

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*.

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

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NOTES BY THE WAY.

'The Daily News,' in a Character Study of W. J. Bryan, Democratic candidate for the Presidency of the United States, said of him:—

His face is typically American. It is often said that the American type has not yet emerged from the welter of races out of which the ultimate American people are to be fashioned. But there is a dominant profile visible. It is the profile of McKinley and Bryan. It is the profile which suggests quite startlingly the characteristics of the aboriginal race of North America, and raises in perhaps the most piquant form the problem of the influence of climate on physique and character. Mr. Bernard Shaw gives so large a place to that influence that he seems to suggest that if only our dull English Broadbents could arrange to be born and to live in Ireland they would become as imaginative and bright witted as himself. Certainly the tendency of the Americans to revert to the physical contours of the Red Man—a tendency which has been commented on by many observers, including Mr. Ford Madox Hueffer, whom I found after his visit to America deeply impressed with the phenomenon—is too well marked to be controverted.

What if this is not a matter of climate only, but of something much deeper and much more subtle? What if the red man is still doing his best to hold the country? Spiritualists are very well aware that Red Indians are exceedingly potent spirits on the physical plane: and it is quite conceivable that they may enjoy their grip upon their old land in the persons of its present possessors. Is not the same thing true of other countries, though in America it is, of course, more remarkable because so many Americans are not native born, or are of foreign-born parents. Here, for instance, is this very man, with the characteristic Red Indian suggestion, claiming to be, through his ancestors, English, Irish, and Scotch: and yet the Red Indian looks out through him!

We have just been looking through a 'Christian Commonwealth' Sermon by Mr. R. J. Campbell on 'Strengthened with might by His Spirit in the inner man.' In the course of it he deprecated with some warmth the modern striving to escape from pain by falling back upon the power of will, or 'some inward source of strength.' He said:—

In face of the colossal evils of organised human society to-day—the hunger and disease, the fierce battle for existence, the throes of anguish with which new ideas are born, the risings and fallings of nations and institutions—is it enough to say that the individual need only retire within himself in order to be master of it all without passing through the fire? I do not know how many people there may be here this morning, but I am quite certain that there are not a few heavy hearts, and I am equally certain that the best and most God-like man in this place is not the man who has learned the

trick of avoiding all pain by relying upon some inward source of strength. Nor do we want to think that that is the aim of the best and noblest manhood of our day or any other day. We have something else to think of in life besides having a good time, and, even if the good time be one of refined happiness rather than sensuous delights, it is still a selfish thing to indulge it while the majority of our fellows remain exposed to storm and horror. We do not admire the man who spends his time in thinking how he may escape the labour and the pain of earthly existence.

It is true, that, as though half relenting, he immediately added: 'And yet there is something to be said for the undying hope of human beings that it is possible to reach an altitude of greater calm and diviner joy than is the lot of those who never lift their gaze above the earth.' But why should not one win the complete victory, if it be possible? Mr. Campbell seems to say that as there is so much misery in the world it is somehow a discredit not to be miserable. It reminds us of the familiar story of the philanthropist who, seeing a drunken man lying down in the mud, and, unable to lift him up, said: 'But there is one thing I can do, my brother, I can lie down with you'; and he did.

We agree, however, with the preacher's inability to admire the man 'who spends his time in thinking how he may escape the labour and the pain of earthly existence.' 'Spends his time' implies the attempt to escape as the one purpose of his life; and that is anything but admirable. But, if Christian Scientists, or any other ists, can conquer pain by reaching 'some inward source of strength,' that should not be called 'a trick.' It may be a heavenly find.

Perhaps, if Mr. Campbell had waited for the late Ascot races, he might have found a foil in the account of them and of their devotees, given in an evening newspaper. One dressmaker, interviewed, said she had made something like forty-five Ascot frocks at prices varying from £15 to £44. Bad weather would, she said, mean an eventual loss of thousands of pounds to West End dressmakers, as the dresses would be kept for another race day. But another milliner, of the hat order, prayed for wet weather, for gay hats *must* be worn, and they are costly structures this year, and rain and damp ruin them. Four of one milliner's best customers had hats spoiled to the tune of £175. The gentlemen who mimic the King wear white silk hats on a sunny day, each one costing from seven to twenty guineas, and is pretty well done for after one Ascot.

These fine ladies and gentlemen, who fling their money about so charmingly while thousands starve, might be benefitted by a little of Mr. Campbell's stern gospel of bearing the burden.

The oddly-named Pan-Anglican Congress has made London a little busier and a little more interesting, but the big waves have already swept over it, and the usual roar and riot of work and pleasure go on.

Perhaps the most notable utterance in connection with it was something said outside of it: by Canon Henson,

that is to say, at Westminster Abbey. By the way, why was this man put up to preach the Abbey sermon? He is known as a champion free-lance. But Westminster Abbey is quietly becoming the camping ground for free lances:—witness its official expurgation of the Athanasian Creed and the abolition of the Prayer Book version.

Canon Henson rather laughed at and lashed both the 'Pan' and the 'Anglican.' Christian unity, he said, is in a deplorable condition, and is likely to be while we push 'the exalted Episcopalianism which is now dominant,' but which is 'excessive, unwarrantable and full of ill-promise.' He put in an ardent plea for 'the fraternity of all Christians,' and said:—

I plead for the frank recognition of those non-Episcopalian Churches which can agree with us in the essentials of faith and morality and in the reverent use of the Sacraments. I plead for a humbler Anglicanism, which will consent to learn as well as aspire to teach, and can set the cause of Christ above the interest of the episcopate. Men everywhere are asking for the Bread of Life. We thrust before them the miserable spectacle of our ecclesiastical claims. In all this we Anglicans seem to bear the heaviest burden of responsibility, for the very principle of division, which hinders the union of the Churches and diverts men's minds from the essentials of faith and life, is our exclusiveness.

If we can get, from the Established Church, more of this manly kind of thought, the Church may yet be made National in a true and honest sense.

The 'Bidding Prayer' offered by the Dean of Westminster in the Abbey had in it the note of Canon Henson's large-hearted and large-minded discourse. Here is a part of it:—

Let us pray for the strengthening of our belief in God; that we may have ears to hear His voice still speaking to us; that we may perceive His Spirit's work in the higher aspirations of all races; and that we may fearlessly accept all truth which by His providence is revealed to us.

Let us pray for a fuller understanding of our duty towards our neighbour to-day; that we may help to purify our civilisation and make it truly Christian; and that we may in our action towards our fellow-men bear faithful witness to Christ.

Let us pray that God will inspire men and women to devote themselves to the various tasks of the Christian ministry; and that He will guide His Church in dealing with the questions of the choice, training and support of those who are willing thus to consecrate their lives to His service.

Let us pray for wisdom in the presentation of the Gospel to non-Christian peoples; and specially that guidance may be given to those who are confronted with the problem of racial antagonism; so that they may rightly apply the Apostolic lesson, 'Ye are all one man in Christ Jesus.'

Let us pray for wisdom and charity in dealing with the problems of religious education; and, above all, for a deepened sense of the duty of parents and of the sacredness of the home.

Lastly, let us pray for the Anglican Communion in all parts of the world; that we may understand the mission which God has entrusted to us, and our duty to those who are separated from us; that we may penitently recognise our failings and humbly go forward in unity and love to the fulfilment of our common work.

There is a great deal of good Spiritualism in that.

THE WAY UP.—Spiritualism presents a finer conception, a broader idea of the truth than any one age of the world ever possessed, simply because it has gathered fragments from each and all. It has selected out from all inspirations the most uplifting thoughts, and the inspiration of the present hour stands in advance of the inspirations of the past because man has advanced physically, intellectually, morally and spiritually, and reaches out to higher and ever higher altitudes of inspiration. Up the mount of spiritual attainment he has hewn steps in the rocky pathway during the ages of the past, and upon these steps it is absolutely necessary for us to press our feet, in order that we may at last stand where the breezes of heaven will fan our fevered brows and kiss our cheeks. If we listen to the voice within and follow its dictates we may reach the summit of the mount of spiritual exaltation.

EXPERIENCES IN PSYCHICAL RESEARCH.

We are indebted to Mr. George C. Holland, of Ottawa, Canada, for the following interesting portion of an Address delivered by him before the Unity Club of Ottawa. Mr. Holland is a well-known man, having been for many years official reporter of the Canadian Senate, and before that editor of one of the local daily newspapers. The testimony of Mr. Holland is all the more valuable because of his evident sincerity, and the precautions which he employed to satisfy himself that the phenomena were genuine. Mr. Holland says:—

Four years ago, when bringing before the club a subject cognate to this, I refrained from relating any of my personal experiences in psychical research, confining myself to a brief statement of the results of investigations made by eminent scientists. I took this course for two reasons; first, because, in my innocence and inexperience, I thought that statements made by men of world-wide reputation, after careful and elaborate research extending over many years, would be accepted without hesitation, and, second, because I did not wish to put my friends and acquaintances in the embarrassing position of having to acquit me of dishonesty at the expense of my intelligence.

In giving my own personal experience now I have no desire or intention to advocate Spiritualism or any other ism. I am here to-night simply to describe, as faithfully and clearly as I can, incidents which I have myself witnessed, leaving my hearers to explain them as they please. Those who have not known me and who have never given any attention to psychical research themselves, may well be excused for exercising some mental reservation in accepting my story, but friends who have known me for years will, I am sure, credit me with a desire and intention to state the simple truth.

To show that I approached the subject in the first place in anything but a credulous spirit, I may say that up to six or seven years ago, on the subject of spirit life I was agnostic, with a tendency to regard the tomb as the end of the individual life. I had met two or three alleged mediums and found that they possessed none of the powers claimed for them, and looked upon alleged psychic phenomena as fraud and upon Spiritualists as dupes. A member of my family, however, who had twice visited Lily Dale, and each time brought back startling reports of what she had witnessed there, aroused in me a desire to personally investigate the alleged phenomena, and I had little doubt that I should succeed in exposing a heartless fraud. About this time a friend lent me a copy of T. J. Hudson's 'Law of Psychic Phenomena,' a work designed to combat Spiritualism, and explain its phenomena by the theory of self-deception through the subliminal or sub-conscious self. Instead of settling the question, Hudson's book had the opposite effect. He conceded too much to be explained by his theory. He admitted the genuineness of the phenomena and filled me with an intense desire to investigate for myself.

I had heard that some of the best works on the subject of psychic phenomena were by French authors, and on consulting one of the French clerks in the Parliamentary library, was advised by him to read 'Spirites et Mediums, Spiritualisme et Spiritisme,' by Dr. Surbled, which was, I was assured, a fair and impartial treatment of the whole subject. I may quote this gentleman's conclusion to illustrate what was his idea of fair and intelligent investigation. Dr. Surbled says: 'The Spiritists seek only the fall and the ruin of the Catholic faith. Their audacity is extreme; it is proportionate to their ignorance, and also to their hatred of the true Church. They have but one end in view, the seduction of men's minds and the loss of souls. What Christian worthy of the name would wish to extend them a hand?' He not only attributes all psychic phenomena to the power of Satan, but characterises mediums as 'enemies of God and of the Church.'

Here again I was surprised to find that a writer, whose animus against Spiritualism was most pronounced, admitted

the genuineness of the phenomena, attributing them to enemies of the Catholic Church.

Dr. Surbled, on evidence which he furnishes, concludes : 'There is no possibility of doubt the spirit of evil was there ; it was he who acted and manifested.'

That settled it. I had always regarded His Satanic Majesty as the creation, as well as the indispensable ally, of the Church, and this remarkable occurrence, vouched for by Dr. Surbled, filled me with a burning desire to make the acquaintance of such an eminent spirit, now that I knew how it could be done. A neighbour, on whom Hudson's book had made a decided impression, consented to accompany me to Lily Dale, and thither we went in the summer of 1901. We suspected the whole tribe of mediums, having heard that they had a widespread organisation and a regular intelligence department, with a record of names and incidents kept for the purpose of impressing the credulous. My companion's experience in scientific research and my own training as a journalist qualified us, we thought, for an investigation of any psychic phenomena we might witness.

Our first experience was at a materialisation séance. To this day we have never been able to determine whether the forms which emerged from the cabinet were everyday mortals or spirits temporarily clothed in flesh and garments. The conditions, however, favoured fraud. The light was very faint, the cabinet was close to a door, through which anyone might have passed in and out of the room without being noticed in the gloom, and, to add to our suspicions, the supposed guide, though taller and of more slender build than the medium, had the same cockney accent and comported herself with a frivolity which had a jarring effect upon us. We came away from the séance with a feeling that the alleged materialisation was probably the work of the medium aided by confederates.

Our next experience was at a combined clairvoyance and trumpet séance. The room was crowded, some forty persons being in the circle. The clairvoyante opened the ball, delivering messages to many of those present from friends in the spirit world. Her messages were received without much comment, and apparently excited little interest in the circle. When she paused in front of me and referred in a touching manner to my mother's grave, though at the time the old lady was here in Ottawa and enjoying excellent health, I came to the conclusion that clairvoyance was on the same plane as the materialisation we had witnessed. At the close of the clairvoyant part of the séance the lights were extinguished and the trumpet séance began. The trumpet moved about the room, and a strong masculine voice, purporting to be that of the medium's guide, addressed the circle and directed the proceedings. My companion was asked to hold the medium's hands ; he was frequently touched and caressed by hands which he thought were baby hands. Several in the circle received messages from spirit friends, whose identity, they assured me, they recognised. In discussing the séance afterwards, my friend and I concluded that nothing had occurred which would warrant us in believing that the phenomena were not produced by the medium, aided by confederates.

Our next experience was with a Mr. and Mrs. Pettibone. Mrs. Pettibone was a clairvoyante, Mr. Pettibone a medium for the materialisation of spirit hands and slate writing in the light. At this séance, and at all others that we subsequently attended, we carefully examined the room to see if there was any opening for trickery, but found none. The proceedings were opened by the clairvoyante, who delivered a number of messages to several in the circle, giving proper names and narrating incidents, all of which were admitted to be correct. As my friend and I were passed over, we suspected that the clairvoyante and the favoured recipients of the messages had had a prior understanding. Then followed the materialisation of hands. The room was well-lighted with a large coal-oil lamp ; the cabinet was a skeleton frame about three feet by five, and six feet high, covered with baize and standing against the wall. Before the opening of the séance we had examined the wall and the carpeted floor, the medium raising no objection whatever, but, on the contrary, expressing his approval of the precautions we were taking. In front of the cabinet was

a draping, of the same colour as the baize on the cabinet. The medium sat under this draping, with his head through an opening. He invited two of the circle, both ladies, to sit with him, one on each side, to hold his hands. Mrs. Pettibone sat in front of the medium, but outside of the draping, and held her hands on the clasped hands of the medium and his companions. In this position she was in full view of the circle. Very soon hands were thrust from holes in the cabinet covering, hands of all sizes and shapes, from infants' hands to ladies' and gentlemen's hands. I should think that as many as a dozen hands appeared at one time. Everyone in the circle had been provided with a small slate, and one after another we were invited to come to the cabinet and place the slate on the medium's head. In some instances a hand was thrust from the cabinet and a message was written on the slate in full view of the circle, the message in every instance being signed by a name which the recipient admitted was that of some departed friend. I was struck with one incident in particular ; a distinguished-looking old gentleman was called up, and when he put forward his slate a lady's hand was thrust from the cabinet and wrote with remarkable rapidity. The hand was long, slender and beautifully shaped ; and from the wrist fine lace fell almost to the slate. In some instances the slate was taken into the cabinet and rapid writing could be heard, apparently on the floor immediately behind the medium. A lady from Texas, who sat beside me, and with whom I subsequently became well acquainted, was called to the cabinet and asked to place her hand, palm upward, on the medium's head. When she had done so, a hand came from the cabinet and with a circular motion of the thumb and forefinger touched the lady's palm. The flesh seemed to rise, and in a moment a short pencil appeared to come from the palm, and with the pencil the hand wrote on her slate a message signed with the name of a departed friend. My companion asked permission to look into the cabinet. The request was readily granted, and he thrust his head through one of the openings. As he did so, a number of hands came through the other openings, some of them touching his head. When he sat down I followed his example, and, while I was looking into the cabinet, could feel hands touching my head, though I could see nothing in the cabinet but the carpeted floor. Towards the close of the sitting my friend was permitted to hold the medium's right hand, a lady holding the left hand, while I went into the cabinet. I was told to put my head through one of the openings, and my hands through other openings, placing one hand on top of the other on the medium's head, and an Indian guide would treat me for any complaint from which I suffered. I had carefully examined the cabinet when I entered it. The light passed through the baize, and I could have seen anything as large as a rat had any living thing been there, but the cabinet was vacant. As I stood behind the medium, two large, powerful hands pressed my back, passing slowly downwards several times till my whole frame was aglow. The pressure was strong and steady, and as there was not room for anyone to stand between me and the back of the cabinet, I was completely nonplussed. My friend assured me that the medium's right hand was held firmly by his left hand until the séance ended ; therefore the two hands which pressed my back could not have been the medium's. Nor could they have been a confederate's ; the space in the cabinet was too small to admit more than myself, and my friend vouched for the fact, which my own senses verified, that not a member of the circle was absent from his seat while I was in the cabinet.

My experience at the Pettibone séance knocked the bottom out of Hudson's elaborate theory, set forth in his 'Law of Psychic Phenomena,' and left me perplexed and anxious to follow up the investigation.

(To be continued.)

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at 56, High-road, Chiswick, on Sunday, July 5th. At 3 p.m. Mr. G. T. Gwinn will read a paper on 'The Ethics of Spiritualism' ; at 7 p.m., Mr. G. T. Gwinn and other speakers.

INCIDENTAL PROOFS OF SPIRIT PERSONALITY.

While the general tendency among scientific researchers is to narrow down the scope of psychic phenomena to manifestations of the subliminal or other powers of the medium, Signor Ernesto Bozzano, of Genoa, has repeatedly brought forward arguments, based on a strictly scientific analysis and classification of phenomena, to prove that although some of these may not clearly demonstrate their spirit origin, others cannot reasonably be explained without admitting the operations of an intelligence distinct from the personalities of the medium and sitters. In 'The Annals of Psychical Science' for June-July (a double number), Signor Bozzano gives, as an introduction to a lengthy study on proofs of identity, a classified series of instances occurring in mediumistic dialogues and automatic writings which tend to prove the independent and external existence of some of the personalities communicating.

The evidence put forward does not consist in what are ordinarily called tests of spirit identity, but is derived from the little incidents of what we might call bye-play on the part of the communicators: the interruption of a message, on account of an 'urgent call elsewhere,' as 'Julia' on one occasion explained to Mr. Stead; or in order that the communicator may go to seek information from another spirit, as when 'Humnor Stafford,' in Madame d'Espérance's 'Shadowland,' broke off an anatomical discussion for half an hour in order to consult 'the great Dr. Willis' as to the functions of certain nerves. Some instances are quoted from Stainton Moses' writings, in which 'Rector,' or 'Prudens,' was unable to answer a question at once, but did so on a later occasion.

Another form of dramatic bye-play which goes to prove distinct personality is when one communicator interrupts another, or refers to another as prompting the communication; such interludes were frequent in the sittings with Mrs. Thompson, at which 'Mrs. Cartwright' had to keep a strict watch over 'Nelly,' prevent her from digressing, and tell her what words to use.

Again, fragments of conversation really occurring 'behind the scenes' are reproduced through the voice or hand of the medium, with the result that the message, as delivered or written, is confused by the interpolation of side remarks, apparently exchanged between the communicators. Incidents of this sort occur with Mrs. Piper, and in Mrs. Verrall's automatic script there is a good example: 'Write yourself now' (the hand makes futile efforts). 'Why not give the rest?' 'Because she does not understand.' 'Get (someone) to be quiet.' Here we have one personality trying to write through Mrs. Verrall's hand, as prompted by another, but unable to impress the medium, to whom he refers as 'she,' and these endeavours are apparently interrupted by 'someone' else; this involves three personalities in the Unseen. Signor Bozzano compares these interpolations to fragments of other people's conversation sometimes heard in the telephone when two wires come into accidental contact; they also resemble what is heard when the person at the telephone turns to consult another before replying.

Signor Bozzano is careful to point out that it is not sufficient to ascribe these incidents to some freak of the sub-consciousness. In some cases the delayed information might be ascribed to cryptomnesia, or latent memory of facts not consciously recalled, and remaining only in the sub-conscious remembrance; but, if so, he says:—

Why did not the sub-conscious personalities at once bring forth what they knew? Why these useless farces, uncalled for, psychologically inexplicable in the case of sub-conscious personifications, but quite conformable to what ought to occur if it be a question of independent and external personalities confronted with a *real situation of the moment*, such as often occurs in actual life? . . . And even if we do not wish to go as far as the spirit hypothesis, at what other, short of that, are we to stop? Neither the hypothesis of sub-conscious personalities, nor that of telepathy, even if it be stretched to the verge of absurdity, or both combined, can ever explain the incidents above set forth.

Signor Bozzano concludes that such facts as these are 'inexplicable, until further proof, by any other theory than the spiritistic one.'

DR. J. M. PEEBLES: EIGHTY-SIX YEARS YOUNG.

We have received an interesting pamphlet which contains a report of a surprise gathering which was convened at the home of the Hon. A. B. and Mrs. Mary E. French, at Clyde, Ohio, U.S.A., on March 23rd last, to celebrate the eighty-sixth anniversary of the birth of Dr. J. M. Peebles, the world's missionary-at-large. A congratulatory Address was read and presented to Dr. Peebles by Mrs. French, and letters, telegrams and poems were contributed by leading Spiritualists in all parts of the United States and Australia. In the course of an eloquent Address Mr. French, after referring to the life-long labours of Dr. Peebles for humanity and the truth, said:—

He has, no doubt, learned that the world's religions are one at their core. The Indian's Great Spirit, the Christian's Jehovah, or God, the Hindu's Brahm, and the Bedouin's Allah—are different names to express the over-arching Intelligence which girds us round about, and in whom we live and have being.

Eighty and six years! What mighty changes! When he was born, Queen Victoria was a child of three years. He has lived through the long reign of one of the noblest queens God ever gave to an empire. Indeed, she was more than queen; she was a woman, with a woman's heart. Less than twelve months before our friend's birth, the old Napoleon died in the paroxysms of a storm at St. Helena. When he was born our great nation was young, and Ohio a new State in the Federal Union. The great West was almost unknown. Where stood the Indian's wigwam, great cities have shot up like stars.

When he was born, the nations had no steam railroads, and steamships were in their infancy. He has lived to girdle the earth in steamers five times, and is as much at home upon the ocean's breast as a child in the arms of a loving mother. He had reached early manhood when Morse had perfected the telegraph and won the thanks of the nation.

Telegraph systems, telephones, graphophones, railroads, horseless carriages, and airships are all the creatures of his day. He is with us now in the opening of the electrical age. What prophet can tell us what marvel this new wizard of earth, air and sky shall perform? Are we not already stealing the secrets of the universe? And shall not man soon wave the magical wand of universal empire, causing wild and terrific Nature to bow at his feet?

Eighty and six years! And still our friend is not old. Victor Hugo once said: 'The snow of winter is upon my head, but the eternal spring-time is in my heart.' Alpine travellers tell us that the purest mountain streams course beneath the snow-clad Alps and thread their way far underneath the mountain avalanche. Grey hairs are the stainless down dropped by angels on the storm-beaten heads of life's heroes. The wrinkles on the faces of pilgrims are furrows cut by the soul's overflow in supreme moments of joy and sorrow, when the heart is all too small to contain the tide swell of its emotion. Love, hope and joy never grow old.

Brother Peebles, my voice grows tremulous when I turn to you for this closing word. The memory of forty years' friendship rebukes my weakness. You are in the house of your friends to-night. These tender letters are all for you. This sweet voice of song is for you. These flowers are all yours, and love's tender hand has gathered them for you. If it were in our power, we would give you to-night a flower for every thorn your tired feet may have pressed on life's dusty journey. If we could, we would transform every sigh your weary heart may have drawn into a singing seraph chanting for you, in the illumined bowers of Eden, a song of praise. Could we do it, all the tears your swollen eyes may have wept, would now be made a sun-kissed sea of joy. Go on, brave pilgrim, up century's summit! May each to-morrow grow brighter still, and when your feet shall cross the divide out into the land of unending to-morrows, may each one grow brighter and fairer, as the eternal ages let fall their golden sands around you.

Dr. Peebles was overpowered with emotion, and said that he could not give an address of response. The surprise was complete; the secret had been well kept. He succeeded, however, in making a characteristic little speech of thanks and appreciation, and said that he expected to work on the very morning of his departure, and to sleep into the better land of immortality at the sunset of the same day.

LAVATER A SPIRITUALIST.

The 'Sunflower' recently stated that 'John Gasper Lavater, the father of physiognomy, was a friend of Mesmer and was, although a clergyman, suspected during his lifetime of belonging to the secret order of the Illuminati. That he was an advanced Spiritualist is proved beyond a shadow of a doubt by his letters to the Empress Marie of Russia, which are preserved in the Imperial Library at St. Petersburg, and were published, by permission of the Emperor, in that city in 1856, and republished in Paris in 1868. Several of these letters are accompanied by communications "from an unknown spirit," one of which we append. It is translated from the Paris edition, and we think our readers will agree with us that the phenomenon of spirit control could not be more clearly and beautifully explained to-day than it was by or through the learned and mystical pastor of Zurich.' The communication was as follows:—

Picture to yourself my present state as differing from the preceding one nearly as the condition of the butterfly flitting in the air differs from that of a chrysalis. I am a chrysalis transfigured and emancipated, having already undergone two metamorphoses.

Just as the butterfly flits among the flowers we hover often times over the heads of good men, but not constantly. A light, invisible to you mortals, visible, at all events, to very few among you, radiates or softly shines around the head of every good and religious man. The idea of the halo with which the heads of the saints are surrounded is essentially true and rational. No impure spirit dare or can approach that holy light. Resting in that light above the head of the good and pious man we can read in his soul with ease. We see him as he really is. Each ray that comes from him is for us a word, sometimes a whole speech. We reply to his thoughts. He does not know that it is we who reply. We excite ideas in him which without our action he would never have been in a condition to conceive, although the willingness and capacity to receive them be innate in his soul.

The man who is worthy of receiving the light becomes in that manner a very useful and valuable medium for the sympathetic spirit who wishes to communicate to him what he knows. I have found a spirit, or I rather should say, a man, accessible to the light, of whom I can take possession, and it is through him that I speak to you. Without him as an intermediary it would have been impossible to hold converse with you in a manner human, verbal, palpable—in a word, to write to you.

You receive, therefore, in that manner an anonymous letter from a man whom you do not know, but who has got a strong tendency towards occult and spiritual things. I hover over him, I impress myself upon him, I give rise to ideas in him; these he writes out under my inspiration, under my direction, through the effect of my emanations. By a gentle touch I cause the chords of his soul to vibrate in manner conformable to his individuality and my own. He writes what I want him to write; I write through his instrumentality; my ideas become his. He feels himself happy as he writes. He becomes freer, more animated, more precise in his ideas. It seems to him that he lives, and soars in a more transparent and joyous element. He goes along quietly, and like a friend who is led by the hand of a friend, and in that manner you receive a letter from me. He is not subjected to any violence. He is free, as are two friends who, walking arm in arm, nevertheless mutually guide each other.

LONDON SPIRITUALIST ALLIANCE, LTD.

CLAIRVOYANCE.—On *Tuesday next*, June 30th, Mrs. Imison 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.

SPIRITUAL HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

SPIRITUALISM AND SPIRITUAL SELF-CULTURE.

'W. H. T.,' writing in 'The Harbinger of Light,' says:—

Primarily, Spiritualism has a scientific basis, as regards its phenomenal aspect, but beyond this, on the mental plane, the way is opened to the spirit world, the fact of the continuity of life after death demonstrated, the nature of that life revealed, and higher conceptions of the love and wisdom of the Great Oversoul, whom men call God, made manifest. A veritable 'Jacob's Ladder' has been established, upon which, to use a scriptural phrase, 'the angels of the Lord are ascending and descending,' and wherever they find appropriate conditions, giving teachings up to the highest mental capacity of the aspirants, the ethics of which are unsurpassed by those of any religion extant.

But it should be borne in mind, as 'W. H. T.' points out, that:—

The 'ladders' which connect the spirit world with this are not all 'Jacob's ladders,' nor are all the spiritual beings who descend 'angels'; there are many shorter 'ladders' (so to speak) on which the less progressed and the unprogressed descend when invited, many drawn by love and not a few by lower motives. All these must be judged by their fruits, by these shall ye know them; but reason must be the judge. Exalted spirits cannot approach to communicate unless the minds of the truth-seekers are in harmony and temporarily elevated above the normal plane. It is unwise to seek for the higher teachings until the philosophy of spiritual intercourse has been studied and the inquirer is prepared to give the essential conditions.

In this connection Andrew Jackson Davis says:—

You assume a serious risk when you seek for and indulge in too frequent communication with invisible intelligences. . . . When a 'spirit' or a mortal tells you and urges you to say or do anything foolish, weak, or unreasonable, when judged in the light of your highest judgment, *reject it at once*. . . . Follow the *highest conviction* of your reasoning and intuitive faculties. Reason, which when pure is unbiassed, is a far better *guide* than either 'spirits' or what generally passes for conscience.

'There is nothing impossible for the awakened spirit of man to accomplish,' says Ella Wheeler Wilcox, 'if he comes to a full consciousness of who and what he is'; and 'The Harbinger of Light' says:—

It is impossible to gain 'full' spiritual power for our work in the world unless every faculty of the mind is trained and made ready for spiritual agencies. It is thus in all spiritual growth. As Annie Besant says in one of her charming essays, 'Spiritual blessings are not dropped into the waiting soul simply for the asking.' Some spiritual training is needed. There is, indeed, no royal road to either perfect physical health or psychical development. But the knowledge that there is unlimited expansion before us should be an unfailing stimulus to still further effort in the future.

Show me the way up to the higher plane
Where body shall be servant to the soul.
I do not care what tides of woe or pain
Across my life their angry waves may roll
If I but reach the end I seek some day;
Show me the way.'

THE LIFE OF USE AND THE USE OF LIFE.

Life is for use, not enjoyment, except so far as we learn to enjoy being useful. The active worker gets more of interest and healthy benefit out of life, provided that he works wisely and for legitimate ends, than the idle, luxurious pleasure-seeker can possibly do. No man or woman lives in vain who contributes to the good of others by labour, by kindness, by willing helpfulness, by cheerful service, by bright thoughts and by the silent but potent influence of example. We may gain strength and encouragement from the thought that we cannot, and do not, live to ourselves alone, for we are centres of psychic power and radiate influences which affect others for good or ill, and it may give added interest in life if we feel, as we ought to feel, that we are vital parts of the universe, helpers in the cosmic scheme, privileged to contribute to the stream of tendency which makes for righteousness. Our truest happiness will be found in the recognition of this great fact that by a virtuous, healthy, useful and happy life we are co-operating with God in the making of men and women and in the upward struggle of life to the attainment of the perfect end.

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CONCERNING LYING.

One of the ripe results of Spiritualism's influence is the cleansing of the believer's soul from base externalisms—shams, hypocrisy, formal mockeries of the posturing body, and all falseness of word and deed. That is a large demand, a lofty standard, almost a hopeless ideal: but it is a demand, a standard and an ideal, and it is the demand, the standard and the ideal of Spiritualism, because Spiritualism stands for spiritual reality, dominant over all mere seemings. 'God,' said the highest authority, 'is Spirit,' that is to say, Reality, the I Am, the thing that is: and spirituality is simply life in the realm of reality, and therefore in the realm and on the lines of pure and simple truth. Take it or leave it: that is the impregnable fact.

The world has long debated the question, 'What is the actual moral basis?' and the answers have been many; but mainly this,—that the moral basis is 'the fear of God,' meaning by 'fear,' actual dread, or the modified Bible meaning of the word which more nearly approaches the idea of reverent submission. But if this be pushed home, we are almost driven to the inference that if God had commanded lying or fraud it would have been our duty to be liars and cheats, which is absurd. And so it follows that we must look elsewhere for the moral basis.

The same line of thought seems to shut out man-made laws from being the moral basis, for, here again, if Acts of Parliament are the basis of morals, Acts of Parliament might have decreed all kinds of brutality and rapine, and then brutality and rapine might have been consecrated as moral. But that again is absurd. So it turns out that something we call Righteousness, Goodness, Purity, or Truth, is the basis, after all, and not the will of man or even the will of God.

That discovery is something gained: and, in truth, the gain is a very precious one, and one which has a great deal to say to us concerning 'Religious instruction.' We have been told, time out of mind, that apart from belief in God and in divine sanctions there can be no guarantee for morality; and that, apart from the Bible and the fear of Hell, there can be no security for rectitude, justice and truth. It is perilous teaching. It risks too much on one throw, and society might one day bitterly repent it.

Turning from these supposed moral bases, and facing the Utilitarian, we arrive at the other extreme, with the

Gospel of 'Honesty is the best policy,' an undoubted truth, but with a seamy side. It seems to say: Be honest because it pays: tell the truth lest you be found out and get your ears boxed: keep on the safe side and take no risks: play the game correctly, lest you get the cards flung in your face, and you be turned out of the club as a cheat. It is the policy of the prudent; but it also suggests that if it were prudent to lie, the lie would be well worth considering. So, here too, the basis of morals is not to be found in the 'best policy.'

Where then? For the answer, we must go back a little to all the bases we seem to have discarded:—the will of God, the law of man, and the gospel of the Utilitarian: and we may take something from each of them to help in the solution of the problem. 'God' we may regard as the universal Cause and End of all things; and all things seem to aim at a certain equilibrium of order and exactness. Even apart from the recognition of God as in our sense of the word 'personal,' it is evident that what is often called 'The system of Nature' seems aiming at accuracy and truth. She is the immortal mathematician, the tireless architect, the never silenced music of the Universe; and her 'stream of tendency' 'makes for righteousness.' Of her might be said, what the Hebrew poet said of God, 'Justice and judgment are the foundations of her throne.' So then, not because truth is commanded, but because it is in the very make of things, we may find a basis of morality in the order of Nature or the will of God: and a similar result would follow a scrutiny of human laws and a noble kind of Utilitarianism.

The real moral basis, then, is in the Ideal of Human Life and Human Society: and here we are on safe and solid ground. We have too long been saying: Tell the truth or God will send you to Hell: tell the truth or man will send you to prison: tell the truth because it pays. We need a better Gospel, such a Gospel as was proclaimed by Professor J. S. Mackenzie as President of 'The Moral Instruction League,' when he said:—

In teaching truthfulness, for example, even at the earliest age, the object should be to enable the child to see for himself that lying does not work out satisfactorily, that it destroys human confidence and the security of the social system, and carries a host of other evils in its train. The attitude to be cultivated in him is not that of being forbidden to tell lies, or of thinking that it is not 'good form' to tell them, but rather of feeling that he does not want to tell them—at least as a general rule—any more than he wants to put his hand into the fire. This attitude is brought about by the development of reflection. The cultivation of a thoughtful view of life, rather than the inculcation of particular opinions, is what we ought to aim at. Socrates made a great discovery when he found that the best way of teaching morality is to get people to reflect on what they themselves really mean.

Is this practical? We think it is. Would it work? We think it would. If, in the very make of things, if in the constitution of Nature, the abiding law is order, and the persistent aim is equilibrium (which is, in dynamics, what truth is in ethics) it ought to be natural to want to be moral; and it will be so in proportion as we become truly human, and attain to the proper human plane of thought and action.

Burns, satirically we hope, spoke up for 'the fear of hell' as the 'hangman's whip' that 'held the wretch in order.' Yes, truly, 'the wretch': but not the man, not the woman, not the wholesome child. It ought to be, and it might be, an infinitely more potent inducement to 'order' that we are a human family with family ideals, family ties, and family honour; and that lying, though, in a way, pardonable in the case of the tiger, the wolf, the ape, and 'the wretch,' is not at all pardonable, is, in fact, inhuman and detestable in a member of the family—in A MAN.

THE PHYSICAL PHENOMENA OF SPIRITUALISM: ARE THEY NATURAL OR SUPERNATURAL?

BY GEORGE P. YOUNG.

(President of the Spiritualists' National Union.)

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 28th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

MR. YOUNG said : It affords me much pleasure to have this opportunity of meeting the friends and thoughtful inquirers associated with the London Spiritualist Alliance, and, through them, of addressing a still larger public. Being engaged strenuously in the organisation and propaganda of Spiritualism, in moments of leisure it is interesting to recognise the trend of events and to emphasise the importance of various factors in the present position of the movement. Hence the choice of the special subject for consideration to-night. The future solidity, strength, and influence of Spiritualism depend upon its better appreciation, understanding, and application.

My aim throughout is to stimulate inquiry, to encourage experiment, and the proper development of physical mediumship. Personal experience has convinced me that physical manifestations may be obtained by calm-minded, disciplined, and disinterested truth-loving sitters much more readily than is usually supposed.

Professional mediumship may be a necessity in the present unsatisfactory economic conditions of this industrial age, and in the early stages of public investigation, but the dangers are great. The poor medium is exposed to many temptations—stress of economic circumstance, the corrupting influence of wealth, subtle psychological conditions, and especially physical exhaustion or depletion, which weaken his power of resistance and contribute to his downfall, no matter how high his ideals and aims may have been originally.

Condemnation of a heated and biased character is the resort of a lower order of intellect, and eminently unscientific. Science can take all the operating factors and tendencies into consideration, can look at both sides of the case, and pronounce calm judgment. The sympathetic aspect is thus the truly scientific one, not the product of maudlin sentiment and superstitious credulity.

However, professional mediumship is not vitally necessary to the further progress of the Spiritualist movement, and will be less employed when Spiritualists more fully recognise their possibilities and responsibilities.

THE VALUE AND PLACE OF THEORY.

The lines of this address may be somewhat novel and original, and the theories advanced unfamiliar. Remember, however, a theory is only a framework which helps philosophy to systematise, to co-ordinate, to classify, and to arrive at generalisations. When new facts arise which this framework of theory cannot include it must be discarded in favour of a better, more inclusive, framework. It is merely the scaffolding for the erection of the philosophic structure or edifice; an edifice whose loftiest summit is ever beyond our present conceptions and range of mental vision.

MATERIALISM—A BLIND ALLEY.

To pave the way for the better consideration of the theories advanced, let us emphasise the *futility of materialism* for the final explanation of the facts of life. Space and distance, it has long been maintained, have no particular meaning in the realm of psychology; and the facts of psychic science show why this is so. Telepathy, telesthesia, clairvoyance, and other deeper faculties, function independently of, and superior to, physical modes of expression. Let us illustrate from the familiar facts of vision at a distance, travelling clairvoyance, or telesthesia. Professor Lombroso has said that his attention was drawn to psychic research by some of the circumstances which occurred in his practice as a medical man. The

daughter of a high official of Turin, who suffered from some nervous malady, when in a heightened subliminal state, described vividly and accurately what her brother was doing in the wings of a theatre one kilometre away. On one occasion, in a Leicestershire mining village, the daughter of my host, when in the travelling clairvoyant state, vividly described the northern suburb of Glasgow where I at present reside. At that time I had not visited the locality. Specially clear was the description of a path through the quarries, which is now to me a convenient and favourite country walk. In the physical sciences, in scientific measurements, the law of the square of distances is universal in application. A photoplate four yards from a source of light receives one-sixteenth of the amount of light falling on a similar plate one yard away. Six yards from a fire, the heat received is one-ninth of what is registered two yards away, and so on.

Compare the distances in the cases of telesthesia previously mentioned—Lombroso's example, five-eighths of a mile, and the one from my personal experience, 300 miles. The relationship is 1 : 480. According to the strict requirements of physical measurement the Leicestershire young lady was either 480×480 , i.e., 230,400 times more efficient as a sensitive or a recording instrument or psychic percipient, or the light by means of which the distant scenery was observed was about a quarter of a million times more intense in the latter case. These tremendous figures reduce the matter to an absurdity, and show that *physical* considerations do *not* rule in the psychical realm. We are logically driven to postulate a scheme of *meta-physics* or super-physics—a metetherial environment or spiritual world.

META-ETHERIAL REALMS.

Many persons imagine the *ether* to be a fluid medium—infinitely continuous, of infinite density, whose properties are infinite. But by transmitting or propagating waves, as in light transmission, at a finite and measurable speed the ether has let in all the possibilities of calculation and numerical statement. The ether, says one scientist, has thus *given itself away*. Its properties are thereby exhibited as essentially finite—however infinite the whole extent of it may turn out to be. The idea of metetherial spheres is reasonable and scientific.

Thus the superphysical, meta-etherial schemes of existence—the home of the soul—are still natural realms and subjects of scientific inquiry as to their domination by orderly principles of natural law. In our present sensuous state we may only be able to observe and trace the interaction of the interpenetrating, abiding scheme of things with the things of this mundane condition, but even these manifestations demonstrate it to be a world of *law* and *order*. In a loftier sense all the manifestations of Nature are incarnations of spiritual principles, and do but prefigure and express the grander and more enduring realities beyond. Hegel well said that the function of philosophy was to give us an inverted view of things—to enable us to see things as a man would view the world standing on his head.

PHYSICAL OR SPIRITUAL.

For the purpose of readjusting our philosophic point of view, we may contrast the spiritual and materialistic view of *love*. Professor Pierre Janet, viewing the matter from the organic side, says :—

When a man is in good physical and moral health, when he has easy and complete command of all his ideas, he may expose himself to circumstances the most capable of giving rise to a passion, but he will not feel it. His desires will be reasonable and obedient to his will, leading the man only so far as he wishes to go, and disappearing when he wishes to be rid of them. On the other hand, if a man is morally below the mark—if, in consequence of some physical fatigue or excessive intellectual work, or of violent shocks and prolonged sorrow, he is exhausted, melancholy, distracted, timid, incapable of controlling his ideas—in a word, depressed—then he will fall in love or receive the germ of some kind of passion, on the first and most trivial occasion. The least thing is then enough; the sight of some face, a gesture, a word, which previously would have left him altogether indifferent, strikes him and becomes the starting point of a long amorous malady. Or more than this, an object which had made no impression on

him, at a moment when his mind was healthier and not capable of inoculation, may have left in it some insignificant memory which reappears in a moment of morbid receptivity. That is enough; the germ is sown in a favourable soil; it will develop itself and grow.

What is the surprise of a sensible man when he finds himself piteously returning beneath the windows of his charmer, whither his wandering feet have taken him without his knowledge; or when in the midst of his daily work he hears his lips murmuring perpetually the well-known name! . . . Such is passion in its reality; not as idealised by fantastic description, but reduced to its essential psychological characteristics.

In other words, a materialist might say, the man in love is in an unhealthy condition and colonies of the love bacillus are developing in his tissues and blood stream. He has lost the powers of resistance and absorption that accompany good health. I have never yet isolated the bacillus of the amorous passion. The man who does so, and makes pure cultures, will have the world at his feet. Many healthy young men and women would give all they possess, or hope to possess, to obtain a potent love-philtre. The wealth of Carnegie, Rockefeller, and the rest awaits the bacteriologist who isolates and cultivates it. Once, when visiting a young man prostrated by unrequited affection, I heard his shrewd and discriminating mother ask: 'Doctor! can you cure love?' The baffled doctor had to confess that his drugs and pathological skill were of no avail.

Most men know that it is only in states of perfect health that they can experience the highest form of the love instinct—universal love—which oversteps the bounds of creed, caste, and colour, and is cosmopolitan in the broadest and loftiest sense. Mr. F. W. H. Myers says:—

Through the mouth of the prophetess Diotima, Plato expresses one of the noblest utterances of antiquity. Plato insists that it is an unfailing sign of true love that its desires are for ever; nay, that love may be even defined as the desire for the everlasting possession of the good. And in all love's acts he finds the impress of man's craving for immortality—for immortality whose only visible image for us on earth is the birth of children to us as we ourselves decay—so that when the slow self-renewal of our own ever-changing bodies has worn out and ceased, we may be renewed in brighter, younger bodies which we desire to be born to us from whomsoever we find most fair. 'And then,' says Plato, rising, as ever, from visible to invisible things, 'if active *bodies* have so strong a yearning that an endless series of lovely images of themselves may constitute, as it were, an earthly immortality for them when they have worn away, how greatly must creative *souls* desire that partnership and close communion with other souls as fair as they may bring to birth a brood of lofty thoughts, poems, statues, institutions, laws—the fitting progeny of the soul?'

True abiding love reveals itself in the subtler intercourse of the soul and the affections; in comradeship in work for humanity, in the adoring reverence for Nature's majesty, and in mental and spiritual affinities. Love then pertains to the realm of spiritual verities, and 'is a kind of exalted but unspecialised telepathy, the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law.'

MIND AND THE HIGHER CATEGORY OF THINGS.

The same principles apply to the study of the nature and province of *mind*. Mind makes use of brain for earthly expression, but is otherwise independent of it. We know that in times of ecstasy and illumination which accompany a paralysis or inhibition of the sense activities, mind rises superior to organic restraints, enjoys greater liberation, and apprehends the influences of a transcendental, superphysical environment. Dr. Hyslop has said that this subliminal consciousness is a 'supposed inhibition of the amoeboid movements of the pseudopodic protoplasmic prolongations of the neurospongium.' Judging by the polysyllabic terminology, very profound and illuminating!

But how can an active functioning of a deeper consciousness be explained in terms of a mere negation a paralysis, deadening, restraining, or inhibition? No; we are compelled to conclude that the brain is the mere instrument of mind. Brain expresses, transmits, and inhibits mind, and does not originate or produce it.

LIFE AND MATERIAL ENERGIES.

What now is the relationship of *life* to the material energies of the physical world? Energy has of itself no guiding power, and is moulded or directed by the forces impressed on it. The rails which we have in our systems of locomotion do not move the machinery, but direct operations within certain limits. To make this conception clearer, let us employ familiar illustrations. In the town's reservoir is a volume of water with the tremendous store of energy therein locked up. The energies may be made to subserve some useful, or destructive, preconceived purpose by connecting a pipe or channel with the reservoir. The induced flow of water may flush a drain, irrigate agricultural land, turn a water-wheel, or flood a town. By the placing or disposition of the pipe we did not add to, nor subtract from, the amount of energy available, but we introduced, or superimposed, the element of guidance, direction, or control.

So at death the sum total of the energies of the organism may not be affected, but the directive power which manipulates the bodily energies by timing their application is withdrawn.

THE LIFE-PRINCIPLE AND THE PHYSICAL ORGANISM.

The *spirit*, or life-principle, therefore, is that animating and co-ordinating power which must necessarily exist to bring the multifarious processes of the body into harmony. The spirit will be that which governs, *directs*, or controls the energies of the organism during earth-life. As Sir Oliver Lodge says: 'It is dependent on matter for its phenomenal appearance, for its manifestation to us here and now, and for all its terrestrial activities; but, otherwise, I conceive that it is independent, that its essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary.'

This being admitted, certain things logically follow. The spirit-intelligence, transferred by the death-change from physical to spiritual conditions, should be able to control the partially-vacated organism of one still living in the mundane condition. The phenomena of *trance-possession*, with the convincing tests of personal identity, justify this claim. Also the spirit removed from the bodily limitations or prison-house of the flesh, should exhibit *enlarged and intensified power* of manipulating material energy. This is the central point of the present address. I wish to deprecate and banish the silly superstition that spirits can work miracles. All the marvellous physical manifestations, they claim, are due to their superior acquaintanceship with the workings of natural law. A calm, painstaking, and critical investigation, allied to a comprehensive knowledge of physical and chemical science, will show the validity or truth of this claim. This will then remove the subject of objective spirit manifestations from the present-day region of denial, doubt, and hesitation, with its parrot-like accompanying cry of 'Fraud! fraud!' and place it on the assured and stable foundation of experimental science, where the conditions that minister to success are appreciated, understood, and employed.

SCIENTIFIC PROGRESS.

Every branch of science shows evolutionary development *from uncertainty to certainty*. As the unreliable stage-coach gave place to the modern locomotive and electric car, so alchemy, with its mysticism and fantastic experiments, gave way to modern chemistry, with its verified and ascertainable laws and principles. Medieval medicine, with its crudities, gave way to modern bacteriology, which enables the physician to watch the stages of development of disease and intervene with certainty and success to arrest its progress.

Spiritualism will develop likewise. Already it would almost seem as if we were within sight of a *mechanics of spirit action*, as by the labours of modern bio-chemists we are slowly outlining a more complete mechanical interpretation of bodily processes. Personally, I have been deeply interested in this realm of inquiry, because, having graduated slowly through the valley of negation and ascended through materialism to the more idealist or spiritual views, I possess the mind and instincts of an engineer.

(To be continued.)

A GOOD SEANCE WITH MR. J. J. VANGO.

'The Peripatetic Philosopher,' in 'The Christian Commonwealth' of the 17th inst., gives the results of a series of interesting interviews with psychics, palmists, phrenologists, and astrologers. Respecting his visit to Mr. J. J. Vango, the writer says :—

In reply to my questions, he frankly admitted that he could promise nothing, but equally willingly consented that no restrictions whatever should be placed on the published account of the séance. Under the guidance of his control he first gave me a description of an uncle which tallied in every respect with a description of the same individual given by him nearly three months previously at a public séance. Descriptions of his father (my grandfather) and his sister (my aunt) were then given. What followed can best be described in the medium's own words :—

'A lady comes now who is slightly above average height. Slim figure, rather delicate looking, blue eyes, short and straight nose, small mouth. Has a clear, fair skin. Hair parts in centre and just taken back ; it is not smooth, for there is a slight wave in it : it is light brown in colour. She is about forty-five to fifty years of age. She is a close connection, more than a friend or acquaintance—very closely connected ; why, it is your mother ! She speaks of you as her 'boy.' She had failing health for some time before she passed over. Was very energetic and would be working even when she ought to have been in bed. She suffered from a complication of diseases, and was ill for a long time, though she did not keep her bed for long, only for two days before she passed away. You were away from home then, and could not even attend the funeral. She passed away nearly twenty years ago. She says, "Charlotte is here." She also shows me her daughter, your sister, who passed over as a baby. I know this because she shows her to me first as quite a baby, but springing up gradually into a woman.'

This ended the séance, and those readers who have saintly, God-fearing mothers in the Summerland can better imagine than I can describe my feelings on receiving a message for the first time after the departure from this sphere of consciousness of my beloved mother sixteen years previously. Though the first, it was not the last ; nay, more than that, since the day I visited Mr. Vango, less than three months since, I have myself been privileged to see her. The family circle on the maternal side was now complete. A message had been given me through Mr. Vango to the effect that 'William (the name of another uncle) is with us,' and 'Charlotte' was the name of my mother's favourite sister. My mother had only one daughter, who died as a baby exactly as described by the medium, and I was unavoidably prevented from being present at the funeral of my mother, whose death was so unexpected that I only knew she had been ill through a telegram received after she had passed away.

Respecting his visit to Mr. Ronald Brailey, who in his psychometrical delineation made a number of striking statements regarding the investigator's past life, that gentleman says :—

If it were possible to give in a newspaper the details of the personal incidents to which Mr. Brailey referred, I think the readers would be astonished, but there was not the slightest inaccuracy, either in dates or events, in the particulars given above or in the particulars withheld from publication.

'THE Hidden Church of the Holy Graal, Its Legends and Symbolism considered in their Affinity with certain Mysteries of Initiation and other Traces of a Secret Tradition in Christian Times,' is the title of a new work by Arthur Edward Waite, which will be published in the early autumn. If ordered from the publishers, Messrs. Rebman, Ltd., 129, Shaftesbury-avenue, W.C., on or before July 15th, the work will be supplied at 12s. 6d. *net*, post free. After this date the price is likely to be increased.

A HOLIDAY HOME.—Spiritualists and friends in search of summer quarters will be interested in learning that there are now two places on the East Coast where they will find sympathetic hostesses—Mrs. Robinson's old-established house at Clacton-on-Sea, and the St. Edmund's Private Hotel at Hunstanton, recently acquired by Mrs. Stanley Watts. Hunstanton is noted for its dry and bracing air, and as a seaside resort and centre for excursions to places of interest, passing through quaint villages amid lovely landscapes.

JOTTINGS.

If we realise that we are responsible to that in us which distinguishes us from the animal, to master and control all the forces of our being, physical and psychical, it is not difficult to discover what we are here for. That we are here to learn the laws of spiritual being as well as of the visible universe, is the only satisfactory solution of the problem of life. Discovery and mastery, these are the two great lessons of existence. And will they not go on for ever ?

One of the best ways in which to get the best and the most out of life is to determine to find the good things every day. On this point the Rev. Minot J. Savage says : 'I have advocated for a good many years the idea of living by the day, and have suggested to people what seems surprising at first—that nobody ever lived except to-day : there never will be any other time except to-day. Yesterday does not exist ; and to-morrow does not exist. The only time when you will ever do anything, the only time when you will ever enjoy anything, the only time when you will ever go anywhere is to-day. Learn to live by the day, and rejoice in the good things of to-day.'

A correspondent of the 'Hove Gazette' tells a circumstantial story of a 'ghost' which has been on view at Southwick, near Brighton. The correspondent visited a disused fort, and his companion had just remarked that it would be a 'capital spot for a ghost,' when a tall, thin form appeared, attired in a white sheet. A Southwick boatman told him 'a wonderful yarn about a young soldier who had rowed a beautiful maiden over the bar late one night and had cruelly murdered her there, and ever since her spirit had haunted the fort.' He thinks that 'there is no doubt that the peculiar spectral form which we saw in the room of the old fort was the spirit of the dead and long-forgotten maiden.' For a modern ghost story the details strike us as being rather conventional—we had almost written, commonplace.

In his Whitsuntide Sermon, which appears in full in 'The Leamington Chronicle' of June 16th, Archdeacon Colley dealt with 'spiritual gifts,' with especial reference to the Pentecostal outpouring and the 'speaking in tongues' under spirit power. After mentioning that the Rev. A. A. Boddy, vicar of All Saints, Monkwearmouth, Sunderland, and his two daughters have had the 'gift of tongues' like the apostles of old, he claimed his right, with the Bible in his hands, to gather therefrom parallels to what he sees. In conclusion, he said : 'If, indifferent to the Apostolic injunction "concerning spiritual gifts, brethren, I would not have you ignorant," and unawakened to the vital import and significance of these things, we in the Church will perversely shut our eyes and love the dim religious light of an unprogressive faith ; the time will come, and that quickly, when from the bat-holes of hoary and venerable, but fast crumbling fanes, and the ivy-mantled, moss-grown towers of our churches, we shall have to look out upon a busy world beneath—stranger from our unspiritual ecclesiasticisms—and see that it is already daylight in the streets.'

As an illustration of the helpful ministry of spirit guides Mrs. J. Endicott says that early in the present year her son wrote to her from Canada, stating that he had recently moved to Ottawa and had lost a bag containing a quantity of clothing. Despite all his inquiries he could hear nothing about it. On receiving this letter Mrs. Endicott asked her spirit friends to go and help her son to find his bag, and was assured that they would do their best. In a later letter her son stated that one day, as he sat thinking about his lost bag, suddenly he saw a dark man, who was dressed in a Canadian porter's uniform, throw his bag from a big room to a small one, while another man was standing talking to him. He says : 'I went out and was guided to a station that I knew nothing about, a long distance away, but in the city. I walked around the station for some time, and at last saw the dark man in uniform. He was a station policeman. I knew he was the man I had seen, so I spoke to him and asked him about my bag. He said : "Well, this is mysterious, for I have just taken a bag from a Frenchman, from whom I have taken many things." At last the man came. The policeman asked me what was in the bag, and then he asked the Frenchman ; I told him its contents, and said that I had the key. He opened the bag with my key, and saw that I was right ; and after signing my name and address on a form I got my bag. The people where I am boarding say that they do not know how I got it, but you and I do, mother.'

Mrs. Ada Beynon Puddicombe, better known as 'Allen Raine,' the Welsh lady novelist, whose decease on Monday last was recorded in the newspapers, was a regular subscriber to 'LIGHT' and a former member of the London Spiritualist Alliance. The 'Daily News' says: 'The adoption of her pen name came about in a most remarkable way. For days she had been wondering what pseudonym to adopt for her first published book, when one night she dreamt she saw the words "Allen Raine" in bold white letters on the walls of her room. "Did you whisper 'Allen Raine' to me last night?" she asked her husband in the morning. He replied that he had not, whereupon she related her dream to him. He advised her to adopt the name, and she did.'

Several critical communications have come to hand respecting the photographs which appeared on the supplement to 'LIGHT' of the 13th inst. As we have given the statements of the persons interested, our readers are in a position to estimate the value of the evidence for themselves, and we do not propose to open our columns to a discussion of the subject. Those who attempt to explain the appearance of the face in front of the dog, No. 3, by suggesting that the dog moved, do not agree as to the direction in which they suppose that it moved and, in the absence of evidence, one conjecture is as good, or as bad, as another. If the dog moved, the coincidence that the face resembles 'The Strolling Player,' as attested by the clairvoyants who have seen him, still remains to be explained.

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.

The Ministry of Pain.

SIR,—To my mind the 'Ministry of Pain' is less effective than the 'Ministry of Love' in the unfoldment of the *ego*. In many instances the discovery of one's imperfect nature may occasion pain, but that fact once accomplished leads up to that point where love should operate to produce that harmony which is the requisite atmosphere for the development of all that is best in man. Sad and painful reflections, if persevered in, tend to retard progress by expending upon the irrevocable past the energy that would be usefully directed in efforts to rise to higher levels. The feeling of pain is the outcome of an erroneous conception of the causes which produced the 'imperfect condition.' The realisation of imperfect spiritual conditions, and of their cause and cure, should bring about readjustments minus the accompaniment of pain. Serenity of mind would be preserved in all connections by an exact appreciation of cause and effect.

The acceptance of Emerson's dictum that 'Man is made for conflict, not for rest,' does not necessarily involve concurrence with the principle of pain as a reformative agency. Untiring energy in the ascent implies 'the strenuous life,' and so long as *man does his usual work—and his usual work is his essential work*—the process of adjustment and readjustment will go on, and man will be increasingly developed.

It appears to me that the prevalence of pain is due to the anti-evolutionary conception of the true process of spiritual growth. Growth in the natural world gives the thinker no pain as he views its various manifestations, for it is the result of inevitable law. Growth in the spiritual world, as imperfect conditions change to more perfect conditions, is equally natural and need not be marked in its stages by pleasure or pain. Our course is 'to observe, not to praise or blame.' Pain is probably the effect of excessive idealism—the result of too deep a realisation of the chasm that lies between perfection and imperfection. Pain may result from unnatural attempts to attain higher levels, and in such a case it is man's own infliction.

'E. P. Prentice' (p. 264) thinks 'we stop short at the way they (painful things) affect the *senses*, not going on to consider how they influence the *soul*.' That is, succinctly, my case against the believers in the 'Ministry of Pain.' Let us, however, grant that the *senses* are simply channels of the play of external influences upon the *soul*, and keep to the argument, viz., 'Do painful or non-painful experiences conduce best to progression?' I maintain that the necessary conditions of growth, or the unfoldment of all that is best in man, by whatever name it may be called, can only be obtained by the setting up of harmonious environments. If the part that the *senses* play in the growth or unfoldment of the *ego* is excluded, then the stimuli, if any, must be supplied in a

way unknown and not susceptible of human interpretation. The defects of human nature (although the results of natural laws, laws which we endeavour to supplant by others calculated to produce better results) are condemned as inharmonious with the conception of a more perfect nature. Pain, disease, evil (defects in anything and everywhere) indicate lack of balance and proportion. Is it anything but a pseudo-philosophy, a barbaric Spiritualism, to employ other than the principle of love, which is the essence of harmony, to correct all irregularities? The idea enshrined in the phrase, 'the Ministry of Pain,' is the outcome of ignorance of conditions more in consonance with the higher conception of the 'Ministry of Love,' which we all believe in, but are unable to see how it can always be applied. The crux of the matter is that we find ourselves in bad conditions, brought about by our own or others' folly (plus ignorance of causes over which possibly no one had any control), and then we persuade ourselves that these bad conditions were ordained by a Supreme Intelligence for our good, and proceed to justify and make the best of them. If we postulate the principle of perfect love and harmony in the universe, it is sheer blasphemy to saddle God with using an instrument—the antithesis of His nature—to effect a change in man; to make him more like Himself. Pain, sorrow, and suffering there are undoubtedly, but if we accept the principle of all-pervading love, harmony, and intelligence in the universe, then, surely, it is man's work to compass his own development upon lines which are the outcome of a prevision of the inutility of pain.—Yours, &c.,

Nottingham.

J. H. B.

SIR,—I sympathise with 'J. H. B.' in 'LIGHT' in his protest against admitting the idea that there is a beneficent ministry of pain; but while sharing with him the thought that the ideal to be aimed at is to get rid of, away from, or above, all pain—pain of mind as well as body—it seems to me that it is useless to attempt to ignore the palpable fact that pain exerts a powerful influence upon our minds.

Someone has said that 'purifying is the end of pain,' and that 'Nature's consequences, though painful, are remedial—because they are educational.' Advanced thinkers disavow, entirely, the idea of securing reformation by punishment; nor do they find any warrant for the teaching that God inflicts punishment, as such, upon anyone, in this world or the next, however ignorant or depraved he may be; yet the fact cannot be ignored that there is a vast amount of suffering in the world—much of it due, no doubt, to 'man's inhumanity to his fellow man,' but a great proportion due to, and the inevitable consequence of, ignorant or wilful wrong-doing by man, and not in any sense the arbitrary infliction of God. It is true, as 'J. H. B.' says, that 'The influences of adversity, sorrow, and suffering stimulate in some characters all that is abhorrent in human nature,' and it is equally true that prosperity has the same effect upon many persons; and that is why Jesus said that it is hard for the rich man to enter the Kingdom of Heaven. Pain follows upon all unrighteousness—not as a punishment, but as an inevitable result—and the deprivation, loss, and suffering will not cease until, both in motive and in conduct, the individual life is attuned to the law of health, of sanity.—Yours, &c.,

W. F.

A Nurse's Experiences.

SIR,—I am sorry that I have been unable to find any 'circle' near Chatham, or anyone interested in occultism. I have twice had a patient who, on dying, spoke of the lovely sunshine and of being welcomed by relatives and friends.

On one occasion a woman, undergoing amputation of the breast for cancer, was put to sleep by spirit means before the anæsthetic was given; before leaving the operating table she woke up and spoke rationally, and suffered no discomfort after the operation; the large wound perfectly healed in six days.

Another time, a poor patient, for whom I had refused to do the last offices because he was so dirty, manifested to me at a strange séance, and gave me a serious talking to about my 'unkindness.' He said that although he had been dirty and poor he was on a higher plane than many who were rich on this earth, and that the reason why he would not let me clean and do for him when he was alive was that he could not bear to think that a young gentlewoman should do those things for him. He only gave me peace on my promising that I would return to my poor patients (I was then nursing the rich), and I have taken his advice. Often have I seen so-called haunted house spirits and longed to help them.—Yours, &c.,

NURSE.

Gerald Massey's Lectures.

SIR,—I quite endorse the suggestion made in 'LIGHT' of June 6th respecting the publication of the late Gerald Massey's books and lectures. Again and again the question has flashed across my mind as to why his splendid works and deeply interesting lectures have been seemingly consigned to oblivion. Some of our friends who are Christians first, and Spiritualists afterwards, want to convert Spiritualism into Christianity, but it will not, and cannot, be converted. As Mr. Massey tersely says in his lecture on 'Man in Search of his Soul':—

'In vain you try to engraft the living shoot
Upon a dead tree, rotten to the root.'

—Yours, &c.,

Newcastle-upon-Tyne.

E. I. T.

The Gerald Massey Fund.

SIR,—Kindly permit me to acknowledge, with many thanks, the following generous contributions received since the publication of my appeal in 'LIGHT' of May 30th, the majority of which have been sent by your readers: John M. Robertson, M.P., £2 2s.; Lord Coleridge, £1 1s.; G. Massey (New York), £5; E. T. (Heaton), 5s.; Mrs. Frank Marshall, £5; B. C. (London), 10s.; Rev. M. Reid, £1; Mrs. A. C. Swinton, £5 5s.; Hon. A. Deakin, Prime Minister of Australian Commonwealth, £2 2s.; Miss E. Katharine Bates, £1 1s.; William Tebb, £25; Miss Frost, £5; J. B. S., £2 2s.; G. W. Foote and readers of 'The Freethinker,' £9 13s.

The total amount received, including £200 from the Royal Bounty Fund and £100 from the Royal Literary Fund, is now £467 6s. I shall be most pleased to receive any further subscriptions.—Yours, &c.,

JAS. ROBERTSON.

5, Granby-terrace, Hillhead,
Glasgow.

A Suggestion.

SIR,—As an admirer and constant reader of your high-class journal I venture to suggest what seems to me a palpable defect in that periodical. Ostensibly your columns have for their object the enlightenment of the people regarding the important subject of Spiritualism. Whilst your various articles prove excellent mental food for advanced psychologists and New Theologians, I regret the absence of simple practical expositions on the subject of spirit communion such as would appeal to anxious inquirers, be helpful to persons of average intelligence, create a *clientèle* of readers which I am afraid you do not at present have, and naturally would assist to increase the interest in a subject which, I presume, ought to be more widely known and better understood.—Yours, &c.,

M. FREEMAN.

Norfolk House, Norfolk-avenue,
Southend-on-Sea.

[We thank our correspondent for his suggestion, but think that we frequently give articles of the kind he mentions. Recent issues of 'LIGHT', for instance, have contained useful expositions which would be helpful to inquirers. We aim to maintain the high standard of excellence which has gained for 'LIGHT' a world-wide reputation, and believe that, with the help of our friends, we shall continue steadily to increase our circulation. The summer is always a trying time of the year for journals devoted to philosophical and psychical subjects; but if our readers will kindly bring 'LIGHT' to the notice of their friends during the holiday season we shall soon have a largely increased circle of readers.—ED. 'LIGHT'.]

Startling Spontaneous Phenomena.

SIR,—Referring to the question asked by a clergyman of the Church of England in 'LIGHT' (p. 234) regarding the meaning of the spontaneous phenomena occurring in his house, I have no doubt that it is a 'call to arms.' It may be that some poor earthbound spirit needs release, and if your correspondent will investigate he may be the instrument, in the hands of the higher powers, to help to free the spirit from the fetters which he has woven about himself. 'Speak to the spirits in prison,' I once heard an angel minister say (speaking through a sensitive), and ever since that night the sitters in that circle have been conscious ministers to those on unseen planes. On another occasion a Druid priest said: 'Where, oh where shall we find the priest in these days who understands his mission and ministers to his people on spirit as well as material planes?' Never shall I forget the impression made at one of those sittings when a spirit clergyman

confessed that he had wilfully put aside clairvoyant visions—he had seen and would not see, he had heard spirit voices and would not hear—for he knew that if he had confessed what he had seen and heard to his bishop he would have lost his appointment.

Bitterly did he regret it on the spirit planes, and he cried aloud to us: 'Oh, if I could but live the earth life again I would stand for truth, truth at all costs.' It is because all these things are fresh in my mind that I seek to impress upon your correspondent the necessity of seeking the way to get in touch with inner light. 'All doors are open'; the capacity of the individual alone limits what may be received from the hands of the angels of light, God's truly appointed ministers. I should like to recommend the book entitled, 'The Way of Interior Illumination,' by 'Lovelight,' for I know something of the trials passed through by the little circle therein mentioned and of the conflict they had to endure; and I feel impressed to ask this clergyman of the Church of England to read it, for I know that it has brought light and strength already to many struggling ones.—Yours, &c.,

W. S.

The Bread of the Ages.

SIR,—I should like to express my appreciation of, and sympathy with, the line of thought so ably outlined by the writer of the thoughtful article on 'The Bread of the Ages,' in 'LIGHT' of the 13th inst. He has expressed in a beautiful and convincing manner thoughts that must be occupying many minds. One cannot help contrasting the lecture by Mr. G. Raupert, reported on the previous page, and the conclusions the lecturer arrives at, with the wider outlook and more logical conclusions of 'Barrister, LL.B., B.Sc.' Mr. Raupert is evidently bound by the limitations of his religious trend of thought, and would seem to be afraid of accepting the logical conclusions of his experiences in spirit phenomena. Whilst apparently endeavouring, throughout his lecture, to prove the reality of the phenomena, he illogically tries to persuade his audience that they are anything but proofs of the survival of the Ego after the shock of death. He reminds me somewhat of the cow that gives a bucketful of milk and then kicks it over.

There are everywhere evidences that a new age is dawning upon the world, and the unrest in the theological and scientific worlds of thought are indications that the spirit of truth is speaking to men and women, and that this 'divine unrest' will be met by higher and wider revelations, more in accord with the awakened spiritual and intellectual needs of this age. This, it would appear, is what the writer of 'The Bread of the Ages' means, and we cannot doubt that the 'Power' that has awakened the desire for stronger bread will, in due time and state, provide the means whereby this spiritual hunger may be fully satisfied.—Yours, &c.,

GEORGE BENNERS.

St. Anne's-on-Sea.

Good Tests of Psychometry.

SIR,—We hear much at times concerning the credulity of Spiritualists and the ease with which identifications are made at séances. The appreciative report of Mr. Peters' visit to Russia supplies an example of the reverse, and gives me an opportunity of adding a couple more instances from my record of his visit to Dublin last autumn.

Psychometrising a watch-pendant belonging to a sitter, Mr. Peters described surroundings and persons, which the owner denied. The sensitive was positive, and passed on to other articles. Before the close of the sitting the owner of the pendant, a medical doctor, asked leave to apologise to Mr. Peters and the circle for his denial of the accuracy of the delineation; he had recalled the circumstances connected with the pendant, and the delineation was quite right. In another instance Mr. Peters described clairvoyantly an elderly man and a young girl standing beside one of the sitters, and said that there was some sad circumstance connected with the girl's death from diphtheria. Neither persons nor circumstances were recognised, and the incident was regarded as a failure, except by Mr. Peters, who was positive that he was right. The next day I received a letter stating that the persons had been recalled, that the girl *had* died of diphtheria, and that *there was* a very sad circumstance in addition to her death, viz., the death of a little brother (also by diphtheria) while the funeral of the girl was in progress.

If this letter should meet Mr. Peters' eye it will convey to him the fact that he is remembered with much regard by all who had the privilege of meeting him in Ireland.—Yours, &c.,

J. H. C.

Transition of Miss Lisette Deekens.

SIR,—Mrs. Tebb has received a cutting from a New York State newspaper containing a notice of the death, on the 3rd inst., in her eighty-fourth year, of Miss Lisette Deekens, the beloved step-daughter of the late Mr. Benjamin Coleman. Some of the older Spiritualists will remember the beautiful welcome always extended to them by Mr. Coleman and Miss Deekens in their very pleasant home. Miss Deekens went to the United States three years or more ago in order to make a home with her nieces, the children of her only brother (and only near relative).—Yours, &c.,

W. TEBB.

Rede Hall, Burstow,
(By Horley) Surrey.

Music at Spiritualist Services.

SIR,—Those who have attended Spiritualist Sunday services in this part of the country will, I think, admit that the musical part usually leaves much to be desired. One of the main reasons, probably, is the absence of a really efficient musical instrument to lead the singing, and one that is adapted to accompany solos and anthems.

The Fulham Society (London) have acquired a small one-manual pipe organ and are desirous of enlarging it into a two-manual organ.

The society has fortunately secured the services of a gentleman, a Spiritualist I am glad to say, who has promised to do what is necessary without fee or reward. It is proposed to add two hundred more pipes, with the necessary accessories, but to do this outside help is needed. Will you, sir, kindly permit us therefore to appeal to your readers who are lovers of good music to render us assistance in this matter? If two hundred readers of 'LIGHT' would each send us a postal order for one shilling, and a similar response is received to an appeal made elsewhere, we shall be able to accomplish our purpose without running into debt. Contributions will be gladly received by the President, Mr. Spencer, 26, Spencer-road, Battersea, S.W.; Mr. S. Bick, treasurer, 47, Ringmer-avenue, Fulham, S.W.; or by—Yours, &c.,

W. TURNER, Hon. Sec.

3, Bettridge-road, Fulham, S.W.

SOCIETY WORK.

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

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Friehold related interesting experiences in a racy style. Sunday next, at 7 p.m., Mr. Snowdon Hall.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King lectured on 'Spirit Control' and replied to questions. Sunday next, at 7 p.m., Miss Violet Burton, trance address.—N. R.

EXETER.—MARKET HALL. On Sunday and Monday last Mr. John Lobb addressed three large audiences. Mr. H. P. Rabbich, of Paignton, presided, and Mrs. Grainger gave clairvoyant descriptions. On Sunday next, Mrs. Grainger.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Kelland gave a splendid address on 'Past Experiences' and answered questions. Sunday next, no service on account of camp meeting at Epping Forest. Thursday, at 8 p.m., circle.—E. F. S.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss Ruth Sage gave a fervent and eloquent address on 'The Aims of Spiritualism,' also clairvoyant descriptions, to a crowded audience. Sunday next, Mr. Fletcher.—J. A. B.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Miss Hughes spoke on 'Eternal Life.' Sunday next, at 7 p.m., Mr. F. Pearce. July 5th, Mr. Abbott; 9th, at 8.30 p.m., Mrs. Podmore, clairvoyante; Sunday, 12th, Miss McGrigor.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Dudley Wright gave an excellent address on 'The Basic Origins of Religion' and answered questions. Sunday next, Mrs. Annie Boddington, address and clairvoyance. Séances, public and private, as usual.—H. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. John Adams delivered excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Miss Ruth Sage, trance addresses and clairvoyant descriptions; also clairvoyance on Monday, at 8 p.m.—A. C.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. Blackburn's interesting addresses on 'The Gift of Faith' and 'The Gift of Healing' were thoroughly appreciated by large and attentive audiences. Sunday next, London Union annual outing to High Beech.—W. H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave sixteen clairvoyant descriptions, of which thirteen were fully recognised, to a large audience. Miss Cook sweetly rendered a solo. Mr. F. Spriggs presided. Sunday next, at 7 p.m., Mr. Dudley Wright, address.—A. J. W.

HOWARD-STREET, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Saturday last the opening prayer meeting was conducted by Miss A. V. Earle. On Sunday evening last Mrs. W. J. Scott (president), Mr. Blackman and Mr. Rex addressed a well-attended meeting. Mr. Blackman and Madame Zeilah Lee gave clairvoyant and psychometric delineations. June 28th, Mr. MacDonald.—C. C.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday last the annual Lyceum Flower Service was conducted by Mr. Clark. The lessons, musical readings, and drill were admirably rendered by the children, and the solos were much enjoyed. Mr. Samson gave clairvoyant descriptions of children. The flowers used as decorations were sent to the Dundee Royal Infirmary.—D. U.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a good circle was held. In the evening Miss Chapin gave an address and clairvoyant descriptions. On the 18th inst. Mr. Spencer spoke and gave clairvoyant descriptions. On Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. J. Adams. Thursday, July 2nd, at 8 p.m., Miss Chapin. July 5th, at 11.30 a.m. and 7 p.m., anniversary services.—C. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. Hurrel conducted the circle. In the evening Miss Violet Burton gave a fine address on 'The Spirit of Judgment.' Miss Sacchi conducted the after-circle. Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. Spencer, clairvoyant descriptions. Thursday, July 2nd, Mr. Osborne. Wednesday and Friday, members' developing circle.—J. J. L.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last a highly spiritual message was received through a medium. In the evening Mr. Thos. O. Todd's powerful address on 'The Temple of Truth' was highly appreciated. On Monday last a discussion on 'The Bible: Its Value to Humanity,' proved interesting. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mrs. Wesley Adams on 'Spirit Homes.' Monday, Mrs. Atkins, clairvoyante. Tuesday, healing.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, being Lyceum Sunday, a social tea was given, and the children thoroughly enjoyed themselves. The hall was prettily decorated with flowers. In the evening the children, directed by Mr. Underwood and the teachers, rendered solos and recitations, which were appreciated by a large audience. Mr. Underwood spoke on 'The Soldier and the Child.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Miss Morris, address. Monday, at 7 p.m., 'Faithful Sisters.' Thursday, at 8.15 p.m., public circle.—O. W. B.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W. On Sunday evening last Mr. E. W. Beard, speaking on 'Spiritualism and the Churches,' ably defended Spiritualism against Fathers Vaughan and Millar. Dr. Richard de Herter's violin solos were highly appreciated. Sunday next, at 7 p.m., Mrs. M. H. Wallis on 'Spiritualism: A Present-Day Help.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard's inspiring address on 'The Unity of Faith' was followed by convincing clairvoyant descriptions. Sunday next, at 11 a.m., Mr. P. E. Beard, trance address and clairvoyant descriptions.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren gave an address and clairvoyant descriptions. On the 19th inst. Mr. Elvin Frankish delivered an address.—F.

LUTON. 35, ADELAIDE-STREET.—On Sunday last Mr. Punter gave an instructive address and good clairvoyant descriptions.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke on 'Religions and their Effect' and gave auric drawings.—T. W. L.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Roseblade gave good addresses and clairvoyant descriptions, and on Monday conducted meetings.—C. R.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. Smith, of Woodford, spoke on 'Consciousness,' and Mrs. Smith gave clairvoyant descriptions. On the 19th inst. Mrs. Podmore gave good psychometric delineations.