

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.

Mrs. Laura J. Finch writes in 'The Annals of Psychical Science' 'concerning fraud in mediumship and a suggested remedy.' She says, 'One of the most complicated problems, and the most serious obstacles to progress which those who interest themselves in "Spiritism," or Metapsychical Research, have had to contend with, has been the fraudulent "medium." It is this that has turned aside many a promising student, many a well-equipped intellect. But 'every field of science—especially that of medicine—possesses its share of impostors: a fact which does not deter anyone so inclined from devoting his life to the study of classical psychology and physiology.'

But Mrs. Finch is acute enough to see that what is called 'fraud' is itself something calling for investigation, and she makes the keen and suggestive remark that 'the instant and outspoken recognition of all fraud and simulation, combined with the patient study of this frequent accompaniment of mediumship, would quickly bring about the solution of much that is mysterious and incomprehensible, and, at first sight, repellent in the study of metapsychism; perhaps it would even lead to the discovery of the key to all the manifestations of the séance-room.'

Briefly, the 'suggested remedy' is to provide a 'fund for Psychic Research,' say £50,000 for encouraging and caring for mediums, for establishing centres for development and investigation, for finding congenial employment for mediums, and for annuities. A suggestion is made that perhaps the British Government will assist; and Mrs. Finch does not seem to be jesting. Anyway, a few donations have already been received, and one gentleman has promised £2,000 towards a preliminary fund of £20,000, provided the amount is made up within a year.

We have no very great belief in the notion that money will do it: but we most cordially wish the project success, and ask, with Mrs. Finch, 'Why should the development of the potentiality of art, music, mathematics, meet with more encouragement and honour than the development of the potentiality of clairvoyance?'

What rivers of turbid nonsense we have had about 'religious instruction,' and all turning upon creeds, catechisms, ceremonies and 'Holy Writ':—just as though there were no religion in the facts of God's world, in personal fitness for dealing with them, and in coming into right relations with one's fellow creatures. We some-

times have thrust upon us the doubt whether the education authorities are not, after all, hiding more than they reveal.

In a late discourse, given by Mrs. Cora L. V. Richmond, she pictures the spirit-people helping us in our daily work, and in our daily intercourse with one another. She says:—

Go down on your knees and scrub the floors; go out in the yard and dig; do the thing that is needed this day and hour. You do not suppose you have to 'sit' and wait for your spirit friends? They are there uplifting your hands in your daily toil; out there on the street with the baby digging up the dirt; they are with that mother with her starving children, that person who is weak, and that one who needs them all the time; with this one helping the poor, and that teacher teaching the children how to grow in thought, and telling them how this work is to be done, while the great Boards of Education are preventing you from doing it. That is often the discipline for the teacher, if somebody is gifted and has the genius of teaching. The time will come when no Board of Education shall tell you what not to teach or what to teach. Illumination will come in all these directions. But the one thing is, that you cannot go amiss of the kingdom of heaven, you cannot go astray from it. You pierce Nature anywhere and you find life; touch the soul anywhere and you find God; penetrate human life anywhere and you find immortality, Eternal Life.

It is this that Parliament and all the priests and preachers need to learn.

The Leamington Free Library Committee has declined the offer of 'LIGHT,' which Mr. S. Bartlett offered to lay on the table every week free. These little straws on the stream are useful. A long time ago, the Smith's Bookstall people declined to sell 'LIGHT,' and even declined to supply it to order. That was rather a big straw on the stream: but the day came when the Smith authority gave in, and confessed that the taboo could no longer be maintained. That was the result of a successful effort to get 'LIGHT' looked at and judged on its merits.

We accuse the Leamington authorities of nothing worse than ignorance. The probability is that they only know that we are in favour of Spiritualism; and that Spiritualism is to them a ghost in the dark. The Free Library Committee has put its head under the bed-clothes: that is all. But why did it put out the light?

Mr. Charles Voysey, in one of his latest sermons, hits out hard against the Roman Catholic Church. He does not see much difference between it and the Protestant Churches so far as the 'Scheme of Salvation' is concerned: 'There is a difference,' he says, 'but not much more than the difference between a primrose and a polyanthus.' But he does see a vast difference between them as regards the grasping at authority and power. He says:—

As an instance of this I will tell you what happened during the late elections in France. A Jewish lady, who only two years ago was standing in this very church as one of the candidates in the 'Service of Self-Consecration to God,' married a gentleman of high office in the Government of France. He was, of course, a candidate for one of the electoral districts where he was well known and admired, but

he was opposed and beaten by a nominee of the priests. His wife writes to me the following revelations:—

'A priest refused to let a little boy celebrate his "first Communion" because his father wanted to vote for my husband.

'Another priest told his parishioners in church that, though infidelity in marriage is a great sin, it was a still greater sin to vote for my husband, and that God would forgive the one sooner than the other.

'Some priests made the people who came to confession swear on the Cross that they would vote for our adversary. One priest told a young woman that she was to keep away from her husband, till he had sworn to vote for our opponent.

'And last, not least, the Bishop sent a letter saying that the votes would be examined in heaven as they were on earth, and that to vote "wrong" was a deadly sin which would be punished everlastingly. Speaking of this, my husband said in one of his public meetings, "What Free-Thinker would dare to draw such a picture of the Deity?"'

Can you wonder why the French Republic has cancelled the Concordat and in self-defence has been compelled to disestablish the Church of Rome?

We have no quarrel with the Church of Rome, but, as observers of the spiritual signs of the times, we think it is useful to give added publicity to this testimony.

It is a curious fact that the majority of 'free' and 'advanced' movements, whether political, social, ethical or religious, are usually marked by a tendency to repress freedom of hospitality to unacceptable ideas. It has often been said that the next persecution of Christians would probably be got up by materialistic scientists. Huxley, whether in jest or earnest, once said something that had a sinister suggestion of the kind in it. And now here is the Ethical movement, so advanced, so free, so brotherly, so broad, shaking one of its fists at Psychological Research. It is true that an Ethical Review opened its pages to a thoughtful Article drawing serious attention to psychical matters, but here is a protest from a learned professor who says that this Article 'has painfully surprised many friends of the Ethical movement.' He outruns even the alarmed Evangelical in his scorn, and says:—

Such fancies, admitting 'mysterious faculties of producing physical effects without any obviously adequate action,' 'telepathic impulses,' and 'intuitions claiming to rank as a species of inductive research,' concluding even with the words, 'what we are, by occult or overt potencies, we effect,' might have been fitly published in the 'Annals of Psychological Science.' But their publication in an Ethical Review, without any earnest expression of dissent and protest, is a regrettable phenomenon.

I waited a fortnight in the hope that some kind of editorial disclaimer might appear; but probably its non-appearance has been due to accidental causes. Under the circumstances, I feel obliged to protest myself, in the name of the great principles of scientific research, against the admission of this species of psychical science into the field of ethical convictions and facts.

There has been in existence since the end of the eighteenth century a highly developed mathematical and experimental theory of errors, treating errors of observation and imagination, errors of measuring and errors of mental generalisations and constructions; and this theory, already recognised as an inestimable and perfectly successful test of research and practice, gives us full reason for condemning the actual experimental and intellectual methods of the so-called 'Psychical Science' as contrary to the profoundest principles of the solid and sincere pursuit of truth and practice.

Telepathy, mysterious faculties, intuitions instead of inductive and exact research, occult potencies—all these brothers and sisters of hallucination and insanity represent a system of terrible dangers to all human solidarity in truth, justice and honesty, dangers perhaps more threatening to mankind than the old superstitions.

We do not know how far this irate professor is entitled to speak for members of Ethical societies as he claims to do. Anyway, it is amusing to see how the old Adam comes out in the new Man.

The June 'Lyceum Banner' is a wonderful penny-worth. It contains reports of the late meetings of the

British Spiritualists' Lyceum Union at Keighley, from which we learn that by the will of John Ainsworth the Lyceum Union will receive £500 for a Home of Rest. The Lyceum Lesson Plan for June is admirable as a practical ethical Lesson on 'Backbone,' but the writer is too ready to buffet 'the theologian, or the teacher of beliefs, creeds or dogmas called religion.' A distinction should be observed between theologians. Some are inane enough, but there is a Theology which deserves to be called 'The Science of God.'

'Our Bluebells' Page,' 'Our Boys' Special' and 'The Temperance Page' are all excellent. In fact, any home might profitably 'take in' 'The Lyceum Banner.'

Exceedingly thoughtful and tender, and rich in delightful phrasing, are the Sonnets in a little book by L. Cranmer-Byng. It is called 'An English Rose,' and is published by Mr. Elkin Mathews, Vigo-street.

These dainty Sonnets are steeped in a dreamy mysticism which may be taken as meaningful symbol or as clever art-work. Some will feel it one way and some another; but all will admit the delicate beauty of the language and the lovely suggestions of mental pictures.

There is pathos in the book, but, running all through, there is a calm content, and a gentle hopefulness. The poet mourns the loss of the presence of angels, or of faith in them. In the old time, so it is said, they came to earth and helped the needed or trusting sons of men; but now—

The white forms of the angels throng no more
The golden archways of the visible world.
Perchance in large contentment they have furled
Their God-bright wings that mazed the seers of yore;
Saying:—'Our task is done. No more faith's hands
Trim the bright lamp that drew us from the stars:
No more the very gate of Heaven unbars
And host on host shines out o'er shepherd bands.'

Yet still their radiance lingers upon earth,
Across the pathway of some dream-led child.
Wan violets in woodlands undefiled
May still recall their starrier kin to birth;
And many a strayed perfume of Paradise
Blows from the rose that lights a lover's eyes.

The reader will perhaps thank us for giving another specimen of these spiritual and winsome poems:—

The wind comes storming up my turret-stair,
And rocks the time-worn battlements o'erhead.
I hear the passing of the bodiless dead,
The vast blind flocks that home not anywhere.
Like mad leaves hailing through the branches bare,
Fear follows fear; and grief by grief is led
Into the wilds, by no star tenanted,
Buoyed on the rain-chilled pinions of despair.

Go forth, my soul! the night shall not prevail,
Nor any gust of passion sweep thee down.
Love, that was gardener of the grateful years,
That planned the palace of the nightingale,
Beyond the ruined fields, the storm-laid town,
Shall find his dream has flowered through many tears.

'THOUGHT, THE BUILDER,' by A. Osborne Eaves (56 pp., with paper cover), is No. 2 of the Self-centre Series of shilling booklets, issued by the Talisman Publishing Company, of Harrogate, for slipping into the pocket for study during 'squeezed-in' minutes, and is a readable and suggestive exposition of the 'New Thought' principles. The necessity for real thought, the constructive power of thought, the influence of our thoughts on our success, are all dwelt upon, and the right employment of efficient thought is shown to be a powerful factor in human evolution and activities, including the right use of opportunities and the cultivation of the higher faculties. The developed mind, the author claims, will be 'an instrument more potent and more marvellous than any wielded hitherto by man.' These possibilities need awakening and training, and in some persons this process is rapid, in others it is slow, but we are told 'everyone has this power within, and each is a replica of the highest form of existence.'

PSYCHIC STORIES FROM IRELAND.

EFFECTS OF THE 'MYSTERIOUS POWDER.'

Lady Gregory, who is an expert in the Irish language and literature, contributes to the 'Monthly Review,' for May, an article describing, in the words of the people themselves, the beliefs and experiences of the inhabitants of 'The Haunted Islands,' apparently off the west coast of Ireland. She begins by telling us that :—

'There are no doubters in the Haunted Islands. The veil between things visible and things invisible has scarcely thickened for them since the early heroic ages. There is an invisible life about the people of the islands, they all know that; and it becomes visible sometimes, many of them have seen it. There is another community very near, there is some power outside themselves, under God, subject to mysterious laws of its own, sometimes mocking, less often friendly; working by a look or a touch, unseen, or given through human bodies, to snatch away the dearest and the comeliest for its own delight. Unseen presences are always at hand, whirling, insatiable, coveting; keeping still the name of the Sidhe, the dwindled and defeated gods; but it may be old dwellers in a yet higher heaven.'

They are said to be fallen angels, of which a third part were thrown into hell, a third into the air, and a third in the land and the sea; 'and here they are all about us, as thick as grass,' say the people, who talk much about them. 'They' or 'those'—for they are seldom named more definitely—are seen in various and often-changing forms, sometimes like men and women, sometimes like children three feet high, sometimes as 'riders of the air' who are always seeking recruits to join them on the other side of death; often they will play tricks with the store of wool or seaweed, carrying it up into the air or out to sea; some of these effects may, however, be due to sudden local whirlwinds.

The distinction between Sidhe and Sheogue is not clearly drawn in the article, but there appears to be an admixture of belief in the nature-spirits and in the return of the deceased. Sometimes this return simply means that the person recovers health and strength after having been given up; at other times a person several years deceased comes back, apparently in the flesh, and remains for some time. There is a want of definiteness, a tendency to skip from subject to subject, that renders these tales difficult to analyse, but which is wonderfully characteristic of the people. It is believed by them that a deceased woman may marry and have children in the other world; these children may die, and seven years after her death she may come back to her father's house and stay there. The following is told by a very old man :—

'About twenty years ago there was a curate in the island, and one day he got a call to the other island for the next day. In the evening he told the serving-maid that attended him to clean his boots good, and very good, for he would be meeting good people where he was going. And she said, "I will, holy father; if you will give me your hand and your word to marry me for nothing, I'll clean them grand." And he said, "I will, whenever you get a comrade I'll marry you for nothing." So she had the boots grand for him in the morning. Well, she got a sickness, and after seven months she was buried. And six months after that the curate was in his parlour one night and the moon shining, and he saw a boy and a girl outside the house, and they came to the window, and he knew it was the serving-girl that was buried. And she said, "I have a comrade now, and I came for you to marry us as you gave your word"; and he married them then and there, and they went away again.'

'The touch,' or psychic healing, is thus described by the same old man: 'There are many can do cures, because they have something walking with them, what we may call a ghost, from among the Sheogue.' Fighting is said to be often heard about the house where one is sick; it is called the 'fighting of the friends,' and is believed to be the friends and the enemies of the person fighting for him.

People may come from the other side to befriend or to injure the living; a mother came to suckle her child, and it grew to be the finest girl in the island; a lover came back to try to draw his old sweetheart into a pool of water, that she might be with him; her husband and brother did not see him, but a dog 'slew at him and began barking, and he was hitting at the dog with a stick, and the husband and brother wondered what the dog was barking at'—a clear case of psychic faculties in animals.

As various letters in 'LIGHT' have suggested that a certain Oriental compound (procurable from a gentleman at Bradford) is composed of some injurious drug, such as opium, datura, &c., while others suggest that it is valueless for occult purposes, it may interest you to know its effect upon an unprejudiced person. A small quantity of the compound was sent to me by a friend in Nottingham, who asked me to use it, and note its effects: and as, after psychometrising it, I was sure the powder contained nothing harmful, I used it, as directed. Personally, I am nearly sure that the compound is a preparation of sandal wood, or, if cedar wood, there has been oil of sandal wood added, and also that it has been very powerfully magnetised by an expert occultist, as when I first took the packet in my hand, not knowing what it contained, I had great difficulty in preventing myself from going into trance. There is a peculiarity in the way the flame from the lighted powder goes out; each time I used it, before the smoke began to rise, the blue flame concentrated itself into a small cup-shaped object, and floating upwards died away.

My son and I first tried it in the dusk, sitting some little distance away, in order to inhale as little of the smoke as possible, and on comparing notes afterwards, we found that each had experienced the same feeling, as if the brain was being cleared—to me it seemed as if my brain was being bathed in cool water—while we each felt a slight headache, *outside* the head. For a few minutes we saw nothing, then my son saw a small stone temple, apparently in South India. It was on the slope of a hill; before it lay a stretch of scrub, such as tigers enjoy, and at the back a stretch of dense jungle. The inside was bare of furniture, with the exception of a few wooden benches, and on the floor sat several very portly Chinamen, clad in gorgeous robes, worked with Chinese emblems in blue. This seemed curious, as the temple was without doubt in India. As my son saw this I seemed to be standing on the threshold of another portion of the same temple, and just in front of me, as distinctly as if he had been a living man, was a Chinese priest, dressed in a dull yellow robe. He squatted on the floor near a brazier of burning charcoal, which was at his left hand, while on the ground, on the right, was a very beautiful box made of ivory and sandal wood, with a dark inlaid pattern running round the lid. The priest opened it and took out a small black roll which had characters stamped on it in gold. He held this roll over the burning charcoal for a minute, then from one end of it there fell into his hand a magnificent emerald, which he held up for a moment, the light striking full upon it, and then he stretched out his open palm, with the gem on it, to me.

Then the smoke from the compound died down, and the vision vanished. What struck me very forcibly was that everything seemed as *real* as if I had actually been in the temple.

Thinking I would try what effect the smoke had in the dark, I used it again a few days later, about 11 p.m. The gas in the room was turned as low as it would go before the compound was lighted. This time I felt no physical sensations at all, but as the smoke rose, seemed to be again in a temple, this time in Greece.

The inside was built of greenish stone, like jade or marble, and beautifully carved pillars supported the roof, reminding me of Roslin Chapel. In the middle of the floor was a tank of water, some feet deep, and longer than it was broad. In it were several gold fishes, darting about in a most natural and life-like way. As I watched them, an arm was stretched out in front of me, from the right, draped in some kind of dark material; and on the hand, which was exquisitely formed, was an antique ring of hand-beaten gold, with a large carbuncle in the centre; and in the middle of the carbuncle, let into it in some curious way, was a brilliant diamond. At the end of the stone hall facing me was a kind of cabinet (such as materialising mediums use), made in darker stone than the rest of the building. In the cabinet there appeared a very hideous beast, not unlike a grotesque black cat, but larger than a lion, with great round eyes and mouth, lighted as it seemed from within

with red flame. I felt that I was in a hall of initiation, and that this animal was an astral form, placed as guardian of the door, to keep out those who let themselves be afraid of it. As it was prancing and making great mouths and eyes at me, I uttered some words of remonstrance and it at once vanished. Then the beautiful hand was again stretched out, quite close to me, as real looking as if made of flesh and blood. Unfortunately at that minute a noise in the house disturbed me and the vision faded away.

My room was full of the fumes of the compound all night; and I have used it several times since in broad daylight, in the dark and in the dusk. Each time the smoke has induced clairvoyance, the objects seen being as solid and clear as if materialised, and without the faintest ill-effect or inconvenience to myself in any way. I am sure the compound may be used fearlessly and with excellent result; provided of course that whoever uses it has the psychic powers developed to some extent. It has apparently no effect whatever, good or bad, upon those who are without some psychic tendencies.

I enclose my name and address.

ARJUNA.

MORE MYSTIFYING EXPERIENCES.

Since the remarkable psychic experiences which I related in 'LIGHT' of April 28th, I have passed through many mystifying experiences connected chiefly with matters purely physical, and therefore, to my mind, not requiring to be explained by any theory of 'disembodied' agencies. The following incidents fairly represent what I am experiencing almost nightly during sleep:—

1. (Date uncertain.) I was taken into a well-known Bradford thoroughfare to view a horse of peculiar build and colour, and to note—particularly, I thought—a dark-looking stain high up on the animal's near hindquarter. The following morning, on going out to business, I came across the identical animal, which had fallen down under a heavy load; after it had been got upon its feet the horse walked lame, and I heard the driver remark that it had hurt its hindquarter.

2. On Friday night, May 25th, I was taken to view a warship fast on the rocks in an ugly-looking creek. I noticed that both bows and stern were unsupported, as she was inextricably fixed on the rocks amidships, and that her decks were stripped of everything portable.

I briefly related this experience to a well-known Spiritualist (Mr. J. Burchell) on the following morning, May 26th; and on Thursday, May 31st, I heard that the battleship 'Montagu' had gone fast aground on the rocks at Lundy Island, and later, that the Admiralty had decided to remove all her armaments.

3. On Tuesday evening, May 29th, I called upon a well-known lady medium, in connection with the Oriental compound already referred to in 'LIGHT,' and was showing her how to use it, when, in quick succession, I 'saw' a portly monk (whom the lady promptly claimed as her 'guide'), an invalid with doctor in attendance (both recognised), and a horse and jockey, which were not recognised. The horse and jockey were, however so real, solid and clear that I determined to keep them in mind; and on Thursday, May 31st, I recognised them from a photograph in the papers representing the winner of the Derby!

Now, I simply detest horse-racing and all kindred forms of gambling, and consequently never think about such things; why, then, should this horse and jockey be presented to me, and in advance of the actual event?

Other peculiar phases of psychic influence are exemplified by the following occurrences:—

While a young lady, now in the United States, was paying us a visit, she asked to be allowed to look at an old American one cent piece which I was toying with at the time; after examination she begged permission to retain it as a 'keepsake,' saying she would wear it constantly, and I assented; but a few days later she returned the coin, with the remark that 'the bothering thing' had caused her to have peculiar dreams, in which she was here, there, and everywhere. She was sure the coin was the cause of it all, for she had been (in a dream) to

America, where she had seen a tremendous lot of similar coins in a large building!

I enclose the coin for your inspection, and, if necessary, experiment. The young lady, it would appear, wore it suspended from a silk ribbon round her neck.

This incident opened up a new train of thought, and, to test a theory I had formed, I obtained from two friends (lady and gentleman) a brooch and a pencil case which were in constant use. The gentleman is a traveller and was always bemoaning a paucity of orders; and the lady was in a very delicate state of health. While holding the above-mentioned articles in my hand I pictured strongly the owners, and, without knowing exactly why, called forth all the will power at my command, with a deep inward prayer that the outward conditions of the respective owners should take a turn for the better.

Subsequent tactful inquiries elicited the information that with the gentleman 'things were booming—never better'; and that the lady 'was feeling stronger and brighter.' If there is any explainable connection between the experiment and the apparent effect, I should like to have it clearly expounded.

24, Princetown-road, Bradford.

B. WOODCOCK.

PROFESSOR W. F. BARRETT.

The biographical article in the 'Harbinger of Light' for May is devoted to Professor W. F. Barrett, F.R.S., of whom Mrs. Charles Bright, the editor, gives an excellent and appreciative account.

Professor Barrett commenced his psychic investigations nearly forty years ago, and in 1876 his paper, read before the British Association, on 'community of sensation' between a mesmeriser and his subject, drew public attention to the question of thought transference. A letter written by Professor Barrett to the 'Times,' asking for 'evidence that might tend to establish the direct action of one mind upon another without the intervention of the ordinary channels of communication,' led, says Mrs. Bright,

'to a mass of well-attested phenomena being brought under the notice of Professor Barrett, matters which no scientific society would either investigate or publish, and he decided, in conjunction with Mr. Dawson Rogers, to summon a conference in 1882 to consider the question. It was a notable gathering, and resulted in the formation of the Society for Psychical Research, which began work the following month. Professor Henry Sidgwick was its first president, and Stainton Moses, F. W. H. Myers, Edmund Gurney, Dawson Rogers, and Professor Barrett were among the earliest members of its council. It is strong testimony for the truth of what Spiritualists hold dear that, with a bias against Spiritualism, and an almost eager desire to prove that its votaries were credulous dupes, men like Myers, Hodgson, Lodge and Barrett should have got the truth at last.'

Mrs. Bright refers to Professor Barrett's patient and untiring researches on the 'divining rod,' the use of which he ascribes to a faculty somewhat akin to clairvoyance, but affecting the sensory system; mention is also made of his unflinching interest in the higher education of women. As regards his views on mediumship, Mrs. Bright says:—

'It may help to elucidate some of the problems of faulty and erroneous communications if we see, as Professor Barrett does, that it is probable that a medium is not only required on our side in the seen, but is also required on the other side in the unseen. It may even be more difficult to find a spirit medium there than here. It is possible, therefore, that much of the difficulty and confusion of the manifestations are due to inevitable difficulties in translation on both sides. Professor Barrett is a Spiritualist of the type of Myers, and those whose investigations only tend to deepen the religious life. He says that whilst psychical research, in his opinion, does show us that intelligence can exist in the unseen, and personality can survive the shock of death, we must not confuse mere, and perhaps temporary, survival with that higher and more extended life which we desire and mean by immortality.'

The same number of the 'Harbinger' contains an account of Dr. Robinson, the American author and archaeologist, who is said to control Mr. Bailey, and gives some striking, though not very new, proofs of spirit identity.

MESSAGES FROM THE OTHER SIDE.

REMINISCENCES OF W. STANTON MOSES.

The following extracts are from a series of messages given through a lady in a private circle, partly through 'Ouija' and partly through automatic writing. The sittings were held regularly once a week; the medium, to whom the power of writing came suddenly, has also developed as a clairaudient, and often receives verbal communications from her husband and children who are in spirit life. The messages entrusted to us are interesting, and show gradual improvement as they go on. Many of them are of a personal nature, giving good advice to the sitters, but some of the later ones are of a more general character, and are, we think, likely to be helpful to our readers.

I.

July 24th, 1904. R. wrote:—

'Labour diligently in the vineyard of the Lord, mother mine; be not troubled over much. We are not given a prey into the hands of undesirable spirits. The Divine order has placed our welfare largely at our own disposal. Be ye perfect as your Father in heaven is perfect. M. has been impressed to give the only sound advice in the case of Mrs. T. She must root it out of herself by dint of hard work and close occupation. To be relieved of her great affliction she must first of all be cleansed and set free from her subjective disabilities. She is mentally and nervously run down. Heaven helps those who help themselves. She must set her own house in order; and this means, to begin with, not to rely upon spirits on this (the spirit) side so much. Until she is normally restored to her more rational self, she will not derive benefit from this side. That may come later. Mother mine, we need to keep ourselves sane before all things else, and as you rightly place the highest value upon spiritual intercourse, be jealously guardful of its great treasures, keeping strict hold on common-sense. Do not lend a too willing ear to all the crank notions of, it may be, well-meaning persons, who nevertheless are full of foolish and even hurtful nonsense, and who prescribe all sorts of quack nostrums. Rid your mind, so richly and nobly endowed, of these plague-stricken distempers. They are cankers which eat their leprous way into the very citadel of the souls.'

August 6th.

'Every good grain sown is a work done for the betterment of the world. We must sow seeds in full hope of a harvest, which may not always be ours to reap in your world. But this does not much count in the long run. Your world and ours are not divided. We use terms which imply difference, but do not designate fundamental differences.

'The seeming two worlds are potentially really one. So what fruition of your labours is not realised on earth is postponed only, or rather carried over to our side, and will surely be harvested by you here.

'Well, mother mine, it should be clear enough to you now that your works of love and truth are plainly the good grain. You must keep on sowing with your customary and abiding faith and trust in God. We are co-workers with you.

'Now to take up the thread of last Saturday's talk. The development of spiritual gifts on your plane must not ignore the pursuit and cultivation of what are too commonly depreciated by many professing Spiritualists as earthly. God works through your earthly faculties, which were ordained by Him, and these form an integral part of your spiritual being. Do not neglect your normal capacities if you value your spiritual welfare. Using and exercising them you will strengthen your psychical gifts. On the contrary, if you do not strenuously and assiduously cultivate them, you will most assuredly cripple and deform your own soul.'

August 13th.

'Mother mine, we are separated only by a very thin partition. When your eyes are opened to clairvoyant spiritual sights the veil will be rent. This can only be perfectly so when you also have sloughed off your mortal trappings. This is the discipline of the spirit's essential being, and in God's keeping. It must be waited for; it cannot be expedited any more than the little child can be turned instantly into a man or woman. I do not say that you will not be able to develop clairvoyance in degree. What I said was that the full vision could only be when you have joyfully crossed the river and joined us on this side of the veil.'

A NEW EDITION is announced by Mr. Elliot Stock of the late J. W. Farquhar's 'Gospel of Divine Humanity,' with a preface and memoir by Rev. G. W. Allen, vicar of St. James's, Bradford.

IV.

DIRECT EVIDENCE OF SPIRIT INTERVENTION.

St. Peter's, Bedford, Nov. 23rd, 1884.

DEAR MRS. —, Your letter was a comfort to me. I have felt restless, and the feverish time has been long and hard to bear; but ministrations of spirit have never failed, and I have been blessed during my hours of consciousness with some near views of the tender and loving sympathy of the Great Sympathiser. One night I came (I think) near to the 'Great Divide,' and my experiences then are very vividly burnt into my soul. My dear friends in spirit have actively ministered to me, and have, I know, enabled me to carry out my strong resolve to be patient, calm, and equable in spirit. I have been enabled so to be, and I am reaping the fruits of a quiet spirit in a steady and remarkable recuperation. I must still be condemned to idleness for some time to come; but I know I have turned the corner, and am mending daily. When I think of the awful crash—it haunts me day and night—I wonder at my life having been spared.* I trust it may be to some useful purpose.

Yes, the effectual fervent prayer and the kindly wish are very potent. I have felt, as I lay on my covered bed, how soothing was the consciousness of such prayers and wishes. I could seem to realise them as an absolutely present blessing. It seemed to me that those charged with them were about me always, and the spiritual atmosphere was full of their influence.

I had also many curiously direct evidences of spiritual interposition. The wound on my head, just below the crown, was in a very awkward place to keep a dressing on. My doctor had manufactured a rough bandage out of some old linen, promising a more artistic one next day. Two ends were tied under the chin and two across the forehead. The former were clumsy, and vexed me. The bow tying the ends was on the side of the left cheek. I got a sharp knife and was sawing away at the too-long end to reduce its bulk, when I distinctly felt my arm arrested as though by a soft hand laid on it, and I heard a voice say, 'See what you are going to do!' I looked, and was horrified to find that if the knife—a very sharp one—had slipped through the linen, as it might easily have done, it would have cut directly into the jugular vein! I am familiar with that voice—a sweet, impassive, calm and untroubled utterance, borne, as it were, from a distance as though on a gentle breeze, never stirred by passion or haste, coming as from the spheres of rest and peace. 'I heard a voice from heaven saying unto me,' &c.

These things are very real and true to me. I have no sort of doubt of their reality.

Yes: your long years of suffering, blest and hallowed by a lively faith, are of some account beside my 'light affliction which endureth but for a moment' in comparison. 'Perfected through suffering.' So may it be!—Always your friend,

W. STANTON MOSES.

* In allusion to a fall from the top of an omnibus.

(ON BRAINS.—Dr. Emil Reich has been making his lectures on Plato an opportunity for discoursing on things in general. He expressed his disbelief that the thinking power resided in the brain. 'You might,' he said, 'just as well say that a man plays the piano because the power is in his fingers. Brain is absolutely necessary for thinking, but it is not the cause of thinking, and a bigger brain is not the cause of bigger thoughts.' Another authority, Sir James Crichton-Brown, considers that skull capacity is greatest in men of pre-eminant intellect, but that quality counts for more than quantity. 'Great scholars there have been with small heads, for a brain of small size may contain more active brain-stuff,' and deep fissures and close convolutions in the brain may more than compensate for lack of bulk. One of Dr. Reich's *obiter dicta* is that young men age too fast: 'One should retain as much of childhood as possible in youth, as much of youth as possible in manhood, and as much of manhood as possible in old age.'

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

SATURDAY, JUNE 16th, 1906.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRIOR TWOPENCE WEEKLY.

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A BARREN LAND.

It is good that every door should be tried. The famous scientist, with his well-guarded experiments, the humble shopkeeper with his little back parlour séance, the priest at the altar with his magical Eucharist, the Theosophist with his clairvoyance and his inferences, the little army of advertising mediums in London, and the great army of unadvertised mediums in Zululand, are all clustered around the same great secret, are all trying what look like doors, are all welcome, are all likely to obtain more or less enlightening results.

But there is a class of inquirers rising up, philosophical, clever and refined, who promise much but from whom little is to be expected. It took its rise somewhere in the neighbourhood of George Eliot with her misleading

'O, may I join the choir invisible!'

'The choir invisible' being only an aggregation of surviving thoughts and influences, and not of surviving personalities. This notion has grown into a kind of fashion with a certain class of writers who have borrowed much of our language while altogether exhausting it of our meaning. The Positivists in England have been great sinners in this respect, and several writers in America have 'gone in the way' of these 'sinners,' though none of them, we are glad to say, sit 'in the seat of the scornful.'

Amongst these, we regret to see one who is being hailed by some as a rising star in America, Hugo Münsterberg, whose book on 'The Eternal Life' (published by Houghton, Mifflin and Co., Boston and New York) has lately appeared. We got it with great expectations, we opened it with eagerness, we closed it with something like despair. It commences dramatically:—'Come, dear friend, sit down here by the open fire. It was cold and penetrating out there at the burial:—come, warm your hands, and let us talk of the companion we have lost.' And then the speaker goes on talking, and he alone, for seventy pages of the thinnest imaginable philosophical prosing, without a thought to animate the brain or a ray to warm the heart. Truly, his hearer needed the fire to warm his hands. His heart must have been cold enough.

To tell the truth, we hardly know what Mr. Münsterberg is driving at; but he possibly means something like this:—This world, as we know it, is a world of time and space, of cause and effect, of unrealities and limitations: the real world lies beyond time and space and is continuous, a world of stored-up results of will; and it is in that world that the dear friend talked of is. But how? Again and again *he*, the personal *self*, is dismissed, with almost a touch of contempt. Much curious stress is laid

upon 'will,' and the man is called 'a will' or simply 'will,' and the effect of will is said to be treasure-stores of 'truth and beauty, happiness and progress, law and morality and religion.' But surely will could work for lies and ugliness and devilry. Let that pass, however. Man as will, it is said, finds no longer any meaning in 'the desire for a protracted duration, this one hope in which the open and the masked materialists find themselves together.' The 'masked materialists' are, we suppose, ourselves, with our expectation of continued existence in something answering to space and time.

Mr. Münsterberg plainly says, 'A personality which has found complete satisfaction of its aims has no possible further intention, and it would be meaningless to attach to it externally a supplement of individual existence.' But where is there such a personality? Who of us has yet found, or is likely to find, 'complete satisfaction' of life's aims? But perhaps he means complete satisfaction in rising above the mere drift of cause and effect, and reaching consciousness of an eternal good. This lies in what he calls 'the absolute totality of the world,' whose realisation endlessly transcends the aims of any individual. 'In eternity,' then, says he, 'lies the reality of our friend, who will never sit with us again here at the fireplace. I do not think that I should love him better if I hoped that he might be somewhere waiting through space and time to meet us again': and he clearly has not that hope. Such a hope is even repulsive to him. 'See,' he says, 'even these ashes of the wood which burns in the fireplace are made up of atoms which will last throughout all future time: I do not long for that repulsive, intolerable endlessness which we should have to share with those ashes.' But this is a queer sort of philosophy which allows ashes to win in the race for life—or, let us say, for continuity. This man, who pictures himself sitting by a fire and seeing out its flickering, can persuade himself that its liberated atoms and its ashes all persist, and yet that the wondrous totality of his personality will not persist, except as spent influence. Atoms win; not conscious thoughts and personal love! It is indeed a queer product of twentieth century philosophy.

No wonder that, towards the end, the speaker breaks off to say, 'Well, all this sounds musty and abstract, and this hour is not the time to show to you, &c.' We should think not! It was all very cold comfort after a funeral, and the writer might fitly have taken to heart his own words: 'Metaphysical dreams and doubtful speculations cannot help us when we seek convictions on which we are to base all that is valuable in our life': but, in the very next sentence, he stabs his listener by talking of 'the superficial hopes of an external hereafter.' Why 'superficial'? We cannot understand this affectation of superiority to life persistent beyond so-called 'death.' We suppose it really has its root in the acquired sense of superiority to supposed superstition: and hence the got-up scorn for the 'repulsive' endlessness, which disdains to persist with ashes.

We cannot help looking upon it all with sadness; for there is a certain pathos in it. These bright spirits, desiring to be honest, and without the material for building a basis of belief, are struggling to find in philosophy what can only be found in facts. They are making a brave fight for their aerial bridge, but they are only beating the air. And yet, even that way has to be tried.

THE MYSTERIOUS POWDER.—Mr. B. Woodcock, 24, Princeville-road, Bradford, informs us that he has now received a small fresh supply of the 'mysterious powder,' which he will be pleased to send to really earnest investigators on the terms stated in 'LIGHT,' of May 5th.

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.

(Concluded from page 273.)

When people tell me that spiritual manifestations are fraudulent, and that clairvoyants are impostors, I confront them with such incidents as the manifestation of my uncle Robert to me in Glasgow through two different mediums, as I have already described, and I ask them how they can account for a revelation made by a lady and a gentleman who knew nothing of my history, nothing of my relations, nothing whatever? How did this apparition come to Mrs. Hill? By what means did she arrive at the psychical knowledge of his peculiar hair? Who told her his name was Robert? Who subsequently put into Mr. Robertson's mouth the confession which I have narrated to you? How did it all come about? It was not thought-reading, for I was not thinking of him at all. There was no image in my mind projected on their sub-consciousness; on the contrary, they it was who woke up my slumbering memory. There is no theory known to me which will account for it at all except that of spirit return and spirit revelation. (Applause.)

Sometimes, however, our spirit friends return not as penitents, but as detectives, critics and censors, and a few weeks ago I had a singular illustration of this fact. A friend of mine died, and as I was his chief executor I had a great deal to do, as you may imagine, in winding up his estate. When the valuer came down for probate purposes to value his furniture and personal property, the person in charge came to me and said, 'There is a box of old coins upstairs, but of course they are of no value, and I suppose there is no need to mention them.' 'Coins,' thought I, 'well, coins are usually valuable.' So I replied, 'Of course you must bring them down. There must be no concealment of anything from me. Go and fetch them at once.' Well, the box was fetched, and when I opened it what do you think I found? Old coins? Well, one or two certainly, but most of them were brand new coins, current coins of the realm; large coins and little coins, gold coins and silver, amounting in all to £20 4s. Now, my friend in charge of the property had, up to this point, looked into the box but had not examined the contents (never dreaming, of course, that a rich man possessing thousands of pounds would have current coins hoarded up in a little box), and the coins being all stood up edgewise, she did not know what they were, but thought they were old coins, as she had reported them to be. But when she saw what they were, her face was a study for an artist. I shall never forget the surprise, the disappointment, the mortification, the defeat that were pictured there; and she actually had the effrontery to say to me afterwards, 'If I had known what was in that box none of you would ever have seen any of those coins!' There's honest dishonesty for you! (Laughter.)

Now a curious thing happened to me a few days afterwards. I chanced to call on our friend Mr. George Spriggs, and while I was there he gave me a sitting. I had not mentioned to him anything of this, nor did I tell him I had lost a friend, but a spirit came whom I began to recognise when certain physical peculiarities were described; more certainly when he told me he had only recently passed away; more clearly still when he reminded me that I was engaged in winding up his estate; and most positively and conclusively when he described to me the incident of the box of coins! Then he thanked me for 'the firm way in which I had acted,' and said, 'Those coins would have been dribbled away' had I not possessed them, and finally he asked me to 'keep my eye' on that person, which you may be sure I have done ever since. (Applause.)

Mr. Spriggs, in his normal state, knew nothing of this transaction, nothing of the death, nothing of the man who had died, nothing whatever. I was not thinking of him at all. In fact, so far from thinking of him, it did not occur to me who he was until Mr. Spriggs gave me some very excellently drawn characteristics of him and added, 'You have been attending to my affairs,' followed by the box of coins incident that I have just related. There is no theory that I know of that will cover the ground of facts like this except that of spirit return and spirit communication. And why should we doubt it? Why should we doubt that people have this psychic gift? For it is evidently a natural gift. And although it is related to what we ignorantly call the supernatural, yet the gift itself is one of Nature's own. Is there any reason, I ask you, why some human beings should not be gifted with this extraordinary sight? We know they are gifted with other extraordinary faculties, such as painting and sculpture, poetry and music, so that while one man cannot paint a picture, or chisel a statue, or compose an opera, or even write a verse to save his life, another man can do one or more of these things with the greatest ease; and therefore, judging by comparison, I see no reason why a man should not be gifted with more than ordinary power of sight, sufficient for what Paul calls 'the discerning of spirits'—second sight, as it is often called, though I think it is *first* sight if any sense of human vision can be thus described; for it sees the first things, the prime things, the things that stand first in order and importance, the things that were before these secondary things and will be when they shall have vanished away.

Why should we not acknowledge these psychic gifts? Are we going to be wiser than Nature? Disdainful of Nature? Are we going to treat Nature not only with indifference but with scorn? setting ourselves up as censors instead of being pupils, and telling her to her face that we will have this, and will not have that; like unruly children, flinging back her fairest gifts and practically calling her a blunderer and a fool? I, for one, am not prepared to do anything of the kind. I profess myself to be her lowly student, her humble disciple, her obedient and loving child; and am delighted to find myself surrounded by many like-minded scholars—and these some of the wisest and greatest of mankind. (Applause.)

The one great deduction, however, from all that I have said and all the evidences I have arrayed before you is that there is a vast system of organised and intelligent operators and operations, invisible to our mortal sight and intangible to our mortal apprehension; that there is a sphere of spiritual activity and power which we cannot perceive by ordinary methods, and are altogether unconscious of in our normal condition, but which is nevertheless real and present and abiding; and that the words of Shakespeare are true, and truer than even he had any conception of, that 'there are more things in heaven and earth than are dreamt of in our philosophy.' There is a government of the world being exercised more perfect than any human governor can administer, and a history of the world being written more complete than any human chronicler can record. That is the realm of causation, this the world of effect; this the world of the riddle and the problem, that the world of the solution and the key. The strings of destiny are in hands that we cannot control, and the world rolls on to impulses that are given by immortal minds, and wills that move on celestial planes. Hence there is no fear for the world, and none for ourselves if we are in harmony with the world's order and if our ends are identical with the world's destiny. The universal purpose will be perfected in its time; and our little lives will be included in the plan. If we have faith to listen to the voices that whisper from the beyond we may hear the angel say to us, 'Go thy way till the end be, O man greatly beloved,' as Gabriel did to Daniel when Daniel was dismayed at the visions he saw and exclaimed in his distress, 'O my Lord, what shall be the issue of these things?'

I wonder if the angels can say that to us, 'O man greatly beloved'! It is worth more than a kingdom and a crown to be so addressed by one of those shining ones across the river. 'O man greatly beloved.' Beloved, perhaps, for your personal loveableness, perhaps for your work and labour of love. Who

would not be content to be obscure, despised, hated, and persecuted, could he only hear immortal lips say to him but once, 'O man greatly beloved!' Gabriel repeated it three times to Daniel as the vision proceeded, and at its end Daniel asked in dismay, 'What shall be the result of all these convulsions and cataclysms of the world? 'What shall be the issue of these things?' The angel replied with angelic sweetness and supernal calm, 'Go thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.' That is God's message to all the workers, to all the sufferers in this mysterious world. 'Go your way. Trouble not yourselves about the issue. Do your work, fulfil your part, and leave the result to the powers above.' It is not yours to direct, but only to obey. 'God is in His Heaven, all's right with the world.' Work, suffer, wait, and endure: and rest secure in the knowledge that the issues are with God. And when the long, eventful drama ends, the things that were above your philosophy and beyond your dreams will be revealed in all their spiritual significance and eternal relations. And, filled with visions of future developments and eternal issues that no thought can measure and no hope exhaust, you will exclaim like the inspired apostle in his divine doxology, 'Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory, throughout all ages, for ever and ever. Amen.' (Applause.)

MISS MOLLIE FANCHER.

Number three of the pamphlets published by the Birmingham Ethical and Psychical Society deals with the wonderful experiences of Miss Mollie Fancher. It is compiled by Hudson Tuttle, largely from Judge Dailey's work on the same subject. This remarkable case presents several very puzzling features. Reduced by a series of accidents to a physical wreck, blind, confined to her bed, and taking but the slightest possible nourishment, Miss Fancher is yet able, by some supernatural power, to execute most beautifully artistic work in wax and other materials, in the darkness of night, to write a beautiful hand, to read sealed letters, and even to manage a large business concern, suggesting improvements in its wares, and knowing perfectly well what every member of the firm was doing when selling goods in distant States. Her limbs, even her fingers, are twisted and contorted, yet she does beautiful embroidery and fine sewing. No less than five personalities manifest through her, some of which share the memories of her earlier life. She has long trances, one of which extended over nine years, during which she sees indescribable scenes of loveliness and holds converse with her mother and friends in the spirit world, though she refuses to give communications to others; she also asserts that she receives bodily strength from spiritual sources. This pamphlet, which, like the former ones, is edited by Mr. Eldred Hallas, and published at twopence, ought to be of great service in drawing attention to the facts of Spiritualism.

MR. F. F. CRADDOCK PROSECUTED.

On Wednesday last Mr. Frederick Foster Craddock was charged at the Police Court at Edgware, before Mr. Irwin E. B. Cox and a full bench of magistrates, with having attempted to deceive Lieut.-Colonel Mark Mayhew, by unlawfully using certain 'subtle craft, means or device, by palmistry or otherwise,' on February 27th and March 13th and 18th last. The three summonses were taken out under the Statute of George IV., cap. 83, sec. 4, which lays down that a person guilty of these practices is a rogue and a vagabond. Mr. R. W. Turner, for the prosecution, said that the defendant, acting as a medium, claimed to call up the spirits of certain dead persons; one 'apparition,' a child, was said to be Colonel Mayhew's, but his child was not dead; another was said to be his uncle George, but he never had an uncle of that name; and a third was represented as his mother, who, however, was alive and well. Col. Mayhew gave evidence that on March 18th he 'seized the apparition,' which purported to be a brother officer, and found that it was Mr. Craddock. The defendant was remanded until Wednesday next, and was released on bail. Mr. Ralph Bankes, instructed by Mr. E. R. S. Skeels, 55, Chancery-lane, appeared for the defence.

REASON AND BELIEF.

Once more the attempt is made to decide what is 'reasonable in Christian belief according to the rules of logic and science, and once more it is evident that the reasonableness of a belief depends not upon science or logic, but upon what a particular mind is capable of accepting. People are accustomed to imagine that they believe a thing because it is reasonable; but in far too many cases it turns out that they regard it as reasonable simply because they are disposed to believe it. These remarks are called forth by a book entitled 'Reason in Belief, or, Faith for an Age of Science, an Examination into the Rational and Philosophical Content of the Christian Faith,' by Frank Sewall, M.A., D.D. (London: Elliot Stock), which largely consists of a development of the principle, laid down at the beginning of the book, that science needs faith, and that 'men of science want a faith,' because science is only the discovery and service of truth 'in the plane of its manifestation before the bodily senses,' and 'there is a great spiritual organism of truth, a rational structure of the super-natural order, lying within the system of any true science,' so that science is only the study of its external manifestations.

On this basis the author goes into many theological questions which we need not discuss, but he proceeds to show that man is a spirit because he is possessed of thought and will—which are attributes of spirit—and of the power to act, which requires a spirit body as a link between spirit and matter. As to this he says:—

'The inner body is what furnishes the mind with the general conception of time and space, and with all the pictures of the outer world of matter. It is the great workshop of the imagination; it is its library and gallery of the monuments of an external world present and past. Nay, it is the book of life wherein is written indelibly the record which, if opened and read, could reveal our entire character. This inner spiritual body belongs to man as man; it is the natural plane or degree of his being as man, and so it belongs to him for ever, in this world or any world. While it is the receptacle of impressions from matter, it is itself not material, and, therefore, material changes cannot affect the continuity of its being. It is the spiritual body, therefore, which, at death, is raised incorruptible, being of that kind of substance which the laws of a material world do not affect.'

We ourselves, says the author, are, in our essential being, 'forms of spiritual substance consisting of will, intellect, and body,' that is, spirit body, and provided also with a material garb for living and working in a material world. And as man is a spiritual being with a spiritual body, he 'must as truly have a world objective to himself to live in as must the material body.' The difficulty of conceiving a world formed of substance that is not material, is one that becomes less and less as science advances, making the atom 'rather the symbol of an idea than anything tangible and measurable to sense,' and teaching us that the invisible and intangible ether may yet be substantial. To spirits, however, this world of non-material substance must be visible and tangible; and gradations of sense-faculty are already known to exist among animals, showing that the possibility of sensation is not limited to the range of our sense organs.

A CLAIRVOYANT PREVISION.—Mr. Edwin James Cooper, journalist, of Adbba House, Seaforth-road, Westcliff-on-Sea, sends us a copy of an affidavit sworn by him before Henry Thomas Cox, of Southend-on-Sea, on June 1st, 1906, stating that on May 25th, six days before the bomb outrage at Madrid, he called on Madame Nora, a local clairvoyante, who, after describing minutely his own character and that of his wife (whom she had not seen), and giving him certain advice, went on to describe the late Queen Victoria and Princess Beatrice, and she then started, as if frightened, and declared that she saw a scene in a foreign country. There was a grand procession in a decorated and crowded thoroughfare, with carriages and soldiers on horseback; then a bomb was thrown, killing and wounding various people, and a soldier had his head blown off. It was supposed at the time that the event would take place in Russia in an attempt upon the Czar. Mr. Cooper mentioned this vision to his wife and friends, and on reading the account of the outrage on May 31st, one of the first details to catch his eye was that 'a police bugler had his head severed from his body.'

A NEW FLOWER MEDIUM.

So much interest was aroused by the phenomena reported to have been produced by the late 'flower-medium,' Anna Rothe, that it is pleasing to find that similar *apports* have been obtained, under strict test conditions, by another medium. 'Die Uebersinnliche Welt' for June gives a detailed account of three test sittings held with Herr Heinrich Melzer, of Dresden, at the house of Herr Paul Horra, civil engineer at Leipzig. At all the sittings various intelligences controlled and spoke through the medium, using various languages and dialects.

Before the first sitting the medium was thoroughly searched, and a large cloth was passed over his shoulders and secured by pins; at the other two sittings he was enclosed in a sleeved bag having openings only for the head and hands; this was tied and sealed, and was found undisturbed at the end of the séances. The *apports* took place after the various controls had spoken, and were preceded by the advent of a special control who produced them with the aid of an 'Indian master.' This master was described as not having 'died,' but as being a priest at Benares in India, who came to these séances in his astral body, and sometimes controlled the medium.

At each séance two complete plants were materialised, some of them being in flower pots, with saucer complete, and other flowers and leaves were found either in the cabinet or strewn about the floor of the room. In every case the twigs and buds were uninjured, although one of the plants was of a kind particularly sensitive to handling. The plants were placed by the medium in the hands of the two nearest sitters, and in one case the sitter felt a pain in his thumb, which afterwards showed the mark of a burn, and a blister was raised. One of the plants brought was a rose, and the thorns would render it particularly difficult to manipulate by trickery. But in this case there seems to be no room for any supposition of deception. The reports are signed by professional men, who consider that the use of the 'safety costume,' namely, the bag already mentioned, rendered all fraud absolutely impossible.

Interesting confirmation is given of the statements of one of the controls who spoke during the early part of the séances; this spirit described herself as a nun, and wrote down her name, and the address of the convent of which she said she was the Superior; she asked whether a certain sister had succeeded to her position, and whether another was still living. On writing to the local priest it was found that all these names were recognised in connection with the convent mentioned. This appears, therefore, to be a good case of proved identity.

'A SCHOOL OF THE PROPHETS.'

Princess Karadja asks us to inform our readers that she is organising a small colony this summer during July (and possibly August), and that she will receive into her home a small number of esoteric students, who may wish to prepare themselves for eventual illumination. She thinks that the highest forms of mediumship can only be attained if proper attention is paid to indispensable conditions, and that pure spiritual surroundings, pure diet and pure air are requisites, difficult to obtain in a great city. Princess Karadja's home is situated 'in the wilderness,' 2,000ft. above sea level, in the centre of large pine woods, where the atmosphere is remarkably clear and fragrant. Spiritual forces of a high order, she says, have already manifested themselves in the chapel, and she has consequently good reason for hoping that the aura of her home may benefit her guests. The theoretical instruction to be given, prior to initiation, will embrace two courses of a fortnight each. It will consist in lectures on esoteric Christianity, Egyptology, Ancient and Modern Mysticism, and the teaching will be illustrated by geometrical figures—the old system used by Pythagoras. Several eminent mystics from different countries have been invited to join the party as honorary members, but there are still a few vacancies for neophytes. Applications for admission must be sent in at an early date. For further particulars application should be made to Princess Karadja, Bovigny Castle, Gouvy, Belgium.

THOMAS LAKE HARRIS.

Thomas Lake Harris, whose name was, a few years ago, a good deal before the world, chiefly in relation to his community in the United States, his strange teachings, and his differences with the late Laurence Oliphant, and who fully believed that his physical body would never see death, has really passed away after all. This we learn from private sources, for no public announcement seems to have been made by his disciples. One of his admirers, writing to a friend, says:—

'No public intimation of his "going" has appeared in the papers owing to the unwillingness of his friends in America to volunteer any news regarding him to the Press which has so slandered and vilified him personally. No doubt his passing away would be regarded as an ordinary "death" and came somewhat as a shock to those who hoped he would be successful in overcoming death, but, as all his statements or prophecies have always been more or less conditional, and as it has become more and more evident in later years, to those of us who have thought much on these matters, that the conditions necessary for the full physical attainment of his hopes were not yet amongst us, we were somewhat prepared for the event which has taken place, and even those who were at first surprised very quickly accepted the fact as inevitable, and also as being probably actually helpful to the furtherance of the great work in which he is engaged. When outward conditions hinder outward results, such results may be more rapidly attained through work from the other side.

'The actual transition was instantaneous—with no preceding illness. To some of us it was often wonderful that he held on to the body as he did, and at any time we should have been prepared for his finding it impossible to "get back," as he used to call it, when he had been "away." He seemed at times to be so torn and racked by the sufferings of this world—which were, as it were, concentrated in his body, that it must have been a mighty power indeed that held him in it. Now that the medium has been removed through which this burden came, he will surely be the better able to continue his work.'

'TO HELP MADAME MONTAGUE.'

In response to Mr. Samuel Hopgood Hart's suggestion in 'LIGHT' of the 2nd inst., that a relief fund should be raised to help Madame Montague, and in addition to his offer of books (to the value of £1) to be sold for that fund, we have, up to the present, received the following subscriptions:—

	£	s.	d.
'Some Eastbourne Friends'	1	14	0
Mr. E. Dawson Rogers	1	1	0
Mr. Morell Theobald	1	1	0
Mrs. Swanston	1	1	0
Mr. and Mrs. Hipkins	1	1	0
Miss C. Elphinston	1	0	0
Mr. James Hopgood Hart	1	0	0
'E. D.'	1	0	0
'C. L. S.'	0	10	0
F. Hider	0	5	0

We shall be pleased to receive further contributions to this fund and to forward them to Madame Montague.—[ED. 'LIGHT.']

TO CORRESPONDENTS.—Samuel Hopgood Hart, Rev. C. E. Hutchinson, and others. Next week.

THE SAN FRANCISCO EARTHQUAKE.—A few weeks ago we gave in 'LIGHT,' in a letter from Madame Montague, an account of that lady's terrible experiences and losses, and we now learn, with deep regret, that another of our good friends, Mr. William Emmette Coleman, an earnest and devoted Spiritualist for many years, has lost almost all his earthly possessions, including his splendid library of some three thousand volumes, and had to spend several days and nights in the streets.

SOCIAL GATHERINGS.—The first summer gatherings of Members, Associates, and friends of the London Spiritualist Alliance will, by kind invitation of Mr. F. W. Thurstan, be held at Riverfield, Old Windsor, on Saturday, the 23rd inst.: also on Monday and Tuesday, 25th and 26th. Train from Paddington at 12.30 for 1 p.m. (reserved carriages). For full particulars apply as early as possible, enclosing stamped addressed envelope, to Mrs. Walter, 65, Capel-road, Forest Gate, E.; or to Mr. B. D. Godfrey, 110, St. Martin's-lane; stating day preferred, or whether rooms are required in Windsor for inclusive dates. Mr. Thurstan's new gondola will be available for river parties.

A BOY PREACHER 'IN A FIT.'

A copy of the 'Gentleman's Magazine' for May, 1760, has been sent to us by a friend, in which a curious story is told regarding a 'sermon delivered in a fit,' concerning which the writer says that, however incredible it may appear, it may be depended on as a fact; indeed, 'there were so many eye-witnesses of the truth of it that no fact can be better attested.'

The story runs that in 1759 Joseph Payne, a country lad about sixteen years of age, who had formerly been a servant to a farmer (a Quaker), went into the service of Captain Fisher, of Reading, as footboy. He was wholly unacquainted with letters but of a serious turn of mind, and constantly attended church. After he had been in Captain Fisher's service for some time his fellow servant was one day alarmed by his falling into a fit, and the people who gathered round him were astonished to hear him begin to deliver

'a very pertinent and regular discourse, which he continued for half an hour and then, as if rising from a trance or waking from a profound sleep, he came to himself and declared in the most solemn manner that he neither knew what had happened nor what he had said.'

His master had him closely watched, but in a few days he was seized with a second fit, during which he discoursed as rationally as before, and a week later he had a third fit, with a like result. Captain Fisher sent for an eminent doctor, named Hooper, and he, in turn, 'sent for his son, who wrote shorthand, being determined to convince himself of the truth of the fact.' Then follows a full report of the sermon, which would do credit to many a preacher to-day, both for its substance and the earnestness and ability with which it was delivered, and, at its termination, the writer says, 'the young man now began to recover, and, in another tone, uttered a few rambling expressions, as at the beginning, and then roused himself, as coming out of a profound sleep.'

This all reads very much like a description of the experiences of a present-day trance-speaking medium. Dr. Hooper, quite like a modern sceptic, wishing to satisfy himself that he had not been imposed upon, on one occasion, we are told, 'ordered a candle to be lighted, the flame of which he held to his (Payne's) hand as he stretched it out in his discourse, and though it raised a blister, yet it did not seem to give the lad the least sensation of pain whatever.' The methods of 'researchers' have not improved very much since 1759, but this story is interesting, showing as it does that spontaneous psychical phenomena occurred even at a time when what we call Spiritualism was unknown.

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.

Spirit Return Demonstrated.

SIR,—Having an earnest desire for the truth, I have been attending a private circle recently; and on Sunday, May 27th, I received a very convincing test. The medium, Mr. F. W., controlled by my grandfather, whom I have never seen, guided my hand to write 'Ditton,' which I recognised, as it was the name of the control. I remarked that I had never seen him, when he directed my attention towards the door, where I saw him standing, quite as clearly as I had seen his photograph at home. The medium was then controlled by one who gave the name of Ernest Graham, and who said that he passed away in 1874. I was delighted, for Ernest Graham was one of my old schoolfellows and playmates. He gave me some sound advice which, with God's help, I will follow.

The next spirit who controlled the medium was another schoolmate who went to the same school as Graham and I; his name was Frederick Duff, but in this case I had no need to ask his name, for the medium's features were completely transformed, and looking at him I seemed to see Duff in the flesh, just the same as I knew him in the old days.

I wish to state that not one in the circle (with the exception of my son, and he only knew of the name Ditton) had ever known or previously heard of these people.—Yours, &c.,

R. W. MONTAGUE.

53, Balham-road, Lower Edmonton.

'Shakespeare and Spiritualism.'

SIR,—I am obliged to Mr. Hutchinson for his letter in 'LIGHT' of the 2nd inst., calling my attention to the passage in 'King John'; but, I submit, the quotation scarcely disproves the point I dwelt upon in my lecture. The belief attributed by Constance to the Cardinal is evidently a merely professional platitude, such as any minister of religion would naturally utter; and it is noticeable that the Cardinal does not respond to it. Even when she relapses into a sceptical strain, saying—

'When I shall meet him in the Court of Heaven
I shall not know him; therefore never, never
Shall I behold my pretty Arthur more'—

he does not reiterate his former (alleged) belief, which he would surely do if it were a deep conviction in his soul, or anything beyond a merely professional and clerical opinion. Constance herself is not very sure either, or she would not say 'If it be true.' In this as in other matters, there is, I fear, much virtue in an 'if.'—Yours, &c.,

J. W. BOULDING.

The 'Mysterious Powder.'

SIR,—In reference to the powder to which attention has recently been drawn in your columns, it appears desirable to state the following observations made in respect to a sample which was sent to me.

I tried some myself in accordance with the directions. At what I may term 'the sitting,' I noticed no special effect, though I observed the phenomenon of some of the furniture behind the smoke becoming indistinct. This I have no reason to suppose was anything other than an ordinary physiological phenomenon due to lack of optical accommodation, &c.

In at least three occasions out of a total of, perhaps, five, when handling the substance to examine it cursorily, I noticed the sudden accession of a slight headache. This occurred almost immediately after inspecting the substance. I think it may not have been due to mere coincidence.

At a second sitting I omitted (speaking from memory) to close the tips of my fingers—as per instructions. I observed no special effects, except that afterwards I slept unusually deeply and late in my chair before retiring to bed.

A scientific man to whom I gave some of the substance reports that he tried it as per directions, but with a friend present in the next room; that he observed no vision effects; but that his pulse was slowed from sixty-four to forty-five (as observed by the friend), and he 'slept well in bed afterwards.'

Another scientific person tells me he experienced an unpleasant cutaneous prickling feeling, when the packet of the substance was opened by me in his presence. He says that at his 'sitting' (which took place in the evening at my house) the results were the same as in my own case, and that subsequent to the sitting he experienced a marked feeling of malaise and slight stupefaction. Following his return home he slept more profoundly than usual, but not for a long period.

It is reported to me that a gentleman who tried the substance experienced no immediate effect but fell into a deep sleep soon afterwards.

The above obviously shows that the substance is worthy of investigation from at least the pharmacological point of view.

I should like to have some more of it.—Yours, &c.,

F. W. H. HUTCHINSON, M.A., B.A. (Cantab).

'The Sphinx Symbol.'

SIR,—Mr. G. W. Buckthought, writing in 'LIGHT,' June 9th, says that the Sphinx symbolised strength and beauty.

For 'Beauty' I would substitute 'Intelligence,' as being more in accordance with the name *Neb*, or *Lord*, and *Akar*, or *Intelligence*, given to the Sphinx in Egyptian hieroglyphic writings. St. Clement of Alexandria, who lived about the middle of the second century, tells us that the wingless Sphinx of Egypt was an emblem of Strength and Wisdom.

I fear that Mr. Buckthought's mental association of beauty with the Sphinx has led him into rather rash generalisation with regard to the creature's *sec.* Mr. Buckthought says that the Egyptians cut off the lion's head and substituted for it 'the features of a maiden'; adding, with a pleasant gallantry, 'then Strength gazed upon the world with Beauty's eyes.' But did it?

As often as not, the head of a Sphinx was that of a 'mere man,' or even that of some animal! We know that the great Sphinx itself was worshipped as a *male* deity, under the title of the 'Sun on the horizon.'—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage, Wilts.

'Good Causes and Bad Arguments.'

SIR,—May I point out an error in Mr. E. Wake Cook's reference to above subject in his letter in your issue of June 2nd? He says he has 'shown that meat-eating entails no necessary cruelty,' whereas I beg to submit that Mr. Cook has merely stated, not shown, this to be the case. I point this out because I fear that, in the haste due to pressure on his time, Mr. Cook may be under the impression that he has finally disposed of the humane argument for vegetarianism, and under this impression might, in the future, do a grave injustice to his fine dialectic powers. That Mr. Cook will, when he has time to observe and reflect, reverse his personal opinion on the matter of cruelty in the slaughter of animals, I have no doubt; still I think it is a pity that, on the strength of the impressions of his 'childish curiosity,' Mr. Cook should have made such statements as that 'animals used for food are well cared for; . . . then, after they have had all the joys of life with none of its miseries, a single blow renders them unconscious, and they are killed without experiencing pain,' statements which are flatly contradicted by the mature observation (not 'childish curiosity') of those who (and I count myself among them) know the incidents of the traffic in fish, flesh, and fowl from beginning to end. Mr. Cook's statement, therefore, that 'the plea of cruelty is thoroughly had as an argument, and could be more justly urged against vegetarians than against meat-eaters,' will require something more to make it pass current than even the superscription of his good name.—Yours, &c., C.

A Lady Journalist in Search of Truth.

SIR,—I am very much interested in Archdeacon Colley's fight for the truth of his opinions, and should like to say that I have investigated every phase of so-called Spiritualism with many mediums. In the years 1897 and 1898, I continually attended séances, and was invited to a number of private meetings at the houses of well-known society people, as well as at Mr. Stead's offices in Mowbray House. At the latter place, at Mr. Stead's request, I conducted two sittings, at which were some twenty persons, invited guests, including Miss X., the mysterious editress of 'Borderland.' On these two occasions I took mediums of whose *bona fides* I was assured, but no particular phenomenon occurred at Mowbray House, although Mr. Stead apparently ardently desired it. I met there many conflicting influences. I also attended at this time many interesting private séances at the house of a well-known officer's widow at Norwood, where nothing was spared in the way of money or entertainment to render these meetings pleasant. Here, I met several Bishops and once a Cardinal of the Church of Rome, who was anxious for a message from Cardinal Newman. The medium was one of whom much has been said for and against. At the house of my friend, the late Colonel Burnaby materialised, and spoke to the hostess, whom he had known in earth life. Colonel Burnaby was of great stature, as many will remember, and on one occasion he materialised with a Colonel Poles, a friend of Florence Marryat's, and the medium was observed sitting between the two spirits in a deep trance.

One of the most remarkable experiences of this phase of Spiritualism I have known, was that of a manifestation by Sir Walter Raleigh. I had been writing about Sir Walter in one of my books, and had not mentioned this to anyone, but at an invitation from a well-known astronomer from Cape Town, I attended a private cabinet sitting. The well-known spirit 'John King' came and stood in the middle of the room with his lamp, and curiously enough came up to me (we were only four sitters), saying that a spirit was present who would like to speak to me. I was quite agreeable, but the queer part was that I could not recognise the materialisation in any way, nor did I obtain its earth name, but suddenly 'John King' said, 'Now look on the floor before you, and you may think who it was who was speaking to you.' We did so, and observed a head looking up at us, with no other indication but a bright halo showing quite clearly the features of Sir Walter Raleigh. Each one acknowledged the phenomenon, and the head dematerialised before our eyes.

With the late Florence Marryat I saw many manifestations of my own family at a very early age, and although not absolutely agreeing with many of her opinions as to spirit conditions, I am bound to confess that, whatever the phase was, I saw and heard very remarkable things. The Duke of Clarence, Marie Antoinette, Grace Darling, Liszt, Handel, and Beethoven (the latter three spirits playing the pianos with invisible hands), all demonstrated to us their continued existence.

The phenomena are really remarkable, but they do exist, as Archdeacon Colley says; but unless one sees them himself it is difficult to give credence to the reports of others. I give

only a small portion of my experiences, but I confidently state that under certain conditions of belief and faith, those evidences of spirit return do exist. If, as some suggest, it is an evil agency, we can but say, 'Well, be that so, but whatever agency it is, the demonstration is the same; it shows, nevertheless, that the life after this continues, though the proof may be obtainable only by years of investigation.'

Psychical research is praiseworthy, as it lifts the thinker, as well as the investigator, above the heads of irreverent scoffers, and will doubtless do more to enable the candid observer to realise the fact of continued existence after death, than many of the popular dogmas of the day, and it is brave of those who believe to stand by their colours, as Archdeacon Colley is doing, and not let their light be hidden 'under a bushel.'—Yours, &c.,

E. L. C.

Letters to the Departed.

SIR,—I have a vague recollection of having read, many years ago, of a curious custom peculiar to some Oriental country, of sending presents and letters to their 'dead' by burning them.

In a time of bitter bereavement, when my heart ached with the intense yearning for forgiveness even for the most trifling word or act of unkindness towards the departed one, I wrote a letter, ardent and impassioned, pouring out love and tender regret, and then committed it to the flames. I had not then the faintest idea of ever receiving an answer, yet the very fact of having written the words brought a sense of calm and satisfaction. I was not at that time a Spiritualist.

Years passed, and I again lost a dear friend of my youth. She passed on somewhat suddenly and there remained many things that I had desired to say to her before she left this earth. Again I wrote a letter, just such a letter as I would have written to her in her earth life, and then I burned it. But upon this second occasion my feeling had been far different from the former one. In the interval between the writing of the first and second letters the blessed knowledge of Spiritualism and spirit communion had been vouchsafed to me; and I wrote this time with a tremendous power behind my pen, the power of conviction that my thoughts would certainly reach my friend. I must not omit to mention that before burning the letter I earnestly invoked the aid and intervention of my spirit-guides.

A fortnight elapsed, and then, by a method somewhat similar to that of the ouija, I received, amongst others, the following message: 'Gertrude' (my friend) 'feels great anxiety for her bereaved children; she wishes you to help her with them; she has been much with you ever since she received your written message.'

Till that moment the fact of having written the letter had escaped my memory, and in glad surprise I asked, 'Did my letter soon reach her?' This was the reply:—

'Rather more quickly than you wrote it!'

I make known this personal experience in the hope that it may encourage some other bereaved ones who are sorrowing because of tender words and kindly actions withheld, or bitterer still, the recollection of unkind words spoken, selfish acts committed, which all our regrets and tears can never recall or undo. I would urge all such mourners to write their thoughts; there is a strange comfort and satisfaction in the very act of writing a letter to the beloved object as of old, and it produces a deeper concentration of thought.

Since writing the above I have had a conversation upon this subject with one of our most gifted and experienced mediums. She heartily endorses all I have written, and tells me of a widowed lady of her acquaintance who, for some years past, has never omitted to write a nightly letter to her spirit-husband.—Yours, &c., H. C.

A Substitute for Chicago Diet.

SIR,—The recent revelations concerning the Chicago meat trade will doubtless cause many thoughtful persons to desire to give the non flesh diet a trial, and as so many of the doctors are now recommending their patients to adopt a fruitarian and simple régime during the summer months the occasion seems to be opportune for making such an experiment. My own experience has convinced me that much physical benefit results from such a change, and as I have found useful and helpful information in the publications of the 'Order of the Golden Age,' Paignton, Devon, concerning this subject, I would like to acquaint your readers with the fact that they can obtain a small guide book to fruitarian diet and cookery, written by a well-known London physician, as well as other pamphlets, by sending a few stamps to the secretary to meet the cost of postage, &c.—Yours, &c., A SOLICITOR.

Evidence of Spirit Identity.

SUN.—An interesting account of a séance held at Pau, Franco, on April 8th last, appears in your issue of May 19th, the result of which is claimed to be striking evidence of spirit identity.

The evidence, undoubtedly, appears very strong and the case complete in favour of spirit identity, but it would be of interest to know (1) Did Dr. Speakman attend Sara Lancy during her illness? and (2) Was Dr. or Mrs. Speakman aware of Sara Lancy's dream previous to the communication through the 'Ouija'?—Yours, &c.,

W. G. K.

[Accounts of the same occurrence sent by Dr. Speakman to other journals show clearly: (1) That he only knew of Sara Lancy's illness from the letter written by her husband the day before she died, at a considerable distance from Pau; (2) That the dream was not known to any of the party at Pau. In the 'Revue Spirite,' for June, Dr. Speakman says: 'It was, indeed, the spirit of Madame Lancy that had visited us, and the dream given as proof of her identity could not have arisen either in the minds of the mediums, who did not know either her or her husband, or in my wife's mind or in my own.'—Ed. 'LIGHT.']

Hospitality Needed.

SUN.—In view of the visit to London of the National Union of Spiritualists for their annual conference on June 30th and July 1st, the Union of London Spiritualists would be glad to receive the names and addresses of friends, in and around London, who will kindly entertain one or more of the many delegates who are expected (viz., sleeping accommodation, with supper and breakfast, on June 30th and July 1st), and in this way assist in welcoming our friends and co-workers.

We shall be pleased to receive donations from those friends who are desirous of assisting, but have not convenience for or are unable to accommodate visitors, so that we may be enabled to secure the comfort of all who come from a distance.

Secretaries of London societies would greatly assist us by at once urging upon their members and friends the necessity for help, and the names and addresses of all those who will co-operate in this direction should be to the undersigned not later than June 18th.—Yours, &c.,

T. B. FROST, Hon. Sec.

33, Radipole-road, Fulham, S. W.

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.

BRITTON.—8, MAYALL-ROAD.—On Sunday last Mr. A. Rox gave a trance address on 'Spiritualism: What is it?' which was much enjoyed, and a good after-meeting was held. On Sunday next, Mr. T. B. Frost.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey gave an address on 'The Open Vision' and successful clairvoyant descriptions and impersonations. Madame Nellie Cope kindly sang a solo. Next Sunday, at 7 p.m., Mr. J. Adams.—N. H.

CAVENDISH-SQUARE, 22, PRINCE'S-STREET.—On Sunday last Mrs. Effie Bathe spoke with great power and feeling on 'Auric Colours and their Psychic Significance' to an overflowing audience. On Sunday next Mrs. M. H. Wallis will speak on 'Growth Here and Hereafter.'—P. F. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Walker gave a very able address, followed by psychometry and clairvoyant descriptions. Sunday next, at 11 a.m., investigators' circle; at 7 p.m., Mr. R. Brailey. Thursday next, investigators' circle.—A. G.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last a medium spoke to a large audience on 'The Religion of Spiritualism.' In the evening Mr. Percy Smyth gave a splendid address on 'The Spirit's Mission,' enlarging on the brotherhood of man. Sunday next, at 10.45 a.m., choir practice; at 11, circle; at 7 p.m., Dr. A. D. Doane.—H. G. H.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Richards spoke upon the teachings of the Faithist bible, and a lady gave clairvoyant descriptions. In the evening Mr. G. Morley spoke on 'Light through the Chinks,' with answers to questions and clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays at 8.15 p.m., Faithist teachings are given, followed by clairvoyance. Questions may be asked.—W. E.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Bibbings gave a splendid address. Next Sunday, at 7 p.m., Mr. H. Boddington. On June 20th, at 8 p.m., psychometric readings by Mrs. A. Boddington in aid of the society's benevolent fund.—W. T.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last, morning and evening, Mrs. M. H. Wallis delivered able and eloquent addresses on 'Revelation and Inspiration' and 'The Value of Spiritualism.' Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. Fletcher. Hall open every Thursday from 3 to 5 p.m. for inquirers.—A. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave seventeen successful clairvoyant descriptions of spirit friends, supplemented in several instances by useful messages. Mr. Geo. Spriggs presided. On Sunday next Mr. E. W. Wallis will give a trance address on 'I Believe in the Communion of Saints—and Sinners.' Doors open at 6.30. Commence at 7 p.m.—A. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. D. J. Davis's earnest and edifying address on 'Why Trouble about the Future?' was highly appreciated by a numerous audience. Mr. H. Boddington presided, and in the after-circle clairvoyant descriptions and helpful messages were given. On Sunday next, at 11.15 a.m., Lyceum and circle; at 7 p.m., address and clairvoyance by Mrs. Boddington. Thursday, at 8.15 p.m., psychometry. Silver collection.

PECKHAM.—CHESTNUT HALL, 139, PECKHAM-ROAD.—Mr. Underwood is doing good work at our Sunday morning circles. On June 3rd Miss A. V. Earle gave a good address, and on the 6th Mrs. P. Williams gave excellent clairvoyant descriptions. On Sunday last Mrs. Powell Williams gave an able address on 'Spiritualism,' followed by excellent clairvoyant descriptions. On Sunday next, at 11 a.m., Mr. Underwood; at 7 p.m., Mrs. Effie Bathe on 'Death and the so-called Dead.' Sunday, 24th, Mr. J. Osborne.—L. D.

WISBECH PUBLIC HALL.—On Sunday last Mr. Ward gave an interesting address on 'As a Man Thinketh, so He is,' followed by good clairvoyant descriptions.—H. S.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. Walker gave a trance address and a good after-circle was held.—A. Z.

SOUTHBEND-ON-SEA.—VICTORIA HALL, ALEXANDRA-ROAD.—On Sunday last Mr. Fletcher's clear and forcible discourse upon 'The Power of Thought' was much appreciated.—J. M.

GREENOCK.—On Sunday last Mr. W. Kilday lectured ably on 'Spiritualism and Theosophy.' Mr. Kilday is a local worker whom we recommend to other societies.—W. S. H.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. P. R. Street's address on 'Prepare ye for the Day of Judgment' was well appreciated.—S. H. W.

LITTLE ILFORD.—CORNER OF THIRD AVENUE, CROUCH-ROAD, MANOR PARK.—On Sunday last Mr. H. J. Abel gave an earnest account of his spiritual experiences and convincing tests, and conducted the after-circle.—A. J.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. T. B. Frost's rousing address on 'The Attitude of Spiritualism to Social Questions,' drew forth some comments from a member of the audience.—W. H. S.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mrs. J. E. Ward, of Castleford, gave uplifting discourses on 'God is Love' and 'Seek ye First the Kingdom of Heaven,' followed by successful clairvoyant descriptions.—H.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday evening last Mr. Robert King's instructive address on 'Occultism and the Spiritualism of the Ancients' was much appreciated.—S.

READING.—8, BLAUGRAVE-STREET.—On Sunday last Mr. Frank Clarke gave a soul-uplifting address on 'Our Duties in this Life in connection with the After Life,' followed by well recognised clairvoyant descriptions.—E. B.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wesley Adams gave an address on 'Do your Duty,' and Mrs. Wesley Adams, under control, told us about children in spirit land.—W. R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Baxter delivered an inspiring address on 'Christ, the Saviour of the World,' and Miss Bird sweetly sang a solo. In the evening Miss F. M. Russell's thoughtful lecture on Students of 'Psychical Phenomena' was well appreciated.

SOUTHPORT.—HAWKHEAD HALL.—On Sunday last Mr. Walter Howell spoke finely to good audiences on 'Salvation by Cross, Creed or Character' and 'Ancient and Modern Conceptions of a Future Life.' Mr. William Garnet Flynt, editor of the 'Lancaster Gazette,' ably presided. On Monday Mr. Howell discoursed on 'Perplexities in the Pathway of the Inquirer.' Mr. J. Hardisty presided.—E. B.