

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

Every serious-minded Spiritualist has had searchings of heart concerning the strange uncertainty of communications, too often tinged with falsehood, or absurdly confusing, or palpably inconsistent, or merely tantalising. Difficult also is it to understand why the flow should be so intermittent,—why progress is not made,—why, just when the tide seems most hopeful, it should pause and ebb. There must be reasons for all this. We think there is something in what John Wetherbee has just been saying:—

I have the impression that the spirit-world, in doing all this for humanity, succeeded in giving us intelligence from over the river, but did not intend to do our work for us. So giving us light enough to know that if a man dies he shall live again, it wanted to put obstacles in the way of our depending upon the spirit-world, as we certainly would, could we communicate with the spirit-world as reliably as we can with the dwellers of this world. I think the spirits manifested an intelligence to prove that they had survived death, to supply a demand: men were hungry for lost faith and hope, and knowledge came to supply that need, and it seems to me it was wisdom for the spirit-world to overflow us with unreliable messages; they will not hurt the one reliable test which every careful investigator will get, but will make us cautious in depending upon our departed ancestors and old familiar faces, as we certainly would if we could reach them as definitely and in detail as we can our fellow-men, or them when they were living with us in the form. It seems to me they have intelligently done two essential things—made us aware of their continued existence, and mixed enough of the unreliable with it not to impair our manhood.

It would seem as if the spirits who are managing this great religious movement of the nineteenth century had two things in view: first, to prove to us sensuously and intelligently that death was not the end; and second, the method of doing so, making the bulk of the messages impractical and unreliable, was to make us human beings depend upon ourselves and not them for aid, so as to make us, as we have said, strong men and women. The time may come when we have reached the safe point that we may understand these things better and the unreliability grow less and less, until they become practical for the world's use.

In one of our copies of the "Harbinger" (a religious Indian journal) we find a bright green slip of advertisements, headed "Supplement," two-thirds of it filled with offers of marriage. As a rather startling glimpse of Indian ways it is socially and spiritually interesting. One advertisement actually has an endorsement by the editor. Here they are:—

A gentleman of 2½ Ghar Kapur Khatri, Kowshal Gotra, wishes to perform the marriage of his daughter, aged sixteen years, educated and expert in sewing, knitting, &c. Applicants should state their age, income, education, lineage, &c.

A Bhatnager Kayestha lady invites applications for the hand of her daughter, aged thirteen, to be married on her attaining majority.

A Saksen Khara Kayestha wishes to perform the marriage of his daughter, aged fifteen, educated and well skilled, accord-

ing to Vedic rites. Kayestha gentlemen intending to apply should state their age, income, and education.

A Raghubansi Kshatri lady of Kashyapa Gotra wishes to give her daughter, aged fourteen years, educated and well-skilled, to a Kshatri, either Chandel, Bhagela, or Vaisha clans.

NOTE.—Our friends should find out a suitable person soon.—Ed.

A Khara Kayestha wishes to perform the marriage of his sister, aged eighteen years, knowing Hindi, needlework, domestic work, &c. The applicants should be twenty-five years of age, and should state his income, lineage, &c.

A Chandrabansi lady solicits applications for the hand of her sister, aged fifteen years, skilful and educated. Applications should be sent to the President, Arya Samaj, Sachendi, in the District of Cawnpore.

The remainder of the slip is taken up by advertisements of "Books for sale"!

It is certainly a pity that no one in London seems disposed to organise a party which shall at least bear testimony to the principle that in the nation's schools, established by the nation, managed by the nation, paid for by the nation, and into which children are forced by the nation, the vexed and dividing subject of religion should be disallowed. But perhaps it is best, first of all, to stop the setting up of a definite creed. The teachers' plea against this is a very strong one. The majority on the London School Board, though with a little shuffling, say that the teachers will not be tested or disqualified if they do not conform, but on this very serious point the statement of Dr. Abbott, late head master of the City of London School, is a most weighty one:—

Teachers will apprehend (in spite of assurances to the contrary) that if they decline to teach in accordance with the circular, their services will be considered less valuable, and that they will be liable to loss of promotion and other disadvantages. I believe—and I speak as a teacher of nearly thirty years' experience—that those apprehensions are not baseless. The Board may not wish that such a refusal should cost a teacher anything; but, as a fact, it will cost him a good deal. The drift of circumstances and the pressure of work will be too strong. A teacher who will "conform" will be more useful than one who will not, and, in the end, the former must have his reward in better pay and quicker promotion.

If, in every Board school, a creed is set up, and if every teacher has to choose between being orthodox, pretending that he is, or asking to be relieved, it will be a disgrace to London, and a mockery of the dream of true national education.

And yet we must confess that those who propose to set up a creed are logical and business-like. The only escape from the harassments of the subject is to get rid of it altogether as a subject for the common schools.

The "Progressive Thinker" says there are 15,000,000 Spiritualists in America. It would be interesting to know how the figures are arrived at. The same journal says:—

The majority of labouring men of this country (U.S.) do not attend church. They are not in touch with that institution. They know that priests are on the side of capital, of

millionaires, the oppressors of the poor. Hence strikes, to secure justice and an equitable share of labour's product.

This is hardly true of England, though it is too true of the Established Church. Some of the finest advocates of working class "causes" are Nonconformist ministers; and, even in the Established Church, these are to be found, and amongst the best men, too. The "Progressive Thinker" is right in saying that the churches offer virulent opposition to Spiritualism, and that a very important section of the Methodist Church fraudulently expunged from John Wesley's Life his account in favour of spirit manifestations; but this is hardly a reason for deserting the churches and chapels of America or England. But, if this must be, all the more need for Spiritualists to provide havens of refuge. A writer in the "Progressive Thinker" says that at Los Angeles, California, rapidly growing into an immense city, "Spiritualism stands to the front. The first Spiritual Society, under the leadership of the Rev. Mr. Ravlin, has the largest audiences in the city." The wonder of wonders is that London seems so unfruitful and unresponsive. But has London been really tested?

"The Housewife," a sixpenny monthly, has been working at Psychometry. Its August number contains the following statement:—

During the past eight months psychometry, as applied to the reading of character, has been tested in these columns. We were anxious to put the matter as the test of experiments, and thought it best to get material for clues from absolute strangers, and through the medium of "The Housewife." The result has been very satisfactory to our patrons and to ourselves, so much so that we think the time has come in which we may say something about psychometry.

A psychometer is a person endowed with a certain amount of super-sensitivity, which renders him extremely sensitive to the character and surroundings of others, although she or he may not be actually in contact with those read.

The facts are all right, but we wish the grammar had been stronger: that "him" and "she or he" are surely very feeble. By-the-way, when are we to have a noun and pronoun that will do for male and female? Why not use "one" a great deal more?

In his new book, "The New Theology; Being Some Outspoken Letters to a Lady" (London: E. W. Allen), Mr. Richard Harte resumes his sturdy onslaught upon the theologies in possession, and his vigorous assertions as to what is coming to take their place. He is a robust thinker and a keen observer, occasionally "brutally frank" but never dull—a kind of north-east wind blowing through the Church—wholesome enough, in a way; but one soon has enough of it. Will he forgive us if we call him a Pagan Spiritualist, who holds that we have "what seems like a philosophic and scientific warrant, as near certainty as any inference can be which is drawn from the great analogies of Nature, that the conscious Ego, the 'I am I,' cannot but continue to exist as an individualised part of a Great Whole of consciousness"?

A correspondent, referring to our "Note" respecting a lady who was nearly buried alive, expresses some doubt as to our remedy—cremation. He thinks a better remedy would be to ensure the death of the body by some surgical operation, or by the injection of some "strong narcotic or other chemical substance." His remedy is, of course, worth considering, but we still believe in our own. Buried alive may, perhaps must, mean frightfully-prolonged agony. The destruction of the body in cremation is practically instantaneous.

CAVENDISH ROOMS FUND.—The committee desire that all collecting cards and subscriptions be sent in at once, so that they may decide about the Cavendish Rooms as soon as possible. A list will be published in "LIGHT."—ALFRED J. SUTTON, Hon. Treasurer, 12, Upper Woburn-place, W.C.

## PROFESSOR OLIVER LODGE ON THE SITUATION.

In the course of a keenly appreciative review in "Nature" of Lord Kelvin's recent book, "Geology and General Physics," Professor Oliver J. Lodge, in a few remarkable sentences, throws into striking relief the peculiarly inconsistent attitudes of two distinguished men in regard to what a Continental *savant* lately complacently termed the "new science"—missing for the moment, apparently, the luminously obvious fact that the "science" was only "new" to him, and a few of his equally receptive colleagues. The particular portion of the book which suggested to Professor Lodge the references to which we allude is dealing with the reactionary period when geologists "drew upon a practically unlimited bank of time, ready to discount any quantity of hypothetical paper." Professor Lodge says:—

Lord Kelvin, by physical reasoning, recalled them from this unnecessary vagueness, and put into their hands new data, ascertained by observation of the earth's crust, of just as close and valid a character as any inspection of strata or classification of fossil remains, but of a kind more immediately amenable to mathematical calculation; he called for more data from observers, and meanwhile treated in the light of present knowledge the data already available, just as the observing geologists had endeavoured to treat ordinary stratigraphical facts in the light of what they perceived to be at the present time occurring near river mouths and coast lines. And in thus discussing and drawing deductions from terrestrial data, Sir William Thomson (Lord Kelvin) was a true geologist. If researches and discoveries concerning the past history of the earth, in respect of age and temperature and physical condition and length of day and exposure to sunshine, are not geology, it is difficult to adduce anything that has a right to that title. Yet Professor Huxley, in a peroration to an address to the Geological Society of London in 1869, on the subject of Sir William Thomson's address to the Glasgow Society the year before, speaks of "the cry for reform which has been raised from without," and concludes with the comfortable assurance—"we have exercised a wise discrimination in declining to meddle with our foundations at the bidding of the first passer-by who fancies our house is not so well built as it might be." And another more astounding but very characteristic sentence occurs in an earlier part of this forensic speech: "I do not suppose that at the present day any geologist would be found to maintain absolute uniformitarianism, to deny that the rapidity of the rotation of the earth may be diminishing, that the sun may be waxing dim, or that the earth itself may be cooling. Most of us, I suspect, are Gallios, 'who care for none of these things,' being of opinion that, true or fictitious, they have made no practical difference to the earth, during the period of which a record is preserved in stratified deposits."

This attitude of "not caring" for the results of scientific investigation in unpopular regions, even if those results be true, is very familiar to some of us who are engaged in a quest which both the great leaders in the above-remembered controversy agree to dislike and despise. It is an attitude appropriate to a company of shareholders, it is a common and almost universal sentiment of the noble army of self-styled "practical men," but it is an astonishing attitude for an acknowledged man of science, whose whole vocation is the discovery and reception of new truth. Certain obscure facts have been knocking at the door of human intelligence for many centuries, and they are knocking now, in the most scientific era the world has yet seen. It may be that they will have to fall back disappointed for yet another few centuries; it may be that they will succeed this time in effecting a precarious and constricted right of entry; the issue appears to depend upon the attitude of scientific men of the present and near future, and no one outside can help them.

I admit that it savours of presumption even to quote in a critical spirit from the utterances of a man of Professor Huxley's eminence, a man who fought with surpassing eloquence and vigour the battle of free and open inquiry into the facts of the universe before most of us had cut our wisdom teeth; but having been guilty of such an act of presumption, I propose to cap it with another. I shall take permission to say how cordially we recognise the immense service to truth and progress which has been effected by those gladiators who, in despite of fierce hostility, and in face of deadly odds, encountered and overcame the forces of superstition, and won for us who follow so

great a measure of freedom and friendly countenance as we enjoy.

It requires an effort of imagination now, or a visit to some stagnant country town, to realise the strength of prejudice which the evolutionary spirit of science had at one time to encounter. It would ill bescem us, who are enjoying the peaceful outcome of this struggle, to regard with other than the deepest honour those veterans who bore the burden of the fray, even though they sometimes display their fighting front to a left wing of earnest investigators who come heavily marching over the bog and swamps not far removed from those into which the conquered hosts retreated. The morass is difficult and treacherous—it may once more be overwhelming—but if ever secure foothold is gained, and the mud on our clothing has time to dry, the veterans will recognise their own colours, and not the colours of their former foes.

A few of those who have only superficially observed the progress of psychological science during the last quarter of a century may not, at the first blush, recognise the "obscure facts" to which Professor Lodge alludes, and which, he says, "have been knocking at the door of human intelligence for many centuries," but others would have recognised them instantly had he used some other word in place of "intelligence." It seems almost too venturesome to apply such a term to the faculty which kept the door shut. As for the childish "don't care!" schoolboy pout which he previously mentions in relation to the reception of these "obscure facts," it may be pointed out that this characteristic sulk has often been referred to in the columns of "LIGHT" as being strangely anomalous in the case of an adult scientist, and it would scarcely have merited such frequent notice had it not been ostentatiously worn on the lips of a distinguished man like Professor Huxley.

#### THE ROMAN SEANCES.

There have been, in all, five of these important meetings, of which two have already been described in these pages. The last of the series was held on the 9th of April, but was of a less public character than the preceding four, though, perhaps, more remarkable in purely artistic results when contrasted with the ordinary physical phenomena which seem to have prevailed in the previous ones. In addition to some associates of the Psychological Academy in Rome there were present from the beginning of this fifth séance, Professors Richet and Schrenck-Notzing, and Doctor Santangelo, while, later, these were joined by Professor Siemiradzky, and the famous Italian medium, Eusapia Paladino. As there were already present three other mediums connected with the society, the meeting was held under seemingly very favourable conditions. Signor Cecchini, who, on previous occasions, was bound to chairs and tables, was, on this one, "levitated," and in darkness he gave a magnificent performance on the piano, which, if correctly described by the writer from whose account we quote, appears to indicate an intention on the part of those beyond the veil to develop this phase of mediumship. On the upper portion of the instrument raps were heard accompanying the rhythmic phrases of the music, and "at times," says the narrator, "one appeared to hear a complete orchestra executing with unequalled ability the finest of music, while a luminous hand, high up, above the medium's head, at various intervals beat the time, now exciting the mysterious executants to a 'vertiginous' *crescendo*, now impeding the impetuous torrent of notes in a *cullentando*, and softening the effect as only a Kettén or a Rubenstein could." The "Revista de Estudios Psicologicos," from which we quote, is not responsible for the warmth of this description. It is an extract from the account of one who was present. The effect was indescribable; all were enraptured, particularly when they heard the principal phrases of the French and German hymns, and realised that representatives of both of these nationalities were present. Professor Richet, it is said, acknowledged that Signor Cecchini was a medium endowed with great gifts, cordially congratulated him, and recommended him to the care of Professor Hoffmann, so that the continuous and careful development of his mediumship might be properly carried out by means of regular, but not too frequent, séances.

DR. WILSON'S CASE.—A. C. Swinton conveys his best thanks to "A Friend in British Columbia" for his generous donation of ten dollars for the aged astrologer, Dr. Wilson.

#### NOTES FROM A PRIVATE DIARY.

COMMUNICATED BY DR. H. M. HUMFREY.

(MESSAGES WRITTEN AUTOMATICALLY THROUGH THE HAND OF A LADY, AND EXPRESSING SENTIMENTS STRIKINGLY AT VARIANCE WITH THOSE ENTERTAINED BY THE LADY HERSELF, SHE BEING, AS ALREADY STATED, AN AGNOSTIC.)

(Continued from page 370.)

August 7th, 1893.—The question was asked why the names of celebrities were so frequently given as controls, such as Socrates, &c. :—

"I rather think that comes from vanity there and here."

Do not such spirits pass entirely from the earth plane to higher spheres?

"I have no doubt that if Socrates, whose acquaintance I have not the honour of having, desired to continue on terms of friendliness with earth, by force of desire he could; but I would venture to say that no spirit who was in fact so great a man, would so limit his sphere of action. Why should the great teacher, Socrates, whose work was meant for the multitude, and who we may suppose by this time to be far advanced from his earth capacities, why, I say, should he return, or wish to return, to a ball of earth, so long left behind, when no pupil, no friend, no interest, no country, calls him back? No! I would say that it is not Socrates who returns to visit this generation of mediums, only too happy to believe that they are in communication with him.—Worker."

Two cases were stated, that of one whose conscience reproached him on the commission of some act which would be, by most, regarded as trivial, and that of one leading a debased life, without one feeling of remorse; and it was asked as to their punishment in the future life.

"This question of punishment by the working of the moral element or conscience in us is a deeply interesting one, and one on which I should ask a little time for reflection. However much one may desire to respond in a few words, it is hardly possible. There are many aspects of the case; the question of the sensitive conscience, the dulled conscience, and the normal conscience; the suffering, the phlegmatism, the peculiarities of certain nations; the result in the future life of the development, or want of development, of the moral element, or recognition of good and evil. The question is, what is punishment? What for some would be punishment would not be for others. This is too deeply important a question to pass over lightly. I will write at length on it at another time.—Worker."

The village clock had struck ten, when there came from "Custodian" :—

"Ten o'clock on earth! How much the time meant to us while there! One hour more gone out of that short span of years, so passionately regretted as each one passed. Ah! well, time will come, dear friends, when that regret will be changed into anticipation. We look on, and while looking back, we learn by experience, and have time for the fulfilment of every aim. Good night, my faithful friends.—Custodian."

August 11th.—We were talking together when was written: "Silence! Mexico, 1874—last of race; large house; September; all lost; your secret; secret meeting." This was all in a new handwriting. I asked if "Worker" was with us :—

"I am a worker, but not your 'Worker.'—Dr. Pinxit."

Some days since, on two occasions, the medium's hand was suddenly seized, and with great rapidity two landscapes were drawn. The latter of the two was submitted to an eminent artist, who declared that the conception was that of an artist, the details amateurish. The medium has no knowledge of drawing.

I asked Dr. Pinxit if he could tell who gave the above :—

"That was a very interesting physiognomy. An old man, very well lined, and a face I should like to paint; very talented, but very sad looking; altogether a very distinguished person, I should say. Well! the impression his earth-form made, and which I opened my eyes to see, was a man over middle age, not over tall, well whitened with white hair and beard, ruddy face, beautiful muscular hands, a quick, even commanding tread, a smile which comes rarely, a courteous but not over vivacious manner; alert, active, commanding, admired, but not spoiled; magnificently marked head, with an eye that sees far in the distance! With all this he is still under the pressure of

some earth-sorrow or failure. I should be interested to see him again. He has gone now. I should say that he wanted really to have his earthly ambition quelled.—Dr. Pinxit.”

One of the circle who had been in Mexico about this time asked if the spirit had wished to speak to him :—

“I regret that I cannot say. That man, that poor genius, is involved in affairs with a crowd of others, to whom life presented the aspect of a great arena, where the fights of politics, civil, personal, and international, were never settled. I know men who have all been famous as leaders in war or politics, but they are now a much to be pitied band of brothers, for their boundless ambition follows still the progress of affairs on earth, and they are helpless to arrest, change, or command.”

Then came in a hand somewhat resembling “Custodian’s” the following, an attempt to erase which was made as soon as written :—

“Well! this is rather good, to find myself admitted.”

Then in “Custodian’s” hand : “Oh! my friend.”

Then in that of the imitator :—

“Well! as I said, this is a curious adventure, to be here in a circle of people who would have chased me out, as a famous exponent, some few years back. So, after all, there is something more serious than funny in this medium business. Well! a very famous medium had me to thank, once, for a dislocated arm. Am I writing, by the way? They tell me so. I cannot see a thing; what a jolly lark! I and Spiritualists! and I assisting the Spiritualists! Why! I am not doing this for fun. They are trying to show me that I, a spirit, if you please, can believe in earth, just as you are doing the reverse.”

Then in “Custodian’s” hand :—

“Thank you, my friends.”

Then in the imitator’s :—

“It is very painful to me that you do not appreciate. . . . Why won’t you give the tests? If you would, please materialise me and spiritualise yourselves.”

August 14th.—Asked “Worker” if he would continue the subject of conscience and punishment :—

“Yes; I am thinking where I would best begin; it is such a varied and interesting subject that you have proposed to me. I shall answer it from one side very simply, and some other time I should like to take individual cases, and make the answer more an illustrative one. The question of punishment by conscience is one which, in its elementary form, you have already grasped; that is, you understand that our punishment here comes from and through the perception of sin. But before that is a point which you have neglected, that of responsibility. From this you can see the immense field embraced in the answer. The punishment is adjusted not only, alas, for our own sins, but also somewhat for the sins of the fathers to the third and fourth generations. Take the man who murders and feels no remorse. If you look back, you will probably find that he is from a family of drinkers or criminals, and that his dulled conscience is partially diseased; hence, the beginning of his life here is one of healing; first healing, then feeding his intellect. With feeling comes the realisation of his great moral vacuum. He has nothing, understand; he is without motive to continue in his former train of action; he is morally behind, far behind, in the race; he is alive, without place or part, and his feelings have begun to work; then begins his punishment. But for this poor wretch the punishment is not the same as for him who, with full sense, dulls his conscience, and for sordid means commits a crime. Take, on the other hand, a sinner whose sins have been paid for in life by agonies of remorse and repentance. In all probability this is an over-sensitive conscience, also diseased. Healing is here also the first thing. Now, from this, you perceive that crime, that punishment, that all things, are comparative, and are to be judged by the light of an all-powerful and never-erring wisdom. When I tell you that this marvellous evolution of punishment is accomplished without any injustice, can you wonder that we, more than you, see the personal intervention of God? I cannot sufficiently impress it on you that one of the most insistent forms of this punishment is the incapacity to affect anything on earth. Without body, without any, or with very slight, influence, the poor criminal has no remedy for his agony in reflex work. He must live it down by learning. He must work up to his relief by constant reasoning, by profound searching after truth, and, with time, the penalty is paid, and the

future road is without hindrance. You understand that, in this way, those who have learned in life to search, and to find, spiritual wisdom, have a far greater advantage over the thoroughly worldly, whose wisdom comes painfully and slowly. Crime is viewed here in a totally different aspect from the view taken of it in a court of law. The result of the crime is not viewed; the murderer of a king or of a beggar is judged and punished for the motive which moved him.”

(To be continued.)

### A REMARKABLE PSYCHIC EXPERIENCE.

The following interesting narrative has been communicated to the “Arena” by S. K. Fowler :—

In accord with the spirit of articles recently published, notably that from the pen of Mrs. Louise Chandler Moulton, I attempted to relate an incident in my own experience, while a resident of this State (Louisiana), that made an impression so deep that it can never be effaced from memory, and which, to-day, is as vivid as when from the unknown came the warning to prepare for the hour of danger.

In 1886 I left my plantation for Cincinnati to purchase supplies. Returning, I stopped at Louisville, and later took the steamer “Carter” for my destination near Vicksburg. While the boat was discharging cargo at Paducah, Ky., I was seated alone, upon the upper deck, watching the labourers on the landing, and as fully awake to all that was passing as I am at this moment, when from the invisible came the warning of a disaster to the ship, ere the voyage should end; so palpable, so emphatic, was the summons that I left my seat at once, and seeking the captain, insisted upon an immediate exchange of stateroom, from the vicinity of the boilers back into the ladies’ cabin. Urged by him to state if I had seen anything in the management of the boat to cause doubt of her safety, I simply replied that I had not, but knew that the boat was to be lost, and that many lives would be sacrificed.

Within the hour I was transferred to a room at the rear of the cabin. Seeking my friend, the late Senator Gibson of Louisiana, who was a passenger on board, with mules and supplies for his sugar estate, I begged him to exchange his room for one near mine, and thus avoid the greater danger. At both Cairo and Memphis I urged him to wire to the city for insurance upon his property, and save that material loss. So urgent was I in my plea that a doubt of my sanity, even, began to grow in his mind as well as in the minds of others, who in vain tried to induce me to visit the social hall of the boat where all gather to while away the hours of travel.

I had never had the slightest belief in spiritual manifestations, had avoided even the borderlands of that faith, and can in no wise account for the assurance that kept me firm to my convictions of guidance, by unknown agencies, to certain personal safety, which I never for a moment doubted, but calmly waited the event.

The night after leaving Memphis, at about 2 p.m., I was aroused from sleep by a fearful explosion, and the falling of the upper berth upon mine, pinning me between the two, the top of the smoke stack having crushed the deck above me. With every plan for escape firmly settled in my mind for days previous, I released myself from the berth, crept through the cabin, which was filled with steam, upon my hands and knees, to avoid inhalation, to the stern windows. Breaking one, I caught the davit of a suspended boat and slipped into it by a rope, just as nineteen negro deck hands sprang into it, and, cutting the ropes, dropped us into the stream, among hundreds of struggling mules. Beating these from our path, we soon made the shore with our over-laden boat. Selecting four of the best oarsmen, she returned to assist in rescuing others. By the light of the burning steamer, I could see the figure of Senator Gibson standing in a shattered small boat, trying to make the shore, but drifting with the current into an eddy with a caving bank. Knowing the danger of such a landing, I hastened down to the shore to assist him; a swinging vine from a lofty tree gave me the means of doing so, and he was in safety.

An ascending steamer soon came in sight, and began to pick up the few survivors, and after taking us from the bank, returned to Vicksburg. At roll call, of the 180 comprised in the deck and passenger list, thirty only were left, 150 having perished by fire and flood. The captain was among the lost. During the evening he had come to me, in my seclusion, and urged me to join them in the cabin, but I declined, assured in my own mind

that I was following a guiding hand. I have never doubted the wisdom of my course, nor hoped to penetrate its mystery, but feel that under like circumstances I should follow a path so plainly marked.

### A GERMAN TEST MEDIUM.

The tests to which Frau Thekla Heine—a lady of Saxon birth—recently submitted in Berlin ought surely to satisfy the demands of the most exacting sceptic. We take the account from "Die Ubersinnliche Welt." She is described as a simple, unpretending, modest woman, short and robust, and firmly built, with somewhat dreamy blue eyes and a dark complexion. In the end of last May she accepted an invitation to visit Berlin, where she resided in the house of the editor of the above journal, and was well observed by him and his very sceptical wife. Her mediumistic power was developed about ten or twelve years ago, when she was suffering from some stomach trouble which the doctors failed to cure. One day, while sitting in the family circle, she suddenly became unconscious and rigid, and began to speak as follows: "The medium should not seek any further help from the doctors. It is useless. The region of the stomach should be rubbed daily, and in three days she will be well. I am a spirit who will help her. After the cure the medium should go to church and pray for me." When these words were spoken she awoke, and was astonished at the report of the circumstance which her relatives gave her. She, however, carried out the instructions, and was really perfectly well in three days. She went to church as directed, and while leaving the edifice heard a voice say, "I have released you and you have released me. I thank you." She turned round, alarmed, but saw no one, and from that day began her mediumistic activity. She often went into the trance condition, and during its continuance "spirits" spoke through her lips, giving instructions to the family with regard to her well-being. Some time later she became acquainted with Spiritualists, and regular sittings were arranged. Before each of the Berlin sésances Frau Heine, at her own request, was examined in an adjoining room by three ladies from the company of sitters. Her clothes were also examined, so that there might be no suspicion that she had concealed, either on her body or about her clothing, anything that could give rise to the notion that deceit was employed in the production of the phenomena. She insisted, indeed, that the examination should be of the most rigid and exhaustive character. After these extraordinary formalities were completed, the medium was so securely bound on a chair in the séance-room by several members of the "Sphinx Union" as to make it impossible for her to be of any assistance physically in the production of phenomena. In addition to these precautions, each of the knots on the cord was sealed by means of a patent lead fastening, which it is impossible to tamper with without destroying the form of the metal which makes the seal. The cord is passed through a piece of lead, which is then placed in the matrix of a die, and by means of a powerful hand lever pressed into the shape of a solid coin, with the cord in the middle. Those familiar with this system of sealing will know how impossible it is to interfere with it and at the same time avoid detection. After a careful examination of these seals, the medium was placed, bound, against the blank wall and enclosed by means of a semi-circular iron bar fastened to it. This, with the necessary curtains, formed the cabinet. A petroleum lamp, having a subdued light, permitted the company to distinguish everything in the séance-room.

The preliminary phenomena were, with some slight variations, pretty much the same as at all sésances. Each time, raps in the cabinet summoned the observers to examine the medium, and on one occasion, in quite a short time after the medium went into the trance state, her hair was found undone, while as soon as the curtains were again drawn over her, it was as speedily done up. Then they found her ear-rings—previously in her ears—removed, placed on her head and fastened among the hair, her shoes taken off and put into her hands, her watch either in her mouth between her teeth or fastened on her back by a hairpin, &c. Sometimes the watch hung between two of the lead seals on the cords at her back, and so on, the speed with which these various changes were performed being a striking characteristic of this séance. At the second sitting the lady's stays were found on her head, and arranged in the shape of a hood, while, with equal speed, a knotted handkerchief was also put to the same use, and all this with the binding and

sealing intact. A cork ring, which had been placed on one of the fingers of the right hand, was in a short time found drawn over the knot which fastened the cord at the back of the arm, and between the chair and the medium's body. Shortly after their last experiment the medium stepped out of the cabinet entirely free from all fastenings, and delivered a long speech, intermingled with prophecies for some of those present, whereupon she gradually returned to consciousness. The cord, which remained hanging on the chair, showed, after a most careful examination, not the slightest trace of having been meddled with. Altogether this lady gave four sésances to the "Sphinx Union" and a private one in Herr Rahn's home, where she made a singularly accurate and unexpected diagnosis of an injured knee. Her mother, it is said, has the gift of healing.

### "LUCIFER."

Of the four most interesting articles in the last number of "Lucifer," three are written by women. Mrs. Besant discourses so pleasantly on "The Meaning and Uses of Pain" that one almost longs for a toothache for "the good of one's soul." We all know that pain is a danger-signal physically, but now we learn that it is so morally and intellectually also. Of course Mrs. Besant explains the uses of pain upon strictly theosophical lines, tracing its effects on "Manas," on "the Body of Desire," and so on, showing that "the meaning of pain is hostile contact with Law," and that this is an "effort to break the law, that can never succeed."

Sarah Corbett's account of our "states of consciousness" ought to be interesting to anyone educated in the usual schools of metaphysics, for it gives the theosophical view, derived from "The Secret Doctrine," "The Voice of the Silence," "The Key to Theosophy," and other theosophical Scriptures. This fact might, perchance, prejudice some of our readers against it, but it is, nevertheless, an extremely interesting article. After all, our states of consciousness have been studied too recently in the West for our metaphysicians to be able with good grace to turn up their noses at the idea of the East, in that regard, for there those states have been studied for thousands of years.

Charlotte E. Woods treats "The Rationale of Death" as sympathetically as Mrs. Besant treats "The Uses of Pain," insomuch that the reader is obliged to confess that if anything would induce him to part with *that toothache* it is the prospect of the grave. The writer follows a line of argument now becoming common—that death is as natural, and, therefore, as little to be dreaded, as birth. The article is to be continued.

Professor Wilder's "Religions of Ancient Greece and Rome" is brought to an end in this number. It is rather curious to find that the sentiment which Count Tolstoi and so many others regard as the very essence of Christianity inspired the old philosophers of Greece. For example, Zeno "declared the individual man superior to institutions; that the supreme merit was, not to be a citizen of any country and existing for any State, but to be an upright man living in obedience to the Supreme Divinity." This, of course, supplies a religious basis for Anarchism, if not for actual Anarchy; but it is not in accordance with the modern idea that man's progress depends on the growth of a common conscientiousness, and of a "civic conscience," the result of the growth of sympathy.

Of other articles, "C. J.'s" "The Fourfold Self's Three Vestures," and Pandit Bhavani Shanker's translation of the Kalki Purana are interesting, and admirers of Eliphas Lévi will find his "Unpublished Letters, translated by B. K.," valuable. In her editorial "On the Watch Tower," Mrs. Besant says good-bye for a time to her readers, as she expected soon to depart for India, as she has actually now done.

SITTING with a clergyman, the spirit of a child he had "lost" came to him. The child had been born deaf and dumb. The message given was, "You will hear his little echo soon." The clergyman clasped his hands and exclaimed that was the only word the child ever spoke; it continually moved about the house saying "e-co!" I received once a message to Robert Chambers from a child he had "lost," and I asked for a test to prove the verity of the communication. This was the answer, "Tell him pa love!" I have before me the letter of Robert Chambers, in which he writes to me, "These were the last words the child said when she was dying in my arms."—S. C. HALL.

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

### NOTICE TO SUBSCRIBERS.

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## Light :

SATURDAY, AUGUST 11th, 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.

### DON'T OBSTRUCT OUR VIEW.

Journeying in Switzerland, and standing before one of the fine near views of an Alpine range, a vexing obstruction stared one full in the face. On a "coign of vantage," from which a lovely view had once been possible, a Roman Catholic church had just been built; and there, for ever, the lover of Nature will be done out of his perfect vision of her grandeur and loveliness by this insolent intrusion of man. It set one thinking.

We are ready, and even anxious, to give the Church (using that word in the widest sense) every credit for its beneficent work in the world. It has been obscurantist and cruel, supple and arrogant; but it has often been the refuge of knowledge, the shield of the oppressed, the with-stander of the tyrant; and, all along, with all its faults, it has carried aloft the light of the undying hope of life beyond. But, for the most part, it has been at war with Nature.

It helped Art mainly to prop up its superstitions and its horrors; and, if it encouraged the painting of Madonnas, it did so only to adorn a vital doctrine of its creed, and it atoned for it by cramming its churches with representations of brutal crucifixions and butchered saints. Scarcely anywhere do we see a trace of response to natural beauty. Its stained glass is delightful, but it shuts out the view of the waving corn, the happy birds, the flowing river, the glorious mountain, the radiant sky. Its confessional boxes have been as truly traps to entangle human bodies as helps to disconsolate souls. Its priests, often wise, and gentle, and gracious, have been encouraged to be anything but men, and not one of them ever led the world to believe that any of Nature's abounding beauties could ever come before any one of the Church's uglinesses. Nearly every Church in Christendom has for its creed a string of speculative propositions that seem to be entirely unconscious of Nature and the daily needs of man. In truth, the Church has, to a pitiable extent, obstructed the view of Nature and real life.

Hence, nearly every manifesto of the Roman Catholic Church has been directed against science, against the natural man, against political freedom, and freedom of the Press; and nearly every vote of the Bishops in the House of Lords is cast in the same spirit, though not pushed to such extremes. Nay, until lately, the Nonconformist chapel chimed in with Pope and Bishop, and denounced as "Sabbath-breaking" the Sunday walk for pleasure, the child's enjoyment in the garden, the lovers' boat on the river; denounced, too, a harmless dance at any time, a visit to a theatre, or a restful game at cards. It all came to the same thing: the Church (in its widest sense)

setting itself against Nature, dumping itself down before our view, and shutting out the loveliness of Nature with the bricks and mortar of man.

But, strange to say, it has done something worse, and in the very direction where it ought to have been our special friend and guide. While professing to bear witness to the inspiring God and the immortal life of man, it has virtually shut out both by confining inspiration to an ancient Jewish book, and by treating as of the devil almost all spirit-intercourse on the earthly plane. The world will never know how much the Church has done to banish God and to shut out the angels. The special object that intrusive little Catholic church shut out was the Breithorn. Alas! how many Breithorns has the Church shut out!—how many bright glimpses of God in Nature and Human Nature!—how many bright angels driven away by ignorance, terror, submission to the Church!

To this very hour, nearly every Church in Christendom, while professing to bear witness to the spirit world, reserves its bitterest and most alarming word, and even threat, for Spiritualists. It seems more than an opinion or a sentiment; it looks like hatred or fear; and even the "free churches," as they are called, seem to reserve their sharpest reproaches for those who take them at their word, and push their professions home: until it has come to this, that the natural man, who wants to hold by natural law and to have all the help from Nature he can get, is forced to tell the church and chapel to get out of his way. There are delightful exceptions, but the rule is as we say. It is still a heresy to say that the God who inspired Moses, and David, and Paul inspires men and women now. It is a heresy to say that such miracles as Jesus really worked may be wrought now. It is a heresy to say that there have been modern days of Pentecost, and that angel-voices and angel-presences are ours to-day.

We are not foes to the Churches: we fain would be their friends; we would even help them to understand their own creeds, and to believe and follow out their own professions: but, while we say this, we must bid them, as far as possible, cease to shut out our view.

### "PSYCHOGRAPHY."

In April, 1893, there appeared in "LIGHT" a review of a book from the pen of Mr. J. J. Owen, late editor of the "Golden Gate," entitled "Psychography: Marvellous Manifestations of Psychic Power through Fred P. Evans." The same book is reviewed in the "Arena" for the present month, and we notice the fact for the purpose of quoting the following remarks by the genial and very able editor of the "Arena," Mr. B. O. Flower:—

I have never had an opportunity of meeting Mr. Evans, and so know nothing personally of the phenomena as they come through his organisation, but I have personally witnessed independent slating writing on many occasions, performed under conditions which precluded all possibility of fraud. Indeed, my wife and I have had messages come on slates held by ourselves, while the psychic was seated several feet from us, and had never so much as touched the slates. The message on one occasion came in answer to questions asked after we were seated and holding the slates, my wife's mother, as well as myself and my wife, hearing the sound produced during the progress of the writing. The psychic had never touched the slates, and the writing took place in my own home. I cite this because many persons who have detected psychics in fraud, or who have never witnessed phenomena under circumstances where legerdemain was impossible, are liable to discredit all such phenomena, which to say the least is unscientific.

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.

## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. J. J. MORSE.

(Continued from page 369.)

## A TALK WITH TIEN (CONCLUDED).

"Having, as it were, thus manufactured a medium for your own use, what was your next step, Tien?"

"It was necessary that the operations I have described should be carried out without leading to immediate results, since you can readily understand that a child, born into the world endowed with phenomenal characteristics, would be an object more of dread than of affection; and if these phenomenal characteristics had continued and developed, a wholly false sentiment would have been set up, and a very false position created, in regard to him, that would have acted injuriously, and defeated altogether the purpose we had in view. We foresaw, too, the tale of experiences that would develop in connection with this particular family, and that at a certain point in his career he would be left absolutely friendless and alone, with not one single relation or friend to even so much as give him a cup of water or a crust of bread. That was the turning-point, the period when the links of association with the old heredity of the family were snapped. Precisely at that point his mediumship came. The course of discipline that followed was undoubtedly somewhat severe, since on several occasions it resulted in his having no place in which to rest his head, no table at which to eat, no money to buy food or shelter. But, without being jesuitical, we certainly think this experience was justified in the results; it was merely a temporary incident in the experience of life, no worse than millions of others have undergone. At this period, too, the lady who is now his wife appeared upon the scene, and the affectional elements that seemed to have been cut off altogether, were re-supplied from this source, and certainly no better choice could have been made."

"From the circumstance of his mother writing the first messages through his hands, we may assume that you had her concurrence and help in your operations?"

"Yes, that was the case. Having superintended his career, unconsciously to himself, and passed him through the various vicissitudes he encountered, we were enabled, when he was free from all the relationships of the past, to enter into active control, but even then I could not personally control him at first. That labour had to be performed by others who were nearer the earthly conditions in which he was then. Miscellaneous controls were employed in the early days, for the purpose, so to speak, of breaking up the ground, of turning the psychical streams into their proper channels for the work that was to come."

"Did his guardians, or others, have any choice in the matter? If there had been any unfriendliness to your design from such quarters, could, or would you still have effected it?"

"As we assumed charge before he was born the appointing of guardians never took place. I was his self-constituted guide from the commencement. The appointment of guides is altogether an arbitrary matter. Some persons have none."

"That makes things seem unequal."

"Not necessarily so. Men make their own conditions; and help and guidance from our side are always ready for those who offer an opening by right conduct and a receptive mind."

"You are leader, I understand, of a band working through this medium. How came the band associated, and what are its constitution and its methods?"

"The band is really made from a brotherhood of which my friend the Player and myself were, and are still,

members. This institution is known as the Brotherhood of the Brilliant Cross, their symbol being a cross of seven stars, five vertical, and two, with the centre one, being horizontal. The Brotherhood engages in the study of all so-called psychical questions, and of matters belonging to the development of the spiritual and intellectual sides of the human race. It is open to all who are duly qualified to take rank therein, the desire, of course, to learn being the paramount consideration. Certain of the brothers who were familiar companions and friends united with me in the desire which it has been my especial task to put into action, and hence we constituted what is known to you as a band, our purpose being to diffuse into this world as far as possible such a knowledge and experience of matters concerning man's spiritual nature as we think may be useful to those dwelling within it. While disclaiming, of course, any desire to dogmatise, our sole object is to tell the truth as it appears to us in all things. I occupy the position of spokesman, which naturally falls to me by reason of the labour I have expended in preparing the channel of the work."

"Do you or any members of the band work through other mediums besides this?"

"No; we confine ourselves to the one medium."

"Do you speak through the medium direct, or by the aid of intermediates?"

"Almost invariably direct."

"Then I should be glad if you would try to make clear to my understanding the process of control for this purpose."

"The operation is mesmeric. It depends largely upon the circumstances what method is employed. Usually, to begin with, a slight effort is directed to the heart, for the purpose of lowering the rate of circulation. This induces a premonitory lethargy, slight in itself, but sufficient. The action is then directed sometimes to the solar plexus, for the purpose of affecting the nervous system. By this process we reach the brain, usually the basilar portion first, which represents the physical or vegetative side of the individual, thereby securing control, so to speak, of the circulation, the nervous system, and the vital forces. This leaves the front or upper brain in a state of more than usual activity. By the time the first half of the control, however, has been established we are able to reach the sensorium by the action of the will upon the psychical forces through the nervous organs, of sensation this time. The sense of lethargy increases, the blood slightly recedes from the outer brain vessels, and the phenomenon of sleep immediately ensues. At this point the will is intensely excited, so that a domination is established over the entire body, brain, nervous and vital forces. A sense of falling backward is experienced, and the physical consciousness departs. At this period there is a lull in the bodily actions; and the vital forces are now re-stimulated to a certain degree, the nervous activity re-excited, and the psychical forces are set into operation for the purpose of what I can only best describe as waking up the inside of the brain; or, to put it, perhaps, more clearly, of stimulating the spiritual or subjective faculties of the man. Then follows the rather delicate operation of discharging a sufficient amount of vital energy through the action of the base of the brain, the lower brain, so that it can be made to act without altering the lethargic condition of the heart. When this has been accomplished the body becomes erect, the various functions are at our service, the organ of speech can be manipulated, and the machine is in working order. So far, so good. If, however, there has been any great disturbing circumstance, either painful or pleasurable, in the course of the day, the effects of which are still left on the brain and on the nerves, such disturbance has to be overcome. Sometimes this is accomplished by driving it on one side, as you might blow a cloud away; sometimes it is held in check,

[August 11, 1906.]

and little by little worked into the subject of the discourse we are delivering, absorbed, so to speak, as the best way of getting rid of it. If there is a physical disturbance in the organisation, that has to be attended to also, held in check, reduced, or what not, as the case may demand; so you can readily understand, when all these points have to be considered, that the task of effecting control and carrying it through to a successful issue is neither slight nor unimportant. In these matters I receive much valuable assistance from my friend the Player. Then, by using the individual faculties: in fact, by using all the faculties of the brain which are brought into sympathetic relationship to my will, I literally play upon the brain as the piano-player plays upon the keys, with the result that, instead of music as from an instrument, you have speech as from a man."

"Apart from the educational advantage that he gains through his connection with you, does Mr. Morse's mediumship place him on a footing spiritually, morally, or physically superior in any way to that which persons, not mediums on the active list, enjoy?"

"There is necessarily no superiority as over other people in being a medium. It is purely and simply a functional manifestation, just the same as intellectual activity, oratorical ability, skill with the hand, or the voice, or the pen, none of which things implies superiority in the possessors. It is the use that is made of them. As regards our medium, you may form your own opinion, from his career, of the use he has made of the abnormal faculties he possesses. There is one question, though, in this connection, that I should like you to formulate somewhat thus: 'What has been the effect upon the mental and intellectual abilities of the medium as a result of his mediumship, and to what extent is he capable of speaking, either of his own motion or without direct control, inspirationally?' To understand the answer the fact must be borne in mind that the educational training, the schooling, that the medium received was of the most trivial and unimportant character. It could have all been easily compassed in two years, and it took place at a period when he had no inclination, and not much capacity, to learn. The after events of his life forcing him into the world for his own support, he was deprived of the opportunity of receiving even the most ordinary education. After nearly twenty-five years of active control he has to confess that the education he has received through our assistance has far exceeded anything he could have obtained in the ordinary course; that intellectually and mentally he has broadened, developed, and grown strong; that in all these respects and many others the change has been a decided gain, which he admits, and which we certainly confess is true, and abundantly compensates him for the temporary losses of consciousness during the exercise of his control; the explanation of this being simply that the immense amount of literary, philosophical, and other matter that has been poured through his brain, so to speak, has naturally left its impression thereon, and as the brain has strengthened, these impressions have grown more constant and more vivid, until they became at last, and are, part and parcel of his mental furniture. It is possible now for us to exercise an inspirational control upon him, so that frequently we can express through him, in his ordinary or normal condition, thoughts and suggestions by inspiration, not as completely and as clearly as by full control, but very satisfactorily. The literary ability has, of course, grown in the same degree. Those who know anything of my country and my people know that literary culture is very sedulously pursued. This has had its effects upon him; and under ordinary normal conditions we can wield his pen with facility and with satisfaction to ourselves. Possessing that cast of mind which is usually designated mechanical, which implies construction, he has

proved virtually invaluable to us for the use of logical statement, connected argument, and concentrated conception."

"You have no other medium but Mr. Morse, you tell me. Would your work here in the ordinary way cease with him, or would you seek another medium after him for its continuance?"

"On that point we have made no decision, since we do not contemplate the cessation of our work by the removal of our instrument for some years. Most certainly his work is not done, and is not likely to be concluded for a long period yet, nor will our labours cease so long as he remains here and continues fit for active service."

"You know, Tien, that there is an idea, emanating in the first instance from your side, of holding a great International Congress of Spiritualists here in London. I suppose your help may be confidently counted upon?"

"We shall be most happy to aid. It is only by the comparison of discordant opinions and ideas that what is true can be separated from what is false; and, unfortunately, there are at the present time many discordant opinions among men on the subject, not due to differences of teaching from the spirit side to anything like the extent that they are due to a tendency often made manifest on the part of individual Spiritualists who desire an individual Spiritualism to suit themselves. To bring these varying opinions into one focus; to submit them to mutual consideration and discussion; to look at each other's ideas from different points of view, is always healthy, hopeful, and useful. Carried out on such broad lines of catholicity, the convention would be eminently beneficial."

"From your knowledge or observation is there diminished activity here on the part of the spirit world now, as compared with the manifestations of thirty or forty years ago, or is the difference which we seem to notice merely in the character of the work, and not in the value or effect of it?"

"The difference is merely in a change of the line, that is all. The spiritual world is as active now as it was thirty or forty years ago. It is working to-day in accordance with the conditions of to-day; and Spiritualists must learn one simple fact, that they have altered, and that the attitude of the world has altered too. The scepticism, and abuse, and violence that greeted them in former years are practically dead, because the spirit of the times has moved forward to the level of the Spiritualist to a very large extent. We note this; and, therefore, where is the utility of labouring to-day to meet conditions that do not exist, in the way that we laboured thirty years ago when these conditions did exist? As a matter of fact the foundations are laid; if there be any pause at all, it is simply for the seeking of materials for the erection of the walls. The world is honeycombed with considerations of psychological questions; psychology permeates literature, alike fictional and philosophical. It is becoming the stock-in-trade of the literary hack, and crops up in the most unexpected and seemingly unlikely places; and the tacit admission which this involves, of the truth of all that the Spiritualist ever claimed is, we think, one of the most striking signs of the times; and, if you will pardon us for saying so, without any egotism, one of the strongest vindications of the labours of the spirit world as a whole."

"What of the future, immediate and distant? May we look for a growing display of activity from your side, and an increasing unfoldment of spiritual faculties here? In what direction will the chief developments of the future be effected?"

"We must confess to having a prejudice against prophecy. It is always precarious; and the only safe rule is to wait till you know before you do prophesy. But, without assuming to be a prophet, and merely speaking from my own individual standpoint of observation, I may

say that it does not seem to us that for at least another two years there will be any marked increase of activity. The coming time of activity, however, is being prepared for to-day. The projected Conference is one of its indications. After the Conference there will be a period of rest and dulness. Apparently the thing will pass away from the public mind, but it will be germinating therein, and then you will have an unexpected crop of recognitions, so to speak—a thorough and more complete exposition of spiritual truth in the pulpit and the press without special reference to Spiritualism. If by this time”—Tien speaks here with deliberate and solemn emphasis—“the Spiritualists realise their advantages, push the matter of cohesive organisation, of organic unity, well to the front, and become a consolidated party on certain general forms and principles, they will be able to carry the world with them. If they do not, then it will be, perhaps, twenty or thirty years before the same conjunction of circumstances comes round again. That, as a rough forecast, will be sufficient. The character of the activity, of course, will be philosophical, and, if one may so put it, religious, though one does not like to use the word, it has become so hackneyed and signifies so little.”

“I have no more questions to put to-night”; and after a dignified God-speed, Tien departs, and the medium opens his eyes.

MRS. HARDINGE BRITTEN IN STAFFORDSHIRE.

Mrs. Britten has been delivering three lectures at Hanley, in the Staffordshire Potteries, to audiences which filled the Central Hall, a building capable of holding some fifteen hundred people, and a correspondent has sent us the following report, partly taken from the “Staffordshire Sentinel,” and, as will be seen, partly supplied by his own pen:—

“SPIRITUALISM AND THE SPIRIT WORLD.”

Mrs. Emma Hardinge Britten, “the eminent inspirational speaker,” and authoress of “Nineteenth Century Miracles,” “History of American Spiritualism,” “Faiths, Facts, and Frauds of Religious History,” “The Unseen Universe,” &c., &c., delivered two addresses at the Central Hall, Hanley, on Sunday, under the auspices of the Hanley Spiritual Church, a society of Spiritualists formed in March last, whose meetings are at present held at Grove House, Birches Head, the residence of a well-known and much-respected townsman. The subject chosen for the morning’s address was, “The Great New Spiritual Reformation,” Councillor T. Hawley, of Longton, presiding over a good audience. In introducing Mrs. Britten, Mr. Hawley said he gladly consented to occupy the chair that morning, though he was not one of them in the sense in which they who belonged to the Hanley Spiritual Church were Spiritualists. If he were asked whether he was a Spiritualist, he should unhesitatingly say “Yes,” and say it from the bottom of his heart; but he must confess that he did not know sufficient of the teachings and tenets of their Church to say that he should be a Spiritualist in the sense in which some of them, he knew, were. His position was that of an independent, earnest seeker after truth. He knew only by repute the esteemed lady who was to speak to them that morning, but he knew she stood very high in this country as an independent seeker after truth and as an expositor of the truth. He was glad to see so large—so unusually large—a morning attendance in that fine hall, and he concluded by announcing the subject as: “The New Spiritual Reformation.”

[The morning address, though such a fine one as to call forth from the audience (despite all rules to the contrary) enthusiastic applause, was not reported; hence we cannot give notes of the same.]

EVENING ADDRESS.

In the evening the hall was crowded. Dr. Charlesworth, J.P., presided, supported on the platform by several local Spiritualists. After the usual hymns and reading, he said they had met together to consider a most important subject (Mrs. Britten’s address was “Life in the Spirit World”) and to have

their minds enlightened on what was one of the principal subjects of the present day. He did not feel himself in any way qualified to address them on that subject; no words of his would have the slightest weight, because he had not sufficient knowledge of Spiritualism. They were very fortunate in having a lady who he was informed was one, if not the best, of the authorities on this matter in this kingdom. She had very great experience, and very great power of imparting her knowledge to others. He, therefore, thought it would ill become him to make any remarks on this subject, and he had very great pleasure in introducing to them Mrs. Britten, who would, he had no doubt, give an instructive and interesting address. (Applause.)

Mrs. Britten, after an earnest invocation, proceeded with her discourse, which lasted for an hour and fifteen minutes. She said her subject that night would be an inquiry into what we knew of the life hereafter—of the spheres to which every foot was pressing onward and every soul was drifting. Before entering upon the knowledge conveyed by the travellers who had reached that far country, she pointed briefly to the opinions which men had taught of the great mystery of death and its sequence. Her address in the morning traced the origin of various religions upon the earth, and found them all vitalised by the teachings of a higher and a better world; but opinions concerning the life hereafter had been nearly all the result of men’s thoughts and beliefs, without the fundamental basis of facts by which we were now enabled to build up the knowledge and theories presented by the dwellers in that life. The new, strange, wonderful, spiritual outpouring upon the earth was not the work or conception of men, nor the pre-arranged or pre-concerted views of men. This “modern Spiritualism” was the work of the people of the life beyond, and it had come without the intercession or the prayer of man, except in the cry, “Lord, let Thy kingdom come.” It had come with a power unexampled in the history of the race in every part of the world ere the attempts to propagand or promulgate its doctrines could be known. Continuing, Mrs. Britten said the spiritual world was here, and in every planet, every satellite, every blazing sun, so that the universe was a realm of matter, of force, and spiritual being. And now, she asked, what was the sum of the revelation that had thus come concerning the future life? Spirits claimed in the first instance that man was a duality of matter and force commonly called life, in the ground magnetism, in the air electricity. Its attributes were attraction and repulsion; and its action was first to build up, then to disintegrate the material body in the process called death, and liberating the third element, spirit, it formed a dual nature and became the soul, the spiritual body. It was the same force that beat in their hearts that night; it was the universal soul of things and in every portion of God’s universe the motor power of that which is all designed to grow forms. She must speak to them of the condition of this spiritual world in the manner in which spirits themselves had represented it, for the purpose of being best understood.

[Mrs. Britten then proceeded to describe the dark spheres of suffering and remorse, in which were “the dwellers on the threshold,” “the haunters,” and those who had misused earth life and its purposes, in rapid and enthusiastic utterances beyond the power of mortal reporter to follow. The same might be said of the descriptions of the higher spheres of this planet and their impingement upon the spirit spheres of other worlds and still higher spheres up the steeps of eternal progress. We can give only the closing words in our feeble attempt at description.]

In closing, Mrs. Britten said:—

In the seventh sphere we were again dwellers on the threshold of life, but the threshold of some higher planet, some grander star, one of those glorious passages to the highway of eternity through which every spirit must march. Still, it was necessary to commence life here ere we passed through these glorious spheres. She urged, in an eloquent peroration, that if we were true to the duties imposed upon us, and to one another, to the fatherhood of God, and the brotherhood of man, all our highest hopes and possibilities would be realised, and she concluded by quoting her own lengthy poem entitled “Over there.” The conclusion of the discourse was marked with loud applause, and the Chairman remarked that he was very pleased to see the hall so crowded. The address had been a most intellectual treat. It had rarely been his privilege to hear such an eloquent address in Hanley or anywhere else.

Before the audience dispersed, Mrs. Britten intimated that on the following night, when the address would be on "Spiritualism in Religion, Science, and Reform," she would be happy to answer any questions concerning the addresses.

The Chairman said he was sure the audience would be very pleased with this announcement, as it showed that Mrs. Britten was prepared to answer any questions or give any further instruction than was contained in the addresses.

[On Monday evening another large and enthusiastic audience was gathered together in the great Central Hall to hear the brilliant orator discourse on Spiritualism in religion, science, and reform. Although this was the crowning effort of the course, and the applause which followed its utterances was loud and continuous, it seems to have been the policy of the daily papers to report only such of the questioning as might tend most surely to depopularise the subject.]

The "Sentinel" of July 30th says:—

REPLYING TO QUESTIONS.

On Monday, at the Central Hall, Hanley, Mrs. Emma Hardinge Britten replied to questions selected by the audience. After giving an address occupying over an hour in delivery, the first question put was, what new good could come from Spiritualists asking the Government to do that which almost every Christian sect had been asking for years, some for centuries, and that if the arguments of these had failed, what reason had she for believing they would attend to her reiterating them?—In reply, MRS. BRITTEN (who was understood to be speaking under the control of spirits) said that if the appeals of Christian sects had really been made (a fact she was not aware of), it was no wonder they had proved a failure. Christian legislatures might well ask where was the necessity of reform at all, especially of paying the penalty for sin and guilt, so long as the Church taught that there was a vicarious atonement not only ready to pay that penalty, but especially provided for sinners, and ready to wipe out guilt. Why, then, should the worst of sinners attempt to reform or consider it necessary to pay the penalty of guilt whilst there was a Church that taught that that penalty had already been paid for them? The spirits had no desire to speak against any sect, but whilst there was a greater amount of wickedness to-day, both in high and low places, than ever before, she was one out of thousands of those who dared to say the Christian doctrine of the vicarious atonement, preached now for nearly two thousand years, had been anything but a success in reforming man's moral and spiritual nature. The special object of her address that night had been to warn man that inevitable retribution would come home in personal remorse and personal suffering (only to be mitigated by personal atonement) to every soul that had done wrong or committed crime on earth. To find the good Spiritualism had done we must go into the homes of Spiritualists, into their lives. Excuse for the commission of sin or the omission to do right was useless. She declared in the name of thousands of spirits that any other doctrine than this was a terrible delusion—it was false, immoral, and the sole invention of priestcraft. Christ, the assumed founder of Christianity, had never taught it. God's laws of inevitable cause and effect had never taught it, and Spiritualism had come by the ordination of God and the angels to sweep away so monstrous a doctrine by giving clear and indisputable accounts of the life hereafter on the faith of millions of the dwellers in that life, and though it might be far more profitable to a venal priesthood to teach the present orthodox doctrine than the personal atonement taught by the spirits, she (the speaker) should continue to teach the latter as long as she had indisputable proof that it came from the spirits who were in the experience of that doctrine themselves.

The CHAIRMAN (the Rev. W. Landsell) on reading the next question which had been handed to him, "What is man without the benefits of the Atonement?" remarked that this had been answered by the previous reply. He then caused some disturbance by saying, "This may be the Spiritualists' doctrine of the Atonement, but it is not mine."

MRS. BRITTEN: It is the teaching of the spirits that are in the experience of the life they lead.

MR. LANDSELL: I am not here to defend any special form of Church teaching, but I am prepared to stand here to defend the New Testament.

MRS. BRITTEN: We are not here to debate this question but to answer simply from the Spiritualist stand-point the questions that have been sent up.

A third question was then put: "Is there any better revelation than the revelation of God as revealed in the Person of Jesus Christ?" Replying to this, MRS. BRITTEN said that the Church assumed to take Christ for their head; but Christ was not in the churches. (Applause.) If Christ came to earth healing the sick, opening the eyes of the blind, and straitening the crippled limbs without a college diploma, He would be sent to the next prison as a rogue and a vagabond. (Loud and long continued applause.) If He came now to the grand costly churches dedicated to His name He would either, with His poor fishermen-followers, be pointed to the poor seats and labelled with His poverty, or be refused admission. Were He to come to any of the great so-called Christian cities now, would He be satisfied with the condition of the poor and the miserable as opposed to the rich and the fortunate? Were He to come and repeat His one commandment, instead of all the Christian creeds and dogmas—"A new commandment give I unto you, that ye love one another"—would He call that love which made ten thousand women outcasts in London that night? Christ was not in the churches. He never wrote a dogma, He never penned a creed; He never gave the creed of St. Athanasius; He never gave any creed but that of doing good, but that of love to man and love to God. (Applause.)

This concluded the replies to the questions that had been handed up as requested, but someone rose in the audience and excitedly shouted that he wished to ask Mrs. Britten a question.

MRS. BRITTEN, again rising, said: We tell you, friends, we are ready to answer under proper conditions and order.

The question proved to be in the form of a challenge, as follows: "The speaker said yesterday that the new movement began with the two sisters in the haunted house at Illinois. What about the fact that the eldest sister confessed to making the sound with her toe; the phenomena upon which the so-called new movement is based, were proved to be a fraud by the girl's own confession?"

In reply, MRS. BRITTEN said the girl herself had recanted her so-called confession, expressed her deep contrition, and declared that she was under the influence of the Roman Catholic Church when she made that confession. Why not have added the second recantation? (Hear, hear.) Spirits claimed, too, that mediums were but wires to the spiritual telegraph; also that the little Fox children at Hydesville were given the first opportunity of questioning the spirits by means of the alphabet. Those children were taken from their homes, subjected to cruel mobs, threatened to be lynched, dragged here and there, and often suffered languishing extremes of poverty and wretchedness. One of these girls was for a brief period under the influence of the Roman Catholic Church, when she recanted, and said that she made the raps by fraud. In every paper open to her she afterwards denied this, begged the pardon of God and the angels, declared her wrong and error, and died in the earnest faith of true Spiritualism. MRS. BRITTEN concluded: "If you give one recantation, good questioner, kindly give the second." (Hear, hear, and applause.)

Opportunity was now taken of putting a further question: "Can man receive deliverance from sin by faith in Jesus Christ as his Redeemer?" The reply was: You know best. You have the world that worships Jesus Christ as their Redeemer. You have them in this country. You have £9,000,000 annually spent on that belief in splendid churches, in archiepiscopal palaces, and high salaries to those that teach it. Judge for yourselves how far it has redeemed this or any other Christian country from sin and wrong. Our teaching is from those that are in the experience of their suffering for sin. Our teaching is from the travellers that have reached that far country, and who all declare there is no wiping away of sin, but that they must pay the penalty for it. God helping us, we will never falsify the teaching that has been given by God and His angels, for His angels could never have proclaimed throughout the wide world this mighty reform in only forty-six years without the instrumentality, the protection, and inspiration of God the Spirit; and therefore we claim that this revelation is through God, and represents the condition of the travellers that have reached that country and are living in its experience. We answer no more, because we do not choose to enter into debate except upon special conditions. We have told you what the travellers of the spirit country represent. We give you the word; we give you the teaching. Accept it or reject it as you yourselves choose. (Loud and long continued applause.)—A hymn and benediction closed the proceedings.

## 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.*

"In Perplexity."

SIR,—Your kindness to "others in perplexity" emboldens me to ask you to let me try again for help. I live a few miles from Birmingham, on the Sutton line; Mr. Gray, who kindly invited me to attend a séance at his house, lives on the other side of the town, too far to be of any use to me.

Perhaps someone inclined, and able, to assist me would not care to publish the name in "LIGHT." In such a case my address could be sent privately.

E. H.

SIR,—"To do good and communicate forget not," &c. Good is done sometimes, and the effort forgotten. It was so with me until, opening last week's "LIGHT," I found I had helped a "perplexed one," and only acted as a guide post to some of my lady friends at Brighton. How easy and simple to be a guide post! but how valuable to a stranger and perplexed pilgrim is the direction. Then the communication—that must not be forgotten either. Frank Dunston remembered this, and helped me and others to "sow seed beside all waters" by his pleasant letter, which will encourage the Brighton people too, and, I hope, stimulate many others not only to "be good" but "to do good."

What a field of usefulness might now be cultivated by "flashing light" on the millions of Britain.

Nottingham.

BEVAN HARRIS.

"A Haunted House."

SIR,—I received "LIGHT" of May 19th to-day, and have just read the account of "On the Trail of a Ghost," page 232.

Let me assure the occupier of that house that the troublesome spirit must be communicated with by someone able to hold intelligent converse with him or her. In such manner only can he discover what is the trouble with the ghost, and how to remedy it. I had similar troubles in a house I lived in at Canton once, and a performance which eclipsed Maskelyne and Cook took place in my rooms one night, with lamps full flare, and a gentleman present with me. I will tell you the story another time; I haven't time now. The Chinese, who know infinitely more about ghosts and their wants than we do, attributed the trouble to my occupation of a room which had not been used previously as a bedroom, and advised me to try a change. Though I thought it very weak and silly of me to yield, I did so, and nothing else ever took place, and I remained in the house eighteen months after that. The house was a bungalow, with only four rooms in it, and I had been in it about two months before anything happened. I was a thorough sceptic previously, and can vouch for it that my mind was in no way predisposed, as I had never read any book on the subject of Spiritualism, nor heard it mooted by anyone for years. My mind was very fully occupied with arrangements for some athletic sports and a regatta, and there was nothing whatever to suggest such an outlandish notion as ghosts or anything connected with them to my mind. Since then, however, as "seeing is believing" with most rational beings, I have bent my mind to a careful study and observation of psychic matters, and am convinced of the reality of much which is so generally discredited.

When ghosts appear it is generally because they want something done for them by the living, or want to do something for the living themselves. Let the Norwich farmer, then, try to communicate as soon as he can. Let him see if the ghost can use "Ouija"!

Shanghai, China,

A. D.

June 22nd, 1894.

The Charges Against Mr. W. Q. Judge.

SIR,—The judicial inquiry into the charges against the Vice-President of the Theosophical Society has terminated in the dismissal of the alleged forgeries on the ground of the society's neutrality, the committee deciding that the alleged wrongdoing was of a private, and not official, nature, and could not be tried by a committee that could only deal with such. This put an end to the charges so far as that committee was concerned. From this it would appear that nothing further has been established in the matter than that of the strict neutrality of the T.S. on the question of existence or non-existence of

Mahatmas. The definite charges, and the deception alleged to have been practised by the Vice-President, remain very much as hitherto, with the exception that all sides have been heard.

Mrs. Besant has repeatedly stated in public that she has received Mahatmic letters since the death of Madame Blavatsky in the same script as those previously received, thus establishing to her satisfaction Madame Blavatsky's *bona fides*. She now states that in those recent letters she has been mistaken, and "in turn misled the public." "I now know that they were not written or precipitated by the 'Master,' and that they were done by Mr. Judge."

Colonel Olcott in his opening address asks: "Now what are the alleged offences?" "That he practised deception in sending false messages, orders, and letters, as if sent and written by 'Masters,' and in statements to me about a certain Rosicrucian jewel of H.P.B.'s." "That he was untruthful in various instances enumerated."

The judgment was that these things, if they occurred, were in his private capacity, and a final resolution was carried that all be forgotten, "and that we join hands."

Spiritualists will be in sympathy with their theosophical *confères*, in the necessity which evoked this Committee of Inquiry, and also in the somewhat unsatisfactory nature of the deliberations.

In all seriousness, since Colonel Olcott states that "nobody knows better than he does the fact of the existence of the 'Masters,' the Mahatma, or Mahatmas, implicated should themselves have been privately interviewed as to the genuineness or otherwise of the writings attributed to them by Mr. Judge. It seems very apparent that if the "Masters" give advice on matters connected with the Theosophical Society, and even on individual morals,\* they might have cleared up much more satisfactorily the charges against the Vice-President.

Canterbury.

A. F. C.

Spirit Photographs.

SIR,—It is to be hoped that Madame de Steiger's letter may lead to a close comparison of the alleged photograph of the Cyprian Priestess with the picture referred to. Should the two prove to be identical, however, the ultimate conclusion to be arrived at is by no means clear. In the first place, we might infer that the phenomenal production is not really a photograph, but was caused by direct impression on the plate. The fact that, in certain cases, plates which had been carried on the person of the medium were requisite for success, would lend colour to this theory; but of course phenomena apparently similar may be produced by different means.

At all events, whether the so-called photograph was produced by a process analogous to direct writing, or whether it is indeed the picture of a figure which stood before the camera, it is probable that it might have taken any form desired by the unseen operator. We may remember, for instance, that apparitions frequently assume the dress worn by them on some previous occasion.

Why the photograph in question should be the copy of a picture instead of the representation of some living or incarnate person, it is impossible to say; but I fail to see in this circumstance any presumption of trickery in its production, although there may have been misrepresentation (from the other side) as to its identity.

But no matter what the source or the process may be, such a phenomenon, if obtained under test conditions, is of undoubted value in psychical research; and it is to be regretted that Madame de Steiger, who speaks with a tone of authority, did not specify more clearly where the falsehood comes in. If she is in a position to enlighten us, surely it would be better to state some facts, or give a clearly defined theory, instead of vaguely warning and criticising.

This method has been too widely adopted by Theosophical writers, whose wisdom must be taken entirely upon trust. Generalities will never further investigation: a modicum of fact would be much more welcome.

G.A.K.

SIR,—The letter by Madame de Steiger in "LIGHT" of the 4th inst. opens up an interesting field for investigation, and I hope she will consent to assist by giving the following particulars, viz.: The name and address of the German artist referred to in her letter. The date of his painting. If his painting is a copy, where did he see the original? If not a copy, is the

\* In Mr. Judge's statement, he asserts that in 1893 the "Master" sent a message which ended "with sage advice to guard me against the failings and folly of my lower nature."

painting an inspirational one? Where can photographic copies of the painting be obtained? Or, if the latter information cannot be got, then the name and address of the gentleman in Edinburgh who possesses one of the photographs, and who, no doubt, will be willing to show it, and to state when and where he purchased it.

Madame de Steiger is, of course, aware that direct paintings and drawings have been produced under strict test conditions by unseen agents, some of which have been very similar to paintings and drawings produced under normal conditions. And it is quite conceivable that psychic photographs may sometimes have their counterpart on the mundane plane, but it is going too far to jump to the conclusion that the intelligent unseen persons who co-operate with investigators in the production of such phenomena are only evil spirits, or elementals from the astral world, whose desire is to make sport of earnest and honest-minded men and women. The experiences of the Hated Circle, and my own experiences, lead to exactly the opposite conclusion.

Madame de Steiger's opinion as to the origin of the psychic photograph which Mr. Stead has reproduced in "Borderland" from "The Veil Lifted" may be of importance to Theosophists, but my object is not so much to ascertain the opinions of theorists as to set forth the facts ascertained by practical investigators in spirit photography.

I am but a beginner in the sacred sciences; I do not ignore all past experience; I do not imagine that Mr. David Duguid's faculties will reveal mysteries for the first time; and—in common with many others—I shall be glad to learn all that Madame de Steiger is qualified and willing to teach in relation to the arcana of photography.

August 6th. THE EDITOR OF "THE VEIL LIFTED."

SIR,—In your issue of August 4th Madame Isabel de Steiger refers to the frontispiece of "The Veil Lifted," and states that in the house of a friend she has seen "exactly the same head" in a photo from a picture by a German artist.

Will this lady kindly furnish details regarding this picture, as such statements are calculated to awaken serious doubts in the minds of your readers and of Spiritualists generally, especially as Mr. Duguid has been long, and is still, prominent in the movement?

To my knowledge this is the third charge of a like nature that has been made since the publication of Mr. Glendinning's book, and it is now time that the matter be probed to the bottom. It is a duty to mankind, and is in the interests of Truth, to have this matter cleared up one way or other.

I can produce photos of the Cyprian Priestess taken some five years ago in Fifeshire, and another obtained on one of several marked plates brought from Fifeshire to Glasgow about the same time.

In the latter case the only part played by Mr. Duguid was making the exposures. The plates were not even developed here, but were carried back to Fifeshire and there developed by Mr. S., a gentleman of good social standing, whose opinion carries weight in matters scientific.

If need be, a series of three photos can be produced, with full particulars as to when, where, and under what conditions they were obtained.

I may mention that in these photos the figure—not merely a head—is in a reclining or floating position across the top of the cards.

740, Rutherglen-road, Glasgow. W. A. ANDERSON.

#### RECEIVED.

- "Idler," for August. (London: Chatto and Windus.) 6d.  
 "Literary Digest" (New York: 30, Lafayette-place.) 10 cents.  
 "The Housewife," for August. (London: 22, Bride-street.) 6d.  
 "The Palmist," for August. (London: The Roxburghe Press.) 6d.  
 "Astrologer's Magazine," for August. (London: 12, Lugard-road, Peckham.) 6d.  
 "The Arena," for August. (London Agents: Gay and Bird, 5, Chandos-street.) 2s. 6d.  
 "Our Bubble," for August. "A Coloured Magazine for Boys and Girls." (London: 279, Strand.) 6d.  
 "Etudes Scientifiques sur la Terre, par Emmanuel Vauchez." (Paris: C. Reinwald et Cie.)  
 "The Psychical Review." No. 8. A quarterly journal of the American Psychical Society. (Boston: Pierce Building, Copley-square.) One dollar.

#### TO CORRESPONDENTS.

QUESTION VITE.—Next week.

C. L.—No; we have nothing to do with the circular to which you refer.

#### SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—Sunday, at 7 p.m., Mrs. Spring, address and clairvoyance. Thursday, at 8 p.m., Mrs. Bliss, clairvoyance; tickets only, to be had of the secretary.—J. B.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mrs. Mason's and Mr. Windoe's guides gave very successful descriptions of spirits. Friends present, nearly all of which were recognised. A Spiritualistic prayer meeting was also held for the upliftment of earth-bound spirits, Mr. Chance kindly presiding at the organ. Sunday next, at 7 p.m., Mr. J. H. Evans; Tuesday, at 8 p.m., séance, Mrs. Mason; August 19th, Mr. Portman.—J. H. B., Hon. Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday evening our service was conducted by the guides of Mr. Butcher. After the invocation, Mr. Butcher normally gave a reading from Emerson, and then went under control. The subject, "Why was Spiritualism sent?" was that selected by the guides, who said that Spiritualism was sent to dispel the errors of theology, that man might grasp the certainty of the hereafter, and learn to lead a pure life—the only thing required by the Great Spirit, who was not the angry God so often portrayed. The address was greatly appreciated. On Tuesday, at 8.30 p.m., open circle, medium, Mrs. Spring; and magnetic healing by Mr. Edwards; silver collection only. On Sunday, at 6.30 p.m., Mr. Campbell will continue the series of "Astronomical Influences," from where Mr. Dales left it. A good attendance is anticipated.—W. H. E.

OPEN-AIR WORK IN SOUTH LONDON.—During the greater part of the last five years I have worked Battersea Park and other places in this district practically alone—certainly no easy task, to face an audience with unpopular facts. This year I have contented myself with giving literature away, but avoided talking, until Sunday, when I had the Unitarian platform on Clapham Common; subject, "Immortality: Have we any Proof of it?" A good debate resulted, lasting two hours. Unfortunately, the whole thing, as usual, rested upon my shoulders, having no one there absolutely on my side. Two persons got up, but their support amounted to: "It is true, but it is Satanic." I gave away 130 papers and tracts, but had not nearly enough to supply the audience. Anyone who can let me have any of our old literature, or tracts, or any books for which they have no further use, may rely upon their being put to the best use I can in bringing those around me into a better knowledge of themselves.—G. W., 1 H, Victoria Dwellings, Battersea, S.W.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 o'clock.—Sunday last will be long and gratefully remembered by all who were present. Mr. A. J. Sutton's address on "The Progress of Spiritualism" gave some excellent answers to the oft-repeated question, "What is the use of Spiritualism?" Mr. T. Everitt gave his experiences in his usual earnest manner, imploring each to have the courage of his opinions and come forward and help the workers. The speakers had a most enthusiastic reception. The sublime rendering of "The Holy City" and "Light in Darkness," by Miss Everitt, ably accompanied by Mr. Watson, helped to make this service one of the most elevating we have experienced in East London. Mr. J. Rainbow tenders his thanks to all friends who have corresponded with him on behalf of the society, and hopes that similar courtesy will be given to his successor, Mr. T. McCallum, 23, Keogh-road, Stratford. Speaker for next Sunday, Mr. J. A. Butcher.—J. R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Mombijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.