

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,534.—VOL. XXX. [Registered as]

SATURDAY, JUNE 4, 1910.

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NOTES BY THE WAY.

A certain 'Pastor Russell' from New York lately cometed across the Albert Hall for about a month of Sundays, and thought it worth while to spend a very large sum of money in newspaper advertisements of his portrait and his eccentric discourses, usually extending to two columns of rambling ambiguity. But he was direct and plain enough concerning Spiritualism, which, in his opinion, is sheer Satanism. He was great on Satan and demons generally, but he was good enough to let Mr. Stead off with a warning. It is consoling that he absolved him from the suggestion of fraud.

Pastor Russell is a good deal of a Miltonian. His Satan is the great fallen archangel, the rival of God, and the deceiver of Man; and his doom is utter extinction with all 'the unwilling and disobedient,' an event which is not far off. His theatrical gospel, exciting as it is when it is comprehensible, is, however, an improvement on the old revivalism; for he does not believe in the old everlasting hell, and his appeal is rather a call to the careless to reflect and be good than a threat of punishment for unbelief, though instead of punishment, there is extinction for those who are outside the elect throng, who, for some reason not very clear, are safe inside.

The worst of these quaint gospels is that they always know too much, and are so very positive—especially about their own safety, and other people's peril.

Dr. G. R. Dodson writes, in 'The Christian Register,' a specially thoughtful Paper on 'In Darkest Naturalism and the Way Out.' 'Darkest Naturalism' is thus indicated:—

Consider the situation; it is extraordinarily simple and easy to comprehend. Science grows more and ever more comprehensive. It finds natural causes for everything. The heavenly bodies were once supposed to be gods, they are now known to be material masses. Before Kepler's time it was supposed that each planet was guided in its orbital journey by an angel. The angels have all been dismissed, and in place we have $\frac{mv^2}{2}$ the formula for the work done, the energy expended in maintaining the planet's velocity. And so it is with storms, lightning, earthquakes, eclipses, and all natural phenomena whatever; for all things we either know or expect to find natural causes. The whole sidereal universe is regarded as a physical mechanism.

This becomes 'darkest' when it is made 'to mean the suffocation of the spiritual life' in the surrender of an unseen world and God.

The remedy is the full inclusion of man in 'Nature,' and that means the inclusion of soul as well as body, spirit as well as flesh, consciousness as well as mechanism.

Man, says Dr. Dodson, is no outsider, and all this which belongs to him in the realm of mind, imagination, idealism, seership, is simply Nature in its upper ranges. Thus regarded:—

What a magnificent view it is that now opens before us, and rewards us for refusing timidly to halt or compromise or attempt to go back! The vision is that of a great process, seemingly material, physical, and mechanical in its lower ranges, but evolving at last into a world of conscious, aspiring beings, into faith, hope and love, into philosophy, science and art, into a vast society of social beings, with imperfections no doubt, yet with dreams of perfection and earnest efforts to find out and fulfil the law of their being. If, as is but fair, this great process be interpreted by its achievements and aspirations, rather than by its obscure beginnings, what must we say of it when we see that it has produced saints, sages and saviours, and the still higher ideals which they worshiped, but did not attain!

When we talk about Nature, we must remember that she has produced and is producing the affirmer as well as the deceiver, the 'visionary' as well as the machine maker; and she herself is responsible for the growth of the spiritual confidences which some of her children regard as vain. But 'estimating Nature by the spiritual values she has produced, we see that she must be as divine as our divinest dreams.'

We have received three numbers of 'Christian,' the organ of a Denver (Colorado) telepathic healer who hawks his 'five treatments a day' (distance no object) at five dollars a month. 'When you double your dollars you double the number of your treatments.' 'Christian' is crammed with spicy little paragraphs, most of them referring to letters enclosing dollars and giving thanks: but here and there we note dashes of good sense, tonic doses of sensible advice, breezy buffetings of nonsense, megrims and cant. Occasionally, too, a serious bit of teaching; not very original, perhaps, but with a certain freshness in it—this, for instance:—

This miracle of healing is based on the very existence of the universe. In our own activity we use the same principle in every movement. We tell our legs to walk, our hands to hold, our eyes to see, our ears to hear. In every movement we are using mind and commanding matter. Is it matter? Not in the old sense of matter. We have long since gone beyond the point of calling matter dead material. In our unfoldment we have learned that the atom is a point of intelligence. Therefore our legs hear us when we tell them to walk. There is a response in every atom of the body to our Word of commandment. We have been told by Fechner and other mentalists that the world itself is a living organism. The very planets are intelligent. The whole universe is intelligent. We see the body and feel the vibrations of the Spirit of the Universe. It is all held in the Word, and therefore everything has a voice and the power of utterance:—

'The heavens declare the glory of God;
And the firmament sheweth His handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.'

'Christian' and its controller are sure to be associated with quackery, and perhaps not unjustly, but it is our business to note the signs of the times; and what we note

is that so many good things have come and seem to be coming in undignified and irregular ways, and that 'cranks' occasionally bring the messages of the gods or act as their forerunners.

A printed communication, signed by Mr. H. E. Wootton (St. Bene't Chambers, 1, Fenchurch-street), has been sent to us. It is a plan for what is called 'The One World-missionary movement,' which aims at a union of all Christians in the attempt to 'evangelise' the 'heathen' world by testifying that it is necessary for all 'to know Jesus Christ as personal Saviour and Lord.'

We are all for union, but it is not necessary to argue that in 'LIGHT.' It is necessary, however, to point out that union is undeniably good only when the object is good; and in this case we have our doubts.

Could not united Christendom set before it a task which would seem and which would be less controversial and sectarian? Of course it would be good for anyone 'to know Jesus Christ as personal Saviour and Lord,' especially if that phrase were interpreted in a thoroughly practical and not dogmatic way; but what would be, nay what is the effect of going to Hindus, to Buddhists, to Mohammedans, to Sikhs, to Confucians, with the demand that they should accept Jesus Christ as Saviour and Lord, and give up their old trusts, rituals and faiths?

We are really afraid that underneath this enterprise for a concentration of all Christians for a descent upon 'the heathen' there is a great deal of the masterful egotism which has already carried Christendom so very far from Christ.

Someone should give us a book on 'The Serious Teachings of Mark Twain.' It might not be a small book, but it would be a surprisingly beneficent one. Such a book would certainly include the following remarks of Huckleberry Finn. The satire on a certain kind of Science is as grave as the chaff is delightful:—

The moment Tom begun to talk about birds, I judged he was a goner, because Jim knowed more about birds than both of us put together. You see, he had killed hundreds and hundreds of them, and that's the way to find out about birds. That's the way that people does that writes books about birds, and loves them so that they'll go hungry and tired and take any amount of trouble to find a new bird and kill it. Their name is ornithologers, and I could a been an ornithologer myself, because I always loved birds and creatures—and I started out to learn how to be one, and I see a bird sitting on a dead limb of a tree, singing, with his head tilted back and his mouth open, and before I thought I fired, and his song stopped, and he fell straight down from the limb, all limp like a rag, and I run and picked him up, and he was dead, and his body was warm in my hand, and his head rolled about, this way and that, like his neck was broken, and there was a white skin over his eyes, and one little drop of blood on the side of his head, and laws! I couldn't see nothing more for the tears; and I hain't ever murdered no creature since that warn't doing me no harm, and I ain't going to.

This Prayer for a little child, by Abbie Farwell Brown, is the loveliest reminiscence of the 23rd Psalm we have ever seen: but, in order to make it completely that, we have ventured to alter a word:—

Dear Shepherd, hear a tired child
Who has forgot her prayer,
And cannot find the words of it
Which wander everywhere.

You used to carry in your arms
The lambskins dumb and white
Who had grown weary of their play
And stumbled in the night.

I also am your little lamb

Who has no word to pray.

Dear Shepherd, will you bear me too
Along the darkling way?

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

SOCIAL GATHERING,

at 110, St. Martin's Lane, on the afternoon of THURSDAY next, June 9th, from 3 to 5 o'clock, to welcome

MRS. MARY SEATON, OF WASHINGTON, U.S.A.

At 4 p.m., Mrs. Seaton will give a short Address.

Tea will be provided.

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A Series of Lectures will be delivered by Mrs. Mary Seaton at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on the following Monday and Thursday afternoons, commencing at three o'clock.

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SPIRITUALISM IN THE SOUTH OF ENGLAND.

From a report which we were unable to publish in 'LIGHT' of last week, we learn that representatives of societies at Portsmouth (2), Exeter, Southampton, Reading, Brighton and Bournemouth, fourteen persons in all, and the general secretary of the Spiritualists' National Union, Mr. Hanson G. Hey, met on Whit Monday afternoon in the Spiritualist Temple, Victoria-road, Portsmouth, under the chairmanship of Mr. Hector J. Lacey, and after due deliberation decided that it was desirable to establish a Southern District Union of Spiritualist Societies, for mutual assistance in disseminating spiritual truth, opening new centres of work and encouraging the formation of children's Lyceums. Mr. Hanson G. Hey explained the position of the National Union in relation to District Unions, and incidentally remarked that the extreme south and the Midlands were the only two districts that were not yet formed into Unions. He said that such Unions tended to build up well-organised societies managed on spiritual lines and to the discontinuance of local party differences. The representatives present constituted themselves a committee, and decided that a model constitution should be drawn up and referred to the societies in the district for consideration. The Plymouth society was not represented, but wrote expressing willingness to co-operate. Mr. J. G. McFarlane was elected honorary secretary (*pro tem.*), and after tea had been served by Mesdames Fielder, McFarlane and Spiller, an evening meeting was held at which Mr. Hey delivered a vigorous and eloquent address on the 'Ideals of Spiritualism,' and Mr. J. Walker, of Bournemouth, gave good psychometric delineations, which were mostly recognised. The local 'Evening News' gave an excellent report of the proceedings at these meetings.

THE EXPERIMENTS OF A 'SOLITARY.'

It is to be hoped that there are always being added to the circle of 'LIGHT' readers new recruits who have not made excursions into the field of practical Spiritualism, but are ready to be encouraged and guided by the experience of those who have made the plunge into actual contact with the unseen. It is for these especially that I have written out the experiments of a solitary wanderer in the regions of the occult. To read about Spiritualism is one thing, and to experiment and make discoveries is quite another.

Faith does not easily come by hearing, while a little first-hand knowledge derived from one's own inquiries gives us a faith that the exposed tricks of hard-pushed mediums, or Marriott mares' nests cannot disturb. To every reader I commend the personal inquiry and the search for 'facts that winna ding and canna be disputed.' These facts are not usually hard to find, perhaps are refused to none with patient perseverance.

The writer of these lines is a minister, held by his acquaintances to be of a logical and argumentative turn of mind, therefore not likely to be over-credulous, nor is he of that soft open physical build which excels in mediumship. Most people should be more successful in finding evidence of spirit-existence than he. One thing in his favour was that he was not afraid to experiment, because he believed firmly that if there were personal spirits, able to communicate with their kind in the flesh, their powers must be distinctly limited, and their feelings towards those left behind prevailingly benevolent. Though belonging to a strictly evangelical body of Christians he did not for a moment believe that Moses or anybody else had the right to limit his inquiries, much less altogether forbid research. He began his experiments nearly five-and-forty years ago, and even then was no callow, simple youth, for he came into this world the night before Halley's comet last appeared; and still he is no old dotard, for he does a pastor's work with a freshness that makes his people say that he grows younger every day. Having thus described myself as seen through others' eyes, let me tell my own story through the pronoun 'I.'

A very few years after I became pastor of a church, I found some of my people much exercised about the table-turning craze which was then in vogue. One family especially sounded me as to the propriety of experimenting. I encouraged them, and a study circle was formed, which met once a week to sit in a room with lights turned down, all hands on the table, and waiting to see what great thing might come to pass. Very soon the table lifted at one side, and spelt out the name of a brother of a young man at the table. That brother had gone to America, and disappeared some years before. An address in New York was given as likely to be a source of information if the sitter at the table would write for it. This was done, but no reply ever came back. The following sittings at the table all seemed to me to result in communications connected with the same young man. This was not satisfactory to me. I wanted to get nearer to the source of things. Accordingly, I resolved to experiment in my study alone. Would anything move under my own hands? I began with both hands on a small light table. In about fifteen minutes it began to lift and answer by dropping at letters of the spoken alphabet, which constituted quite intelligent responses to my questions. It was a little bit exciting, and while writing sermons in the end of the week, it became my habit to put my pen-hand on anything movable within my reach on the study table. I found that anything would tilt intelligently without conscious effort on my part, it might be a tumbler or my silk hat, and without any undue waiting. The heaviest article that I remember touching was a dining-room chair, which responded as readily as the smallest and lightest article. On one occasion, in the house of a friend, a member of Edinburgh City Council, the conversation turned upon table-tilting, about which my friend was sceptical. He asked me to show him how a chair would tilt. Immediately that my hands went on the back of one of his chairs it began to respond. This, of

course, was no evidence to him; it was probable that I was using unconscious pressure. It occurred to me to ask him to put his hands on the chair while I put mine on the top of his, so that if the chair responded he would know whether the force was mine or his, or came from some third source. To the very great surprise of both of us, mine quite as much as his, the chair began to slide along the carpet away from us, and against any possible exercise of force that might emanate from us. Can any experienced Spiritualist explain that peculiar movement? or does it always follow in the case of double imposition of hands?

As messages tilted out to a spoken alphabet are both laborious and slow, I soon resolved to get into closer touch with whatever unseen powers were around me. The next move was to find out whether I could not get written communications; and one day, with paper and pencil in hand, I sat and waited.

(To be continued.)

MARKS OF SINCERITY.

At the recent Spiritualist Congress at Brussels great stress was laid on the sincerity and earnestness with which investigations should be pursued, so as to bring out as large a number as possible of proved facts, irrespective of preconception or prejudice, whether religious or scientific, and without any selection or colouring of the facts to suit any particular theory. Some of the desires expressed in the report submitted by M. Le Clément de St.-Marcq, the president, were as follows:—

That all Spiritualists, both in their individual and collective efforts, should bear in mind the necessity of giving to all spiritualistic manifestations that character of sincerity which is the essential condition of success in moral effort, and to repel, reject and exclude those false mystical tendencies which represent deceit and falsehood as contributing to the moral progress of the masses.

That all Spiritualists, and especially all Spiritualist organisations, should teach and spread the knowledge of the means by which sincere persons can be distinguished from deceitful ones, according to the following table:—

Indications of a deceitful spirit:—

- To put forward assertions without proof.
- To claim to be infallible.
- To make a virtue of credulity.
- To threaten those who hold contrary views.

Indications of the spirit of truth:—

- To put forward facts before deducing theories from them.
- To confess one's doubts.
- To recommend caution.
- To respect all honest opinions.

That the most important Spiritualist associations should agree together to establish a general rule as to the manner in which test conditions can most suitably be applied to each class of mediumship; and that these associations should take such measures as appear most suitable for generalising as far as possible the practice of applying tests in all mediumistic gatherings.

The question of tests is always a difficult one, and in some cases too stringent tests, or the concentration of attention on the tests rather than on the phenomena, may disturb the 'conditions' and hinder the production of the desired results. But our friends are quite right in pointing out that many good phenomena have been lost to science because there were no precise details forthcoming as to what occurred, so that objections could be met; usually some point of doubt is raised which could have been settled if a regular system of control had been followed while the phenomenon was taking place; while if this control was applied as a matter of course, both medium and sitters would become accustomed to it, and it would not then have the disturbing mental effect to which we have alluded.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Glendale Hall, St. Ann's Road, Tottenham, on Sunday, June 12th. At 3 p.m., Mr. G. J. Brown will read a paper for discussion. Speakers at 7 p.m.: Mrs. Jamrach, Messrs. G. Tayler Gwinn, G. J. Brown, G. F. Tilby.

HUDSON TUTTLE: AN APPRECIATION.

By JAMES ROBERTSON.

There can be little doubt that the phenomena and philosophy of Spiritualism have widened the domain of the natural. We begin to see things with larger, clearer eyes than did our fathers. Revelation was a word used by them to denote something that had association with miracle but which did not enter into the domain of common experience. The discoveries they made were never classed as revelation, that word being 'copyright,' and only applicable to the Bible, but they were spoken of as the outcome of genius, of deep insight or of close observation. The possibility of the breathing in of sentiments and ideas from another realm of being did not find a place in their thoughts. When Blake, in comparatively modern days, spoke of having revelations and of seeing the faces of dead saints, this was set down as madness, and so, too, were the writings of Swedenborg. While many admitted that these latter were rational and had the colour of truth, still there was no recognition of any hidden law which would widen the domain of the natural. The old idea came uppermost, namely, that God had again chosen a new prophet and teacher, and that the apostolic days had once more come to earth. The world could not get away from the special, the divine, the infallible teacher. The trances of a Joanna Southcote made little mark outside the small group of her immediate followers, to whom she was a being specially set apart to reveal in better fashion the word of God.

Nothing has helped more to break down the old ideas than the advent of those phenomenal men, Andrew Jackson Davis and Hudson Tuttle, who, without education, without the help of books or experience, set forth views of Nature of a most profound kind. No claim was made by them that they were, in a special sense, vehicles for the transmission of God's voice, but simply that there had been given to them knowledge from another sphere of being.

Nothing could be more akin to what is regarded as supernatural than the expression of profound knowledge through immature intellects. Davis's great work, 'Nature's Divine Revelations,' and Tuttle's 'Arcana of Nature' were both written while their authors were but striplings. The claim for the Divinity of Jesus of Nazareth is built in part on the fact that at the age of twelve years he sat in the temple amidst the learned doctors and astonished them by his understanding, but we are without a record of the thoughts spoken by him which aroused their astonishment. To the world at large the incident recorded in Scripture is legendary, and to this generation has little value. The story of Hudson Tuttle's life, however, has nothing of the legendary; it is simply that of a medium to whom the so-called dead came, and through his pen wrote out their thoughts in clear language.

The spiritual communications of former days were never associated with law, nor were the instruments through whom they came looked upon as ordinary mortals, but as specially selected beings set apart by God to receive His message; but writers like Tuttle protest against this view, holding that mediumship is not a gift arbitrarily imparted from a divine source, but a faculty common to all; varying in degree and method according to natural qualification of expression. A man of little mind cannot grasp anything beyond his primer, but the encyclopædic head can take in a whole ocean of truth when it is presented. No spiritual instrument or medium, however capable, can receive anything beyond the grasp of his mental possibilities, but the one thing to be borne in mind is that few of us are conscious of the transcendent power which is within, waiting to be touched into activity. The phenomena of mesmerism have been instrumental in awakening interior powers, of which we knew little or nothing, but mesmerism from the unseen has revealed greater wonders.

Hudson Tuttle, from his first kindling by the spirits, was imbued with the thought that he who has a truth, an idea which can be of value to others, is bound in duty to proclaim it, and with such a disposition he was bound to have his cup of inspiration filled to overflowing.

The 'Arcana of Nature,' to which I was glad to see that reference was made in 'LIGHT' of May 14th, is one of the most wonderful products in literature. The ripest scholar, with whole libraries at his command, could not have produced anything more comprehensive or more scientific. The fine spirit of the man is revealed in the fact that when, after penning the first draft, Tuttle was desired to put the pages into the fire, as they were too imperfect to be of any value, he obeyed at once. The spirit authors were real persons to him; it was their work, not his, he could only comply with their wishes. He is always proud to say, 'Mine has been the task of the amanuensis. I have set down what has been given to me, I claim no honour except that of honestly and faithfully attempting to perform my part of the task. I have written in hours of pleasure and of pain, when life was a joy and when it was a weariness, but I have ever been cheered and sustained by the consciousness of the presence of the inspiring writers, and though apparently alone, have never been companionless. During his long life Tuttle has ever manifested this real faith in his inspirers; patiently he has listened and obeyed, and, bathed with the spiritual magnetism of his unseen friends, he has felt supremely blessed. He was only eighteen years of age when the second copy of 'The Arcana' was finished, and on the advice of the real authors it lay on his table for the next two years, during which they steadily weeded out the imperfections, and then told him it might be printed. That was fifty years ago, and so profoundly scientific are its statements that, changed as are the views of science to-day from those of the past, there is really little in it that stands in need of correction. When it was being written, Tuttle was impressed that Lamarck and Alexander von Humboldt were associated with other intelligences in its production, but he knew nothing of the position of those great minds in the realm of thought.

It was quite natural for a man like Von Humboldt, finding himself on the spirit side, to look out for an instrument through whom he could express his views. When an earth dweller he did not treat abnormal facts with ignorant derision, but seized every opportunity which presented itself to investigate them. From his letters of 1826, published at Leipzig in 1864, we find him writing that his faith was, that there was a sphere of being which surrounds us, not perceived by the earthly senses, and that there was no impossibility of this veil being lifted at times.

What a stupendous fact is this inspiration! Here we have evidence clearly set forth of the transmission of knowledge from those who, while earth dwellers, spent their energies in the investigation of Nature's secrets, and who, from their new plane of life, continued that work through the instrumentality of another man. For the last thirty years a body of men, called scientific and academic, but who have seemingly determined that nothing will be used which is not unintelligible, have been seeking to capture the spiritual citadel, wandering on the journey almost as long as the children of Israel were in the wilderness, climbing the mount 'Telepathy' and entering the 'sub-conscious' morass, but never getting close to the fort, which had years ago been taken by a shoemaker's apprentice and a farmer's lad!

This marvellous book of Tuttle's, 'The Arcana of Nature,' though it was sent out into the world as the product of unseen workers, was ignored as being the outcome of mediumship. Scholars evidently went to the body of the work and failed to read the Dedication or the Preface. Had they done so, it is possible prejudice and prepossession might have made them discard it altogether, for the Dedication is simple and clear. In it, Tuttle says:—

For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the reader of these pages, I am a student in their portico, receiving my mental food at their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume.

As is well known, the book was translated into German,

and was utilised by Büchner, the author of 'Matter and Force,' to strengthen his materialistic position. He made quotations from it, evidently thinking from the quality of its contents it must be the product of some learned professor. Had Büchner only waited, and read more, he would have found in the next volume, 'The Philosophy of Spirit,' another side of the picture, from which no aid to materialism could be obtained. It is singular that Charles Darwin, in writing 'The Descent of Man,' fell into the same error as Büchner.

Tuttle's next volume, which was his third spiritual product, was entitled 'The Origin and Antiquity of Man.' Our great naturalist must also have read without examining the preface, for in the seventh chapter, dealing with the races of man, Darwin says: 'I have taken some of the above statements from Hudson Tuttle's "Origin and Antiquity of Physical Man,"' and he quotes the page and the date of publication of the volume, 'Boston, 1866.' Would Charles Darwin have been likely to read and quote, as an authority, a book which was dictated by spirits? With all our reverence for the great scientist we can scarcely think so. I can remember my own astonishment when I came across the footnote. I was not then aware of Tuttle's strongly declared position, that all his works were the product of other minds, and that he was but the instrument used. When some person was criticising his 'Studies in the Outlying Fields of Psychic Science,' and questions were asked about it, Tuttle penned these words: 'Written as the book is by an intelligence superior to my own, I do not personally feel the force of adverse criticism, and find it often difficult to explain to others, or even fully understand myself, unless I can recall the intelligence which dictated.' This modest soul, whose writings were read by some of the wisest minds, has never come into contact with scientific associations or read of their proceedings. He has been contented to work on his farm, blessed with the companionship of the truly scientific people on the other side. When in an address delivered in London, and printed in 'LIGHT,' in 1902, I happened to mention the fact that Darwin had quoted him as an authority, Tuttle expressed to me his astonishment that such a mind as Darwin had ever referred to him, he had not known of the fact until that time.

A splendid specimen of the true Spiritualist has Tuttle ever been. The choicest of his gifts has been this inspiration which welled into his being. Only within the last year or so, in writing to me regarding a severe illness which overtook him, he said that his greatest loss had been that his inspiration departed for a season. He has never ceased to labour, yet with all his hard manual toil he has found time to scatter golden thoughts in many channels. The 'Progressive Thinker' and other publications have had hundreds of contributions from his pen, and as Stainton Moses once said of him: 'He never writes unless he has something to say, and he may be trusted to say it well. He is able to study, in his own proper person, the phenomena which he has observed in the presence of other mediums.'

It is pleasant to know that within the last year or two a fine edition of his first great work, 'The Arcana,' was published by Swan Sonnenschein and Co., London. Dr. Densmore, through whose kindness the handsome volume was issued, said that it was republished because of the phenomenal nature of its production. I was proud to receive a copy of the work from the hands of the seer with a kindly inscription, and Andrew Jackson Davis, his fellow seer, who would have been glad to see recognition given to his patient friend, also sent me a copy. A few years since these two great men met together in Boston, when Mr. and Mrs. Tuttle took a rare holiday jaunt.

Emma Rood Tuttle, Hudson's wife, companion and fellow labourer, herself a brilliant poetess, has been for many years his great helper. Three years ago there was issued 'A Golden Sheaf,' sent out on the completion of fifty years of wedded life. Truly this marriage has been one of love and judgment. The book belongs as much to the one as to the other, in fact they are one in heart and soul. The latest book, entitled 'Stories from the Borderland,' is also a joint production. It is different in tone from much that has preceded it, and is full of rich imagery, profound spiritual truths choicely set out.

It may be thought that the author of so many books must have amassed wealth. Alas! this is not so. The spiritual author gains little if any financial recompense. Hudson Tuttle has not yet received any return in money, as such books as his rarely pay the cost of publication. He feels it has been an honour to be selected as the medium for the production of what is valuable to his fellows, for to him Spiritualism has to take its place in the van of civilisation and give to earth a new colour of thought. Let us hope that he will be long spared on earth to do yet more noble work for truth. If the world has failed to recognise his invaluable service to the cause of progress, he at all events has with him the consciousness of duty done. Faithful and true servant of a despised truth, the angels of love in the beyond see and know of the riches of his character and the sweet purity of his life. It may be that in other years those who come after us will feast on what he has provided, and thank God that he has dwelt amongst men.

There has never been any faltering in his position as to the great fact that the doors stand ajar. No pronouncement could be clearer than these words of his: 'I am a Spiritualist because Spiritualism has replaced belief and faith by certain knowledge; I am a Spiritualist because Spiritualism offers the only comprehensive and consistent philosophy of life here and hereafter; I am a Spiritualist because I know that the loved ones who have passed through the shadow of death exist as immortal individualities, and that at times they have the power to communicate with their friends on earth.'

This strong faith of Hudson Tuttle's, based on knowledge, is, I hope, the abiding faith of many readers of 'LIGHT.'

A MUCH-TRAVELLED SYMBOL.

'The Daily News' for Saturday last drew attention to the use of the Swastika symbol by the Boy Scouts' organisation, and in answer to the question why it was adopted, says:—

We no more know why the Boy Scouts' badge of thanks should take the form of a swastika than we know why Mr. Rudyard Kipling adopts it as his emblem on the fly-leaves of the volumes of his uniform editions.

For that matter, we hardly know why the Chinese Empress Wu, about 704 A.D., decreed that the swastika should be placed in the middle of all representations of the sun; or why images of Buddha bear that symbol on their breasts; or why Greek coins of the fifth century B.C. bear it; or why it was the emblem of the god Thor in the Norse mythology.

All through the history of magic, up to to-day, it has been regarded as a symbol of great power. An American writer has observed:—

'Scientists who are interested in the seeking out of this symbol have found it innumerable in times of the very remote past, or found indeed that it appeared among the most ancient prehistoric races, and that to mark with a degree of certainty the route of its travel—if it really did travel—would be impossible. One theory is that it began to exist during the thirteenth century B.C., and first appeared in the city of Troy. Later it was constantly found, until in the sixth century B.C. it began to be marked on Grecian pottery. Afterwards it travelled to Scandinavia, Germany, Great Britain, and Northern Africa. It went by another route to India, China, Persia, Tibet, and Japan, and from Scandinavia it travelled even to the far north to Iceland.'

It is found as a common symbol in the carved temples of the Mayas, the prehistoric people of North America; it was used by the ancient Incas of Peru.

All these instances of the world-wide use of this ancient symbol appear to denote that the person or thing or representation to which it was attached was sacred, as being either dedicated to the deity or invested with supernatural powers. But in this sense its use by the Boy Scouts appears to us not a little incongruous—as much so as the use of the cross would be. In fact, the Swastika is a cross, and something more—an emblem of spiritual force.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting with the Kingston Society at the Assembly Rooms, Hampton Wick, on Sunday, June 5th. At 3 p.m., Mr. Thomas Brooks will open a discussion on 'The Conduct of Spiritual Meetings.' Speakers at 7 p.m., Messrs. T. Brooks, M. Clegg and G. F. Tilby.

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SCIENCE AS A WITNESS.

Dr. Jasper B. Hunt gives us through Mr. H. R. Allenson (London) an important book on 'Existence after Death implied by Science.' Its import can be gathered from the titles of the seven chapters which fill its three hundred and twenty pages: 'Is the Belief Unavoidable?' 'Have we a Spiritual Destiny?' 'Are we mere Animals?' 'What are we made of?' 'What Causes us to Live?' 'Are we members of a Spirit Universe?' 'The After-life idea circulates—among whom?'

Dr. Hunt starts with the plea that there is no necessary conflict between Science and Religion, but he strongly dissents from the statement that this is because the two realms are dissimilar and distinct. All we have to do is to unreservedly accept the doctrine of development; then 'Science itself begins to teach Religion.' 'The new Psychology demonstrates that man is a spiritual being.' 'Science, regarded in the gross, dictates the spirituality of man, and strongly implies a spiritual destiny for individual human beings.' So thinks Dr. Hunt. Hence this book.

The argument is chiefly in Chapters IV. and V., 'What are we made of?' and 'What causes us to live?' and here the writer gives the materialist, the mere dust and ashes man, as good a shaking as ever he is likely to get. We are made of dust, are we? he says; O, very well, and pray, what is dust? Huxley also collared the dust man when he said, 'The chief document as to the past history of our earth is mud,' and since Huxley's day that document has revealed some curious inscriptions. 'Evidently,' says Dr. Hunt, 'he who could solve the mystery of mud would be the greatest man who ever breathed.' Why? Simply because mud, being tracked home, ends over the borderland, where it can be followed no more—at present. We talk of 'dead matter': but there is no such thing as dead matter. All the fuss we have been making about matter is the fuss of ignorance. Let us shake hands at the limit of the borderland where the atom and the electron throb their last and disappear.

And yet, as Dr. Hunt suggests, it has been well for us, as education, that we have habitually regarded Nature as something external to our selfhood. That has been our 'schoolmaster to bring us to Christ'—the Christ of the real self which is matter's king: and behind, beyond and within all Nature lies the mystery which we are so sure of as mystery that even the 'unbeliever' is content to call himself an 'agnostic'—a really humble confession, and

not so much rebellious as modest. As Dr. Hunt says, 'The vast masses added in recent years to the common stock of knowledge have had the effect of showing us our narrow limitations.'

But Science has still a great deal of courage, the courage of its opinions, and non-scientists on the wing are still not treated over well: and yet the non-scientists have sometimes led the way, subject to the penalty of being called 'deluded cranks.' But surely Dr. Hunt is right when he tells us that there are meeting-points where one man's word is as good as another's, and that we have reached such a meeting-point now. 'In a world where innumerable objects appear to sense, and not one of them thoroughly known; in a world where our best possible knowledge is obtained through a mirror in a riddle: if in such a world anything can be called certain, then it would seem certain that matter does not contemplate itself. It would seem impossible to deny that it is spirit which contemplates matter, whether the spirit be a distillation from inorganic nature, or an infiltration from a complementary universe, or the one reality in which matter is but an accident, or the breath of God Himself.'

Material things, says Dr. Hunt, have become ethereal things, and science is now speaking only in whispers. Why? Because it has found out that it has found out nothing—except its limitations and its ignorance. Its finalities are only impertinences, its systems, closed at each end, are but feeble guesses, its use of the word 'impossible' is an arrant foolishness. Its great discovery of evolution has turned all its old books to waste paper, and, at this very moment, it is beginning to see in man the unfolding of a selfhood which relates him to a world and to a possible order of beings which know nothing of our dust and ashes but which exist in a condition absolutely in harmony with, and interpreted by, spirit or mind alone.

Once, the problem was the mystery of matter; then the mystery of life; but now, as Dr. Hunt maintains, the problem is the mystery of that which stands apart and looks on and forges the problems and seeks for solutions,—spirit or mind. We pretty readily trace back consciousness, in imagination, from the philosopher to the mildew on his boots, says Dr. Hunt. 'We waltz back blithely from philosopher to protoplasm; then appears a full stop. But have we penetrated far into the mystery? Have we penetrated at all? . . . Was not the protoplasmic full stop staring us in the face all the while? Mildew on boots, face that bends down, brain that philosophises, tongue that speaks, are all alike and all along composed of plasmic cells and their corpses.' 'That is all made to seem easy enough. But 'what balks and baffles us is not the mystery called life, nor yet the mystery called matter, but the ubiquitous and ever-deepening mystery which some prefer to call "mind," and others "spirit"—supreme and inscrutable, utterly irrespective of the machinery by which it operates and the materials from which it has been drawn'—a something which contemplates and analyses, combines and dissolves, and knows phenomena only as interpreted by itself, and is actually able to take itself to pieces and then deny that it exists.

What it all looks like is—that man, in an ascending scale, has crept all the way from crude protoplasm to conscious life and to the development of a selfhood which can discriminate between protoplasm and thought about it, and, in all probability, build for itself an organism to match mind, using protoplasm as a tree uses it, or as a builder uses bricks, or as an artist uses body colours, and sublimating everything so as to bring it into fine and instant harmony with thought.

The sub-conscious mind, about which so many are now

beginning to prattle (chiefly to stave off the admission of spirit or soul), itself suggests or reveals a new world and a new world-order. It is even admitted that it can act beyond the body's boundaries and powers, and that, as Dr. Hunt says, it is not conditioned by time and space in the same way as the conscious, but sometimes joins issues with the sub-conscious in others afar off, and, for all we can tell, may continually be so doing. Surely that carries us very near the Borderland, if not quite beyond it.

We therefore welcome this writer's conclusion, convincingly argued for and brightly illustrated, that spirit-life is the real and ultimate life, and that evolution has determined it for us. Evolution, he says, has resulted in spirituality: from so-called dead matter to living matter; from living matter to conscious thought; from conscious thought to religious idealism. 'Can we persuade ourselves it is all for no end? We exist, and we are conscious beings. So far as we can see, we are the highest product of Nature's unimaginable labours. In the course of millions of ages, our universe and ourselves have come to pass. Worlds have been wrought out of starless emptiness. Nature has produced the human spirit by dint of what appears to be incalculable toil and prodigal expenditure. Was it only in order that we might glance around and perish?'

PRE-EXISTENCE, EVOLUTION, AND SURVIVAL.

Mr. Edmund E. Fournier d'Albe, B.Sc., delivered an Address on 'Pre-existence and Survival; or, the Origin and Fate of the Individual Spirit,' to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, the 12th ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 256.)

Consider for a moment the structure of the eye. In insects and crustacea it consists of some twenty thousand cones mounted side by side on the retina, each cone pointing to a different region of space. It is a construction which gives a wide angle of vision, and enables flies, for instance, to see in almost every direction at once. Some deep-sea fishes have eyes attached to stalks which can be pointed in different directions, while others have eyes contained in long tubes closely resembling telescopes. When the depth of the sea is such that no light penetrates into it, some of the denizens of the deep provide their own light, like that remarkable creature known under the name of *Enoplotentis*, which is studded with twenty-four glow lamps, each containing a lens and reflector, and emitting lights of various colours, so that the fish looks as if it had decorated itself with a diadem of luminous gems.

And what shall we say of the human eye, that marvellous optical instrument whose range covers half the horizon! It contains a lens enclosed between two liquids of different optical densities, and provided with an iris diaphragm which adjusts itself automatically to the intensity of light. The sensitive surface known as the retina contains several million peculiar nerve endings known as rods and cones, arranged in hexagonal facets, and each connected with a delicate arrangement of what an electrician would call capacities and inductances, designed for the undisturbed transmission of a million separate and simultaneous messages to the brain. The whole system resembles a vast telephone exchange, with a 'subscribers' list' equalling in numbers the population of London.

Not only is the eye an optical instrument of unequalled complexity; it is also a photographic camera in which the sensitive surface is constantly renewed. The retina is covered with a pigment called the 'visual purple,' which is converted into yellow by the action of light. The renewal of this visual

purple ceases at death, and zoologists assure us that often, when an animal dies, and its eye is dissected, the last object seen by the animal is found photographed on its retina in yellow on a purple ground.

Is it any wonder, I ask, that biologists, who live in daily contact with these marvels of the microscope, should get into the habit of regarding that which they see as the reality of prime importance, and should lose sight of all possibility of greater realities lying behind that which is seen? We, at any rate, are in no such danger. We ask whence these things are, and whither they tend. Who or what has built up these wondrous structures?

The answer which I prefer to make is, that the marvellous mechanism known as the body is the work of the human individual himself. The circumstance that none of us remember having built up our own bodies does not disprove our having done so. Our later consciousness, and especially that social consciousness imposed upon us from the outside, and embodied in spoken language, has displaced and obscured the organic consciousness which was the original master-builder. But the organic consciousness resumes full swing in our sleep.

Let us, then, endeavour to come to closer quarters on the question of pre-existence. In a sense, we have always existed, and are co-eval with all existence. But, as separate individuals, our existence had a certain very definite origin. It began in the junction of two germ cells, in which the lives of two individuals merged into one. At that supreme moment in our lives the two long chains of memories held by our parents were linked together.

A message trembled back along those chains to the origin of all existence, and in return a message came conveying to us a command to live again the life of the race. Whereupon we set to work and built up our present bodies, passing rapidly through those changes which had marked the stages of the age-long evolution of mankind, recapitulating, as it were, the history of the human race, and fighting anew the great battle of life.

It has been said that every man lives most of his life before he is born. This paradox has much truth in it. From the organic point of view, man's pre-natal life is infinitely more strenuous and intense than his post-natal development. He grows out of an invisibly small germ into a fully-formed human creature. In doing so, he leaves the world of cells and enters the world of men. It is just as if a man were to become a planet. The change in size alone would be exactly the same. What our experiences may be in passing through that stupendous change we know not; possibly, at some future epoch, we may remember it all; but it is quite conceivable that the rate of life, being the number of events crowded into a given time, may be as far in excess of our ordinary rate of life as the size of the cell is below that of the full-grown man. In that case our pre-natal life may practically stretch over what, with a standard of time reduced in proportion, we should regard as an eternity. Time and space, as you know, are relative terms, and their length depends entirely upon the standards applied. The relativity of size and duration gives us, indeed, the possibility of quite a series of eternities, just as the mathematician recognises the possibility of several orders of infinity and of infinitesimals. I only mention this in order to point out that we may postulate a practically infinite pre-existence of the individual human spirit without going beyond the date of his conception. That being so, I see no reason whatever to assume what is ordinarily known as reincarnation. That an individual now living should be a reincarnation of Caesar or Cleopatra is to me a grotesque improbability. It would explain nothing, and would introduce quite a series of new problems bristling with difficulties.

This, then, is the general conclusion we arrive at with regard to the origin of the individual human spirit. Our past is rooted in the hoary past of the race. We grow up as we do because we, in a sense, remember to have thus grown up before. If memories of past existences cling about us, it is not that we have lived those lives as individuals, but that we have sprung from the 'germ-plasm' which passed through that long line of existence and ultimately found a new expression in our-

selves. We suffer for the sins of our parents and reap their reward, because to a very vital extent we are our parents and our grandparents. We are an inseparable part of them. To be one's father's son is a merit or a blame, according to the merit or demerit of the father. This rule does not, of course, apply to the social world, but it holds good in the organic world, and only fails in the social order because the social consciousness is a thing imposed upon us from without, a thing which does not go to the root of our being, and plays but an insignificant part in our natural inheritance. A cataclysm may sweep away our civilisation and culture, but no cataclysm will perceptibly affect, let us say, the number of limbs the average child is born with, or the number of teeth it develops in after life.

Our past is our parents' past, and theirs is the past of our remote ancestors. The origin of the individual means a new shoot from the parent stem, but it means much more than that in the more highly developed organisms where parthenogenesis is unknown. It implies, as a necessary preliminary, the merging of two lives into one. It implies a loss of individuality as well as a gain. For each cell of the human body has a life of its own, however circumscribed and limited, and this individual life is lost when the two germ cells join together, when the twain become one.

This mutual surrender of individual life is surely not too great a price to pay for the stupendous change that follows it. For, as I have already indicated, the changes which take but a few short months would only be paralleled on the adult human scale if a being were to grow from the size of a man to the size of the earth. The flame of love which welds together two lives throws a light back into the dim past of the history of the race and summons the memories and experiences of forgotten ages to guide the new spirit through its adventurous career, a career which will stretch far out of sight into the days of thousands of generations yet unborn.

As Haeckel has quite correctly pointed out, there is a certain parallelism between the pre-natal development of the individual and the geological development of the race. Those who wish to gain a deeper insight into the details of human development cannot do better than read Haeckel. Only they must remember that Haeckel is only a biologist, and not by any means a philosopher. He is a good observer, though a very indifferent and untrained interpreter.

For the purposes of our present investigation it suffices to say that the human body is built up entirely by cell division and differentiation. No cell forms of itself out of the material provided. *Omnis cellula e cellula* (every cell springs from a cell). The single cell formed by the fusion of the two germ cells becomes two cells. These become four, then eight, then sixteen. The increase proceeds in geometric proportion. While this sub-division is proceeding apace, a differentiation sets in, which becomes more and more marked, until one by one the organs and structures of the complete human body are built up. The whole process fills every really thoughtful biologist with a wonder akin to reverence. He is quite helpless as to its interpretation. All he can do is to observe details and draw parallels. We, on the other hand, who do not wear the blinkers of a dogmatic materialism, can see in this process the work of the master-builder, the work of that human spirit which is beginning to tread the path its forefathers trod.

When the work is nearly complete, when the usual crises are past, when the ship is launched on the troubled seas of human life, then another process sets in, a process which is of the utmost importance with regard to the question of the survival of bodily death. For death begins almost with life itself, we die daily. Not only that, but we are born daily, also.

Our entrance into this earthly life is signalled by a pronounced activity of cell-division. This cell-division is the most vital of organic processes. It is the first faculty to be lost when the life of the cell is nearing its end. Cell nutrition may go on for some time after its power of division is lost. A cell may even perform its accustomed work long after it has ceased to be really alive, as proved by the reacting power of muscle, which persists for some time after the death of the animal. Another significant fact is that it is the most highly

specialised cells—the nerve cells—which are the first to cease subdividing. The human adult has his full complement of nerve cells, and does not normally acquire any new ones in after life, whereas the cells of his skin are constantly renewed till the very moment of death.

Now, I should like to direct your careful attention to this fact of cellular decay and death. For it closely affects our ideas of personal immortality.

I have already referred to the partial self-government possessed by the cells of the body. Each cell has its own apparatus of nutrition and elimination. It is supplied with food by the circulation of the blood, much as we are by the circulation of commerce. But each cell must see to its own task of working up the food so provided into a form fit for its own use, and of directing the strength so acquired into the special activities prescribed by the position and function of the cell in the organ to which it belongs, and in the whole organism. When this modified independence of cells leads to rivalry or active antagonism, we have what we call organic disease. Perfect health requires the intelligent and loyal co-operation of the cells in each organ, and of all the organs in the body. Fortunately for our daily social life, such co-operation is carried out and secured by strata of our consciousness which are altogether subliminal. In perfect health we are almost unaware of possessing a physical organism at all; but that does not mean that some part of our consciousness is not directing every detail of it. We can ride a bicycle or play a musical instrument almost unconsciously; but that does not mean that we are not controlling it, or that it has become an automaton. It only means that certain actions of ours have become habitual, and have ceased to form part of our waking consciousness. The difference between our bicycle and, say, our heart is that we can at any time resume our conscious control of the former, whereas we would find it difficult to resume the control of our heartbeat which we undoubtedly once possessed, and which is indicated by the fact that the heart is 'striated' like all voluntary muscles. Yet this difference is only one of degree. We have allowed our organic functions to become 'automatic' simply because it saves trouble, and enables us to devote our limited capacity of attention to things of importance in our social surroundings. But we all know that our control of organic processes can be resumed in certain states of ecstasy, and also in certain hypnotic states. It is just possible that mankind may in future endeavour to resume this control, or secure the liberty of resuming it at will. Such control, when resumed under wise and competent guidance, and accompanied by the provision of the necessary raw material of metabolism, would mean the definite and complete banishment of disease from the world of men. At all events, disease would become purely voluntary, as physical hardship is already voluntary among sportsmen.

(To be continued.)

YOGA.—We understand that 'Vanity Fair' has arranged with Mr. S. M. Mitra, author of 'Indian Problems,' 'Hindupore,' &c., for a series of articles on the ancient Hindu psychic culture called Yoga, that Mr. Mitra will give an address on 'Yoga Mental Culture' on Monday, June 13th, at 8 p.m., at the Kensington Town Hall, with unique lantern illustrations, and that subscribers to 'LIGHT' need not pay any admission fee.

'THE MINISTRY OF ANGELS.'—The Address recently delivered by the Rev. J. Page Hopps, on 'The Ministry of Angels' to the London Spiritualist Alliance, and printed in full in 'LIGHT,' has now been published in an attractive form, with blue cloth binding and gilt lettering, with portrait of the author, by Mr. A. C. Fifield, 44, Fleet-street, E.C., and can be had also from the author at 'The Roserie,' Shepperton-on-Thames, or from the office of 'LIGHT,' for one shilling, post free. The large, clear print makes it a worthy souvenir of an admirable address, either for preservation or for presentation to friends, especially to those recently bereaved. As our readers, and those who heard it delivered, will remember, this Address insists strongly and inspiringly on the ministry of angelic spirits—'promoted men, women and children'—as a real experience and a constant influence in our lives, so that 'we have sufficient warrant for the belief that we are never unaided, never unpitied, never alone.'

MAY MEETINGS IN LONDON.

The ninth annual convention of the Union of London Spiritualists (which 'Union' consists of representatives of nineteen societies) was held at South Place Institute, on Thursday, May 26th, at 11 a.m., under the presidency of Mr. G. Tayler Gwinn. After an invocation by Mr. Percy Street, of Reading, the chairman commented on the increase of public interest in Spiritualism and the more favourable attitude of both Press and pulpit towards the subject. He said that he would make the clergy welcome to all the comfort and help that they could get. It was no part of Spiritualism to stint the intellect, but rather it encouraged everyone to think, to learn and use the truth, and he hoped to find not only the spiritual philosophy proclaimed in the churches, but meditation exercised there also.

Mr. T. O. Todd delivered a thoughtful address on 'Spiritualism, the Need of the Age,' in the course of which, after a rapid review of the evolution of religious ideas in the past, he endeavoured to show that Modern Spiritualism had come because of the demand of human hearts for something that would more completely satisfy their longing for knowledge respecting the spirit, its powers and its destiny. Man, he said, was but a symbol of the divine, and influence from the spiritual world makes this life sweet. He had no intention to make invidious comparisons, but he felt that Spiritualism was the only cosmopolitan, or universal, faith that could appeal to and satisfy the longings of the human heart. Its revelations were so clear, complete and explanatory that it would yet deliver the world from materialism.

It was the only declaration that the doors of heaven were open to everyone who wills to enter upon and walk the paths of eternal spiritual progress. Spiritualism was capable of universal application and answered a universal appeal, for it presented to man the best and most complete philosophy of life; a philosophy that harmonised with science and religion and gave vitality to both. After some reference to the manifestations at Hydesville and a dissertation on St. Paul's setting forth of spiritual gifts, Mr. Todd claimed that Spiritualism was the religion of the home and the fireside: it erected the family altar so that loved ones could come from the other side and minister to those who, with joyful hearts, gathered to worship God. There was not, he said, one idea respecting the future life on which all the churches were agreed, but Spiritualism had demonstrated the facts respecting the reality and the progressive character of the life beyond the grave. He deprecated the attitude of those who regarded Spiritualism as a matter of amusement and urged that all spiritual gifts should be freely exercised; then and not till then would Spiritualism become a purifying power in all departments of life—especially in home life. A number of questions were asked, and a short but breezy discussion ensued on the vexed question as to whether mediums should be remunerated for their services.

At the afternoon session, which was largely attended, the Rev. Susanna Harris kindly consented to give a few clairvoyant descriptions, and Mrs. Imison (Nurse Graham) described nearly twenty spirit people to persons in the audience. Both ladies gave many names and personal details and were very successful, almost all the descriptions being recognised.

There was an enthusiastically appreciative audience at the 'mass meeting' in the evening, and the speaking was good, both in manner and matter. Solos were ably rendered by Mrs. Beaurepaire in the afternoon and evening, which were much appreciated, as also were the efficient services of Miss Gwinn at the organ. Mr. Tayler Gwinn presided, and after the opening exercises introduced Mrs. M. E. Cadwallader, the representative of the National Spiritualist Association of America, who, after a few words of kindly greeting, mentioned that there were six hundred societies and twenty-two State associations affiliated with the national body, which Association, in addition to its efforts to promote the growth of the Cause, sought to protect the mediums and to help them when old and infirm. Mrs. Cadwallader said that she was delighted to find that the Lyceum work was being encouraged

in London, as she had come to England to attend the Conference of the British Lyceum Union, and she always pleaded the cause of the children. From what Mrs. Cadwallader said it would appear that the laws in the United States are very severe on mediums, who, in some States, are liable to be sent to prison for two years, even if they do not take money for their services: and it had been found necessary to organise the societies as religious bodies and to demand that mediums should have the right to give the messages of the angels as part of their worship. Spiritualists the world over were animated by the same ideas and purposes. It was impossible to buy immunity from death—and then it was that the knowledge of Spiritualism was most needed. Through mediums the departed could give the comforting assurances of their undying love.

Mr. Percy Street, in an eloquent speech, which we shall give in 'LIGHT' of next week, struck a high note and won the hearts of his hearers. He was followed by Mr. T. O. Todd, who was in an inquiring vein. He asked if Spiritualists could point fearlessly and proudly to the results of the work accomplished by them in their societies. He felt that for successful spiritual work it was necessary to receive the spiritual Pentecost, and he was impressed with the fact that the societies, as conducted, were not yet able fully to grapple with the requirements of inquirers. Societies should be the outcome, and reflect the good influence, of home circles at which the message of immortality was given by loved ones. Spiritualists should regard it as a duty to attend the meetings, to sustain the speakers with good spiritual influence and sympathy. The aims of each society should be to produce spiritual results, to implant spiritual ideas and to encourage heavenward aspiration. The hall should be bright and beautiful; suitable pictures and music would be helpful, but the mental and spiritual atmosphere was most important; that did not depend upon the speaker, and the members should realise that the societies would be just what they themselves made them.

Mr. D. J. Davis, in an amusing, yet earnest speech, made considerable play on the word 'crank,' which had been used regarding himself, and, as frequently applied to Spiritualists, indicated the popular misconception respecting Spiritualism. Spiritualists were considered 'weak,' or 'sick,' or 'peculiar' intellectually, and yet it was only because they tried to be consistent and to demonstrate what other persons said that they believed but were unable to prove. Mr. Davis objected to the way in which religious papers boycotted Spiritualism. It was easy for preachers and speakers to give beautiful, flowery, and logical speeches about immortality, but they were non-plussed when asked, 'Do you know anything about it?' But Spiritualists testified to what they had seen, heard and handled, and spoke from experience regarding the future life. Jesus demonstrated the gospel of life beyond death by his return. He promised to come again, and that signs and wonders should accompany those who believed—but, asked Mr. Davis, 'where are those signs to-day? If to attempt to demonstrate the truth of spirit intercourse means to be a crank—then God keep me a crank all my days. There is no experience which unites us so strongly as death. The widowed Queen-Mother and the widowed Whitehaven miners' wives are on common ground—death is no respecter of persons—they have the same sorrow and need the same consolation—they both need what you and I know: the demonstration that indeed, and of a truth, we are all God's children, and that our home is not the dark tomb—that we pass through the shadow of death into the glorious light of the progressive life beyond.'

Mr. W. E. Long then spoke under spirit control, and in a terse and pointed address dealt with the danger, difficulty, and definite purpose of Spiritualism. The danger arose from the prevalent and invincible ignorance regarding the spiritual condition of mankind and the failure to realise that the spirit life is the real life in both realms; that the 'departed' are men and women; that death does not affect or alter character; that as men and women are of varying and varied natures their circumstances and conditions are equally varied on the other side; that they are not all saints, nor are they all devils. If these facts were borne in mind, and it was realised that life

consisted in translating feelings into thoughts and actions and re-translating thoughts into feelings on a higher level, it would be seen that the difficulties were largely self-created. The definite purpose of Spiritualism was to prove that immortality is natural and independent of creed, country, colour or condition—that immortality itself is unconditional, but that spirit people are conditioned by the results of their motives and deeds—still the passage through death is an ascension. The attempt to reveal the spiritual world to man was the work of the spirits—man had to receive that revelation, but he needed experience before he could understand. The spirits endeavoured to inspire men, to awaken their consciousness, to inform their minds so that they would understand and be not only hearers but doers of the word of truth. Spiritualism would thus lead to the unfolding of the inner man here and be a blessed influence that would prepare men for the larger life to come.

Another control then addressed the meeting through Mr. Long in a humorous speech which occasioned much laughter—but the speaker made some shrewd hits. Referring to those who attributed Spiritualism to the devil, he turned the tables by challenging them to produce their devil. He said 'Fellowship is the secret of success in spiritual work'; 'the "submerged" live after death as well as those who are on top, and they get a better chance there than they did here'; 'in all things remember that you have a duty to the spirit world—see that *you* do it, and do not find fault with others—judge not—love will save a soul, but persecution never will.'

The proceedings closed with a hearty vote of thanks to all concerned, and the chairman announced that the collections during the day had amounted to eleven pounds.

SPIRITUALISM IN THE RUSSIAN CHURCH.

A lady correspondent, who lives in Russia, sends us the following account of the conflict between Spiritualism and materialism in Russia, and of the attitude of the clergy, believing that opinions commonly held in Great Britain would be modified by closer acquaintance with the true state of affairs in that country. She says:—

The general state of comparative 'superstition' which has prevailed for many centuries is rapidly disappearing—a thing not wholly to be rejoiced at. The so-called superstition contains such Spiritualistic truths and principles as belief in the 'miraculous' (supernormal) power of mind over matter, thought-transference to higher regions, the healing faculty, &c. These superstitions, if they may still be called so, are not in the generality of cases being replaced by a more enlightened form of religious feeling, but by a false enlightenment and materialistic form of thought, excluding all spirituality, and based on the so-called laws of natural science. The old 'superstitions' were more wholesome than the denial of everything which cannot be verified by the senses, and this is, unfortunately, the alternative here. In this respect the Russian revolution, politically liberating and progressive in one sense, does a great deal of harm. It is narrowly materialistic, and the ancient superstitions are certainly more conducive to moral and intellectual progress, for they teach God, the soul, an ideal of virtue and belief in spiritual life, and without these foundations what social life is possible? Yet all such faith in the spirit is absent from the bulk of the Russian revolutionists, including many Jews, who, having abandoned the belief of their fathers, join in this totally materialistic movement.

Fortunately there is a fraction of truly intellectual men—a small one as yet—who attack the blind materialism and the absence of ideals in the great wave of the Russian revolution—men who, like Struve, Kistiakowsky, Isgrew, the philosopher Berdrajef, and others bred in the liberal school of German philosophy (Hegel and Schelling) try to counteract the pernicious influence of these would-be progressists. There are in those circles many persons of enlightened and moderate liberal ideas, though partly still faithful to the old Church.

One characteristic of Eastern Catholicism is a wide tolerance towards other creeds in practical life, though the Synod made the great and deplorable mistake of proceeding against

Tolstoy, who, though sincerely religious and God-loving, is yet hostile to any supernormal manifestations and agencies, and zealously excludes from the Christian faith all those facts which prove it to be a true manifestation of Spiritualism. In this sense the narrow orthodoxy which excommunicated Tolstoy is still nearer the truth than the great writer.

Among the higher clergy there are, and ever have been, truly superior and enlightened men. The village priest is indeed on a low level, but of course there are honourable exceptions. The town priest is perhaps already too prone to worldliness, and a spirit of inquiry is fast spreading among the students of theology. Life is advancing and developing in ecclesiastical circles, and several country priests elected as members of the Duma have bravely spoken up for the people, their wants and their rights. They are among the pioneers of the future. The Eastern Church is but superficially known in general; deeper down there are precious mystic elements in this oldest of churches. Even in the most unenlightened countries and ages, in the farthest Russian provinces, or in the convents of Bulgaria or Roumania, there have been in the midst of the surrounding barbarism highly advanced souls.

The last, perhaps, of these in modern times is the monk, Paisios Welitchkowsky, who was born in the Russian province of Poltawa, but spent his life in the convents of Moldavia in the first part of the nineteenth century. He lived a most strict life, and appears in his biography as a true medium and mystic, possessing the power of separating his soul from his body and sending it to far-off regions, sometimes even while apparently performing his outward duties. He is said to have had then a strange look and glowing eyes. His writings are full of ascetic teachings. All these Eastern seers and mystics appear to have practised the deep breathing through one nostril, as is the custom of Indian adepts. It would be curious to know in what way these influences and practices reached the Greek Church, which does not seem to have had any relations with the Far East.

The higher Russian clergy are rather sympathetic than otherwise to Spiritualism, which is spreading fast in the country of Aksakoff, and as often as not under the banner of the Church. The Russian Church is not averse to it, as Roman Catholicism is, and in this sense it is more progressive.

Several Spiritualistic periodicals are published in St. Petersburg and Moscow, and last year a remarkable book, written in a perfect literary style, was published by a monk of one of the Moscow convents, belonging to an aristocratic family ('Iz za Monastorskoy Steny'—from behind the walls of a convent—by a Monk-prince). The author has visited India, and is fully informed of the latest Spiritualistic and theosophical work and progress.

And so in this seemingly dead Church the spiritual light is not extinguished, and its influence, though far from being sufficiently active, is still worthy of respect and attention.

O. CATARGI.

AN important and interesting contribution to the discussion of the so-called 'conflict' between religion and science is Mr. W. L. Wilmshurst's 'Christianity and Science,' published by Messrs. Wm. Rider and Son, Limited, and obtainable from the office of 'LIGHT,' price 1s. 2d. cloth, 8d. paper, post free. Though written some four or five years ago, it is still timely, and the treatment of the subject is thorough. Mr. Wilmshurst defines science as 'knowledge: intellectual discernment of facts.' Religion is 'man's attitude toward the universe,' and the conflict between the two 'arises through the demonstrations of reasoned knowledge (science) coming into contact with the *unessentials* of religion.' He describes the development of the conflict, and the 'new factors tending to reconciliation,' showing that scientific investigation needs to be continued into the sphere of the unknown, where there has been no other authority than intuition. As to 'the present and the future,' we have an intellectual conception of a spiritual universe, and science describes the system and method by which spiritual laws work in the objective world. Each way of looking at the universe demands the other as an explanation, and the study of objective details leads naturally to an inquiry as to the spiritual principles on which they are based, and without which they could not exist.

JOTTINGS.

Instances of what are called 'phantasms of the dead' are frequent, and it is really a pity that a more complete record of them than any that has yet appeared has not been made. The 'Star' recently stated that 'Lord Hamilton of Dalzell, who was in attendance upon the King of Spain during King Edward's obsequies, has crowded much experience into a brief life, says the "Sketch." Ten years ago, as he lay awake in his tent on the South African veldt, he thought he heard his father's voice; at that moment, as he afterwards learnt, his father died.'

Those energetic workers for Spiritualism in America, Mr. B. B. Hill and Mrs. M. E. Cadwallader, of Philadelphia, paid us a welcome call on their arrival in London. They attended the recent Lyceum Convention at Birkenhead, and it is probable that they will be at the Annual Conference of the National Union, at Leicester, on July 2nd and 3rd. We trust they will both have enjoyable experiences during their visit here. Mrs. Cadwallader has produced an interesting allegorical sketch, illustrating angel guardianship, entitled 'The Visit of the Ministering Angels.' We saw it performed by the children of the Philadelphia Lyceum some years ago, and can recommend it to Lyceum conductors in this country.

The notices of the Brussels Spiritualist Congress which have appeared in the Belgian press have fully recognised the serious and scientific character of the work, as shown by the effort of the leaders of the movement in Belgium to submit all phenomena to rigorous control. The 'Petit Bleu' for May 20th, in an article entitled 'Towards the Beyond,' remarked upon the number of scientific and Spiritualist delegates who came from so many countries, and on the long series of meetings held morning, afternoon, and night for four days in succession during Whit week; and it infers that 'Spiritualism is steadily acquiring an established position in the majority of the cities of the old and new worlds.' The article goes on to say that the main thing aimed at is systematic scientific inquiry, waging war on tricksters, and that the work of the Congress has been methodically pursued, while 'before separating, the members examined the numerous spirit photographs displayed at the Exhibition, and made appointments with each other to meet again at the next Congress of occult science, to be held at Geneva.'

The Leicester Spiritualist Society has passed through many vicissitudes since its commencement, some thirty-five years ago, but in spite of all difficulties it has been well maintained. On Sunday last a new phase of its work was commenced under auspicious circumstances, by the holding of services for the first time in the Queen's Hall, Silver-street. This hall, which will seat upwards of four hundred persons, is light, well-ventilated, centrally situated, and is well adapted to supply the needs of the society, which, with a well-provided platform and the sustained interest of the members, should grow to be a power for good in the town. Mr. E. W. Wallis was the speaker at the opening services, and the large and deeply interested audience in the evening gave the officers of the society great encouragement. On July 2nd and 3rd the Spiritualists' National Union annual meeting and conference will be held at Leicester, and the two societies in the town are uniting in preparations to give a hearty welcome to the visiting representatives and friends.

Mr. Robert Lynd's review of Mr. Carrington's book on Eusapia Paladino which appeared in the 'Daily News' on Thursday, May 26th, is one of the fairest that we have read for many a day. Mr. Lynd says that while it is easy to begin by disbelieving it is evidently not at all easy to end by disbelieving in Eusapia's phenomena. 'Savant after savant has studied her and few have been able ultimately to resist the conclusion that the phenomena are the effect of some unknown natural or super-natural force. . . Mr. Carrington and others have tested her in conditions in which cheating seemed absolutely impossible. . . Mr. Carrington's book is especially valuable because the author satisfied Dr. Albert Moll's requirements' [that conjurers should be critics and investigators in mediumistic phenomena], and his testimony, together with that of Mr. Feilding and of Mr. Baggally, 'brings us to a point where, unless we can believe in the collective and continuous dishonesty or hallucination of the three investigators during various séances scattered over a month, we must admit the genuineness of the Eusapian phenomena.' We commend this conclusion to the Editor of 'Pearson's Magazine.'

While we read of decreasing membership and of smaller congregations in the Churches it is interesting to observe indications of increased activity and growth in Spiritualist societies. Perhaps this is a sign of the times and one that reveals the tendency of modern thought. Probably many persons are seeking in Spiritualism the comfort and inspiration that they fail to find elsewhere. Be that as it may, our movement is growing: it is alive, it has hope and enthusiasm, and local societies are increasing in number and influence. The Brighton Spiritual Mission is one of these centres of active service which has steadily developed during the past few years, and the promoters of the work there are to be congratulated upon the success of their efforts as well as upon the sympathetic support which they receive from the members. A high spiritual tone is maintained, and Spiritualists as well as inquirers are greatly helped by these truly religious services.

MARRIAGE OF MRS. LOIE F. PRIOR.

The marriage of so prominent and beloved a worker as the Rev. Loie F. Prior will be a matter of intense interest to Spiritualists in many lands, and all will unite in praying that true happiness may attend her in her new sphere of life, which will not interfere in her service to the angel world. On April 24th last Mrs. Prior completed a very successful thirteen months' engagement with the Durban Spiritualist Society in their scheme to organise the Spiritualists of South Africa, and at a social gathering given in her honour she was the recipient of a handsome illuminated address and testimonial. The crowning event, however, of her association with the society was her marriage with one of its members, a fellow-countryman, Mr. John Lee Elmore, which was quietly but joyously solemnised on May 4th at the home of Mrs. Brooks, a dear mutual friend of the bride and bridegroom. The ceremony was performed by the Rev. J. Sinclair, D.D., a Congregational minister of broad and liberal views. The guests included the officers and executive of the Durban Spiritualist Society, and telegrams of congratulation and good wishes were received from all parts of the country. The happy couple afterwards departed, amidst showers of rice and confetti, for a month's quiet holiday in Zululand, far from the busy world. On their return to Durban, Mrs. Elmore will give a series of lectures and demonstrations, after which they will journey through South Africa in the interests of Spiritualism, and will later on make their way to England.

Durban.

W. KNOX.

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.

Acknowledgments for 'Light.'

SIR,—Permit me to thank an unknown donor of a copy of 'LIGHT' weekly to our mission, thus enabling us to keep it on file; also to thank the donor of parcels of 'LIGHT' to Mr. Ball, 107, Penton-place, S.E.—Yours, &c.,

For South London Spiritualist Mission,

WILLIAM R. STEBBENS, Hon. Sec.

Lausanne Hall, Peckham, S.E.

Hudson Tuttle and Charles Darwin.

SIR,—I see in 'LIGHT' of May 23rd that a writer in 'The Progressive Thinker' says that the presentation of the theory of evolution should be accredited to Tuttle rather than to Darwin, as the 'Arcana of Nature' was published seven years before the 'Origin of Species,' but I think I am right in saying that Darwin's book was written twenty years before it was published, and he only consented to publish it after Dr. Alfred Russel Wallace had written and told him of his own discoveries.—Yours, &c.,

A. M. C. P.

[On p. 254, Vol. I., of 'My Life,' Dr. A. R. Wallace gives several works which put forward the general idea of evolution many years before Darwin (see also 'LIGHT,' 1909, p. 113), but the work of Darwin and Wallace was to show how the species originated by natural selection and survival of the fittest. These ideas had occurred to Darwin twenty years before (Wallace: 'My Life,' p. 361), and he had been collecting materials for his great work on 'The Origin of Species' for twenty years (p. 358. See also 'LIGHT,' 1908, p. 327). This, however, is not the same as saying that the work had been written and left unpublished for twenty years.—ED. 'LIGHT.')

The King's 'Removal.'

SIR,—No good purpose can be served by an attempt to answer 'Inquirer's' 'important questions' in reference to my letter in 'LIGHT' of May 14th.

To ask what difference there is between the blowing up of a Czar by an anarchist and the removal of a King from earth conditions by the Divine Power, 'in whom we live and move and have our being,' is one of those questions which require no answer. The man or woman who can ask where the difference lies must logically look upon every removal by death on this plane as murder committed by the Almighty.

God certainly *does* interfere (if that be the proper word to use) when He recalls each human entity from present conditions at the time appointed by the Divine wisdom. But we do not call this murder.

The causes of the King's death mentioned by the medical men were mental as well as physical. There appears to have been only one possible solution to the strain which he endured towards the end.—Yours, &c.,

E. KATHARINE BATES.

SIR,—Whilst not attempting to discuss the point raised by 'Inquirer' in his letter on p. 260 of 'LIGHT,' I beg to submit the following quotation for his consideration: 'Nothing in Nature—nothing in the universe—is at a standstill. Nothing goes backward. A gigantic, incomprehensible wisdom *moves all things forward* towards greater and higher powers and possibilities.'—Yours, &c.,

Plymouth.

S. B. McCALLUM.

Spare the Helpless Animals.

SIR,—All friends of animals must rejoice that 'Cæsar,' the favourite dog of the late King, was allowed to walk behind the coffin in the funeral procession. Such a recognition of the devotion and personality of a dog is more than a tribute to the pathetic sorrow of the little dumb mourner, it is a sign of the growing tendency of our time to extend to animal life the sympathy and the respect which follow a realisation of kinship.

Will not all humane people watching the sorrowful progress of the King's faithful little friend determine that dogs shall be spared vivisection—the worst wrong which we inflict on our animal friends?—Yours, &c.,

L. LIND-AP-HAGEBY.

170, Piccadilly, W.

King Edward's Death: A Vision Experience.

SIR,—Seeing a short paragraph on Mr. Turvey's premonition of the death of King Edward, I thought perhaps my own experience might interest your readers.

On coming out of the car about three weeks before the King's death, I saw the nation mourning, people in black, and even the rush of this great city stilled by some great event.

That same night, after being in bed for a few minutes, I left my body and travelled some distance, when I entered a room and stood behind a nurse; I entered the body of this nurse and crossed the room with her to the far end, and bending down over a bed I saw the King dying. I then left her and returned again to my normal condition. Looking at my watch it was 11.45 p.m.

Just three weeks after this, at 11.45 p.m., our King passed over.—Yours, &c.,

Manchester.

(Miss) E. A. QUINION.

A Dream Interpreted.

SIR,—In your Question Department in 'LIGHT' of March 12th, a dream is recorded by 'B. W.' and an answer solicited. I regret that this has only just come to my notice otherwise I would have replied before. The dream is a symbolic one, and is given to the recipient as a warning. I may say that I have recently developed the gift of interpretation of dreams, and have astounded many of my friends with the accuracy of the interpretations. I have not studied dream books, but the meanings seem to reveal themselves to me in a peculiar intuitive way. The dream in question appears quite clear.

The 'broad staircase' of 'dark wood' can only have one interpretation, viz., 'is easy of ascent.' The 'dark wood' shows that the path (or ascent) is dark or evil—opposite the head of the stairs there are two large folding doors with brass knobs (rose pattern)—the 'rose' symbolises 'friendship' (or an affair of the heart), but the friendship is bad (brassy). The lady is led up these stairs by a man on her left hand (the heart side) who has gloves on—his face she cannot see—both bad signs—the gloved hands indicate that the real feelings are covered, and the face is hid to disguise its real intent. The lady realises, when she has allowed herself to be led to the

top (or end) that the man has led her there for an evil purpose, as is shown by her being pushed through the folding doors and by her awaking 'screaming.'

Such, 'B. W.' is the meaning of this awful (or painful) dream, which I give freely as it seems to reveal itself to me. The lady is certainly subjected to spirit influence, as the dream has been impressed upon her brain when in a state of coma (or sleep, when the brain was most susceptible), by one of her guides ('Oriental') as a warning, on the principle that 'forewarned is forearmed.'

'B. W.' will probably know best how to deal with the matter, and I should be pleased to hear further from him.—Yours, &c.,

W. J. PERRY.

23, Ena-street, Boulevard, Hull.

Spectacles Found.

SIR,—Kindly permit me to announce in 'LIGHT' that I have a pair of spectacles, found by one of our stewards after the meeting at South Place Institute, on Thursday last. I have made inquiries but have failed to find the owner.—Yours, &c.

G. TAYLER GWINN.

35, Earham-grove, Forest Gate, E.

SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mrs. M. H. Wallis' lucid and striking answers to numerous questions gave much satisfaction to inquirers and friends. Mr. W. T. Cooper presided.—*Percy Hall*.—On May 23rd Mr. Leigh Hunt gave convincing and fully recognised clairvoyant descriptions and spirit messages. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, W.—On Sunday evening last Mr. Frederic Fletcher gave an interesting address on 'The Psychic and the Spiritual.'—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Miles Ord delivered a helpful address on 'Character and Personality.' On Wednesday evening Mr. Carpenter gave interesting answers to questions. Sunday next, see advt.—J. C.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Miss Burton. Thursday, 7.45, Mr. Baxter. Wednesday and Friday, 8, members' circles.—J. J. L.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Abbott gave an inspiring address. Sunday next, Mr. Tayler Gwinn. Monday, 7.15 p.m., ladies' circle. Tuesday, at 8.15, members' circle. Thursday, at 8.15, public circle.—G. T. W.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. J. Blackburn gave an address on 'The Christ Method of Healing.' Sunday next, at 7 p.m., Miss Violet Burton, trance address. Monday, 8, members' circle.—N.R.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—On Sunday last Mr. H. Boddington's practical answers to written questions on 'Mediumship' were much appreciated. Mr. G. F. Tilby presided. Sunday next, Mr. A. H. Sarfas, address and psychometry.—W. H. S.

MANOR PARK.—CORNER OF SHERWSBURY AND STRONG-ROADS, E.—On Sunday last Mrs. Effie de Bathe lectured on 'Death and the so-called Dead.' On May 25th Mrs. Fanny Roberts gave good psychic readings. Saturday, June 11th, at 7.30 p.m., Whist Drive, in aid of building fund; tickets 1s. each including refreshments. June 12th, Mr. T. O. Todd.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Jamrach gave excellent addresses and good clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Aaron Wilkinson, addresses and clairvoyant descriptions. Monday, at 8, Mr. Wilkinson, clairvoyance. Wednesday, at 3; Mrs. Curry. Thursday, 8, public circle.

PECKHAM.—LAUSANNE HALL.—On Sunday last, in the morning Mrs. F. Roberts, and in the evening Mrs. Miles Ord, gave addresses and clairvoyant descriptions. Sunday next, at 11.30 a.m., discussion; at 3.15 p.m., Lyceum; at 7, Mrs. Podmore. Thursday, psychometry. Sunday, 12th, Mr. Huxley and Mr. H. Pye. Mr. Percy Street shortly.—W. R. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long spoke on 'Spiritualism, Good or Evil?' and in the evening he delivered an instructive address on 'Jesus in Communion.' Sunday next, at 11 a.m., Mr. W. E. Long on 'A Spirit's Impressions of the May Convention'; at 6.30 p.m., Mrs. Beaurepaire.—E. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. J. Abrahall spoke on 'Mediumship' and gave clairvoyant descriptions. In the evening Mr. J. G. Nicholson gave an address on 'The Gifts of the Spirit' and answered questions. Sunday next, at 11.15 a.m., Mr. Henry Cobley; at 7 p.m., Mr. J. McKenzie, 'Materialisation.' Wednesday, Mrs. Webster.—J. F.

BREXTON.—84, STOCKWELL PARK-ROAD.—On Sunday last Mrs. Boddington gave a beautiful address on 'What is Spiritualism?' clairvoyant descriptions, and a solo. Sunday next, Miss Fogwell. June 12th, Mrs. Harvey. July 3rd, Mr. Punter. September 22nd to 24th, Sale of Work.—A. B.

WINCHESTER.—ODDFELLOWS' HALL.—On Sunday evening last Mr. Elvin Frankish, of Exeter, gave a beautiful address.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last various members spoke and gave clairvoyant descriptions and spirit messages.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD.—On Sunday last Mr. Symons gave a powerful address on 'Saints and Martyrs.'—C. C.

CREYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mrs. Podmore gave an instructive address and clairvoyant descriptions.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—On Sunday last Mr. W. H. Shaddick gave an address on 'The Continuity of Knowledge.'—T. C. W.

BRISTOL.—SUSSEX-PLACE, ASHLEY-HILL.—On Sunday last Mr. Courtney read a paper on 'The Meaning of Life.' Mr. Webber and Miss Conibear gave spirit messages.—W. B.

BRISTOL.—12, JAMAICA-STREET, STOKES CROFT.—On Sunday last Mr. F. R. Melton spoke on 'Materialisations.' Other meetings during the week.—A. C. O.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—On Sunday last Mrs. Baxter gave an interesting address on 'God is Love' and replied to questions.—B. G. M.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday last Mr. Frank Pearce, of Portsmouth, delivered an address. On May 26th Mr. H. Mundy spoke and gave clairvoyant descriptions.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning and evening, Mr. P. R. Street gave addresses, his evening subject being 'Sin and a Saviour,' and gave clairvoyant descriptions. Other meetings during the week.—C.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Mrs. Child delivered addresses on 'Reason and Faith' and 'If a Man Die shall he Live Again?' and gave clairvoyant and psychometric readings.—V. M. S.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. John Kelland gave an address and replied to questions, and in the evening spoke on 'Spiritualism, What is it?'—H. E. V.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday and Monday last Mr. F. Smith conducted meetings. On May 24th, at a social gathering, a presentation was made to our organist, Mrs. Richardson, on leaving for Canada.—C. R.

SEVEN KINGS, ILFORD.—5, SPENCER-ROAD.—On Sunday last Mr. Haywood's address on 'Who are the Dead?' was discussed. On May 24th Miss Middleton gave psychometric delineations.—W. M. J.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Miss F. M. M. Russell gave interesting addresses on 'The Nature of Man and his Redemption,' and Mrs. L. Harvey gave clairvoyant descriptions.—J. W. M.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last Mr. Marshall gave an address and Mrs. Trueman clairvoyant descriptions. A sacred concert was then rendered by the choir and friends.—N. F.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—On Sunday morning last Mr. Herbert J. Nicholls spoke on 'Spiritual Growth' and replied to questions. In the evening he spoke on 'Spiritualism and its Necessity,' and gave clairvoyant descriptions.—E. H. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday evening last Mr. D. J. Davis delivered an intellectual address on 'The Usefulness of Direct Evidence' and Mrs. Cadwallader spoke on the great 'Antiquity of Evidences from the Spirit World.'—R. J. H. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday morning last Mr. Rundle gave an address and clairvoyant descriptions. In the evening Miss V. Burton's address on 'The Vision Beautiful' and replies to questions were much appreciated. Miss F. James rendered a solo.—A. J.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last Mr. Dudley Wright addressed large audiences on 'Psychical Science v. Spiritualism' and 'Why we are Spiritualists,' and on Monday spoke on 'Modern Objections to Spiritualism.' Mrs. Grainger gave clairvoyant descriptions. The local paper gave a good report of Mr. Wright's lectures.—H. L.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Hector Lacey gave excellent addresses on 'The Creative Work of the Spirit' and 'Unseen Powers,' with psychic readings and clairvoyant descriptions. On May 25th the president spoke on 'The Use of Physiognomy' and gave personal readings.—G. McF.

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