

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Dr. Furness, one of the very foremost men of the Unitarian Church in America, has been preaching on the resurrection. He entirely believes in the bodily resurrection of Jesus, and seems extremely anxious to get rid of everything that is not physical. The being in white raiment, seen by the women in the sepulchre, was, he thinks, Jesus himself, who slipped back into it when he saw them coming! But the women said they had seen two angels in the sepulchre? Oh yes; one was Jesus, as just remarked; the other was only "the white cloth which Jesus had left where his head had lain." They caught sight of it in the dim light of the tomb, and, in the wild excitement of their minds, took it for "another angel." This is all rather depressing. Why should any teacher of religion be so anxious to make it out that an angel was only a winding sheet?

In an article by G. A. King, in a little-known monthly entitled "Fellowship," the following lines appear. We do not remember to have seen them before. The perfection of simplicity, they will yet bear slow reading and pondering:—

Out of the unseen
Comes the Earth-mother,
Talks to her children,
Sings and delights them;
Tells them of flowers,
Pale stars, or sunshine.
Shows them things hidden,
Her gold and her jewels,
Teaches them wisdom,
Then, as she leaves them
With a kiss, passes
Into the unseen.

Away from the sunlight,
Its warmth and its splendour,
Turneth the round world
Tired and sleepy,
Like a child seeking
Rest on its pillow.
Sleepeth the day's eye?
Closes its eyelid?
Not for a moment!
And in the morning
Passes the Earth-child
Into the sunlight.

Out of the unseen
Cometh the Christ-child,
Son of the Father,
Growing in manhood.
On the earth's bosom,
Seeks he his brothers,
Toils in the workshops
Sharing their sorrows,
Telling them always
Of the All-Father,
Passing through death again
Into the unseen.

From the All-Father,
Came we at birth-time,
Through the thick darkness,
Into this strife-world;
That through temptation,
Pain, self-denial,
And death, we might enter
Into the true life;
With joy returning
Through the dark curtain
Back to the Father.

The "Twentieth Century Farmer" is a new Californian journal, with more than a touch of spirit and life in it. Its tone, like its title, is in advance of the day, especially in relation to what we know as "the occult," concerning which it says a wise word. The occult is never more than the unexplained.

The esoteric is constantly being changed into the exoteric as science takes the place of mystery. Who knows but in the unitary sympathy of the universe there is a hidden record of the nature and history of every event—every life—everything

to be read in the stars, in the hand, in the face, in the brain—in every part—only waiting for the right time and the right scholar to decipher the mystic characters?

If this is a fair sample, our coming farmer has some good seed to sow.

Mr. W. Q. Judge, the steersman of American Theosophists, has been giving his mature opinion concerning Spiritualism. It came into existence about forty years ago, he said; but not as a new thing: "it was known centuries ago as 'devil worship.'" Evidently Mr. Judge is not inclined to be complimentary. "The control" is, he smartly says, "a person out of control—a disorganised being. Spiritualism itself has no philosophy and no ethical basis." What is all this but the result of putting on airs of superiority? and what would Mr. Judge think if we said that modern Theosophy is a patchwork of old rags, gathered from the Indian philosophies, English Socialism, and American Spiritualism? That would be slightly more accurate, but not a bit more useful. What is the use of this interchange of occult Jingoism? Had we not better try to find out the runs of truth in both camps?

We always look through "The Agnostic" with interest, sometimes wondering, occasionally sorry, once in a way pleased, often wickedly amused. In a late number we were glad to see a very sensible note to a correspondent. Here it is:—

No doubt there are ignorant and credulous Spiritualists. But, instead of sneering at Spiritualism, would it not be well to carefully study what its ablest apologists have said on its behalf, and be humble enough to recognise that there may possibly be principles which lie beyond the all too circumscribed horizon of your Materialistic Atheism?

But is it not odd that we should have to select that for notice as "sensible"? Of course it is sensible; but even the science people are not yet awake to it.

"The medical instinct of animals" is a queer phrase but it is amply justified by an article in the "Religio-Philosophical Journal" which says:—

Animals get rid of their parasites by using dust, mud, clay &c. Those suffering from fever restrict their diet, keep quiet, seek dark airy places, drink water, and sometimes plunge into it. When a dog has lost its appetite it eats that species of grass known as dog's grass, which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows when ill seek out certain herbs. An animal suffering from chronic rheumatism always keeps, as far as possible, in the sun. The warrior ants have regularly organised ambulances. Latrellie cut the antennæ of an ant and other ants came and covered the wounded part with a transparent fluid secreted in their mouths. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth. A dog being stung on the muzzle by a viper was observed to plunge its head repeatedly for several days into running water. This animal eventually recovered. A terrier hurt its right eye. It remained under a counter avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment—rest and abstinence from food. The local treatment consisted in licking the upper surface of

the paw, which it applied to the wounded eye. Animals suffering from traumatic fever treat themselves by the continued application of cold water, which M. Delauney considers to be more certain than any of the other methods. In view of these interesting facts, we are, he thinks, forced to admit that hygiene and therapeutics as practised by animals may, in the interest of physiology, be studied with advantage. Many physicians have been keen observers of animals, their diseases, and the methods adopted by them, in their instinct to cure themselves, and have availed themselves of the knowledge so brought under their observation in their practices.

The probability is that if we could get behind the scenes we should see some strange sights and hit upon some unimagined truths, in relation to what we loosely call "instinct" and to the fellow creatures we call "the lower (sometimes the by no means "lower") animals."

According to "The Age" the Spiritualists of Victoria celebrated with some *éclat* what is called "the forty-sixth anniversary of modern Spiritualism." Several hundred persons were present. Representatives from Adelaide and other places took part in the proceedings. An exhibition of Spiritualistic curios seemed to be a most interesting item in the programme. We shall have to wake up in London in this matter of "not forsaking the assembling of ourselves together."

We quoted last week, from a contemporary, some references to the séances given by F. W. Tabor, in San Francisco, including the statement that "Mr. Tabor is one of the mediums who gave sittings to the noted reformer and journalist, Mr. Stead, with entire satisfaction to that gentleman." This statement needs qualification, and Mr. Stead, who is keenly alive to the necessity of every possible care and precaution where public professional mediums are concerned, writes us that, though he had sittings with Mr. Tabor, so far from having endorsed him, he thinks it very desirable that inquiries should be made as to the reasons which led Mr. Tabor to leave Chicago before giving him conclusive proof that he was a genuine materialising medium.

PSYCHICAL FACTORS IN OCCULTISM.

The translation of Baron du Prel's pamphlet on "The Influence of Psychical Factors in Occultism" will be commenced in our next issue. We make this announcement in reply to inquiries which have reached us. We have also been asked where the German Edition can be obtained. We will endeavour to ascertain and will then communicate with our correspondents direct.

AN EXHORTATION.

Why do we fret at the inconstancy
Of our frail hearts, which cannot always love?
Time rushes onward, and we mortals move
Like waifs upon a river, neither free
To halt nor hurry. Sweet, if destiny
Throws us together for an hour, a day,
In the backwater of this quiet bay,
Let us rejoice. Before us lies the sea,
Where we must all be lost in spite of love.
We dare not stop to question. Happiness
Lies in our hand unsought, a treasure trove.
Time has short patience of man's vain distress;
And fate grows angry at too long delay,
And floods rise fast, and we are swept away.

WILFRID SCAWEN BLUNT.

Your liberty will flourish, protected by God and man, so long as you hold it, not as the right to use or abuse your faculties in the direction it may please you to select, but as the right of free choice . . . of the means of doing good.—MAZZINI.

FERDINAND FOX JENCKEN.

The following letter appears in the "Banner of Light," over the signature of "Professor G. Sterling Wines, St. Cloud Hotel, Boston, Mass.":—

A NEW MEDIUM.

It may be of interest to Spiritualists to learn of the mediumship of Mrs. Kate Fox Jencken's son—Ferdinand Fox Jencken. His psychic gifts—while not as yet fully developed—promise rich results; he not only gets the "raps," but his oratorical powers are remarkable; automatic writing is also one of his phases, and he promises to develop into a good platform test medium. In my experience with F. Fox Jencken I have subjected him to the hypnotic trance; I am satisfied with the results obtained so far, and am sure of far greater ones in the near future.

Mr. Ferdinand Fox Jencken—who is now under twenty-one years of age, having been born on the 19th September, 1873—is here spoken of as a "new" medium. Perhaps the writer is not aware that, young as Mr. Jencken is, he was a writing medium *twenty years ago!* We have in "LIGHT" office a photographic reproduction of a message written at that time through his baby hands, and of the testimony of his father, Mr. H. D. Jencken, to the fact. The following narrative of the circumstances under which the writing was given appeared in the "Spiritualist" of March 20th, 1874:—

THE WRITING MEDIUMSHIP OF A BABY.

Those who think that the phenomenon of writing mediumship may be explained by the "unconscious cerebration" theory will have a difficult point to explain away when babies too young to talk begin to write intelligible messages under the influence of an invisible power.

Last Sunday evening we were at a séance at the private residence of Mr. H. D. Jencken, barrister-at-law, of Goldsmith Buildings, Temple, E.C., and Mr. James Wason, solicitor, of Wason's Buildings, Liverpool, who was also present, favoured us with the following narrative:—

"On the 5th of this month (March), I was in Mr. Jencken's apartments, at 3, Lansdowne-terrace East, Western-road, Brighton, while Mrs. Jencken's baby was in the lap of the wet nurse, near the fire. It was about 1.30 p.m., in a well lighted room facing the south. Mrs. Jencken was also present.

"Suddenly the nurse exclaimed: 'Baby has got a pencil in his hand,' but as she did not then add that the pencil had been placed in the child's hands by invisible agency, I paid little attention to the remark. The nurse next exclaimed: 'Baby is writing!' Upon this Mrs. Jencken rushed forwards, and called me to come and see. I then looked over Mrs. Jencken's shoulder and saw the pencil in the hand of the child. It had just finished writing, and Mrs. Jencken, remembering what her medical man had told her about the manifestations injuring the baby's health, snatched the pencil out of the child's hand in a very excited manner. The nurse, who was frightened, said that 'she must give up her situation.' Mrs. Jencken at first told her that 'she must go,' but afterwards reasoned her out of her resolve.

"The message written by the baby was:—

I love this little child. God bless him. Advise his father to go back to London on Monday by all means.—SUSAN.

"'Susan' was the name of my departed wife."

The age of the infant boy of Mr. and Mrs. Jencken on the day when the above was written was five months eighteen days. The message, as written, has since been photographed.

Mr. H. D. Jencken made the following statement to us last Sunday evening:—

"The writing power of the infant medium appears to continue. On March 11th I was seated at dinner with my wife; the nurse was in the room with the baby, and seated opposite to me. Whilst so seated a pencil was placed in the right hand of the baby; Mrs. Jencken then placed a piece of paper on the knee of the nurse, under the hand of the baby. The child's hand then with great rapidity wrote the following sentence:—

I love this little boy. God bless his mama. I am happy.—J. B. T.

"I then expressed the hope that the little boy might write an address to his grandmother, who is now more than ninety

years of age. A few minutes after a piece of paper was taken by invisible agency from a side table and placed on the knee of the nurse. At the same time a pencil was placed in the hand of my little boy, who wrote with great rapidity :—

I love my grandmama !

"The paper and pencil were then jerked away from the knee of the nurse, and loud raps told me that the spirits had complied with my request.

"Another instance of the unusual powers of this medial child occurred some few weeks ago, when I entered the nursery to kindle a night light. On approaching the bed I noticed a halo round the head of the little boy ; it gradually enveloped the whole of his body, casting a luminosity over the underside of the tent bed-curtains. Raps spelt out, 'Notice the halo.' Mrs. Jencken was not in the room, nor even on the same landing at the time, so the manifestations were not produced through her medial power. The nurse was the only other person present."

MR. SHEPARD'S MYSTICAL CONCERTS.

Mr. Shepard's success in London is no less marked than his success on the Continent, his time being fully occupied with concerts. He has been giving three a week, which is as much as his strength will permit. So far, he has been able to overcome the adverse atmospheric conditions of London, but he declares that he would not undertake such a task in the winter months. On the 16th inst. he gave a concert at a private residence, at which many persons of distinction in the fashionable and artistic world were present. The company numbered about twenty persons, some of whom had heard Mr. Shepard years ago on his first appearance in London. Among the audience were several accomplished singers and musicians, and the impression produced on the company was in the highest degree favourable.

Many years ago the Rev. Dr. Maurice Davies gave a long account in the "Daily Telegraph" of Mr. Shepard's music as he heard it then, and although at that time Mr. Shepard was only beginning his musical development Dr. Davies gave due credit to the power displayed, for he wrote that : "The instrumentation and execution were very complicated, and, I am free to confess, would have created a sensation in any concert-room." The singing he thought even more remarkable as the voice at that time reached to higher C, "not jumping up to it and then leaving it, but sustaining it and trilling upon it."

Dr. Davies was present on the 16th inst., and after the concert he sent the following notice to the "Star," which appeared in that paper the next day :—

Some twenty years ago Mr. Jesse F. Shephard astonished the mundane sphere of the Metropolis by giving specimens of music, vocal and instrumental, which presumably came from the spirit spheres, inasmuch as he had never learned music on this plane. That, at all events, was the theory. With his powers more fully developed still, Mr. Shepard is going to astonish London once more. In the presence of some score of selected guests he gave one of his weird concerts at a private residence in St. Peter's Park last night. He played and sang in blank darkness, inasmuch that his performance might have been termed a Scoto-musical one were not that term suggestive of the bagpipes. His programme included a sonata by Mozart—"unpublished," as he took care to announce—and some characteristic "ancient Arab music." In his vocal performance he passed from a basso profundo to a high soprano with the greatest ease, and displayed an amount of force in each which would have stood him in good stead at the Italian Opera. His brief list of pieces concluded with a *tour de force* in the most literal sense of that last word. It is a piece descriptive of "The Passage of the Red Sea and the Destruction of the Egyptians." Never was such imitative music. Above the roar of the waters, which the instrument gave like three grand pianofortes rolled into one, was heard a solitary bugle-call and then all died away into silence. It was certainly a very remarkable performance, and being given by one who professes to be utterly ignorant of music naturally gives rise to speculation as to how it is done.

THOUGHTS ON LIFE.

SYNOPTICAL THESES FOR THE INCOMING AGE.

I. Life is the first or primal cause of all that is, or has been, and shall be. It therefore follows that all that is, and all that are, are manifestations or expressions of life ; and life is everywhere made manifest in Form.

II. There is but One Life, and that is the Great Infinite and Ubiquitous Life, which is one and the same in all worlds, spheres, and universes : and this One Life, as to Itself, is undifferentiated.

III. This One Grand Life is a duality in its essence, viz., Love and Wisdom, manifested to physical embodied beings as masculine and feminine—or positive and negative ; and a Trinity in Its operations, viz., Love, Wisdom, and Power ; the third quality being the outcome, in the unity of operation, of the first two essential qualities.

IV. This One Grand Life is Infinite—Infinite Love, Infinite Wisdom, and Infinite Power.

V. It is, in and of Itself, incomprehensible, unknown, and unknowable, except in and by Its manifestations ; and the forms of Its manifestation are infinite in the variety of their expression.

VI. Every manifested form of Life is an expression, or outcome of some specific quality of this One Infinite and Ubiquitous Life ; and the whole constitute a perfect oneness in their unity.

VII. All Life Forms are either sub-conscious, conscious, or self-conscious : and the scientific term *inanimate*—as applied to some forms of physical phenomena—has no logical application, except as judged from the standpoint of appearances.

VIII. All *self*'-conscious Life forms, in physical, spiritual, or angelic conditions, are animated by the human principle, and are finite expressions of the self-conscious or deific principle of the One Grand, Infinite, and Ubiquitous Life Power.

IX. Every embodied *self*'-conscious, personal form of human life upon a physical Earth is, indeed, and of a truth, a mystery of Godlikeness : "God manifested in flesh" ; and it is an impossibility for this Grand Infinite Life Power to be encompassed, concentrated, or made manifest in Its entirety in any *one* form, whether personal, spiritual, angelic, or deific.

X. In this and in every universe Its Divine Operations are from solar centres of self-conscious life and being ; and each solar centre of life builds up, develops, and maintains intact (under the sway of the Great Infinite Life Power) all spheres and worlds with all the forms of life therein and thereon, which are the outcome of its own specific life quality and power.

XI. The out workings of Life are from the centre to the circumference ; or from the most interior to the most external, by and through the forms of self-conscious life—or living, intelligent operators—as the God, the Angel, the Spirit, and the Man.

XII. All the outworkings and manifestations of Life are subject to inflexible, immutable laws, which cannot be evaded or surmounted by any form of life, however powerful or exalted. And the one grand central pivot of all law, is the will of the One Grand, Infinite, and Ubiquitous Life Power.

XIII. Involution, evolution, and development are the pivotal laws by which all life is manifested and outworked ; and are of absolute and universal application.

These propositions upon the all-absorbing subject "Life," are submitted as those most in accord with the advanced intellectual, scientific, and spiritual conditions of the present age.

I venture to suggest that such a method of reasoning is logical and in accord with the laws of harmony—and harmony is the only safe test of truth—and every order of

thought that is harmonious must and will aid in the mental and spiritual enfranchisement of humanity, and tend to the evolution of conditions of reception, still more interior, of an intellectual and spiritual nature, which will enable the men and women of the new age to arrive at logical conclusions concerning some phases of life and being which heretofore have been tabulated "unknowable."

The spirit of controversy is not entertained in the presentation of these thoughts, but the desire to elicit such reflections as will tend to spiritual illumination. If thoughts are living things—and if not, what are they?—these are not self-generated by the human brain; then in the thoughts we receive and impart we ourselves continue to live, for with them is carried a portion of our own specific life quality; hence it is most truly declared "no man liveth to himself." THOMAS POWERS.

THE MEDIUMSHIP OF MR. STANTON MOSES.

We quote the following from a letter by Mr. Charlton T. Speer, in the "Journal" of the S.P.R., replying to criticisms by Mr. Thomas Barkworth:—

Concerning the appearance upon the scene of scents, pearls, stones, &c., if Mr. Moses himself performed these feats he ought certainly to have ranked as one of the greatest masters of conjuring and sleight of hand the world has ever seen. It occurs to one to wonder where and when he acquired his marvellous skill, and why he did not make his fortune by it instead of frittering away his talents on the profitless befooling of one or two of his eldest and most intimate friends. I should like to submit a few reasons which ought to convince any moderately "open mind" how next door to impossible it was for Mr. Moses to "work" the manifestations himself.

Firstly, it was not an uncommon thing for pearl and coral beads to be scattered about the room when we were not holding a séance, and in broad daylight. None of us could possibly tell where these things came from—but it was perfectly patent that no one present had any hand in their production.

Secondly, when various articles were brought during a séance, the medium's hands were frequently held on both sides, also those of the rest of the sitters; results were never affected thereby.

Thirdly, the same things happened when the medium was in a deep trance, and unconscious of everything going on around him; at such times we nearly always had a lighted candle upon the table, and, as I have remarked before, we were quite able to distinguish the medium's hands and face. Any movement of his would have been instantly perceived.

Fourthly, various articles were often placed upon the table during a séance, which same articles we had seen in an adjoining room before we left it. Mr. Moses frequently entered the séance-room first, so what I suppose would be considered the natural inference, viz., that he brought them in with him, falls to the ground.

Lastly, as showing that Mr. Moses' own mediumship was not absolutely essential to the production of phenomena of this kind, I may mention that, sitting with two friends of my own—one mediumistic, the other, like myself, not—similar manifestations have taken place in our presence, on more than one occasion, and under stringent test conditions. I refer more particularly to the bringing of various articles into a room when the doors were bolted, the windows barred, and all means of ingress or egress consequently cut off. As such things have happened other than through Mr. Moses' instrumentality, why not through his? The suggestion of his employing fraudulent means to produce the various phenomena seems puerile and irrational—a despairing attempt to explain what admits of one satisfactory explanation only; and unfortunately that is the one that many people don't want, and won't have. *Hinc ille lachrymæ.* In all alleged cases of fraud, when there is no evidence except of a circumstantial nature, it has always been the custom of the Law to look for a *motive*, and if possible to find it; but in this case, those most sceptical on the subject of Mr. Moses' mediumship have signally failed to produce one that is either adequate or even reasonably probable. I am curious to know whether some of the explanatory theories that have been put forward in this connection lately would be seriously con-

sidered as either logical, sound, or even sensible, were those promulgators dealing with any subject other than Spiritualism. I think not; still it is a pleasure to read Professor Lodge's writings, and to see that the subject can be approached in a serious scientific spirit, even by a sceptic. Would there were more sceptics like him!

The following letter by Professor W. Ramsay deals with the question of the passage of "matter through matter":—

Mr. Thomas Barkworth states the usual "common-sense" view of the case very well; and he backs his statement by quotations from Locke, and refers to passages from Kant which certainly support his views. I cannot, however, resist breaking a lance on Professor Lodge's side, although I confess my sympathies are, on the whole, with Mr. Barkworth.

The question, I take it, turns on the conceivability or inconceivability of Mr. Barkworth's propositions; that the less does not contain the greater; that two bodies cannot occupy the same space at the same time; and that matter cannot pass through matter. Mr. Barkworth argues from the point of view of molar phenomena; because, he virtually says, I cannot imagine two bricks interpenetrating each other, therefore no two objects ever interpenetrate each other. It is well-known that two gases can interpenetrate each other without increase of volume. All right, says Mr. Barkworth; that is because gases are made up, so to speak, of a large number of small bricks placed at a great distance apart, and there is plenty of room in the interstices of the first gas for the bricks, or to use the usual name, molecules, of the other. Mr. Barkworth evidently extends the same explanation to the contraction produced on mixing two liquids. And he doubtless would have had the same conception if he had been brought face to face with the penetration of two solids. But let him consider this case, not as a convincing proof of the incorrectness of his ideas, but merely as one which may somewhat shake his cock-sureness.

The metal sodium is of such a density that one gram occupies 1.015 cubic centimetres at ordinary temperature; the element oxygen at—200 degrees is of such a density that one gram occupies 0.807 cubic centimetres. Now these two elements combine in such proportion that 46 grams of sodium occupying 46.7 cubic centimetres unite with 16 grams of oxygen, occupying 12.9 cubic centimetres. The sum is 59.6 cubic centimetres. But 62 grams of the compound occupy only 21.7 cubic centimetres. Is this not interpenetration of matter? Where are the odd 37.9 cubic centimetres? Mr. Barkworth would answer, the sodium and the liquid oxygen are both porous, and the pores in one are occupied by the matter of the other. Are they? If so, surely some proof should exist of the pores. One plan of diminishing the volume of a substance is by compressing it; another is by lowering the temperature. Now these methods, applied to sodium and to liquid oxygen, produce a minute decrease in volume; but they are wholly unable to account for the enormous disappearance of 37.9 cubic centimetres out of 59.6.

I have chosen this one simple instance to show Mr. Barkworth that chemists and physicists are led to inquire whether the "common-sense" view is always to be trusted. Some of us take the view that what we call matter is merely one of the factors of energy; and regard it as conceivable that if kinetic energy could be converted wholly into radiant energy the matter would cease to exist. True, this has never been done; but one form of energy is convertible into others.

In fact, the whole affair is a mystery. We are far from fathoming natural phenomena; and it is this mystery which has led one, and no doubt led others, to think that, while tending to maintain extreme scepticism regarding such revelations as those which have raised this discussion, it is worth while to chronicle and compare them, in the hope that eventually some way may be found which will explain them psychologically or physically, and will cause them to fit in with the system of "normal" events which we are accustomed to deal with.

DR. WYLD'S book, "Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man," is thus noticed in "The Coming Day": "A re-issue, with corrections and additions, of an interesting work. Dr. Wyld is an old Spiritualist, who appears to be confirmed in his faith as he proceeds. He makes noteworthy excursions into many fields, and everywhere finds enough to silence or refute a legion of agnostics. His stories concerning clairvoyance and kindred matters are to the point; his reflections are everywhere seriously thoughtful; his outlooks are wide, refreshing, inspiring."

ANGLO-FRENCH PSYCHOLOGICAL SOCIETY.

At the last general meeting of the Society for Psychological Research Mr. F. W. H. Myers made a statement in regard to the establishment of a new Psychological Society, and his remarks are reported in the current number of the S.P.R. "Journal." The "Journal" is intended for "private circulation among members and associates only," but we reprint Mr. Myers' announcement by the kind permission of the Editor. Mr. Myers said:—

I have the pleasure of informing the Society of an event which is likely to be of great advantage to the cause of Psychological Research. A new society, of an international character, called the Psychological Society, or the Société de Psychologie, has been founded in France and England, with objects very similar to those of our own Society. Of course, the mere multiplication of societies is in itself no gain, but rather a waste of power; but in this case there has been a special reason for the new foundation. The Countess of Caithness, who is also by her first marriage Duchesse de Pomar, has long been interested in Spiritualism and kindred inquiries. Her only child, the Duc de Pomar, who is unmarried, shares these interests. They are both of them desirous that in the event of the Duc de Pomar's continued celibacy, the large property which Lady Caithness inherited from her father should be devoted to the furtherance of psychological inquiry and instruction; and they have united in bequeathing that property to the newly formed Society. The testaments are, of course, subject to revocation; but assuming that they remain unaltered, a very ample endowment will accrue to our studies on the demise of the testators. It is the natural desire of Lady Caithness that France, where she resides, and where the important mansion which forms part of the bequest is situated, should share in the advantages thus accruing. After much consideration it was decided that the best way of effecting that end was to place the new Society under a Board of Directors—themselves, of course, precluded from deriving any pecuniary benefit from the bequest—half of whom should be French and half English. The Presidency of this Board was offered to Mr. Crookes; but while consenting to be a member of the Board, he did not wish to give the time needed for the main direction of its work. Professor Richet was therefore unanimously elected President, and the Vice-Presidency was conferred upon myself, in order to indicate the close harmony intended to prevail between this new Society and our own.

Associates can now be elected, and will pay ten francs, or eight shillings, yearly. In France a good many Associates have already enrolled themselves, and I shall be very glad if, say, some forty or fifty English Associates will now join. There is naturally less obvious reason for joining the Psychological Society in England than there is in France, as we are already doing so much the same work. But I think that it is important to maintain from the beginning the thoroughly *international* character of the new Society, in view of the great power of development which its proposed endowment may confer upon it in the future. And there will, I think, be enough of difference in the aims and activities of the two groups to make this new international group specially attractive to at least one section of our members. On the one hand, the very *raison d'être* of the Society for Psychological Research is the inclusion of persons at every possible point of view who agree only in desiring to apply a scientific treatment to all the psychological problems whose study they undertake. Amongst us, therefore, are many who are interested in telepathy or in automatism, but who are less interested in Spiritist inquiries. In the new Society, while the scientific aim and treatment will be in every respect, I hope, as carefully maintained as in our own,—and so long as Professor Richet is its President, his name is a guarantee for this—there will, I think, be a larger proportion of effort and inquiry directed to Spiritistic problems. Professor Richet proposes, for instance, to make a critical collection of alleged spirit-photographs, of which a duplicate copy might perhaps be placed in England, if our English subscriptions sufficed to meet the expense. Professor Richet has also held many sittings of late with Eusapia Paladino, with results of which I hope we may be able to give later on a detailed account, and the question of inviting her to England is one which the new Society might naturally entertain.

We have ourselves been familiar, from the first, with the wishes and intentions of the Countess of Caithness, and

with the steps adopted for the purpose of giving effect to them; but we have made no public reference to the matter in deference to her ladyship's expressed desire that silence should be observed for the present. Clearly, however, Mr. Myers, when he made the above announcement, had reason to know that the need for reticence no longer existed; and we are sure that our readers will be gratified with the information conveyed by his statement, especially when we add, as may, indeed, be inferred from his own words, that it is the interests of *Spiritualism* which her ladyship specially desires to advance.

MRS. BESANT'S CHARGE AGAINST W. Q. JUDGE.

We have received the following, which we publish for the information of such of our readers as are interested in the unsettled relations at present existing between the heads of the Theosophical Society:—

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th April, 1894.

The following facts are published for the information of members of the Society:—

On February 6th last, while at Allahabad, Mrs. Annie Besant handed the undersigned a written demand that certain accusations "with reference to certain letters and in the alleged writings of the Mahatmas," injurious to the public character of Mr. W. Q. Judge, Vice-President of the Society, should be dealt with by a committee as provided by Art. VI., Secs. 2, 3 and 4.

On the following day, from Agra, a copy of this letter was forwarded by the undersigned to Mr. Judge without the expression of any opinion as to the validity or otherwise of the accusations in question. No specific charges having then been filed, this was merely a preliminary measure.

From a motive of delicacy no question was asked the accused as to his guilt or innocence, but the undersigned, in the exercise of his discretion, gave Mr. Judge the option of resigning his office, or submitting the case to investigation; the implication being, of course, that *if guilty*, he would wish to quietly retire, or if *innocent*, to be brought before the committee, and thus set at rest, once and for all, the injurious rumours afloat, in different parts of the world.

The alternative offered carried with it, as will be clearly seen, no intimation that the rumours were true, nor that the undersigned believed them so, or the contrary.

Mr. Judge having cabled a denial of his guilt, the first step prescribed by the Constitution for such cases was then taken, viz, the ordering of a "Judicial Committee" as provided for under Art. VI.; the official notification of the same to the accused and the members of the General Council; and the serving upon each of a copy of the detailed charges and specifications, then drafted by Mrs. Annie Besant as accuser. The provisions of our Constitution were thus strictly followed out, and there has been no deviation whatever.

It was hoped by the undersigned that the whole matter would have been kept private until the committee had met, disposed of the charges, and rendered its verdict, which would then have been officially promulgated by him.

But the opposite policy having been adopted by the accused and the general secretaries of the European and Indian sections, and printed circulars having been distributed by them throughout the whole world, secrecy is no longer possible, and hence the present Executive Notice is issued, with the deepest regret for its necessity.

The undersigned deplors that his colleagues, Mr. Mead and Mr. Keightley, should have acted in such haste as to have committed the indiscretion of censuring him for breaches in procedure and a violation of the Constitution of which he was not guilty. He regrets also that the fact of Mrs. Besant being the accuser of Mr. Judge should not have been mentioned, if the public was to be taken into confidence at all at this preliminary stage.

To correct misapprehensions, the undersigned has to state that in the opinion of eminent counsel (members of the Society) the trial of the charges against Mr. Judge does not involve the question of the existence or non-existence of the Mahatmas or their connection with the Society.

The Judicial Committee is notified to meet in London on June 27th, and the undersigned finds himself compelled to attend, contrary to his wishes and expectations. He will leave Adyar about the middle of May for London via Marseilles.

H. S. OLCOTT, P.T.S.

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

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d. per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co." All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

NOTICE TO THE PUBLIC.

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

ADVERTISEMENT CHARGES.

Five lines and under 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light :

SATURDAY, MAY 26th, 1894.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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, London, W.C., and not to the Editor.

FALLEN ANGELS.

The somewhat quaint book, entitled "Fallen Angels: By One of Them" (published by Gay and Bird), is truly a product of the hour; and, clever as it is, we doubt whether it will live long beyond it. It is described as "a disquisition upon human existence, an attempt to elucidate some of its mysteries, especially those of evil and of suffering." The keynote of the book is the question—Why are we such poor creatures, when we are not such wayward creatures? what has happened to imprison us in the "secreted incrustation" of misery and sin?

The writer, who conducts his argument with much skill and an interesting mixture of gentle modesty and courageous assertion, has the acutest possible realisation of the mighty unseen forces. With him there are no accidents, no processes of misery without meaning; and our great need is to know this, for our enlightenment and consolation: above all, we need to discern that we have all had a history previous to our introduction into this world.

This thought at once reveals the author's whereabouts. He is, of course, a Re-incarnationist of some sort, with spiritual affinities with the Theosophy that appears at present to be in the air. Now there is always this preliminary, and, in our judgment, insurmountable difficulty in the way of Re-incarnation, or, rather, of belief in it,—that, while it postulates justice and equity as behind all life-allotments, it sets up a huge personally-conducted mechanism for the governing of human births which seems to us to be entirely out of harmony with our modern scientific doctrines of Evolution and Heredity: and we are entirely unable to see why that mechanism should be set up—except, indeed, for this reason, that, having got this theory of Re-incarnation, and having millions upon millions of spirits on your hands waiting to be re-born, an emigration office and efficient authorities must be invented, in order to carry the extremely difficult business through.

But it seems to us that Evolution and Heredity account for everything that has to be accounted for, and, if we take in the whole of the account, they provide for the doing of absolute justice to all. The Re-incarnationist asks for a prolonging of education and retribution on this stage, by means of repeated births: the Spiritualist secures education and retribution in a far less arbitrary and much more natural way, in harmony with God's progress-securing laws.

The arbitrary character of the author's speculations is fully manifested when we turn to the chapter which gives

to the book its name, "Fallen angels." Why "Fallen angels"? and how comes it that the writer is one of them? The answer is, We are all fallen angels. The writer says: "The main suggestion of this work is that human beings were angels, and dwelt originally in purity and light, as emanations from the Divine"; and the old theory of "The Fall" again comes in handy to account for the trouble. But "The Fall" took place in the sphere of the Unseen; and the earth is only the Infirmary, Penitentiary, Industrial School, or Clearing House for fallen angels. It is a queer theory, in favour of which the advocate of it can quote Scripture, and even the Book of Common Prayer; but it seems to us to be purely arbitrary, and by no means as consoling as its author imagines. In truth, the doctrine of "The Fall," old-fashioned or new-fangled, always seems to us to be singularly depressing; while the modern scientific doctrine of Evolution, allied to the Spiritualist's doctrine of merciful progress, is bright with hope and radiant with consolation. That man is a fallen creature, from a high estate, makes all insecure; that he is a rising creature, from the lowest round of the ladder, is beyond all things inspiring and encouraging.

We are fully prepared to admit that there is much in life and in the complex human struggle which may be adduced to justify the theory of this book, or, indeed, any theory of Theosophy. The awful inequalities, the subtle degradations, the painful struggles, the complex characters, the mysterious affinities of men and women with their poor relations, "the brutes," all set us problems we find it impossible to solve; and we need not hesitate to say that the eager Re-incarnationist can make good use of them to back up his case for transmigration or re-appearance here. But we hold that no hypothesis of the kind is necessary. The mighty process of human development—the tremendous entanglements, struggles, and liberations incident to the evolution of a human race on the lines of progress from monkey to man—account in the main for all that we see around us and feel within us.

The sublime truth is all told in the one phrase, "The march of Man," interpreted by the master who greeted the first Christians, emerging from old Paganism, as "a chosen generation, a royal priesthood, a holy nation; a peculiar people, destined to show forth the praises of Him who called you out of darkness into His marvellous light."

But, after all, the writer of this book might in his way agree to this, as a part explanation: he also having his glimpses of Evolution and Heredity which frequently put his theory in peril. Be this as it may, his benevolence and good sense are often conspicuous, and we are always meeting with paragraphs we can cordially accept. Here is one which we gladly cite as a permanent meeting-place for all humane spirits:—

Kind-souled, reflective men feel an anxious desire to be of substantial benefit to their fellow-creatures, and it frets them that they can do so little. Let them be just toward them—that is essential—help them where they can, and leave the rest to the Maker of men, happy in the conviction that by His power all will end well. Their duty to their neighbour, the duty of justice, and mercy, and loving-kindness is the part they can and must take in the reforming work. Taking this part, they act with the Divine—are fellow-workers with God.

When men and women feel like this, and act in the spirit of it, it matters very little what their speculative opinions may be.

LONDON SPIRITUALIST ALLIANCE.

Mr. J. J. Morse will attend a meeting of the members and friends of the Alliance, at 2, Duke-street, Adelphi, at seven o'clock, on the evening of Tuesday next, and will, while entranced, give replies to questions put by the audience. Friends who have questions to ask would do well to submit them in writing.

PROFESSOR ELLIOTT COUES.

The students of psychical science may well congratulate themselves on the number of eminent men who are included in their ranks, and amongst these Dr. Coues deservedly holds a very high position. For the following particulars regarding him we are indebted to an article in "The Scientist," one of the most influential scientific organs in the United States, and, therefore, not very likely to speak in terms unduly flattering of a man who ventures to interest himself in subjects with which orthodox scientists do not generally care to make themselves familiar.

"The Scientist" speaks of Dr. Coues as one of the few men who have become famous not only in physical science, but in psychical science, also; and assures us that he has



PROFESSOR ELLIOTT COUES.

(From a photograph by Elliott & Fry.)

long been recognised as one of the leading naturalists in America, and of late years has acquired equal distinction as a philosopher. Indeed, one of his works, a "Bibliography of Ornithology," attracted so much attention in Europe that he was signally complimented by an invitation, signed by Darwin, Huxley, and about forty other leading British scientists, to take up his residence in London and identify himself with the British Museum. Nearly all his life he has been a collaborator of the Smithsonian Institute of Washington, and his name is most frequently mentioned in that connection; but he is also a member of most of the scientific societies of the United States and of several in Europe.

At the height of his intellectual activity in physical science the spiritual side of Professor Coues's nature seems to have first awakened, though it was not at once to find expression. He became interested in the phenomena of Spiritualism, as well as in the speculations which have become known under the name of "Theosophy." Belonging distinctly to the materialistic school of thought, and sceptical to the last degree by his whole training and turn of mind, he nevertheless began to feel the inadequacy of formal orthodox science to deal with the deeper problems of human life and destiny. Convinced of the soundness of the main principles of evolution, as held by his peers in science, he wondered whether these might not be equally applicable to psychical research. In short, Coues took up the theory of evolution at the point where Darwin left it,

and proposed to use it in explanation of the obscure phenomena of hypnotism, clairvoyance, telepathy, and the like. Under his personal surroundings as a scientist this required no ordinary moral courage and determination. One of the first fruits of this daring venture is found in an address delivered in 1883 before the Philosophical Society of Washington, and afterwards published under the title of "Biogen: A Speculation on the Origin and Nature of Life." "Biogen" is a name coined by Professor Coues, which has since become incorporated in our language and been made the title of a series of six volumes under his editorship or from his own pen, which have already passed through several successive editions.

This new departure seems to have been encouraged and confirmed by Professor Coues's visit to England in 1884, during which he received great attention from the leading scientists of London, and became a member of the British Society for Psychical Research. In spite of the organised opposition which the conservatism of science offered to his views, and in the face of no little ridicule arising from misunderstanding of his attitude towards what is called "Theosophy," which certainly injured his personal prestige, Professor Coues continued his studies in psychical science, and has never hesitated to declare himself in public both with tongue and pen, until his utterances have become almost as voluminous as his earlier publications in psychical science. Some of his views, once considered visionary, are already among the accepted and formulated tenets of scientific orthodoxy. He will probably live to see them all recognised, though few pioneers in new fields of thought receive their just dues until their posthumous fame is established.

For several years past Professor Coues has been deeply absorbed in yet a different kind of literary labour, that of the lexicographer. He is one of the corps of experts of the great "Century Dictionary of the English Language," now publishing by the Century Company of New York, under the editorial supervision of Professor W. D. Whitney, of Yale, the famous Sanskritist. Dr. Coues has charge of the important and very extensive departments of general biology, zoology, and comparative anatomy. The advanced strides of knowledge in these branches during the past quarter of a century, with which Professor Coues's own name is so closely identified, have resulted in the coinage of thousands of new technical words, and most of those already in use require to be defined with renewed precision as well as with changes of significance. For this vast work, which implies on the part of the experts a re-survey of the entire field of human knowledge, and the making of numberless new definitions of words, Professor Coues has shown himself peculiarly well fitted, not only by his profound erudition in his own departments, but by his habit of painstaking precision in the minutest details of dry fact.

Most men can do some things well, but nature is seldom so lavish of her gifts as to produce a genius who does all things equally well. It is rare to find one capable of incessant drudgery in the most prosaic technicalities, who is also blessed with the poetic temperament and an ardent imagination, able to array the deepest problems in a sparkling style which fascinates while it convinces. Professor Coues's literary labours would kill most men; but to his grasp of mind nature has kindly joined a strong, healthy body that has thus far proved capable of any demand upon physical endurance that his intellectual activity may make. A magnetic personality betrays the fiery soul within; almost feminine in its swift and sure intuitions, yet most masculine in its intense intellectuality. His mainspring of action seems to be an almost passionate honesty and love of truth.

So marked an individuality cannot be without enemies to whom a warm, candid, and impulsive nature, almost reck-

less of personal consequences, too often gives occasion for detraction and calumny. Yet Professor Coues has every temptation to pride. He is the only contemporaneous scientist who acquired world-wide fame in more than one branch of learning before turning fifty years of age, and whose reputation is as well assured among the people as among his peers in science. Although not past the prime of life he is already pre-eminent both in physical and psychical sciences, recognised as an authority in the former, and as a daring pioneer in the latter. Before either of the two now famous schools of hypnotism in France had announced their results and made their mark, Coues had made bold experiments on his own person, as well as with others, and perhaps the still bolder experiment of publicly speaking and writing upon these strange forbidden things, when loss of both social and scientific prestige seemed likely to be the price of his temerity. His hotly pressed claims of a scientific basis for religious truth, as well as of the religious element in science, and the dauntless resolution with which he set himself to apply scientific methods to the investigation of Spiritualism and other psychic phenomena, brought down upon his head a storm of criticism and denunciation, which only abated when the news of the respect entertained for his views abroad reached home, and the stand he took almost alone in his own country was found to be that of some of the most distinguished thinkers in England and other countries of Europe.

"Nothing succeeds like success." Professor Coues has overcome every obstacle, as well those created by his own temperament as those placed in his way by others, and may reasonably expect to find his position stronger and his recognition greater as the years advance, and as increasing numbers of scientists cultivate the fields of his pioneer exploration.

In private life Professor Coues is easy and unassuming, and one of the most accessible of men. Though his literary labours oblige him to be miserly of his time, he seldom denies himself to any who may call. He seldom alludes to himself or his work, except in the most casual manner, as if inclined to make light of it. Yet if there is anything which has marked his whole career, it is his readiness to impart whatever he has to give to all who are able to receive it. Many are the young scientists to whom he has held out the helping hand in private, apart from his public teaching, and numberless are those in whom contact with his mind has instilled new ideas, the source of which they do not always recognise. But he can well afford to wait for his full reward. If Professor Coues has a pet aversion it is for needless ceremonies and conventions and for every sort of sham or humbug, or charlatany or ignorant pretence. Himself the most open of men, incapable of hypocrisy, and scarcely able to conduct himself with ordinary reserve, he is often deceived by designing persons, who abuse his confidence. Having nothing to conceal himself, he fancies others equally sincere, and his good nature is imposed upon by those who use him to their own advantage.

Professor Coues is planning with his wife a journey around the world, to be undertaken as soon as work upon the "Century Dictionary" is finished, to observe for himself and gather materials for a work on psychic science, which shall at once set that department of thought on a stable basis, and furnish the key to the religious myths of the world. Such a man cannot, of course, be a member of any orthodox church, or subscribe to any creed. In religious matters he is an extreme radical and freethinker. He holds the view that much of the teaching of the established churches is demonstrably false in fact and vicious in effect; and yet that there is much truth, exaggerated, distorted, and misunderstood, which only requires to be winnowed from the chaff to be a blessing to human welfare. He takes strong

ground against the interference of the Church with State affairs, and his keen satires upon ecclesiastical politics have more than once angered the clergy of the orthodox Protestant and Catholic sects. Had he lived in the Dark Ages he would have been an arch heretic and probably gone to the stake. Another revolt of this thinker against established usages is upon the woman question. He has intensified the theological odium which his attitude on the Church questions aroused, by his daring and eloquent championship of woman's equal rights in Church and State. The stand he has thus taken of late years is that of the most radical reform in society and in the Church, on all the most vital questions of the time. As an agitator of such topics he shows not less courage than ability for "rousing the sleepers," as one of his critics lately remarked; and his influence upon contemporaneous thought seems likely to be

still greater in the future than it has been in the past. He is such a man as the philosopher Emerson might have had in his mind's eye when he wrote: "Beware when the great God lets loose a thinker on the world."

RECEIVED.

- "Light of the East." (Calcutta.)
 "Theosophist." (Adyar, Madras.)
 "Lucifer." (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C.)
 "Review of Reviews." (London: Mowbray House, Norfolk-street, W.C.)
 "The Key to Palmistry." By M. C. LANGRIDGE. (London: Nichols & Co.) Price 6d.
 "The Scientific Basis for a Future State; or, Darwin Developed." By W. J. SPATLY. (London: Digby, Long & Co.) Price 3s. 6d.

FACTS TELL.—One of the curiosities of experience that often crop out in the presence of trance-clairvoyant mediums has been related to us, which was very amusing, but at the same time gave indubitable evidence of genuine spirit-presence. A lady of prominence, who was desirous of consulting a medium on a matter of some importance, sent in her card with the name of "Molly Muldoon" upon it. The sitting was granted at once, when the clairvoyant remarked: "There is a spirit-friend of yours present, who informs me that *Molly Muldoon* is not your right name." The lady being taken by surprise was somewhat abashed, when the spirit-friend took control and said: "Why, Clara, what *did* you come here for, giving an Irish name?" The reason she gave was that she was an unbeliever in modern Spiritualism; but *now* she believes spirit-return is true—as the medium was an entire stranger to her. —"BANNER OF LIGHT."

"LUCIFER."

We see by the May "Lucifer" that Mabel Collins's "Light on the Path" is to be reinstated in favour among the Theosophists. For years this beautiful little mystic book was lauded to the skies as a kind of prayer book for Theosophists, but when "M. C." fell from grace the Theosophists quietly dropped all mention of the work. It is to be issued now as a fragment from the "Book of the Golden Precepts," a work entirely unknown to the world, but believed by the faithful to exist somewhere "in Tibet," and from which Madame Blavatsky professed to have taken her "Voice of the Silence." We should very much like to know what right Mrs. Besant has to re-issue "Light on the Path" with this claim of origin. We should also like to know who is represented by the Equilateral Triangle with which the book is "signed." There are also "Notes," similarly signed by this mysterious personage, and every single word of these "Notes by the Author" is found incorporated in the "Notes on Light on the Path," published in the "Theosophist" soon after "Light on the Path" came out noteless, and signed by Judge Scrinivas Row. The obvious inference seems to be that the mysterious Equilateral Triangle is none other than the respected Judge of the Small Cause Court at Madras. It might be interesting, in view of the approaching indictment of the Vice-President of the Society for what is euphemistically called "misusing the handwriting of the Masters," to know who is responsible for originally issuing the extracts from Judge Scrinivas Row's "Notes" as the work of the "Master" to whom Theosophists attribute the book, or attributed it, for now they have given it another origin. Mabel Collins herself, we believe, has always denied that any "Theosophical Mahatma" had anything to do with the production of the book. She claims to have had it revealed to her in visions; and "Light on the Path" had thus a distinctly Spiritualistic, and not a Theosophical, origin, if the statements of "M. C." may be relied on, and she certainly ought to know better than anyone else.

The best articles in this issue of "Lucifer" are "The Religions of Ancient Greece and Rome," by the learned American scholar and mystic, Dr. Alexander Wilder, and a further instalment of "Unpublished Letters of Eliphaz Levi." "E. K." contributes an interesting account, from Dr. Chwoslohn's translation from the Arabic, of the ancient Chaldean "Book of Nabathæan Agriculture"—a Mahomedan gentleman, with a name three lines long, having translated the ancient work from the original Chaldean. This work proves that 3,000 B.C. the Babylonians had a wonderful civilisation. Mr. Mead writes at length on "Moulds of Mind," using the word "mould" not in the gardener's but in the foundryman's sense. Mrs. Sinnett contributes an erudite article on "Alchemy as a Spiritual Science." The serial story "The Veil of Maya," by "I. P. H.," is continued. The story has reached this point:—

She fell on her knees and crawled to the dead man's side; she lapped him in her arms, she drew his lips to hers. As the lips touched, darkness flowed before her eyes, and Ammeris of the Shrine lay dead on the blood-stained sand, in wave-washed Atlantis.

We tremble to think of what we shall behold if "I. P. H." actually lifts the awful veil. The translation of the "Kalki Purana" is commenced by "Pandit Bavani Shankar."

There's not the smallest orb which thou beholdest,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly clothe it in, we cannot hear it.

SHAKESPEARE.

THE IMPRESSION OF THE BURNT HAND.

The following is quoted by the "Tablet," a Roman Catholic journal, from the "Bulletin de l'Œuvre Expiatoire," established at La Chappelle-Montligeon (Orne):—

One thing is certain, that nearly every time God permits a poor soul in purgatory to appear on this earth He allows it to leave behind it some visible trace, and this trace or mark is that of fire. There died on November 4th, 1859, of a very sudden fit of apoplexy, at the Convent of the Tertian Franciscans of Foligno, near Assisi, in Italy, a holy nun named Teresa Margaret Gesta, who had been for many years mistress of novices, and also sister in charge of the poor wardrobe of the monastery. She was a native of Corsica, having been born at Bastia in 1797, and had entered religion in the year 1826. It is needless to say her holy life was a preparation for a good death.

Twelve days after, namely, on November 17th, Sister Anna Felicia, who had aided her in her office, and who after her death had the sole charge of it, on entering into the room where they had ordinarily performed their duties together, heard groans and plaintive cries which seemed to come from the centre of the apartment. A little startled she quickly opened the door: there was no person there. But again the groans made themselves heard, and so distinctly that, notwithstanding her ordinary courage, she felt greatly frightened. "Jesus and Mary," she cried out, "what has happened?" Scarcely had she finished, when a heavy sigh fell on her ear, whilst a faint voice said, "Oh, my God! how I suffer! *Oh Dio! che peno tanto!*" The poor terrified Sister recognised at once the voice of poor Sister Teresa. With a great effort to be calm, she asked her, "And why, my poor Sister, do you suffer?" "Because of poverty," answered Sister Teresa. "How, you that were so poor?" "Ah, yes; but it was not for myself, but for the Sisters whom I allowed too much liberty about it. Oh, Sister, watch over yourself, and do not fall into the same fault." At that instant the apartment was filled with a dense smoke, and Sister Anna saw distinctly the figure of the late Sister Teresa passing through the door into the corridor beyond. Arrived at the door, she cried out with force, "Behold a proof of the mercy of God," and in saying that she struck the panel of the door the highest from the ground, leaving on the burnt and charred wood the perfect impression of her right hand; then she disappeared. Poor Sister Anna Felicia, half dead with fear, screamed and called loudly for help. Soon one of her companions rushed to her, then another, till she was surrounded by the whole community. As they entered the apartment one and all were struck by the odour of burning wood. Seeking everywhere, their eyes soon fell on the panel of the door. At once they all recognised the form of the hand of Sister Teresa, which was remarkably small. Terrified, they fled from the chamber, and entering the chapel, they began to pray, passing there the entire night in penances and supplications for the poor departed Sister, and offering up all their Communion for her the following morning.

The news soon spread outside the convent; the Franciscan Fathers, the good priests, friends of the monastery, and all the communities of the town joined their prayers and petitions to those of the Franciscan nuns.

Meanwhile Sister Anna Felicia, worn out from fatigue and emotion, received the formal command of her superiors to lie down and take some repose. She obeyed, but before doing so she had firmly decided in her mind to efface the following morning the impression of the burning hand from off the door. But to her astonishment Sister Teresa appeared to her once more. "I know what you intend to do," she said to her, severely, "you are going to efface the mark that I have left on the door. Know, then, you will be powerless to do it: this prodigy has been ordered by God, to teach you all and to make you reform. By His just and dreaded judgment I was condemned to endure for forty years the terrible pains of purgatory, because of the weakness I had often shown in regard of some of the Sisters. I thank you and your companions for so many prayers which in His Divine goodness our Lord has deigned to apply exclusively to my poor soul, and especially for the penitential psalms, which have been of great use to me." Then with a smiling face she added: "O blessed poverty, which procures so great joy to those who observe it faithfully!" Saying these words she disappeared.

On the day following Sister Anna Felicia, having retired to rest at the usual hour, was awakened from her sleep by her

name being called loudly. Again she recognised perfectly the voice of Sister Teresa. At the same instant, a globe of most brilliant light appeared at the foot of her bed, lighting up her cell as if it was broad daylight, and the voice of Sister Teresa, now joyful and triumphant, made itself heard: "I died on a Friday, the day of the Passion," said she, "and now on a Friday I enter into my glory. . . . Bravely carry the crosses that may fall to your share! suffer with courage," and adding in an affectionate tone the words, "Good-bye! Good-bye! Good-bye!" she disappeared in a white cloud, dazzling and luminous, towards Heaven.

The Bishop of Foligno, and the principal magistrates of the town caused a canonical and official inquiry to be commenced on this event.

On November 23rd, in the presence of a great number of witnesses, the tomb of Sister Teresa was opened, and the burnt mark on the door was found to exactly correspond with that of the hand of the dead nun.

The result of this inquiry was an official judgment which declared the truth and authenticity of what we have just related.

The door, with the charred and burnt impression of the hand, is preserved in the convent with veneration. The Mother Abbess, herself witness of the fact, showed it to me; and repeated to me and my companions, who with me saw and touched the burnt wood, the facts which I have just related. Oh, how terrible must be the sufferings from fire in purgatory, when the single touch of a poor soul can so shrivel and burn up hard wood and leave an ineffaceable mark behind it.

MGR. DE SÉGUR.

A MILLIONAIRE SPIRITUALIST.

It used to be said that Spiritualism does not pay—in a materialistic sense, of course—but the experience of Mrs. Mary Hayes-Chynoweth, of San José, California, ought to modify in some degree the depressing effect of such an allegation. This lady is irrefragably convinced that the enormous fortune—at least three millions sterling—which she and her two sons control, has been entirely amassed through the instrumentality of direct spirit guidance. We are indebted to the "Revue de la France Moderne" for the following particulars of an interview with Mrs. Chynoweth, which the editor of that elegant magazine has culled from the columns of the "Daily Eastern Argus":—

The lady is fifty-eight years old, is tall and thin, and dresses well, but does not wear much jewellery. She is of somewhat pallid complexion, has small and penetrating brown eyes, and brown hair slightly streaked with silver. Although she has all the appearance of being a clear-headed and acute woman, the expression of her face nevertheless suggests a striking blend of sweetness and compassion in her nature; a suggestion which is verified by her generosity in the use of her immense wealth, and by the sacrifices of time which she devotes to the gratuitous healing of the sick—for she is also rich in the possession of magnetic curative powers. She is now a Christian woman, but she was not always so. "The influence which directs my life," she says, "has manifested with me for nearly forty years. Formerly I was sceptical; believed neither in the Christian religion nor in the soul's immortality, nor in sacred writings. The first time that I was influenced I was unconscious of what I did; I preached without knowing what I said, and cited Bible texts which I had never read. When I was a young girl, we lived in our old home in Wisconsin; no one outside our own family knew that this influence existed around me, and one day when some people who were in trouble came to see us, we put them in the room which I usually occupied. There they passed the night, and in the morning one of the ladies said: 'There is something strange in that room. As soon as I entered it I felt very much better, and this morning I awoke quite happy, the pain which I had been going.' This is one example, among others, of effects which are produced on persons who have been in my room or in my company for a time. I attribute these results to the mental atmosphere which constantly surrounds me."

So much for the earlier part of her career. She eventually married and was left a widow with two sons. It is not, however, to be supposed that the family was poor, for, at the time of her great discovery, these two sons were eminent lawyers in Ashland, Wisconsin, and had invested their spare capital in wooded land. One day, under the influence already explained,

she felt constrained to go to her sons' offices in order to tell them that they ought to place their money in iron mines instead of timbered lands. The three left the town; the mother, herself guided, guided her sons until they all came to a place called Hurley, about forty miles from Ashland. Various companies had worked at this spot, trying to find ore, and a great deal of money had been spent about the place without any result. Mrs. Chynoweth and her sons walked into the fields, when suddenly, without the exercise of any volition on her part, she stopped short, obedient to the mysterious power which guided her. She told a man whom they found there that she wished to rent the land, but he, a person of great experience in mining matters, began to laugh, and replied that it was impossible to find a mine there. She, however, persisted, and had the necessary works erected without even making any preliminary borings. They found vast quantities of iron ore which lay in the form of a house roof, the ridge being at the very spot where Mrs. Chynoweth found her steps arrested. This place is now called "Ashland Mine," and it is owned wholly by the lady and her two sons. They possess also the lease of the "Germania" mine, which is not far distant, and which is another of the lady's discoveries. When her success became known in the neighbourhood, a large number of persons—as may readily be supposed—begged her to help them, and it is said that she never once failed to indicate the exact spot, after the others had searched in vain. Sometimes it happened that she walked in the snow several feet deep, and succeeded even then. One of her sons was appointed superintendent of the mine, although he was quite without experience. His mother guided all his actions by means of the illumination which she received from her spirit friends, and when he went east to sell the output, she indicated the firms with whom he ought to deal, although she had never heard of them before; and she even told him the price he should ask. Some six years ago they all settled in California—this also by direction—and Mrs. Chynoweth purchased some seven hundred acres of land and built quite a palace on the site, a description of which is like a dream of Paradise. The mansion has more than a hundred apartments, although, counting the children, there are only ten persons in the family. But everything, from the entrance steps to the lightning-rod, was designed in accordance with the counsels of Mrs. Chynoweth's guides; and even the buying of the smallest piece of furniture was effected by the lady herself under the same guidance. The result is a wonderful display of elegance and good taste, at a cost of something like £150,000—not by any means an easy task with such a lot of money to spend. During two days a week Mrs. Chynoweth receives all who are ill, and cures them; so, at least, she says, and so also say the people who are cured. Sometimes she sees as many as a hundred in a single day. On Sundays she preaches twice in the chapel which she has built, and which is always crowded by people from the vicinity, many of whom look upon her with profound reverence. She never knows what she is going to preach about, and, when she has finished, she remembers nothing of what she has said. All that she does for others is done heartily. There are no collections, and all the seats are free. She takes no fees for her medical services—everything is *gratis*. In business matters she is very capable, and always successful. She speaks modestly of her deeds, and frequently says: "Of myself I can do nothing. It is not I, but the power which comes to me that does these things." All her gifts and riches are used for one object—the benefit of humanity. Truly a notable woman! The number of begging letters which she receives must be of portentous magnitude, and the plan with regard to them which she adopts is probably correspondingly simple.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

RIGHT ACTION.—How do you know what you have done, or are doing? That's just what we have all got to know, and what we shall never know until the question with us every morning is, not how to do the gainful thing, but how to do the just thing; nor until we are at least so far on the way to being Christian as to have understood that maxim of the poor, half-way Mahomedan, "One hour in the execution of justice is worth seventy years of prayer."—RUSKIN.

THE MAHATMA KOOT-HOONI.

In an article entitled "Theosophy and Its Founders," reprinted from the pages of "Lumen" by the "Revista de Estudios Psicologicos," the author, Señor José Cembrano, resuscitates some curious fragments from the controversy concerning the late Madame Blavatsky, and which do not seem ever to have been satisfactorily explained. Referring to the period of her life between the dates 1870 and 1887, he points out that that is precisely the period which her biographer should have made most clear, as these were the years when she was said to be in the company of the Mahatmas in Thibet, the least known and least explored region of the world, so far as concerns Europeans, and whither it is somewhat difficult to go in order to verify the accuracy of H. P. B.'s affirmations. He admits that the powers with which she is supposed to have been invested have a certain value as evidence of her initiation in Thibet, provided, of course, that she did not possess the same powers before. On the other hand, he asks whether it is not possible that she was really only a medium. She declared, on several occasions, that her phenomena had nothing to do with mediumistic gifts, but he suggests that at the end of the nineteenth century the solitary word of a single person has comparatively little value. In dealing with Mr. Sinnett's "Incidents in the Life of Madame Blavatsky," he recalls the communication which seems to have been palmed off on that writer as a genuine message from Koot-Hoomi, but which originally formed part of a speech delivered by Professor Kiddle—a highly respected and enthusiastic Spiritualist of New York—on the occasion of an anniversary there. The discourse was first printed in the "Banner of Light," and then, when Mr. Sinnett's "Occult World" was published in 1881, was there reproduced in part as a Mahatma letter. Señor Cembrano gives a portion of the speech and of the letter in parallel columns, to show that in several sentences words in one column are identical with those in the other. The Spanish writer then points out how, immediately on the appearance of the book, Mr. Kiddle wrote to Mr. Sinnett, but received no reply, and that only in the fourth French edition of the work had the writer observed any reference to the matter. This reference consisted of an explanation or an excuse, to the effect that Mr. Kiddle's letter had not been answered because Mr. Sinnett was much occupied at the time. Subsequently a detailed and instructive explanation was received from Koot-Hoomi himself, but under conditions of secrecy which prevented its publication. Ultimately these conditions were removed, and the following is the explanation: "The letter in question," writes the Mahatma, "was conceived while I was travelling on horseback during one of my journeys. I dictated it mentally at a distance to a young Chela, who precipitated it; he was not very expert in this branch of psychic chemistry, and had to transcribe it from an impression scarcely visible. One half of the letter was omitted, and the other half more or less badly treated by the Chela. When he asked me if I wished to read, in order to correct it, I answered (imprudently, I confess), 'It will be all right. It will be no great matter if you have omitted a few lines.'" Koot-Hoomi then goes on to explain that "Some two months before, I had directed my attention to the great annual assembly of North American Spiritualists. Some ideas and curious phrases embodying the aspirations and hopes of the generality of them remained graven in my memory, and I recorded those ideas and phrases dissociated from the personalities of those who uttered them in their speeches." The Mahatma further adds that the words spoken by Mr. Kiddle "were more strongly photographed on the brain of the Chela than the rest, *i.e.*, than my commentaries." Señor Cembrano concludes this instalment of his article by asking, somewhat pertinently: "What value can we assign to revelations from a Mahatma who confesses that in a moment of imprudence he transmitted as his own the words of another?"

[Mr. Kiddle's letter showing the alleged plagiarism was published in "LIGHT" for September 1st, 1883, and Koot-Hoomi's "explanation" in "LIGHT" for July 5th, 1884, *et seq.* We reproduce Señor Cembrano's narrative, because the incident occurred so long ago that it may not be familiar to some of our readers.—ED. "LIGHT."]

We believe that every man ought to be a Temple of the Living God. The life of a soul is sacred in every stage of its existence.—MAZZINI.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Animals and the Future Life—Evolution of the Cosmos.

SIR,—Your correspondent "H.," if conversant with French, would find what she requires in "Les Vies Mystérieuses et Successives de l'Être Humaine et de l'Être Terre," to be had through any large bookseller, from the Librairie des Sciences Psychologiques, 5, Rue des Petits-Champs, Paris. Price, 6fr. Published in 1883.

"C. C. M." and "Questor Vita" would also find much in common with their views as to "Cosmic Evolution" in the above work, and also in "Les Origines et les Fins, Cosmogonie sous la dictée de trois dualités différentes de l'Espace." Price, 2fr., to be had at the same place, and published in 1889.

H. M.

Mrs. Ashton Bingham.

SIR,—May I trespass on a little of your valuable space in "LIGHT" to draw attention to the cultivated mediumistic gifts of Mrs. Ashton Bingham, of Alexandra-terrace, Portslade-on-Sea, near Brighton, Sussex?

Mrs. Bingham has séesances, for ladies only, every Thursday evening, from 7 till 9 p.m. Her spirit controls are often of a very high order, judging from her discourses during the trance condition, but she does not expel any poor unhappy earth-bound spirits, or refuse to be controlled by them. All are welcomed, and she endeavours by prayer, counsel, and sympathy to help them to rise to happier spheres. I am rather a novice at describing the manifestations, but they consist of trance addresses, materialisations, psychometry, clairvoyance, clair-audience, and writing. Her great object is to establish a home for cripples (self-supporting). She acts under spiritual guidance in every detail concerning this noble work, and, I may add, contributes out of a slender income a tithe of all she possesses towards this most charitable purpose. I do not think she is so much known as she deserves to be, and that is why I presume to address you these few remarks, also to ask if you will through your widely read journal spread this information.—Yours, &c., J. VIVEASH.

The Inspiration of Poets.

SIR,—Mr. Jesse Shepard, in his kind notice, in "LIGHT" of May 12th, of an article of mine, in the last "Borderland," on "The Inspiration of Poets," says: "Poets, artists, writers, and musicians are beginning to pluck up courage to say what they think, without fear of being called crazy."

I thank God that He gave me the courage to advocate the inspiration of poets in the "Spiritualist," in the years 1876-7, much as I did lately in "Borderland"; and I find a letter of mine in the "Spiritualist" with my name attached (as I keep clippings of what I write), so far back as February 15th, 1871. And a month previous to this I had acknowledged myself, in the "Medium" of January 13th, 1871, to be, like Milton, although but a very indifferent poet, subject to

Nightly visitations unimpor'd.

I do not seek spirits. They seek me.

In that letter to the "Medium" of January 13th, 1871, I only subscribed my initials; but as this happened in a country town where the "Medium" was sold, and my initials were known, it was much the same as though I had signed my name. This is part of what I then wrote, as published in the "Medium" of January 13th, 1871:—

"When I retired to rest I was—as is common enough in my case—awoke up several times during the night by articulate speaking or by harp-like music; and, musing as I then did, upon the greater distinctness of these phenomena (which are heard only by myself) over common conversation even at a short distance, I was wondering how these communications were effected, when, after composing myself again to sleep, I was again awoke by the following answer to my musings: 'It is oral force.' This endowment is, however, not to be envied under all circumstances; though the gifts of God are pearls of great price, for which we bless and praise His holy name."

These soul faculties came upon me, demonstratively, so long ago as the year 1856. I am a clergyman. In 1853 I injured a lung by forcing my voice through two full services when suffering from bronchitis, and I have remained, in consequence, always an invalid, and never have been able to speak on any

platform since that year. A few days after the letter quoted from the "Medium" came out, I was openly apostrophised, in a public place, not as one "crazy," but as "Judas," although I have never myself been able to connect any trait of that individual with either soul-hearing or soul-seeing. Still, however, as time has gone on, the application of the same term has been freely repeated at my expense under like circumstances. However illogical it is found useful.

I had the pleasure of hearing Mr. Shepard play one morning a long time ago, and I am glad to see, by his portrait, which you lately published, that he looks well and much as he was when I saw him on the above occasion.

W. R. TOMLINSON, M.A.

"Psychical Experiences."

SIR,—Though I cannot send you recorded or attested psychical experiences, I reply to the appeal under the above heading, because I suppose that every affirmation of the reality of such experiences has some value.

I have written automatically with great ease, and have often written statements quite foreign to my own mode of thinking. At first information of all sorts was offered me about other people's private affairs, but that was easily stopped; I simply laid down my pen whenever such communications began and left the room in which I was sitting. Statements were made about myself which I cannot verify, their only value being that they were not at all my own thoughts. On the whole, however, I have reason to be glad of my power to write automatically, though I gave it up when it ceased to be instructive.

I have often been taught and warned by a voice not audible to those around me, but when I began to depend too much upon its counsel, I was urgently requested by the voice to cease listening for it.

After a long illness, and while lying at the point of death, I left my body and remember an effort to snap some bond which bound me to the emaciated body lying on the bed. After an interval of unconsciousness, I awoke and felt a pang of regret to be once again in the body.

I have often been taught by dreams; receiving in a vivid dream a pictorial answer to an unsolved and unspoken question, or an allegorical representation of the effect of a course of action about which I was undecided. I have not had any more of these dreams since I wrote out two of them and showed them to relatives.

I have heard broken snatches of melody for which I could not account, but after I mentioned the fact to a musical friend the experience ceased. For about two years I wrote with great ease and rapidity in verse, often seeing a sonnet, &c., in a flash, as I went about my ordinary duties. The power to write in verse came to me quite unsought and unexpectedly.

I have also been taught by what I can only call "illumination." A light seemed (as it were) to flash into my mind, and I knew the answer I sought.

MARY M.

TO CORRESPONDENTS.

We regret to say that the communications of G. W., G. E., A. F. Colborne, J. Dodson, and others, are all too late for this week's issue.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternal" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanaix, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

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. Attention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

BUSY BEE ASSOCIATION.—Meetings will be held every Thursday, from 2 till 5 p.m., at 27, Vespan-road, Percy-road, Shepherd's Bush, to explain what advantages accrue to associates of this movement—physical, psychical, and spiritual. Mr. J. M. Dale will, as far as practicable, diagnose medical powers and explain how to develop them when it is wise to do so.—J. M. D.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. Long's control "Douglas" delivered an address on "The Spirit Circle the True Church of God," which was listened to with attention by an exceptionally good audience (mostly strangers), and by the earnest inquiries made at the end of the service the truths spoken appeared to have been fully appreciated. Sunday next, at 6.30 p.m., an inspirational meeting.—C. M. PAYNE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mr. Percy Smyth delivered an able discourse upon the various Phases of Spiritualism, referring principally to the testimony of some of our greatest scientists in support of our truths. Mr. Brooks kindly presided at the organ. Sunday next, at 7 p.m., Mrs. Spring; Tuesday, at 8 p.m., Mrs. Mason; June 3rd, Mr. W. Wallace; J. H. B., Hon. Sec.

LONDON OCCULT SOCIETY.—On Sunday evenings, June 3rd, 10th, and 17th, at 7 p.m., at the School of Opera, 18, Baker-street, Portman-square, my guide will deliver, through me, a series of trance discourses on "Occultism and Esoteric Religion" to members and friends of the society. Those wishing to join or who desire cards of invitation may address the secretary, 15, Lanark-villas, Maida-vale. They should write soon, as only a limited number of tickets will be issued. The lectures will be preceded by a spiritual service.—A. F. TINDALL, A.T.C.I., President.

23, DEVONSHIRE-ROAD, FOREST HILL, LONDON, S.E.—On Thursday the guides of Mrs. Bliss gave very successful clairvoyance. Many strangers were present, most of whom received some proof that their friends who have departed from this life live beyond the tomb, and can return to help and comfort those who are left behind. We should be pleased to receive the name and address of mediums who would occasionally take the Thursday night's circle, either for clairvoyance, psychometry, or otherwise. On Sunday Dr. Reynolds gave a short discourse on the "Beauties of God," which was greatly enjoyed by all present. On Sunday next Mr. Bertram will give an address at 7 p.m. Thursday, at 8 p.m., open circle.—J. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 p.m. Last Sunday Mrs. Stanley's guides spoke on the triumph of Spiritualism over creeds, bigotry, selfishness, and evil, when humanity will be so spiritualised that evil will be kept under foot and the love of God will be in every human soul a decided fact. The guides named the child of Mr. and Mrs. G. Whimp, and, after a beautiful invocation and exhortation to parents and audience, gave it the spirit name of David. The annual meeting will be held after the service next Sunday, to receive the report and for other business. Mr. J. A. Butcher will be the speaker.—J. RAINBOW.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last the guides of Mr. Butcher gave an eloquent address to a full hall on "The Elements of Spiritual Truth." In dealing with the subject the control stated that the varied phases of spiritual life concerned the whole of humanity, and that the change called death was only a release of the spirit from the prison-house of the body. Miss Gambrell ably recited "The Fettered Spirit," which was peculiarly suitable to the subject of the evening. On Tuesday several attended the healing circle, and by this means we hope to do good service to the cause. Next Sunday, at 6.30 p.m., Mr. W. H. Edwards will occupy the platform; subject: "Animal Magnetism and its Relation to Spiritualism"; and on the following Tuesday he will attend for free healing purposes.—W. H. E.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—We had a full attendance on Sunday. Miss Rowan Vincent kindly presided, and previous to the address read an extract from "Spirit Teachings," which was listened to with great interest and appreciation. Mr. J. Edwards, one of the workers of the Marylebone Association (our energetic treasurer), then read a lecture which was delivered through the mediumship of Mr. J. J. Morse in America, entitled "The Natural, Spiritual, and Celestial States of Existence." This masterly address was most efficiently read by Mr. Edwards. We shall try our best to induce Mr. Edwards to give us a lecture when his time allows, as the cause will, we feel, greatly benefit thereby. Next Sunday, May 27th, short address by Mr. W. T. Cooper, followed by clairvoyance by Miss McCreadie.—L. H. R.