which are continually occurring, as proofs of the dangers of religion we should be told that we were mistaken and unfair. If we mentioned instances of the wild, cranky writing and action of professed Christians—who believe that they are inspired by God, or Jesus, or Saints—some of whom call upon us, or send us their insane effusions, we should be told that we were unjust; were leaving out important facts and exaggerating the significance of such cases, but we should only be doing what Mr. Raupert has done with reference to Spiritualism. Instead of Spiritualism causing insanity it more frequently saves people from the lunatic asylum by enabling them to understand their perplexing sensations and teaching them how to acquire self-control. 'True mediumship does not consist in abject passivity and self-surrender to a dominating mind, but it involves the cultivation of the spiritual faculties and the exaltation of the consciousness until the sensitive acquires the positive power to receive or reject impressions, or influences, from the other side.' The 'cases' relied upon by Mr. Raupert are almost entirely those of ignorant, foolish people, who, without proper precautions or prior study and training, have sought for communications from the other side and have, 'in season and out of season,' intemperately demanded messages upon all sorts of trivial, personal and worldly concerns, and then, finding, as any experienced Spiritualist would have told them, that there are 'all sorts and conditions of people' on the other side and that they have been fooled to the top of their bent, they incontinently condemn the whole thing as wicked and wrong, while it is they themselves who have acted foolishly and brought their trouble on their own heads. Indeed, very much that Mr. Raupert relies upon as evidence against Spiritualism, and that he attributes to impersonating spirits, we should regard as the result of auto-suggestion, and not affording proof of any other spirit than that of the over-enthusiastic and credulous sensitive, and Mr. Raupert—by his appeals to fear and prejudice—intensifies their difficulties by adding to their terrors, instead of holding out a helping hand to these people, as a true guide or teacher would, by explaining matters and enabling them to understand and control themselves.

Spiritualists, on the other hand, not only recognise the difficulties and dangers and warn inquirers regarding them, but by explaining them help beginners to avoid mistakes. Mr. and Mrs. Wallis, in their 'Guide to Mediumship,' give considerable attention to this subject, and those who are perplexed will do well to read and study their suggestions.

The time has gone by, or nearly so, when the cry of 'Devil,' or even 'Evil Spirit' will deter us from seeking the truth. We can take our courage in both hands, and dare all—and prevail! If the way is open for 'evil,' or 'impersonating' spirits, that settles the question as to whether any spirits come at all, and we have more faith than Mr. Raupert appears to have, for we not only believe, but know, from

evidences which we regard as *conclusive*, that the way is open to discarnate *human beings*—true, trusty, tried and kindly friends and helpers; guarding, ministering spirits—not infallible but friendly, and all the more welcome because they come to us to love and serve. F. L. R.

SPIRITUALISM CONCISELY STATED.

A writer in the 'Monthly Review' for May, Isabella O. Blackwood, has condensed into about nine pages the gist of the ever-recurring controversy as to the truth and utility of Spiritualism. Though the arguments she uses have the look of being taken from well-known sources, the writer has a power of compression that gives these phrases the point of epigrams. Spiritualism, as she shows, is nothing to be ashamed of:—

'It is the utter nonsense which is so often mixed up with Spiritualism that makes the very term a byword. But let us look at some facts connected with it. Unless we be Atheists we must believe in some future state, good, bad, or indifferent. This present life is simply an evolution which leads to higher evolutions still.'

In answer to those who think that 'such things are God's secrets, which He keeps to Himself,' the writer retorts:—

'There always have been people who liked ignorance better than knowledge. By this kind of reasoning nothing would ever have been known in this world. If the soul is immortal, and if heaven is to be its future home, a knowledge of the soul cannot but be in some way associated with a knowledge of heaven. . . . And if "a little knowledge is a dangerous thing," the remedy for a little knowledge is to get more, not less.'

Mrs. Blackwood points to the assurances given by returning spirits, which prove 'that there is no death, that spirits are human still'; that all that distinguished one individual from another continues to characterise him after death; he 'goes on, and is enabled, with more or less success, to employ his powers and to lead his own life.' Death is but an incident, and on laying the body aside we shall 'awake to consciousness and be surprised to find how real and natural it all is'; we shall be met and welcomed by those whom we knew and loved. The effect of spirit intercourse has been, she says:—

'To impress upon man the reality of intelligent, rational, and progressive life after death. It will assuredly change your ideas as to what you are. It will convince you that in your essential self you are a spirit—divine and good, naturally immortal, because you are a spirit, and progressive in the manifestation of your spiritual powers and possibilities, as consciousness deepens and knowledge increases. If death is the end, what is the use of human life and all its experiences? If a man lives after the change called death, he lives as a man, or it would not be life.'

Various instances of psychic occurrences are given to illustrate the spiritual faculties of man, mainly in regard to warnings and dreams, and the writer concludes by adducing the testimony of the Bible in favour of spirit messengership, and says that while Spiritualism confirms the claim for ancient inspiration from spiritual sources, it also makes it clear that all such inspiration is not infallible and must be judged by the ordinary tests and standards of truth and right.

GERALD MASSEY, the Poet of the People, entered his seventy-ninth year on Tuesday last, May 29th. His 'Voices of Freedom' have often been referred to in 'LIGHT,' poems which no doubt did much to arouse the modern conscience and start the philanthropic movements which have resulted in such demonstrations as the present exhibition of sweated industries. His calls to the chivalry of labour, and his proclamation that 'Triumph and Toil are twins,' have also borne their fruit in the social and political life of the present day; although it is forty-three years since Lord Palmerston granted a pension to this 'lyric poet sprung from the people.' The 'Tribune,' of May 29th, devotes a column to Mr. Massey as a poet, and regrets that no new edition of his poems—which tempt the reader to linger over them—has been issued in England, although this has been done in America. But as to Gerald Massey's later writings, and his researches into spiritual and occult science and history, the 'Tribune' says not a word, and leaves it to be inferred that this honoured veteran, 'full of fiery earnestness,' has done nothing worth speaking of for the last forty years.

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TONGUES AS OF FIRE.

Whitsunday is one of the brightest as it is one of the most suggestive days of the Church's keeping. Its name (really *White-Sunday*) is probably connected with the fact that on this day the newly baptized wore white robes, symbolical of the purity to which they were pledged; but the day is historically and spiritually notable as the day which commemorates the visible and audible descent of the Spirit upon the little band of men who formed the nucleus of the early Christian Church.

The story is one which ought to be specially dear to Spiritualists, and the day which commemorates it ought to be specially kept by them, all the world over, as the day on which occurred the most remarkable and important séance that was ever held. The disciples, we are told, were all together, and with one accord, in one place: and suddenly there was a sound as of a mighty rushing wind; and spirit lights, like cloven tongues of fire, appeared: and they began to speak with strange tongues as the Spirit gave them utterance: every one of which incidents here set forth is well known to modern Spiritualists.

Good 'orthodox' people who believe every word of it because it is in the Bible would do well to pay attention to what we could tell them about such happenings. It would at all events be a confirmation of the Bible story, and it might lead to an understanding of its abiding value. At any rate, we entirely decline to put this story in a category by itself. It belongs to the world's history, as every real or imaginary 'miracle' does: and what has happened once may happen again, in harmony with natural laws which ever remain the same. But it does not follow that these wonders shall occur at regular intervals or under all conditions. It seems quite reasonable to suppose that at great crises in the world's history the mighty tides of spirit power sweep in, with more or less of external manifestation; perhaps to produce or push on such crises: and it is also reasonable to suppose that the birth of the Christian Church was such a crisis, and that the scene which Whitsunday commemorates was, in the circumstances, quite natural.

As a symbol, too, the cloven tongues of fire were singularly appropriate. The reference to the organ of speech was clearly intentional, for, immediately following the appearance of the flames, we are told that 'they began to speak with other (strange) tongues as the Spirit gave them utterance.' The gift of Heaven, then, to these first Christians, was the gift of daring, fiery speech: and their

tongues of fire did go forth with Heaven's message, and the pagan world had to hear it. It lit up other fires in time—fires that consumed the fiery tongues; but never until the message was delivered and the work was done. And, though the Church has often proved recreant to its tremendous trust, the fiery tongues, inside the Church or outside of it, have never ceased: and to-day they are with us, though still often despised and rejected of men: but, with teachings that burn, they are assailing the falsities and evils of the world which, in the end, they will burn up with unquenchable fire.

So all along the line of march we see the urgent flame. History repeats itself. The old sinks down into decay, into a dreary make-believe, into rottenness ready for the burning: and yet men are content, and hate to be disturbed, and resent change; and stagnation settles down on all. Then Bruno is born; or Savonarola comes thundering in; or Wycliffe flames over the heads of priests and kings; or Luther hurls forth his blazing challenges; or Wesley and Whitfield carry the fire into the icy churches and the God-forsaking streets; or Theodore Parker scorches the chaff of mumbling superstitions, and Garrison shrivels up the slave-holder's lie: and to-day, here and there, when offences grow rank, lips burn anew with Heaven's cloven tongues of fire. Let no one fear them. They hurt, but God is behind and within them. It is our God who is 'the consuming fire.'

It is the Spiritualist, then, who has the key to all this, and who is on the watch for the coming of 'the day of the Lord,'—a day which multitudes have ceased to believe in or expect: for, in every age, there is a tendency to imagine that the great human march is nearly at an end, and then to sink into conformity and content. Thus each age is exposed to the delusion that the main work of reformation is done. How can we think so when we find money and muscle up in arms, and ever grappling in ceaseless war? when the shocking inequalities of life actually seem to increase in the greatest centres of what we call 'civilisation,' and give the lie to the prophet's dream of the Brotherhood of Man?

Whence now will come the cloven tongues as of fire? Alas! not from apostles now; and there are moments when one is half tempted to say, 'Not from Christians now.' One of the truest and most inspired modern teachers of the Church, F. W. Robertson, was Heaven's chosen recipient of one of these tongues of fire, and he told his brethren the honest truth. He said:—

Alas! we the clergy of the Church of England, have for three long centuries taught submission to the powers that be, as if they were the only text in Scripture bearing upon the relations between the rulers and the ruled. Rarely have we dared to demand of the powers that be, justice;—of the wealthy and of the titled, duties. We have produced folios of slavish flattery upon the Divine right of power. Shame on us! We have not denounced the wrongs done to weakness; and yet for one text in the Bible which requires submission and patience from the poor, you will find a hundred which denounce the vices of the rich. In the writings of the noble old Jewish prophets, that, and almost that only—that in the Old Testament:—with a deep roll of words that sound like Sinai's thunders less impassioned and more calmly terrible, from the Apostles and their Master: and woe to us in the great Day of God, if we have been the sycophants of the rich, instead of the redressers of the poor man's wrongs.

So much for the clergy. What of the people—of the homely toiling people? What of the poor harassed reformers? What of the humble men who began the mighty co-operative movement, and the hard-pressed fathers of the workers' combinations? These men have really been the creative forces of the past fifty years. We did not know it. Some we imprisoned; most of them were kept poor; all of them were disliked, suspected or feared: but their fiery messages are now beginning to reach their mark, and

the legislation of to-day is fired with the flame that burnt in their so-called wild and idle dreams.

And what of the huge 'masses'—of the rank and file of the great working army,—the men and women who cannot be teachers and forerunners, who only look on and wonder, or plod on and never cease the fight for daily bread? Is there nothing for these in the old symbol? and have they nothing to do with the incoming Spirit and the tongues of fire? They have, as Russia is testifying at this very hour. Ah! if the Church knew its work, and if it itself had, as of old, the tongues of fire, its keenest message would be to these. It would say to these struggling 'masses':—'You, at all events, are on the field: you spin no vain fancies and dream no idle dreams: in the very midst of the conflict—in your workshops, in forge and mine, with hourly tests and trials, with foul language you cannot help hearing, with the slime of gambling all about your feet, on which you may so easily slip—you who live in little narrow dirty streets, so close to one another, so monotonous, so noisy, so sordid, who have so much to battle against and so much to bear,—you, you; who need Heaven's fire more than you?—who could more effectively use it than you?'

And that fire will come, from these very workshops and forges and mines and streets. It is inevitable, and we can only hope that behind it will be knowledge and patience, wisdom and justice, and the true spirit of the Brotherhood. In the meantime there is one thing we can do: we can, by sympathy and wise guidance, help to make the fire effectual for the burning only of the rubbish of the world.

SHAKESPEARE AND SPIRITUALISM:

WITH ILLUSTRATIONS FROM PERSONAL EXPERIENCES.

BY MR. J. W. BOULDING.

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 March 29th, 1906; Mr. H. Withall, Vice-President, in the Chair.

(Continued from page 248.)

I think I must always have had some psychic gift, long before I knew anything of the subject, and when I was, in fact, intellectually opposed to it. On coming into actual contact with the phenomena of Spiritualism a few years ago, communications poured in upon me, both directly and indirectly, which left me no alternative but to believe in their supernormal origin; and they continue to pour in, from time to time, in such abundance and with such evidence that to disbelieve their spiritual source would be to disbelieve all evidence in the world; and be tantamount to saying, 'There is no sun in the heavens, for this is not light that I see; there is no world that I live in, for this is not earth on which I walk; but all is Maya, a delusion and a dream.'

I had a curious proof a few months ago of the reality of my mother's spirit existence and her intimate knowledge of my personal affairs. I had been visiting from time to time during last summer some friends in the country, whose custom it is to migrate in the winter to a warmer part of our island. They usually go away on November 1st, and they wrote to me in September asking me to dine with them on a particular day. I was unable to go, but said in my reply that I should be happy to visit them the next week if they would favour me with another invitation. To this I received no reply. I wrote again in a few days and still received no reply. I waited a few days longer, but not hearing from them I began to think something strange and unusual must have happened. So I said to my spirit mother, to whom I always appeal in cases like this: 'Go, dear, and see if anything has happened, and if so tell me what it is.' She

came back and said, 'Your friends have gone away a month earlier and you will hear next week.' On the Tuesday of the following week my mother came to me of her own accord and said, 'You will have a letter this afternoon, at five; and there is a present coming with it.' I then asked my mother, with a pardonable curiosity, if she could tell me what the present was, and she did so. At five o'clock that afternoon the expected letter arrived, verifying all that my mother had told me as to the movements of my friends, and the present which came with it was the present she had described. Now, I ask you, could there be anything more perfect in its evidence than this? And further, can you submit to me any theory by which you can account for this circumstantial information; any theory that is more philosophical and more tenable than my own belief that it came from an intelligence outside my personality—in fact, a spirit messenger from the world beyond?

On December the 2nd last, I was leaving London for Nottingham, and had expected a letter that morning, with a very important enclosure; and as it did not reach me, I asked my mother to go to my correspondent, and ascertain if there was any cause for the omission. She came back to me and said: 'There was no cause; it had only been forgotten, but it has now been posted.' When I reached Wellingborough, where the train stopped, I felt my mother's signal on my forehead; and on taking out my pencil, she wrote these words: 'The letter came by the four o'clock post, a telegram has been sent on to you, and the letter re-posted.' When I arrived in Nottingham I found the telegram waiting for me, which said 'Letter came by four post and is sent on,' and next morning the letter and enclosure came to hand.

Now although there is no doubt a considerable sameness in this kind of evidence, yet the evidence itself is so absolutely convincing and conclusive that its value must atone for its inevitable monotony. Here, you see, was a positive proof of the existence and power of this worker in the Unseen. My spirit mother must have been watching at my house for the postman; must have known what the letter he delivered was; must have observed the action of those who telegraphed to me; and must have actually followed me to Wellingborough, where my train stopped; and given me the information which reached me ten minutes after the letter had been delivered at my London residence. Now you might be tempted to say, 'Why did she trouble herself when the telegram had been sent?' I reply, 'Perhaps she was anxious to relieve my mind; maybe she wanted to give me another proof of her existence and watchful care, and, not the least of the three, another proof also of the truth of Spiritualism.'

Of course I do not expect all of you to believe my statements. Some of you, perhaps, will even be ready to give me the 'lie direct.' I cannot complain if you do, for it was what I did myself in the days of my ignorance. In fact, I remember saying to a Spiritualist who came to my house and related some psychic marvels that I was sure he was telling me an unmitigated lie. Why, then, should I anticipate a different attitude, or how shall I blame you if you disbelieve my testimony? You will be only exemplifying the ancient maxim: 'With what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again.' That is to say, 'I did not believe others and it is only what I deserve if you do not believe me.'

There are, however, many things in the world besides spiritual phenomena which we should not believe if we were not compelled by the evidence of our senses. Take, for instance, the gramophone. I listened recently to a very beautiful reproduction of Madame Patti's rendering of 'Home, Sweet Home,' and I thought, as I listened to the exquisite tone and intense human feeling which the instrument preserved and reproduced, 'Who, a few years ago, would have believed such a thing to be possible?' I should not. And I am sure Shakespeare and his contemporaries would not. In fact, the inventor in those days would probably have been regarded as one in league with his satanic majesty and been burned, together with his invention, as a wizard. For the idea of being able to treasure up so evanescent and spiritual a thing as a human voice, so that it can sing again, and still sing, even after the singer

may have gone to dust, is so strange and apparently unnatural a thought that it would be regarded as ridiculous were it not a proven and sense-attested fact. The human mind is so incredulous, so prone to scoff and so reluctant to inquire, that everything new is regarded as a fraud; and though we are ready to exclaim with Horatio—

‘O, day and night, but this is wondrous strange,’

we are not ready to rejoice with Hamlet—

‘And therefore as a stranger give it welcome,’

but we look at it with suspicion and treat it with contempt, even though the ‘stranger be an angel unawares.’

Even Lord Bacon coolly and deliberately rejected the Copernican system of astronomy, and Gilbert’s discoveries concerning the magnet he treated not only with incredulity but with arrogant contempt; so that even great men are great sinners in this respect, quite as great as little men; and greater, because they ought to know better, and set an example to the multitude they represent and are supposed to lead. Even Sir Walter Scott wrote down from London to a friend in Edinburgh, in the days when candles and oil were only making ‘darkness visible’ in our City streets: ‘There is an idiot here in London who declares he can light the City with coal gas passed through a tube.’

To return, however, from this digression to our personal experiences. I had another remarkable proof of my spirit mother’s knowledge of my relationships and of her interest in my affairs. I had been for some time in correspondence with a distinguished public man on a matter of business, and one afternoon my mother came to me as I sat in my study and gave me the information that he was writing to me, and I should get his letter in the morning. The letter came, and I duly answered it, but got no immediate reply. A week afterwards my mother came again and told me that I should have another letter from him on the following day. The morning came, but no letter, and I supposed that my mother must have made a mistake. So I said to her: ‘You have made a mistake, mother; there is no letter.’ ‘No,’ she replied, ‘I have made no mistake. The gentleman is in Belfast, and you will not receive the letter till this afternoon.’ In the afternoon the letter did come, and it was from Belfast, as my mother had told me. I had no idea whatever of his whereabouts, so I think I may claim that this communication was directly given by what Daniel calls ‘A holy one and watcher come down from heaven.’ (Applause.)

A few days after this I had another communication. I was going to see an American lady on a matter of business, and I had previously written to say that I would be at her house at four o’clock, if that hour would be convenient. Receiving no reply, I did not intend to go; so I sat in my study writing and reading, and as the weather was very bad I gave up all thought of going out again that day. At 3.30, however, I was startled by feeling the mysterious touch which I know so well, and it was unusually imperative. Taking my pencil I asked if there was any message, and much to my surprise my mother said: ‘The lady expects you, so you had better go.’ ‘Oh,’ said I, ‘it is too late now, for by the time I have dressed and got there it will be five o’clock—an hour past the time.’ ‘Never mind,’ she replied, ‘you will be quite soon enough for her, so dress and go.’ I did so, but I was informed by the servant that the lady was not at home. ‘Oh,’ thought I, ‘then mother was mistaken, and I wish I had not come.’ But I soon found that she was not mistaken, for the servant added: ‘Are you Mr. Boulding, sir? If so, she expects you. She was obliged to go out on sudden business herself; but she will be back very soon.’ At five o’clock she returned. I had waited a few minutes: so my mother was quite correct when she said, ‘You will be quite soon enough for her.’

In the course of my conversation I discovered that this American lady knew something of Spiritualism, so I told her what my mother had said. She asked me if I knew the time my mother had brought me the message. I said ‘about 3.30.’ ‘Ah,’ she replied, ‘that was the exact time when I went out, and gave my servant your name, and left the message for you.’ So you see my mother must have been there, and having heard

the conversation, she must have at once brought me the information which caused me to keep the appointment I had made. (Applause.)

Do not imagine, however, that I have no witness to these spirit communications. I very often have a witness to those for myself. I will, however, give you an instance in which I obtained one for another person of whom previously I had had no knowledge. This was a gentleman who had married a cousin of mine, of whom I knew nothing nor of any member of his family; in fact it was my first introduction to him, and we were, therefore, total strangers to each other. I was sitting with him a day or two after I arrived as his guest, when he suddenly asked me if I thought I could get, through my hand, any communication from his spirit friends. Now I felt this was rather a critical moment, for I had had no experience in getting tests for others, and I did not like to stake either my own reputation or that of Spiritualism on the result of such a new adventure. However, I thought I would try. So after protesting that I would not guarantee a correct reply, and obtaining a promise from him that he would not in any case doubt my own proofs if I should not succeed in getting one for him, I took my pencil and addressed myself to the task. ‘Any spirits present for —?’ I asked. Slowly the answer came, ‘Yes, his cousin.’ ‘What is your name?’ Answer, ‘Emily.’ ‘Quite correct,’ said he. ‘What was your age?’ Answer, ‘Fourteen.’ ‘Quite correct again,’ said he. ‘Where were you buried?’ Answer, ‘In Boughton Churchyard.’ ‘All correct,’ he said. Now recollect I had never heard of this young lady—I was as ignorant of her as any one of you in this building—so I think you will agree with me, that as the answers did not come through my mind, but only through my pencil, they were an absolute proof of the truth of Spiritualism. At all events, they convinced me, and I may add they convinced him; and he is now a Spiritualist. (Applause.)

His wife, my cousin, however, is not a Spiritualist. I think she believes in it and wishes she did not. Sometimes I think she wishes I had not introduced the subject, for she is afraid of spirits, and as we all know, ‘fear hath torment.’ A few months after my visit to their house, her husband having asked a few friends and relations to sit at the table with him once a week, they were sitting one evening rather longer than usual, and my cousin (the wife), who was not sitting with them, thought she would go in and disturb the séance. She rushed into the room, but finding they were all very quiet and serious she did not like to carry out her purpose, and taking a chair near the window sat down. In a moment or two she jumped up, and to their great astonishment turned the gas on full. When her husband asked the meaning of this abrupt and, as he thought, unmannerly behaviour, she said: ‘I saw behind my sister-in-law’s chair the face and figure of her mother, just as I knew her in life, and I was so frightened that I turned up the gas.’

When next I saw my cousin I questioned her minutely on the point, but she stuck to her story. I told her it was her imagination, but she got angry to think that I should doubt her word, and replied, ‘I wish it were my imagination, for it has made me afraid to go about the house ever since.’ So you see her fears are founded on fact, and, being an unwilling witness, her testimony is of more value than that of a hundred credulous believers. (Applause.)

Talking of fear, however, Spiritualism has worked just the opposite result in me. From a child I was always afraid of ghosts. My grandmother, who brought me up, had a great fund of ghost stories, and on winter nights they were trotted out for the delectation of the household. I well remember the hushed and breathless awe with which, as a little boy, I listened to those uncanny stories, and what fears they inspired in my susceptible and imaginative mind. Many times, after I was supposed to be in bed and asleep, I was found sitting on the stairs, trembling from head to foot, and occasionally I even got out of the window, walked along the roof, and descended into the street by means of some outhouses that adjoined our residence.

I wish that I had known Spiritualism in those days; many a cold experience I should have escaped, and many a comfortable sleep I should have enjoyed. For now, when I feel

sleepless from over fatigue, mental excitement, or any other cause, I always say to my mother: 'Soothe me to rest, dear, if you can.' And immediately I feel her spirit hand come out of the darkness and pass across my forehead, and in a few seconds I am usually sound asleep. 'Oh!' exclaimed a clergyman to me to whom I told this story, 'feel hands coming out of the darkness on your forehead in the dead of the night! Why, if that happened to me I should die of fright!' 'What,' said I, 'you, a believer in "guardian angels" and "ministering spirits," would die of fright if you knew your belief was true!' What's the use of having guardian angels if they do not guard, or ministering spirits if they do not minister? Mine is a practical faith, not a theoretical one, or a poetic one, or a sentimental one, but a good working-day-and-night sort of faith, that I can live on and sleep on, and some day, when the time comes, die on, too. When people talk about their guardian angels I suppose they are thinking of Gabriel, or Michael, or some nameless angelic being; but I am content to know that my guardian angel is the angel I have lost, the angel I call my 'mother.' (Applause.)

(To be continued.)

A CLAIRVOYANTE AS DETECTIVE.

The application of the clairvoyant faculty to the solution of criminal mysteries has frequently been proposed, and in several cases actually tried, although the results obtained have usually been either discordant or too vague to be of use. The 'Tribune,' for May 28th, contains a remarkable narrative of how the mysterious 'studio murder' was investigated by a clairvoyante, who is stated in another paper to have been Mrs. Paulet, a lady well-known to readers of 'LIGHT,' and who is reported to have given correctly the number of the carriage in which the late Merstham Tunnel tragedy took place.

Mrs. Paulet was brought to the studio by a well-known Harley-street physician, whom our readers will probably identify for themselves. When first asked if she would try to investigate the case, Mrs. Paulet said she got the impression that three men were concerned in it. When outside the studio door she said that three men came and used a skeleton key to open the lock, on which she placed her hand; one of them was a short man with dark hair, eyes, and moustache, and he crouched so that it was difficult to see his face. At another time she said he had something over his face, and a lot of peculiar looking things in his pocket.

The artist was described as being in his room, where there was a picture of a lady with blue eyes and fair brown hair. He was handling his brushes, but not painting; he seemed to be packing up, and was sensitive and nervous, with a feeling that something was wrong. On hearing a noise on the landing, he went to the door and asked, 'What do you want?' and was immediately struck down, so that he lost consciousness.

The clairvoyante heard one of the men say, 'I didn't know he lived on the premises,' and there was talk about the mess that was made, and about covering it up. They were bank robbers, and one of them had been in prison—a fair, sandy, rough-looking man with clubbed fingers, lumpy joints, and short nails. They killed the artist because they feared he would have given information about them. The third man, who remained outside, was taller and thinner-faced than the other two, a broken-down man who had seen better days and was inclined to give evidence against the others. The fair man took the artist's watch when he went into the room to fetch a blanket to cover the body. One of the men had afterwards taken the first boat to America, a Cunarder, and was now on it. Mrs. Paulet said that the artist had a brother in the spirit world, who was trying to defend him.

Much of her statement was given by dramatic action and dialogue, during which her face became distorted and her voice changed to a rough tone, inconsonance with the character of the man whose words she was repeating. The picture she described hangs in the artist's studio, which she does not seem to have entered. The description of the men is stated to tally with that of a gang of loiterers who were observed about the time of the murder. A brother of the artist had died when the latter was quite young, a fact which Mrs. Paulet could not have known.

SCIENTIFIC INVESTIGATION.

In the modern spiritualistic movement there seems to be a prevalent assumption that a few respectable people have only to sit together a few times in a definite room for the purpose of obtaining regularly some particular form of manifestation from unseen presences, and, presto, the unseen presences will be able and willing to oblige them. But those with long experience realise that there are considerations, of which the majority of investigators are not aware, which make it very improbable that such circles will be successful.

'Archi Techtron,' writing in 'LIGHT' of May 5th, suggests the formation of an experimental circle of ten select investigators, to meet during the summer time once a week at 3 p.m., in the rooms of the Alliance, for the purpose of eliciting materialisations in a moderated degree of daylight. But does 'Archi Techtron' believe that any fortuitous assemblage of spirits accompanying those ten sitters can effect the feat of appearing clothed in flesh under such circumstances? May it not be a difficult performance requiring trained experts and proper organisation? Could a circus or orchestral performance be elicited from any fortuitous gathering of persons? Could a ship be navigated by even a band of expert sailors without the assistance of certain trained specialists, and without certain conditions and accessories? The establishment of a regular centre for the demonstration of the phenomenon of materialisation probably requires more special training, more co-operation, and more extraneous conditions for its success than the starting of a circus or orchestra, or the manning and equipment of an ocean-going steamer. If this is the case, would it be likely that all this organisation of trained experts would start into existence merely because a few pious mortals met regularly in a semi-public room for the sake of obtaining materialisation phenomena? Is it not more probable that such a business-like organisation would not be formed until these experts had discovered, or selected, some mortal or nucleus of mortals likely to enable them to achieve some particular object? That object might be only the conviction of one man, such as a Crookes, an Aksakoff, or a Myers, whose word and testimony would have influence with others, and that being achieved the band of experts would probably disperse and their instrument be disused and valueless again.

There is another consideration of which the uninitiated seldom think. There are as many grades of matter as there are of vibrations of sounds and colours; each grade of matter, molecular, auric, etheric, &c., has its own plane, its own grade of physical bodies. Inhabitants from each of these planes may be visitants to other planes by means of the process of materialisation. On our mundane molecular plane the power of any single individual, such as an Abraham or a Gideon, to receive materialised visitants from another and more refined plane would depend upon his having, interfused within his material structure, the particular grade of finer essence, auric, etheric, &c., akin to those of his visitants. But if these finely embodied visitants wished to visit an assemblage or circle of ordinary mortals, the feat would become more difficult because of the difficulty of blending grades of matter and psychical auras which may be inharmonious.

There are other considerations which might give advanced Intelligences on the other side pause before they attempted to establish a centre of communication with mortals who were sitting regularly and inviting their presence. They might naturally ask: 'Are these mortals going to treat us, if successful, as a troupe of performers whose show they can command at any time for the edification or the criticism of promiscuous gatherings of persons of every grade?' or, 'Are they, however earnest and sincere, sufficiently experienced in psychic matters to be able to distinguish the difference should their own association of spirit operators, under adverse circumstances, be supplanted by some masquerading band of a lower grade trading on their name?' Again, the danger of allowing unskilled mortals to tamper with delicate arrangements where such subtle substances as magnetic auras, drawn by alchemical experts from the fluidic bodies of the medium and sitters, may be permanently ruined by some bungling proceeding, excite-

ment or intrusion among the circle, would need careful consideration.

The band of 'Imperator,' working through the mediumship of Mr. Stanton Morse, has given us information as to the danger of permanent injury to the psychic body of the medium which may follow materialisation circles conducted in the promiscuous manner in which they were being carried on, for the benefit of scientific sceptics, in the house of the mother of Florrie Cook.

The operators who performed the successful materialisations through the mediumship of Mrs. T., which I reported at the time, assured me that those 'personages' who are going to re-take their personal appearance are like performers who take the rôles of a play or who are rehearsing for some coming piece, and have special psychical relationships with the séance room. If this be the case we can see the futility of using a semi-public room as the scene for materialisations, and the necessity for setting apart a special room for the purpose and of leaving it undisturbed between the séances. It was, perhaps, for a similar reason that particular instructions were issued in the Book of Leviticus as regards that séance room or 'cabinet' of the Jewish Temple—the Holy of Holies. In short, there are many things to be taken into consideration by the more experienced in these matters before joining a public circle for experimenting in this most difficult and delicate branch of the science of intercourse between the two worlds.

FREDERIC THURSTAN.

TRANSITION OF MR. GEORGE WHARMBY.

It is with great regret that I have to record the passing to the higher life of Mr. George Wharmby, one of the oldest Spiritualists in Liverpool and a trustee of the Daulby Hall Society. His transition took place on May 24th, from heart seizure, with startling suddenness, almost without warning, and has come as a great shock to all Liverpool Spiritualists, by whom Mr. Wharmby was as well known as he was highly respected. Nearly forty years ago he identified himself with the Liverpool Society and although of late years he has taken little active part in the work, he has been one of the most regular attendants at both afternoon and evening services and never failed to speak a few kindly and encouraging words to the medium. Although quiet and unassuming, he had great force of character, and, when face to face with what he considered a duty, would fulfil it at whatever cost. He possessed strong magnetic and healing power, which he was always ready and willing to exercise where he thought it would be of benefit.

The sympathy of every member of the society goes out to his relatives at this time, but we know they have the joyful knowledge that his was a life well spent, and that he has parted from his physical frame in just such a manner as he had wished. Their grief is chastened and subdued by the thought that his liberated soul lives on and is even now singing its psalm of victory.

Our arisen brother will not be idle in his new sphere of existence. Work he will find, and that work he will do, and we know that his energies will be directed on all possible occasions to furthering the cause he loved so well. Why, then, should we weep and mourn? Rather should we rejoice that one more soul is released from its earthly tenement, and that with his soul-mate, his sweet and gracious wife (daughter of Andrew Leighton, who was well-known for his literary work and his early advocacy of Spiritualism), who preceded him by some years to the summerland, he will still be near us, loving and helping us in our work for humanity.

The cremation took place on Monday last, May 28th, in Anfield Orematorium, and Mr. J. J. Morse, a life-long friend of Mr. Wharmby's, had been specially asked to perform the last offices. A large number of friends assembled, including most of the officials and many members from the Daulby Hall Society. In a sympathetic and impressive address, Mr. Morse referred to his long friendship and association with Mr. Wharmby, and compared the position of Spiritualism to-day with what it was when Mr. Wharmby first associated himself with the movement. He also spoke in feeling terms of the great love Mr.

Wharmby always had for the children and the Lyceum work, and how willing he ever was to work for this cause.

At least one clairvoyant saw Mr. Wharmby present. He was seated, and was evidently quite conscious of all that was occurring, and the same clairvoyant also saw many of the early pioneers who have passed into spirit life, and whom Mr. Morse had mentioned in his address.

It is on occasions such as this that the full beauty and reality of Spiritualism is revealed, and with gratitude in our hearts for the possession of the knowledge that the dead still live, we cry: 'O grave, where is thy victory? O death, where is thy sting?' R. P.

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.

To Help Madame Montague.

SIR,—After reading Madame Montague's pathetic letter in 'LIGHT' of May 26th, I feel there are many people who would like to do something to help her in her trouble, and let her know that she has not been forgotten by her many friends in this country, particularly by those who have taken interest in her work. Surely something could be done for this good lady. Mrs. Hart and I think that a relief fund would be the best means of helping Madame Montague, and we are sending to you, by separate parcel, some books by Edward Maitland (to the value of £1), which have just been published, and which you will easily sell; and we shall be obliged if you will put the proceeds of the sales to the credit of any fund that may be collected and remit the money to Madame Montague with our good wishes.—Yours, &c.,

SAMUEL HOPGOOD HART.

P.S.—The books sent are four copies of 'The Story of Anna Kingsford and Edward Maitland, and of the New Gospel of Interpretation.' Price 3s. 6d. each. Four copies of 'The Bible's Own Account of Itself.' Price 1s. 6d. each.

[We shall be pleased to receive contributions to the fund suggested by Mr. Hart, and to forward them to Madame Montague.—ED. 'LIGHT'.]

'Communism': and 'Good Causes and Bad Arguments.'

SIR,—Permit me a word of explanation, as I have not time to argue with either of your courteous correspondents, whose letters appeared in 'LIGHT' of May 26th. I believe that striving to equalise conditions is the moving power of the world. The good is in the striving, and the consequent progress; but the attainment of the desired equality would bring death or stagnation—which is the same thing. Equalise electricity and that giant worker is instantly paralysed; equalise heat and all steam power ceases. So with Communism, the striving for it is good; its attainment would bring the curse of stagnation.

With regard to vegetarianism and cruelty to animals, I have shown that meat-eating entails no necessary cruelty, and saves a great deal. All efforts to abolish unnecessary cruelty have my heartfelt sympathy.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn-park, W.

'A Boy Clairvoyant.'

SIR,—In 'LIGHT' of April 28th mention was made of a boy clairvoyant named Laurie Baldwin, living at Simla, and the following additional information may interest your readers. The house in which he resides with his mother once belonged to an old gentleman who took a special interest in its garden, but, after his return to England, where he died some years ago, the garden, which was the pride of his heart, became a wilderness. Since Mrs. Baldwin has rented the house she has cared for the long-neglected garden, and a few weeks ago she was walking in it with Laurie, when he suddenly ran to some distance and greeted an old gentleman, who told him how very pleased he was to find that the garden was looked after. Laurie's description of his visitor proved that it was the former owner of the house, who had long since passed away. Laurie's mother, who is a strong medium, and some others witnessed the greeting and the conversation, but were unable to see the spirit visitor as Laurie saw him.—Yours, &c.,

A. E. D.

'A Mysterious Powder.'

SIR,—With reference to my letter to Mr. B. Cochrane, which that gentleman says he has not received, permit me to state that it was numbered folio 100, bore date 7/5/06, also my name and address, and was posted by me at the General Post Office, Bradford, on the evening of the 7th inst. I now, for the second time, place in your hands the 'slimy copy' of the said letter.

It may interest Mr. Cochrane to learn that others, like himself, have had no results, and, on the other hand, that others experienced phenomena scarcely less remarkable than my own.

One lady writes: 'What struck me particularly was the reality of the forms seen, just as if "materialised" and within arm's length.'

A gentleman of social standing writes: 'I am not a clairvoyant, nor clairaudient, but only impressionable. I tried a portion of the powder to-night, but thought I was not going to feel anything, until it was nearly spent, when the psychic influences impelled me to articulate some words, of the meaning of which I have no knowledge. Afterwards, the articulation induced was in this wise: "We desire to add our testimony to the efficacy of this powder in inducing clairvoyance, and other gifts, in those already sensitive enough to respond."'

I have several other letters in my possession, all from total strangers, testifying to strange psychic experiences.

Now, sir, I have not claimed, nor do I now claim, any occult power for the compound; I simply made a plain statement of fact, and invited opinions. I certainly did not anticipate bias.

Should Mr. Cochrane feel that I am in any way responsible for his failure to get results, if he will name a charity I will gladly forward his 2s. 6d. and request that a receipt may be sent to him.—Yours, &c.,

B. WOODCOCK.

'The Resurrection.'

SIR,—There is a curious contrast on p. 214 of 'LIGHT,' for May 5th, in the letters, printed consecutively, of Mr. Stevens and Mr. Llewellyn. To some extent they answer one another, but each makes certain assumptions which I think are not necessarily true.

Mr. Stevens says he tried to make 1 Cor. xv. an argument for Spiritualism, but was set back by St. Paul's unbelief in survival. The question as to 'the resurrection of myriads of human beings before Christ's time' is just the point to be proved, not an axiomatically granted one. St. Paul is writing to a church containing members who denied the resurrection (verse 12). He shows that this denial cuts at the cardinal point of the faith he has been preaching to them, for it involves the denial that Christ was raised (verse 16), and the assumption that the faithful dead had perished entirely (verse 18).

It is not possible to argue as though St. Paul's notions of what was to happen in the future were binding upon us; when he says (verse 51) 'we shall not all sleep, but we shall be changed,' he is looking for Christ's coming again during his (Paul's) own lifetime. Nor can we argue from the use of pronouns to denote the body; they are, in fact, impersonal, as though to signify 'the sowing is in corruption, the raising is in incorruption; a natural body is sown, a spiritual body is raised.' We must not follow the literal sense of St. Paul's words too closely: we must remember that he was writing to some very hard-shelled materialists, whose only notion of a spiritual resurrection was by a return to a transformed physical body, and he had to use their language.—Yours, &c.,

S.

SIR,—I agree with Mr. C. E. Hutchinson that the words 'That which thou sowest,' &c., may implicitly refer to the human body, and if that illustration stood alone I should have no doubt that St. Paul intended them so to do, but when interpreted in the light of his whole argument I fail to see that that could have been his intention, for the reasons given in my former letter.

In reply to Mr. J. Stoddart, permit me to say that St. Paul's statement is that the seed is not quickened except it *dies*. If the analogy was to the human body sown into earth conditions at birth, when did the seed die? But the real crux of the matter is, when was man to assume his spiritual body? Paul says distinctly not until the Judgment Day. In the meantime all the dead are practically annihilated, which follows from the statement that Christ was the first-fruits from the dead. But how could St. Paul have held such a view in face of the assertion that at the Crucifixion many of the bodies of the saints arose and came forth out of the tombs and appeared to many? The declaration of Jesus that God was not the God of the dead but

of the living, for all lived unto Him, whether in the material body or out of it, contradicts St. Paul's view that all in Adam had died, and would never have been otherwise than dead if Christ had not died on the cross.

Even Professor Charles in his article on 'Eschatology' in the 'Encyclopædia Biblica,' while taking the view of the sowing advanced by Mr. Stoddart, yet admits that St. Paul postpones the rising from the dead until the Judgment Day.—Yours, &c., B. STEVENS.

SIR,—The Rev. C. E. Hutchinson, in 'LIGHT' of April 21st, quotes the words of two liberal-minded, modern thinkers as proof that the Church has held these opinions all through the centuries, but can he instance any such views during the period from (say) the third century, when Church doctrines were first regulated by synodical votes, to the middle of the nineteenth century, when Modern Spiritualism began its work?

St. Paul treated this matter tersely and luminously when he said: 'It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.' And yet it has taken the Church all these centuries to evolve the true meaning. If it did not believe that the actual body buried would rise again why has it always buried it facing the East?

In a similar fashion, a few years hence, we shall be told that the Church has taught Spiritualism all the time. I think that this is one of the most dangerous rocks in the path of Spiritualism. The Churchmen—and so many are now investigating this subject—will seek to bind us hand and foot in the dogmatic chains of orthodoxy and form us into another sect, instead of allowing us to grow without restraint, free as the wind which bloweth where it listeth.—Yours, &c.,

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

A. K. VENNING.

A Living Woman Rescued from the Grave.

SIR,—In 'LIGHT' of May 12th, there is an account of an experimental cemetery in New York for the prevention of premature burial. There is one thing, and one thing only which is proof and all-conclusive proof that death is real, and that is when unmistakable evidences of decay have set in, during the number of days in which the dead are allowed to lie unburied in this country. If, after the elapse of several days, no such evidences exist, surely it is nothing short of crime to permit burial.

In India and other tropical countries a person who dies to-day is buried to-morrow without fail, and this recalls a circumstance which took place some years ago in a hill station called Murree, in the Himalayas.

Cholera was raging, and a certain married lady died of it. Her husband, who was away at the time, was telegraphed for and returned to his home as quickly as rail and a fleet horse could bring him, arriving, however, just too late, for the funeral had already left the house.

Without losing a minute he rode to the cemetery, where the clergyman, dressed in his surplice, was already leading the way to the grave, reciting part of the burial service.

The husband, who says that a strange instinct prompted him, stopped the funeral and begged to be allowed to once more behold his wife, but the nature of the disease was such that this was declared to be impossible owing to infection.

He, however, insisted, and the coffin was taken to his house, and there unscrewed—only to find that collapse had been mistaken for death.

The 'dead' lady, who afterwards became the mother of five children, lived for many years in Ambala, where she was well known; and this account was given me by an old lady, now living, who knew the family intimately, and was, I believe, in Murree when the occurrence took place.—Yours, &c., A. E. D.

Mediums in South Africa.

SIR,—Since you published, in 'LIGHT' of March 31st, my appeal to mediums, I have received a number of replies from prominent workers who are willing to visit South Africa. As some of the writers reserve to themselves the right to give private sittings on their own account, it is necessary that they should know that the Transvaal law is very stringent in dealing with mediums, and the holding of private sittings for gain is punishable with one year's imprisonment without the option of a fine!

This fact should be made widely known to prevent mediums from visiting South Africa under a wrong impression, and save them from disappointment after landing in this country.—Yours, &c.,

G. M. HORNE,
Johannesburg Society of Spiritualists, Hon. Sec.
Post Office Box 6,209.

Spiritual Healing.

SIR,—I think it will interest readers of 'LIGHT' to learn that the Dundee Society of Spiritual Healers has made gratifying progress during its first session, inaugurated, as the consequence of a visit from Mr. J. L. Macbeth Bain, by a lecture delivered on October 28th last by Mr. George Featherstone, of Rotherham, as mentioned in my previous report published in 'LIGHT' of December 16th, 1905.

Courses of lectures have been given by Mr. Hadin, of Broughty Ferry, Dr. Henry Buist and Mr. W. K. Smith, of Dundee, and in March Mr. Henry, of Gourrock, gave us the benefit of his experience as a healer.

Every Saturday we have given magnetic treatment to patients, and it is encouraging to know that suffering can be, and has been, alleviated by this means. Our experiences warrant us in continuing the good work, which is now beginning to be better understood, and in closing the session warm thanks were rendered to our president, Mr. William Thomson, of Broughty Ferry, for his untiring efforts, and to the other officers of the society.—Yours, &c.,

JAMES C. CRAMOND,

3, Dallfield-terrace, Dundee.

Secretary.

County Council Orthodoxy.

SIR,—Referring to an article in the 'Review of Reviews' for May ('Books of the Month'), you remark that the writer, 'apparently Mr. W. T. Stead himself,' asks what answer is to be given by the State if it has to undertake the religious instruction in the schools, to the question as to the immortality of the soul. Mr. Stead (if it be he) nervously asks, 'What is to be the County Council orthodoxy on the subject?' '*O sancta simplicitas!*' Does Mr. Stead really think that any County Council will concern itself with such a thing?

As well might he expect from it a definite pronouncement on 'Letters from Julia.'—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage, Wilts.

Magnetic Healing.

SIR,—As a constant reader of your paper, and having had a large experience of mediums and spiritual phenomena, I desire to draw attention to the healing power of Mr. W. H. Edwards, of Essex Villa, Lyndhurst-road, Peckham, S.E. I have had frequent illustrations of his magnetising power, both on myself and others in the past, and have known of very important cures that he has effected. He has also a remarkable gift of diagnosing disease by clairvoyance.

I have within the last few days recovered from a serious illness due to influenza and a carbuncle, which under his magnetic treatment was kept so well under control that I was able to go to the City and attend to special business appointments, and to avoid the drastic process of poulticing which would in all probability have been my lot if I had put myself in the hands of a medical practitioner. I have now entirely recovered under the magnetic treatment of Mr. Edwards. I enclose my card and remain—Yours, &c.,

AN OLD SPIRITUALIST.

'Shakespeare and Spiritualism.'

SIR,—In Mr. Boulding's interesting address on 'Shakespeare and Spiritualism,' the first part of which was reported in 'LIGHT' of May 26th, he says that Shakespeare 'did not create a character that did say, "I believe in the life of the world to come."'

Will he forgive me if I remind him of Constance's words in 'King John,' Act III., Scene 4?—

'And, father cardinal, I have heard you say
That we shall see and know our friends in heaven:
If that be true, I shall see my boy again.'

—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage, Wilts.

MR. GAMBIER BOLTON'S Manual for Investigators, 'Psychic Force,' is now sold at the reduced price of 1s., and 1½d. for postage from 'LIGHT' office.

IS IT A SIGN OF THE TIMES?—The 'Kensington News,' of May 25th, gave a report of the last debate in connection with the men's social evenings at St. Barnabas Church House. The resolution discussed was 'That this house believes in ghosts,' and after a spirited debate, which was opened in the affirmative by a Mr. Rogers, a vote was taken, with the result that 40 voted for the belief in ghosts and 20 against it. Many, however, abstained from voting.

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.

UNION OF LONDON SPIRITUALISTS.—On Sunday next, June 3rd, a conference will be held at Wyvern House, Tottenham. Speakers: at 3 p.m., Mr. T. Brooks; at 7 p.m., Messrs. T. Brooks and H. Wright.

A CONFERENCE will also be held at the Clapham Institute, Gauden-road. Speakers: At 3 p.m., Mr. Stebbins; at 7 p.m., Messrs. J. Adams, A. Rex, and J. Stebbins.

BRITON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle's address on 'Peace' was much enjoyed, and a good after-meeting was held. On Sunday next, at 7 p.m., Mrs. J. W. Adams, address.—J. P.

HACKNEY.—155, RICHMOND-ROAD.—On Wednesday evening Mrs. Agnew Jackson delivered a short address, and gave clairvoyant descriptions. Meetings for investigators are held on Tuesdays and Thursdays, at 8 p.m.—O. H.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King gave an interesting address on 'Dreams' to a large audience, and ably answered questions. Next Sunday, at 7 p.m., Mrs. Agnew Jackson, address and clairvoyance.—R.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last several mediums were controlled at the circle conducted by Mr. Tidman. In the evening Mr. Samuel Keyworth related interesting 'Personal Experiences.' Mr. Smyth presided. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. H. Fielder. Choir at 10.45 a.m.—H. P.

SHEPHERD'S BUSH.—73, BROOKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. J. Macdonald Moore gave an instructive address on 'Magnetic Healing,' with useful advice and interesting personal experiences. On Sunday next, at 7 p.m., Mr. Beel. Thursday, at 8 p.m., Mrs. Atkins. Every Saturday, at 8 p.m., free healing.—A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. Laughton read a deeply interesting paper on 'The Scientific Aspect of Spiritualism,' which was received with marked appreciation by the audience. Mr. F. Spriggs presided. Sunday next, Mr. W. T. Cooper on 'The Present Aspect of Spiritualism.'—A. J. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last many tests of spirit presence were given. The evening address on 'The Apostles' Communion' afforded a useful lesson in Christian Spiritualism. On Whit Sunday, at 11 a.m., circle; all welcome, and mediums visiting are invited to participate; at 6.30 p.m. 'Pentecost, Ancient and Modern.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last an enjoyable time was spent with Mrs. Roberts, of Leicester, also on Monday evening. We are looking forward to her next visit. On Sunday next, Mrs. Podmore. On Saturday, June 9th, social gathering, and on Sunday, the 10th, Revue.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Mrs. Fairclough Smith's address was greatly enjoyed, as was also the fine music so kindly rendered by our professional friends. The committee regret that several friends were unavoidably excluded. The after-circle was well attended. Sunday next, June 3rd, no service will be held. On Sunday, June 10th, at 6.30 p.m., Mrs. Effie Batho.—P. E. B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning Mr. Clark and Mr. Underwood spoke earnestly and instructively. In the evening Mr. Burton presided and Mr. Clark gave an able address on 'Godliness.' Sunday next, at 11 a.m., Mr. Underwood; at 7 p.m., Miss Earle. June 10th, Mrs. Powell Williams; June 6th, at 8 p.m., clairvoyance by Mrs. Williams.—D. D.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger spoke on 'Oshpe,' the Faithist Bible, and in the evening Mr. Morley spoke upon 'Mystic Religion.' He also gave clairvoyant descriptions at both services. Faithist teachings are given publicly on Wednesdays at 8.15 p.m., and on Sundays at 11.15 a.m. and 7 p.m. Questions invited. Clairvoyance at all services.—W. E.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—Successful tests were given in Thursday's circle. On Sunday last Mr. Conolley gave a logical and convincing address to a large and appreciative audience, and Mr. Boddington gave nine very definite descriptions of spirit forms, which were all recognised. Sunday next, at 11.15 a.m., circle and Lyceum. At 3 and 7 p.m. London Union speakers. Thursday, at 8.15 p.m., psychometry. Silver collection.—H. Y.