

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTHS MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT, MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I have discovered an old letter. A friend had written to me making an inquiry as to something that I was supposed to be able to inform about. My correspondent was exercised about questions the answer to which sufficiently appears on the surface of my letter. It is dated March 22nd, 1876:—

In the midst of a pressing and increasing mass of work I have hardly time to systematise my ideas; and I shrink from putting forward crude notions on a very important matter.

One or two things are clear. Of Immortality—other than *perpetuated existence*—we can know nothing. I ventured to suggest to my friend, Epes Sargent, that the title of his book, "Proof Palpable of Immortality," was a misnomer. He has replied in an avalanche of paper, which is closely covered with arguments that I have not yet digested.

Moreover, the phenomena of modern Spiritualism, however strong a presumption they set up, seem to me to fall short of demonstration of *our own* perpetuated existence. Those who have gone deepest seem to feel most uncertain as to the nature and character of many of the operating intelligences, whose existence is adduced as evidence for our own Immortality.

Again, Individuality is most probably greatly concerned with the outward manifestation in the human form, and would accordingly be (to a great extent) merged, impaired, or changed at physical death.

The higher Individuality—the selecting power, or self-hood, of which you speak, is something (as you well point out) which is inherent in the Interior Principle, and is the Conscious Ego which through endless cycles of progress is developed upwards to perfection.

I cannot conceive this principle as other than Immortal; though I can perfectly well fancy myself passing through numberless changes of being, in each of which (save in the innermost) I am utterly unlike what I was in a previous state.

So far as I can put in words what is in my mind I should say that your statement is accurate. But probably there is a looseness in the use of terms all through this argument. Immortality should be carefully defined in its use. Individuality, Personality, Self-hood, and the like should be equally clearly and precisely limited in use.

Not venturing to do this here and now, I say roughly that it seems to me:

(1) That we have grounds (more or less sure) for the belief that human existence does not end with physical death.

(In some cases certainly not.)
(2) That we have grounds for belief that the future of the human spirit is one of development in progress when progress has been made in the earth-life, and of purgatorial cleansing away of the dross of sin and corruption where earth-life has been wasted.

(3) That *personality* has been (fairly) proven to be perpetuated over a very long course of years by the fact that departed spirits have returned and given trustworthy evidence of their perpetuated personality.

(4) That, bearing in view the infinitude of Eternity, we have no ground for saying that this Individuality is indefinitely perpetuated.

(5) But rather that there is within what we now understand as Individuality a germ of essential life, which is destined to be gradually eliminated from all exterior manifestations, and is the death-surviving immortal principle in the soul of man—that by virtue of the possession of which he is "a son of God."

(6) That this inherent principle we never can estimate in our present state of knowledge; but that we seem to come nearest when we say that it is "Life Essence" implanted by the Great Creator for development and final perfection through cycles of varying purgation.

(This, I take it, is the Selecting Principle to which you allude.)

If this seems to you vague, I pray you to consider that I am a spirit in the lowest phase of development, dealing with the mysteries enveloped in the clouds and darkness that enshroud the throne of the Most High.

Vagueness and tentative handling seem best suited to such abstruse points.

I am concerned to say only that I think the treatment of great problems more *reverent* in that letter than that which they generally receive at the hands of those who arrogate to themselves the title of orthodox. Orthodoxy is *my* 'doxy, and heterodoxy is other people's 'doxy, and I am right and other people are wrong. That is the gospel of the day, and, of course, it is good for the day and not good afterwards. We do not know anything about immortality—how can we? If we prove to our limited consciousness that *we* have, or that *some people* have, survived death, have we not proved as much as can be reasonably expected of us? The kangaroo type of mind is not one that I admire. The tremendous hops that some minds are able to take, with an audacity that appals me, commands my wonder and not my assent. Modesty is a virtue even in Spiritualism.

Mathematics as applied to psychics. This letter amuses me, and may amuse some of my readers.

MR. JOHN AINSWORTH'S "SCIENTIFIC" GHOST.

TO THE EDITOR OF THE "DAILY POST."

SIR,—On Saturday last you favoured your readers with a leading article on "an optical instrument whereby spirits or ghosts can be plainly seen to leave the body at the time of death." This Mr. Ainsworth describes to a Blackpool paper:—"The following records are not the reflections of an excited imagination, nor the ramblings of a mere visionary; but the statements of a keen scientist based upon the mathematical precision of a philosophical instrument carefully constructed for a certain purpose."

Now, if that is a true description, certainly the account as quoted by Mr. Ainsworth is very far from being worthy of such a description. "When the supreme moment had come, with one of my friends, who was assisting me, we placed our heads under the dark covering of the apparatus, and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousand times; then a delicate column of violet vapour . . . took the form of the man we knew so well, above the body."—*Graphic*.

Now, I ask the question—First, what kind of an apparatus would it be in which two persons could place their heads and see through at the same time? A photo camera would not magnify the particles of dust; a telescope or microscope is only capable of one person at a time viewing. The word "many" is very indefinite. If we suppose seven instead, that would not be unreasonable. It would then read thus: "The particles of dust in the air were magnified seven thousand times." Diameters would be a more correct term. This clearly indicates a microscope. Now, if the particles of dust were magnified, so also would the ghost be, and if it be a 6ft. man having a 6ft. spirit magnified 7,000 diameters, the ghost would appear to be 42,000 feet high, or 14,000 yards. There are 1,760 yards in a mile, so the ghost would appear to be nearly eight miles high. Will Mr. Ainsworth oblige with a description of the magnifying apparatus that would show clearly an object so extended, to say nothing of the 14,000 yards of ghost, which is larger than my capability of comprehension?

Mr. J. Ainsworth was about seven years ago secretary to the Liverpool Spiritualists, and I felt it my duty several times to go in such direct conflict to his statements and conduct that I wonder he is not ashamed to sign his name to any article he writes. Mr. Ainsworth's estimate of "mathematical precision" is certainly of a shaky type, and he had better turn his attention to some other amusement than that which makes other people smile at him, particularly if they ask the opinion of yours, &c.,

T. C. DAVIES.

Madame Blavatsky is making people think. This is a story of her, perhaps as little true as others:—

To-day's number of the *Liberté* is responsible for the following paragraph:—"On the day of her death in London Madame Blavatsky's phantom, or, as the occultists call it, her astral body, appeared to the Duchess de Pomar at her residence in the Avenue de Wagram. The Duchess was talking to Madame Adam in her drawing-room. All at once she saw the form of H. P. B., who was dead. A few hours afterwards she learned the news of Madame Blavatsky's death."

And this is a story which is instructive as regards the way in which history is written. I somehow seem to have heard before—but not in the same words—of what is stated below.

"Madame Blavatsky's power lay in her personality," writes a correspondent. "Her friends were wont to say that those who went to her to scoff remained to pray—at any rate she generally, like the mariner with the wedding guest, had her way. H. P. B.'s conversational powers in several languages were remarkable, and in her majesty of wrinkles she fascinated people with her piercing eyes. She always sat with her back to the window, surrounded with Eastern furniture and paraphernalia. Madame 'doted on everything Eastern,' she told me once when I took some Asiatics on a pilgrimage to her shrine.

"An ex-official of the Theosophical Society—an apostate—told me of one of Madame's miracles performed in London. She was entertaining a dinner party, and suddenly said, 'I feel like working a miracle,' adding laughingly, 'Does anyone want anything?' A young male guest answered that he would like an Indian silver filigree card-case. 'Very well,' said H. P. B., concentrating herself. After half a minute had passed Madame told her visitor to go into the hall, and he would find what he wanted in his greatcoat-pocket. And so he did.

"The card-case was of unusual kind, and the young man declared that his desire for such a one had only entered his head a moment before he gave it utterance. The one possible explanation, under the circumstances, was that Madame Blavatsky had first had the card-case put in her guest's coat, and then had willed him to think of it."

Madame Blavatsky is much in evidence, and a correspondent of the "Pall Mall Gazette" writes what has the sufficient amount of sense that serves to season nonsense. He complains that (what he calls) the Psychical Society with (what he also calls, and more properly) its "arrogant attitude" sent out a young man "fresh from his college examination table" to India in order to exploit Madame Blavatsky. He went, he saw, and—the rest is history. I do not quote "McAntab," which, I suspect, should be written "M.A., Cantab.," but the editorial note is good. The writer has assumed that the correspondent of the "Pall Mall" is a member of the Psychical Research Society. The editor rejoins:—

[We are sorry to spoil our correspondent's theories, but the writer of the articles in question is not, and has never been, a member of the Psychical Research Society—Ed. "Pall Mall Gazette"]

And is not that, perhaps, why he knows so little of what he is writing about? I permit myself to inquire. Of the foolishness of people who write of what they are ignorant there is no end. The world would not contain the books that they have written. And what lumber it is!

The following is an exact copy of an inscription which may be thought curious:—

Vpon a Tombe in the Chancell in Saint Botolph's Aldersgate.

She died a Virgin on Whitsunday, A. D. 1622, about eightene yeceres of age, and having at her death a spirituall combat with Satan about her Salvation, wherein shee prevailing most cheerefully, departed from Earth to Heaven, to bee married to Christ Jesus the Lord of both.

[From "The Survey of London." The Originall, Increase, Moderne Estate and Government of that City, methodically set downe, A. D. 1633.]

It must be a deadly thing to write too much; and so, perhaps, I had better retire. The "Sunday Times" has a series of Notes from Sala, in the course of which he alludes to Madame Blavatsky's death, and incidentally says that he "heard her name mentioned once under somewhat peculiar circumstances." The circumstances must have been indeed peculiar that could make him refer to the "High Priest of Adam's Peak"—a man quite well known to most people except Mr. Sala—as "an ancient 'cuss' of a chocolate hue, dressed in a yellow satin table cloth and nothing else, and with a face as wicked-looking as that of an 'old man' kangaroo." That is the description of the Archbishop of Canterbury of Ceylon. Manners, Mr. Sala! Taste we will say nothing about.

FAITH-HEALING AND ITS PLACE IN MEDICINE.

Address delivered by Dr. Geo. Wyld to the members of the London Spiritualist Alliance on the evening of Tuesday, May 12th:—

FAITH-HEALING AND ITS PLACE IN MEDICINE.

In all ages the healing of the body has very deeply interested mankind and yet up to the present hour there is no true "Science" of medicine. The absence of this science has through the ages been productive of endless theories and practices in the healing art, and has induced not only honest and enterprising thinkers to continually engage themselves in devising new plans and medicines for the healing of disease, but has stimulated the cunning and cupidity of a continual succession of impostors and quacks.

Hippocrates, the father of medicine, was one of the wisest of physicians, and he taught that many diseases could be cured or prevented by simple hygienic means, that is, by strict rules of diet, by regular ablutions, by wholesome physical exercises, and by the right conduct of the mind. These methods, however, were generalities which, although admirable in themselves, were yet found to be too simple and too good for the generality of patients, and also not sufficiently remunerative for the practitioners of medicine, who, knowing human nature, also knew that the sick are not only feeble in body, but too often feeble in self-restraint, and that they preferred to indulge all their little selfishnesses and to regard with disfavour all self-denying hygienic requirements and restrictions, if only they could be promised drugs such as emetics, purges and tonics, which might free their bodies of superfluous humours and solids, and give them renewed capabilities for further self-indulgences. Hence the natural laws of hygiene became more and more neglected, until not only in the Dark Ages, but even down to the beginning of the present century, the highest authorities in the profession often appeared quite ignorant or indifferent as to the most simple laws of health, and indifferent especially as to fresh air and fresh water, and simple food and pure drainage, while they manifested the most ignorant and credulous belief in the homicidal practices of excessive drug giving, excessive salivations, excessive purgations, and murderous blood lettings.

At last, and almost suddenly, the Combes of Edinburgh preached the doctrine of a clean skin as of paramount importance to health, and their efforts were followed up by Priestnitz and hydropathy. Thus actively and suddenly was revived the long-lost art of hygiene. Concurrently with this movement came Hahnemann, who, not content, as he should have been, with teaching that the best dose of medicine was the smallest dose compatible with efficiency, went to the extreme of asserting that the smaller the dose the greater was its efficiency. Then arose in Germany the medicine of expectancy, viz., that the physician's highest duty was not to attempt to cure by medicines, but to watch the course of disease, and rigidly and laboriously to tabulate the phenomena, in order to arrive at scientific methods of diagnosis, and thus to look forward with interest to the death of the patient, in order that the diagnosis might be confirmed by the dissection of the dead body.

After this, excessive scepticism and materialism in medicine arose, especially in England and America, the extreme opposite doctrine of simple faith as the all-sufficient healer of disease. And now appeared the sect of "the Peculiar People," composed almost entirely of the most humble classes

in the country, who, taking St. James at his word, when sick did not send for the village doctor, but sent for the elders of their chapel, who came, and laying their hands on the sick and anointing them with oil, prayed that the Holy Spirit might raise them up and restore them to health and life as children of God. And when you reasoned with these good and simple people and asked whether if they should break a leg they would still refuse to send for the surgeon, they were ready with the reply, that the children of God were as those of whom the Psalmist predicted, "A bone of them shall not be broken." These simple "Peculiar People" were ultimately represented at "Bethshan," or the Home of Rest, where ladies and gentlemen of holy lives and of simple faith professed to cure all forms of disease by the simple rule of calling on the diseased to believe that on their laying on of hands the Holy Ghost must infallibly cure them, and it is quite well known that many were thus immediately and permanently cured of long-standing diseases.

In this place it is now necessary that we should briefly refer to mesmeric and hypnotic healing. In mesmerism, of which I have had a practical knowledge for fifty-two years, I am myself certain that there is an aura, which may be called an animal magnetism, and which flows from the fingers of the positive magnetiser to the bodies of the negative sufferers from disease, and thus so alters or stimulates the action of the nervous currents as to constitute health; the bestower of which force, while thus healing the weak and diseased, sometimes takes on as by a transfer or vicarious suffering the disease he has cured. But while I have a perfect faith in the reality of the transmission of healing force from the strong to the weak, I yet believe that in many cases the cures are effected by expectancy on the part of the sufferers, and that these are cured by faith. So also in hypnotism, which in the main may be regarded as synonymous with mesmerism—although the hypnotists among medical men usually deny all transference of power from the operator to the patient—the cures must often be regarded as the result of faith on the part of the patient. The hypnotic subject is put into a condition of half-trance, or into a condition of self-denial, as it were, and is then assured that his toothache or headache is gone, and when he comes to himself he admits that it is so. But much profounder results occur when the mesmeric or hypnotic patients are not half, but wholly entranced, for in that condition the spirit of the confirmed drunkard may promise for the victim at once to abandon all use of alcohol, and on returning to himself the drunkard in many instances will keep to the promise given by his spirit. And so also, in mesmeric trance, cases of epilepsy have been cured which had resisted for many years all forms of treatment.

These preliminary remarks now lead me more directly to bring before you the *rationale* of Faith Healing and Christian Science Healing, for if we study Mr. Evans' excellent book on Faith Healing, and Miss Lord's elaborate book on Christian Science, we find that Faith Healing and Christian Science are only different names for one thing, and that is simply this:—

1. Man is in his essence a spiritual being and a child of God.
2. If so, then as a spiritual being, man cannot suffer from physical disease.
3. If so, then the whole art of Faith and Christian Science Healing is, to deny that you are diseased, and to affirm that you, as a child of God, are in perfect health.

The teachers of this method will not assert that you are always at once made whole, but they teach that the persistent utterance of this faith must gradually restore you to health. That the mind has a marvellous influence over the body has always been taught by physicians, and it has been illustrated in those cases where "maternal marks" have appeared on the bodies of infants born into the world with skin marks corresponding to intensely-felt and sudden emotions of horror or disgust felt by the mother when pregnant; and if diseases can be thus produced by the mind we may logically conclude that diseases may be likewise thus cured by the mind. A striking illustration of this power of imagination is recorded in the case of a criminal who was to suffer death by a slow process of blood-letting; and who being blindfolded, a trickling of water was arranged to flow over his arm; while those present commented on his gradual dissolution; the result ultimately being the death of the

criminal. Again, it is a matter of common observation that the doctor who is sceptical of his powers effects few cures, compared with that doctor who by conviction, or by pretence, asserts that he can cure all cases coming under his hands. The real or assumed faith on the part of the physician is transferred to the patient, who is cured, not by the drugs which he swallows, but by the faith which makes him whole.

The great merit of the teaching of Faith Healing and Christian Science Healing consists in accumulating the evidences of the power of faith, and in the accepting as literal the saying of Jesus, "Whatsoever ye ask in faith that will ye receive"; and it must be immensely to the benefit of our sceptical age to encourage by all means this faith in God and in Christ and in ourselves as sons of God. But while this is so, it is not the less true that as we live in a physical world, we must attend to the laws of nature and obey their commandments. Paul says, "First that which is natural and then that which is spiritual," and in relation to health of body, the laws of hygiene are comprised in the word purity—pure air, pure water, pure food, pure bodies and pure minds. "Know ye not that your bodies are the temple of the Holy Spirit?" says the Apostle, and those who believe this purify themselves as Christ was pure.

It is a wonderful thing, but it is true, that in all ages many of those who have practised the healing art have deliberately mystified it in order to enrich themselves at the expense of the sick; but surely nothing could be more contemptible than to degrade the healing art or the occult art to purposes of greed of money, or greed of power. Those who have in this country taught Faith Healing or Christian Science Healing have all done so in simple love of mankind, but in the "far West" it has sometimes been quite the reverse.

It remains to ask the question, What are the limits of Faith Healing? We may freely grant that faith often becomes "the substance of things hoped for," and that the indulgence of hope and love transfigures the outward man, while in fear there is that torment which leads to despondency, disease and death. In this light, under Faith Healing, many become amended in soul and body, but miracles do not occur except on the spiritual plane. The mere saying "I believe" will not cure inveterate or organic disease, but *actual* belief does. But that actual belief which does cure organic or inveterate disease is not attainable on the physical plane. It is the inheritance of the spirit, and hence entrancement has been found in mesmerism and hypnotism very essential to the cure of deep-seated disease. No man, as Jesus says, by taking thought, "can add a cubit to his stature," and no man by simply ignoring that he is diseased can be cured of organic disease, although he may be, and often is, cured of functional diseases. By faith he rises out of those fears which are a torment, and which corrupt and degrade body and mind, and ascends into the pure atmosphere of "joy in believing," which brings renewed energy and strength. But so long as we live in a physical world it is absurd to deny that we can have diseased bodies, and it is not only absurd but it is wrong to deny these bodies. Our duty rather is to believe that these bodies can be rendered healthy and beautiful, by the right conduct of the mind, and by faith in purity. If the doctrine be true that we have only to ignore our bodies in order to be filled by the spirit which heals, then we should, to be logical, ignore the necessity for food and ignore broken bones in a fractured leg, but the most ultra Christian Science Healer admits these exceptions.

By faith all things are possible. By mental faith most functional diseases can be cured, but the experiences of Mesmerism and Hypnotism show that it is only when in trance or when on the spirit plane, that the deepest rooted diseases can be cured; and so far as I know, only one being has ever existed on this planet who by a word, could at once cure "all manner of diseases."

"God hath been gradually forming Man
In His own image since the world began,
And is for ever working on the soul,
Like Sculptor on his Statue, till the whole
Expression of the upward life be wrought
Into some semblance of the Eternal Thought.
Race after Race hath caught its likeness of
The Maker as the eyes grew large with love.

—From "A Tale of Eternity," GERALD MASSEY.

THE THIRTY-FIRST OF MARCH.

BY G. VON LANGSDORFF.

(FROM *Neue Spiritualistische Blätter.*)

(TRANSLATED BY "V.")

We have now reached the forty-third anniversary of the foundation of Modern Spiritualism, and recognise with pride and joy how this new philosophy is becoming more and more widely spread, how its intelligent adherents are becoming more and more numerous, and how the mass of literature connected with it is increasing. Even if books containing adverse criticisms appear as well, this only shows that its superficial opponents are unable any longer to maintain their former attitude of contemptuous silence.

About the time of the twentieth anniversary, Judge Edmonds reckoned the number of American Spiritualists to be some eleven millions.

In Boston, in 1890, through the mouth of a medium (Amanda Spence) the number of Spiritualists in America was said to be thirty millions. But what are some forty years in comparison with nearly nineteen hundred, in which the dogmas of the Church have been sought to be established? during which time Popes, Bishops, and priests of all denominations have endeavoured to bring the minds of Christians under the dominion of Churchly ritual and doctrine, while the only creed demanded by Spiritualism is that of belief in God, this even being a matter of free-will to individuals themselves. But how many Spiritualists are able to exercise their power of free-will rightly? Only those, we answer, who through the furnace of affliction learn to apply to themselves the philosophy of Spiritualism. He only becomes acquainted with his own true nature who has learnt to pray from the depths of his soul, and nothing brings us to this condition better than trouble, soul-torment, and especially what we call misfortune.

How weak man is, even when acquainted with the Spiritualistic philosophy, is well proved by the fate of the two first mediums, through whom, now forty-three years ago, we first became convinced of the possibility of a telegraphic system of communication with the spirit-world, by the medium of raps. At that time the Fox sisters had to fight against the prejudice of the whole world, but then they stood firm, protected by their spirit-guardians.

"But what have become of these spirit-guardians?" ask our opponents, who know so little of the discipline needed by the human mind! If these guardians were empowered to stand constantly at our sides, to ward off every evil from us, should we not be simple automatons, without free-will or responsibility? Their own weakness and want of power to govern themselves were the cause of the downfall of these two mediums, formerly so renowned.

Upon earth there is no unadulterated truth. Every truth has to fight its way through a mist of error. New juice of the grape ferments, and it is not till it is cleared by the process of fermentation that it becomes good wine. So it is with men, who can only come to a full knowledge of the truths of Spiritualism through trials and afflictions; so, too, with nations, who only become great after passing through political and social struggles; and so, too, with Spiritualism, which can only attain to purity after a process, as it were, of fermentation.

On this account Spiritualism ought never to be made into a religion, as in America has sometimes been attempted. Spiritualism should be fettered in no way, as the Psychical Research Societies in England, America, and Germany have endeavoured to fetter it. It stands, as has often been repeated, upon three impregnable foundation stones. First, that man consists of body and spirit; second, that the individual spirit is eternal; and, third, that the immortal liberated spirit can under certain conditions communicate with man.

Let us revert to the first period of Modern Spiritualism. How limited then was our knowledge! The curtain, however, was lifted and gave us a glimpse of the other world; the first rappings opened the door which had concealed it. Now many persons expected that the communications rapped out would confirm what they had been early taught, namely, the special dogmas of the Church. But when the "spirits" told them of no Christ with a crown of gold upon His head, of no radiant Divinity with sceptre in hand, of

no New Jerusalem, with streets paved with precious stones, or evangelists surrounding the throne of God, they cried out, "It is from Satan!" It was the priests of the Church who encouraged such ideas; but they have now become obsolete, and are succeeded by objections from the scientific side. Since men of science can no longer deny the facts of Spiritualism, the human psyche is now to be regarded by speculative philosophy as the cause of all spirit-manifestations; and as, through the performances of the magnetiser, Hausen, who visited all the German Universities, the subjection of matter to a spiritual force can no longer be denied, a new word—hypnotism—is called into being to save the credit of scientists. It has even been necessary to enlist the ancient Indian occultism in the service, and to bring forward a new Theosophy.

But in spite of all Spiritualism holds its own. Theosophical mystics make no progress, many of them, indeed, already discover that they have strayed into a blind alley; and the reason is that the explanations, "psyche, action at a distance, hypnosis, and suggestion," offer no real experimental system of philosophy, while Spiritualists, who rest their belief only upon the continuous facts proved experimentally, become more and more convinced that the three fundamental principles before mentioned cannot be philosophised away, but form an immovable foundation from which all criticism, opposition, and scientific jargon, however learnedly put, must rebound.

Among the experiments which lead to this result, those of the phenomena of materialisation hold the first place (that is, genuine materialisations, simulated ones are but a canker which the efforts of Spiritualists themselves will in time do away with). But even those that are genuine do not have a convincing effect on all alike. For instance, at one of the Lake Pleasant meetings a mother and daughter, the latter of whom was full of religious prejudices, took part for the first time in a séance for materialisation; the daughter went on the platform, where her "spirit-brother" came up to her. She commenced to shriek, and her conduct upset the harmony of the séance so much that it had to be broken up. When questioned as to the reason of her conduct, she answered, "I know that it was the spirit of my brother, who died from a complaint of the throat, but I cannot acknowledge it to be true for all that, because the devil is at the bottom of it." Under such circumstances can it be wondered at that Spiritualism does not spread more rapidly? And will it not strike thinking persons how difficult the retention of such dogmatic ideas must make it for those who pass over to the spirit-world to progress?

But we may with confidence leave it to those on the other side to secure the victory of Spiritualism. In America it has again been thought by some people that a closer organisation in the form of some kind of religious association might tend to the spreading of our philosophy. But fortunately there are others whose influence is sufficient to prevent such an organisation, for if it were carried out the only result would be the addition of one more religious sect to those already existing. Gradually forms and ceremonies would be instituted, and these eventually would take the first place. We wish especially to warn persons against over zeal in making new converts. It is better to wait for those who are thirsting for truth to come to us of their own accord. When they do so, we should seek to convince them by experimental proofs through trustworthy mediums, and explain to them the beauties of our philosophy, or what is still better, let them get the explanation through the mouths of good speaking mediums.

In this way we shall be the means of spreading the truth, and shall be assisted by hosts of good spirits.

Let this be the duty of all Spiritualists, and it will bring them still more to the knowledge of the truth that it is not alone the conviction of communion with the spirit-world which makes us real Spiritualists, but ethical practice as well, which consists in cherishing universal love to mankind, and especially in affording mutual aid and support both by word and deed, and in the evil days to come there will be plenty of opportunity in this way of proving ourselves to be children of one God and brothers and sisters of one family.

THE REV. G. W. ALLEN has been suffering from an attack of influenza followed by pleuro-pneumonia, but is now progressing favourably.

SPIRIT IDENTITY

NOTES BY "EDINA." I

Some time ago it was suggested to my daughter (or our family medium, as I shall henceforth designate her) that if she took a china tea cup and looked into the bottom of it she would probably see faces and get messages. The experiment took place at our house in the country, during the recent spring holidays, with complete success. Many faces of persons known to us were seen, and a great many messages given just as readily as if the communicators had been standing at the side of the medium. From a number of striking instances I select the following two:—

1. The medium described to me with marvellous fidelity the face of a person named George McC., whom she had never seen; but whom I knew well some twenty-five years ago. He resided in a village some sixty miles from where we were then sitting, and has been dead at least fifteen years. The following night came a message from this same personage, written in a small and very neat hand. The internal evidence was clear and undoubted; but it is impossible to give details, as these were known to me alone. The next night another message came, with the same handwriting and signature; and in it the writer refers to a certain place near where he lived, at which it is alleged a notorious witch was burnt, somewhere in the sixteenth century. This fact is, so far as I am aware, known to me alone, as it was one of the stories, or traditions, current in the village where both the communicator and myself were born. I have further to state that I did not know the deceased's handwriting—at least, I may have seen it many years ago but could not now verify it.

2. Another face seen in the cup was that of a lady lately deceased. She died of cancer, and was slightly acquainted with the medium. She appeared with a small bottle of globules in her hand. My daughter asked her where she got it, as she knew she had been using the Mattei treatment, and the reply was that her husband bought it at a certain chemist's shop in town. Now, I am satisfied my daughter did not know that the Mattei medicines were got in this shop, as the lady's husband told me he had gone there for the first supply only, and afterwards got the remaining supplies through another chemist, who acts as agent for these medicines. I certainly never told the medium anything on this subject. A promise has been made that the communicator will write, but she has not yet done so.

I have only selected two instances out of the many communications we have got, as to multiply them would take up too much space; but I cannot refrain from giving you a third experience of a different kind, which is to us equally convincing as regards identity.

3. Recently there died abroad a young clergyman of great promise, who had got a year's absence to recruit his impaired health. I had only seen him once, and our medium, perhaps, two or three times; but he visited a family from whose circle a little one has "been taken," who often comes to us, and writes loving messages to her parents. In this way I account for his opening up communication with us.

He first appeared to the medium one night, as we were seated round the fire. Shortly thereafter he wrote a message of two lines, promising to write again next evening. He did so, and the first message was interrupted by what he called a "sudden failure of power"; but a promise was given to write next night. He did so at the hour named. I have compared the handwriting in both messages, and it is exactly similar. The second message contained a transcript of that delightful hymn, "Peace be still"; but the communicator has added a verse, apparently composed by himself. The internal evidence of identity is very strong; but in addition the medium, who knew him when in life, says she recognised him at once when he appeared. I regret to have no means of verifying the handwriting, because, though I know the family, it is impossible to communicate these facts to them. So there, in the meantime, the matter must end.

With reference to my communication which appeared in "LIGHT" of April 18th, regarding the professional gentleman, recently deceased, with whom I had opened up communication, and who had promised to write to us when in the country, I have to state that on the evening of Wednesday, April 13th, there came through our "family medium" a

communication from him of the most satisfactory character; indeed, it is "out of sight" the best written communication out of the large mass received by us. I cannot transcribe it, for the obvious reason that the "communicator" gives his whole life history, time he was in business, name of his firm, parish where his estate was situated, his connection as an office bearer with a certain church, the names of the several charitable associations in which he took an interest, and the various public companies in which he acted as director. The mass of details and the accurate way in which these are set forth are quite characteristic of the writer and his methodical business habits when in life. He promises to bring two friends in the spirit world, whom he names, and designs to write us very shortly, and as the handwriting of one of them, a certain deceased Jew, is known to me, I shall be curious to observe the result.

If it is asked, could not the medium have known all these details or ascertained them since his demise? I say emphatically "No," because

1. The obituary note in the "Scotsman" (which I don't think she read) did not contain them.

2. She never knew or heard of the deceased till I opened up communication.

3. She never knew of the two friends of whom he writes, as one of them died in 1876 and the other was a landowner in the North of Scotland, who died some years since.

4. She never knew, neither did I, of the parish in which his estate was situated, but I have verified it since.

5. As for the public bodies and charitable associations with which the deceased was connected she may have heard of their existence, but did not know of the deceased's connection with them.

I have only further to add that the "communicator" when in this life was a very good man, and that the message is couched in a devout and cheerful spirit, mentioning the fact that his present surroundings are those of perfect peace, and that he visits his home and family very frequently.

[All details of evidence such as those here supplied are most important. We print in another column a letter questioning the value of evidence of this character. It is important, however, that such evidence should be discussed.—ED. "LIGHT."]

MODERN MIRACLES.

Mr. R. F. Horton avowed himself a firm believer in miracles, both ancient and modern, on Sunday night. It was the "Artisans' Lecture" night, by-the-way, and the great audience crowding every nook of Lyndhurst-road Church proved that "apologetic" subjects have not lost their popularity when treated by a popular man. Mr. Horton boldly declared that the age of miracles was not passed, and burnt his boats behind him by adding that if we were concerned only with ancient miracles we were concerned with none at all, for miracles could not be addressed to those who had not the means of proving that they had happened. The Bible miracles could not much affect us standing alone, because it was impossible to bring conclusive evidence that they ever occurred. After mentioning two striking events in missionary records, Mr. Horton gave one from his own experience, the case of a young minister who had become quite laid aside, and was immediately restored to full activity by carrying out the New Testament rule—prayer, and anointing with oil, in a moment of supreme trust in God. Although in Christian countries medical science was making extraordinary strides, yet, the preacher believed, every year as many distinctly miraculous cures were wrought as in the days of the Apostles.—"Christian World."

"THERE is no pathway Man hath ever trod
By faith or seeking sight but ends in God.
Yet 'tis in vain ye look Without to find
The inner secrets of the Eternal Mind,
Or meet the King on His external Throne.
But when ye kneel at heart, and feel so lone,
Perchance behind the veil you get the grip
And spirit-sign of secret fellowship;
Silently as the gathering of a tear
The human want will bring the helper near:
The very weakness, that is utterest need
Of God, will draw Him down with strength indeed."

—From "A Tale of Eternity," GERALD MASSEY.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

EDITED BY "M. A. (OXON.)"

SATURDAY, MAY 23rd, 1891.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

THE REV. M. J. SAVAGE'S REPLY TO MR. HAWTHORNE.

In the *Arena* Mr. Savage responds to Mr. Hawthorne at the request of the Editor. "No case; abuse the plaintiff's attorney." Mr. Savage is disposed to adopt that process because he says Mr. Hawthorne has given him so little to reply to. There is nothing in that which Mr. Hawthorne says that is worth serious treatment. Starting with Mr. Robert Dale Owen's statement that there are 7,000,000 American Spiritualists, Mr. Hawthorne thinks it relative to remark that "there is no perceptible increase of spiritual life among us." Mr. Savage remarks that, "until Mr. Hawthorne will tell us what gauge he proposed to apply to so delicate and difficult a question, it would not be impertinent to ask him how he knows." Does Mr. Hawthorne think that any amount of knowledge of any kind will suddenly lift the life of a country on to a higher plane, or that he will live to see it? We might, perhaps, say with regard to any other class of believers that we should not accept anything of the kind, and we are content to live a very long time without expecting much as the outcome of their beliefs. We know, if they don't, that the process of evolution, especially of mind and spirit, is very slow, and so Mr. Savage administers a very proper castigation to Mr. Hawthorne for his impertinence.

Mr. Hawthorne thinks that it is curious that there should be any dispute as to the reality of phenomena which are capable of proof. We suppose with Galileo also that it is "odd that there should be any dispute as to the reality of the moons of Jupiter," but as long as people turn the telescope the wrong way it is not odd that they should fail to see them.

Mr. Savage has been fifteen years studying the phenomena to which Mr. Hawthorne has flung passing attention. Most people, he says, know nothing about it except what they learn from the newspapers. Large numbers are only hunting for something to step on, and the mental attitude of thousands of men who call themselves educated is nothing but scientific. And then he quotes Josh Billings: "A man had better not know so much than to know so many things that ain't so." They know so thoroughly that it "ain't so" that Mr. Savage wonders why they should go through the farce of investigating.

Schopenhauer has said that if a man deny clairvoyance it is not bigotry but ignorance. It is characteristic, Mr. Hawthorne says, of "sense" to deceive us. Mr. Savage thinks so, but asks how had he "happened to find it out." Is it possible by any other means than the conveyance of the senses? Why should he not say that it is characteristic of legs to stumble? It is, of baby's legs, but not of those which have been properly trained. Mr. Hawthorne has not been properly trained. There is no substitute for sight, for hearing, for smelling, for taste, and for touch. It is by the use of these senses that we have found out how, and when, and where, and why the reports of some people are false. It is the poor senses which supply the materials for reason, and it may be said, although that would perhaps be rash, that there is nothing existent to us that does not make itself manifest through the senses, or that even the world itself would not exist if we did not possess them.

Mr. Hawthorne again says that our belief in a world to come has been based on Divine Revelation appealing to the intuitive or super-sensuous apprehension of Divine Truth. Professor Huxley says big caps. always remind him of the British Grenadiers, who wear bear-skin caps for the purpose of making little men look more formidable. And when, asks Mr. Savage, when and how did Mr. Hawthorne discover this "alleged Divine Revelation," which appeals "to an intuitive or super-sensuous apprehension of Divine Truth? What he calls the alleged Divine Revelation contains a certain amount of moral and spiritual truth which has been accepted by the civilised world, and for which no one asks proof any longer, because human experience has made it a part of the inheritance of civilisation." But Mr. Savage's article is too important to be summed up in such words as we can now afford to offer to it. We may say that if everybody expected the same amount of evidence with regard to other things in life as they do about that which concerns us, nobody would believe anything. Nobody would read a daily paper, for surely they have to think that the people who tell them the things that they swallow without complaint are at least telling them what they believe to be true. The fact is that in a time when people are being made acquainted with that which they have been unfamiliar with, they are right in asking for exceptional testimony in order that they may know that they are not accepting as true that which is false.

But there is a limit to human forbearance, and people are apt to forget that there is evidence for facts which they want repeated over and over again until people are nauseated. That is unreasoning. We are thankful to believe that we have almost reached the time when men will not want a fact proved more than, shall we say, a thousand times, and will perhaps devote their attention to understanding what it means.

LONDON SPIRITUALIST ALLIANCE.

An address will be given at 7.30 p.m. on Tuesday evening next, at 2, Duke-street, Adelphi, by "1st M.B. (London)" on "The Use and Abuse of Spirit Teaching." The subject is one that should secure a good attendance of members and friends.

THE REV. H. R. HAWEIS, M.A.

We print with pleasure the announcement that follows. Has he been twenty-five years saying and teaching what is so excellent in his latest book "Broad Church"?

At Portman Rooms, on June 18th, the Rev. H. R. Haweis will celebrate his silver wedding to the Church that he has made famous. Musical and dramatic artists will assist, and tickets are to be had at Chappell's, and from Mrs. Haweis, Queen's House, Cheyne-walk. The proceeds are in aid of the church funds of St. James's. The doors are to be opened at 8 p.m., and carriages may be ordered at twelve.

A GLANCE ROUND OUR EXCHANGES.

The "AGNOSTIC JOURNAL" is concerned chiefly with the death of Madame Blavatsky, and a generous and appreciative criticism of a great work, whether men like it or don't, is given. We quote the following words: "In conclusion, her numerous writings, her marked influence for good on modern thought, and the large and daily increasing body of the Theosophical Society remain as memorials of her life." We notice that there is a special memorial card which bears eloquent testimony to the power she had of influencing people who did not agree with her.

The "PALL MALL GAZETTE" has had some remarks on what it calls "nineteenth century miracles," which are in no way deserving of notice, and display more than an ordinary amount of ignorance.

From the "AGNOSTIC JOURNAL" we quote some verses from

"THE RIDDLE OF THE UNIVERSE."

The Restitution of All Things."

"All that is beautiful shall abide,
All that is base shall die."
This is what Evolution means,
This is the prophets' cry.

Comes straight the revelation—
Those who have ears may hear :
"Trust to me, O ye children !
For 'I' am 'the ever near.'

"All sorrowful aches and troubles
Arise from imperfect state ;
But the strivings of imperfection
Bring splendour to those who wait."

* * * * *
"Holiness alone remains,
All that is base shall die ;
Cast quick thy shoes from off thy feet ;
Hide thee, while I pass by."

"All that is beautiful shall abide."
Hearken ! The rocks reply,
The universe rings and re-echoes :
"All that is base shall die."

One echo is babbled by science :
"The survival of fittest—the plan."
"The line of the smallest resistance
Is all the volition of man."
* * * * *

Then let us accept the message,
Let us trust "Him" who writes ;
Though Purples and Peoples oppose us,
For us it is He who fights.

The waters roar down from the mountains,
They softly return from the sea,
And the "He" that maintaineth the fountains
Works ever for you and for me.

They affirm that "He is," and that we
Are a part of His permanent plan,
Which groweth from good to the better,
And the better and better is man.

They affirm—He affirms ; and the pæan
Is surety to those who may hear,
"I am, that I am !" for my children
The best from the worst shall appear.

But for those who oppose—then destruction
Surrounds them, is in them, is sure ;
"I am" "The All Good," and all evil
Must vanish before the "All Pure."

And we teach and we hold and we utter
The truth of perfection of things,
No matter how base or unlovely,
For the grub hath the butterfly's wings.

Through sin and through pain and starvation,
And misery, squalor, and crime,
The road *does* wind on to salvation
Where eternity swallows up time.

And it shall, when absorbed in perfection,
By the infinite choir be said :
"All that is beautiful shall abide,
All that is base—is—dead."

W. B. McTAGGART.

The "HARBINGER OF LIGHT" comes to us with some kindly notice of the Editor of this journal. It is a pleasure to find that a very small personality is able to reach so far as to receive such a notice. Mr. Terry was so kind as to ask that we should drop in at the Antipodes quite as if we lived in the next house, and promised to take care of us for so long as we cared to stay. How kind ! Our readers will like to see, and therefore we allow ourselves to print, some of the kindest words that we have read. If it were not for the pleasure all will find in the kind lines of what Mr. Terry says we should not allow ourselves to reproduce his remarks :—

M.A. (OXON.).

We are sorry to find from recent numbers of "LIGHT" that the editor, W. Stainton Moses (better known as "M.A. (Oxon.)"), is again temporarily incapacitated from literary work. It is, however, no wonder to those who know the immense amount of mental work he has been doing for many years past ; indeed, it is a marvel how his constitution has sustained the strain so long. We know what it is from experience, and though we have "eased off" very largely, avoiding all but urgent public duties, we not unfrequently suffer from that depression of nervous vitality consequent upon an undue consumption of it in mental work during the prime of life. We trust that some arrangement will be made to relieve our esteemed co-worker from his literary work, and give him a substantial rest sufficiently long to recuperate his nervous system and enable him to resume his valuable work with a reasonable prospect of maintaining his stamina for a year or two.

The "PROGRESSIVE THINKER" talks of the new man, the new nation, and the new religion. It is an address delivered by the Hon. O. B. French. It may be that the new man and the new religion are a little beyond him.

The "PHRENOLOGICAL MAGAZINE" treats of the psychology of phrenology and of Socialism from the phrenological standpoint, both interesting and important if one only knew what to say about them.

In the "JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH" there is an article bearing the initials A. T. M. which treats of hypnotism as an anæsthetic. Dr. Bramwell, of Goole, demonstrated in the "British Medical Journal" that it was possible to produce by hypnotism complete freedom from pain when the stumps of sixteen teeth were extracted at one operation. And again to a large meeting last February, recorded in the "British Medical Journal" of February 28th, 1891, Dr. Bramwell showed a case in which a surgical operation for crooked squint had been successfully performed under the anæsthesia of hypnotism alone.

The "NEW REVIEW" deals with "The Science of Criticism" and "The Ideals of Art," and Dr. Bryce, M.P., treats of the legal and constitutional aspects of the lynching at New Orleans. Perhaps Mr. Holman Hunt on the Ideals of Art is the most instructive. There are two men, Mr. Holman Hunt and Mr. Burne Jones, who stand out above and beyond the ordinary level of art, and Mr. Hunt is entitled to write upon the highest ideals. He writes what, perhaps, the "British matron" will not like. "It is not forbidden by any means to represent the human figure of either sex, for these are the highest development of creation. But this must not be done without the stamp of unquestionable purity of mind. Art may be connected with religion or morality, but this is not a necessity, yet in the 'making for righteousness of destiny,' it must never work for the retarding of the new action, for the taking us back to brutedom, under penalty of being a witness against itself when the judgment comes, showing that it never has claimed indulgence as the ennobling influence in its day."

Mr. Varley, the third in succession of an honoured name, has sent home from Japan some pictures which are wholly beautiful. To them is contributed others by Mr. C. E. Fripp, and the catalogue bears an introductory note

by Sir Edwin Arnold. Sir Edwin says of his friend, Mr. John Varley, that "some amongst his pictures were old acquaintances which I saw grow to their present grace of finish and wealth of lovely colour; many of them renew for me, by the magic of most true and faithful eye and hand, scenes and buildings which had become very familiar to my eyes and dear to my memory. All of them seem to me to reproduce the air and actual *cachet* of Japanese life and Japanese landscape in a manner and with deep feeling which I have observed in few or none other pictures brought from the 'land of gentle manners and fantastic arts.' I observe that all through these rare artistic gifts which I have seen my friend display under my eyes when he has sat working at an industry which seemed never anything but a labour of love, so wholly did Mr. Varley appear to rejoice in the natural picturesqueness of Japan, the ceaseless charm of her population, and the silvery air which enshrines her mountains and villages."

The "BANNER OF LIGHT" gives some ideas of the commemoration of the forty-third anniversary of Modern Spiritualism at the first Spiritual Temple at Boston, Mass., on Sunday afternoon, March 29th. Mrs. Schelhamer-Longley was the chief speaker, and those who know her and the work she has done for the circle of the "Banner of Light," well know the utterances on the occasion were worthy. From the same paper we learn that our American friends are exercised about the question whether there should be "God in higher education." How could there possibly be higher education without God? And this—"An Arab proverb says there are four kinds of men—viz., First, the man who does not know, and knows not that he knows not. He is a fool. Shun him. Secondly, the man who knows not, and knows that he knows not. He is asleep. Wake him. Third, he who knows, and knows not that he knows. He is ignorant. Instruct him. And fourthly, he who knows, and knows he knows. He is wise. Follow him."

From the "RELIGIO-PHILOSOPHICAL JOURNAL" we see that Swedenborg the illuminant gets his proper place. No one has ever done more to illuminate the world than he. Someone inquires—what is Socialism? We do not know, unless, perchance, it is the desire of people who are down below to get up to the top. And it is a melancholy reflection, but consoling to think when one is down with *la grippe*, which people perversely call influenza, that there are some people in America who are suffering in the same way. Giles Stebbins tells us that he is "seized by an invisible fiend, flung down, trampled on, the breath beaten out of his body, bony fingers clutching his vitals, and pressing his brain with relentless force until strength, hope, and power of resistance are subdued, and one barely endures life." "Avaunt," he says, "foul fiend." And so say we.

The New York papers have given space to Mrs. Besant, her appearance and her views. Mrs. Besant is an extremely able woman, and one of the most powerful speakers we ever listened to, yet knows extremely little about that on which she now talks most. Nevertheless, she may be trusted to say what she has to say well.

The Society of Ethical Spiritualists celebrated its forty-third anniversary of Modern Spiritualism at 44, West Fourteenth-street, New York, on April 5th. We see amongst those who were present our friend, Judge Dailey, Mrs. Brigham, and Miss Cashman, who delivered an address in which there is more to think about than there are in most utterances on such occasions.

From a very unlikely source, the "NATIONAL OBSERVER," we have an article which is called "An Object Lesson," of which we give a rapid sketch. Old Cap'n Cundy died, so the narrator tells us, at Pentreath, the last

survivor of those who listened to a most remarkable sermon. Pentreath is a place in which there is nothing save that which nature made that was beautiful. There was in the village a row of pigstyes in which people sometimes lived and more often died. Some people were farm labourers, some did a little fishing, some were miners who went out to work when they were about seven and generally died before they had reached forty. All luxuries, it may easily be imagined, were impossible, except perhaps those that were gained by smuggling, and then "sometimes the Lord sent a wreck." Eli Heberden, one of Wesley's preachers, came there, and the Pentreath men did their best to "elevate him to the dignity of martyrdom." But it was no use. He bought a cottage and he set up a chapel. One afternoon in the autumn, long ago, by an open door there were people looking out, and Cundy was sitting in the best pew, where he could see right across the sober moorland whence the preacher was to come. The sky was filled with a windy cloud rack, every detail of the landscape was definitely outlined, but there were black patches in the west, where the young gorse had not yet hidden the scars made by fires of the last swaling time. There was no preacher, but there was seen coming over this dreary landscape a quite unexpected person. He got to the door, where the steward was watching, and he said, "This is Pentreath Chapel?"

"Iss, shewer," replied the steward. "Will 'ee come in and praecher ed'n come yed. We'm goin' to hold a prayer meeting dreckly—minite."

"I am the preacher."

And he went into the pulpit. Then came the opening prayer, very long and very earnest, and then after the sermon, the text taken from the chapter which he had read as a lesson. It was about Absalom, and he sketched the career of that beautiful and wicked prince in a way that no one who listened to him would ever forget. It would never again be a mere story in a book; he made the history live for them. And then, solemnly, without emotion, he told them the life story of another young man, a highwayman of whose death they had been told. He claimed no personal knowledge, but all who heard him knew that he had known him. He described him at school as the leader of his fellows in all that called for skill and daring, and himself as easily led. He told how the boy's parents had worshipped him, hoping to see him make of himself that of which he was worthy. And then came the crime, and the fear of detection, of the dread of the penalty, and in this fear there was perhaps some shame for his father's shame; and he went and was lost to his friends. He turned highwayman; his name became a terror; he gained a reputation for unflagging courage; and then came the inevitable end; wounded, captured, and condemned. And then the preacher described the man's abject horror as he lay in that cell from which he was to issue only to die. He pictured the last night of sleepless agony, the pain of hopeless resistance, the new horror that fell upon him as the dawn crept inexorably in the rainy sky. "Think of it, my friends," said the preacher, "he was the one hope of his parents and there was other love than theirs." Now, a frenzy shook him, his voice rose to a shriek, "Look," he cried, and all eyes were turned to that side wall of the chapel towards which he pointed. There in the growing shades against the pallor of the walls, a great black gallows stood, a dead man hanging from the beam, and the face of that man hanging there was the face of the man who had preached to them that sermon—that awful face, those glazed eyes, mocked them for a moment. As the vision faded from the wall they turned shuddering and terrified to the pulpit. The preacher had gone.

Mr. Page Hopps, who always is instructive, and writes what many people like to read, writes on the reser-

rection of Jesus as now accomplished in the Church and in the world. It was an Easter Day sermon, and we have done something to draw attention to the mistakes that people have made with regard to that same resurrection. The man did not rise, the spirit did. He also notices Olive Schreiner's dreams which are not dreams, but parables, prophecies, symbols, subtle press poems, full of all kinds of spiritual teachings so marvellously set, so beautifully expressed. What is there in literature more terrible than the picture of hell, where the unfortunate ones drink wine made of crushed men, women, and children—the hell that is all around us in this London of ours?

Mr. Stead has been obliged to publish a supplement to the "Review of Reviews." He calls it "Help," and in it he has some account of Mr. Mundella, "pre-eminently the leader of the Liberal party on the subject of industrial education," and of Mr. Stansfeld, as "the representative of the Liberal party on all subjects relating to local government and the relief of the poor." "How to Fight a Tap-room" does not impress us, for the secret has not been found out. The Countess of Aberdeen writes upon a Woman's Union for Women, and we have already alluded to Mr. Arnold White's "Church Without a Clergy."

We do not quite see why, but Olga de Novikoff, better known, perhaps, as "O. K.," has sent us a reprint of a number of articles that she has communicated to the "Times," the "Pall Mall Gazette," and other papers, written with all her keenness and acumen, and intending to show that the treatment of the Jews in Russia has been good and sufficient. We do not know what is the sufficient treatment of any man, but we are of opinion that there is a method of treatment in Russia that is not what we should like to meet with.

We have left ourselves no space to glance at "THE CIRCLE," "THE GOLDEN WAY," "THE SUMMER LAND," and other periodicals that come to us from various parts of the world, and which we must ask permission to reserve for notice when times are more favourable. We may, perhaps, say that "THE LYCEUM BANNER" comes to us with its usual brightness. "A child is the repository of infinite possibilities." "THE LYCEUM BANNER" will perhaps help to improve them. "THE CARRIER DOVE" (San Francisco) is good and valuable and more than we can adequately notice. "THE BETTER WAY" maintains the position it has taken amongst American papers. If we do not say more of it, it is not because it is not worthy of it, but because our time and space are exhausted and we have no power to do more.

In "Annales des Sciences Psychiques" there is a notice of "LIGHT" which is included in the number of the journals that are deemed worthy of notice. These are "Proceedings of the Society for Psychical Research," "LIGHT," "Psychische Studien," and "Sphinx." The criticism on our journal affords material for reflection, and we are so far indebted to our critic, whose name is not familiar to us—"Raphael Chandos." That the gentleman who writes under this pseudonym should consider "LIGHT" as one of four journals worth his notice—the only four—impresses us at once with a sense of the compliment so paid to our efforts and of the incompetency of the critic who so notices us. For, as critic, he is poor. Whatever may be the hidden merits of "Sphinx," and we do not hint at any demerit, it is not worthy of the verdict of "très grand mérite" which the writer accords. Neither it nor Mr. "Raphael Chandos" at all grasp the situation. There is something more than pin-hole criticism that is worth the doing, and we do it. We are of opinion that a comprehensive view of facts is better than the microscopic investigation that commends itself to Mr. "Raphael Chandos." Always

desirous of learning from our critics, when they are competent to teach, we find nothing in the notice of our paper that advances our knowledge or causes us to alter our course. We have no desire whatever to set forth tilting at windmills, or to prove anything to those who do not desire to have it proven. We record only what is sufficiently proven, which is of the order of that which at its first birth is rightly regarded as new and strange, but which is no longer neither new nor strange. We do not expect in ordinary life to have to prove to every ignorant person that certain things have occurred. We are accustomed to them. The sameness of new events with those proved already is an argument for their truth. They are true and they do not require daily demonstration to minds that are oddly concerned with them. We do not regard it as a favour that we should be informed that we do not understand the laws of evidence. Perhaps not. Perhaps it may be that a mind always pinned down to those little laws is not of the highest order. For many years we have wondered why estimable minds should so concern themselves with what they call "facts," and why they should desire to convince other people that they are right in their estimate of them, and not the victims of an unhappy credulity. For the more we know about these facts, the more credulous a certain order of mind will consider us; and the less we shall value the criticism that is inflicted upon us. It is, if we may in our turn take up the rôle of critic, better for our censors to think over what we offer to them, to carp less and to ponder more, and to concern themselves less with pin-holes. But, after all, criticism of that kind has its value and its service though not, perhaps, what the critic intended. "*De satisfaire les plus exigeants.*" No thank you. That is to feed a leech with its tail cut off.

LETTERS TO THE EDITOR.

What do Doctors know and what does the Generation Believe?

SIR,—Dr. Wyld says "that up to the present hour there is no true 'Science' of Medicine." Let us see what his science amounts to. He speaks of the "cunning and cupidity of a continual succession of impostors and quacks," by which he means doctors, of whom he is one, and who, among them, have done more good to the human race than any other class that I know. He tells us of "the homicidal practices of excessive drug giving, excessive salivations, excessive purgations, and murderous blood-lettings." Now, in the interests of exact science, let us look at this remarkable utterance of a doctor who ought to measure his words and to know what they are meant to convey. "Excessive drug giving" is a term surely unscientific, for we are not told the measure of excess and deficit. "Excessive salivation" is equally vague and loose as an expression. When does the right amount of salivation begin and end? As to "murderous blood-letting," I am perhaps incorrectly informed when I say that the practice of the medical profession is against "blood-letting" altogether. Our grandfathers "let blood"; we do not. We apply drugs of which we can tell the action, not by guess, but by knowledge, and we are able to tell what effect they will produce. Will Dr. Wyld or anyone else venture to claim the same for "faith-healing," "science-healing," or hypnotism, mesmerism, or the various remedies, if they may be so called, which attack the body through the mind? If it were possible to argue about these things to any advantage I might say that the argument is wholly unscientific. It is a referring of results to causes not ascertained.

Dr. Wyld is also very loose as to his statements in other matters. He formulates these opinions as to man:—

1. He is "in his essence a spiritual being and a child of God."
2. "As a spiritual being man cannot suffer from disease."
3. "If so, then the whole art of Faith and Christian Science Healing is to deny that you are diseased, and to affirm that you, as a child of God, are in perfect health."

Now these assertions surprise me. First of all, did Dr. Wyld ever have small-pox, and, if he did, would any amount

of faith persuade him that he was not ill? And would he not die in spite of all the faith that he could muster?

It may seem flippant to ask these questions, but it is not really so. For, sir, we are dealing with a very important matter, the care of the body that is the shrine of the soul. And, in so dealing, the ascertained knowledge of ages should not be lightly pushed aside by the empiricism of those methods of treatment about which people know very little indeed.

IGNORAMUS.

[The above with some reservations we are not indisposed to adopt, for the one reason that men do know much of medicine and can follow and even predict its effects, whereas they know very little of these new methods.—ED. "LIGHT."]

Animals and Apparitions.

SIR,—In connection with your article in last week's "LIGHT," upon animals seeing apparitions, you may be interested in the following:—

A friend of mine was one night awakened from her sleep by her hearing her name called, when she saw her room lighted by rays emanating from a spiritual being, which so awed her that she arose and knelt to him, when he placed his hand on her head, and spoke words of comfort to her, which at the time she much needed.

She had a favourite little dog, that always lay at night in an armchair in her room, and she had wrapped a shawl around him as usual before retiring to rest, it being winter time.

After the spirit had disappeared she missed her dog from the armchair, and on looking for him found him crouched up in the furthest corner of the room, and showing every symptom of terror.

In relating to me this solemn occurrence, she said nothing so convinced her of the absolute and tangible reality of the appearance of this spiritual being to her, and that she was neither asleep nor dreaming, as the behaviour of her dog on the occasion.

On sending my friend the rough copy of the above, to make sure of correctness, she in reply this morning adds the following:—

"While at Claremont I had a favourite grey cob, and it was my invariable habit to visit his loose box the last thing every evening, when I went in and gave him a carrot, or handful of corn, and he used to whinny and come to me at once.

"One evening, having returned home from spending some hours with you, I went to him as usual; but he stopped short half way to me, turned round, frightened and trembling, and crouching in the corner of his box, and it was some minutes before the animal would allow me to pat him, or eat my offering.

"Upon three occasions after being with you this happened, and then feeling convinced in my own mind that he saw and felt something unusual, I never went to him again on returning from a visit to you."

May 14th, 1891.

LILY.

Psychology and Thought-Reading.

SIR,—The following incident in connection with Psychology and Thought Reading may interest some of your readers. I attended Mr. Alfred Capper's matinee at Princes' Hall, and witnessed under apparently satisfactory conditions the blindfold replacement by Mr. Capper of a ring previously removed from a lady's finger by someone else when Mr. Capper was out of the room, and other successful feats similar to what the late Mr. Bishop was wont to accomplish. At the close of the performance, however, Mr. Sidney Gandy and Miss Englefield came on the stage. The numbers of bank notes were freely read by Miss Englefield seated blindfold at one end of the platform on the notes being handed up to Mr. Gandy, who stood at the other end, but who, after receiving the notes, never spoke. I said to a friend close to me, "It seems wonderful, but these are not test conditions. I wonder if I handed up my Crystal Palace season ticket to Mr. Gandy whether Miss Englefield could tell the number?" Presently I moved to the front row; Mr. Kirwan, the reciter, was sitting there. I said, "Do you know Mr. Gandy?" I thought of asking him to hand him my ticket. "Not I," said Mr. Kirwan. Then I went to the platform and asked Mr. Gandy if Miss Englefield would tell my ticket number. "Certainly," he replied; and he

advanced to the edge of the platform, whereupon I placed the ticket in his hand for a moment only—the whole width of the platform separating him from Miss Englefield. He looked at the number, handed me back the ticket, and almost immediately the blindfold girl gave "348," the correct number. Curiously enough, Dr. Tuckey was seated behind me. I said, "I know nothing about the bank notes, but I am quite certain no one here knew the number of my Crystal Palace ticket. I did not know it myself till I took it out of my purse." "Well," said Dr. Tuckey, "oddly enough I happen to know the owner of one of the five pound notes, and he never knew the number until it was read by Miss Englefield blindfold, with the length of the platform between her and the note."

Really, this is a case for Dr. Rae Lankester—but the scientific people have now got so wary about these phenomena that they positively refuse to investigate them; lofty contempt is no doubt far safer for them than investigation; 'tis, in fact, a case of once bit twice shy. On relating my experiences that night, my curate, the Rev. John Penfold, happened to be present, and he informed me that Mr. Gandy had been a musical teacher at Kennington, when he himself was curate at St. Matthew's, Denmark Hill; and that, Miss Englefield lodging in the same house, odd coincidences of simultaneous thought had been noticed between them; that the vicar's (the Rev. S. Carolin) attention had been called to the matter; that he, a sceptical doctor and Mr. Penfold, another clergyman and a reporter, resolved themselves into a select committee of experiment and investigation, which resulted in the Rev. S. Carolin, a very business-like person, assuring Miss Englefield that there was money in it and that she ought to cultivate her powers. She has done so, and the results were extremely evident and surprising at Princes' Hall this afternoon, April 27th.

I may add that six hours ago I had never heard of Miss Englefield or Mr. Gandy, and I went expecting only to see Mr. Capper and listen to some music.—I am, sir, yours faithfully,

H. R. HAWES, M.A.

Incumbent of St. James's, Marylebone.

Faith Healing.

SIR,—In continuing my account of the faith-healing of the Trüdel family, let me say that Dorothea, after her mother's death, lived for ten years with her uncle, Dr. Trüdel, until his death. She then went to live with a nephew who had a large business, employing many people. The "Spiritual Magazine," of August, 1872, goes on to tell us: "While with her nephew some of the workpeople fell ill; in vain did the doctors prescribe remedy after remedy, they seemed to be in a dying state. Dorothea reflected deeply on the Apostolic injunction, 'Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick.'"

Dorothea did not send for others, perhaps doubting where she should find them, but probably remembering her mother's private healing successes with the prayers of faith in curing the complaints of her eleven children (though she could not cure the dislocation of Dorothea's back), Dorothea thought she would try her own powers of prayer as her mother had done. So, "kneeling in fervent supplication, she implored that she might be permitted to lay hands on the sick. She went, prayed, and laid her hands upon them. They recovered.

"Her own words best convey her state of mind: 'From that moment the sin of disobedience to God's Word became clear to me, and a new and real life of simple faith in the teaching of the Gospel animated my being. I then recognised that illness and pain do not unite us to the Saviour, even when we endure them patiently; it is only the outpouring of His love in the heart which does so. Until then I had believed myself converted, but the Lord opened my eyes and showed me that the grief which oppressed me when I had annoyances and trials was but the working of an evil nature; and that when I had love to Him to endure all injustice without irritation, then my grief would cease. And so it was.'

"In 1852 she joined her brothers and sister, who lived at Männedorf, in the house left by the uncle. Having taken a vow to devote her life to the benefit of her neighbours, she visited all who were afflicted in mind and body, and

laid hands upon them with fervent prayer. Amongst her first patients was the widow of a pastor, whom grief had deprived of reason. After trying various asylums, at all of which the poor woman's malady increased, the relations besought Dorothea to undertake the cure. In a short time the poor sufferer was restored to her family perfectly well, and has remained so ever since.

"Soon after, Dorothea was urged to open a house for the sick and insane. After much hesitation she did so, and it was rapidly filled. Her system was but prayers and anointing with oil, according to the Scriptural precept. She believed that all illness was a trial caused by the Evil One, a trial which must be resisted spiritually. With this view she explained to her patients the truth as it appeared to her to be laid down in the Gospel—that the object of our Lord's dealings with all His people is to restore them to His image, and give them strength to walk in a new life. She analysed the characters of her patients with startling exactness, and exposed to their views the mental evil which they had individually to struggle with."

Her healings appear to have been rather gradual than immediate. I would make one remark on the above: Though "Faith-Healing" is more elaborate than other forms of healing by touch, still the former is accompanied by laying on of hands like the others; and it seems probable that all forms of healing by touch, even by massage, imply that it is not a bodily operation alone, nor a spiritual operation alone; but in all it is a work in which spirit, soul, and body co-operate, and that faith may be at the bottom of all healing by touch.

W. R. TOMLINSON.

What is the Explanation?

SIR,—Having read your remarks and explanation of the facts that the photographs, taken by two separate operators, contained no representation of the wonderful phenomena witnessed by the crowd of spectators of an Indian Fakir's performance (in "LIGHT," April 25th and May 2nd), I venture to suggest that as these phenomena were produced by spiritual agency, and as the photographers did not possess the power of reproducing these, their negatives could not but be faulty. The materialistic part of the performance was reproduced, and this only. I cannot adopt your view of "Collective Hypnotism," because we know that only a small percentage of persons is susceptible of being hypnotised.

F. R. C. S.

The Double.

SIR,—In response to request for more details of cases of the double, I have pleasure in submitting the following:—My wife was staying at Matlock some time since, and met there a Mrs. P., wife of a Leicester manufacturer, who related amongst other equally interesting matters of a like nature, how, some years ago, her husband had taken a trip abroad for the sake of his health; and one night, having looked up and gone to bed, she was surprised to hear the door bell ring, it being midnight. Opening the window, she saw her husband standing below. She hurried downstairs to admit him, glad that he had returned sooner than was expected, but he was nowhere visible!

A day or two after her husband arrived, and on being told of the incident, remarked that it was very strange, for just at that time—twelve o'clock—he was thinking of his wife, and earnestly wishing himself at home again.

8, Colville-villas, Nottingham.

JAMES F. HEWES.

Spirit Communion.

SIR,—I should like to ask Mr. Milner Stephen, through the medium of your valuable paper, to point out wherein the proof of "spirit communion" lies in the several messages purporting to emanate from "S. C. Hall," "Von Moltke," and the "Emperor William." To my mind the proof is very much in the background, and I fail to see anything in the messages *per se* to establish identity. Are they not more probably the workings of the "writing medium's" own brain automatically given?

The reliability of these automatic writings, as far as my experience goes, is very questionable; and it is only here and there that indisputable evidence is obtained of facts which could only have been known through the stated source, and extreme care should be exercised in giving statements to the world which do not on the face of them bear such evidence.

"INQUIRER."

May 16th, 1891.

Planchette Confirmed.

SIR,—Your issue of April 25th contains a brief notice of a sitting at planchette I had with a friend of mine, at which Alice Grimbold related the story of her conviction, together with two men of the names of Harrison and Bradshaw, of the murder of her mistress, Mrs. Clarke, landlady of the Blue Boar Inn, at Leicester. She was accordingly sentenced to the flames, and was burnt at the stake in March, 1605. My appeal for confirmation of the foregoing story brought me a letter from Mr. R. Smith, of Princess-street, Leicester, who kindly informed me that Alice's story agreed in every particular with the detailed account of the transaction given in Thompson's "History of Leicester," first edition, pp. 327-330, with the exception of the date. It should have been 1606 instead of 1605. I am quite sure that neither my companion nor myself had ever heard of the work mentioned above.

H. WEDGWOOD.

P.S.—Since writing my letter, I have seen the account given in Thompson's "History of Leicester," and I observe that the murder was committed in 1605, although the trial did not take place until 1606. So that Alice did not make so great a blunder about the date after all.

May 12th, 1891.

H. W.

[This is one of a class of cases that seem to us most important. We have had in our own experience so many that we have no doubt at all of mind and intelligence apart from a body. And that is precisely the battle ground with the Materialist.—ED. "LIGHT."]

Canine Sagacity—or More?

SIR—The fact that animals sometimes play so large a part in phenomena connected with Spiritualism suggests the hope that the following account (which I transcribe from the pages of the "Animal World" for February, 1891) may prove of interest to your readers.

E. L. B.

CANINE SAGACITY—IF NOT SOMETHING MORE.

Some years ago my two brothers were brought together often in dealing with business matters arising out of the recent death of our father. The elder had a large dog of the St. Bernard breed, a sullen creature, who made no friends, and seldom followed anyone. One autumn evening the younger brother, on leaving the house of the elder, noticed that Bingo was going with him, and, not wanting his company, asked his owner to call him back, which he did, but the dog refused to return. "Let him go," said his master, "he will come home soon enough."

What follows was related to me by my younger brother, some of the incidents specially more than once, to ensure accuracy: "The dog," said he, "went on before me through the village and on the road till we came to a spot where the road lay between some high hedges, through a gap in one of which two men came, one of whom got before, and one came on behind me, the latter armed with a heavy stick, with which he was preparing to strike. Meanwhile the dog ran up and defended me. He distracted the attention of the men, when I seized the opportunity and ran off as fast as I could, and so got away. On looking back, I could see the dog literally driving the men before him, and this, I presume, he continued to do until he came to a turning which led to his master's house, as he was soon afterwards seen there. The dog," said my brother, "never followed me before nor afterwards."

I once related this to a clergyman, who at the time was rector of Lanallgo in North Wales, the Rev. John Hughes. When I had done so, he related to me a somewhat similar event which had occurred to himself. "When," said he, "I was a curate in South Wales, I went one evening to do duty at a village near where I resided. On coming near the place, I discovered that a black dog of the retriever breed was close to me. He was quiet and friendly, and I did not repel him. He went with me to the church, into the vestry, and when I put on my surplice he followed me to the reading desk, and afterwards lay at my feet during the sermon. After the sermon he set out with me on my journey home. On the way I was assaulted by some men, who, I thought, intended to rob or harm me, and from whom the dog defended me. After getting away, I found the dog was gone, and I did not see him again. In fact, I had never seen him before, nor do I know to whom he belonged, or anything more about him."

Colonel Olcott.

SIR,—A few lines just to inform you that we have the pleasure of Colonel Olcott's presence with us. He is in Toowoomba on business connected with the Society. You will be glad to hear that his health has greatly improved, and that he feels well and strong. During his trip over he increased considerably in weight. At the request of several he has consented to deliver a lecture on Monday evening next, 13th inst., the subject he has chosen being "Buddhism." One of our M.L.A.'s has consented to preside. On Tuesday next he leaves for Brisbane, where he has been asked to give a lecture. After remaining there a few days he will leave for the Southern Colonies. On his arrival in Queensland he was interviewed by reporters from both the Brisbane daily papers.

Colonel Olcott's genial and unassuming manner must make him hosts of friends wherever he goes. We had pictured him as a kind of autocrat (very dogmatic, of course, judging from the tone of many of his Theosophical followers) and so were all disappointed—but pleasurably so.

With best wishes, faithfully yours,

Toowoomba, Queensland.

J. BOWRING HOLMAN.

April 10th, 1891.

P.S.—Exceedingly rejoiced to see by last "LIGHT" to hand your health has improved. Hope you will be spared many years yet.

Re Husk and Williams' exposure. I hope it will lead to public dark séances being abolished, and to Spiritualists not taking so much on trust on such occasions. Mr. Husk's defence condemns himself. If, as he says, sensitives can be used by tricky spirits under such conditions, and also influenced by positive minds present who wish to find fraud, why does he sit under such conditions? He would not had he an honest regard for Spiritualism.

[We are glad to show our readers that the interest in "LIGHT" is not bounded by any part of this world. The kind wishes expressed from the antipodes are cordially reciprocated.—ED. "LIGHT."]

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

EDYONIC SOCIETY, 16, QUEEN'S PARADE, CLAPHAM JUNCTION.—We have pleasure in announcing that Mr. and Mrs. Everitt are expected on Sunday, May 24th. Séance at 3.30 p.m.; social tea at 5.30 p.m.; address at 7.30 p.m. by Mr. Everitt on "Materialisations." Clairvoyance, &c., by Mr. D. Wyndoe; special collections in aid of the library and reading-room fund. We hope for a large attendance.—UTBER W. GODDARD.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—At our service on Sunday last Mr. F. Dever Summers gave us an impressive address upon spirit communion, urging us all to hold our circles more sacred, and so obtain higher phenomena. Miss Lizzie Mason sang a sacred solo, which was much appreciated by the audience. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Astbury. Tuesday, at 8 p.m., séance, Mrs. Mason. Saturday, at 8 p.m., Mr. Norton, séance. Our Thursday developing circle is postponed until further notice.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—At our service on Sunday Mr. J. Humphries took for his subject, "The Meeting of the Disciples in an Upper Room—with one accord." The speaker showed that harmony was necessary in our meetings for the successful working of our spirit friends in our midst. Our friend was listened to with rapt attention, all present thoroughly enjoying his discourse. On Sunday next the Rev. Dr. F. R. Young is to occupy our platform, when we expect a large audience. On Thursdays, at 8 p.m., we have a séance, with Mrs. Bliss as the medium, when all earnest inquirers are welcome.—H. W. BRUNKER, Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E. (NEAR THE "GREEN").—On Tuesday, May 26th, at 7 p.m., we intend holding a tea and social evening to commemorate the removal of our work from Chepstow Hall. Tickets, 3d. each, which must be obtained on or before Sunday next, as only a limited number will be issued. Friends cordially invited to attend. Last Sunday addresses and clairvoyant descriptions were given at the evening gathering. On Wednesday, "Development," at 8.30 p.m. Thursday, "Public Healing," at 8.15 p.m. On Sunday, service at 11.15 a.m.; Lyceum, at 3 p.m.; and spirit circle, at 7 p.m.—W. E. LONG, Hon. Sec., 8, Orchard-row, Camberwell, S.E.

24, HARCOURT-STREET, MARYLEBONE.—On Sunday Mr. J. Burns addressed an attentive audience on the subject of "Whit-suntide," tracing its spiritual significance through all ages and all forms of religious teachings since the time of astral worship. Next Sunday, at 11 a.m., Mr. T. Pursey, "Spirit Teaching"; 7 p.m., Mrs. Perrin, trance address. Thursday, 7.45 p.m., Mr. Hopcroft. Saturday, 7.45 p.m., Mrs. Wilkins. A special quarterly meeting will be held on Tuesday, June 2nd, at 7.30 for 8 o'clock, to appoint an hon. secretary in the stead of C. White, resigning. The committee are anxious to secure the services of a volunteer for that part, so that the work which has been sustained for so many years may continue to flourish and be of lasting benefit to the anxious inquirer.—C. WHITE.

COPENHAGEN HALL, 184, COPENHAGEN-STREET.—The re-opening services were held in the above hall on Sunday last. In the morning, under the chairmanship of Mr. Selby, Mr. A. M. Rodger spoke briefly upon Hellenbach's "Life and Death." Discussion followed. In the evening, Dr. Young, of Finsbury Park, delivered a discourse upon "What do we know of Life beyond Death?" In lucid language the lecturer endeavoured to define the extent of human knowledge of the hereafter, and drew a broad distinction between what is actually known and what is generally believed upon the subject by Spiritualists. Miss Young, of Liverpool, gave some psychometric readings and clairvoyant descriptions, in several cases with marked success. Meeting every Sunday, at 10.45 a.m. and 6.45 p.m.—S. T. RODGER.

CARDIFF.—On Sunday and Monday, May 10th and 11th, at the Psychological Hall, Mrs. E. H. Britten delivered lectures to good audiences. On Sunday morning, "The Occult World; or, the Unseen Universe" was a fine epitome of the evidences of the existence and operation of forces from the occult world, from all time and in all lands. On Sunday evening, "Man—Spirit and Angel," was an elaborate and lucid portrayal of the embodiment in man of qualities and powers akin to those we call Divine. In the marvellous construction of his frame, so wondrously fitted to perform the will of the spirit individualised therein, its functions and laws being intelligently studied and understood, we have all the "Scriptures" necessary for our guidance through earth-life into spirit-life. On Monday evening replies to questions submitted by the audience were given in a complete and comprehensive manner. The whole series was a grand intellectual treat, and which we regret exceedingly that the opportunities of listening to Mrs. Britten's exalted inspirers from the platform will so soon terminate; we trust she will long be spared to carry on her more important editorial work.—E. A.

FUNERAL OF A VETERAN SPIRITUALIST.—On Monday last the mortal remains of William Wolstenholme, who passed away on the 14th inst., aged seventy-four, were consigned to the grave in the Intake Cemetery, Sheffield. He was one of the founders of the Sheffield Temperance Association; a total abstainer for more than half a century; a trustee of the temperance hall, and a member of the committee until about two years ago. He embraced Spiritualism eighteen years since after exhaustive investigation and careful study of standard works on Psychic and other Occult subjects. Always ready to assist in every good work, his loss is keenly felt, especially by the Spiritualists, to whom he had become greatly endeared. At their meetings many were accustomed to call him father. For years it has been his desire that the Spiritualists should take a leading part in the interment when it should please God to call him away to the summer land. There was a large attendance of friends, the Temperance Society being represented by Alderman Clegg, late Mayor of Sheffield, and others. After the usual proceedings in the chapel a service was held at the grave side, conducted by Mr. J. P. Dudley, after which one of Mrs. Hardy's controls took possession and gave a most impressive address.—W. HARDY.

SPECIAL NOTICE.

IT having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

C.T.—We cannot advise you. There is an epidemic of inquiry as to the best means of investigating Spiritualism. The only answer is that there is no royal road and no short cut. Patient care is necessary.

"A STUDENT OF SPIRITUALISM."—It is not in our power to tell you of any good work on clairvoyance. Denton's "Soul of Things" is good, but it is on psychometry rather than on clairvoyance. We should not recommend you to take advice from spirits as to the engagement of houses in this world. They know nothing about it. A very little study of books quite available will prevent you from asking questions of that kind. Read, study, and you will learn, but you must take the necessary trouble.