

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTHS MAKE MANIFEST IS LIGHT,'—Paul.

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NOTES BY THE WAY.

'The Immortality of the Human Soul,' by George Fell, S.J., translated by Lawrence Villing, O.S.B. (London: Sands and Co.; St. Louis (U.S.): B. Herder), is a solid and well printed volume of 290 pages, divided into ten readable chapters on the following propositions: 'The Human Soul is essentially and radically distinct from the Body,' 'The Human Soul can exist as an independent and subsistent Being,' 'The Human Soul really continues to exist after its separation from the Body,' 'The Human Soul is a Spirit,' 'The spiritual nature of the Human Soul demands Immortality,' 'Man's natural tendency towards perfect happiness demands Immortality,' 'Man's moral nature postulates Immortality,' 'The effects of the belief in Immortality confirm its truth,' 'The universal testimony of Mankind is a proof for Immortality,' to which is added a chapter on 'Immortality in the light of Revelation.'

The book has in it a slightly Roman Catholic tone, but that does not much interfere with its value. The writer thinks that it would suffice to have the testimony of 'Divine Revelation' concerning Immortality, but he recognises the added value of the testimony of reason and science; and to reason and science he appeals.

He says: 'We shall make no hypotheses that are not well-founded and universally acceptable. The only fundamental hypothesis of our whole line of argument is exactly that upon which the whole structure of modern science rests. . . In method also we shall follow the modern natural sciences.'

The work aims high and claims high, but it really is a useful summary of arguments in favour of Immortality, from a philosophical point of view; but we must confess that the picture drawn of what man must be without belief in Immortality is, in our opinion, much too lurid. It is not at all necessary that in the absence of such belief man must 'follow his every inclination like the beast,' checked only by 'egotism or the police.' This occasional lack of discrimination makes the book lively, but it does not help the reader to confidence.

'The Review of Reviews' devotes a great deal of space to an unutterably appalling book, Mr. E. L. Putnam Weale's 'Indiscreet Letters from Pekin,' telling the frightful and almost unbearable story of what happened in Pekin in 1900 after the Boxer rising. It was all as horrible as anything could be, and scarcely anyone comes out of it with bearably clean hands. It is, on every ground, necessary,

though a distressing necessity, that the truth should be told. Mr. Stead says:—

It is seldom we are told the real truth about war. Its more repulsive features—the brutality, the horror, the torture and agony it entails—are usually decently veiled from public view. Now and again an eye-witness tears aside the veil and describes the actual realities of warfare in all their unredeemed and demoralising details. A Sergeant Burgoyne describes the retreat from Moscow, a Tolstoi the fighting in the trenches of Sebastopol, a Baroness von Suttner the heart-breaking misery that follows in the train of a campaign. For a moment the world is compelled to look the grim spectre in the face and admit with a shudder of horror that it is indeed an accursed thing. But memories are short-lived, and soon the more ghastly features are once more becomingly draped in a tinsel of false glory. A few brave deeds, an heroic act, are held to excuse a multitude of cruelties and barbarities. Only last month a correspondent wrote me that in his neighbourhood no one seemed to have realised the awful sufferings and misery caused by war. I commend to them and to all such a careful study of the collection of letters which Mr. Putnam Weale has edited under the title of 'Indiscreet Letters from Pekin.' They are indiscreet indeed, for the writer of them does not mince matters. He describes exactly what he saw and what he experienced during the siege of the Legations by the Boxers in 1900. No one can read this account of an eye-witness and ever again look upon war otherwise than as a debasing and degrading calamity.

Once again the mind is disturbed by the thought of capital punishment,—a depressing and sickening thought. But a correspondent advances a view which deserves consideration. He says:—

I can never reconcile myself to the penalty of death, and yet I cannot think it as hideous a catastrophe as I should if I held 'orthodox' views. The old orthodox maintainers of capital punishment were almost fiendish in their cruelty: but one who has ceased to believe in a hopeless eternal Hell, and who, instead, is rather inclined to believe that death opens out to many a better chance, need not shrink unduly from it. As an alternative, what mercy is there in life-long imprisonment? But, as one thinks of these things, the darkness deepens.

We sympathise greatly: but let us not be dismayed when the shadows pass over the face of the Highest. He loves and will reward heroic trust.

A fruitful thinker of a past generation, 'Shepherd Smith,' said, 'Nature teaches both good and evil, and therefore, in one sense, the voice of Nature is not a criterion of good: the judgment must decide. But, whenever the voice of Nature is absolute, we may be certain that the evil it occasions is not absolute, but only relative, evil.'

There is no sophistication in this, as there so frequently is in the declarations of the believers in Providence. The spider kills the fly; and it is well, since there are too many flies, both useless and annoying to man. And yet even so great a philosopher as Goethe hesitated, and said something which may be freely translated thus:—

Once, when a spider I had killed,
I asked myself, 'Was it right or wrong?'
That we both to these times should belong,
This had God in His goodness willed.

Yes, the flies do seem useless and are certainly annoying, but a philosopher, much below the great Goethe,

might say to himself, 'Ought I not to be annoyed for some hidden reason,—perhaps that I might be roused to action?' But that suggests another problem,—whether dreamers are not required in the intricate economy of being. Emerson refers to the greatness of the few who abstain from action, and a greater than Emerson spoke of those who 'also serve who only stand and wait.'

Too many of these, however, would interrupt the great Life Drama, which must include experiments, blunders and sins as well as certainties and virtues. But the vast mechanism is self-acting, and when there are too many dreamers and idlers, as in the kitchen so in the world there come—flies.

The Rev. F. Haydn Williams has published, through Hendersons (London), a small book of 'Aspirations' for public worship. They are reproductions in a revised form of 'Prayers, New and Old' by Mr. P. E. Vizard. The revising consists of converting the Prayers into Aspirations, 'by discharging from them all theistic implications, and expanding the ethical element.' The effect is not displeasing, as the following will show :—

Conscious of much imperfection, we continually need the renewal of moral and spiritual strength. We feel the blessedness of religious communion, by which we hope to refresh and strengthen our higher life. May some blessed thought, some helpful aspiration, or some holy memory, be to us as the very bread of life; so that we may find our darkness turned to light; our inner discordances into tender harmony; and our fear into courage and confidence. If our earnest and worthy strivings, against the wrong-doing of the worldly and selfish, have not succeeded as we hoped, let us not give up the conflict in despair, but go on in the belief that some final good will be attained, both to our own higher life and the blessing of those about us. And if we have declined from our truest life, and have to lament opportunities lost and resolutions broken, let us not be cast down overmuch, but bravely renew our efforts. May our thoughts and motives be released from undue concern with the physical and sordid facts of life, and be occupied more with moral and spiritual realities in the progressive development of worthy character. Thus may we find strength to work, to wait, and to suffer; strength for all of life, and victory over the fear of death. Amen.

EVIL THE RAW MATERIAL OF GOOD.

Mr. Eldred Hallas, writing in 'The New Age' on 'Evolution and the Devil,' gives an account of the various beliefs with regard to the personification of evil, and shows that as the result of the conquest of men of one religion by those of another, 'the gods of the conquered people became, or were added to, the devils of the conquerors.'

Mr. Hallas regards the idea of evil personified as one which has been left behind by the evolutionary march of thought, and concludes by saying :—

'Within and behind all phenomena there is one force at work, and one only. That is God. As all gods slowly merged into The God, and all devils into The Devil, so, at length, the devil, who, throughout his history, has been but the incarnation of fear and opposition, has evolved into hope for the ultimate triumph of right, the recognition that evil is but the raw material of good, and that the soul of goodness in things evil will inevitably change their nature into its own. That is to say, the devil of fear is transformed into an angel of hope; the fiend of pain into a divinely-purposive factor of life. And Satan, the chastiser, has evolved into the consciousness of wrong-doing: a consciousness which is the creature and helper of good and of God.'

DR. PEEBLES IN CEYLON.—Our veteran friend, Dr. J. M. Peebles, writes us that he 'had a fine time in Ceylon,' where he lectured to the Museum School of Buddhists, and delivered an address at the Colonel Olcott memorial services in the Ananda Buddhist College, at which forty Buddhist priests were present in their yellow robes. Colonel Olcott, adds the Doctor, 'was Theosophist, Buddhist, and Spiritualist.' Dr. Peebles' card was written while 'nearing Australia,' and despatched from Fremantle, Western Australia, on March 5th.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 18TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. ADDISON A. CHARLESWORTH,

ON

'WHAT IS MAN?'

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

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

THURSDAY, May 2nd.

MR. J. W. BOULDING, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C., FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, April 16th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, April 17th, at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'Psychic Perception and Spiritual Insight.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday next*, April 18th, at 4.30 p.m.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, April 19th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one friend* to the *Wednesday and Friday* meetings without payment.

THE VIRTUES OF THE BANANA form the theme of No. 4 of the 'Health from Food' series, published at 1d. by Pitman Health Food Company, Birmingham. The author, Mr. James Henry Cook, tells us that the importation of bananas in large quantities into England, by the enterprise of Sir Alfred Jones, has already done much to decrease the sale of cheap sweetmeats to children, and is expected to reduce the consumption of alcoholic beverages. The banana has great medicinal value, and is amongst the most nourishing of foods, but to obtain the full benefit of its flavour and digestibility it should be eaten when the skin no longer bears a trace of green and has begun to shrivel and darken. This fruit can be dried and ground into flour, which can be mixed with nuts and compressed to form a pocket ration for travellers, or made into bread, biscuits, pastry, &c. It can also be roasted, and produces a delicious fruit coffee. The booklet gives many recipes for using both the fruit itself and the banana flour. It is interesting to find that the banana plant has many other uses, too numerous to mention here, so that it is a veritable storehouse of Nature's gifts to man.

FURTHER MESSAGES FROM DR. HODGSON.

The March number of the 'Journal of the American Society for Psychical Research' contains a further series of communications purporting to be from the late Dr. Hodgson, and obtained by Professor Hyslop through various mediums. Several of them are cases of 'cross reference,' that is, messages referring to or bearing upon communications previously received through a different medium, without the knowledge of the person through whom the second message was received. This last condition, as Professor Hyslop says, renders 'cross-reference' incidents 'especially cogent and important' as proofs of personal identity. These references to former communications also throw light on the mental condition of the personality while communicating.

The following summary of two sets of messages will illustrate this point. In the first, given by the Ouija board through a non-professional medium of high social standing, 'George Pelham' stated that he had seen Dr. Hodgson, and that he was as 'progressive as ever.' Question: 'Is he clear?' Reply: 'Not very.' Question: 'Do you mean when he communicates, or in his normal state?' Reply: 'Oh, all right normally. Only when he comes into that wretched atmosphere he goes to pieces. Wonder how long it will take to overcome this?' The fact of this message having been received was carefully kept from Mrs. Piper, and at a sitting with her six days later Dr. Hodgson controlled the medium, and referred to the previous sitting, described the manner in which 'George Pelham's' message had been received, and said he had heard Professor Hyslop ask after him, but was not sure as to the words of the reply: 'Was it *very well* or *all right*?' On being told that the answer was 'Progressive as ever,' he said emphatically: 'Oh yes! I do not exactly recall those words, but I heard your question distinctly, Hyslop. I leave no stone unturned to reach you and prove my identity.' At the same sitting Dr. Hodgson said: 'Do not think I am asleep, Hyslop. Not much. I may not understand all that goes on, but I hear more than I can explain here. Therefore you must get what I can give here and try to understand why it seems so fragmentary.' With regard to the last sentence, Professor Hyslop remarks:—

'It will be apparent that there is much confusion in the communication, and that the communicator, on any theory of the phenomena, cannot make the "messages" as definite as we desire them. The recognition of this fact by the communicator himself is an interesting circumstance, and it is noticeable that he says that he knows more than he can explain. Students of this problem, noting the fragmentary nature of many messages, will discover the truth of this statement, as it is evident that far more is in the mind of communicators than is registered, a fact which would be much more natural on the spiritistic theory than on any other, assuming that there are both mental and other difficulties on the other side when communicating.'

The characteristic play of different personalities is strikingly shown by an instance in which Professor Hyslop's father purported to communicate through another private medium, and alluded to a certain strictly private project, giving his opinion 'in the identical language which he used in life regarding such matters.' On being asked what Dr. Hodgson thought about it, he quoted 'an expression which was exactly the sentiment that Dr. Hodgson had expressed' to Professor Hyslop some time before. Presently Dr. Hodgson himself communicated, and 'showed exactly the mental attitude which he had always taken on such matters.'

Through Mrs. Piper, on the occasion already referred to, Dr. Hodgson said: 'I saw you recently writing up all I have said to you, and it pleased me very much. . . . I wish the world to know that I was not an idiot. . . . Do you remember a joke we had about George's putting his feet on the chair, and how absurd we thought it?' On Professor Hyslop replying that he must have told that to someone else, the answer came: 'Oh, perhaps it was Professor Newbold. Ask him.' Professor Newbold, on being referred to, informed Professor Hyslop that he and Dr. Hodgson had laughed heartily at some statements of 'George Pelham's' when he was trying to communicate after his death about the way he did

it. 'He claimed that he was in the medium's head and his feet on the table while he was trying to communicate through her hand.' The description, continues Professor Hyslop, 'is ludicrous enough, but the incident, perhaps, is good enough to prove identity, and the best part of its value is that I did not know the facts.'

In a brief summary of the results of numerous experiments with five mediums in addition to Mrs. Piper, Professor Hyslop says: 'There are just three hypotheses which are capable of discussion in connection with such facts. They are: fraud, telepathy, and spirits.' Secondary personality, he says, 'would not be presented as an alternative by anyone who knows what that phenomenon is. . . . Secondary personality never assumes the supernormal acquisition of knowledge. It is limited to what has been obtained in a normal manner by the subject, hence it is excluded from view.' Similarly, with regard to telepathy:—

'Really scientific men who know what they are talking about would not, in the light of the evidence, have the temerity to propose it as an adequate theory of phenomena involving such a system of cross-references. It is a hypothesis worthy only of intellectual prudes. For the kind of telepathy necessary to cover such facts we have no adequate scientific evidence whatever. It cannot be tolerated as a hypothesis in such cases until its claims have been established.'

Though Professor Hyslop does not undertake any dogmatic defence of the spirit hypothesis, he does not attempt to conceal his preference for it, saying: 'It is obvious to me that it is the most rational hypothesis after eliminating fraud,' and claiming that, as 'the phenomena illustrate the selective reference to the personal identity of deceased persons,' they 'make out a forcible case for the further investigation of spiritistic theories.'

SPIRIT PRESCRIPTIONS.

'The Chemist and Druggist' for March 23rd contains a letter from a subscriber, who mentions two instances of prescriptions being given by a medium under spirit control, and authenticates his statements with the names and addresses of the persons who had the prescriptions made up. He says:—

'In August, 1898, a gentleman, well known to me as a customer, came into the shop which I still manage, and, handing me a prescription, asked me what I thought of it. I glanced over it, and said that it appeared to be a very good tonic. He made such persistent inquiries about it that my curiosity was aroused, though I did little more than tell him that I thought the writer was not in the habit of writing prescriptions. . . . He then informed me that the prescription had been written by a "medium," who was engaged as a fitter in a railway locomotive department, and that he was controlled by the spirit of a Dr. Forbes (it will be noticed that it was initialled "J. F."). I was also told that the medium made some wonderful cures. I knew the customer was a member of a spiritualistic body in the town, so that I was not at all surprised to learn that he had consulted the "medium." My customer told me that in his normal condition the man was absolutely unable to make anything of what he wrote while in the trance; nor did he know anything of medicine.

'Four days later a lady also came into the shop with a prescription which I immediately recognised had been written by the same person. I shall never forget her surprise when I said, "Excuse me, madam, was not this prescription written by a "medium"?' . . . The lady informed me that she was a delegate from South Africa attending the Psychical Conference under the presidency of a distinguished chemist, and that, feeling unwell, she had been advised to consult the "medium," with the result that she got the above prescription. She afterwards told me that the mixture did her a great deal of good.'

The Editor of the 'Chemist and Druggist' says: 'Perhaps this may be the means of getting further information respecting such prescriptions,' and we shall be glad if our readers can supply us with additional instances of a definite prescription being given by a medical man 'on the other side.' We have frequently published accounts of specific remedies and herbal medicaments being recommended in this way, but in some cases the spirit doctors have refrained from giving their own prescriptions on the ground that dispensing chemists would not make them up unless coming from a known practitioner.

DIVINITY OF THE 'COMMONPLACE.'

Ella Dare, writing in the 'Progressive Thinker,' has some shrewd and suggestive thoughts in reference to 'the commonplace.' We are too apt, she thinks, to look away to a 'far horizon,' and to picture 'a sky with wondrous colour schemes, and place ourselves at some central and radiant point within its prismatic imagery,' when we set forth our ideals, and think that *our* temple shall be formed of fairer stuff than the ordinary things of daily life. 'It must be void of flaw or imperfection—nothing commonplace must enter there.'

But ere long, when we essay the task of building, we find that 'our elusive dreamstuffs have played us false,' and we have to submit to the daily dealing with coarse commodities and coarse people, amid uninviting conditions, and from these materials shape our characters and carve out a successful career. 'Yet,' she says :—

'When we face the fact that all activities, however crude, are used by the Infinite Father in developing and testing the character of His children, they assume a new significance.'

'Daily drudgeries, trials, sorrows, crosses of every kind which meet us hourly, rising up in unexpected places, are often needed as aids along our pathway.'

'We may burn thorns and brambles for our own illumination, if we bear in mind the purpose which they serve.'

'If we fail to use them wisely, or to conquer and despatch them, as the case may be, again and again will they appear, in varied forms, until we learn the lessons they were intended to portray.'

'It is the vital force of the real man or woman that counts. The miracle is, that when once we estimate these hindrances for what they really are, they melt away, they cease to be, and we find ourselves, without effort, at the centre of a harmonious life, where fear is not, and where all things work together for good.'

'Whatever our aim may be in the varied paths through which ambition may lead us, always are we companioned by the "commonplace."'

'To those who would attain spiritual heights, who would grow in intuitive power, in inspirational endeavours, it is the "commonplace" that acts as aid and revelator.'

'It is the "commonplace" that turns its divine side to seekers after truth, and reveals the benignity of its mission.'

'There are manifest mysteries in our own back yard. The Infinite is at work in the least of these "things familiar," and we need not journey beyond our fence line to meet life's unutterable wonders.'

'If the attitude of mind be in tune with Nature, the stars and sunlight, the air, and birds and blossoms will tell their secrets.'

'If we realise the God-nature in the human, Justice will bring its scales, Harmony will direct its orchestra, and Love will be the anthem to rejoice a waiting world.'

'Let us exalt the "Commonplace."'

It is the old story over again. The prophet expected to have to do 'some *great* thing'—not to be told to 'wash in Jordan.' It is the spirit in which we do our work that dignifies our labour or demeans us. Our daily duties are 'divine services' when we perform them gladly, cheerfully, in the spirit of love—and we shall meet and walk and talk with God and His angels on this earth just so soon as we are ready to find 'the soul of good in things (and persons) seemingly evil,' and even the commonplaces of life will be radiant with 'wondrous colour-schemes' when our artistic senses are ready to see the divine ideal behind the outer appearance.

OUT OF THE BODY WHILE LIVING.

Dr. Funk, in 'The Psychic Riddle,' narrates a remarkable story told him by a friend, a well-known author, physician, and publisher, who is convinced that one evening, while in Florida, he passed out of his body and yet retained a most vivid conscious existence. This gentleman states that in the few hours of his discarnate experience he visited the family of a friend a thousand miles distant, saw what they were doing, and heard them talk, was recognised and spoken to by his friend, and after other experiences he returned and, by a supreme effort of the will, re-entered the body and regained control of it. The following morning he wrote a letter to his distant friend narrating his experience at his home, what he

there saw the family do, and what he heard them say, and on that same morning the distant friend wrote to Dr. Funk's friend, who relates the story, narrating how he had seen him in his room the night before, and what he had said to him; and that now he was greatly alarmed lest some misfortune had befallen him. These two letters crossed each other in transit. Dr. Funk says :—

'It should be remembered that this story is told by a trained physician who knows the symptoms of approaching death, and who is an experienced psychologist. How much more satisfactory it would be to the reader, and certainly to the scientist, were I permitted to give the name and address of this physician, the name and location of his friend, and other details of his strange experience. But no, this physician feels that he must hide his identity under anonymity, as publicity of this sort would hurt him professionally.'

IN MEDITATIVE MOOD.

In his able and interesting address to the London Spiritualist Alliance the Rev. Tyssul Davis spoke strongly against the rush, and hurry, and worry of the present age and put forward a very strong plea for more spiritual conditions of life; and for the gentle, courteous, simple, healthful, and spontaneously happy life which was characteristic of the unspoiled Japanese. There is undoubtedly need, an ever increasing need, that all spiritual teachers should try to win to loftier ideals and saner methods the mad, mammon-worshipping, materialistic world, and lift it from its insensate clutching at position and power and its vain pursuit of pleasure, or self-gratification on the sensuous plane, as a means of attaining happiness.

What does it profit a man if he win the world of his ambition, and pile up his 'millions,' if in attaining his object he loses health, love, sweetness and grace, and grows callous and indifferent as regards all beside himself? In gaining his world he loses his life. For although he may not die 'before his time,' he has not truly, fully, or happily *lived*. What does it profit a man to be learned and great if he is not good, and kind, and helpful? Helen Keller, the blind girl who won her way to college, uttered a piteous lament over her lost liberty to think, to meditate, to feel, to listen, and realise meanings and values, and learn of the spirit. The mere acquisition of information and the packing the mind full of particulars—mis-called education—appalled her sensitive nature, and she cried out against this deification of 'instruction' and the exaltation of details, making them take the place of, and do duty for, thought and feeling and realisation. She wrote :—

'I used to have time to think, to reflect—my mind and I. We would sit together of an evening and listen to the inner melodies of the spirit which one hears only in leisure moments, when the words of some loved poet touch a deep, sweet chord in the soul that has been silent until then. But in college there is no time to commune with one's thoughts. One goes to college to learn, not to think, it seems. When one enters the portals of learning, one leaves the dearest pleasures—solitude, books, and imagination—outside with the whispering pines and the sunlit odorous woods.'

We must have time to listen to the call of the spirit within; to feel, to be baptized and inspired. We need to see and understand, and respond to the Divine Light and Love. No wonder that an ever increasing number of spiritual thinkers are 'going into the silence' to gain insight, strength and serenity, for with unrest, anxiety, and sensationalism the mind becomes disturbed, and, like water stirred from its depths and broken into waves upon the surface, it cannot reflect the blue heavens; it can only give back broken gleams of truth.

'Let thy soul walk softly in thee, as a saint in heaven unshod, For to be alone with silence is to be alone with God.'

B. G. E.

AMERICAN SPIRITUALISTS have sustained a severe loss by the death of Mr. Theodore J. Mayer, for twelve years the honorary treasurer of the National Spiritualist Association. A few years ago he generously gave to the Association the headquarters building, and the land on which it stands, situated in one of the principal thoroughfares in Washington, D.C., and he contributed large sums to help the work of the Association.

TRANSITION OF 'AN OLD CORRESPONDENT.'

[We received the information last week, privately, that the gentleman who for so many years contributed to the columns of 'LIGHT' under the pen name of 'Edina,' and afterwards as 'An Old Correspondent,' had passed to spirit life, but, by the wish of his family, to whom we tender our sincere sympathy, we refrained from making any announcement of that fact. We feel, however, that we must give the following 'appreciation' from his friend, Mr. James Robertson, of Glasgow, which we have just received from Italy, where Mr. Robertson is making a short stay.—ED. 'LIGHT'.]

Mr. Robertson writes :—

The news has just reached me of the passing of another old friend who has been for many years a contributor to 'LIGHT,' under the signature of 'Edina,' and later under that of 'An Old Correspondent,' and recorded many tests of spirit identity which had reached him. One of the most enthusiastic of Spiritualists, the phenomenal evidences of the presence of spirits, and their wise teachings, warmed and cheered him from the first. A man of penetrative intellect, with a great fund of knowledge, there were few more capable of seeing all sides of a truth and extracting the salient points. He had for long been in business as a criminal lawyer, and his official duties in one of the law courts gave him some idea of the worth of evidence on any matter. About eighteen years ago a legal friend in America wrote to him, advising him to look into the subject of Spiritualism, and enclosed an introduction to Stainton Moses, who sent him on to me. I could not place before him any phenomenal evidence which would give him assurance ; but after our long talk he was satisfied that there was a field in front of him worthy of exploration.

I gave him an introduction to Mr. Alexander Duguid, the notable clairvoyant medium, a most modest, truthful, and unassuming man, and when he visited Mr. Duguid he was flooded with facts ; his dead, for whom he had mourned, were given back to him, and he knew for all time of the verities of Spiritualism. For weeks in succession he poured out to me the ever-increasing evidences which he met with, and the joy which they had kindled in his own bosom. He scattered the information he had gained amongst many in high quarters, but he soon found that his prominent position in the Courts would be weakened, through the ignorance that prevailed regarding the subject, hence he betook himself to the pages of 'LIGHT,' where he told out his story. It was in his own home, however, that he met with the most striking facts. His daughter, a young lady who was deaf and dumb, had wonderful clairvoyant faculties, which continually opened out wider and wider. She saw and described to him many friends of the long ago, and automatically wrote out their stories, and gave *facsimiles* of their old, well-known signatures. I have looked over hundreds of pages of the manuscript books wherein are recorded messages from all ranks and types of people ; a collection of remarkable value as evidence of spirit return. In them I saw the scrawl of some illiterate, followed by the flowing penmanship of some person of education. So much struck was 'Edina' with the value of these communications, that he asked Mr. Myers to visit him and read them for himself ; but Mr. Myers contented himself with sending a young man, who lacked insight, who had been trained in all the stupidities of the 'Researchers,' and who only irritated 'Edina.' It was like sending an agricultural labourer to weigh up the merits of Lord Kelvin's inventions in electricity. This incident ended 'Edina's' connection with that body of blunderers, called the Society for Psychical Research, and it may be that some day I will look out and send you some of his criticisms on the society.

He always presented an open mind towards everything that crossed his path ; hence he met with many facts which others could not have observed, and, go where he would, he was literally inundated with evidence such as those of another stamp of mind say is not to be had. With David Duguid he got the portrait of his dead boy, one of the best bits of evidence

for spirit photography ever recorded ; and in after years other pictures were obtained showing the lad grown up, but with the same features. The joy with which the mother and father looked at these has warmed my heart and made me thank God for Spiritualism. When I contributed some chapters on the life of David Duguid to 'LIGHT' some eight or nine years since, 'Edina' gladly added some matter of corroboration. Whenever he was in London Mrs. Treadwell, the fine old medium, placed herself at his disposal and gave him valuable messages ; but wherever he went he got facts, because he built up no obstacles which prevented the spirit people working. He called at my place of business lately on two occasions when I was from home, and expressed his regret that he had missed me to talk over the subject so dear to our hearts. Within the past few weeks he sent me a letter saying that he would come again soon, but this was not to be. From that other world he will come now to give the message he would wish to send.

A PROBLEM OF DESTINY.

The 'Evening News' has recently offered its readers a perplexing problem involving the relation of psychic visions to destiny : that is to say, the necessity that events seen clairvoyantly should really happen at some future time.

According to the 'Evening News,' the facts of the case are true, as stated, though the real names are, of course, withheld. It is said that a lady, who is called 'Mrs. Cheyne,' on being left alone for a time in the drawing-room of an empty house which she was inspecting, had a vision and saw a girl come into the room and lean her elbow on the mantelpiece ; a young man followed and stabbed her in the back. The girl fell, uttering an exclamation, and both figures vanished. The visionary persons, who were soon afterwards seen and recognised by Mrs. Cheyne, have since married and are living in the very house where Mrs. Cheyne had the alarming vision. The question to be decided was : Ought Mrs. Cheyne to tell what she saw ?

A lengthy correspondence ensued, and the most divergent views were expressed ; some thought the identification fanciful, others that it was too late to speak, as the couple were married, or that it would only breed suspicion between them, and might even suggest the crime ; some said that if it was destined to happen no warning could prevent it ; one thought that 'the future is not, like the past, irrevocable,' and that 'the "subliminal" self, which can sometimes communicate such a warning to the conscious "supraliminal" self, has no absolute knowledge of the future ; it only sees scenes which may happen, provided nothing intervenes.' We should be glad to have the opinion of our readers, based on experience, as to how far this view is correct, and whether occurrences, thus definitely foreseen, have been prevented by suitable precautions.

The answer to which a prize was awarded, took the view that the husband should be told, but not the wife, and that he should 'insulate himself from anything that may lead to such disastrous results' (easier said than done), and 'allow himself to be under the continual observation of a mental expert' (a pleasant prospect !). Some writers suggested that Mrs. Cheyne should attend a séance and ask for guidance from her spirit friends, or arrange a meeting with a palmist, who could examine the lines of life and fate in the hands of both the young people.

The problem is a curious one, and it is difficult to see how the warning, if it be one, can be practically used to avert the threatened catastrophe.

MR. A. V. PETERS. We regret to learn that Mr. A. V. Peters, who has been meeting with considerable success in Italy, has been compelled to undergo a surgical operation for an affection of the neck. He was still in hospital in Florence on the 11th inst., when he last wrote, but hoped to be well enough in a few days to get out and about again. We trust that he will soon be restored to his usual good health and spirits.

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SIR OLIVER LODGE'S CATECHISM.

'The substance of Faith allied with Science: A Catechism for Parents and Teachers,' by Sir Oliver Lodge (London: Methuen and Co.), has received a great deal of attention from the newspapers; but, so far as our observation has gone, the newspaper men, while speaking well of it, do not seem to have quite understood it. That is a little the fault of its author, who has striven to be on with the new love before he was clear about being off with the old. He starts out with the well-worn platitude about the reconciliation of old truths and new, whereas the work of to-day is not reconciliation but advance.

What are called 'old truths' are usually old guesses or old errors, to be dealt with tenderly, perhaps, but also with quite frank honesty and courage. Thus, when discussing 'the probable though remote relationship existing between all the branches of the human family,' Sir Oliver suggests that this may be illustrated by an inverted tree 'descending from some remotest ancestor; for whom Noah is as good a name as any other.' We think that is confusing and very slight, and, to tell the truth, provoking. The story of Noah and his Ark may do for a museum but not for a family tree: and an advanced philosopher and scientist like Sir Oliver Lodge should show better leadership than that. But we gather from his condemnation of secular education only, in the nation's schools, as 'a ghastly negation,' that 'the old love' still holds him.

It is when we turn to the great subjects of God in and above Nature; of Man's evolution; and of a Future Life and Spirit Communion, that we come up with the real Oliver Lodge. On all these subjects he is clear, definite and strong. His exposition of the action of mind in Nature's operations, for instance, is delightfully simple and conclusive. As mind is immanent in man, so is mind immanent in Nature. Thought is man's 'mechanism or instrument of knowledge,' but thought is not what we directly know. We think of things, not thoughts. The thought-process is masked by bodily action, and 'the purpose underlying our activity may have to be inferred with as great difficulty as we feel in detecting indwelling Purpose amid the spontaneous operations of Nature.'

That indwelling Purpose is the Immanent God, the origin of life with all its complexities, and the master of evolution with its far-reaching aims. 'The process of evolution appears to us self-sustained and self-guided, because the guidance is uniform and constant': but that tells in favour of a master-mind rather than against it; and the mysteries of variations and heredity have yet to be explained without resort to a directing will and power. 'The faculties and achievements of the highest among mankind—in Art, in Science, in Philosophy, and in Religion—are not explicable as an outcome of a struggle for existence.' These suggest that we are not only members of the animal kingdom, but are also 'associates in a loftier type of existence, and are linked with the Divine.'

At this point, Sir Oliver's important reference to Christ may be cited, as strongly illustrating the immanence of God and its meaning and consequences. He says:—

The statement that Christ and God are one is not really a statement concerning Christ, but a statement concerning what we understand by God. . . . 'He that hath seen me hath seen the Father.' Every son of man is potentially also a son of God, but the union was deepest and completest in the Galilean. The ideas of incarnation and revelation are not confined to the domain of religion; they are common to music and letters and science: in all we recognise 'a flash of the will that can,'

'All through my keys that gave their sounds to a wish of my soul,
All through my soul that praised, as the wish flowed visibly forth.'

The spirit of Beethoven is incarnate in his music: and he that hath heard the Fifth Symphony hath heard Beethoven. The Incarnation of the Divine Spirit in man is the central feature of Terrestrial History.

Equally strong and clear is Sir Oliver concerning the Rise of Man; and here his holding by the myth of Genesis has an element of value, though more quaint than convincing. It is in the Rise of Man, he says, that we are to find his Fall. That is true. Until man rises high enough to be conscious of transgression he is incapable of sin. A steam engine that blows up is not a sinner; neither is a tiger who destroys human beings; neither is a conventional cannibal. Sin comes in at a higher stage of evolution: and sin is encountered on the road of and to righteousness. 'Only those who have risen,' says Sir Oliver, 'are liable to fall. The summit of manhood is attained when evil is consciously overcome.'

That is a wise and fruitful saying: so also is this; 'A mechanical universe might be perfectly good. Every atom of matter perfectly obeys the forces acting upon it, and there is no error or wickedness or fault or rebellion in lifeless nature. Evil only begins when existence takes a higher turn': and it might be added that the uses of evil are factors in evolution, in leading on to its conquest and the winning of conscious and happy goodness.

On the subjects of a Future Life and Spirit Communion, Sir Oliver is also definite and edifying, though a trifle coy as to what we call Spirit Communion. The sixteenth question in his Catechism is 'What do you mean by the Life Eternal?' The answer is, 'I mean that, whereas our terrestrial existence is temporary, our real existence continues without ceasing, in either a higher or a lower form, according to our use of opportunities and means of grace, and that the fulness of Life ultimately attainable represents a growing perfection at present inconceivable by us.'

On this subject, Sir Oliver says that we ought to steadily discourage the savage association of personality 'with the discarded and decomposing bodily remnant, under the impression that it will awake and live again at some future day.'

Spirit Communion is referred to only as 'the communion of Saints,' limited by the following proposition:—

Higher and holier beings must possess, in fuller fruition, those privileges of communion which are already foreshadowed by our own faculties of language, of sympathy, and of mutual aid; and, as we find that man's power of friendly help is not confined to his fellows, but extends to other animals, so may we conceive ourselves part of a mighty Fellowship of love and service.

But what of low, ignorant and unfriendly spirits? Sir Oliver does not suggest any knowledge of them.

It will be gathered from this brief study of the book that it is on great themes. We may also add that it, on the whole, firmly grapples with them, though frequently in a selective or partial way, as in the case of Spirit Communion. It ought also to be said that the work abounds with highly suggestive remarks by the way, indicating the 'full mind' which Lord Bacon noted as the industrious reader's reward.

PSYCHIC PHENOMENA, SACRED AND SECULAR.

BY ALDERMAN D. S. WARD.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, April 4th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

ALDERMAN WARD said: Psychic phenomena are incident to every age and every clime; yet, despite the fact that men of every rank have born testimony to their reality, there are still those who, with the poet, say:—

'I grope in the dark and seek blindly
The hand that shall lead to the light;
There is no one to answer me kindly,
There is no one to teach me the right.'

The scientific materialism of the past century has so crystallised the aspirations of the age, that it needs all the soul-inspiring, spirit-centred energies of both the past and the present to rouse the latent powers of some, and electrify the dormant senses of others, to a perception of spiritual agencies. This glacial period has not only affected men of the world, but, unfortunately, it has crept into the churches and transfixed them with the hoar frost of formalism, until the poet in his despair exclaims:—

'Babel revives where the world's gossips chatter,
And fossil words adjust to fossil stones.
O'er fossil homilies the churches nod;
Stone heart, stone service, and a stony God.'

But the day is breaking, and Spiritualism, properly applied to the body of the Church Militant to-day, may prove its salvation. That something is needed even the Bishop of Carlisle admits, for he says:—

'The moment of decision for the Church of England, I believe, is drawing very near; we stand at the "parting of the ways"; the only choice before us is advance or ruin, fresh development or certain decay. We cannot be saved by having been the Church of the past, unless we become also the Church of the present.'

Nonconformity, as voiced by the Rev. R. J. Campbell, presents the position in almost the same words. He says:—

'To-day we have reached a point when the question is asked, can Christianity hold its own?'

The Rev. Percy Dearmer says:—

'We find that which is essential in the lives of the Saints, in the Acts, and in the Gospels, has been looked upon as a superstition too gross to be considered; we find that this ancient faith in the power of the spirit over matter has entirely died out amongst us; we find that for generations we have been unconsciously capitulating to the materialists; nay, we even find that a profound scepticism as to the power of prayer is sinking into the great masses of professing Chris-

tians. What wonder that there has been a reaction, and that this reaction has come from the outside; need we say more?'

'Grant, Lord, some help from heaven,' says the poet. 'Some spirit touch, now that we *feel* so little, *hear* so much.'

'Oh! for the coming again to our planet,' says a woman thinker, 'of some grand and glorious spirit, who, as with the blast of an archangel, would sweep away the sham, the cant, the superficiality, the pomp and pride of outward show in our churches, and lead men and women to the joy of an inward, vital, spiritual religion.'

Now, these bitter cries, escaping from the sacred precincts of the Church itself, show some palpable defects in its methods or its machinery. These may be many, or few; how many, or how few, is not within the scope of our present purpose; we must content ourselves with referring to one only, one path in which, in our opinion, the Church took the wrong turning and suffered in consequence, viz., in reference to psychic phenomena and spiritual gifts.

'Protestants do not deny "ministering spirits,"' says William Howitt, 'because in doing that they would deny the letter of the Gospel, but they treat them under the name of "guardian angels," just as they treat Hercules, or the Lares and Lemures; they introduce them into poetry, but *not* into actual life.'

We contend that it is a fatal mistake for Church, or nation, to lose its firm grip of the spiritual world and its inhabitants, and their intimate connection and correspondence with this world; for when we do this we drift gradually into a period of psychic petrification, during which we may form most beautiful designs in crystallisation, radiating exquisitely in their icy grandeur, but we may be gradually transformed into elegant stalactites as we fall down from the top, or stalagmites as we are deposited upon the floor of the spiritual edifice. Hood says:—

'In faith, 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy.'

'One thing,' says Wm. Howitt, 'is beyond all controversy, viz., that the Church of Rome stands boldly and persistently for the authenticity of miracles, both Christian and demoniac.' This Church has always held tenaciously to its psychic manifestations, and has appealed to these miracles in evidence, as Dr. Crowell reminds us, of its divine origin and supremacy.

Luther, in throwing off the domination of the Papacy, let go his hold on psychic phenomena, in great part; to the detriment, we believe, of the Protestant community; probably he had become so nauseated with the extravagant pretensions of the churches of his day, that in his excess of zeal he lacked discrimination. Michelet says of him that he desired no visions or revelations, and William Howitt says: 'Here we have that mistaken idea, adopted so generally by Protestants, which has proved indeed a most deadly error, namely, that miracles and revelations, once made, would serve for ever.' Time has shown the fallacy of this idea; empty pews and deserted services have testified to its folly. Dr. Peebles regards it as a painful fact that the spiritual decay in the Protestant churches dates back three hundred years to the fatal error committed by the fathers of the Reformation, of rejecting the doctrine of miracles, and the continuation of spiritual gifts. Jung Stilling says:

'They promulgated the dogma that there were no such things as apparitions or a middle state, and enlarged the bounds of hell by adding Hades to it. Presentiments, visions, &c., were regarded either as deceptions, delusions, or imagination; or, where the facts could not be denied, as the work of the devil and his angels.'

Although such was the case, we find that Luther still retained his acquaintance with the devil, for he says:—

'The devil, it is true, is not exactly a doctor who has taken his degrees, but he is very learned, very expert for all that. He has not been carrying on his business during thousands of years for nothing. . . . I know the devil thoroughly well; he has over and over pressed me so close that I scarcely knew whether I was alive or dead.'

'The fact was,' says William Howitt, 'Luther's openness to spiritual influences was made one-sided by his horror of

being charged by the Papists with doing the sacred miracles which in them he had charged to diabolism or trick.* Still, we do not complain, for, as Lord Bacon observes, 'it is as lawful in natural theology to investigate the nature of evil spirits, as the nature of poisons in physics, or vice in morality.'

'My serious belief amounts to this,' says Southey in his 'Colloquies,' 'that preternatural impressions are sometimes communicated to us for wise purposes, and that departed spirits are sometimes permitted to manifest themselves,' while Lord Byron says: 'And what is strangest upon this strange head is that whatever bars the reason rears 'gainst such belief, there's something stranger still in its behalf, let those deny who will.' It is true that individual members of the churches have always stood out as beacon lights to their *confrères*; thus John Calvin claimed to have a genuine spirit of prophecy and to be clairaudient, while Dr. Adam Clark, the profound linguist and Methodist Biblical annotator, says:—

'I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness, and that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with the world and become visible to mortals.'

Cranmer said: 'When a spirit comes to you saying, I am the soul of such a one, give no heed, for it is the devil.' But Cranmer fell into the same error as did the Jews in relation to Jesus when they said of him 'He casteth out devils through Beelzebub, the Prince of the devils.' The reply made by Jesus is specially noteworthy, 'A house divided against itself cannot stand,'—a germ truth this, in all conscience.

The Judicious Hooker boldly affirmed that 'The angels have with us that communion which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow servants, and hence there springeth up another law which bindeth them to works of ministerial employment.' Bishop Hall stoutly proclaimed in his work on 'The Invisible World,' referring to the perpetuation of spiritual gifts: 'So sure as we see men, so sure we are that holy men have seen angels. Have we had intuitive intimations of the death of absent friends which no human intelligence had bidden us to suspect, who but our angels have wrought it?' Archbishop Tillotson contended that both evil and good spirits influence mortals; Bishop Beveridge supports this opinion, and Bishop Sherlock did not believe in tying up God's hands, and agreed with Archbishop Tillotson.

John Stuart Mill wisely declared: 'Men have no right to mistake the limits of their own faculties for an inherent limitation of the possible modes of existence in the universe.' How limited our senses really are is becoming more apparent every year. Professor Flammarion says: 'Of a hundred rays emanating from the sun, a third only are accessible to our sight.' 'The eye,' says Professor Tyndall, 'is not a perfect instrument, it is capable of that only for which it is fitted; it receives impressions only of things within its environment.'† This being the case, and the ear being only capable of responding to a limited number of vibrations, we should not dogmatise, even as to physical things, much less as to spiritual; we certainly cannot regard the world beyond the grave as 'A land of dismal shades—where all things are forgot.'

The belief in spirits, or ghosts, is so old and so universal that Huxley says: 'There are savages without God, in any proper sense of the word, but there are none without ghosts,'‡ and Brunton, in his 'Religions of Primitive Peoples,' says: 'I shall tell you of religions so crude as to have no temples or altars, no rites or prayers, but I can tell you of none that does not teach the belief in the intercommunion of spiritual powers and man.'

Sir Edwin Arnold, referring to psychic phenomena, says:—

'All I can say is that I regard many of the manifestations as genuine and undeniable, and inexplicable by any known

law, or collusion, arrangement, or deception of the senses, and that I conceive it to be the duty and interest of men of science and sense to examine, and prosecute the inquiry, as one that has fairly passed from the region of ridicule.'

Dr. Campbell says: 'All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of *Cœlus* and *Terra*, down to *Æsculapius*, *Proteus*, and *Minos*, all their divinities were ghosts of dead *men*, and were so regarded by the most erudite of the Pagans themselves.'

Dr. Lardner writes: 'The notion of demons, or the souls of the dead, having power over living men, was universally prevalent among the heathen of those times, and believed by many Christians. The demons of Paganism, Judaism, and Christianity were spirits of dead *men*.'

Cicero says * :—

'Now, as far as I know, there is no nation whatever, however polished and learned, or however barbarous and uncivilised, which does not believe it possible that future events may be indicated, understood, and predicted by certain persons. If we turn to ridicule the Babylonians and Caucasians, who believe in celestial signs, and who observe the number and course of the stars; if we condemn all these things for their superstitions and folly, which, as they maintain, are founded upon the experience of fifty centuries, let us, in that case, call the beliefs of ages imposture; let us burn our records and say that everything was but imagination. But is the history of Greece a lie, when Apollo foretold the future through the oracles of the Lacedimoniaans and Corinthians? I will leave all else as it is, but this I must defend, that the Gods influence and care for human affairs. The Delphian Oracle would never have become so celebrated, nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its predictions.'

We commend Cicero's oration to the attention of twentieth century critics with all confidence.

Describing the psychics of his time, Iamblichus says: 'A divine illumination takes possession of the man, absorbs all his faculties, motions, and senses, making him speak what he does not understand, or rather seem to speak it; for he is, in fact, merely the minister or instrument of the God who possesses him.'

Some people erroneously conclude that spiritual gifts ceased long ago, but the classic and ecclesiastical writers of the first six centuries of the Christian era, such as Eusebius, Socrates Scholasticus, Sozomen, Theodoret, and Evagrius, are among the historians who treated on the belief in Spiritualism in the Eastern Church, and Hegesippus and Papias testify to the prevalence of spiritual dreams, prophecies, trances, and seership in their age. 'The holy fathers,' says Ennemoser, 'have often brought forward the evidence of the oracles to convince the unbelieving, because they announced the advent of Christ long beforehand.' St. Augustine especially defended the Sibylline books. St. Justin said that the Sibyls declared many true things, and when the intelligence which animated them was withdrawn, remembered nothing of what they had said. This assertion further shows the similarity between the experiences of the ancient Sibyls and modern mediums, with this important difference, that the ancients set apart their mediums and safeguarded them from the ordinary every-day wear and tear of worry, and the struggle for existence, realising, no doubt, that when the vital power was drawn upon for special purposes, there was not left in the reservoir a sufficient supply to enable their sensitives to struggle with the cares and magnified misunderstandings of the people, and at the same time do the work of ordinary mortals.

It is possible for us to take example here, and save some of our self-sacrificing psychics from becoming common drudges, and I am glad to see that in America colleges are being instituted for training purposes, &c. If we desire the highest, if it is of sufficient importance to know more of the actualities of life beyond the grave, then we must be prepared to adopt proper processes and precautions to secure such results as are at least consonant with common-sense and uncommon humanity. Our mediums ought not to be compelled to resort

* 'History of the Supernatural,' Vol. II., p. 74.

† 'Brooklyn Lecture,' July 3rd, 1873.

‡ 'Lay Sermons,' 163.

* 'De Divinatione,' Lib. I.

to the practice of giving common-place descriptions to eke out a scanty living, but should, so far of course as financial considerations warrant, be kept out of the current of ordinary commercial life—that is, if we are *really* desirous of obtaining reliable messages. The experience of all time is in favour of protection, special selection, and exceptional consideration and care of those from whom we expect so much. ‘To become a genuine diviner,’ says Iamblichus, ‘great holiness is imperative, many long exercises of virtue, and the service of God.’ If we wish to rank with the aristocracy of the ages, the *élite* of occult refinement, our Spiritualism must be of a pure and exalted type, and our lives must correspond with our professions, for aspirations are the wings of the spirit, and, as Dr. Philip Schaff, perhaps the greatest of modern Church historians, writes in his ‘Church History’ (Vol. III., p. 465): ‘Clairvoyance, magnetic phenomena, and unusual states of the human soul are full of deep mysteries, and stand nearer the invisible spirit world than the every-day mind of the multitude suspects.’

Dealing with the psychic phenomena recorded in Holy Writ, the lecturer pointed out that owing to the nature and peculiarity of the records, great care and discrimination were needed in the analysis, or erroneous conclusions might easily be drawn. He quoted a number of passages to show how difficult it is to thoroughly identify the spirits who appeared, as the terms ‘Angel of the Lord,’ ‘a man of God,’ ‘the man,’ ‘the Lord,’ and ‘God,’ are over and over again applied to the same spiritual visitant.

In Ex. iii. 2, it is said: ‘And the angel of the Lord appeared to Moses in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.’ Moses, like a sensible man, and one familiar with psychic phenomena, said: ‘I will now turn aside and see this great sight, why the bush is not burnt.’ We fancy some modern Christians either falling upon their faces in their hurried exit or contenting themselves with the exclamation: ‘It must have been my imagination!’ When ‘the Lord’ saw that Moses turned aside to see, ‘God called unto him out of the midst of the bush and said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face, for he was afraid to look upon God.’ But in Acts vii. 30, it states that ‘There appeared to him in the wilderness of Mount Sinai an *Angel of the Lord* in a flame of fire in a bush, and as he drew near to behold it there came the voice of the Lord’: and again in the 35th verse it says, ‘Him hath God sent to be both a ruler and a deliverer with the hand of the angel which appeared to him in a bush.’

‘The terms Gods, Lords, angels, demons, spirits,’ says Dr. Peebles (‘Seers,’ 49), ‘were used interchangeably by Egyptian, Phœnician, Persian, and the more ancient Grecian writers.’ ‘In the Book of Moses,’ says that learned Church authority Calmet, ‘the name of God is often given to the angels,’ and Plato says: ‘God is the highest demon, and there are demons in great number of every kind.’ The names changed also with the times; in I. Sam. ix. 9, we are told ‘Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer: for he that is now called a prophet was beforetime called a seer.’ Please notice in passing that the inquiry of God was through a seer, although at other times it might be with the aid of an ephod, or the Urim and Thummim. When Saul went to consult a prophet regarding the loss of his father’s asses it was called ‘inquiring of God’ equally with more important consultations. In Exodus vi. 2, 3, it is stated: ‘God (Elohim) spake unto Moses and said unto him, I am JEHOVAH, and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty (El Shaddai), but by my name JEHOVAH I was not known to them.’

‘El Shaddai,’ according to De Morgan, might perhaps be better rendered according to its primary meaning, ‘El’ being or signifying always spiritual power in a good and high sense, and ‘Shaddai’ coming from a word implying to shed or pour out—El Shaddai, therefore, is ‘the pourer forth of spirit power; the spiritual shedder.’

When Elijah told Obadiah to go and tell Ahab where he

was, he replied: ‘And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me’ (I. Kings xviii. 12). Obadiah evidently knew somewhat of the disadvantages as well as the advantages of dealing with mediums, and something also of the caprices of kings.

St. Dunstan, Archbishop of Canterbury, St. Francis of Assisi, St. Philip Neri, St. Catherine, Ignatius Loyola, Savonarola, St. Theresa, all of undoubted piety and honesty, were known to be elevated in the air, and we believe both Catholic and Protestant Churches admitted this fact a century or two ago. St. Theresa says:—

‘Sometimes my whole body was carried with my soul so as to be raised from the ground, but this was seldom; when I wished to resist these raptures, there seemed to be somewhat of such mighty force under my feet which raised me up that I knew not what to compare it to, all my resistance availed little.’

Ezekiel, in a marvellous vision of a sapphire-like throne, says:—

‘Upon the likeness of a throne was the likeness as the appearance of a man upon it, above, and . . . the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my face, and I heard a voice of one that spake, and he said unto me, Son of Man, stand upon thy feet and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake unto me: . . . and when I looked, behold a hand was put forth unto me,’ &c. (Eze. i. 26 ii. 9.)

The modus of spirit control is here very succinctly stated, and should be carefully noted. Ezekiel says again:—

‘And he put forth the form of a hand and took me by a lock of mine head, and the spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem.’ (Eze. viii. 3.)

(To be continued.)

A TOUCHING EVIDENCE OF SPIRIT PRESENCE.

Mrs. Place Veary, of Leicester, is doing good and effective work in Durban, Natal, South Africa, and the ‘Natal Advertiser’ is giving good reports of her addresses and clairvoyant descriptions.

At one meeting ‘Mrs. Veary saw the spirit sister of Mrs. P. come to her and place a garland of various coloured roses around her neck. Mrs. Veary refrained from giving this description publicly, because Mrs. P. is a member, and the spirit had been described privately, and she knew that many people would think that the description was given for effect. She therefore mentioned the incident privately. Mrs. P. was much affected, and explained that it was the anniversary of her sister’s death, and said that on that very morning she had gone into the garden and plucked some roses which she made into a garland and hung round a large photograph of her sister in exactly the same manner as described by Mrs. Veary. This is a very touching proof that the spirit sister of Mrs. P. was an unseen witness of her loving action, and was able to express her appreciation of it in the way described. It should be stated that Mrs. P. had not mentioned her action to a single soul, and it was impossible for Mrs. Veary to have heard of it.’

A MUSICAL PRODIGY. Mischa Elman’s really wonderful performance at the Queen’s Hall, on Saturday last, renewed our interest in the remarkable musical talent sometimes shown by very young children. Mischa Elman began playing when he was five years old, and his performances two years ago—at the age of thirteen—will not be forgotten. It is easy to find in these ‘youthful prodigies’ an argument for the partial maturing of the intellect in some spirit sphere before birth, or even for reincarnation, but we prefer to think that the mind of the child retains its touch with the ‘metetherial’ or the realms of spirit, into which music always seems to open up a pathway for those who can in any sense appreciate it. Some tell us that Mischa Elman’s ‘personal magnetism’ has much to do with the effect of his performances, but that may be only another way of expressing his responsiveness to unseen influences.

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 which may elicit discussion.

Honour to Whom Honour is Due.

SIR,—A copy of 'LIGHT' of March 23rd, which contains an article on the life and work of Mr. David Duguid, the Glasgow medium, has been sent to me by a friend, and I think some reference should be made to the fact that it was mainly due to the unfailing assistance of my friend, the late Mr. James Bowman (who, like Mr. Hay Nisbet, was for many years a member of 'the Hafed Circle' and a devoted Spiritualist), that Mr. Duguid was enabled to cultivate and practise his mediumship, both at Mr. Bowman's photographic studio in Jamaica-street, Glasgow, and at a hall in Trongate, which was kept going at Mr. Bowman's expense. Mr. Bowman was one of the most energetic and devoted pioneers of Spiritualism in Glasgow at a time when insults were showered on people who took any interest in the subject, and his home was open to all connected with the work, many mediums being hospitably entertained and helped by him and Mrs. Bowman, both of whom were heart and soul Spiritualists, and spared neither time, service, nor money in their efforts to promote the spread of the truth. Afterwards, Mr. Jas. Robertson, in a similarly devoted spirit, took up the work for the cause, and assisted Mr. Duguid to continue his mediumistic service to the end.—Yours, &c.,

(MRS.) W. BUCHANAN.

The Election of Matthias.

SIR,—In her interesting article on 'Inspiration or Automatism,' in 'LIGHT' of March 30th, Miss Dallas tells us that she 'has often thought that Paul was really destined to be the twelfth apostle.' But can Miss Dallas have overlooked the fact that the office of the new apostle was to be primarily one of witness? The man who filled Judas' vacant place must be a man who could bear witness to the holy life, miracles, and especially to the Resurrection of the Lord. The selection was, thus, confined to those who had been the constant companions and followers of Jesus during his ministry, 'from the baptism of John unto the same day that he was taken up.'

Now St. Paul, in spite of his unique experience on the road to Damascus, cannot be said to have possessed the necessary qualification of personal knowledge of Jesus during his ministerial life. It is hard, therefore, to understand how he could, in any way, have been 'destined to be the twelfth apostle.'

Miss Dallas, I see, deprives poor Matthias of one of his 't's.' The English New Testament, in its accurate following of the Greek spelling, *Matthias*, is more generous in this respect!

May I thank Miss Dallas for her ingenious and suggestive article!—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

'Coincidence, or What?'

SIR,—A friend, not a Spiritualist, was told by me some months ago that he so strikingly resembled Mr. Ronald Brailey that he might be called that gentleman's 'double.' On reading, recently, an article in the 'Wide World Magazine' in which a photograph of Mr. Brailey is reproduced, I determined to draw my friend's attention to the extraordinary facial resemblance. I had not seen him for several weeks, when, accidentally meeting him, I mentioned the illustrated article in question.

He listened quietly, and then said, 'Do you believe in coincidence?'

I admitted I was compelled to do so.

'Then,' he rejoined, 'this is an extraordinary instance, for I have just come out of the G.P.O. Library, where there are thousands of papers, journals, and magazines lying around, and, within the last five minutes, mechanically picked up the "Wide World Magazine"—which I never read ordinarily—and the first article I noticed was the one you speak of, and I saw the likeness.'

The odds against such a precise happening at that particular time must have numbered millions. Is there any psychological clue to such abounding little mysteries? and, further, what is a coincidence?—Yours, &c.,

HENRY G. SWIFT.

'A Question of Motives.'

SIR,—Having read the full accounts published in the Italian papers, as well as the abstracts given in psychical reviews, of the experiments recently held with Eusapia Paladino, I am inclined to think that Mr. Waddy, in his renewed protest in 'LIGHT' (p. 155) against the tests applied to that medium and others, has taken up the argument from an erroneous point of view. He seems to infer that all the tests to which mediums are subjected are made without their consent, and necessarily imply suspicion. But there is another side to all such tests. A medium who wishes to supply indisputable scientific evidence that the manifestations are genuine will be the first to demand that all and any tests be applied which will serve to prove the objective genuineness of the phenomena. This is the point which scientific researchers in many countries are now trying to place beyond doubt, and certainty can only be obtained when the physical conditions are such as to preclude the possibility of direct action by the medium, especially in dim light.

With regard to Eusapia Paladino, Professor Morselli has lately testified that a large part of her value as a medium consists in the fact that she lends herself *willingly* to all these physical tests, and the reports show that she (either in her normal state or under control) *calls for these very tests*, and is not satisfied unless they are applied, saying that the phenomena will be valueless without them. Once, when the cords for binding her had been left outside the locked seance-room, she kept calling out at intervals in a plaintive voice, 'Bind me, Professor!'

It must be remembered, too, that care is taken not to inflict physical pain; the bindings can easily be so adjusted that they cannot be slipped off, and yet are not tight enough to hurt, especially as it is not a case of binding a person who is resisting, and struggling to get free. At the sittings with Eusapia a broad, flat cord was used, a sort of cord-tape, which could not hurt even a violent person. Then, too, there is nothing repugnant in a personal examination by a professional doctor, such as often has to be made in cases of disease, and certainly Eusapia was in no way 'humiliated' by it.

Mr. Waddy is mistaken in thinking that Sir William Crookes used no physical tests with Florence Cook. He himself has testified that her great value for the purposes of his researches lay in her ready acquiescence in any test proposed by him, and he did take physical means to assure himself that she remained in her place. Among these, if I am not greatly mistaken, were threads passed through the perforations in her ears, and slight electric currents passed through her body in such a way that any considerable change of position would have broken the circuit, the continuity of which was tested by a galvanometer.

I am certainly of opinion that as long as physical phenomena are looked upon as tests of the existence of super-normal forces or agencies, which is the branch of psychical research at present under investigation by eminent scientists, it is true, as stated in the second leading article in 'LIGHT' for March 9th, that 'there is no degradation to mediums in submitting to any conditions that can prove their unimpeachable sincerity, provided that the conditions are consistent with reason and humanity.' The fact is that all such test conditions can be regarded in two ways, either as a check on suspected fraud or as a guarantee of good faith. When this guarantee is given, there is no longer any excuse for suspicion, and the sitters can assume a mental attitude which is far more favourable for the production of genuine phenomena than if, through the absence of tests, they harbour doubts and suspicions which may have a mental influence on the course of the manifestations not less great than if they were openly expressed and acted upon. It is all, in very truth, 'a question of motives.'—Yours, &c.,

PHILOS.

A Private Circle.

SIR,—From time to time I have noticed in 'LIGHT' letters from those desirous of joining a circle carried on with a view not only of getting into touch with those dear ones who have passed on, but also of obtaining such light and help from the holy ones beyond as shall influence our earthly lives towards good, and lift in a very large measure the burden of our trials here. I shall be deeply grateful if by publishing this letter you will let it be known that any ladies or gentlemen who would feel in harmony with such a circle can find what they seek, without any payment, and will be made very welcome if they care to join us. Full particulars will be given on writing to—Yours, &c.,

C. S.

C/o Messrs. Gould, 59, Moorgate-street, E.C.

An Important Discovery.

SIR,—A discovery of the greatest importance to psychical students has just been announced by the Danish inventor, M. Valdimar Poulsen, a discovery which is destined to affect, to a singular degree, our methods of research into the higher psychic phenomena.

M. Poulsen declares his new wireless system of telegraphy to be based on electric waves that sing through the air. New masts have been erected at the trial-station, five miles from Copenhagen, and M. Poulsen has already communicated satisfactorily over a distance greater than that between Denmark and America. He declares that 'my waves sing through the world continually, and nothing can stop them.' This is startling, coming at a time when Jesse Shepard's recitals are proving the reality of musical psychic waves that nothing can stop. Science, indeed, is just beginning to discover some of the facts which have been familiar to students of the occult forces of mind and matter for a long time past, but it is now certain that what we call electrical waves and psychical waves are intimately related, and when such vibrations are produced at a recital the result may be anything from the curing of disease to the development of medial gifts and psychic communication between friends at a distance.

Count Kuno Hardenberg, in his introductory remarks at Mr. Shepard's first recital in Dresden, alluded to the public as 'a human organism' with a 'radiating energy'; but what is this energy if it is not psychical, and how is it to be intelligently directed if not by spiritual force?

Professor Poulsen directs his singing electric waves by scientific methods, but in the case of Mr. Shepard the power exerted is more complex and wonderful because on a far higher plane. It will take electrical inventors many years before they comprehend the real meaning and purpose of psychic waves.

The singing waves in Mr. Shepard's recitals are heard differently by different persons in the audience, as so well described by the Baroness von Schewitch, of Munich, in 'LIGHT' of March 30th, and the effect produced depends on the spiritual plane of each individual, and no doubt also on the psychological and physical condition of the listener. In other words, the higher the vibration of harmony in the listener the greater and more intense will be the psychic responses during the music.—Yours, &c.,

The Hague.

C. M. ALMA.

'Imperator' on Daniel.

SIR,—Your correspondents 'Stellarius' and 'D. D. S.' ('LIGHT', pp. 95, 155) assume, as do the critics, that if the historical setting of the Book of Daniel can be proved to be incorrect, it must be inferred that no such person as Daniel himself ever existed. I venture to think that this is one of the cases in which 'criticism' overshoots the mark.

On the historical side, it is no longer the case that 'Belshazzar is pronounced a myth,' for the inscription mentioned by 'D. D. S.' or a similar one, is taken into account by modern critics (see 'Ency. Bib.', art. 'Belshazzar'). It does not, however, confirm the accuracy of the narrative in the Book of Daniel, for Belshazzar is there spoken of as sole king, whereas the inscriptions mention him merely as a governor, or as commander of an army.

The similarity between the names of Haggai, Malachi, and Zechariah, as given by 'Imperator,' and those of Daniel's three companions, Hananiah, Mishael, and Azariah (Dan. i. 6), is interesting, and may form another instance in which the real course of events has been modified in the narrative, and therefore as an additional argument that the book is not strictly historical. On the other hand, the name of Daniel was known to Ezekiel, or to the writer of the book of that name, as being that of a man of extraordinary wisdom and righteousness; and this suggests that the story of Daniel, his adventures and his visions, was well known by tradition long before the book bearing his name was compiled. There may thus be three elements in the Book of Daniel: the visions, handed down by precise oral tradition, or in writing; the personal narrative, less correctly preserved, possibly with later accretions; and the references to history, which may be merely the vague personal notions of the compiler, who probably gave a colouring to the whole so as to give it a significance as applying to his own time, probably that of Antiochus IV. That this could be done without material alteration is shown by the fact that the visions are supposed by some to refer to the events of the present time or near future, according to the fancy of the interpreter!

There is nothing in these suppositions which need throw doubt on the real existence of a remarkable seer named Daniel, and I for one think that 'Imperator's' account of the

work of Daniel and his three companions is at least as worthy of consideration as any that has been given or proposed.—Yours, &c.,

READER.

Strange Happenings.

SIR,—A few small but necessary articles have been mysteriously disappearing lately at our house, amongst other things a folding steel buttonhook.

Returning home late at night on March 26th and entering a room which had been unoccupied for at least two hours, I was surprised to find a cloth cap of mine suspended from one end of the curtain pole, high out of reach, whither it had evidently been transported by invisible hands from its customary peg behind the door.

The next morning this same cap was brought to me by my daughter, with a request to examine it. I did so, and, to my astonishment, found that I could plainly feel, somewhere in the lining of the cap, the aforesaid missing buttonhook! Further examination showed that it reposed, *not* between the thin lining and the canvas stiffening, but between the latter fabric and the outer cloth—a position absolutely unattainable by ordinary means without taking the cap completely to pieces.

Here, then, are perfectly up-to-date instances of *apport* and of the frequently demonstrated passage of matter through matter.—Yours, &c.,

C. W. T.

Personal Demonstration Desired.

SIR,—I have been attending, for some time now, the meetings of the Edinburgh Spiritualists' Association, which are held on Sundays in Queen-street Hall, and so far I have not been one of those chosen for a practical demonstration in clairvoyance. As I hold that it is only by individual clairvoyance that the Spiritualists will gain converts to their belief, I would suggest that more time should be devoted to the giving of clairvoyant descriptions, and less to the addresses. I know, of course, that it is impossible to satisfy each member of a large audience in a limited time, but still, I think, more could be done in this direction. Should there be any 'missionary' spirits connected with the movement in Edinburgh I would be greatly obliged if any of them could see their way to give me a personal demonstration privately, as one might attend the public meetings for a long while and still have doubts. I may say I am not a 'sceptic,' but am open to conviction.

Trusting to hear from some missionary spirit who has the clairvoyant eye and who has the cause at heart,—Yours, &c.,

CYNICUS.

National Fund of Benevolence.

SIR,—Kindly permit me to express my sincere thanks to all friends who have so generously responded to my appeal for help. I have received during the month donations as follows:—Mr. Crabtree, 10s.; Mrs. H. Butterworth, 2s. 6d.; Blackpool Spiritual Church (per Mrs. Simpson), £1; 'J. B. S.', £1 1s.; Mrs. Law (ex-Armley Lyceum), 5s.; 'G. S.', 10s.; Mr. J. Robertson, £1; Anon., £5; Miss M. Simpson, £1; 'L. M.', 5s.; Miss A. S. Wormall, 5s.; Miss E. L. Boswell-Stone, 2s. 6d.; British Mediums' Union (per Mr. J. Knight), 14s. I sincerely hope that some effort will be made to place the fund in a secure position, so that there will be no possibility of deserving applicants being turned empty away. Surely a movement like Modern Spiritualism, which is essentially humanitarian in its teaching, will not allow its old workers to suffer want and hunger. Any donations, no matter how small, will be gratefully received and acknowledged by—Yours, &c.,

A. E. BURTON, Sec.

9, High-street, Doncaster.

Union of London Spiritualists.

SIR,—Kindly permit me to call the attention of the readers of 'LIGHT' to the fact that on May 23rd next the Union of London Spiritualists will hold its annual 'May Meeting' at South-place Institute, and promise all who attend a programme of speakers and demonstrators worthy of any expenditure of time and trouble to hear and see. Full details will be published shortly.

On Sunday, June 30th, our annual 'Camp Meeting' will be held at High Beech, Epping Forest, and on Saturday, July 20th, an outing to Chromehurst, Surrey, will take place, and I trust that this preliminary notice will enable friends to keep these dates open in order to join us.—Yours, &c.,

R. BODDINGTON, Hon. Sec.

65, Holland-road, Brixton, S.W.

'Dean McNeile.'

SIR,—I am much interested in the manifestation of Dr. Hugh McNeile, reported in 'LIGHT' of March 16th, as he was rather a familiar figure to me in my childhood at Liverpool. He seems to have had as great a horror of mesmerism as of Romanism, as I have heard him denounce it from the platform as the work of the devil.—Yours, &c.,

M. A. E.

An Urgent Appeal

SIR,—Permit me to appeal to the friends of Spiritualism in Bradford, and elsewhere, for help to keep the flag of Spiritualism flying in Bradford.

Being the only trustee willing to take over the debts of the Bradford Spiritualist Alliance and to try to save this splendid central meeting room for our cause, I have undertaken a great responsibility, and now desire to ask through 'LIGHT' who will help me to carry the burden. A distraint for rent due, £30, was put in, and £100 (two thousand shillings) are needed, and I shall be thankful to receive contributions, from one shilling upwards, from sympathetic friends. The hall will be re-opened for public spiritual services on Sunday next.—Yours, &c.,

J. BURCHELL,
Secretary and Organiser.

65, Girdlington-road, Bradford.

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.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. G. Winbow's address was much enjoyed, and a good after-meeting was held. Sunday next, Mr. W. Underwood, trance address.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Wesley Adams, after a reading, delivered an interesting and instructive address on 'Life and Work in the Spirit World.' Sunday next, at 7 p.m., Mrs. Hylda Ball.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. W. O. Drake kindly answered questions from the audience, and gave an instructive address. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. J. Adams; 18th, at 8 p.m., Mrs. Connor.—E. A.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. Frederic Fletcher's splendid address called forth many expressions of thanks. Sunday next, Mr. J. L. McBeth Bain on 'The Relation between the Personal Christ, the Human Soul, and the Cosmic Christ.'

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington gave an eloquent address on 'What Spiritualism Reveals,' and good clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. H. Boddington; Mrs. Boddington, clairvoyante. Thursday, at 8.15 p.m., clairvoyance and psychometry; silver collection.—W. H. B.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Miss F. M. M. Russell's address was thoroughly enjoyed. Mr. H. J. Abel presented and conducted the after-circle. Sunday next, Mr. Thompson. April 18th, 19th, and 20th, bazaar, opened by Mrs. Fairclough Smith; 21st, Mrs. Wesley Adams.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder, of Nottingham, ably answered ten written questions. Mr. F. Spriggs, vice-president, in the chair. Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection. April 16th, members' séance with Mr. G. Spriggs, for the benefit of Mr. and Mrs. Emms.—A. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last the morning circle was well attended. In the evening Mrs. Podmore gave an address on 'The Fear of Death' and successful psychometrical delineations. Miss D. Greenman sang a solo. Sunday next, Mr. Tayler Gwinn. April 21st, Mrs. Walters; 28th, Miss Earle. A book, a seat, and a welcome for all.—W. R. S.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. G. Moore gave an interesting address. In the evening Mr. A. J. McLellan delivered an uplifting and inspiring address on 'Truth.' On Monday Mrs. A. Webb's clairvoyant descriptions, with helpful messages, were well recognised. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. A. C. Baxter, on 'The Gift of Healing.' Monday, Mrs. S. Podmore, clairvoyante. Admission free.—H. S.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. C. Thompson's interesting address on 'Conditions' was much appreciated. Speaker on Sunday next, Mr. S. Keyworth; subject: 'Some Phenomena I have Seen.'

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. Abbott's address on 'God, Life, and Law' was much enjoyed. Sunday next, at 7 p.m., Mrs. Wesley Adams. Tuesday next, at 8.30 p.m., Mrs. Ball, on 'Symbolism and Properties of Gems.' Tickets, 6d.; coffee at 9.30 p.m.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address on 'Involution and Evolution' was discussed. In the evening Mr. G. Morley spoke on 'The Mystic Name, Jesu,' and gave excellent clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyant descriptions.—W. E.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held. In the evening Miss Reid gave an excellent address, and Mrs. Curry clairvoyant descriptions. Mrs. Agnew Jackson spoke a few words of encouragement. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis. Wednesdays, at 3 p.m., clairvoyant descriptions; Fridays, healing, and Saturdays, prayer meeting, at 8 p.m.—A. C.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last the London Union of Spiritualists paid us their annual visit, and at 11 a.m. an interesting discussion took place; at 3 p.m. Mr. J. H. Pateman's brilliant paper on 'The Consummation' was discussed by Messrs. D. J. Davis, Adams, Underwood, Tayler Gwinn, Veitch, Stebbins, Andrews, Winbow, and others. At 7 p.m. good practical addresses were given by Messrs. Tayler Gwinn and Pateman on 'The Proper Training for a Spiritualist,' and much enjoyed. Sunday next, at 11 a.m., public circle; at 7 p.m., Mrs. Effie Bathe on 'How Spiritualism Helps Humanity.' 17th, concert and dance; 21st, at 11 a.m., Miss Brown; at 7 p.m., Mrs. A. Boddington.—L. D.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last an uplifting and instructive evening was spent with the controls of Messrs. Brown and Farrant.—F. A. H.

LUTON.—18, BRIDGE-STREET.—On Sunday last Mr. A. Punter gave a good address on 'What is True Religion?' and convincing clairvoyant descriptions.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. W. E. Long gave an interesting address. Speaker on Sunday next, Mr. Fletcher.—J. T.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On April 3rd Mr. Clavis gave an address, and on Sunday last spoke on 'Is the Bible Infalible?' Clairvoyante, Mrs. Martin; soloist, Miss Demelweek.—F. T. H.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Mr. John Lobb delivered addresses on 'The Spiritual World: Its Real and Busy Life,' and 'Talks with the Living Dead.'—H. A. K.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mr. Mosberg's interesting paper on 'Easter Reflections' was greatly appreciated, and Mrs. Cole related her experiences as a medium.—A. T.

BOURNEMOUTH.—On Sunday last, at 11 a.m., a public circle was held, and in the evening Mr. V. N. Turvey answered questions and gave good clairvoyant descriptions. Dr. Berks T. Hutchinson gave a short address.—F. T. B.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. P. R. Street gave an address on 'The Fatherhood of God,' followed by blackboard demonstrations of personal aura, which were acknowledged correct.—E. W.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last Mrs. Cannock gave two addresses and clairvoyant descriptions to good audiences, and on Monday last she again gave clear and well-recognised descriptions.—T. S.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last Mr. T. Glennie spoke on 'Buddhism,' and in the evening Mr. Smith on 'Illusions,' and ably replied to questions. A good after-circle was held.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Madame Burchell gave addresses, clairvoyant descriptions, and psychometry, with beneficial results, to crowded audiences, and on Sunday afternoon she named the daughter of Mr. and Mrs. Hunter.—E. B.

PORTSMOUTH.—LESSER VICTORIA HALL.—On April 3rd an address on 'Telepathy' was illustrated by practical experiments. On Sunday morning last Mr. Lacey replied to questions from the audience, and in the evening delivered an address.—C. E. L.