

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Open Road' lately remarked upon the apparent decline of close personal friendships between men. In the old days, in Greece, such friendships were common in an intense degree, and were accompanied by an ardency now reserved for romantic affections between women and men. It is, in fact, difficult for an average modern Englishman to understand the relevancy or sanity of the language used by one Greek to or of another in olden days.

Perhaps something in our busy modern life accounts for our lower note in masculine friendships. Perhaps, too, much that belonged to interchanges between man and man is now possible between woman and man, as equals; and we think there is a good deal in this.

'The Open Road' alludes to the almost isolated case in modern days of the passionate and pathetic friendship of Tennyson and Arthur Hallam. 'Who now,' it asks, 'would spend ten years of his life in erecting such a monument as "In Memoriam" to the memory of a dead friend? Or who would address him in such passionate words as the following?—

My Arthur, whom I shall not see
Till all my widowed race be run,
Dear as the mother to the son,
More than my brothers are to me.'

We may, however, be allowed to express just a shade of doubt whether Tennyson felt all and exactly what he expressed. If he did, could he have expressed it with such artistic pains during so many years? and could he have carelessly nearly lost it all, in a forgotten drawer?

Archdeacon Wilberforce spoke wisely in Westminster Abbey, on the occasion of the visit of the German pastors. His discourse was a plea for unity on the high spiritual ground that in all races and nations there is the manifestation of the One God. 'The immanence of God embraces the whole human family,' he said. 'The revealed fact of God's life in Man is the one basal principle of unity.' This sublime spiritual truth he drove home with his customary thoroughness and fervour, saying:—

What will ever bring the races of men together? What will avail to curb the murderous competition in the terrible engines of destruction with which science is ever arming man's most ineradicable passions? What will heal the miserable divisions, soothe the suspicions and international irritations often fomented by the discord-sowing of an irresponsible Press? Common sense, opportunities made for the expression of friendly sentiments, cordial international

understandings, recognition of mutual interests, all will do something to advance better relations between the great civilised Christian States; but if ever the time is to come

When the war-drum throbs no longer, and the battle-flag is furl'd,

In the Parliament of man, the Federation of the world,

it will be when that phrase, which came to us from Germany, 'The solidarity of the race' is recognised as a revelation of the Eternal God; when the idea of unity is enriched by the universal recognition of the fact that humanity is God-souled, God-inhabited; that Divine Sonship is the common possession of all men; that, as Carlyle once thundered out, 'When you touch man you touch God'; that, to the self-expressing Immanent Divine Love, humanity is not a chaotic tangle of independent items with hostile interests, but a corporate unity, an organic whole, and that to God, the Infinite Father, the Immanent Spirit of evolution, there is no Germany and there is no England, there are men, differentiated entities of His own thought, in which He is ever energising to express Himself.

We are astonished that so little comment has followed the extraordinary statements of the Secretary of the London Missionary Society, who is also the Chairman of the Congregational Union, concerning the present-day 'Gospel' teachings of missionaries. With his approval, the old 'Gospel' of 'Believe in Christ or be lost,'—the 'Gospel' of Hell for the Heathen,—is vanishing, or has vanished. In other words, the old reason for sending missionaries to 'the heathen' is at an end.

The Rev. R. J. Campbell followed up Dr. Thompson's frank admission by a reminiscence of his own. He said:—

I can well remember as a child being given a missionary box into which I was expected to put my little savings. As an incentive to doing so, two lines were inscribed on the box in red lettering upon a white background: 'A million a month in China are dying without God.' I can remember questioning my elders about that million. I was very anxious to know where they had gone to, but I never got any very satisfactory reply. My kind-hearted preceptors shrank from saying straight out that they had gone to hell, but they had no loophole for saying that they had not. The form of their gospel required it. Those who had accepted Christ were in heaven; the rest were in hell, and there was no half-and-between. I do not remember losing any sleep over the matter—probably, like most people, I did not take in what it meant—but I felt exceedingly uncomfortable at the thought of what had happened to those poor Chinese who had died before I got my missionary box. Believe, and be saved; disbelieve—even passively—and you are damned. That was what constituted the Gospel to my childish mind.

All that, thank God, is at an end. And what has ended it? The happy discovery that we have a just God, and that, not opinion, not faith, not accepting an appointed and official 'redeemer,' but spiritual condition is the one thing needful for entrance into the kingdom of God—elsewhere and here.

'The Message of Life' (New Zealand) publishes a thrilling story of a meeting with a crowd of miserable spirits in a cemetery, aimlessly mooning about their lost bodies. It is a story of help and instruction given to these with happy results. It all turns upon the credibility and

balance of a trance medium, but it can be taken for what it is worth when correlated with other experiences of the kind. The writer, at the close of his narrative, says, with the simplicity of sincerity:—

Those who are not Spiritualists cannot understand how the lower spirits in the other life can be helped from this side of life. The helping of others by preaching from a pulpit or by personal appeals they know to be true, yet this is only helping spirits in the body instead of those outside the body—this is the only difference. In the Catholic Church prayers are offered for the dead and money paid to priests for so doing. This is making merchandise of the souls of men. Spiritualists have abundance of proof that those who have passed out of the body can and do communicate with those still in the flesh, that the condition of thousands is most deplorable, and that many appeal for help when an opportunity presents itself.

We are being deluged at such a rate with discoveries and speculations concerning the secret of Matter that we must begin to excuse anyone who says, 'Hold, enough!' It is, indeed, impossible for one in a million to follow it all, even in imagination. The very figures presented to us are unthinkable. 'The most powerful telecamera in existence,' said the astronomer of Lowe Observatory, 'reveals one hundred million suns in the entire sky, on 25,878 negatives.' What is the good of saying that? It is absolutely impossible to grasp it. But he mercilessly added:—

The combined mass of the entire 100,000,000 is so insignificant in comparison with the quantity of invisible matter, that it may be ignored. It has been shown by mathematics that there is in existence matter enough to make thirty-two billion suns like ours! And what is one hundred million in comparison!

Again, absolutely unthinkable. But we can, in a way, grasp his supreme big fact: 'The most strenuous, brain-curdling and overwhelming conception that ever entered the mind of man is that each electron is possessed of directivity—knows where to go—what to do.'

A celebrated American writer vouches for the truth of this story. Its conclusion is reasonable:—

I walked in the garden not long ago with a little girl. I tried to amuse her with Riley's story of the goblins, that 'get you if you don't look out.' But the little girl was not amused. She took a practical view of the matter, and she said, 'There isn't any such thing as a goblin, and there isn't ever going to be such a thing.' I had been reading Balfour's 'Foundations of Belief,' with its justification for philosophic doubt of the only things that man knows to be true. So I said, 'Maybe, Barbara, there isn't any such thing as anything.' 'Yes, there is,' she said, as she looked about her for an object of unquestioned reality, 'there is such a thing as a squash.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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.

TRANSITION.—On July 6th, at 6, Powis-square, Bayswater, Miss Augusta Marion Collingwood passed to the higher life in her eighty-fourth year. Miss Collingwood was a member of the London Spiritualist Alliance from its commencement, and a subscriber to 'LIGHT' from the time it was started, now over twenty-seven years ago. She was a sister of Mr. J. P. Collingwood, who, in the early days of the Alliance, took an active interest in its welfare, and to whom we extend our sympathy in this time of earthly bereavement.

THE HON. EVERARD FEILDING AT THE GLASGOW CONFERENCE.

By JAMES ROBERTSON.

There can be no doubt that the Spiritualists' National Union played a strong card in securing the presence of the hon. secretary of the Society for Psychical Research at their annual conference in Glasgow. It secured for them, from the Press at least, more attention than they would otherwise have received, and altogether it may not have been without its uses. Mr. Feilding was cordially received and patiently listened to during the delivery of his exceedingly interesting address. Evidently he is not of the Sidgwick-Podmore stamp, there being a pacific and quite friendly tone in his utterances, which had a pleasing effect. At the outset he admitted that he did not call himself a Spiritualist, but only a searcher. He did not say what quantity or quality of evidence would be sufficient to bring him across the border, but he spoke of the care, training, and knowledge that were requisite to reach correct conclusions, and of course there was the inference that Spiritualists were somewhat lax in these requisites. If he had only rubbed against some of those veterans present who had been lifted out of Atheism by their spiritual investigations, he would have known something of what keen research and sceptical scrutiny meant. His point of vision had evidently been too remote, or he would have seen that patience, insight, and a fair amount of scepticism had ever characterised the great body of Spiritualists.

He was well aware, he said, that Spiritualists had been impatient with the methods of his Society and its non-committal attitude towards the wider conclusions which formed the basis of the Spiritualists' knowledge, but he asked for a spirit of co-operation between them, and suggested that the Spiritualists should submit such striking bits of evidence as they might gather to the keener scrutiny of the Society for Psychical Research. He had evidently overlooked how much of this had been done and how little real use had been made of it. Fancy submitting spiritual evidence to Mrs. Sidgwick on the bench and Mr. Frank Podmore as prosecuting counsel! The most favourable verdict likely to be arrived at would be the Scotch one of 'Not proven,' while the chances are that the informants might be accused of credulity, lunacy, or being steeped in fraud. There was the clearest evidence at some points that the speaker himself had been affected by the Spiritualists' evidence, as when he said that he 'could not deny its force; he had almost written he could not withstand the evidence which had moved thousands to a belief in the frequency of spirit intervention.' That he was not able to submit to it himself was doubtless because he had been less fortunate in his opportunities than others, which might suggest that in the past he had moved in the wrong sphere for observation.

The tone of the address at some points was admirable; it was certainly far removed in spirit from the mode in which Researchers had treated Spiritualists in the past. It could not be expected that the speaker, standing where he did, could give much of kindling to those who heard him, for, as Carlyle says, 'How shall he give kindling, in whose inward man there is no live coal?' I do not expect that he effected any change in our modes of thought, but it was pleasant to listen to a scholarly address which could be readily grasped. The interesting and attractive feature of the paper, however, was the strange story he told of 'Robert,' a dissipated youth whom he had known, and whose case he had studied with care. It was brought forth as a clear example of multiplex personalities, as opposed to the spirits. 'Robert' was a person with mediumistic gifts, a youth of culture with a tendency to run off the rails and spend himself in wild dissipation, alternating with seasons of struggle to live righteously. When hypnotised, several 'personifications' used his organism: one a cultured poetic mind, to whom was given the name of 'Herbert,' while another, 'Rubens,' represented the artistic side. In seasons of dissipation 'Herbert' could not find expression through 'Robert,' and left him for a season to his own ways. All this

sounded like a story of control, and the audience was thrilled with the startling narrative.

Another departure from virtue took place, and the speaker hunted out the weak 'Robert,' and after hypnotising him again sought from 'Herbert' and the others some explanation of the medium's lapse. 'Oh,' he was told, "'Jim" did it,' and then there was unfolded to us how the hypnotiser dragged out the, to him, satisfactory information that all these several voices which had been heard were but parts of 'Robert's' nature: 'Herbert' representing the poetic, 'Rubens' the artistic, and 'Jim' the vile. Mr. Feilding was evidently satisfied with the one statement of the hypnotised subject, but does not seem to have considered that his own mind may have, suggestively, been the true source of that seeming explanation; anyway, he found no space in his Research philosophy for any hypnotism from the unseen. We need well ask ourselves, 'What am I? Who is this Me, the thing that can say I?' The Psychical Researcher's answer is: 'You are not one, there is no such thing as unity in personality. "Robert" is not one, but "Herbert" in some moments, "Rubens" in others, and "Jim" when he does something shocking'—but 'Robert' gets all the consequences!

Is not this clutching at shadows with a vengeance? Did not Mr. Feilding merely drag out of the mesmerised subject the substantiation of the doctrine which held a dominant position in his own mind, just as a hypnotiser can make his subject declare that salt tastes like sugar, and believe that it is sugar? It struck some of us as very strange that the man who wanted such an accumulation of evidence for the Spiritualists' position could rest satisfied for a moment with the mere assertion, no doubt under suggestion, of a hypnotised subject. This theorising does not hit any nail on the head; it is full of shortcomings and over-shooting. Hypnotism may reveal much, but it cannot manufacture personalities such as these. An hour's talk with 'Tien' or the 'Standard Bearer' would dissipate them into thin air.

I should not like Mr. Feilding to think that I, for one, did not appreciate his visit; he is worthy of much praise for his gentlemanly courtesy and for some tolerant and wise expressions, as when he said that 'a good deal of fraud attributed to mediums was not conscious fraud'; and the liberal and open-minded tone of his address produced a pleasing impression.

'NOT MERELY A CURIOUS QUESTION.'

In the 'Homiletic Review,' for June, under the heading, 'Not Merely a Curious Question,' the Editor says:—

We cannot know that it is not within the scope of the plan of Providence to permit a physical demonstration some time or other of life beyond the grave, and naturally many scientists and others are profoundly interested in this possibility. This interest is not based upon curiosity alone; such a demonstration, it is held by many, would have a profound influence for good on civilisation in "the life that now is." Is it not wholly sure that this certainty would immensely increase man's self-respect? And it is certain that it would remove largely the death-pall that has weighed down crushingly many of the noblest souls among men. It would be an inspiring thought to all men that the great Father of us all decreed for us the possibility of becoming citizens of the Universe, not of the earth alone, destined to continued growth for ever more; nor would a certainty of this kind, based upon scientific knowledge, lessen dependence upon faith in God any more than the scientific demonstration that we exist in this world detracts from our faith in God. Life may be altogether natural on both sides of the grave, and laws that govern here in a large degree may govern there, for the same God has created and rules both worlds.

This is well and wisely put, but the Spiritualist says that life *is* natural on both sides, and that the same laws, moral and spiritual, *do* govern in both worlds, and we know these things because physical and psychical demonstrations of the 'other life beyond the grave' have already been given to humanity.

THE EVER-PRESENT 'DEAD.'

Just about a year ago we reviewed Miss Bates' interesting volume of reminiscences, entitled 'Seen and Unseen,' and we greet with pleasure the appearance of another book* by the same experienced observer and vivacious narrator. The question raised in the title of the book is not, do the dead return? but 'Do the Dead Depart?'—and the author makes out a strong case to show that the former phrase contains a doubly incorrect assumption. She asks: 'How *can* the dead return, or do anything else involving movement or action? It is the living who return. It is the living who depart, for that matter'—and the departure is only apparent, as regards our intercourse through the ordinary senses, not real, for they can still keep themselves acquainted with us, even if we have lost sight of them. We have been too much under the domination of words, Miss Bates thinks, and slavish dependence on words has cramped our theology and made our orthodoxy a matter of painful limitations of ideality.

Miss Bates' object in this book is not to give scientific proofs or to describe minutiae of test conditions, which would be wearisome to the general reader, but to 'tell frankly and accurately a few simple personal experiences, without technical dissertations.' Yet the incidents narrated contain elements of dramatic situations, unexpected disclosures, unforeseen verifications, and other features inherent in the episodes themselves, which to the common-sense mind carry far more conviction than the laboured preparations and often indecisive results of so-called test sésances. Of course it is not to be expected that these narratives will of themselves bring conviction to the sceptically-minded. As Miss Bates says, 'The most telling case of another person's experience does not begin to compare with the smallest experience of your own.' But such evidence as is here presented may lead sceptics to consider that if Miss Bates is not a most colossal fabricator there must be something in Spiritualism worth their while to investigate for themselves. The best of all methods of investigation, as Miss Bates points out, is the development of one's own mediumship, or sensitiveness, so that the experiences gained are not merely personal in the sense of occurring in one's own presence through a medium, but are intensely and directly personal, as being real and inward experiences of one's own, entirely independent of all extraneous aid from persons in this world.

The incidents narrated are of the most varied order: a brother's reappearance while Miss Bates believed that he was taking a prolonged rest after earth's conflict; a mother's guardianship, especially while travelling; a meeting with a friend who needed comfort, brought about in a curiously indirect way by repeated suggestions from invisible mentors; a child's description of the manner in which the spirit leaves the mortal form at death; clairvoyant readings which become inaccurate only when the mind of the delineator begins to supply details by guesswork or inference; the sufferings of sensitives whose clairaudient or other psychic faculties are deemed by those around them to be indicative of insanity; a servant's vision of 'angels' outside her master's bedroom door, not long before he was seized with a fatal illness; these are only a few of the instances related by Miss Bates to illustrate the various topics on which she writes in a style apparently simple and chatty, but really pointed and suggestive to all who can appreciate the points she desires to emphasise.

There is an excellent chapter on automatic writing, which is classified into four grades, and valuable cautions are given against the exercise of the gift by those who are not sufficiently developed to be able to protect themselves from wandering influences. The disadvantage of automatic writing lies in the fact that it is so easily used by those presences who, without being actually bad or depraved, have nothing to say that is of any use to themselves or anyone else. Materialisations also receive separate consideration, and a remarkable

* 'Do the Dead Depart?' By E. KATHARINE BATES. T. Werner Laurie, Clifford's Inn, E.C. Price 6s. net, or 6s. 4d. post free from office of 'LIGHT.'

instance is related by Miss Bates of how she saw a materialised form looking on with anxiety while a friend went into the cabinet to relieve the still unconscious medium from an uncomfortable position into which she had fallen. In the chapter on Biblical incidents Miss Bates takes occasion to reply to a thoughtless expression which is commonly made use of by those who are told that their departed friends are still living, and are advised to consult a medium or sit in a circle, in order to hear from their departed friends. She says :—

People are so apt to ask, 'If the dead can return as you say, why does not my husband or my father or my mother or my child come back and prove it to me?' These questions are sometimes, from their very crudity, difficult to answer without hurting the feelings of the questioner. How can they come back unless we make some sort of conditions for their reception? The very people who ask this question so glibly have probably never dreamed of setting apart even ten minutes in the day for silent meditation on their beloved ones, with a view of giving any reasonable conditions for their return. They feel much aggrieved that no sign comes to them in the special way they dictate, and use this fact as an argument against the truth of any spirit intercourse. 'If they *could* come, they *would* come. If my father and mother do not come to me, that proves that nobody's father and mother can come to their children.' This is the usual argument used, and a few theological bogies still remain to be laid before the more timid and conscientious inquirers can be encouraged to see for themselves if it be not possible to hold communion with their departed friends.

As an instance in point, we have the case of Mrs. Hope and her son Gordon, set forth very much as it was in Miss Bates' Address to the London Spiritualist Alliance, but with additional details, showing how Mrs. Hope gradually threw aside her preconceptions and won her way to direct communication with her loving and tender-hearted little son in the 'Happy Land' beyond the seemingly impassable barrier which is now proved to be so slight a hindrance to those who, by love and sympathy, are qualified to discover for themselves that after all the 'dead' do not depart.

SPIRITUAL GIFTS.

Mr. W. H. Terry, in a useful article in 'The Harbinger of Light' recently, on 'Spiritual Gifts,' shrewdly emphasised the singular fact that few orthodox Christians, who are supposed to be familiar with the contents of the New Testament, have been impressed with the Apostle Paul's exhortation that they should covet spiritual gifts. Mr. Terry says :—

St. Paul defines the various gifts, viz.: knowledge, wisdom, faith, healing, the working of miracles, prophecy, the discerning of spirits, divers kinds of tongues, &c. All these are paralleled in the mediumship of Modern Spiritualism, and the power of many to attain them has been made widely known orally and in the literature of the past half century. Yet, in spite of St. Paul's exhortation, instead of 'coveting' these valuable gifts and seeking to know how they may be acquired, the majority of persons not only shun them, but refuse to believe in their reality. St. Paul, moreover, shows that the gifts are not confined to one class, but are open to both Jew and Gentile, to orthodox and heterodox; but the Spirit is the same, 'dividing to every man severally as he will.' We fear that with the decadence of faith in Christian doctrine, the Testament is too little read. When read in the light of reason, there is much in it that is instructive and uplifting, and any thoughtful person, free from bias, reading the twelfth chapter of the first epistle to the Corinthians, could hardly fail to see the parallelism between the gifts of the spirit described by St. Paul and the gifts of the spirit manifested by numerous people known as mediums at the present day. St. Paul realised, as do those who are familiar with modern mediumship, that few have a plurality of gifts; but 'to one is given the gift of healing,' to another of prophecy, and another the discerning of spirits. This fact should be impressed upon investigators, because they are apt to think that a good medium should be the repository of all, or most, of the gifts enumerated, and their demands on mediums not infrequently tempt them to go beyond the legitimate sphere or scope of their powers, and, by unsatisfactory results, neutralise the good impression made in their legitimate field of action.

It has been asserted that 'all are mediums,' and in a sense this is correct, in so far that there is some latent power in

every individual which, given time and application, might be developed to bring them *en rapport* with a spirit in close affinity to them; but there are few who would be useful as channels for lucid or intelligible communications for others. The primary essential for mediumship is sensitiveness: a sensitive person emitting an aura favourable for vibrations from the spiritual side. If this is above the average it attracts the notice of those disembodied spirits who desire to communicate with mortals, and they endeavour, by impression, to bring about conditions favourable for them to produce phenomena, or induce the sensitive to come in contact with some developed medium who will awaken an interest sufficient to cause aspiration for more light. The way is then clear; *rapport* being established. But there are many difficulties still in the way of the neophyte until he becomes familiar with the philosophy of mediumship, or spirit intercourse, though these may be minimised if the subject is impressed with the importance of the mission he is entering on and the responsibility it involves. If the motive is a high and disinterested one, it lifts him into a sphere where advanced intelligences can protect him from the intrusion of the less progressed and unreliable influences, who are ever ready to make use of the unwise and unwary. Those who covet the best gifts must qualify for them, and be prepared to make some sacrifice to attain them. Those whose worldly duties are onerous and strenuous should be content, after proving the fact of spirit communion, with reading the well-authenticated spirit teachings with regard to the future life and its relation to this.

LIFE, A TRAINING SCHOOL.

The discussion on 'The Ministry of Pain' which has been going on in 'LIGHT' of late may serve a useful purpose if it helps any reader to recognise, as an American writer puts it, that man is not yet a finished product, he still gives well-marked manifestations of the lower animal kingdom. He may drift aimlessly on the tide of evolution, or he may take himself in hand and move forward rapidly towards illumination and power. William V. Nicum, writing in 'The Progressive Thinker,' says :—

The universe in which we live is a training school with many hard lessons for evolving life. We complain sometimes of these hard, difficult problems that come before us, but they are essential to our spiritual education. This life, we might say, is a gymnastic exercise for developing moral fibre and spiritual culture. The experiences in this vast school of life develop courage to withstand adversities. We learn to try our optimism against disappointments and thus learn cheerfulness. We pit our patience against failures and thus gain persistence. We are often torn from the pinnacle of ambition by opponents and thus learn toleration for others. And above all we come in contact with pain and sorrow and thus learn the great lesson of sympathy with suffering. If we would increase our spiritual powers we must put forth spiritual aspirations. Our lives must be purposeful, useful, and unselfish. We should face life earnestly, not pretending to more virtue or wisdom than we possess. When we lift up our eyes to behold the possibilities of man we ought to be ashamed of our best achievements. And so, even in our budding season, when darkness is around us and the divine life is struggling with oppressive conditions, we may feel stirring in us the forces which are shaping the future flower.

Another writer says :—

Ignorance seems to have some place in the divine economy. If every individual possessed infinite knowledge, where would be the stimulus for action? It is this striving after something that we do not possess, after what is almost unattainable, what we do not know, that keeps the world in motion. Mechanical action is not life. There is no inspiration in a dead certainty.

This world was not made for peace. It was not made for rest; it was not made for happiness. It was made for work, development and strife. Wherever there is a choice there is a struggle. The bee gathers honey from a thistle; we from our most bitter experience gather some of the soul's richest treasures. We have not learned the true art of living until we can turn every joy, every sorrow, yea, every sin committed to some good account, and make it a stepping stone to something higher and nobler in our lives than has ever yet been acquired.

'They all must err who have to feel their way
As bats that fly at noon; for what are we
But creatures of the night, dragged forth by day;
Who needs must stumble, and with stammering steps
Spell out the paths in syllables of pain.'

RELIGIOUS PSYCHOLOGY.

The new number of the 'Hibbert Journal' (July) contains several references to our subject, which the exponents of religion, like those of psychological science, cannot let alone; nor do we wish that they should any longer ignore it. Like the scientific people, however, the religious psychologists have a knack of baulking at the critical place, as though they could not but admit the facts, yet regarded it as dangerous to examine into or believe in them, or to act on the belief which, after all, they cannot repress.

Professor William James, in an article on 'Pluralism and Religion,' sets forth the view that the spiritual death of despair may be succeeded by a spiritual rebirth of hope, of 'another kind of happiness and power, based on giving up our own will and letting something higher work for us'; these experiences, he says, 'seem to show a world wider than either physics or philistine ethics can imagine.' He speaks of the experience referred to as 'fully in accord with Fechner's theory of successively enveloping spheres of conscious life,' and explains his meaning thus:—

The believer finds that the tenderer parts of his personal life are continuous with a *more* of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself, when all his lower being has gone to pieces in the wreck. In a word, the believer is continuous, to his own consciousness at any rate, with a wider self from which saving experiences flow in. Those who have such experiences remain quite unmoved by criticism. They have had their vision and they *know*—that is enough—that we inhabit an invisible spiritual environment from which help comes, our soul being mysteriously one with a larger soul whose instruments we are. . . . It is true that superstition and wild-growing over-beliefs of all sorts will undoubtedly begin to abound if the notion of higher consciousness grows orthodox and fashionable; still more will they superabound if science ever puts her approving stamp on the phenomena of psychical research—and I myself most firmly believe that most of these phenomena are rooted in reality; but ought one seriously to allow such a timid consideration as that to deter one from following the evident path of greatest religious promise?

Dr. Fridtjof Nansen, the Arctic explorer, lately Norwegian Minister to England, draws a contrast between the early high development of ethical ideas and the shifting beliefs of religion, and accounts for it by saying:—

Our ethical ideas are based upon the fundamental laws regulating the development of the organic world, whilst religious dogmas belong to an entirely different sphere, something outside this world. Men took refuge in the first grotesque religious superstition, and the belief in supernatural powers, in their desire to live and in their fear to die. In the feeling of their own weakness and the irresistible power of surrounding nature, the belief in the special support of supernatural forces was a relief which gave confidence and comfort in the difficult struggle.

The real test of a belief, Dr. Nansen thinks, is in its results on the life. Truth should be sought with sincerity and modesty; 'the desire should be to do everything as well as possible, and the satisfaction to feel that we have done so. . . . It is not the views that a man holds, or the dogmas that he believes in, that are of importance for his fellow-creatures: it is his acts. Even the loftiest dreams above the clouds are of but little avail if they do not lead to action.'

Writing on a similar theme, 'The True Basis of Morality,' Professor A. H. Lloyd, of the University of Michigan, says that 'morality and religion are related to each other, and to human conduct, as understanding and imagination, as prose and poetry.'

An article on 'The Religionist and the Scientist: a Christian Minister's view of their relation,' is contributed by the Rev. G. Johnston Ross, who speaks of the relation that the religious inquirer bears to the scientific investigator as fourfold: independence, comradeship, debtorship and benefactorship. They are independent, he says, because they deal respectively with facts that are internal and facts that are external; and he quotes the saying that it may be equally

true to say 'this room was swept with a broom,' or 'this room was swept with a purpose.' The scientist sees only the broom, the religionist looks for the purpose, for the ordered cosmos behind the multiplicity of phenomena. Each, the writer considers, is indebted to the other for benefits received: the scientific man has taught the unity of law, system and progress in the universe, and the unity of force implies the unity of God. On the other hand, 'the scientist possesses certain moral experiences which constantly impinge upon questions of origin, purpose, and destiny; and (*quod* scientist) he has no faculty and no materials for dealing with these moral experiences; but the exponent of religion has that material.' The scientific temper, Mr. Ross thinks, 'is needed in religion, as the religious temper is in science; but these tempers are not really two, but one. It is only discredited pseudo-science that is arrogant and blasphemous, as it is pseudo-religion that is proud, obscurantist, and narrow'; but he believes that the Christian temper is gradually being diffused over both these great spheres of inquiry.

SPIRIT PRESCRIPTIONS.

Some instances were given on p. 171 of 'LIGHT' for 1907, in which spirits had given prescriptions through mediums, and we then asked if any of our readers could supply us with additional instances. In 'Luce e Ombra,' for June, Signor Francesco Graus, of Naples, states that a lady living at Capistrello is occasionally the recipient of medical advice from a spirit which appears to her. Signor Graus says:—

On November 26th, 1906, while this lady was completely awake, and was sitting reading in the pharmacy kept by her husband, she saw a young lady dressed in black, who asked her, 'Would you like to make your friend at a distance better?' alluding to a brother of mine who lives at Naples, and was only known to the lady by name. She then influenced the lady to write, under her dictation, three prescriptions suited to my brother's case, the nature of which was not known to the medium, and then vanished. From the details given by the lady in writing to me, I judged that the form seen was that of my brother's deceased wife, who was quite unknown to the medium. I went to Capistrello, taking with me about forty photographs of ladies, living and deceased, and among them that of my sister-in-law. I showed the collection to my friend, under an assumed excuse, and left her to look over the portraits without any possibility of suggestion through my presence. She soon came to me hurriedly, with my sister-in-law's portrait in her hand, and said, 'This is the mysterious lady whom I saw, but she is prettier than the portrait.' The same figure afterwards appeared to the lady several times, and gave useful advice, almost always coming unexpectedly, and not when she specially wished for it.

Towards the end of 1906 there was an epidemic of whooping-cough in Capistrello, and the lady referred to had three young children attacked by it. On December 11th I had a letter from her saying that my sister-in-law had appeared to her again, and on being asked for a remedy which would save the children's lives, as the doctor's prescriptions seemed ineffectual, she had replied, 'Decoction of eupatoria.' The lady did not know what this was, and asked me to send her some; I found that it was a common herb, *Achillea uyeratum*, known in the country by another name. It was mentioned in the old herbals, but not as a remedy for whooping-cough. I sent a supply to the lady, who wrote me that she had given it to her children, and they were much better; she wanted a larger quantity so that she might give it freely to the people of the district. Her husband made a syrup of it, and it proved very beneficial to both young and older people, including a military officer stationed in the locality.

As an offset to those who attribute Spiritualism to 'evil' and 'impersonating' spirits the following little extract from a letter, received recently, may be interesting to our readers: 'From bitter experience I, too, have found that the one and only thing lacking in the Christian Church is the full and definite *proof* that death is only a name. In supreme sorrow nothing less than such a proof can help us. I can truly say that I believe the will of God led me to your glorious assurances when I was on the eve of madness and despair. God bless and direct your work, dear sir; with all my heart I hope that your labours will meet with the reward they deserve.'

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THE SUMMER GOD.

It is easy to believe in God on a perfect July day, in the orchard, in an old flower garden, on the downs overlooking the sea at sunrise, in the gold and silver dappled meadows, in a field of corn,—wherever, in fact, there is the flush and flow of sweet new life. All the old poets felt the sweet compulsions of it, though many of them also felt the tremendous throbbing of His presence in the grim mystery of winter, in the raging of the ocean, in the 'stormy winds fulfilling His word.'

This was wonderfully true of the ancient Hebrew poets. 'God is my King of old,' said one of them (Psalm lxxiv.): He divides the seas by His strength: He cleaves channels for the fountain and the flood: He dries up mighty rivers: He makes summer and winter:—a grand but childlike thing to say! somehow a little out of harmony with the mood of to-day:—we are so scientific, so matter-of-fact, so very economical in our rapture or our faith, and it is certainly a little discouraging to either rapture or faith that we have to go to the old Hebrews for the simplest as well as for the most ardent expressions of the spiritual faith that living men have a living God, and that this living God is here;—really here, in the heavens and the earth, in growing grass and the long rows of corn, in sunshine and rain, in the grey passion of winter and the splendid beneficence of golden summer days.

We have retained something of the old language, but we cannot fail to be aware that the spirit of the age is drifting multitudes away from the personal implicitness of the faith. It is as yet uncertain what this spirit of the age will do for us and with us; but it is our duty to be neither over stubborn against change nor over eager to cast this or that aside. It will not really matter though we forsake the form if we can retain the spirit of the faith. It may even be a real advance if we transform the old anthropomorphic faith into one more in harmony with the Master's great saying, 'God is Spirit: and they that worship Him must worship Him in Spirit and in Truth.'

We need not be over-anxious to define either God or our faith in Him: in fact, the less we define the better: but it will be well with us if we can discern a Mind within the Law, a Purpose behind the Manifestation, a Breath of Life within every atom that Nature urges into form. Why should not Spiritualist and Materialist, Rationalist and

Mystic, unite to say, with the ancient Hebrew poet, 'God is our king from of old, divider of the seas, cleaver of channels for the floods, maker of summer and winter'? each one interpreting 'God' in his own way, assured that behind, before, above and within all phenomena there is an ever-working Power that produces, sustains, transcends and determines all.

This glory and wonder of Summer! What a mystery it is! 'Thou hast made it,' we whisper to God: and yet we neither see nor hear Him. Think of the strange silence of it! We are so accustomed to the noises of production that we are apt to forget production where there is stillness. But very wonderful are the silences of God, though, in Nature, nearly everything is silent, the 'stormy winds, fulfilling His word,' being an exception. The sun, which wakens a hemisphere for work, and helps the growth of a million gardens, orchards and meadows, rises silently upon the sleeping lands. Valleys and hills at one moment in sullen gloom; the next,—one could hardly time it,—there trembles forth a breath of light, followed by tenderest pulsing rays of colour, and then, slowly, great spreading floods of glory answered by miles on miles of smiling land and sea. Then the big orb emerges with his attendant spears of tinted light. And, all the while, no sound except the tiny chirp of a waking welcoming bird.

So with all growths. Ten million flowers are being painted, but that amazing brush disturbs not the nervous butterfly. Ten million forest and orchard trees are being built: and myriads of rivulets of sap are throbbing from root to trunk and topmost twig, but the stupendous torrent flows without a sound. Upon leaf and bud and flower beats the flooding chemistry of the atmosphere and sun, and, from the roots, streams of refined matter are made to flow; but, again, not a sound in all Nature's mighty workshops, though the products are myriads of tons weight of new growth by this commerce of earth and sky.

What a contrast! We cannot make so much as a pin without the rasping of metal and the clatter of machinery; and all we do is accompanied by clamour and toil; and the product!—how commonplace, how usually unclean, even when we are helping God to grow roses, and peaches, and corn! And how short our duration! how limited our power!—

Great God! how infinite art Thou!
How frail and helpless we!
Let the whole race of creatures bow,
And pay their praise to Thee!

Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thine eternal thought moves on
Thine undisturbed affairs.

Yes; the silences of God are very wonderful, and, when Religion becomes more spiritual, and the spiritual becomes more real, we shall number them among the surest indications of the old truth that beyond and within all that we call 'The Universe,' He is most truly there.

'EXCEPT the corn of wheat fall into the ground and die, it abideth alone.' In order to enter into fellowship it must endure to be severed from fellowship. This apparent paradox is an eternal law, a part of the Divine order. Only when all has been surrendered—earth, and stem, and light, and air—only when the seed has forsaken all in obedience to the mandate of the law of its being, only then does it realise the truth that the Kingdom of Light and Life being verily *within it*, no circumstances can really divide it from that Light and Life. Life must find its own, and bring the buried portion of itself into conscious fellowship again with all it seemed to have lost, with earth and air and light.—H. A. D.

'THE TIMES' ON SPIRITUALISM.

THE FACTS ADMITTED.

In 'The Times Literary Supplement' of the 9th inst. Hereward Carrington's book on 'The Physical Phenomena of Spiritualism,' and Professor Barrett's recent work entitled, 'On the Threshold of a New World of Thought,' both of which have been reviewed in 'LIGHT,' are made the basis of an article on Spiritualism, which is in the usual satirical and superior style affected by those who dislike the subject. But this writer, after filling much space with garbled statements about fraud, is compelled to admit that 'an ever-increasing number of sceptical and hard-headed people has been steadily engaged in sifting the residuum of the "supernormal" phenomena which is left over when fraud has been excluded,' and referring to Professor Barrett's work he says that it is a pity that it has been held back for twelve years. When he begins to deal seriously with the subject we get some sensible statements, which indicate that the weight of the evidence is at last beginning to tell, even upon unwilling minds. Thus, he is fain to confess that:—

Mere incredulity, the common attitude, becomes difficult in the face of the evidence; no theory of fraud or collusion will explain the cross-correspondences between the automatic writings of Mrs. Verrall, Mrs. Holland, and Mrs. Piper; nor can one pooh-pooh the testimony of eminent men of science like Dr. A. R. Wallace, Sir William Crookes, and Sir Oliver Lodge. When Sir William Crookes says that he saw Home float up into the air and passed his hands all about him to make sure that there was no invisible support, or when Professor Barrett relates how a loo-table broke loose and chased him into a corner, it is a hard thing to believe; but what are you to do? You fly with delight to the theory of hallucination.

'Hallucination' is here used in the ordinary sense as synonymous with 'illusion,' and not in the S.P.R. sense; but even this 'comforting hypothesis,' as it is called, has to be abandoned, reluctantly it is true, but abandoned it is, for the writer says:—

But this comforting hypothesis will not suit all the facts of modern metapsychics; for, in many cases where fraud seems altogether excluded, there is a visible and tangible result when the thing is over; self-registering instruments, for instance, beyond the reach of hocus-pocus, indubitably recording the action of a force which had no traceable normal origin. Theory is driven out of the sphere of the every-day, and posits the action of 'psychic force,' or some power in the medium and the 'sitters' acting on matter without the intervention of the body's clumsy mechanism. But this is not altogether satisfying; for there is direction as well as force. Tables are reported to prance about with unmistakable signs of wilful independence; planchettes and ouijas write things quite unexpected by those whose 'psychic force' is supposed to control them. There seems to be some intelligence in things, besides the intelligence of those who sit among them; there is some personality there not identifiable with any of the persons present. Theory suggests 'secondary personalities,' and a 'collective personality,' a new individuality constructed, like an artist's type of beauty, by a selection from the individualities of the sitters; and the theory seems to work in many cases; till you come to manifestations of this outward personality altogether beyond the reach of the sitters, cognisance of facts demonstrably unknown to the medium and the rest, and corroborated with difficulty afterwards.

In the end, theory, after tortuous evasions and endeavours to stretch every hypothesis a little further than it will go, comes round, in most cases, to the ancient, world-wide explanation, that this baffling personality is a spirit—a disembodied soul, or some sort of *δαίμων* or elemental.

Thus the Spiritualist is justified. 'The Times' reviewer, like so many others, after all his hesitations, reservations, insinuations, and implications, comes down from his high horse, and admits that the 'tortuous evasions and endeavours to stretch every hypothesis a little further than it will go' are of no avail; the admission that 'this baffling personality is a spirit' *has* to be made. But, having made it, this writer laments in the time-honoured strain of which one grows so tired:—

A sad conclusion to come to, after all. When we are banished from the earthly body, are we to join the wordy

rabble which speaks by the mouth or the pen of the mediums? These wild utterances do not seem, as a rule, like revelations of the secrets of the prison-house, but rather like gibberings from a lunatic asylum, peopled by inmates of vulgar behaviour and the lowest morals; creatures that lie and cheat, give false names and unverifiable addresses.

It is true that he seems to be half ashamed of this paltry and perverse misrepresentation, or prejudiced and incomplete view of the case, for he says: 'But the fact that things are unpleasant is no evidence that they are untrue; besides, in some cases the "personalities" talk very good sense, quote Plotinus, and write really charming poetry.' He makes a justifiable point when he adds: 'So much depends on whose ghost it is; but, still more, on whose lips or hand it is by which it communicates. That is the main difficulty about the spirit hypothesis; the unmistakable colour which the communication gets through the medium.' But that is a difficulty which Spiritualists themselves have recognised and faced from the early days of the movement. The medium cannot be entirely eliminated, he is an indispensable factor, and if the efforts of inquirers were directed towards endeavouring to minimise his influence on the communications, instead of trying by 'tortuous evasions' to explain them all away without admitting the spirits, practical and effective good would be done.

In summing up, this writer hesitates to commit himself to any definite theory regarding the admitted phenomena, but he thinks that we are at last 'peering' across 'the threshold of a new world of thought'—and that is something gained—he will 'step over' by and by.

 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.

 (*Continued from page 332.*)

THE WORK OF THE SPLEEN.

In the study of physical phenomena the importance of the spleen has to be considered and still further investigated. The spleen is a dark, purplish-red organ, soft and spongy in texture, and of a somewhat oval shape. It is situated on the left side of the abdomen just below the cardiac end of the stomach, and measures about five inches in length and three inches in breadth.

Sitters at materialisation séances often feel something resembling the pressure of a palpitating hand in the region of the spleen. David Duguid told me that before going deeply into the entranced condition for materialisation purposes he suffered excruciating agony, as if an eagle with red-hot talons were tearing at the left side of his body. Many observers have witnessed the issuing of a misty cloud from the region of the spleen, but invisible until a few inches away from that organ.

The spleen may be considered a link and *regulator* between the physical and spiritual conditions. Many people, at times of sudden excitement, place their hand over the spleen and say, 'Oh! my heart!' Perhaps this explains the phrase: 'My heart sank into my boots.'

Dr. Maxwell frequently speaks, in his accounts, of the medium suffering cramp in the epigastric region after physical phenomena have been strongly manifested; and water-diviners are often prostrated from the same cause after an exhibition of their powers.

The spleen appears to take some share in the formation of

blood-corpuses,* especially the white corpuscles, which appear to be of use in carrying absorbed nutriment to the tissues, and enclosing and digesting bacilli, bacteria, or disease germs, thus protecting the organism against the ravages of disease; the spleen therefore acts as a purifying *filter* in the blood-stream. The great importance of perfect health in sitting for physical phenomena is thus evident. The blood should be kept rich and pure that energy be not needlessly absorbed in destroying disease-germs, worn-out red blood-corpuses, and other foreign and injurious matter. Passing the air through a bacteriological filter of cotton wool into the scrupulously clean séance room might be recommended as a precaution.

Towards the end of digestion the spleen increases in size owing to the increased quantity of granular, albuminous plasma in the organ, a diminution gradually following as this material becomes less. The fact that to maintain the body in a condition of nitrogenous equilibrium requires three times as much proteid as is necessary to replace the proteid of the disintegrated nitrogenous tissues, shows that *all* the proteid cannot go to repair tissue waste.

All nitrogenous compounds, as we know in the familiar instance of nitro-glycerine, exist in a most unstable state of chemical equilibrium. Their chemical constitution is most readily disturbed—they are easily disintegrated. We have an excellent example of this in *albumen*, which, though its absolute chemical formula has never been determined, is known to have its elements repeated many hundreds of times; its molecules will therefore be complex and massive, existing in unstable aggregations or clusters.

Thus we may conclude that by the *disintegration of the albuminous plasma* in the spleen the psychoplasm of the aura—'the human tissue in solution'—is elaborated or developed. The larger positive electrons, as well as negative electrons or corpuscles, will doubtless issue from this elaborating organ, and thus provide the requisite material for the formation of a fully materialised form—a tangible, pulsating human body.

Sitters at materialisation séances should not partake of a hearty meal immediately beforehand, as the unelaborated nitrogenous matter forms a barrier to spirit-presence. On two or three occasions, when, from mistaken views, I partook of food before séances, the manifestations were hindered, and on one occasion in particular, the materialised forms, coming from the cabinet with words and gestures of affectionate greeting, were unable to get near me, and were seemingly repelled and wafted back into the cabinet. But experience teaches.

Uric acid is almost constantly found in the spleen; this is perhaps partly due to the destruction of blood-corpuses, and partly to excess of nitrogen in the diet consumed. It is claimed that a vegetarian diet is more 'uric acid free' than a meat diet, and so is more suitable for those engaging in Spiritualist experiments. Although not a vegetarian, I must candidly confess that the most remarkable and successful séances in this country—those of Dr. Monck and Mr. George Spriggs—were held under those conditions of regimen. Sitters, I hold, as a devoted athlete, ought to train, prepare, and discipline themselves as carefully and strenuously for séance purposes as the athletic man for the contests involving skill, speed, and endurance.

When the spleen is enclosed in a plethysmograph, or volume recorder, its bulk is found to undergo slow variations due to rhythmic *contractions*. Each contraction and expansion occupies about a minute. Most probably these contractions are augmented in séances to assist circulation through the network of the splenic pulp and to induce increased breaking-up or decomposition of the psychoplasma-forming material.

The muscular activity of the spleen is under the control of the nervous system, a rapid contraction being brought about directly on stimulation of the vagus or splanchnic nerves, as well as by stimulation of the splenic nerves themselves. These latter nerves have their centre in the medulla,

as stimulation of the medulla, either directly or by asphyxiated blood, induces contraction of the organ.

Frequently stimulating influences of various kinds are experienced by sitters at the base of the brain and the back of the neck, such as palpable touches, and irritating influences like pinchings, and even red-hot needles at times. These, we may judge, are not purposeless.

HUMAN STATIC ELECTRICITY.

The psychoplasm seems in many respects to obey some of the laws of static or frictional electricity. When we bring unlike substances like glass and resin in contact, or increase the contact by rubbing, we bring an electric charge, or surface layer of negative electrons or corpuscles, over these substances. Or we may rub amber and wool, or cat's skin and vulcanite, &c., as in common experiments in frictional electricity.

In *moist atmospheres* experiments in frictional electricity cannot be performed—the electric charge, or static aura, leaks away. In the humid climate of the British Isles materialising séances are frequently unsuccessful, as the 'power' so readily leaks away in the moist atmosphere. The dry, clear air of California is eminently suitable for materialisation. *Dust* in the séance room is also a cause of leakage.

To assist those who desire help in the arrangement of the séance room, cabinet, and experimental conditions, it might be well to consult a *table of static conductors* and non-conductors or insulators. Conductors cause the leaking away of the electricity developed on surfaces; insulators retain most of the electricity around their surface, as they offer a greater resistance to the passage of electricity through their substance.

The static conductors are metals, acids, water, snow, vegetables, and animals. Dry wood is a semi-conductor. Insulators are dry air and gases, dry paper, silk, indiarubber, dry glass, and resins.

The séance room should be dry, metal stoves, fittings, and ornaments carefully avoided, and the cabinet lined with paper or silk. Woollen clothing should be worn by the medium and sitters. I have known ladies wearing silk dresses to stop the manifestations, forming a break in the circuit. Careless, haphazard conditions of experimentation, such as have prevailed so largely heretofore, should be strongly deprecated. If we do our best on this side, by careful preparation and study, the spirit operators, 'who are ever more ready to hear than we to pray,' will do their part completely and efficiently. Remembering always that they cannot work miracles—that is, go contrary to natural law—let us endeavour always, as far as lies in our power, to present those conditions which minister to success. Consultations, enlightened and informed on our part, with spirit intelligences are advisable and necessary.

Let me give an instance. On one occasion, at a sitting for physical phenomena, no manifestation of any kind—no rap, light, or movement of object—was produced. In order to discover the reason we sat round a table and, after considerable difficulty and re-arrangements of sitters, the table laboriously spelled out the following message: 'Mr. H— should not sit.' Knowing from past experience that the gentleman mentioned was a most helpful sitter—noble-minded, calm, and unselfish—I objected. Then the message was repeated: '*Whilst undergoing his operation* Mr. H— should not sit.' This seemed more reasonable, and we turned to the surprised Mr. H— for particulars. He said: 'I have a very slight cancerous growth in the nose and I am attending the hospital twice weekly to have it treated by the X-rays. It affords me no discomfort, and I am otherwise in perfect health.'

This was extremely interesting and highly illuminating in view of what we have said regarding the similarities of the behaviour of the psychoplasm of the aura and the surface charge of electricity developed on substances in experiments in static or frictional electricity.

In the simple, but relatively powerful experiment with the electrophorus we have a cake of resin, which is rubbed with catskin. We put down the brass cover and touch it with the finger. We then raise the brass cover by the glass handle and touch it with the knuckle, thus getting a long electric spark.

* The blood-corpuses, or plasma-bodies, of the physiologist are not to be confused with the corpuscles or negative electrons of the physicist.

But when the X-rays have been in operation in the neighbourhood, even this simple experiment, as well as all other experiments in frictional electricity, cannot be performed. The X-rays *ionise* the air; that is, they transform the air, which is ordinarily a non-conductor or insulator, into a conductor, and the surface electricity around the resin leaks away as fast as it is developed. In the case of the gentleman mentioned, the X-rays apparently had a similar effect on the psychoplasm of the aura.

The statical principle of *discharge from points* has analogies in psychical experiments. The 'magnetic' healer discharges his 'magnetism' from the finger tips, and after healing work lets a stream of water play on his hands. Myers has recorded that in the dry atmosphere of California kindling wood can often be ignited by electric sparks from the finger-tips.

Enough has been said to show the objective reality of the auric envelope—the bridge between the spiritual and the physical. It is the power of manipulating the energies of the psychoplasm, of using this vital force of men, which brings unembodied beings into relation with the material world.

(To be continued.)

JOTTINGS.

Professor Hyslop recently drew attention to a fact which is, perhaps, significant of the spirit of the times. He says: 'In the ninth edition of one of the encyclopedias there is no article on the "soul," although there are seven pages on "dogs," seven on "horse racing," twenty-three in all on "beer, whiskey, wine and gin," twelve on "angling" and twenty-one on "apes."'

'The Diary of a Lady in Waiting,' by Lady Charlotte Bury, recently published by John Lane, contains some curious references to psychical subjects. A royal lady, who was notoriously on bad terms with her husband, used to practise *envoûtement* upon him by sticking pins in a wax figure (sometimes ornamented with a pair of horns) and melting it before the fire. This is referred to as an after-dinner amusement when no strangers were present, and the diarist thinks that the Princess 'really had a superstitious belief that destroying this effigy of her husband will bring to pass the destruction of his royal person.'

The following story of Queen Caroline's death is narrated in the Diary. 'A curious circumstance occurred while she was on her deathbed, the night, or rather the morning, on which she expired. A boat passed down the river filled with some of the religious sectarians who had taken peculiar interest in her fate; they were praying for her and singing hymns as they rowed by Brandenburgh House, and at the same moment a mighty rush of wind blew open all the doors and windows of the Queen's apartments, just as the breath was going out of her body. It impressed those who were present with a sense of awe, and added to the solemnity of the scene.'

The 'Harbinger of Light' for June gives a good portrait of Mrs. Ellen Green, of Manchester, who is at present on a lecturing tour in Australia, and a summary of an interesting Address in which she gave an account of her mediumistic experiences and public work for Spiritualism. Mrs. Green, and Mr. J. Moorey, both of Manchester, are doing excellent work in Australia, while Mrs. Loie F. Prior and Mrs. G. Gladys Cooley, both from America, have also been most successful, the latter having completed a six months' engagement in New Zealand. The sésances held by Mr. T. W. Stanford with the medium Charles Bailey continue to attract considerable attention, and on May 25th 'The Age,' the leading daily paper in Melbourne, devoted a column to a description of a sésance at which some leading pressmen were present, who, it is said, 'acknowledged that under the strict conditions imposed on the medium and sitters, no element of fraud was possible.' A full account of this sésance is to be given in 'The Harbinger of Light' for July.

Mrs. Bright, the Editor of 'The Harbinger of Light,' says: 'It is beginning to be seen that the scientific demonstrations of "radiant matter" and "radiant energy" may account for the whole series of phenomena, from the humblest "rap" or "table-tilting" to the inspiration of the writer or speaker who gets his power by being in touch with those beings who employ the wonderful vibrations of the ether. "But the whisper within the soul of the 'still small voice,'" said one friend in commenting on these wonderful happenings, "is what would convince me." "Yes, that is the ultimate of

what science is showing to the world," I replied, "the goal that all have in view when endeavouring to break down the dense materialism that checks the growth of the soul in the ordinary man of the world." The saying, 'Many men many minds,' is ever true. What will satisfy and convince one will not appeal to another, and Spiritualism grows because it offers physical phenomena which reach the mind through the senses and thus meet the requirements of those who are materialistically inclined, while its psychical phenomena and its philosophy appeal to those subjective and intuitional minds which are unaffected by physical manifestations.

In a vigorous reply to Kellar, the magician, and to an evangelist, who have both spoken against Spiritualism, Dr. J. M. Peebles, in the Battle Creek, Michigan, 'Sunday Journal-Record,' refers to the Australian medium, Mr. Charles Bailey, and says: 'Inviting this Mr. Bailey to my private room, upon his becoming entranced, myself holding both his hands, my knees against his, in broad daylight, several very old coins fell into my lap, and old sand-sprinkled skin-manuscripts fell upon the table, which when unrolled were found to contain hieroglyphical characters. . . . Having witnessed levitations, *i.e.*, human beings who are lifted and who float in the air, like D. D. Home, I am quite prepared to believe that the "Spirit of the Lord caught away Philip" from the sight of his companion, leaving him afar off at Azotus. Having seen a medium's hand put by the entrancing spirit into the full blaze of a kerosene lamp and there held for fully three minutes unburned, I am all the more inclined to believe that Shadrach, Meshach and Abednego walked in the fiery furnace, "the form of the fourth" being held in their midst as a protecting shield. Having witnessed spirit writing in the air, as well as on the walls, by a vanishing spirit hand, all the more readily do I accept the recorded account of "the fingers of a man's hand" mystically writing upon the wall in Belshazzar's palace. To accept the marvels and biblical phenomena reported two and three thousand years ago, translated, revised and re-revised, and yet to deny the similar phenomena of to-day, does not well become the twentieth century, the more so when it is considered that both God and His laws are unchangeable.'

SPIRITUALISM A MORAL FORCE.

A correspondent whose name is not unknown to our readers has sent to the 'Messenger,' of Liège, an extract from a French Colonial review, describing the effect of Spiritualist doctrines on the Japanese people, which will remind readers of 'LIGHT' of the Address given by the Rev. J. Tyssul Davis before the London Spiritualist Alliance in March of last year, entitled 'Spiritualism as a National Religion—illustrated by Japan. The article says:—

The dominant trait of the Japanese spirit, as opposed to the European mentality, is the belief that the living are ruled by the dead, and that the dead, as active powers, are in reality still alive. Evidences of this belief are found at every turn: the families of soldiers killed in China believe that they all come back to be present at the funeral feasts held in their memory; the Government confers honours and rewards on the officers who have died in the service of their country. These are no mere formalities: they illustrate the intimate relation which exists between the visible and invisible worlds. The spirits of the dead, benevolent or otherwise, are constantly invisible witnesses of the conduct of their descendants, and exert an influence upon it. They are 'the hidden forces under all phenomena.'

These beliefs concerning the dead have led to the development among the Japanese of moral feeling unknown to Western civilisation: a respectful and grateful affection towards their ancestors, a feeling of the usefulness of their work, their efforts, even of their errors, and of the obligations which the living owe to them each moment of their lives. The Japanese love all their dead; they feel that their whole line of ancestors observes their actions, and they are constantly watchful not to cause them shame. The individual feels that he is a link in an infinite chain, stretching into the future as well as into the past; from these ideas he derives the virtues of sacrifice and modesty, in the constant conviction that the credit of his actions is largely due to the influence of the departed.

The Japanese regard the intellectual superiority of the West as having nothing to do with morality, and look with horror on the waste of life, the extravagance of luxury, the barbarity of mere display of wealth, and what they call the 'cannibalism of civilisation,' considering that the Western intellect has been developed at the cost of suffering, only to be employed for the destruction of the weak by the more powerful.

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 Holy Spirit and other Spirits.

SIR,—As one who is interested in Spiritualism and anxious to gain information, may I ask why Spiritualists seemingly ignore the direct guidance of the Holy Spirit, and apparently prefer to rely on some 'spirit guide' who has had an earth existence, or else the spirit of a departed friend?

Cannot we have divine guidance through the Holy Spirit without the intervention of mediums?—Yours, &c.,

R. W.

Southampton.

The Ministry of Pain.

SIR,—Permit me to make a few remarks on 'J. H. B.'s' letter in 'LIGHT,' p. 310. We must all admit that love is the great fact of the universe, then why should not love and pain be identical? It is by suffering and sin that man is made better. Pain is nutritive and involves function.

'J. H. B.' says: 'Our course is to observe,' &c. Truly, and by observation and personal experience we have come to regard suffering as *love*, not truly punitive, only formally so. Granted, as 'J. H. B.' remarks, that growth can only be obtained by 'the setting up of harmonious environments,' is it not in the setting up of those environments that suffering is inevitable? No one can 'reach the summit of the mount of spiritual exaltation' without experiencing 'peril, toil, and pain.' Admitting that the senses are simply channels, &c., is it not possible to be too sensuous? Do not we err when we speculate and introduce hypotheses? The Greeks of old repudiated sense as a guide respecting Nature, and who can charge them with folly? While man is imbued with 'divine discontent' he must suffer. The unrest of a person with an ungratified susceptibility proves the dependence of pleasure on pain. What distinguishes man but a capacity, unfilled, for nobler things? Pain is God's operating love. Is not the progress of life the 'making of twain one new man'? If now, or at some future period, this can be effected (painlessly), all honour to the possessor of the 'heavenly find,' the fortunate discoverer of this spiritual anæsthetic, not yet compassed by the God whose Christ was made 'perfect through suffering.'

Can we, with our numerous frailties and imperfections, 'let this cup pass' and *live*?—Yours, &c.,

E. P. PRENTICE.

SIR,—I was much pleased with the eminently sane letter of 'J. H. B.' in 'LIGHT' of June 27th. Surely the idea that suffering is a necessary factor in the evolution of either mind or body, must be subject to considerable modification as the laws of growth become better known. Of what use is science if the accumulated experience of humanity is not to be at the service of this and succeeding generations? No doubt 'the burnt child dreads the fire,' but children, nowadays, learn that fire burns without needing to put their fingers between the bars of the grate.

Nature knows only one crime—ignorance of her laws—and every advance in knowledge must inevitably tend towards the avoidance of pain. The same holds true in our physical life, our mental life, and in ethics; all three imply the adapting of means to ends, and the more perfect the adaptation, the richer, fuller, and more perfect our lives, in usefulness to ourselves and our fellow beings.

The dividing line between pleasure and pain is imperceptible. Between freezing point and boiling point are many degrees, both of pleasure and pain, and in all comparisons between what is pleasant and what is unpleasant we shall find the difference to be one of degree only. All science is measurement, and all emotions, whether caused by states of body, or proceeding from the ecstatic contemplation of the highest mind, must eventually be measured before we can arrive at a complete knowledge of the relations between the physical body and the mental and moral spheres of man.

It must be conceded that there is still an important part for the 'Ministry of Pain' to play in so far as it affects third persons. In our country to-day there are hundreds of thousands in a state of destitution, unable to help themselves, inarticulate in their misery, and, worse than all, sunk in an apathy ruinous alike to body and soul.

If the dreadful plight of these wretched souls, when brought to the notice of those more fortunately situated, can

cause sufficient mental discomfort to stir up those fortunate ones to remedial action, then the more pain of this kind they suffer the better, if it hasten the coming of the wonderful days that are to be.

Allow me, in conclusion, to express my appreciation of the valuable educative work you are doing through the medium of your paper, and to hope that an increasing circulation may help to widen its usefulness.—Yours, &c.,

D. W.

SIR,—The letters in recent issues of 'LIGHT' on 'The Ministry of Pain' reminded me of a communication that came to me by automatic writing some years ago. It was part of a longer message, and I can see by the writing that it was written with a firm, steady control. On Monday, July 20th, 1903, I asked the spirit writer: How would you account for pain?

Answer: 'Pain is our minister, our handmaid; pain is the whip which compels attention to the laws of health. Pain is the fence which shuts off from precipices and destruction. Pain teaches patience, long-suffering and over-owning of God.'

Question: Is pain done with when we die?

Answer: 'Yes, bodily pain is; but not mental pain. Mental pain is the instrument here, as bodily pain is on earth, by which the good of the one afflicted is brought to pass.'

Question: How is that the case with bodily pain?

Answer: 'We see the "Afterwards." Only the weary can fully appreciate rest. Only those who suffer can value properly ease and freedom from pain.'

Question: Do you mean, then, that suffering at death is an advantage to the spirit?

Answer: 'I do not think that all who suffer at death are the better for it. At the same time the change from great pain to great rest is great relief, and conduces to a happy acceptance of spirit life.'—Yours, &c.,

R. JOHNSON.

[This discussion must now cease.—Ed. 'LIGHT'.]

A Puzzled Inquirer.

SIR,—I am *not* a Spiritualist, indeed, I possess a most cynical and doubting intellect; but for some months I have been in the habit of visiting a lady who is far advanced in the cult, and have a great desire to verify her statements, as to believe them would mean to me life and salvation from a frightful despondency. I will tell you what has happened, and ask whether any of your readers can help to elucidate the mystery for me.

The lady does not profess any clairvoyant or psychometric powers, but to please me just 'tries.' I gave her a chain from my neck, which I place under my pillow at night, and she gave me an accurate description of my bed with myself lying on it, and described a spirit form seated beside it, apparently wishing to comfort me. I had been in bed for nearly a week, through a violent shock, which caused grief amounting almost to despair, but my friend knew nothing of that, nor had ever been in my house; yet she was right, even to the colour of some cretonne, though I thought she was wrong until I went home and looked.

The spirit she saw was very tall and thin; I instantly said I knew no one like that, and passed it over. At night, thinking how peculiar it was that the bed should be described so exactly, it flashed upon me that I *did* know someone like the figure spoken of. I went next day to my friend and asked her to describe the features of the spirit, which she did most fully, when I recognised that it was a lady recently deceased. I had only seen the lady in question three times in my life, and had never spoken to her; but I am intensely attached to a near relative, through whom I heard almost daily of the progress of her illness, and with whose grief at her loss I sympathised fully. This relative was constantly in my thoughts during the time I was lying in bed, and my trouble was largely connected with him.

Is it possible that this discarnate spirit would try to console me because of the love we mutually bear to one person? Can I believe in such a return?

Since then I have often prayed that God would make some manifestation to my senses, but none has come.

For some considerable time I have, by the advice of my friend, been praying for guidance; and have asked questions, to which an answer has seemed to be given in my brain; but I dare not trust, lest it should be only myself, or in more scientific terms, my 'subliminal consciousness,' as the answer to one special question is always what I wish it to be. Other questions have been answered correctly, but an important one was not answered, and I have given up asking, taking that as a proof that it was—'myself.' Can anyone help or advise?

I would gladly join a circle of earnest philosophical inquirers, but cannot afford to pay any fees, as I have unfortunately lost my money, and am that poor thing—a reduced gentlewoman—trying to make way in journalism and literature.—Yours, &c.,

VERITAS.

Spirit Photography.

SIR,—The following facts may be of interest to your readers :—

About nine years ago my daughter and a friend were spending the day in Brisbane, Queensland, when they decided to go and have their photographs taken together at a little shop where only 'midget' photographs were taken. The likenesses turned out fairly good, but were rather dark, much to the disgust of the girls, who declared that they looked like 'black gins'—aboriginal girls.

One of these midgets was given to my eldest son (since passed over), who pasted it in his watch case. After my son's death, the watch was worn by my second son. Since coming to London, two and a-half years ago, my second son was doing something to this watch and was speaking of the young lady whose joint photograph was in his watch case, when he looked at the little picture under the light. Suddenly he exclaimed : 'Look here ! There's a third face in this picture !' We all looked immediately, and there, sure enough, looking over the shoulder of our young friend in the photograph, was a distinct face of an aboriginal girl.

At the time the photograph was taken neither my daughter nor her friend knew the meaning of 'Spiritualism' in any shape or form. The photographer was a young man who got his living by taking these midgets at 1s. a dozen ; he had only a half shop, and was kept too constantly busy to attempt to 'fake' spirit faces even if he knew how. I cannot explain why we did not see the face before, for it is plain enough. Either the small size of the picture caused it to pass unnoticed until brought into special prominence on the occasion mentioned above, or it has developed since it was taken.

I have shown the picture to many friends since, and no one has any difficulty in discerning the third face. There is nothing remarkable in the face being that of an aboriginal girl, as in the families of both the girls—my daughter and her friend—black girls invariably helped in the kitchen. I do not recognise the face as one I have known, but of course the probability is that she came to our young friend. To my mind it is a case of unquestionable spirit photography.

The photograph is still in my son's possession, and can be seen by anyone desiring to do so.—Yours, &c.,

MARIE AGNEW JACKSON.

85, Addison-gardens, Kensington, W.

Law and Love.

SIR,—I have just read in 'LIGHT' of the 4th inst. the intensely saddening article on 'What is Divine Love?' The writer speaks of the dreadful fate of Hypatia, and seemingly infers that God's love was surely wanting in that He allowed the malice of fanatics to carry to the bitter end its design to murder the unfortunate woman. Also, with regard to the little boy, three years old, suffering the tortures of cancer, one seems to read the same inference. But, however terrible the consequences, it must be remembered that it is not only an ethical dictum, but a positive law, that 'Whatsoever a man soweth, that shall he also reap.' In the case of Hypatia, she had been duly warned that her enemies were waiting to do their worst, and that she should therefore, on that day especially, keep entirely out of their sight. She did not follow this advice, and the natural result—the law of consequences—came into play, and she paid the penalty. I suppose the objector would say that a special intervention of the Almighty could have held back the hands uplifted to strike ; but why did she disobey the law ? In the conveyance to her of emphatic warning was there not also the conveyance of warning by those in the physically unseen world ? She defied all warning, and the consequences were exactly as might have been foreseen by her. The case of the little boy is sad beyond measure ; he was a victim of some broken law, though he himself was not the culprit. But the law of consequences cannot be turned aside by a hair's-breadth. The child died, and his pain came to an end, and the law of God's love would soon make bright the new life of the child, who was a victim, possibly, to vaccination, or to a tainted heredity ; and for whose suffering not the All-Wise God, but human beings were to blame.

The Rev. Stopford Brooke, in his Sermons on Prayer (preached in St. James' Chapel, York-street), says :—

'I do not believe that God interferes in any extraordinary manner with the usual course of Nature. I do not think that prayer can check the cholera or divert the lightning. At the same time I believe that God could stay the rain and dismiss the pestilence, if it were His will, at the voice of prayer. He may do so for all I know, but it would make me miserable to think that it were so. Directly, then, we ought not to pray for interference with the course of Nature. . . . The influence of God's spirit upon man's spirit is infinite. The influence of God's thought upon man's thought I believe also to be unbounded. It is in this realm that prayer is of avail. . . . Take a case of pestilence. It is asking amiss to pray that God will take it away from us suddenly, arbitrarily. As long as the causes which produce and aggravate it are in existence here, it must come, and all the prayers in the world will not keep it away. Nay, it would be infinitely the worse for us if our prayer succeeded in keeping it away. But to pray that God would inspire men of intelligence with keenness of observation and steadiness of investigation in order that they may discover the causes which awaken and stimulate the pestilence ; that He may inspire men of science with happy thoughts ; that He may stir a nation up to vigorous measures to destroy those conditions which give virulence to a pestilence ; this is a legitimate field for a prayer which asks for that which it believes it will receive. Such prayers have force, such prayers do modify, not directly, but indirectly through the effort of man, the course of the universe. . . . We cannot, dare not, ought not to ask God to change the order of Nature with any expectation that He will grant our prayer. . . . The amount of rain which fell last week in England is to the millionth of an inch the exact result of a series of antecedents which not only took place some time ago about the equator and the pole, but which go back to the very beginning of things.'

It would be subversive of law were a prayer against anything in the line of physical law granted. God's love is not at fault ; it is man's crude and persistent disobedience and deliberate defiance of God's love as manifested in the order of Nature which is to be deplored. The Rev. Stopford Brooke says : 'Once a man is acquainted with the processes of Nature, and realises what the conservation of force means, and the results which would follow on the creation of the smallest possible amount of new force, results the end of which he could never see, which, if little here, might be stupendous elsewhere (for the fall of a miraculous shower here might necessitate an earthquake elsewhere and destroy twenty thousand souls), he would not dare to pray for five minutes' rain which was not naturally coming. . . . I would not ask God to create new force, even if I believed He would do so.'

The prayer of Hypatia at the moment when she was face to face with a mob of raging fanatics was a prayer which, had it then been granted, would have required the creation of new force. The spiritual warning had been hers—she shut her eyes to it.

The prayers for the baby's release from the results of physical conditions could only, under law, be granted by removing the poor mite from all pain for evermore. This, *God's love did*.—Yours, &c.,

S. A. ADELA HARPER.

SPIRITUALISM IN DEVONSHIRE.

The sixth annual conference of the Devonshire and District Spiritualist Union was held on July 8th in the Badminton Hall, Paignton. The reports and balance-sheet showed a satisfactory position. The following officers were elected : President, Mr. Marshall ; vice-presidents, Mr. Rabbich and Mr. Pouley ; treasurers, Mr. Clavis and Mr. Rowland ; general secretary, Mr. W. H. Evans ; and assistant secretary, Mr. West. Executive Committee for Plymouth : Mr. and Mrs. Dennis and Mrs. Gaskell ; for Exeter, Messrs. Lockyear, H. Grainger, and Radburn.

In the evening a public meeting was held, Mr. Marshall presiding. Mr. Clavis and Mr. W. H. Evans spoke, and Mrs. Grainger and Mrs. Pollard gave clairvoyant descriptions. Mrs. Dennis rendered a solo.

W. H. EVANS.

MEN are tattooed with their special beliefs like South Sea Islanders, but a real human heart, with divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes.—O. W. HOLMES.

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.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Baxter spoke; in the evening Miss Chapin gave an address and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Podmore; also July 23rd.—J. J. L.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Ord's address on 'The Philosophy of Death' and Mrs. E. Neville's psychometric readings were highly appreciated by a large audience. Sunday next, Mr. John Adams, address.—W. H. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—On Sunday evening last Miss A. V. Earle gave an address and good clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. A. Hough. 20th, at 7.30 p.m., 23rd at 8 p.m., 24th, at 2.30 p.m., circles; 25th, at 8 p.m., prayer meeting.—C. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Alice Webb related her experiences and gave successful clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Abbott. Meetings every Wednesday at 8 p.m.—W. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington spoke eloquently on 'Spiritualism, a Religion for Every Day.' Sunday next, at 7 p.m., Mr. H. Pye. Wednesday, at 8.15 p.m., public circle at 17, Ashmere-grove, Acre-lane. Tickets 1s. each.—W. H. B.

BRIGHTON.—53, HIGH-STREET.—On Sunday last the address on 'What is Religion?' was much enjoyed, and a successful after-circle was held. Madame Burchell will hold meetings on Saturday next at 8 p.m., Sunday at 7 p.m., Monday from 2 till 4 p.m. (ladies only), and public circle at 8 p.m.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Kelland gave an interesting address on 'Prayer and Duty.' Sunday next, at 11 a.m., Mrs. Sharman, psychometry; at 3 p.m., Lyceum; at 3.30, meeting in Battersea Park; speaker at 7 p.m., Mr. Stebbens. Thursday, at 8 p.m., circle.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Wesley Adams delivered an address on 'Love,' and Mrs. Wesley Adams gave well-recognised clairvoyant descriptions. Sunday next, Mr. Leaf, address and psychometric delineations; at 3 p.m., Lyceum. Monday, at 7 p.m., and Thursday, at 8.15 p.m., circles.—O. W. B.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Miss McGrigor's powerful address on 'Self Control in Relation to Health' was much appreciated. Sunday, 19th, at 7 p.m., Mr. Tayler Gwinn. Thursday, at 8.30 p.m., clairvoyant descriptions. Sunday, 26th, Mr. E. W. Wallis. August 2nd, Mrs. H. Ball.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis gave excellent addresses, answers to questions, and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. A. Boddington; also clairvoyant and psychometric delineations on Monday, at 8 p.m., admission 1s. each.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. W. F. Smith delivered a lucid address on 'Self-Consciousness,' and Mrs. Smith gave recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. W. S. Johnston, trance address on 'How much does God help us?' and clairvoyant descriptions.—N. R.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last, at the floral service, Miss Violet Burton gave a charming address on 'Flowers, their influence on Material Life.' We desire specially to thank the friends who so kindly and lavishly supplied the floral tributes. Sunday next, Miss Chapin.—J. A. B.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last uplifting and inspiring messages were given. In the evening Mr. Thos. O. Todd's eloquent address on 'The Artist's Secret' was greatly enjoyed. Lyceum well attended. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. J. Blackburn on 'Practical Religion.' Tuesday, at 8 p.m., healing.—H. S.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. Brooks gave a reading upon 'The Spiritual Significance of the Beatitudes,' and Mr. Gillespie described his experiences. Mr. Noyce gave clairvoyant descriptions. On the 10th Mrs. Ord spoke and Mr. Neville gave psychometric delineations. Sunday, 26th, Mr. G. Tayler Gwinn,

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave eighteen excellent clairvoyant descriptions to a large and appreciative audience. Mr. G. Spriggs presided, and greeted Mr. and Mrs. Burchell and Mr. Henry Hawkins, from Paris, a former vice-president. Mrs. F. Hunt sang a solo. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis, trance address on 'Searching for Facts and Finding the Truth.'—A. J. W.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last a good circle was held. In the evening Mr. W. R. Stebbens spoke on subjects selected by the audience, and replied to questions. Mr. Sadler presided. On the 9th inst., Mr. T. B. Frost gave a good address and clairvoyant descriptions. Sunday next, at 11.30 a.m. and 7 p.m., Mrs. A. Webb, clairvoyant descriptions. Thursday, at 8 p.m., Madame Zeilah Lee, psychometry. On the 26th inst., Mr. and Mrs. Imison.—W.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith's beautiful address was much enjoyed. Mr. Otto ably rendered a solo. Sunday next, at 7 p.m., Mr. Frederic Fletcher on 'Messages from the Unseen.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. Haywood, our organist, related the experiences which convinced him of the truth of Spirit Return. Sunday next, at 11 a.m., Mrs. Ord on 'Man's Responsibility.'

NEW CLEE, GRIMSBY.—On Sunday last Mrs. Crowder gave excellent addresses and Mr. Hardiman assisted at the after-circle.—M. H.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. W. C. Mason, of Sheffield, gave good addresses and clairvoyant descriptions.—C. R.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On the last two Sundays splendid services have been carried on by local workers; the truth is spreading.—D. U.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mrs. Grainger spoke on 'The Church of Christ,' and she and Mr. Rowland gave clairvoyant descriptions.—H. L.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Abel related his experiences in Spiritualism, and conducted the after-circle.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mr. Elvin Frankish spoke on 'Christian Spiritualism.' Mrs. Letheren gave clairvoyant descriptions, and on the 10th psychometry.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. Roberts gave clairvoyant descriptions, and in the evening Mrs. Roberts spoke on 'Angels, what they are and what they were.'

GOVAN.—GORDON HALLS, 316, PAISLEY-ROAD.—On Sunday evening last Mr. Barnett spoke on 'Mediumship and how to attain it.' Mrs. Laird and Mrs. Ellis gave clairvoyant descriptions.—T. W.

WALSALL.—CENTRAL HALL, BRADFORD-STREET.—On Sunday last Mr. John Lobb addressed crowded audiences on 'Entering the Spirit World' and 'Woman after Death.' Mrs. Place-Veary gave clairvoyant descriptions.

SOUTHSEA.—1A, WATERLOO-STREET.—On Sunday evening last Mr. Morgan spoke well on 'Spiritualism a Religion of Sunshine.' Miss Fletcher gave successful psychometric delineations. Good attendance.—W. D. F.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last Mr. H. Boddington's addresses on 'Mediumship' and 'A New Conception of Heaven and Hell' were much appreciated by large audiences.—F. T. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last many tests and spirit messages were given. In the evening Mr. W. E. Long's interesting address on 'Intelligence: Intellect and Intuition,' was much appreciated.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis spoke on 'Worship,' and Mrs. Pollard gave excellent clairvoyant descriptions. On the 8th inst. a public meeting, and on the 10th a public circle were held.—C.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke on 'Death of Life' and gave clairvoyant descriptions. On the 6th inst. the Rev. William Julyan gave an address on 'The Divinity of Man.'—T. W. L.

NORWICH.—71, POTTERGATE-STREET.—On Sunday evening last excellent addresses were delivered by Mr. Dyball on 'The True Spirit of Marriage,' and by Miss Stimpson on 'Human Sorrow.' Mrs. Vaughan gave clairvoyant descriptions.—D. D.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last two crowded meetings were addressed by Mrs. Fielder, Mr. Woodrow, and Mr. Hawes. On the 9th inst. Mr. Woodrow related interesting personal experiences. Earnest investigators are cordially invited.—H. P.