

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 706.—VOL. XIV.

[Registered as]

SATURDAY, JULY 21, 1894.

[a Newspaper] PRICE TWOPENCE.

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NOTES BY THE WAY.

"Things to Come" is great on "Prophetic Truth," and often worries us with its industrious Biblical puzzles and their unravelment—for which life seems too short and the work thereof too long. In a late number, under the heading of "Spiritism," it says: "Many and ominous are the growing signs of the coming Apostacy" (always that "Apostacy"!). It appears that there is "a crisis of error," that we are "giving heed to seducing, deceiving, or wandering spirits, and doctrines of demons," and that "we have for many years had demons in our midst in connection with the 'mediums' and manifestations of Spiritualists." Who denies it? No one knows better than the detectives of Scotland Yard that there are begging-letter impostors about, and that the gentlemen who play the confidence trick are busy; and no one is more convinced than the people at No. 2, Duke-street, that many prowling spirits hang about, to play the fool with the hysterical and to lead the unwary astray—or even to make some people believe that *all manifesting spirits are demons!*

The writer of the article in "Things to Come" admits that Theosophists are "inspired by evil angels," and even by "Mahatmas," and that Spiritualists are the recipients of genuine manifestations. But he holds that it is all devil, and that we are rushing on to "that awful crisis which appears to be so rapidly darkening the horizon." That seems to us to be just as rational as though the Scotland Yard detectives should say that the begging-letter impostors are going to take possession, or have taken possession, of the British Cabinet, and that the gentlemen of the confidence trick are rapidly getting hold of the Bench of Bishops, the Congregational Union, and the Reform Club.

We have only one question to ask the writer of this lurid article: What reason have you for supposing that the good God, or that mother Nature, permits only demons to hold intercourse with the seeking children of God on earth?

By the way, we may as well remark that "Things to Come" cites a few instances or signs of the great "Apostacy." Here are two of them: Mrs. Besant has actually spoken from a Congregationalist pulpit on "The Brotherhood of Man, a Fact in Nature," and Dr. Clifford allowed Mr. Conway to speak in his chapel in vindication of Thomas Paine!

We have before us another of these sensational and hysterical guides—"The Morning Star"—which prominently advertises a theatrical work on "The World's Last Battle. War!! Russia and England." It has "an Inquiry Column" containing the following:—

When the Lord Jesus comes to the air to remove His own from the earth, He will first awake all whom He has put to

sleep, for "the dead in Christ shall rise first" (1 Thes. iv. 16), then He will translate all of His own "who are alive and remain" to that day (v. 17) to the air. This will occur in a moment, "we shall all be changed in a moment, in the twinkling of an eye" (1 Cor. xv. 52). Thus everyone in Christ, whether dead or living, will be removed from the earth.

After this, in Christendom, there will be a seeking on the part of such as were at the time of Christ's coming but mere professors to enter where the true believers have gone, but the effort will be hopeless (Matt. xxv. 11).

We may safely set this prediction over against the statement which we lately noticed, that most of this happened many hundreds of years ago, and nobody seemed to notice it! We cannot see what profit there is in these sensational expectations.

We have received from Messrs. Spottiswoode a little booklet by Mr. Arthur L. Salmon, entitled "Haunted, and Other Poems," containing, in about twenty pages, half a dozen tiny poems reprinted from various magazines. They are all spiritual in conception and somewhat weird,—pleasantly written, with some nice suitable phrasing, but not exceptionally rich in thought.

A good woman sends us the following extract from a speech or letter by Lord Selborne:—

Almost immediately after taking my degree, I had the privilege of going on a short visit to Dr. Arnold at Rugby; and one thing which the Doctor said to me impressed itself upon my memory more than anything else. It was that any man's life was imperfect so long as it was not brought into contact, and close contact too, with the poor. All through my life I have felt the truth of that saying. It is a miserable thing to be absorbed in those worldly notions and feelings which result from the isolation of a class, especially if that class be superior in any way. To be proud of one's advantages, to shut one's self in them, and to set one's whole heart upon them, is a much more degrading thing than to belong to the lowest position in society. Take domestic service. Those who do not dwell on the relations of master and servant, but treat their servants as friends, often find them as worthy of affection and esteem as any persons. So as to clerks. I lost two by death—one before I became Chancellor, and the other afterwards; and if I had to reckon up my best and dearest friends, I could not possibly omit the names of those two men.

This is pure Spiritualism, which teaches us to look to the self behind the surroundings. But, beyond that, it is a fact well-known to those who have much to do with the poor, that they often reveal beautiful depths of taste and tact and sweet good nature.

People who sigh for "the good old times" should take down a book or two on, let us say, the days of "Good Queen Bess," or on "the days when George the First was king." What must have been the state of things in England when the men who left it for "freedom of conscience" went to America to murder "witches" and excommunicate Quakers? Even so late as 1760 a legislative Act put American citizens under this sweet enactment:—

If any Person or Persons shall be unnecessarily walking or loitering in any Town or Place, in any of the Streets, wharves,

Pastures, or Orchards on any part of the Lord's Day, he shall forfeit Five Shillings; and if any Person, being able of Body, shall for the space of a Month be absent from the Publick Worship of God, he shall forfeit Ten Shillings.

The charming people who, in their quest for "freedom of conscience," hung mediums, ruined Quakers, and harried wicked people who walked in their orchards on Sunday, would have made short work of "LIGHT" and some of its readers.

No: we are too sentimental about "the good old times"

In a late note we said:—

The awful conflict between North and South was a war of independence for the slave; that next conflict, should it be forced on, will be a war of independence for the people as against a wealth-absorbing class. America has forgotten the voice from heaven which bade it establish a republic for the good of all; and the result may be seen in the unbearable corruptions of Chicago and New York, and in the absorption of place and money and all the primary forces of trade and government by despotic gangs.

An American correspondent, who does not seem to quite approve of this, and who asks for an explanation, unwittingly justifies it. He says:—

Maybe the property question is to be finally decided in a hundred or two pitched battles fought on this side the ocean. As for freedom, we care little for that. We insist on the right of the majority to worry the minority, and for that purpose like the freedom to vote and make laws. In fact, one State or another prohibits by law nearly every possible human action. We have more law and less order than any other people in civilisation, and are now murdering one another at the rate of 7,000 a year.

This is "wrote sarcastic"; but if it is at all correct, America is indeed ripening for what we predicted. We do not desire what we predict, and we have nothing to suggest—*except amendment.*

The spiritual Spiritualist must always have a bias against vaccination, or the attempt to prevent disease by producing it. The natural method is surely to prevent disease by purity, not by pollution. There may be medical grounds for the contrary, but the true Spiritualist must shrink from the process of protecting a child by the injection of filth. This being so, we naturally look with interest upon the Leicester experiment, which has for many years squarely faced the problem as one to be worked out on the lines of purity. With what result? A practical and almost entire freedom from smallpox in ordinary times and unusual freedom from it during a solitary epidemic. The "medical world," for nearly twenty years, wondered at unvaccinated Leicester's freedom from smallpox, but always said, "Wait till smallpox breaks out: you will then see it run riot like sparks in dry tinder." Well, the day came. Between 1892 and 1894 there *was* an epidemic, and what happened? "The Vaccination Inquirer" thus summarises the whole story as told by Mr. Biggs, a very able member of the Leicester Town Council:—

There was an outbreak of smallpox in Leicester just as there has been of late in so many well-vaccinated towns. That epidemic entered to find the stage filled with prophecies of the awful fate that would overtake the city if ever smallpox broke out there, amongst so much "unprotected" material. The town was to have been "decimated." Yet between 1892 and 1894 there have been 362 cases with 21 deaths, to compare with the thousands of cases and 360 deaths in 1872-3; the deaths then being as numerous as the cases have been now. Again, the epidemic, if epidemic it can be called, began with the vaccinated, and the disease seems to have been chiefly disseminated by vaccinated agency. The marks theory is again shown to be futile, the two, three, and four-mark people supplying the great majority of the cases. The much-talked-of cases of hospital attendants who were not re-vaccinated and who took smallpox were all without exception well-vaccinated cases, guaranteed, that is to say, by the immortal Jenner against smallpox for

over, and protected up to all that legal vaccination can do. The fatality rate, or proportion of fatal cases to total, was as low in Leicester as anywhere, and greatly lower than in many thoroughly vaccinated towns. The death-rate of children from smallpox was more than twenty times as great in the well-vaccinated Leicester of a quarter of a century ago as it was in the unvaccinated Leicester of to-day. It is a splendid defence, and behind it we may rest secure from the worst the enemy can do.

AN ANCIENT EGYPTIAN HERETICAL PHARAOH.

BY WILLIAM OXLEY.

The long buried treasures, sculptures, writings on stone and papyrus, &c., of ancient Egypt are now coming to light with a profusion that is almost bewildering, and when classified and interpreted, will enable us to trace and tabulate the evolution and development of human thought and mode of life from the beginnings of so-called "civilisation." Thanks to the deeply religious character of the leaders, monarchs, and statesmen of the Kingdom of Egypt, who were most careful to record the might and prowess of the foremost men of their times, as well as to the climate and sands of the country, we are now reaping the result of their labours, and can trace the origin of "divine rights of Kings," and the rise of ecclesiastical and secular "Lords," who then, as now, were supporters of the authority claimed by privileged castes to dominate over the masses, who were kept in ignorance, and, as a rule, were subservient, in person and labour, to the powers that were in Church and State. Then, as now, the masses were peasants—*fellahin*—who tilled the land, cleaned out the canals, formed the soldiery, in order to find revenue for the State Treasury, and for the building of gorgeous palaces and temples, which required a vast number of different orders of priesthood who were kept by the product of the industry of the masses. It was chiefly to provide revenue and slaves for the priesthood, that foreign wars were undertaken, and what this meant is plainly indicated in the annals of the country.

One of the latest "finds" is by the indefatigable explorer in Egyptian soil, Dr. Flinders Petrie, Professor of Egyptology in the London University, who published a short but graphic account in "The Academy" for May 19th, 1894, and who tells us that "believing the dynastic Egyptians had entered the Nile Valley by the Koser-Koptos road, he began to excavate at Koptos in hopes of finding some trace of the immigrating race." He says: "In eleven weeks I completely turned over every yard of the temple site of Koptos (about two hundred and fifty miles south of Cairo, on the east bank of the Nile) and learned far more of the earliest Egyptians than all that was known before. The prehistoric results are unique." There are portions of colossal statues which the professor classifies as "barbaric," and pieces of pottery, statues, and relief work, which are the work of the Third Dynasty. Nothing pertaining to so early a date has been hitherto known, but this discovery brings us within a measurable distance of the rise of the kingdom under Mena, who is always shown as the first king of Egypt. Notwithstanding some breaks in the dynastic records, it is now generally accepted by the best scholars that the date of Mena is about 4,000 to 5,000 B.C.

But interesting and important as these discoveries are to the student of Egyptology, I leave them and pass on to note an episode in ancient Egyptian history which cannot but be of profound interest to all who are attracted to the study of the evolution of human "ideas," and how these have affected the religion and sociology of the race.

I propose to write of one of those episodes which now and again arise in the history of peoples and their kings, and which, as a rule, change the course of history to those affected thereby. I refer to the results of Professor Petrie's excavations and discoveries in the now celebrated Tell-el-Amarna district, which relate to the action of the fourth Amenoph, the last of the name and nearly the last of the powerful Eighteenth Dynasty of the Egyptian kings, circa 1450 B.C., and who has been heretofore known as the "Heretic King." In what the heresy consisted will be seen in what follows, but then, as now, it was a departure from what is generally recognised as the orthodox, or authorised, religion of State.

To understand the story, it should be known that Amenoph IV. was the son and successor of Amenoph III. and his Queen Thyi, a Syrian princess, who is shown to be a strong-minded woman, and is credited with the first introduction of the

heretical religion into Egypt. At his father's death he ascended the throne in the twelfth year of his age, under the Regency of his mother, the Queen Dowager. Ammon Raism was the State religion, upheld by a most powerful order of priesthood with the reigning king at its head; and the vast temples at Thebes—the capital of the kingdom—with their enormous revenues, formed the headquarters of the Church as well as the State.

We know but little of the preliminary quarrel between the king and the priesthood, but in the seventeenth year of his age, and fifth of his reign, the rupture took place by his desertion from Thebes and its established religion, and his removal, along with his court, to a site on the east bank of the Nile, about halfway between Cairo and Thebes, where he built, under the auspices, and by the skill, of an architect who was a faithful and loyal supporter of the young king, a temple, palace, and city, in the short space of twelve years. The temple was dedicated to Aten, which is supposed to mean the sun's disc and rays therefrom, and the royal name was changed from Amenoph, *i.e.*, a lover of the god Amen, to Akenhaten, "the Son of the Sun who exalts his beauties, and who presents to him the product of his rays." Akenhaten died at Tell-el-Amarna in the thirtieth year of his age and eighteenth of his reign, leaving several daughters but no sons. After his death the new religion was only partially upheld by two of his successors, who were his sons-in-law, and had short reigns; and in about thirty years after the king's death, the last vestiges of the Aten worship, with its temple and city, were destroyed and obliterated by Horemheb, the last king of the great Eighteenth Dynasty.

"Such," writes Dr. Petrie, "was the fall of one of the great movements of human thought, carried out by a single idealist, who set himself against the traditions, the religion, and the habits of his country. In his remarkable position, the greatness of his changes, the modernity of his thoughts, the wreck of his ideas, this strange humanist is one of the most fascinating characters of history.

"The new style introduced by Akenhaten was a revolution in art, in religion, and in ethics. The keynote of all his motives is to be seen in his favourite motto and prenomem 'Living in the Truth.' It was a reaching forward to the truth with a truly philosophic view and determination which anticipated the course of modern thought by some thousands of years. As a man he puts the ideal forward on all occasions, and he 'lives the truth.' The attainment and spread of truth was the object of his life. His domestic life was the ideal of the truth of life, and as the truth he proclaims it. Here is a revolution in ideas."

The above panegyric by one so well qualified to pronounce it, stamps the subject of it as an extraordinary man and King, and as the founder of a new system of religion. He stands out among the long line of Pharaohs as a reformer in Church and State, head and shoulders above those who preceded and followed him on the throne, and, had the conservatism of that age been less strong, the after course of Egyptian history would have been very different from what it was.

To understand the nature of the so-called "heresy"—which, to my view, is not yet fully comprehended—we must remember that the Sun was supposed to be a personal deity who ruled and guided the destinies of men, especially the Egyptian Kings, who claimed their true descent from the deity under various names. At that period Ammon Ra was worshipped as the chief of a numerous pantheon of deities who was vested with attributes distinctly human.

But the new system of thought and religion introduced by Akenhaten (the King) was an advance in a more intellectual and spiritual direction; for he discarded the then prevalent idea of an intangible, supernatural personality in the Sun, and recognised that to the effects of the Sun's rays upon the earth as imparting heat, light, and life, the sustenance of the human being and all other living things was due; and the avowal of the distinction between the solar orb itself and the emanating rays indicates a scientific and philosophic idea, which well accords with the modern thought of our own age.

There are still a number of Steles (sculptured tablets of stone) *in situ*, which mark the boundaries of the district of Tell-el-Amarna, the texts of which are generally the same; and I am indebted to the courtesy of Dr. Petrie for a translation of the principal one. It records the visit of the King in the sixth year of his reign, who, having broken with the Ammonite priesthood at Thebes, resolved to build a new capital and temple, and for this purpose selected a very favourable site at what is now known as Tell-el-Amarna, but he named it

Khuenaten. Fixing the boundaries by the erection of numerous tablets on both sides of the Nile, the inscriptions tell us "that he dedicated all within the specified district, including the temple, city, fields, canals, birds, and beasts, to his father Hor Rhuto, generally worshipped in the Sun's disc by his name of Shu. Having walked towards the south, the King stopped his chariot in the presence of his father, the rays of Aten being upon him, to give life to him, to strengthen him, and to refresh his members every day of his life."

In the sculptures, the King, Queen, and Princesses are shown standing in the attitude of adoration, making offerings consisting of small statuettes of Maat (the symbol of Truth), and cartouches containing their own names and titles. The figures are encompassed in the sun rays projected from the disc, and at the end of each ray human hands are shown, some of which hold the ankh (symbol of life), which is being presented to the royal worshippers. The offerings, being symbols, indicate the recognition by the worshippers that the "gift of life" is by means of the Sun's rays, and this is an acknowledgment that all who live on the earth are dependent on the great dispenser of Light and Life—the Sun!

The term "Father," apparently applied to the Sun, does not necessitate the conception of a personal Deity, but is to be understood as a symbolic representative of the Great Power who has ordained the external Sun to be the life-giver to the earth and all upon its surface; and it doubtless has a spiritual conception and application much in the same sense as modern Christians use the term "Father" in reference to the First Person of their Trinity. Any other conception is inapplicable to the thought and action of the King, whose chief object in inaugurating the new system of religion was to destroy the old anthropomorphic idea of a personal Deity, which pertained to the so-called Sun worship of his time.

The verbiage used in these stone records is replete with the usual Egyptian fulsomeness and flattery when speaking and writing of royalty, and it would only be tolerated by the King in accommodation to the usages of the country; for, both by the purity of his domestic life, and his aversion to war, he stands out as an exception to Egyptian kings both before and after his time.

The chief records of his reign that have come to light refer to the revolt of the Syrian provinces, which ended in their independence and loss to the Egyptian kingdom; but, without doubt, had not the annals of his reign been lost in the wreck and destruction of his city and palace, we should have known more of the rule and reign of a Pharaoh who inaugurated such a mighty change in the civil and religious institutions of his country, but which, owing to the strong conservatism of his people, collapsed with a suddenness that was only equalled by its inception and carrying out. As the learned Professor Petrie says: "Akenhaten stands out as perhaps the most original thinker that ever lived in Egypt; and one of the great idealists of the world. No king appears to have made a greater stride to a new standpoint than he did from the plundering, self-glorifying, pompous cruelty of his conquering forefathers, to the abstract devotion to the truth in each department of life, and the steadfast determination to advance the following of truth with all the powers of his position."

The value of such a historical record consists in its being a striking example of the great Law of Evolution which marks progress of human mentality and intellectuality, as well as seen in the operation of what are vaguely called the Laws of Nature.

Manchester, July 7th, 1894.

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.

To be happy in old age it is necessary that we accustom ourselves to objects that can accompany the mind all the way through life, and that we take the rest as good in their day. The mere man of pleasure is miserable in old age, and the mere drudge of business is but little better; whereas natural philosophy, mathematical and mechanical science, are a continual source of tranquil pleasure; and, in spite of gloomy dogmas of priests of superstition, the study of those things is the study of true theology; it teaches men to know and to admire the Creator, for the principles of science are in the creation, and are unchangeable and of Divine origin.—THOMAS PAINE.

NOTES FROM A PRIVATE DIARY.

The following selections from some automatic writings have been sent to us by a highly-intelligent, cultured, and trustworthy gentleman. They are chiefly interesting from the circumstance that the sentiments which they express are completely at variance with those entertained by the medium herself! Our correspondent, Dr. H. M. Humphrey, writes:—

I give you below some extracts from my notes of sances held at my summer home in Switzerland, during my stay there in the years 1892, 1893, and 1894. Two ladies and myself sat at a table for five successive evenings without any result, with the exception of a few tilts, which we ourselves might have made unconsciously. I then advised one of the ladies, Miss X., to try for automatic writing. While she was holding the pencil, I read aloud portions of "Spirit Teachings" and "The Debateable Land." Thus eighteen evenings passed without any result; on the nineteenth a few words came, with but little meaning. After a few more sances, during each of which there was an increase in power, the messages became intelligible. I can vouch for the medium as thoroughly honest, well educated, of strong mind, and decidedly agnostic. For her there exists no God—no future. The spirit of the messages is not by any means in accord with her ideas. She most ardently desires some satisfactory proof of the truth of Spiritualism, believing that this would be the means of changing her convictions. At present the possibility of a Dual Personality stands in the way, for to this she attributes all.

EXTRACTS FROM DIARY.

July 13th, 1892.—I asked the control why the development had been so long and tedious:—

"An untrained medium, with active, youthful mind, ever supplying interpretations of her own to spirit promptings; and an uncertainty which of your friends was the best subject to develop; then, too much effort to reach us kept the mind agitated and incapable of reception."

To my request that the control would give us his earth-name, or if not that, at least some name by which to distinguish him, the reply came:—

"Do not ask my earth-name, as so many spirits come with names great in the world's love, and I would not have you doubt me by questioning my identity. Call me your 'Custodian.'"

July 16th.—"We have for days watched over you, but in my desire to uplift you, it has seemed wiser that, instead of the lessons possible to impart to you through this medium, you should listen to the teachings of those whose message has been more direct, and more, infinitely more, valuable than ours at present could be." (Probably referring to the reading of "Spirit Teachings.")

I asked what was his object in coming to us:—

"I have the ardent wish to make clear to you the ultimate glory of an upright, striving life, and through you to magnify God, my Maker and yours."

July 22nd.—"Place! ye heavenly Host; and let a voice from spirit realms speak to these friends of the realms of earth. And you, who listen to my voice, open your trustful eyes, and behold about you the fearless messengers of the great God, who come from space infinite to bring you the message of life, of a life eternal and everlasting. Why let man bind your belief by his vain reasoning, when the God of all nature has not alone settled the span of your life, of the life of every inhabitant of earth and sea, but left in every corner problems in contemplating which the same vain reasoners stand aghast and awe-stricken. Give God, not alone a feeble belief, but His glory. Is it too much for the Creator of all to claim from His children love, honour, and glory? You earth-bound children, who grant man so often words of groundless approbation, why forget ye so often to render unto God that which is God's, praise and glory for His mighty works? Honour men less, and render your Creator more."

July 25th.—I asked of "Custodian" what was his mission:—

"To teach, to convince, to instruct you in much; not to give you what your senses ask, but what your souls need."

July 29th.—We had an unwelcome intrusion this evening; evidently very many influences were about us, and there was much confusion.

"Mental agony is as much an illness as is that of the body. It is a God-given task to keep our bodies in health while on earth; thus it is our duty to the Almighty to keep our minds

in a cheerful condition, so that the entire frame of man may be acceptable in the sight of the Creator. This has been impressed on me, my dear friends, because I found you surrounded by a band of spirits who, though not evil nor malicious, had dwarfed natures, consequent on dark and hopeless views of life while living in the flesh. It was through those elements of evil which I had to struggle to you."

August 4th.—One of the ladies present this evening asked "Custodian" if she had the power to write, to which he replied:—

"I am not all-seeing; I have not all power: I must strive to speak through my earthly medium. Strive likewise, though Assist your control by passivity and patience, not charged with anxiety. Distrust names, but as you require them attach such names as seem to you representative of the controls, but not such as, of necessity, are identical with the names of the spirits while on earth. Let your mind be tranquil and undisturbed by inconsistencies. Our struggle to teach you, and your struggle to reach us, easily beget inaccuracies. In time you will be convinced, without doubt, whether spirits are speaking through your mind or not. At present, tranquilly give your control every chance, but let not your mind be too much influenced by information given.—'Custodian.'"

This lady spoke of the danger of being surrounded by evil spirits:—

"My dear friend, you do not yet receive my full meaning. A question was recently asked by you of this same nature; I responded, on leaving you, 'Blessed are the pure in heart.' As long as your heart is pure evil may attack it, but can find no lodging-place there."

August 9th.—We spoke of affinity:—

"By the same mysterious laws of attraction as on earth, but freed from all earthly dross, spirit is drawn to spirit. What more can you need than to know that by force of will, by force of natural habits, by force of love, you will be placed where the mere thought can bring you into immediate connection with those whose natures still — and — best — to work, and that with you——"

I asked "Custodian" to re-write the words omitted, and he answered:—

"Do not stop for single words if you can obtain the meaning; you lose much time thereby. The further you advance in spiritual life the more you will perceive that there is no union here without affinity. Through affinity every circle is formed; by affinity every connection is made; when affinity ceases the circle breaks, and the spirit passes to another company, where spirit again finds usefulness in co-operation and sympathetic aims, interests, and work."

After a considerable pause the writing was resumed:—

"My dear friends, I feel that you still would know more of this wonderful love which we know, and which you have named affinity. Rest assured, it is more satisfying than the most perfect of earthly love; it is love without selfishness, love in all its grandeur, love in all its mutual wishes, love in all aspiration towards higher things. Be sure that he who leaves this earthly life, still longing for an unknown love and sympathy, shall be satisfied."

August 10th.—I asked that a fuller explanation might be given of the words omitted in the last sance, when there came in the handwriting of another spirit, "Edgar," who seems to be "Custodian's" constant attendant:—

"He wished to say that, in spite of death, men retain their individuality and identity, and that the same traits which attracted together earthly friends will, in a much stronger degree, attract spirits together, and fit them to live and work together."

August 16th.—The medium and I were alone, and were talking of the beauty and usefulness of "Custodian's" teachings:—

"I hear you talking; you move me by your gratitude and appreciation; for, of all I would do, I have done so little. Perhaps I shall, at least, leave with you the influence of one who strove in life to help others, and who, in loving his fellow-men on earth, has carried ever in his heart their welfare, and who still feels himself more than repaid if, by exceeding efforts, he brings to mankind, suffering in all the misery of human affairs, a tithe of the peace of Heaven and a portion of the happiness which nearer association with God ever brings."

I said that I wished our eyes might be opened, that we could see him:—

"Let your hearts be opened, although your eyes must remain closed. While many deep lessons, sent by my wish to you,

must remain unwritten, take this simple lesson, which conveys, after all, everything. Do your part well; move through life true to your own convictions, but despising never the convictions of others; trouble not yourselves over the petty contests evolved every hour from the minds of men. Truth is the goal, and truth is never difficult to find. Seek not to follow as truth that which presents itself veiled in words, disguised by dogmas, unlovely by reason of decoration; but let it be the plain truth that appeals to you; the truth which teaches you to love your fellow-man and honour God—to go unharmed and unscathed in the midst of evil; and, in your passing, to let a ray of God's light shine into the darkness. Follow the truth which Christ Jesus" (these last two words were written very slowly and very distinctly) "taught in the Sermon on the Mount, the truth which keeps your hands and your hearts pure, and which brings you nearer the image of this perfect Son of God. Above all, keep your mind true to the truth; and, in the midst of all the mire of earthly life, let your spiritual self cast towards God a glance as pure and unsullied as that which the snow on these mountain tops turns towards Him."

I spoke of the text, "I and my Father are one."

"But I, weak, small, unworthy vessel, am also one with the Father; how much more He, designed by God to be His representative from among us all; the Perfect One, my Brother, my Comforter. One with the Father is He; one with the Father, we. All the mysteries of God's works we know not, but this we believe and know, that every atom of human life is part with Him."

In the course of to-day I had thought it strange that "Custodian" had never spoken of Christ; the medium knew nothing of my thought:—

"To-day, as your spirit spoke with me, I heard your silent wonder that before this I had not spoken of Christ, the Elder Brother; it was not neglect, not lack of words, not lack of love, but only because His perfect mission was fulfilled among you, and needed no words of mine to honour it."

I have at the close of each séance always asked "Custodian" to give us some useful parting words:—

"Let your evening psalm be one of glory to God, and of gratitude for the sweetness which now and then comes into this bitter life, to remind you of all the blessedness and sweetness and loveliness of the life to come, for those that love Him."

August 20th.—"Dear companions and friends! How sad indeed were partings on earth if one had not the hope, and the hope founded on certain evidence, of a life beyond this, where the bond of friendship, sundered here, may be once more closely and everlastingly formed, and a glorious sympathy and a perfect love follow the reunion. Lift up your eyes unto the hills, for therefrom cometh your salvation. Lift up your eyes, I say, and behold the tender and loving Father, who has not allotted to His children a long *supplice* on earth, but who, in His great love and mercy, has made the span of life so short that earthly longing and mourning for dear ones are quickly terminated by the soothing hand of death, which comes to usher in the spirit to the new life of love and peace and work. I have been away from your side for many hours since the last time we met. Realise that here, too, we must be faithful to our every duty. Oh! my children, be ye faithful even in the little things of life, and thus will you be daily better fitted to enter and take your place among the greater servants of God; not greater from any feeling of superiority over the least of these, but greater only because of the immense privilege of doing more for the Source of all blessings, and thus aiding, in a wider field, more souls to find Him, and to appreciate the wonders of His works, and His ordinances."

I asked "Custodian" what he was in earth-life:—

"What I am here, thanks to God; a searcher after truth and an impassioned lover of my fellow-men. If my hand could reach and grasp and raise the weakest of my brothers, I deemed myself favoured; and then my spirit yearned over them, and I tried, as I still try, to teach them some of the rich, strong, but simple and pure lessons of life. I had a large field of work in earth-life, but now vastly larger. You ask how that can be when I can come and stand by the side of this little circle so oft as you call me to you. Yes, my children! but realise that the capacity for work here is increased ten thousand thousand times, and hindrances of the flesh vanish, and all considerations of time and place; and, through the vista into eternity, I see my work ever enlarging, and ever growing more glorious, because more like the work of God, our Head."

August 22nd.—"Accustom yourself to think of spiritual things: at least of those things that will elevate you mentally and morally. Most of you let your minds go to waste. Minds were given you to think and plan with; to solve for yourselves questions; to meditate, to consider, to judge. The mind should be to you a solace in misery; a companion to you in solitude; an adviser in time of need. On the contrary, you, for the most part, allow your brains and intellect to be absorbed in the miserable, petty, trifling, unimportant details of an every-day life. For heaven's sake, if you cannot yourselves choose topics suitable for reflection, go to some of the great thinkers of times past, and, receiving their thoughts into your brain, let them root themselves there, and grow, and send forth blossoms in the shape of original thoughts, and thus shall, at least, something profitable fill your present hours of idleness.—'Worker.'"

This coming from a new control, and not knowing if it met the approval of "Custodian," I asked him to tell me if "Worker" had his consent to meet with us.

"Over him I have no power to give or retain; permission is not exchanged between equals; the soul of earnestness and energy.—'Custodian.'"

August 25th.—"Worker" had been giving some rather lengthy messages, when "Custodian" wrote:—

"Perhaps this spirit can stay with you, while I must leave you. Hence, my brother 'Worker!' I take the pencil from thee, and beg thee let me speak to these my loved friends of many days. Parting has no sadness to me. Think how much this implies; my confidence in you, that you will all join me in this wide field of God's work, and that you will all be found on God's side. I pity you to whom parting brings often such despair, such blackness, such hopelessness, such sorrow; but to me the portal of death has opened. I have known the most complete of all partings, that occasioned by death, and I know that it is, in truth, no parting, for after it there breaks on us the glad, bright certitude of everlasting reunion; and the tiny train of man's days, before it lets free his spirit to join us, is so very, very short that almost before the wish is formed the dear spirits are joined."

(To be continued.)

SPIRIT IDENTITY.

A communication signed "Mathilde Baraud," and giving an account of some phenomena which were very convincing to the parties concerned, appears in the columns of "Le Spiritisme." In 1863, when Spiritualistic doctrine was making considerable headway among the masses, the city of Arles had the good fortune to possess a peculiarly well-endowed medium, who is called Madame X. The writer not being in a position to attend this lady's daily séances, she was invited to the writer's home, and there met a party of friends who were more or less interested in the subject. The result is described as follows: The séance was a most interesting one. On the invitation of the medium, who was a clairvoyante and physical sensitive, each person present questioned in turn one or more spirits, and the replies were such as to leave no doubt as to the identity of those from whom they came. Then I asked if I could mentally evoke one, and on receiving an affirmative answer from the medium, I begged that the particular spirit of whom I thought might come. I was immediately told that, as mere curiosity was the motive of this request, the spirit absolutely refused to reply. A moment after, the medium added, "It is a priest!" I was just going to say "No," when she continued, "It is really a priest whom I see, with curly, black hair. He is ill, and wishes you to pray for him, but persists in keeping silence because curiosity is absolutely the only motive that guides you." The medium had not finished describing the spirit when three persons who were present called out, "It is Abbé X.!" In fact, the picture was of the most rigorous exactitude, and the identity of this spirit was established in the most irrefragable fashion, the medium having then seen me for the first time, and knowing not the least detail of my life. In the course of the same séance a lady present had a communication from the spirit of an acquaintance who had been dead for many years, and it was of such a kind as to completely change her ways of thinking and living. This recipient also perfectly recognised her visitant.

SOCIETY we must have; but let it be society, and not exchanging news, or eating from the same dish. Is it society to sit in one of your chairs? I cannot go to the houses of my nearest relatives, because I do not wish to be alone. "Society" exists by chemical affinities, and not otherwise.—EMERSON.

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

NOTICE TO SUBSCRIBERS.

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Light:

SATURDAY, JULY 21st, 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.

SPIRITUALISM STILL IN FRONT.

When we use the word *Spiritualism* we do not mean a modern philosophy or a modern outpouring of phenomena: we mean that to which all religions bear witness, and the very flood on which the Old and New Testaments float. Take away that, and the Bible itself would go to pieces. Put in its simplest form, it means just this,—that the presence and power of beings on the spirit-plane explain the occult occurrences which seem never to cease from the earth. These manifestations of spirit-presence and power have received many names. The people of Old Testament times called them manifestations of Jehovah or of angels. Oddly enough, many people, who believe in the supernatural inspiration of the Old Testament, call them manifestations of Satan! Theosophy worries us with a host of broken-up or elementary bogies. The expounders of *Psychical Research* direct our attention to the "subliminal self": and the ignorant world continues to scoff at the fools who are imposed upon by the cheats.

And still *Spiritualism* holds on its way: and still its solution is precisely the one which fits in with everything that happens—ay, and with everything that the men of science (who hate it) say. For the notable thing is that our best evidences are coming from the laboratory. Darwin helped us, Clifford helped us, Tyndall helped us, Herbert Spencer helps us, and, though sometimes in a grotesque way, even Huxley helps us; and not one of them ever meant to do so. Every one of their cherished phrases is rich in suggestion for us: *Evolution*, *Development*, *Continuity*, *The struggle for life*, *The survival of the fittest*, *The conservation of energy*. So are all their subtle researches on the borderland where sense is powerless and inference begins.

This was strikingly seen at the last meeting of the *Psychical Research Society*, in London, a few days ago, at which Mr. Myers was again to the fore with one of his singularly original and fruitful addresses, which warm the hearts of those who know, and bewilder the brains of those who don't. The lovely way in which he pressed Lord Kelvin and Clerk-Maxwell into his service was really delightful. These great lights of the world of science—in the region of what we may, perhaps, call transcendental chemistry, or, let us say, transcendental physics—came across phenomena which it was extremely difficult to account for; and, in a freakish mood, they allowed themselves to be driven to picture certain subtle forces

as *demons*—chemical or dynamic demons—who were able to deal with molecules singly, and thus perform wonderful. Poor clumsy man can only deal with molecules in aggregations. If he could deal with them singly he might work "miracles." And so the very interesting suggestion comes out that the more "solid" you get; the more stupid comes the more shut out you get; and that the more you escape from "this muddy vesture of decay," the more you know and the more you can do. Why, even Lord Kelvin and Clerk-Maxwell's chemical "demons" help us: and the inventors of them never meant to help us. But so it is all along the line.

It was good to hear Mr. Myers demonstrate how, from a purely scientific point of view, tables might be moved, and cold and heat waves produced, how scents might be developed and lights be made to flash, and all the rest of it—just as the poor Spiritualist has all along been saying. There is even a science-basis for such an "impossible" phenomenon as the fire-test, which Professor W. Crookes, who presided, explained and which Mr. Myers justified. Isn't it interesting?

Mr. Myers's address contained some most pregnant suggestions in the direction of co-ordinating hypnotism and mediumship. Why should not a being out of the flesh carry further on the spirit's action upon the body? If the hypnotiser in the flesh can will a blister, why should not a hypnotiser out of the flesh will a message, a vision, or even a materialisation? What if a spirit is able to do, with the help of earthly mediumship, at least all that the chemical "demons" are invented to do—or to help in accounting for what is done? Well might Mr. Myers say that the manifestations of *Spiritualism* do not belong to the back-water but to the tide, and that they are auguries of a science yet to be, in advance of the discoveries of to-day.

PROFESSOR RICHEL ON LEVITATION AND PREVISION.

In his address to a Conference held at the residence of the Countess of Caithness, Professor Richet said that although he had not seen Home raised in the air and write his name on the ceiling—although he had been shown the signature—he was constrained to believe the statement. He had seen Eusapia Paladino holding her hand in the air as if some invisible being were drawing her, and he found her weight decrease by about twenty pounds, as marked by the balance on which she was seated. It was a slighter levitation than that of Mr. Home's, but it was none the less a levitation. With regard to prevision, he told the Conference that one day when he had profoundly hypnotised a clairvoyante, she said, "You will get into a great passion this evening." "As it is a difficult thing for me to get angry, I paid no attention to her words. In the evening, however, one of my colleagues at my own place used most insulting language to another, and I showed him the door. Only then did I remember the speech of my somnambulist." Again: "a friend wrote me from Havre, 'I caused a sleeping clairvoyante to go to you, and she says that you will have a fire.' Now the clairvoyante said this in the morning, and the fire occurred in the evening in my laboratory. These are instances of prevision which I must acknowledge and believe, since I was myself the object of them. However, I ought to say that this faculty is not usually exercised except in regard to trifling matters, and scarcely ever concerning great events."

Readers of "LIGHT" will be slow to deny that the instances of prevision, cited by Professor Richet, are of very slight importance, but many of them will, no doubt, be able to recall individual cases of much greater significance, even without reference to those recorded in the higher class of evidential *Spiritualistic literature*.

"THE INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM."—The publication of the closing chapters of the translation of this work, from the German of Baron du Prel, is necessarily postponed till next week.

MISS MCCREADIE.—It should, perhaps, be stated, in explanation of Miss McCreadie's presence in London on Sunday, that owing to unforeseen circumstances her departure for Ireland (referred to in "LIGHT" last week) had been postponed for a few days.

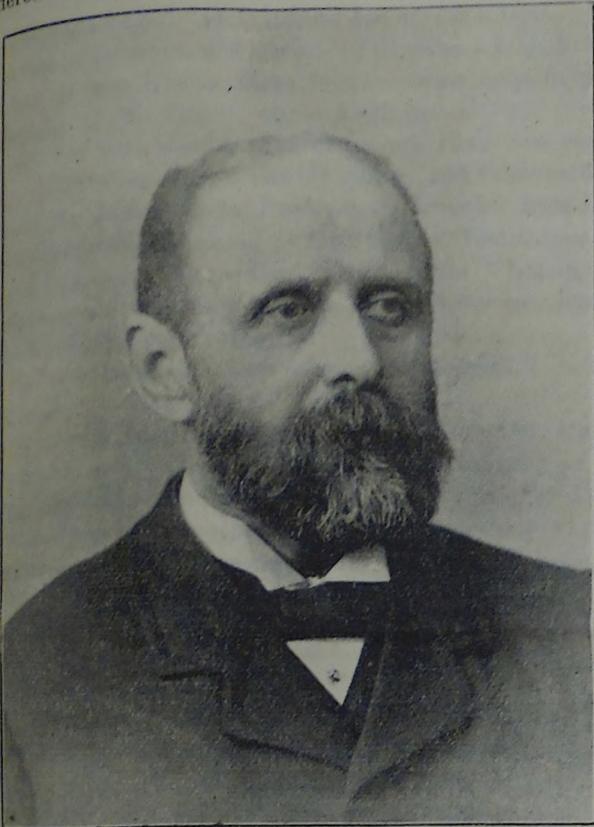
THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

(Continued from page 332.)

MR. J. J. MORSE.

Mr. Morse is approaching the completion of his twenty-fifth year of service as a public medium, his silver wedding to the cause of Spiritualism. No living man, I should say, has so completely, and for so long a period, given his whole mind and heart and soul to the advance of the cause; no man, probably, is owed so much by, and at the same time himself owes so much to, Spiritualism as Mr. Morse. That it has been the making of him—in a different sense, a higher sense, than the meaning usually



MR. J. J. MORSE.

(From a photograph taken at the London Studios, Cardiff.)

attached to the phrase—he admits cheerfully and with gratitude; and in the making of the position which Spiritualism occupies in this country to-day Mr. Morse has had a substantial share.

His appearance is an index to the character of the man. Bright, alert, clear-eyed, he gives the impression of enjoying excellent health, notwithstanding the harassing strain that his public work continuously imposes. He is a little below the medium stature (no joke here), and might later on, with less physical activity, develop a tendency to portliness; just now he is sufficiently compact to maintain a pleasing and impressive presence. And as to features, with his portrait for proof, everyone will admit that he is by no means a bad-looking man.

The Morses occupy a commodious house about two minutes from Regent's Park. It is a private hotel for Spiritualists, the only establishment of the kind, I believe I am right in saying, in existence—at any rate on this side of the Atlantic. There are Spiritualists who keep hotels; but none of these are necessarily hotels for Spiritualists more than for other people. In addition to the hotel Mr. Morse conducts an Institution for Spiritualists, which is doing excellent work. The visitor, entering the spacious and lofty room devoted to this branch of the effort, is struck first by the excellent library, consisting of some five hundred books connected with all phases of the subject, many of them exceedingly rare and practically unobtainable at the present time. On the reading-table one

notices most of the Spiritualist periodicals, America and Australia being both well represented, and prominent among home publications being copies of "LIGHT." Mr. Morse possesses a complete file of this journal, from No. 1 to the current issue. A large collection of portraits of mediums, speakers, and writers, whose names are household words in the movement, furnish the walls, conspicuous over the piano being a life-size half-length portrait in crayon of Tien-Sien-Tie, Mr. Morse's chief control. This portrait, the owner tells me, was drawn by Wella Anderson, the American drawing medium, under control and with bandaged eyes; and it is certainly a very fine piece of pencil work. Quite a number of illuminated addresses, presented from time to time to Mr. Morse, intersperse the portraits, noticeable among them being those from the Glasgow, the Keighley, and the North Shields societies. Over the librarian's desk is a fine enlargement, by permanent carbon process, of the portrait of Mr. Morse himself, a present from Mr. Sadler, the well-known physical medium and photographer of Cardiff. Miss Florence Morse, a pleasant and attractive young lady, has charge of this department, and appears to be very popular with the guests, whilst Mrs. Morse superintends the general arrangements of the hotel. The hotel, by the way, seems to be thoroughly well patronised; in fact, almost the first thing from Mr. Morse's lips was a remark that the house was full to overflowing, and that he and his family would have to surrender their own apartments for the night to accommodate the numerous guests.

I found it easier to get Mr. Morse to talk about his Institute and his hotel than himself, the latter being a subject on which he seemed to be exceedingly diffident.

"You want to know something about my career?" he remarked, when at last I managed to corner him. "Well, I can trace back to the time of the Charleses."

"Were you a cavalier or a roundhead? This is an unexpected revelation. I did not know that you harboured Reincarnationist doctrines."

"Neither do I. An ordinary human span on this plane is enough for any reasonable man. My ancestors were Berkshire yeomen, and several of them fought in the Cromwellian armies."

"That explains the sturdy independence of the Morse character as exemplified in the present representative of the stock."

"Hum! I will see what Mrs. Morse says about that. Well, my ancestors——"

"To cut that part of the story short, my friend, were they Spiritualists, were they mediums?"

"I am bound to admit that records are silent on that point."

"Then no doubt your ancestors were very interesting and estimable folk; but we are not concerned with them at the moment. Let us begin with J. J."

"With a little patience we shall get to him in good time," retorted Mr. Morse, severely. "I was going to tell you that in those days we had a crest, and a motto which has always struck me as singularly apt—'*Mors janua vite*.' Who knows better, who has better reason to know, than I, that death is the gate of life?"

"That motto was prophetic."

"It was. Well, now, to satisfy your impatience, I will, as briefly as possible——"

"There is plenty of time," I interrupted.

"As briefly as possible," repeated Mr. Morse, fixing on me a sternly disapproving look, "glance over the main incidents of a full and busy life. Allow me, I beg you, to do it in my own way. I was born in 1848, and had the misfortune to lose my mother four years later. When I was ten my father also died; and his affairs were in such a state that I was thrown on the mercy of the world penniless, and with scarcely a friend. An uncle took charge of

[July 21, 1894.

me, and I was sent to sea. After a few trips I met with an accident, and being, in consequence, discharged on the Tyne with only 10s. in my pocket, I arrived in London with sixpence left, and so ill that I could scarcely stand. My friends, if I may call them so, roundly asserted that I had run away from my ship, and would have nothing to do with me. The next six months of my life were spent in a public infirmary. On my recovery I got employment at a City public-house, a circumstance which, without going into details, I may say led to my becoming an ardent total abstainer; and it was whilst in this situation that I made my first practical acquaintance with Spiritualism. It was all through the bursting of a button."

"What great events——"

"Precisely. The quotation is familiar. Mrs. Hopps, the mother of the Rev. John Page Hopps, kept a haberdasher's shop near by, and going in to get the button sewn on, I found her talking across the counter about the subject to a customer. 'You are not such a fool as to believe in that stuff, surely?' I blurted out; but she answered me quietly, and the result of some conversation was that she lent me a couple of books on the subject, one by her own son. These made a great impression on me, and getting an introduction to Mr. Cogman, a veteran worker and subsequently a dear friend, I attended my first spiritual séance. I confess I was not much impressed by the manifestations that took place, which were purely of a physical order, and was indulging in some ungenerous thoughts concerning them, when suddenly I began myself to experience sensations of a most peculiar character. I felt first as if I had received a heavy blow on the top of my head, and then my brain seemed as if split in halves, with a shovelful of burning sand poured into the cavity and trickling slowly from my split head right down to the tips of my fingers and toes. I wanted to shout, and couldn't; I tried to rise, and found myself glued to my seat; my eyes were closed, and not to be opened. Finally, I got loose, and seemingly endowed with another personality I whooped, danced, and rolled about the room, perfectly conscious of my absurd behaviour, but quite unable in any way to control my actions. This lasted fully three quarters of an hour, and I sank on a sofa, exhausted, but myself again. Mr. Cogman smilingly accepted my apologies, said he was used to that sort of thing, and asked me to come again, whilst I was registering a mental vow on no account to do so.

"Well, you can imagine my feelings when I got home. I thought I was qualifying for a lunatic asylum. The next day a stranger thing happened. While I was busy cleaning the pewter pots with moist sand, a most unpleasant sensation seemed to strike me on the back of the head and flow to the nape of the neck and thence down the right arm to the index finger, which became quite rigid. The impression then entered my mind that I might be a writing medium, and hardly had I become conscious of the thought than my finger scrolled a tremendous 'yes' in the sand contained in the tub by my side, the effort of writing giving me a most horrible pain like red hot wires passing down the arm. 'Is this a spirit?' I asked, not at all believing that it was, and the answer came, 'Yes, your mother.' Finally I was told that if I would get paper and pencil, a message would be written through me. As soon as my 'off time' arrived I retired to my bedroom, and sat down, pencil in hand, with an open exercise book before me. The same unpleasant feeling came over me, and with much effort, and many a gasp and groan, a long message was written, full of pious encouragement, and signed in the name of my mother and father. It urged me to follow up the subject, and said: 'You will become a great medium; you will yet do great good in the world.'"

"What effect did that have on your mind?"

"Well, it was a long way from convincing me. I thought I was the dupe of an excited imagination, and

endeavoured to dismiss the whole thing from my thoughts. I didn't for a moment believe that either my father or mother had anything at all to do with the business. I had made up my mind, as I tell you, not to go again to Cogman's, but as the time approached, an intense desire seized me, which grew until it became irresistible, and I went, vowing that this time, at least, I would behave like a reasonable being, come what might. My resolution served me for about ten minutes. The same sensations took possession of me as before. I seemed to be two persons in one, and, rushing across the room with eyes closed, I clutched a bible, opened it at the fourteenth chapter of Romans, read out the first verse, and then delivered an address of over half an hour's duration, more to my own astonishment, I am sure, than that of anyone

else present. I had never before, to my knowledge, spoken consecutively for ten minutes together on the same subject, and had certainly never felt the least inclination or ability to preach a sermon. No sooner was the address concluded, than a different power seemed to get hold of me, and from a very respectable parson, I seemed, in a moment, to be transformed into a perfect blackguard, my words and actions now being in complete contrast to those associated with my former character. I attended the circle for several Sundays after, and the same sort of thing continued with regularity to occur. I was puzzled."

"And not yet convinced?"

"Not by any means. Then I got into contact with a mesmerist, and soon became a convert to his science. Here was a key to the whole mystery. I made up my mind at once that I had been mesmerised by Mr. Cogman or some other member of the circle, but whether consciously or unconsciously I could not decide. The matter was speedily settled, and the bottom soon knocked out of my mesmeric theory. One evening Frank Herne attended our sitting, and said my father and mother were present, giving their Christian names and describing their appearance with perfect accuracy. This was a staggerer. I felt that my explanation did not suffice, and doubts began to creep into my mind whether the explanation of Mr. Cogman and those who believed with him was not the right one after all. Having all along resisted the influence under which I passed, I now determined, as an experiment, to let it have its

way, and found that the unpleasant circumstances connected with the control gradually subsided. Further tests led to complete conviction, my parents seemed to live anew to me, and all my dormant love for them broke out into a fresh flame. From this point, life had a new meaning and a new value."

"I suppose it was not long after this that you commenced your career as a public medium?"

"Not a great while; but at the period of which I am now speaking the fulfilment of my mother's prophecy seemed as far off as ever. The influence of Spiritualism on my mind, however, began to make me very dissatisfied with my life and surroundings; and, in order to get into something better adapted to my new modes of thought, I joined a man in the wholesale newspaper trade. This venture turned out unfortunately, and I was brought to a very low ebb. Things looked black indeed for me for a time. My mediumship, however, was beginning to make a little noise; and one or two friends came forward with help, in particular Mr. C. W. Pearce, whose kindness at that period has left me with a debt of gratitude I shall not easily repay. For some time I was his guest; and subsequently meeting Mr. James Burns, I accepted a proposal from him to establish a weekly séance at his Spiritual Institution, at which I was to be the medium. In addition, I became an assistant in his publishing business, and this was practically the start of my public career."

"I have heard of these séances at Burns's, I think. They made a stir at the time, did they not?"

"Yes, you see they were the first séances for trance mediumship established in London, and the novelty of the experiment had no doubt something to do with the large measure of success they achieved. The Press took a good deal of notice of them, leading papers like the 'Daily Telegraph' and the 'Christian World' giving lengthy reports."

(To be continued.)

P.S.—I notice that, in my communication on Mrs. Everitt's mediumship, in "LIGHT" of July 7th, appeared the words "allowing for difference of time in consequence of the difference of latitude," &c. Of course this was a slip, either on my part or on that of the printer. I note the fact, though it is scarcely necessary, for every intelligent reader must have seen at once that *longitude* was intended.

THE WAR SPECTRE.

We are glad to see that the International Arbitration and Peace Association has presented an address to her Majesty on the subject. To the following passage, all Spiritualists will say *Amen* with willing hearts:—

There has recently arisen in the minds of several public men of knowledge and political experience a simultaneous desire that something should be done to relieve the present strained condition of affairs. This desire is spreading among all classes, here as well as on the Continent, so that it is finding expression through the Press and in the utterances of responsible statesmen in all countries. It has now claimed the attention of the crowned heads of Europe and of their Ministers, also of his Holiness the Pope, so that it would seem that the time has come to take occasion by the hand in order that this desire of the nations for deliverance shall receive practical shape and obtain fruitful results.

Already this fervent desire to save Europe from impoverishment and anarchy, and to thrust back the spectre of ever-threatening war, has assumed shape in two forms—namely, that the leading nations of the Continent shall agree on a truce for three or four years, or to the end of the present century; then, under that self-imposed ordinance, some plan may be agreed upon for gradual and simultaneous reduction of armed forces and of armaments, which, if carried out, would liberate tens of thousands of men for the avocations of peace, and at once alleviate the now intolerable financial pressure which fills the world with anxiety and unrest. His Imperial Majesty the German Emperor has, it is understood, been personally active in the endeavour to initiate this beneficent movement, which, it appears, derived its inception from the wishes of the greatly-

respected King of Denmark; and it is understood also that his Imperial Majesty the Emperor of Austria and his Majesty the King of Italy have given a favourable ear to those reanimating proposals.

Thus the way seems opened for giving effect to this noble movement, so thoroughly in accord with the teaching of Christ, and with the highest principles and finer instincts of modern civilisation. The one great need of the hour is that some Sovereign should come forward whose power is so commanding that no apprehension of weakness can cast any shade on the high impartiality of such Sovereign's free invitation, and whose disinterestedness and absolute independence will command profound respect among all the nations of the world.

In the light of this opportunity, our Committee very humbly, but most earnestly, venture to suggest that your Majesty should, through your Council of State and Executive Ministers, invite the rulers of all Kingdoms and States of Europe to join with one accord in formulating and giving effect to the long-delayed, but now reviving, hope of the suffering populations. Such an act of majestic beneficence would be recognised as conferring fresh lustre on a long reign already associated with so many of the victories and triumphs of peace. Thus it may come to pass that a word from the British Throne may avail, under Divine Providence, to strike once more 'a universal peace through sea and land.'

MR. SHEPARD AND HIS CRITICS.

The proverbial difference between doctors has at last been exemplified in regard to the musical performances of Mr. Jesse Shepard. It seems to have taken some twenty years' time to bring about this development—a remarkably long time indeed.

And now that "doctors differ—who shall decide?" For this difference is not (a painter might say) as between "grey" and "gray," but as between "black" and "white."

According to the writer of an article in one of the reviews, Mr. Shepard's performances, "despite the testimony of dowager-duchesses and weeping queens, of cathedral clerics and world-famed artists," are considerably inferior to what may be heard "at any boarding-school breaking-up party," "at the close of this midsummer term"! What have the world-famed artists to say for themselves?—not to trouble the "cathedral clerics, the dowager-duchesses and weeping queens." M. Bernardin Rahn, the eminent professor of harmony, of Paris, for instance, who wrote of Mr. Shepard's concerts as follows:—

To attempt a description of these concerts seems to me impossible. How is one to give an idea of the *finesse* of the execution, an idea of the beauty of the tones that the master draws from the instrument, their suavity, their vitality? From the most delicate tones the music often develops into an indescribable whirlwind of sound; it seems as if the whole key-board were being played at once. A composer could never write the music, although it never leaves the purest rules of art. As for his singing, it is unique! the compass of the voice is incomparable; there is no imitation possible. From the deepest bass, profound and impressive, of vast power, a soprano voice rises to the highest notes in accents of the purest, most vibrating quality. Brilliant trills succeed the most amazing staccato. We heard C above the staff sustained far beyond the breath limit, then making a crescendo and ending in *smorzando*. Mr. Shepard laughs at methods, and I have only to bow before such a gift in sincerest admiration.

Or, of many others, the celebrated Pere Hyacinthe Loyson, who wrote to Mr. Shepard thus:—

I thank you, Sir, for the hour of artistic and religious enjoyment of yesterday evening. It will remain a precious souvenir for me as well as for our friends who had the privilege of hearing you. As an expression of gratitude I send you a copy of a little book I have written, and in which I have put much of my soul. Once more, thanks!

But this latest critic poses as a kind of "Daniel come to judgment."

What our critic expected of Mr. Shepard does not appear, but in regard to this the report is suggestive:—

I carefully observed my fellow-guests; I ascertained that we had to deal with no "trick" piano. . . . I was prepared to be on the alert for confederates; I was, in short, quite unnecessarily "clever." . . . A more innocent, commonplace performance I never listened to. Nothing came within a thousand miles (*sic*) of being supernatural, except the noise, and that was indeed portentous.

Moreover, the "unnecessarily clever" writer of the account had arranged to meet at the concert "a gentleman well known among musicians, a critic of considerable experience."

In another part of the report we read, in reference to the descriptive music called "The Crossing of the Red Sea by the Israelites":—

This was the only part which seemed in any way to support the "miraculous" theory of Mr. Shepard's music. It was difficult to know how he made so tremendous a noise in the bass—a thunderstorm which would make the fortune of a Drury Lane pantomime."

Curious criticism, surely, in which the approach to the musical supernormal is reckoned by miles, and in which the alleged most commonplace of performances is yet said to have contained an item that would "make the fortune of a Drury Lane pantomime." Should Mr. Shepard ever want to barter uncommercial fame for the "almighty dollar," he may use this testimonial of "X.'s" as a note of introduction to Sir Augustus Harris.

The noise, however, appears to have been the one quality which most impressed this reporter and critic—whether also the other "critic of considerable experience" is not stated. Much the same thing was said, and for a long time was maintained, by not a few critics of "considerable experience," about Wagner's music, when it was introduced to London. As regards the "noise," that Titan in music fared no better at the hands of responsible critics in his day than has Mr. Shepard at the hands of the critic of (as regards music) "unknown quantity," "X." Besides being "noisy," Mr. Shepard's music is "commonplace," while Wagner's was "fantastic." Beethoven's music, even as late as 1830, by the musicians of the Paris Conservatoire was declared to be "the work of a madman."

Well, this is "a free country," in which everybody is supposed to have the right of individual opinion.

Of the Oriental music by Mr. Shepard, "X." remarks:—

It was very noisy, and for anything I know, may have been very Oriental indeed. It may be remembered that when the Shah of Persia was asked what part of a magnificent concert (specially arranged for him, I think, at the Albert Hall) he thought the finest, it was found that he gave the palm to the preliminary tuning of the violins and cellos. Presumably he knew something of Oriental music, and I think he would have been pleased with this part of Mr. Shepard's performance.

Whether "X.'s" anecdote about the Shah of Persia be founded in fact or not, matters nothing. The present writer may complement it by a little incident (more instructive than entertaining) from his own experience. Although he does not possess the special qualification that "X." claims to speak on matters musical—not having lived, during the period of his musical studies, "in the household of a distinguished musician accustomed to entertain all the first artists who visited England"—he has seen a little of the Orient, and heard some real Oriental music in different countries of the East. One day, while enjoying an excellent rendering of some of our best operatic music by a band of European performers in Calcutta, a well-educated native gentleman whom he knew came beside him, to listen to the fine music. After a long interval of silence, during which the Hindu critic had been deeply attentive, he very seriously inquired, "Is that what you call good music?" On receiving an affirmative answer, the perplexed critic slowly and sadly shook his head, and replied, "I don't call that noise music at all"! It would have troubled him less to deal with that ancient philosophical conundrum: "Which came first—the egg or the chicken?" It is not an original discovery to have observed that music which is not understood is very commonly termed "noise."

On the vocal element of Mr. Shepard's performance the Review reporter gives a paragraph which contrasts grotesquely with published accounts of the same by critics of acknowledged competence. "The music," says "X.," "grew fast and furious when, half-drowned by the tremendous bang and clash of the accompaniment, a loud, shrill shriek arose, a prolonged upper A, changing now and again to the note above or below, of the most pronounced falsetto in quality, and very terribly out of tune." Compare this with the foregoing account by Professor Rahn!

Whether intentionally or accidentally, the use made in the report of the names of Tietjens, Grisi, and Lablache, the reference to Mr. Shepard's claims as poet, with the concluding allusion to artists and America, all has an atmosphere of something like malice about it; for which reason it is here passed by. As even the Review reporter admits, Mr. Shepard has never had anything to do with the association by others of his art with Tietjens, Grisi, or Lablache; it is, therefore, not only

unkind but conspicuously unjust to write in such a way as to produce the effect that Mr. Shepard is implicated.

As regards the singing itself, and Mr. Shepard's art generally, the writer, like "X.," being a critic of comparatively "unknown quantity," is not competent to add to the weight of authoritative eulogy which is represented by names such as these: Wagner (the teacher of Christine Nilsson and Marie Roze), Wagner, David, Léon Gastinelle, Ferdinand Hiller, Professor Rahn, Paul Bourget, the Duc D'Aumale, Jules Simon, Henri Laboulaye, Bornier, Sully Prudhomme, and other of the French Academicians, together with many more of universally acknowledged authority.

W. BUIST PICKER.

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.]

The Suggested Congress.

SIR,—Please let me tell you how gratified I have been in reading your Special Representative's report of the séance with Mrs. Everitt, when our dear friend, W. Stainton Moses, came and spoke to the circle. I am glad that he suggested the holding of an "International Congress of Spiritualists" in London. I was going to say that I am surprised it has not been done long ago, but really, when I come to think of it, I am not surprised. Spiritualists are so apathetic. They value their Spiritualism, no doubt—for themselves; but many of them, I am afraid, do little either by their work or their money to help the cause. There are some noble exceptions I am glad to know—or the work would stop. I hope, however, that you and other workers will take courage, now that Stainton Moses and friends associated with him on the other side have spoken with so much confidence as to the good which an International Congress would do. I do trust that "LIGHT" and the London Spiritualist Alliance will carry out the suggestion. I notice the apprehension expressed by the present President of the Alliance as to money and helpers; and I do not wonder at his caution, for it is quite certain that many willing workers will be needed, and that the cost will be heavy, and Mr. Dawson Rogers does not, at present, see where it is to come from. I spoke of Spiritualists being so apathetic, and no doubt many of them are so, but is it not possible that some such grand undertaking as the carrying out of an International Congress would be the very thing to rouse them, and, as Stainton Moses said, "give more light to the world and result in a great practical advance of the cause"? At any rate I will be

HOPEFUL.

P.S.—I should like to tell you how much I appreciate your Interviews with Mediums. Such full accounts enable us to realise "The Mysteries of Mediumship" far better than the reports of any number of separate incidents would do.

[In regard to the question of an International Congress, very much will depend on the amount of encouragement which is voluntarily tendered. Stainton Moses has expressed his desire to have a further talk with us on the subject.—Ed. "LIGHT."]

"Intercourse with the Universal."

SIR,—"Rejected" says, justly, that he has as much right to ask me for my proofs as I have to ask him for his. I will give a plain answer, only wishing that "Rejected" had succeeded, as I have no doubt he intended, in doing the same.

I said in my letter of June 30th, "We know that our departed friends still exist and that under certain conditions we can have intercourse with them." In reply "Rejected" says that he does not know it, and asks how I know it. Well, the answer is simple enough. I know it because I have seen them, touched them, and talked with them! What better evidence could I have of their continued existence?

"Rejected" asks "Where do they exist? And can they, or can they not quit, this world and visit other worlds? I cannot tell, because from the way in which they appear and disappear they seem to me to be independent of physical laws as regards space, and therefore—again as it seems to me—the question, where? does not apply.

"Rejected" says that he himself does not know that they exist, nor how to have intercourse with them. Has he tried, by placing himself under the guidance of Spiritualists who can help him to the experience?

"Rejected" speaks of a "renewal of intercourse with a supposed Universe Empire," and I asked him to tell us, clearly and succinctly, why he *supposes* that there is such an Empire, and, if there be, what good reasons he has for believing that human intercourse with it ever existed. In reply, he refers me to the Temptation and Fall, the Deluge, and the Appearance on Mount Sinai. I question, whether, in the light of science, the Biblical narratives of the Deluge, and of the Creation, of which the Temptation and Fall forms a part, can possibly be taken literally. Nor do I see how the Appearance on Mount Sinai, even if we accept the narrative as it stands, can help our friend's theory that intercourse formerly existed with inhabitants of the "Astronomical Heavens!" And I hope "Rejected" will forgive me if I say that, so long as he confines his inquiries to physical worlds and physical space, I fear he will be pursuing a "vain shadow."

VERAX.

Mr. Stainton Moses's "Fairy Bells."

SIR,—You gave some extracts in your last issue from Colonel Olcott's "Old Diary Leaves," and I beg your permission to protest against some of the language in which Colonel Olcott thinks proper to indulge. He quotes a statement from Mrs. Speer's "Records," in which that lady refers to the "fairy bells" heard in different parts of the garden, where she and others were walking with Mr. Stainton Moses, and he then goes on to remark: "The Speer circle had a great deal of these 'fairy bells' first and last, and, I fancy, a fair amount of lies told by the spirits to account for them." Surely Colonel Olcott ought to know that this is very reckless, not to say vulgar, language on his part, and so offensive to the friends of Mr. Stainton Moses, that it is calculated to hinder, rather than help, any approach between Spiritualists and Theosophists. I am not disposed to retaliate; if I were I might, perhaps, locate the "lies" elsewhere. Anyhow, Colonel Olcott places himself in this dilemma. I happen to know that Madame Blavatsky attempted to persuade Mr. Stainton Moses that he was mistaken about his controls, and that they were not really "spirits," but some of her beloved Mahatmas, who were using him. Was Madame Blavatsky wrong? And, if she was right, then who was it after all that told the "lies" about the fairy bells?

A FRIEND OF STAINTON MOSES.

Spirit Spheres.

SIR,—Allow me to point out to "Muriel," that it was the numerical distinctions, as applied to spirit spheres, referred to by the controls of "Y.S.," which I stated were arbitrary and artificial. I have insisted elsewhere on the fact that every subjective state has its related objective appearances. There are, undoubtedly, distinctive states or stages within the spirit spheres, which are related to the degree of consciousness unfolded in the spirits themselves. The objectifying function of the mind entails this, necessarily, as the subjective states of the spirits thus find their objective representation.

While for brevity, I stated in my reply to "Y.S." that the spirit spheres external to the (to average man, unknowable) soular sphere, are astral, I would wish to distinguish what may otherwise lead to misconception. There are really both astral and psychic spheres, external to the soul sphere (intermediate between that and the physical) and communion does occur with entities in both these states which are alike personal stages, as is ours also. The astral is a connecting link between physical and psychic states. Spirits dwell in the astral state for very varying periods, which appear to be regulated by the more or less early detachment from all connection with their physical remains. While in magnetic connection with such remains there is a reminiscence of earth memories, which may be awakened when the spirit is in connection with earth, through a medium. This is, however, but a transitional and incomplete state; communion therewith is apt to mislead, as the spirit itself does not understand its own condition and position.

The total severing of this magnetic link appears to sever all connection with earth states. The spirit then passes into a state of gestation, in which the astral atoms coming from the physical body, are gradually replaced by life-substances related to the psychic sphere, and a form related to that sphere thus built up. The spirit thereby finds itself in relation with the psychic sphere; or in other words its psychic consciousness awakens into functioning. This is well described by Mr. Morse's control (p. 303).

The subsequent translation which that control refers to, as anticipating to occur soon to himself, will be translation to the

soular state and sphere. The period of gestation referred to above would appear to coincide with that lapse into silence which occurs to most "departed ones" we know of. It is evident that during that transitional period of reconstruction, the consciousness of the Ego must be quiescent, as it is during the construction of the physical body. With the reconstructed psychic form comes proportionately expanded self-consciousness. Yet this psychic state is still one of personality, as are the astral and physical, and consequently one of limited conceptions. Only after the further transition already referred to, does awareness of unity with the whole awaken with proportionate faculties.

It is solely while in contact with earth conditions, through a medium (by means of a telepathic current), that most spirits are reminiscent of earth affairs, from which they are otherwise discredited by disembodiment. Only in the soular angel is the whole of memory re-opened (see pp. 69 and 82), into permanent conscious functioning.

It will be seen from above that the physical, the astral and the psychic states, could be comprehensively classed as states of personality, accompanied by proportionately limited perception; usually entailing the fallacious conception of separateness of existence.

QUESTOR LUCIS.

Mr. Ferdinand Fox-Jencken.

SIR,—To those who remember the accounts of the automatic writing of Mr. Ferdinand Fox-Jencken, in the year 1874, when he was under six months of age, your news of that gentleman's present psychic advancement was especially interesting, as contained in your journal of May 20th; and I cannot but think that a letter I received from his father at the time, and a subsequent letter he wrote me in 1880, may be acceptable. Ferdinand was born, as you told us, on September 19th, 1873. He wrote plainly his first essay on March 5th, 1874. An account of this strange event appeared in the "Spiritualist" of March 20th, 1874.

On reading this, I sent Mr. Jencken an article by Kardec, on the hazard of encouraging mediumship in children, and received the following courteous answer from Mr. Jencken, who was an English barrister:—

[COPY.]

"Goldsmith Buildings, Temple, E. C.

"31st March, 1874.

"DEAR SIR,—It was kind of you to write, and more kind still to send me the translation of the part of Kardec's work regarding infants.

"My little boy is developing into a very exceptional medium. We are doing all we can to keep back the manifestations, but they come despite of all our solicitude.

"The medial powers first showed themselves by gentle raps on the iron rail of the head of the bedstead; then came luminous hands—then the phenomena Mr. Harrison (the Editor of the 'Spiritualist') has described in the 'Spiritualist,' which you appear to have noticed.

"Mrs. Jencken joins me in thanking you for your letter, and should you be in London we shall be glad to see you.

"Truly yours,

"H. D. JENCKEN."

I remember well later accounts being published, when Ferdinand was about three years old, where it was said that indiscreet spirits worried him at times; but I have not preserved documentary evidence of this at the time it occurred. I, however, find that I alluded to it in a letter to "LIGHT," of June 9th, 1888, thus: "Poor little Ferdy Jencken, at three years old, used to kick and cry at his obsessions, which I have good reason to believe the prayers of his mother averted." Among the groans of creation this obsession of babes is one of the strangest. One can but exclaim with the poet:—

Can such things be
And overcome us, like a summer cloud,
Without our special wonder?

Circumstances unfortunately hindered my meeting Mr. and Mrs. Jencken in 1874, and it was not until June 12th, 1880, that Mr. Jencken kindly renewed his invitation, saying that Mrs. Jencken would be glad to see me, on a subsequent day, at her house in St. James's-square, Notting Hill. In that letter Mr. Jencken says: "Little Ferdy still continues to possess medial powers. I have, however, carefully kept their development back."

I was, on the day specified, sitting alone, awaiting Mrs. Jencken, in her drawing-room, when, shortly before her arrival, a light step, unheard by me, entered the room, and suddenly, on a chair close beside mine, stood a little boy, who

at once, and taking me by surprise, threw his arms round my neck and kissed my face, saying: "Thank you for being so kind to me when I was a little boy." Being a father, I have known the value of a child's kiss, but, perhaps, I have never felt kisses more precious than those were from a child; such as could alone be felt by one who knew something of the trials as well as the pleasures of unsought mediumship himself. So I cannot wonder that I have always felt a strong interest in Ferdinand Fox-Jencken. That was a red-letter day to me. I had not only the pleasure of seeing Mrs. Jencken, but that of seeing her sister, Mrs. Kane, also, and of having long conversations with them both. Mrs. Jencken told me of the cruelties that she and her sisters, when poor defenceless children, had suffered from their fellow creatures on this side, in the early days, and how they had to be surreptitiously carried away from their native village to avoid the fury of the mob.

We must not forget that it was Kate Fox (Mrs. Jencken), the youngest of the sisters, who, at nine years of age only, was the real initiator of our knowledge, who brought back the key of communion between the two worlds so long lost, to what is called "modern civilisation."

I never had the honour of seeing Mrs. Jencken again.

WILLIAM R. TOMLINSON, M.A.

Cavendish Rooms.

STR.—Kindly allow me to inform your readers that at a committee meeting held at 82, East-street, W., on Friday evening, July 13th, a provisional committee was formed, consisting of the following ladies and gentlemen: Mrs. Everitt, Lillian Villa, Hendon, N.W.; Miss Rowan Vincent, 31, Gower-place, W.C.; Mr. W. T. Cooper, 82, East-street, W.; and Mr. A. J. Sutton, Woburn House, 12, Upper Woburn-place, W.C., to whom donations may be sent towards the fund now being raised to enable the committee of the Marylebone Spiritualist Association to engage the Cavendish Rooms for their Sunday evening services. All subscriptions to the fund will be duly acknowledged in "LIGHT."

ALFRED J. SUTTON,

Hon. Sec. and Treasurer.

SOCIETY WORK.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday evening last we had a good audience. Mr. Long's guide "Douglas" dealt with the subject of "The States of Life entered into by Man at the Death of the Physical Body." Sunday, July 22nd, spirit circle at 6.30 p.m.—CHARLES M. PAYNE, Hon. Sec.

THE CENTRAL HALL, HANLEY.—Mrs. Emma Hardinge Britten will deliver three addresses: On Sunday morning, July 29th, at 10.45, subject: "The Great New Spiritual Reformation"; evening, at 6.30, "What and Where is the Spirit World?" or six written questions from the audience. Monday evening, at 7.30, "Spiritualism in Religion, Science, and Reform."—J. H. S.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last Mr. W. E. Walker's controls gave very successful clairvoyant descriptions of spirit friends present, all being recognised. Sunday next, at 7 p.m., Mr. Davey; Tuesday, at 8 p.m., séance, Mrs. Mason; July 29th, Mr. Portman and Mr. Francis. Mrs. Mason has kindly consented to give a special séance at 245, Kentish Town-road (Mr. Warren's), on Sunday, July 29th, at 7 p.m. prompt.—J. H. B., Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Thursday Miss L. Gambrill gave some very good clairvoyant descriptions. On Sunday Mr. Elphick read an inspirational discourse as delivered by Mrs. Cora L. V. Tappan at Cleveland Hall, London, February 8th, 1874, on "Charity." Mrs. A. V. Bliss wishes it to be understood by societies and friends that she is not taking Sunday platform work for some time, although she has been announced to do so, which is an error. Sunday, at 7 p.m., Mr. J. Audy, discourse on "Religions—Old and New." Thursday, open circle.—J. P., Secretary.

KEIGHLEY.—On Saturday the Yorkshire Union of Spiritualists held their annual gatherings in Mr. Weatherhead's sale-room, Keighley, and the opportunity was taken to present portraits in oil to Mr. Joseph Clapham and Mr. Timothy Judson, two Keighley veterans in the cause. Mr. J. J. Morse, who made the presentation to Mr. Clapham, eulogised the efforts of the Keighley friends in showing in a practical way their recognition of the valuable work done by their two veteran labourers whilst they were still in the flesh, rather than waiting till they had passed to the other side. Mr. Clapham had been one of the faithful advanced guard in Spiritualism, one of the old guard in fact. During a long term of years he had constantly upheld the principles of Spiritualism, and at a time when it cost a man dear to be a Spiritualist. Mr. Joseph Armitage, of Batley Carr, made the presentation to Mr. Judson. He said he had known, and had been closely acquainted with, their friend for many years, and he could bear testimony to the sterling worth of his character, and to his fidelity to the cause that he had espoused.

CHEPSTOW HALL, PECKHAM.—On Sunday evening Mr. Robson, the well-known medium, was the speaker. The message he has had has been extremely beneficial, and was evidenced by the trance address given by his controls. A poem, composed by Mr. Robson, "Mother's Love," was read by him in his normal condition, and afterwards four subjects, selected by the audience, were dealt with, and formed the discourse for the evening. The subjects, "Formation of the Spirit World," "Occupation of Spirits," "Incidents of the Passing Over," and "Our Spirit Homes," were all ably dealt with. The explanation of how our homes in the spirit world are formed was exceedingly interesting, and we were all greatly pleased and instructed. We shall shortly have Mr. Robson again. On Sunday next, at 6.30 p.m., Mr. W. H. Edwards, subject, "The Work of Thomas Paine." On Tuesday, open circle; medium, Miss L. Gambrill; and magnetic healing by Mr. Edwards at 8.30 p.m. On Sunday, July 29th, the excursion to Brighton from New Cross will take place, when the hall will be closed. Tickets, including fare and high tea, 5s. Tickets, without tea, 3s. Children (under fifteen) half-price. Tickets to be had at the hall; of the secretary, 4, Montpelier-road, Peckham; and of Mr. Bliss, 23, Devonshire-road, Forest Hill. It has come to our knowledge that several deserving persons who have not the means are thus prevented from joining us. As these are all old Spiritualists we should be glad of assistance from those philanthropists who may have a little to spare to help us over this difficulty.—W. H. EDWARDS, Hon. Sec.

BUSY BEE SOCIETY.—Mr. J. M. Dale, of 36, Church-street, Marylebone, N.W., is anxious to extend and develop the movement under the above title, of which he is the founder and promoter. His object is to bring about the formation of a body of earnest and sympathetic persons who shall unite for purposes of mutual help and interchange of ideas. The primary principle of the society will be the utilisation of waste material, and the proper distribution of the same. The subscription is one penny per week for each member, as a minimum. The society is already in existence in a germinal form, and numbers about sixty members. It is now desired to establish it on a definite and permanent basis by augmenting the number of members. Ultimately it is hoped to found a trading centre on co-operative lines, for the distribution amongst members, at first cost, of articles of produce. Other developments would follow, as the funds and numerical strength of the society increased. Mr. Dale is not unduly prejudiced in favour of the name he has chosen for the proposed association, and would be willing to change the title if a majority of the members desired it. He has selected the name, however, for symbolical reasons, the bee typifying industry, which will be a moving idea of the society. In a more esoteric sense the bee has been used as an emblem of the soul, and here again it is appropriate. Persons desiring to join should communicate with Mr. J. M. Dale, as above, enclosing stamped envelope for reply. Intending members may join at once, upon remitting subscription, as the society is open to all.—D. G.

CLAIRVOYANCE AT MARYLEBONE.—The unavoidable absence in Scotland of Mr. Andrew Glendinning, who had been announced as the speaker at the Spiritual Hall, 86, High-street, Marylebone, on Sunday evening last, gave rise to a fear that the service on this occasion would partake of the character of "maimed rites." But the resources of the society proved equal to the occasion, and the platform was ably occupied by Mr. Cooper, the vice-president, and Miss McCreddie, the clairvoyante and psychometrist, whose powers are becoming so widely recognised. Mr. Cooper gave a reading, descriptive of the condition and occupations of departed humanity, which, supplemented by a few earnest remarks of his own, kept the audience interested, and prepared the "conditions" for the clairvoyant demonstrations which were afterwards given by Miss McCreddie. These were of a more than usually varied character. Thus to one gentleman present was given a picturesque description of a farm which he recognised as his home in the country. Initials, names, and in at least one instance both name and surname were given, in connection with descriptions of departed friends. It is true that the delineations were not all recognised; but in every case the details were given so close that the old sceptical objection, anent random shots sometimes striking the mark, would here have been shorn of much of its force. The character, habits, and mannerisms of the deceased friends were vividly portrayed. It may be remarked that the little control, "Sunshine," shows visible progress each time we are introduced to her. As in the case of "Zippy," there is a marked and continuous improvement, which expresses itself in a growing fluency and an added power of expression. As a friend present remarked, it was "pretty good for a 'shell,'" which, if we are to believe our Theosophic friends, ought, on the contrary, to display a gradual deterioration. Next Sunday, at 7 p.m., Mr. J. J. Morse, "The Embodied Soul: Its Source," being the first of a series of three trance addresses.—D. G.

TO CORRESPONDENTS.

R.C.—Thanks. Next week.

A STUDENT.—Will write you on the subject of your letter.