

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

It is pleasant to note that Mr. Haweis has been speaking out bravely in Melbourne on the subject of Spiritualism. There was an enormous audience in the Athenæum, but the beauty of it was that almost everybody had misunderstood Mr. Haweis' position. His subject was Spiritualism, but only a few Spiritualists seemed to know that Mr. Haweis was on their side, while the great audience went to hear Spiritualism shown up. This was truly lovely. For once the right audience was secured, and coals were not carried to Newcastle.

We extract the following from 'The Harbinger of Light':—

The orthodox had rallied in great force to hear a clergyman denounce the godless doctrines and profane practices of those who summon spirits from the vasty deep. On the other hand, the absence of many Spiritualists proves how little they had made themselves acquainted with the opinions of the celebrated London pastor, who has attended séances innumerable, and has not feared to refer to them from his pulpit. Probably, from an educational standpoint, the constitution of the audience should furnish us with matter of congratulation. Doubtless, many who came to scoff remained to realise the necessity for seriously re-considering their views, but the lecturer must have formed rather a poor opinion of the Spiritualistic development in Victoria, while those who have shared his experiences, but were not present, missed one of the brightest and most telling lectures ever delivered in this city.

The Rev. Mr. Haweis possesses few graces of gesture, and affects no florid oratory. He catches the attention of his audience at once by the simplicity of his language and style. He fastens it by his obvious sincerity, and retained it in this instance during a discourse of nearly two hours by the impression of courage, candour and capacity which he conveyed. Occupying an attitude of admirable impartiality towards occult phenomena in general, and confessing that his own personal experiences had not furnished him with any exceptional proofs of spirit identity, he took a large view of the whole of the evidences, and drew, or at least suggested, the inference that they at least demonstrated the existence in man of a spirit distinct and at times even in life separable from the body. The 'unco' guid' who had assembled in large numbers to listen to an ecclesiastical tirade against the Witch of Endor and her modern imitators, sank into awed and exasperated silence when the reverend gentleman, like Balaam of old, blessed those whom he was expected to curse.

Mr. Haweis denounced with scathing contempt the bigotry that refused to inquire into the manifestations, and went on to affirm with emphasis and reiteration that the Bible teemed with testimonies to phenomena identical with those obtained to-day. It was illogical to accept the one and deny the other, and ridiculous to allege that they were merely diabolical. Spiritualism, he declared, could not and should not be ignored; it should be inquired into, and its claims dispassionately determined. It was idle to affect to describe it as a passing craze; it was everywhere, invading literature, science, and art, had won the unwilling adherence of many of the most eminent men of the day, and was still making fresh converts amongst Continental

savants. He particularly named a famous Russian professor, who a few years ago wrote a book describing the manifestations as mere trickery, and who had recently publicly recanted. Spiritualism, he said, had come, and it had come to stay, and only those who did not fear to make themselves ridiculous by their determined ignorance would deny the facts. It was a force which the modern world must reckon with whether it liked it or not.

It was the fearless utterance of a broad-minded man of culture, of a clergyman of the Church of England to whom sectarian narrowness was repugnant in the extreme, who loved the truth and believed that it was dishonouring God to teach that it should be dreaded or denied. Mr. Haweis may not be an absolutely convinced Spiritualist, but he unquestionably did Spiritualism in Victoria a great service by his splendid address at the Athenæum.

Mrs. Duffey, author of 'Heaven Revised,' has sent to 'The Philosophical Journal' twenty questions which she submits to all investigators with the request that they will ask them of spirits at every opportunity. She wishes to have the replies sent to her, or, rather, to the Journal (Chicago, Ill., U.S.). She says:—

My design in this is to see how far these answers will be in harmony with those I have received, and how far at variance with them. I think we can obtain much of value to Spiritualism in this way. If we find that each answer coincides with the previous beliefs of the questioner or medium, the fact will furnish a subject for the psychic investigator to consider. If, on the other hand, they all prove to be substantially the same in their descriptions of the conditions of the spirit world, and in harmony with those I have already received, it seems to me we shall score an important point in favour of the genuineness of these communications.

These questions, more or less elaborated, I ask every unseen intelligence that comes in communication with me. The answers at first astonished and puzzled me, they were so different from what I expected and believed.

Here are the questions:—

1. What is your name?
2. In what year did you die?
3. How old were you when you died?
4. Were you unconscious for any time after death?
5. If so, how long?
6. In what circle did you find yourself after death?
7. What year is it now? (This question may seem to have no meaning, but it has an important one.)
8. In what circle are you now? (Be sure that the intelligence indicates whether the circle be in hell, heaven, or some other sphere of the spirit world.)
9. What took you there?
10. What is the circle like? Give its characteristics and name if you can.
11. Do you wear clothing?
12. If so, of what is it composed?
13. Do you live in a house?
14. If so, of what is it built?
15. What do you look like?
16. What do you eat?
17. What is your occupation?
18. How many circles are there in hell?
19. What is the name of the sphere which is next above hell?
20. How many circles has it?

Some of these questions look crude enough, but, for the purpose, they may be excellent. Mrs. Duffey's advice to questioners is, to say the least of it, highly original :—

Let the questioner get clear, distinct, categorical answers to each one of these questions, if the intelligence has the knowledge to give them, and not oracular ones, which may mean anything or nothing. Sometimes it may be found necessary to subdivide them in order to get explicit replies. Do not take a refusal to any question on any plea except that of ignorance. They are all legitimate ones, and have been answered to me many times. If, when you are questioning a spirit on any subject, it replies that there are some things the knowledge of which it is best to withhold from mortals, just get indignant, and tell the spirit what you think of him. Tell him that all knowledge that it is possible to acquire is legitimate ; and if he does not choose to tell you what you wish to know, you will ask an intelligence who is either better posted than he, or else has no personal reason for keeping facts regarding the future in the background. There is no more reason why one should put up with nonsense from disembodied spirits than from spirits in the flesh ; and, when one of the latter gives us such a reply to a question, we generally metaphorically and logically knock him down.

To some people, to whom every spirit is somehow sacred or a thing of awe, this may seem shocking ; and we confess it is rather rough ; and yet there is some healthy sense in it.

Here is R. Louis Stevenson's prayer ; read by him to his family the evening before his death :—

We beseech Thee, Lord, to behold us with favour, folk of many families and nations, gathered together in the peace of this roof—weak men and women, subsisting under the covert of Thy patience. Be patient still. Suffer us yet awhile longer—with our broken promises of good, with our idle endeavours against evil—suffer us awhile longer to endure, and, if it may be, help us to do better.

Bless to us our extraordinary mercies. If the day come when these must be taken, have us play the man under affliction.

Be with our friends ; be with ourselves. Go with each of us to rest : if any awake, temper to them the dark hours of watching ; and when the day returns to us, our sun and comforter, call us with morning faces and with morning hearts—eager to labour, eager to be happy, if happiness shall be our portion, and, if the day be marked to sorrow, strong to endure it.

We Thank Thee and praise Thee ; and, in the words of Him to whom this day is sacred, close our oblation.

We have received a long, and just a trifle longwinded, 'Open letter,' 'dedicated to Colonel H. S. Olcott and Annie Besant,' on the subject of Brotherhood versus Caste. The writer says :—

Many to their sorrow, the writer included amongst the number, have ample reasons to both think and assert that the place *par excellence* to acquire, by the hypnotism of example, a most repellent form of caste, accompanied of course with the usual freezing deportment ridiculously assumed by the Castites to all considered inferior lumps of human clay, is a Theosophical Lodge in London.

What the provincial Lodges of the Theosophical Society may be, or foreign ones are in this respect, the writer of this letter is unable to say, but if they present the same caste features under consideration, they must be sorry places indeed to form a nucleus for a Universal Brotherhood of Humanity in.

We are afraid that the present imperfect conditions of our existence are too strong for us all ; but why, O why ! should we put on superfine airs ?

'The Arena' for July is, as usual, alive with topics of interest, and strong in the treatment of them. The Rev. T. E. Allen calls in question Mr. Hudson's over subtle theory of the duality of mind, set forth in his book, 'The Law of Psychic Phenomena.' That rather over-rated book persistently presents itself to us only as one more attempt to escape from the Spiritualists' common-sense explanation of Spiritualism, or, in other words, to escape from a spirit world acting upon the physical world.

Mr. Allen meets with a blunt denial the statement that the objective and subjective minds are independent. On the contrary, he holds that 'the objective mind cannot perform its "highest function" of reasoning without the aid of the subjective mind ; or, in other words, it is not capable of independent action in this respect.'

For our own part, we have a rooted dislike to this cutting up of the human being. Complexity of nature and faculty and action we admit, and complexity deeper and more subtle than we have ever imagined ; but essential unity right through, from finger tips to soul.

As for this complexity of the human being accounting for all the phenomena of Spiritualism, we can only wonder what these over-clever people will try to prove next.

Mr. J. N. Anderson writes, complaining that we closed the Robertson-Duguid correspondence. We did so because it seemed to be getting warm, and also because it seemed about exhausted. But we willingly give expression to Mr. Anderson's protest against what he considers is 'Mr. D. Robertson's libellous statement.'

Our friend Mr. B. T. Hutchinson, of Cape Town, writes in defence of Mr. Duguid, and draws attention to the curious fact that some of the work in 'Hafed, Prince of Persia,' had appeared in a publication of Cassell's. He properly adds, 'It does not follow that the medium is dishonest.' He hopes to see Mr. Duguid at an early date, and promises a report of his interview. We shall be very glad to receive it. Mr. Hutchinson adds :—

As I purpose leaving London for some time, after the end of this month, for Southampton, I should be extremely glad if any of your many correspondents who read this would send me the address of any friends interested in these subjects, who are living within easy distance by train, &c., from this town, as I would very much like to exchange ideas with such friends. Please address, after the 31st inst., to 'Roselle,' Archer's-road, Southampton, and till then, Berks T. Hutchinson, D.D.S., L.D.S., 8, Titchfield-terrace, Regent's Park, N.W.

The 'Sheffield Telegraph' reports as follows :—

At the Cutlers' Hall, under the auspices of the Sheffield Psychological Institute, Mr. W. J. Colville, described as an inspirational speaker and poet, of New York, delivered a lecture on the subject of spiritual healing. Mr. E. Langton presided, and there was a good attendance. The lecturer spoke of the great metaphysical movement which was at the present time stirring the minds of the American people. He contended that mental suggestions could be employed successfully for the cure of all moral defects, as well as for the relief of all such bodily ailments as owed their origin to any sort of mental disturbance. The theory, he stated, was that we were greater than we thought ourselves to be, that an acknowledgment of the power of the human will, acting in concert with other wills, afforded a solid basis for a system of mental therapeutics entirely distinct from mesmerism, because, instead of one mind acting to subjugate another to itself, there were two or more minds acting together, and producing a mutually-desired result, through mental co-operation. Mr. Colville contended that the cases of healing recorded in the Bible could be explained in the light of universal law, the prophets and apostles being simply men possessed of unusual spiritual attainments. At the conclusion, the lecturer gave an impromptu poem on a subject selected by the audience.

Mr. Lamont, of Liverpool, writes :—

The numerous friends Mr. Slater has made during his brief visit to this country will be interested to know that, after one of his *indescribable* séances given in Liverpool on Monday, the 15th inst.—when he received quite an ovation—he, in company with his wife and son, sailed in the White Star steamer Germanic on Wednesday, the 17th. A number of friends went to the landing-stage to see them off, and were gratified to hear from Mr. Slater his intention of returning to England next October. If he carries this resolution into effect he will doubtless have a hearty welcome, both in London and the provinces.

A pamphlet has just reached us from Hamilton, Canada, entitled, 'Practical Guide to Spiritualism,' by Captain S. W. Walrond. The 'Introduction' is dated June 26th, 1895. The Captain says he is a 'Psychic lecturer and clairvoyant,' and he claims to be 'an authority.' We have no wish to deny that, but 'an authority' ought anyhow to be original; and we are sorry to say that the Captain is neither original nor over particular.

On May 12th, in London, Mr. Page Hopps spoke on 'Spiritualism, the key that opens all doors,' and on May 18th we printed his discourse. About six weeks after, the Captain published his pamphlet. His first chapter contains an exposition of Spiritualism, on reading which we thought it looked very familiar. We turned to our report and we find—but we had better give the passages in parallel columns:—

REPORT OF MR. PAGE HOPPS' DISCOURSE, PRINTED IN 'LIGHT,' ON MAY 18TH.

Spiritualism implies two things:—

1. The belief that the real solution of the problem of life is to be found in a psychical state of being beyond or behind the physical; and (2) the belief that psychical or spiritual beings, under certain conditions and in accordance with certain natural laws, can and do manifest their presence on the physical or material plane. Or, to state it in another way: Spiritualism means nothing more than the recognition and application of the truth that the world of sense is surrounded and pervaded by a world of spirit, that the death of the body is the liberation of the spirit, and that communion never ceases between the living on this plane and the more intensely living on that plane. . . . I say that Spiritualism is the recognition and application of the truth that the world of sense is surrounded and pervaded by a world of spirit, and that communion never ceases between the two.

That definition, if we look well at it, carries with it the curious fact that all Christians are, in a way, Spiritualists, just in so far as they are consistent, as believers in the Bible and the elementary basis of the Christian religion. The Bible, from the first page to the last, is saturated with Spiritualism, and between the first fragments and the last lies a period of something like 1,500 years. During the whole of that time, if the Bible is to be believed, there was, in every conceivable way, communion between the unseen and the seen—between the living and the so-called 'dead.' It is for those who believe that to explain how they can believe in spirit communion during a period of, say, 1,500 years before, and laugh at it 1,800 years after, Christ. There are many inconsistencies in this world which we cannot explain, and this is one of them.

Spiritualism is the key to the Bible, whatever view we take of the Bible, and

PRINTED AS CAPTAIN WALROND'S, IN CANADA, ON JUNE 29TH.

Spiritualism implies two things:—

1. The belief that the real solution of the problem of life is to be found in a psychical state of being beyond or behind the physical, and

2. The belief that the psychical or spiritual beings, under certain conditions and in accordance with certain natural laws, can and do manifest their presence on the physical or material plane.

Or, to state the above in another way: 'Spiritualism is the application and recognition of the truth that the world of sense is surrounded and pervaded by a world of spirit, and that communion never ceases between the two.'

That definition includes as Spiritualists all consistent believers in the Bible and the elementary basis of Christianity, hence one cannot be a Christian and not be a Spiritualist.

The Bible, from Genesis to Revelations, is saturated with Spiritualism, and between the first fragments and the last lies a period of something like 4,500 years. During the whole of that time, if the Bible is to be believed, there was in every conceivable way communion between the unseen and seen—between the living and the so-called dead. It is for those who believe that to explain how they can believe in spirit communion during a period of 2,000 to 4,000 years before Christ and laugh at it 1,800 years after Christ. There are many inconsistencies in the world which we cannot explain, and this is one of them.

The Bible, from beginning to end, is a record of spirit appearances, spirit voices, spirit phenomena, and spirit activities. Almost every one of the sixty-six books in the Bible is a book which is alive with Spiritualism, and needs Spiritualism to explain it. Every book from Moses to Ezra, from Job to Isaiah, from Ezekiel to Malachi, from the Evangelists to Paul, and from Peter to John.

whatever view we take of Spiritualism. From beginning to end it is a record of spirit appearances, spirit voices, spirit messages, and spirit activities. . . . Almost every one of the sixty-six books in the Bible is a book which is all alive with Spiritualism, and needs Spiritualism to explain it—every book, from Moses to Ezra, from Job to Isaiah, from Ezekiel to Malachi, from the Evangelists to Paul, and from Peter to John. They are full of it, and we hold the key, because we show how natural spirit communion is and because we show by examples how the old records may be true.

We do *not* ask the gallant Captain to explain.

### TALKS WITH TIEN.—No. I.

Through the kindness of Mr. J. J. Morse we have been able to submit several questions to Tien. We subjoin the questions and Tien's replies. Other questions will be submitted in the order in which they reach us:—

QUESTION: Spirits speaking through some mediums teach the divinity of Jesus Christ and other doctrines held by orthodox Christians. Through other mediums we get teachings of a totally different character. How is this?—A. B. C.

REPLY: The great majority of messages are received from spirits who are more or less recent comers to the spirit life. As such, they, the spirits, have not yet seen any reason why their opinions concerning Jesus should be changed. Further, it must be understood that those of kindred sympathy and habits of thought naturally associate with each other, forming communities there, as here, and, as 'like attracts like,' it is quite to be expected that Christian spirits will be attracted to those of similar faith in the spirit world, while, in any messages they may give, they will, of course, give expression to their Christian ideas. Other spirits with other views will also express *their* opinions. One of the evidences of the reality of spirit communion is in the very element of diversity indicated in the question. Death is but the translation of the individual; it does not involve, as a necessity, the destruction of his faiths and opinions. Experience only can expand the one or correct the other.

QUESTION: Will Tien give some information about auras, as seen by clairvoyants, surrounding human beings? What are the *good* colours? Do the colours change according to the health of the subject? For instance, what character would be shown by a rose-coloured aura, mixed with lemon colour—sometimes (not always) with a thread of pale green? What character would a dark cloudy blue denote?—J. V.

REPLY: Speaking generally, the question of auras is a somewhat complicated one. Certainly, each person is surrounded by an aura, and, equally true, the colours of the aura vary, not only with the state of bodily health, but with the mental activity, the state of the emotions, and the purely spiritual conditions. The various organs of the body have their auras; and clairvoyants and spirits judge of the health of the body by the aural appearances of the various organs, as they do of the spiritual and other states of a person from the aural appearances, generally, of the sphere surrounding the body. The colours referred to in the question indicate a spiritual and affectionate person, and a disposition for pursuing spiritual subjects from a scientific—or natural—point of view. The 'dark cloudy blue' would indicate a disposition to struggle for wisdom on the spiritual plane of thought.

QUESTION: Does Tien teach re-incarnation? Was Jesus Christ a re-incarnation? What is the attitude of the higher sphere towards Socialism?—W. R. P.

REPLY: No; Tien does not teach re-incarnation. He understands that Jesus was the child of Joseph and Mary. And as he only speaks for himself he is unable to report what the opinion of 'the higher spheres' upon Socialism may be.

## EXPERIENCES IN SPIRIT LIFE.

## AN ANSWER TO 'ATCHI-HAI.'

QUESTION : I should like to know the number of years Tien has been an inhabitant of the spirit world, and if he has any means of ascertaining what ancient spirits believe with reference to re-incarnation?—ARIEL.

REPLY : As time is counted, three hundred years. All those spirits of former times whom Tien has conferred with accept the idea of the evolution of the spiritual through all precedent modes of evolution, but reject the supposition that the conscious Ego—the man—is ever re-embodied in human form after the physical organism is cast off.

QUESTION : Will Tien Sien Tie kindly say why the cloud of unseen witnesses do not compel the respectful attention of the leading minds of the nation by arranging for some markedly beneficent phenomena, which would arrest the sneer of Sir Walter Besant that spirits communicate nothing of importance? For instance, why not warn weeping relatives that a supposed corpse is only in a cataleptic trance, when such is the fact?—J.R.W.

REPLY : All truths are first held by the few, as the result of observation, experiment, and experience. They ultimately win their way to general acceptance by their own intrinsic value. The facts of Spiritualism do not depend upon the endorsement of any man, however eminent. The acceptance of facts upon authority is not always either helpful or judicious. A vast number of people are warned by spirits concerning many matters, but being ignorant of the nature of such warnings, brush them impatiently aside as fancies which it is unwise to heed. When religious teachers pay more attention to preaching the demonstration of immortality instead of a belief therein, people will get clearer ideas upon the whole subject, and the work of spirits in your midst will be more readily recognised and better understood.

## RECEPTION TO DR. MACK IN AMERICA.

A reception was given in honour of Dr. Mack, in Boston, on Thursday evening, June 27th, by Dr. and Mrs. William A. Hale. The spirit of the occasion was fully entered into by one and all. Such loyalty of friendship and oneness of purpose the writer has seldom, if ever, seen thus expressed. At an early hour, William A. Hale, M.D., who formally introduced the doctor, said : 'It is most opportune that American friends should gather here this evening, and pay fitting tribute to our distinguished guest. In this country, where special attention is given to education, art, and science, much pride is always felt, and gratification expressed when, in the human course of events, a man rises from the more humble walks of life through integrity of purpose and loyalty to a cause, and introduces to the world advanced thought and methods in a chosen profession; and more especially when, as a country, America can claim such an one as her beloved son. It is with a great sense of honour that I am accorded the pleasure and privilege of introducing to you to-night such an one—a gentleman of rare merit, our honoured guest, James McGeary, better known as Dr. Mack.'

Dr. Mack, in responding, said : 'It is with pleasure that I am privileged to express my thanks to the friends present. I am deeply sensible of the honour paid me to-night. It is, and always has been, my aim in life to live according to the highest conception of knowledge; and under all circumstances, no matter how perplexing, to do my duty, and my full duty. I thank you one and all for this very generous expression of esteem and goodwill, and I assure you that I shall always recall this reception with the most pleasant recollections.'

At ten o'clock the company adjourned to the banquet-room and enjoyed the bountiful repast with which the tables were laden, all of which had been most carefully and temptingly arranged under the excellent judgment of Mrs. Hale, who was assisted by Mrs. Martha Reed.

At a late hour the friends took their leave of their respected guest, wishing him God-speed, and every possible success and happiness.

SCIENCE AND SPIRITUALISM.—We have reprinted, in pamphlet form, Mr. Thomas Shorter's valuable address entitled 'A Popular Misconception of the Relation between Science and Spiritualism,' delivered at the recent Conference. The address is admirably suited for distribution amongst inquirers. Copies may be had from the office of 'LIGHT' for 2d. each, or 1s. 3d. per dozen, post free.

'LIGHT' takes considerable time to reach British Columbia, and I trust this may be accepted as an apology for the long interval which has elapsed between the appearance of 'Atchi-Hai's' letter and this reply suggested by its contents. Like many other persons whose minds have been trained in the inductive reasoning demanded by the physical sciences, I have been convinced by an enormous mass of cumulative evidence of the continuance of life beyond this present plane of being, and of the fact of communication being established between incarnate and discarnate minds. In my own case what scepticism I had remaining gave way before the record of the experience of Stainton Moses, the case recorded a few weeks ago by Professor Barrett in 'LIGHT,' the records of so-called 'Hallucinations' by the Psychological Society; the various communications from spirits who in earth life were poor or illiterate, and whose identity was established only with difficulty; and (however subjective these may appear in some respects) by the Letters of Julia in 'Borderland.' Either human evidence is worthless and to be utterly disregarded in a certain class of cases, or we must admit there is overwhelming evidence for continued life 'on the other side.'

But the difficulty suggested by 'Atchi-Hai' occurred to me as it has, of course, occurred to others, namely, the apparently subjective nature of the spiritual experiences of those who, having passed over, are able to communicate with us. It is to be noted that these spiritual experiences do not in the least tally with the ordinary orthodox ideas of Heaven as a place where unending hymns are to be sung in a night-gown and wings before a Deity never tired of hearing His own praises. Only what the Irish priest called the 'climate' could prevent most people from preferring Sheol itself to so intolerable an existence. But, though the orthodox ideas of Heaven are conspicuous by their absence, yet the spirit which was a Christian in this life is a Christian still. The student of comparative religion will probably acknowledge that Zoroaster and Buddha were religious teachers second to none; but it is also probable that his intellect will assent to an equality which his heart denies: for Zoroaster and Buddha are not the teachers through whom his religious instinct has been trained for its future functions, though they have been the teachers by whom thousands of his fellow-creatures have been led in their aspirations after the Divine Reality.

If we reflect, we shall, I think, see it is inevitable that the spirit, when it leaves earth life, should at first retain the larger part of those ideas by which it had endeavoured to approach God. How limited, how imperfect must be all human conception in comparison with the Divine Reality; yet how ceaselessly does the religious instinct compel the mind of man to persevere in endeavouring to apprehend that Reality! Only in one direction may we safely feel that we do approach the Truth, namely, when we picture the Deity to ourselves as Love and Goodness, and in the great religious teachers of mankind recognise a reflection, more or less imperfect, of that Supreme Love. It has been truly said that 'Man makes God in his own image,' and therefore the ideas of Deity must vary according to the ethical standpoint of the believer, and not only the ideas as to Deity, but the conception of the joys or sorrows of a future state.

Mr. Andrew Lang, in a delightful *jeu d'esprit*, called the 'Wrong Paradise,' pictures the embarrassment of a Professor of Arabic at Oxford on waking to find himself in the Mahomedan heaven in the presence of ten thousand houris; he, poor man, having dreaded the sight of a petticoat in his earth life. Also the painful experience of a missionary to the Red Indians at finding himself in the happy hunting grounds, where he was himself alternately hunted and scalped, to the immense satisfaction of his former flock.

But in all sober seriousness, it is so absolutely impossible to form the least idea of what would be the experiences of discarnate minds, brought up in another creed than ours, when they first 'passed over,' that it is fortunate to think that their guidance is not in our hands, and depends not on our wisdom, but that it rests with the 'Father of lights, with whom is no variableness, nor shadow of turning,' and whose Spirit will at last guide us into all truth.

Till the discovery of Galileo as to the real relations of the sun, moon, and earth was established as a scientific fact, the

ideas of thinkers as to a future state—and, in consequence, their subjective picturing thereof—were of a stationary earth and of a Heaven of which the solid blue sky was the floor. There was no idea till still later of the conditions which would make the existence of protoplasm absolutely unthinkable in physical conditions differing from those of our planet. It was natural that a chariot and horses of fire should take Elijah in his earthly body up to that Heaven just above the clouds and the blue sky; natural that the disciples of Christ should think their Master so ascended; natural that Stephen should see that blue heavenly sky 'open,' with Christ sitting at the right hand of God. When a certain holy man lay dying 'voices of singers singing sweetly' descended from Heaven to his humble cell, and soon the same song was heard ascending from the roof again, and returned heavenward by the way it came. It was—so thought his devoted followers—the soul of his brother, come, with a choir of angels, to take the saint home.

But we have to face a condition of things totally different from that which fired the imagination of poets and saints before Milton's time. Instead of a stationary earth, and a solid blue sky with Heaven just above it, we know that our eyes behold an immeasurable immensity of space, where thousands upon thousands of flaming suns are rushing along at unimaginable speed; and that we, on an insignificant planet, are in the same manner rushing towards some distant point in space. The subjective ideas, therefore, as to Heaven and the existence of earthly bodies there have become simply unthinkable. Does any preacher stop to think seriously for a moment where Christ's earthly body could have gone when His disciples imagined it 'ascending into Heaven'?

Spiritualism, however, presents us with ideas which are eminently thinkable; it gives us back Christ, who is 'not far from every one of us'—a Heaven which is not a place, but a *state*; a thought-body (I know of no other term) fitted for existence in the immeasurable interstellar ether, which moves as thought moves, and as gravitation acts, with no regard to time; and which is capable of every faculty our limited earthly senses strive feebly to apprehend. Our last and greatest poet rose to this sublime conception of discarnate life, where he sings of 'the beauty that endures,' on the spiritual height, where 'moving each to music, soul in soul and light in light,' we

'Shall flash through one another in a moment as we will'; and still more beautifully in the 'Ancient Sage,' which I have not by me now.

It must be noted that the greatest of Spiritualists, St. Paul, believed in a spiritual body, and a spiritual resurrection and ascension; the gross idea of a material resurrection was not heard of until the second century after Christ.

We may suppose that the training would be long and difficult before the heroic Norseman with his confident expectations of a heaven where he should for ever fight and drink mead out of the skulls of his enemies; before the Indian brave expiring in the hope of happy hunting grounds beyond the shining barriers of the Rocky Mountains; before the Arab fanatic burning with anticipation of the sensual heaven of Mahomet; before the Calvinist who expected to rejoice in beholding the eternal torments of all but a small minority of human beings; could be led to desire and love a far different ideal of happiness. But their training, like ours, is in our Father's hands, and will be carried out with love we cannot understand.

In the case of men who had heroic ideas of duty, and accounted their lives as nought, we can imagine the truth would be apprehended when once fully seen. But what shall we say of those whose earthly life has been spent in the indulgence of avarice and greed, whose aims have been ignoble? what can we think of the life beyond the grave of a Jay Gould or a Beau Brunmell? *Is there a soul in such men to survive the body?* I have seen the question asked in 'LIGHT,' 'Is Spiritualism a Religion?' To me it has given back a Christ and a Heaven I had lost; it has robbed death of every terror, and given the *confidence* that I have not lost any that I have loved. It promises rest to those who need it, and work for those who would serve God; it gives the hope that we shall see all those who have helped us—the philosophers, the poets, the saints who have gone before; it promises perpetual advancement in love and wisdom and knowledge; and yet the question can be asked 'Is Spiritualism a Religion?'

(MRS.) ALICE BODINGTON.

New Westminster, British Columbia.

### 'A TRUE GHOST STORY.'

In 'The Strand Magazine' for July there is a short story by the Countess of Munster, of which she says: 'I am prepared to attest most solemnly to the fact, as well as to the truth of every word here set down.' It is an extremely simple story, and nothing seems to have come of her sight of the 'ghost,' but it is very circumstantial.

Some years ago, a lady friend was intensely devoted to her; going so far as to give up two houses given her by the Queen, that she might live in lodgings 'over a shop,' to be near her friend. She was taken ill, and talked in the most 'uncanny' fashion about what would happen after her death.

Amongst other things she said to me one afternoon:—

'This bazaar for which we are working' (she had been helping me for weeks for a charity bazaar, and I can now see her dainty little hands, as she manipulated the delicate muslin and lace. Poor, poor L.!) 'I shall be dead before it takes place; and I shall see you at your stall, and on one of the days of the bazaar an old lady will come up to you and say, "Have you any of poor Miss L.'s work?" (mentioning me). And you will answer, "Yes! here is some!" and you will show her this which I am working; and she'll say, "Have you any more?" and you'll say "Yes" again; and she'll carry it all off, and say she buys it for "poor Miss L.'s sake." And I shall know and see it all!'

I remember repeating, wonderingly, 'What lady?'

She answered, dreamily, 'Oh! I don't know—but—some old lady! You'll see!'

And I am bound to say *this is exactly what occurred* at the bazaar, months after her death; an old lady, with whom I was not acquainted, *did* buy all her work, having asked for it, and carrying it away 'for her sake!' An old lady, too, whom I had never seen.

About a year and a half after this, Lady Munster was lying awake, long disturbed by the striking of a clock; and this is what happened:—

When the midnight hour began to chime, I felt as though I could bear it no longer. Muttering an impatient exclamation, I turned in my bed, so as to face the room, and looking across it, I saw my poor L., standing close to a screen between me and the door, looking at me.

She was in her usual dress, wearing (what was then called) a 'cross-over,' which was tied behind; while her bonnet (which she was always in the habit of taking off as she came upstairs) was, as usual, hanging by the ribbon, on her arm. She had a smile on her face, and I distinctly noticed her lovely little white ears, which were always my admiration, and which were only half covered by her soft brown hair.

She stood—a minute it seemed—looking at me, then she glided towards me, and I, half apprehensive that she was about to throw herself on my bed, exclaimed, jumping up in a sitting posture:—

'Dearest! what brings you here so late?'

With deep reverence be it spoken; but as soon as these words were out of my mouth I was irresistibly reminded of those spoken (Holy Writ tells us) by Saint Peter at the awful moment of the Transfiguration! Awed and dazed at the sight of the spiritual visitants, we are told he uttered words 'not knowing what he said.' These words of mine also seemed to leap to my lips, with but little meaning in them—if any.

As soon, however, as my voice had ceased, the apparition disappeared, and I remained some moments motionless.

One of the most curious features of the case is that, although I was very especially restless and awake at the moment of the appearance, I recognised my friend so completely that I forgot also to recognise the fact *that she had died*; or, rather, it happened too quickly for me to bring that fact to mind. Indeed, it all took place in such a flash—in such a moment of time—so much quicker than I can tell it—and she looked so exactly like her well-known self, that till she had disappeared, I really believed *I was seeing her in the flesh!*

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EDITOR ... .. E. DAWSON ROGERS  
Assisted by a Staff of able Contributors.

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### TREASURES IN HEAVEN.

The great teacher never reached a higher level in his practical teaching than when he said 'Lay not up for yourselves treasures upon the earth, but lay up for yourselves treasures in Heaven;' concerning which two things may assuredly be said; that his advice, on any large scale, has never been taken, and yet that more cant has been talked about these words than about any others in the Gospels. But there ought not to be a Spiritualist in the world who fails to understand and obey. In truth, the ideal of Spiritualism is the very ideal of living and storing for Heaven. But what is Heaven?

Heaven is the spirit-side of anything and everything. The holy of holies, the everlasting life, that which may make every place holy ground, from an old woman's apple-stall to the pulpit of Westminster Abbey. The earthly, 'practical,' modern man talks of Heaven as a place, just as Paris is a place, or London; and he thinks of going to it just as one might go to Paris or London; and the joys and treasures of it are on the same plane as the joys and treasures here. But surely this is all wrong; and in reading the Gospels we need to get a very little beneath the surface in order to see how wrong it is. We surely need *our* Mount of Transfiguration; but, best of all, would be the revealing which would leave us no need of such a Mount, which would give us the glory of the burning bush in the roaring streets, and show us Moses and Elias in the market, and make a temple-floor of the pavement trodden by the surging crowd; a revealing which would show us the Heaven-side of the sourest man, the foulest woman, the naughtiest child, the coster's barrow, and sweeper's broom.

The world has yet to learn the elementary truth that spirit is independent of place, that Heaven is as truly here as anywhere, and that we can lay up treasure in it as easily as we can take money to the bank. In truth, that whereas many of us have no money to take the bank, all of us can lay up treasure in Heaven. When we store the mind with beautiful thoughts, and make life's experiences, whether of joy or sorrow, add to our spiritual being some touch of sympathy, some graciousness of charity, some depth of wisdom or keenness of insight, we lay up treasures in Heaven. There may be nothing to carry to the bank, but there is an enriched selfhood to carry into the great Unseen. And was not the wise Jesus right when he laid emphasis on that?

Consider so simple a thing as the treatment of a child. The good father or mother is laying up treasure in Heaven when the child is being mentally moulded and spiritually guided for the higher life in these lower ways—when the main aim is not to leave it a fortune but to leave it in full and sweet possession of a noble type of character. What

an alternative! Here is a child, in your keeping, almost for creation. You can lay up in it (and not only for it, but actually *in* it) treasure for earth or Heaven. You can pamper it, or hang costly jewels and rich rags upon it, and make it a pitiable peg on which to hang all the world's thin vanities; or you can lay out your money, and skill, and love, and wisdom upon the real child within—in the Heaven of the child's intellect, imagination, conscience, and love. Ah! what precious treasures may be stored up there!

In like manner we who have money can lay up treasure in Heaven by insuring that it shall flow in heavenly channels upon the earth. Every shilling we have has its earthly or heavenly (or hellish) possibility. What a responsibility! It is really an awful thing for a man or woman to pile up wealth, and to see it no further than earth and earthly needs. It is an awful thing to have the ill-regulated control of the tremendous power there is in money. Everywhere money should be, not a stagnant puddle, but a living stream.

A man does lay up treasure in Heaven when he spends money to help the heavenly side of human life. But he ought not to wait until it is of no use to him; for then, though he may carefully leave it, as he hopes, for heavenly uses, he nevertheless laid it up only for himself on earth. In truth, the more we lay stress on the words 'for yourselves' the more closely shall we get to the spiritual truth in this profound saying. Thus understood, we can see that the saying does not mean anything so unpractical as that money is not to be made or kept. In itself, money is not an evil but a good; and one may properly desire it, just as one may desire a good horse or a good tool. Nor does the saying forbid prudent saving any more than it forbids laying in a good stock of coals. The earnings of one month do not all belong to that month. A portion of that belongs to the coming days of need, the ignoring of which may be even criminal, and a rank injustice to others. Thus far, the laying up of treasure upon the earth may be a duty.

But, in multitudes of cases, how easily is this laying up overdone! and how easily may it be done with constant wrong-doing to others! Even in earning money, with the help of others, one may earn and profit on the earthly or heavenly plane. Nor is it so difficult, as some pretend, to say when the bounds are reached and passed. What can a man want with a million or half a million? Indeed, we hold that every millionaire will have to stand a severe cross-examination, and will have to set forth, if possible, some serious justification, in the unseen world. Immense wealth can only be the 'outward and visible sign' of some social disorder, of some conscious or unconscious wrong-doing, of some inequality and pressure that ought to be adjusted; and, we repeat, that, so far from it being that which calls for congratulation, it requires, from the side of spirit-life, some serious justification; and the best justification, for the moment, at all events, is suggested by these wise words—Lay not up that treasure for yourself and upon this earth, but use it for the heavenly side of things—to help on the heavenly developments of poor struggling mortals, and to make true the prayer: 'Thy Kingdom come, Thy will be done on earth as it is done in Heaven.'

### THE INTERNATIONAL CONGRESS IN 1896.

The London Spiritualist Alliance is arranging for an International Congress next June. The Alliance will give an invitation to all who are interested in the question of continued life after death and the possibility of communication between the living and the so-called 'dead.' This preliminary notice is given in the hope that our friends in foreign lands will everywhere take the matter into serious consideration as soon as possible. We invite communications and inquiries on the subject.

## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

GENERAL 'LORRISON.'

In 'LIGHT' of last month it was intimated that if any reader desired to submit questions to General 'Lorrison' regarding his experiences as recorded in these pages, it was hoped to obtain another interview for the purpose of answering them. I give below some of the questions, with the answers which the General, who has been the recipient of quite a little pile of inquiries, has kindly furnished to me.

More than one correspondent asked how he could obtain admission to a private circle, and examine for himself.

'This,' remarked the General, 'is very difficult. It is only by waiting and watching that such a result can be obtained.'

Another inquirer wanted to know why so large a majority of communicating intelligences give only their Christian names for the purposes of identification.

The General stated that this was entirely contrary to his experience; out of upwards of forty different intelligences with whom he had recently talked, one only gave a Christian name without a surname. On former occasions both Christian and surname were given, except where the intelligence had previously intimated it was a brother, sister, or other near relative — when the Christian name or names were sufficient for identification.

'Will you,' asked a third correspondent, 'explain by what means spirits act on matter, in the case, for example, of a haunted house, where the spirit acts on matter over and over again during long periods of time, and in the presence (so it seems) of anyone who may happen to be present, and therefore not dependent on an emanation from a medium at all?'

'The explanations I have received of this phenomena,' was the reply, 'are as follows: In some rare cases, when a person dies, especially if the death be violent or sudden, he or she may not be able to free the spiritual body entirely from the aura of the material body; they have clinging about them a certain amount of matter, which causes them to be visible to the average human eye, just as a spirit partially materialised at a séance, by aid of the medium's aura, is visible to the sitters. This material atmosphere which has clung to them enables them to move substances and to make noises. In houses where these people lived there may be stored up in furniture, and in the walls, floors, &c., a certain portion of their own atmosphere which they can make use of; also there may be residents or visitors in the house quite unaware that they possess any mediumistic power, who yet do possess it, but have never developed it for a useful purpose. This the so-called ghost can make use of. It is not every person who visits a haunted house who sees the ghost or even hears the noises. There are many people whose atmosphere is of such a nature that it prevents even a ghost from showing itself. And such people at a séance would prevent any manifestations. To possess such an atmosphere is not a proof of a strong mind, or of being thoroughly practical and possessing common-sense; it is usually an indication of an undeveloped spiritual state.'

'Please explain,' wrote 'Clytie,' '1st. What have you been told about the Divinity of Christ and His influence on our world? 2nd. To which sphere (in number) the majority of persons neither very good nor bad go?'

'The opinions of the intelligences,' said the General, 'are as varied on the first question as would be those of the inhabitants, say, of Australia. To a great extent spirits seem to retain for some time the opinions they held when in the body on earth. The highest spirits I have conversed with have told me that Christ had embodied in

Himself more of the Divine power than any being who has been on earth during the past eighteen hundred years, that His influence on our earth is still great, but that His teaching is not carried out, or His mission comprehended. If it had been, the fact that spiritual communications are now open would have been received with open arms by the Established Church, as it gives an absolute proof of the truth of the so-called miracles in the New Testament. Now, and under the existing orthodox conditions, if Jesus Christ were to come on earth as He did eighteen hundred years ago, and act as He did then, He would very soon be had up at Bow-street as a brawler and sent to prison. Just as some of our leading ecclesiastics in the present day are either unaware of, or ignore the great spiritual facts with which millions of inquirers have become familiar, so the chief priests eighteen hundred years ago utterly ignored Christ, His facts and teachings, and considered that the true way to please the Deity was to decorate His temples, to perform certain ceremonials, and to continue repeating routine prayers. As regards the spheres to which the majority of persons neither very good nor bad go, it seems, taking the lowest sphere as the first, that the majority enter this sphere. But there is no cut shade between the spheres, and each sphere has in it many thousand grades. By developing the spiritual nature whilst in the body, the first, second, and many other spheres may be passed through, and at so-called death the spirit may be "at home" in a high sphere. When this is the case such an advanced spirit can, if he chooses, visit and give help to those in a lower sphere. But those in a lower sphere cannot enter a higher one till their spiritual nature is fitted for it. On earth a prince might visit a club of costermongers if he chose, and might give useful instruction, but the costermongers could not visit the palace.'

The next was an interesting inquiry. 'It has always seemed to me since the early eighties, when I was engaged in matters appertaining to the Theosophical Society, that "Imperator" and other great agents who instructed Stainton Moses, were teaching, at least moving on the same lines as the agents controlling what is called Theosophy (modern). Therefore I ask General "Lorrison" if that suggestion has come within his experience.'

'More than thirty years ago,' was the answer, 'I received through spiritual means instruction on various advanced subjects connected with our next state of existence. At that time Theosophy was unknown in England. About twelve years ago I learned that Theosophists were announcing as something quite new a portion of that teaching which had been given me twenty years previously. So far Spiritualism and Theosophy were moving on the same lines, and I think the most reasonable Theosophists and the most advanced Spiritualists are agreed on many points, though there are other matters where a difference of opinion exists. It seems to me that Spiritualists have commenced with facts and proofs, and have then based their opinions on these; whereas in many instances Theosophists have made statements of which they could give no practical proof, and have claimed that these are infallible. Some months back I saw in "LIGHT" that a writer asserted re-incarnation to be a fact of which he was so very sure that when he heard a spirit state that the fact was not proved he knew this spirit belonged to the lowest and most ignorant sphere. On my mentioning this statement to an advanced control, he replied: "This is neither argument nor reason; it is mere assertion, and an expression of dogmatic opinion. You might just as well state that when you heard anyone assert that re-incarnation was a fact you at once knew that this person was under the guidance of the lowest and most ignorant agents. Such a statement on your part might indicate the firmness of your opinion, but would give no proof that this opinion was correct. . . . To assert, and

to claim that you *know* a thing, and that this has been taught you by the highest (but secret) authority, is not satisfactory to the reasoner. It partakes too much of the tone of the Vatican, a sort of 'I know, and you don't know; therefore what I state is absolutely true, what you think or state in opposition must therefore be all wrong.' Reason and proof are as essential in the highest spiritual spheres as they are as regards science in your earth sphere. In all my instruction since I quitted my material body, proofs have been given me of the accuracy of the teaching. When I have encountered a would-be teacher who merely asserted, and yet assured me that unless I fully believed in the truth and accuracy of what he stated I should suffer, I have invariably found that such a teacher was one of that numerous band who aim at being prophets, yet do not possess the necessary qualifications." Thus, concluded the General, 'whilst there are many items connected with the teachings of the agents of Spiritualism and the statements made by Theosophists, there are many very great differences.

'You have, I suppose, read a recent letter in "LIGHT" by "Truthseeker" under the heading "Matter through Matter." Can you give me any further details on this most interesting subject?'

'On reading "Truthseeker's" letter to which you refer, I found but little difference in the explanation given by the control to whom "Truthseeker" refers, and the control who explained the matter to me. The control who spoke to me said: "Solid bodies can, by a process known to some, be reduced to their elements. These elements can be carried through space, and through solid obstructions such as walls, &c." The control who spoke to "Truthseeker" said: "When such a phenomenon as the transport of objects from, or to, a distant place was required, what had to be done was to bring into action a power greater than the inherent natural cohesive force possessed by the spiritual substance, when, the matter falling away, nothing but the spiritual substance remained, and this by spiritual beings could be placed where required. Further, when this spiritual substance was so placed, and its natural cohesive attractive force allowed full play, it at once obtained from its surroundings the matter required to make its physical manifestation." Although the two explanations are not exactly the same, they are near enough. Two persons might describe the same phenomena in even more widely different language. There is one point, however, which in "Truthseeker's" control's account is not quite clear. This control states that the matter falls away, and nothing but the spiritual substance remains, and this, by spiritual beings, can be placed where required, and "it at once obtained from its surroundings the matter required to make its physical manifestation." Three evenings ago fourteen eggs were materialised before me in a partially darkened room. The spirit who performed this work told me he had brought them from America, where the medium had placed them in front of him ready to be sent. I asked this spirit if the eggs were in exactly the same state as when they were on the medium's table in America. He replied, "Exactly the same in every way." This account differs slightly from that given by the control referred to by "Truthseeker," but it is quite possible that different spirits may employ slightly different processes to accomplish the same results. Being a great believer in practical experiments, and as the control who told me this has, during the past eighteen months, materialised more than a thousand objects, I regard him as a practical professional who proves facts, not as a mere theorist who expresses opinions.'

'By the way,' said the General, after a pause, 'now we are about it I must mention an incident I omitted to relate when we were last on the subject of my medium. She has been ill for three weeks since I last saw you, the result of swallowing, by accident, a piece of meat.

To her, meat is like poison; she at once became violently sick, and for twelve consecutive days not a particle of food of any sort, unless a spoonful of brandy a day in water can be called food, passed her lips. Her guides tell me that but for what they do for her she would have been dead long since, the extraordinarily small quantity of solid food she takes being entirely insufficient to support life. Three days ago, as I tell you, she being fairly recovered, I sat with her in a slightly darkened room, it being understood that no manifestations were to be attempted that would draw at all upon her strength. To my surprise the fourteen eggs came, being materialised in her lap as she sat opposite me, and, on my demurring, I was assured by Paul, the leading control, that nothing whatever had been taken from the medium, some power that had been previously collected and been lying in reserve in a corner of the room, being employed for the purpose of the materialisation. To come now to the promised incident. I showed the medium your articles in "LIGHT," and she reminded me that I had omitted to tell you one of the most striking of the cases in our experience. It was this. One night, when the usual séance was to be held, I took my seat on the sofa, and casually tossed the cushion, which was in my way, to the other end. It was an ordinary sofa cushion, which I had seen many times, and was light, as such articles usually are. Whilst what we understood was a materialisation of something brought from Brooklyn was in progress, the spirit controlling the medium said through her to the spirit doing the work, "Why not, whilst you are about it, put them inside?" "Of course," said the other in the direct voice, "it is just the same." "That's right," said the first, "I knew it would make no difference whether they went inside or out." We were told to light up and to examine the room. Instead of being light as before, the cushion was so heavy that a more than ordinary effort was needed to lift it, and one could plainly feel a number of hard round substances inside. A knife was used to rip up the cushion, but before this was done I examined it all over with the greatest care, and found all the old stitches of the seams perfectly intact, with no sign anywhere of its having been opened or freshly stitched. On being ripped it was found to contain a dozen or more fine fresh rosy apples, gathered from the Brooklyn medium's garden.'

'During the past six weeks we have had no regular séance for materialising objects, merely conversations with the controls; yet the eggs have always been brought, "to prevent the power from getting rusty." When the conditions become more favourable, we hope to again progress.'

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RECEIVED.

- 'Borderland,' for July. (London: 125, Fleet-street, E.C. 1s. 6d.)  
 'Lucifer,' for July. (London: 7, Duke-street, Adelphi, W.C. 1s. 6d.)  
 'The Theosophist,' for July. (London: 7, Duke-street, Adelphi, W.C. 2s.)
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A FOOL'S WISDOM.

- FOOL: Good Madonna, give me leave to prove you a fool.  
 OLIV.: Can you do it?  
 FOOL: Dexterously, good Madonna.  
 OLIV.: Make your proof.  
 FOOL: I must catechise you for it, Madonna! Good, my mouse of virtue, answer me.  
 OLIV.: Well, sir, for want of other idleness, I'll bide your proof.  
 FOOL: Good Madonna, why mourn'st thou?  
 OLIV.: Good fool, for my brother's death.  
 FOOL: I think his soul is in hell, Madonna.  
 OLIV.: I know his soul is in heaven, fool.  
 FOOL: Then more fool you, Madonna, to mourn for your brother's soul being in heaven.—Take away the fool, gentlemen.

—'Twelfth Night,' Act 1, Sc. 5.

## SOME RECENT SPIRITUAL VISITORS.

BY EDINA.

## II.

The next of the former denizens of C. to come before the clairvoyant was a person of the name of J. B., whom she certainly did not know when in earth life, but with whose personality I was quite familiar although we never had 'speech together.' He was a tremendous Radical, and I should imagine during earth life had had many discussions and 'tussles' about politics with that staunch Tory, M. S.—my first communicator; but on the other side, apparently, the political hatchet appears to be buried, as these late denizens of C. were, one and all, glad to follow one another irrespective of politics, and to make their continued sentient existence known to us. This personage was able to do little more than show himself and give his name to the medium. The next communicator was a Mr. S., a gentleman who lived across the bay opposite where we lived; but I hardly think the medium was familiar with his appearance. She certainly never knew him personally. The description given of him—clothes, round shoulders, ruddy face and hair, &c.—was strikingly accurate. She told me he began to speak to her as to the shares of a copper company in which at one time I had a certain amount of interest, and particularly at the time I lived in C. This was to me a curious and striking test of identity. My last conversation with him in C., before he passed over, was on the esplanade one forenoon after his return from Glasgow, where he had attended a meeting of the Tharsis Copper and Sulphur Company, in which he was largely, and at that time anxiously, interested, and on that occasion we went into a good deal of discussion and detail as to the position and prospects of this branch of industry. Well, here he was again, after dissolution and some years of silence, giving me a real and tangible test of identity. True, he did not say in words: 'Mr. —, you and I had a talk on copper last time we met in C.; do you recollect it?' But what he did say (combined with the description of his appearance by the medium) was quite enough to satisfy me of his identity and personality.

The last 'comparer' on this occasion was a very old man named B. W., whose appearance was again most accurately described. As a further test of identity, however, he showed her some pieces of Turkey-red cotton which he passed through his hands. The clairvoyant put to me this pertinent question: 'What had B. W. to do with the Turkey-red business? Wasn't he an ironfounder when he was in Glasgow?' That was the popular impression in C. at the time of his demise, but I learned subsequently that he had been in the Turkey-red line of business, and at his death was still interested as a sleeping partner in a large concern of this description. The medium certainly did not know about the Turkey-red manufacture at all, as was evidenced by her pertinent inquiry to us on the subject.

Now these personages were all very real to me when in earth life on my visits to C.; and in a prior communication from a former denizen of the place a promise was made that B. W. would come. Two years at least have since elapsed, and the promise has now been fulfilled to the extent that he has come and given a most excellent test of identity, although no verbal message has been communicated beyond the utterance of his name.

As I said at the outset, C. and its former denizens were not in the mind either of the medium or myself on the evening in question, and yet five of its former inhabitants came and demonstrated to us their continuity of life in another sphere *en rapport* with this, under certain conditions.

Very mundane and very common-place all this, the captious critic may say; or the creed-bound Evangelical may hold up his hands in pious horror at the idea of our departed ones recalling the episodes of what they denominate 'a worldly or sinful life' on earth. To me the great question of spirit identity overleaps all such preconceived ideas of the future state; and in my view, if it can be demonstrated by a body of good and reliable evidence that but one departed man or woman has returned to the earth sphere to tell that he or she is still a living, sentient personage, the 'desire of the ages,' the thirst for 'proof positive' of immortality will have been accomplished, and the gross materialism so widely prevalent at the close of the nineteenth century be dissipated.

The cases now sent help, I think, to that end, and they go also to discredit in some cases what I might almost denominate the pet theory of Physical Researchers like Mr. Podmore *et hoc genus omne*, with whom telepathy, like the blessed word 'Mesopotamia,' is the Alpha and the Omega of occult research. To my mind, telepathy cannot account for the return of the five personages before referred to, or the tests supplied on this occasion; while the spiritual hypothesis is not only probable, but the only possible theory whereby we can account for their re-appearance.

## OUR DIFFICULTIES AND DUTIES AS SPIRITUALISTS.

There are many difficulties which arise out of our position as Spiritualists, as an attendant at our late Conference would not be slow to recognise. Some of them, especially such as pertain to the extent to which Spiritualism may ally itself with our religious life and the teaching of the young, will be the subject for debate for a long time to come. Meantime, the attitude which we take will determine how far religious people will connect themselves openly with Spiritualists. This is an exceedingly important question, and one that is pressing itself upon our attention, and I may revert to it upon another occasion. But a heavy responsibility is thrust upon us immediately in regard to the manner in which we attempt to reply to present inquirers.

In one way, we are all inquirers ourselves. We find it difficult enough sometimes to determine how we shall treat communications which we are constantly receiving from our spirit friends; but the difficulty is accentuated when we are appealed to from the outside.

In the initial stages we have the Scientific Inquirer, who may be rather cursorily dismissed; for, usually, no amount of argument, and no presentation of personal facts, will satisfy his self-confidence. It will be sufficient for us to advise him, first of all, to become acquainted with Spiritual literature; and then, if he is sufficiently docile to enter into personal research, it will depend upon himself how far he can penetrate into a realm which disregards all, or many, of the present laws of science. For Spiritualism opens its Shekinah not to the scientific inquirer, as such, but only to those who have the faculty for Spiritual discernment.

The loving, yet lonely, inquirer is a frequent one. He has lost those who were dear to him; his heart is sore; and he longs earnestly for the

'Touch of a vanished hand  
And the sound of a voice that is still.'

Any directions we may give him may be similar to those offered to the scientific mind, and they are given with more hope of success: his faith may save him.

The most difficult inquirers to meet are to be found among enthusiastic souls who have already penetrated the inner mysteries. They are Spiritualists. Satisfied as to the origin of the phenomena, they have pushed on to spirit communion. They are burdened with its message, and with *the* message which they consider they now have to deliver to the world. These are easily influenced by the spiritual spheres; too easily do they surrender their reason, by which we have been wisely directed to 'try the spirits.' One such writes to me that he has seen the Lord, has held intimate communion with Him; nay, with God Himself. Such an one is eager to set the Churches right, to establish a religion of Spiritualism, to proclaim the second coming of Christ, and in a way, not very clear, perhaps, even to himself, he would establish the spiritual kingdom upon earth.

No doubt, like myself, many Spiritualists have had scores of letters from such enthusiasts, and have been rather puzzled to know how best to answer them.

It seems to me we are helped to solve such problems when we consider the modes of action which the spirit-workers themselves have adopted in coming to us. And what are they? They are analogous to the plans we ourselves adopt in the education of our children; and can, by all Spiritualists, be distinctly and beautifully traced. It is first the blade, then the ear, and then the full corn in the ear. Or, to vary the metaphor, it is first the tiny rap, then the phenomena of movements: our dining-table will first discover to us an unseen outside worker, and then proclaim an intelligence. Thence are we led on, and the intellect is addressed by other phases or phenomena, until, little by little, we are conducted into the very philosophy of Spiritualism.

The discovery has been slow—here a little, there a little, until we have patiently but confidently learnt a lesson of absolute trust without the smallest surrender of our reason.

As yet, Spiritual philosophy has been confined to a very few terms. We have gained some knowledge of a future life, with its boundless activities and its eternal progress. We have learned of the intimate connection which subsists between this life and the spiritual spheres of action impinging upon it; the continued work, the wise guardianship, the loving ministry; the *cloud* of witnesses has become intensely real and lit up as it were by a sunset glory.

What by *faith* Christianity has previously taught us, Spiritualism has confirmed by *fact*; but, as yet, no teaching has gone beyond that of the Master's; no philosophy has gone beyond His. But is all this a small advance? Is it not a great deal to have learned in an age of crass materialism? And who shall say our teaching shall stop here?

But the inquirer we are dealing with has got beyond all this: and with him, in some respects, may be classed those who regard Spiritualism as more than scientific, and as entering into the realm of religion.

One enthusiastic friend has a new message to proclaim—or thinks he has; a new evangel to deliver.

Shall we heed, or shall we ignore him? or how shall we guide him? It must be by loving sympathy. By bringing him back to interpret all his experiences by the light of reason. For that, after all, in this world, is the ultimate appeal. The facts and lessons of Spiritualism may suggest—*do* suggest—a re-consideration of some of our previous beliefs, but all spiritual workers who command our confidence, whether by voice or writing (automatic or direct) refer us to our reason, and make appeal to *it* to decide the truth of their messages and their adaptability to the world or age in which we live.

The utility of the gift of healing appeals to everyone, and really refers us back again to the Master and His initial teachings by means of that gift. But the utility of claiming authoritative spiritual teaching, as, for example, for the doctrine of re-incarnation; or of asserting that Paul or Mark is again walking this earth with a new message to deliver—is quite another matter.

To such claimants we would say, 'Deliver your message modestly, and we will consider it; and if such messengers would upset whatsoever things are true, or lovely, or of good report, we will take the old advice and try the spirits, and think on these things.'

But the fact of a *spirit* claiming to teach (especially considering the present difficulties connected with mediumship) should have no more weight than would the claims of a good man in the flesh: the reason must be exercised, and will be the final appeal in both cases.

The different views and teachings of spirits are frequently referred to, and may well be urged as a bar to their authority, and will accentuate the reference to our reason. Such divergencies may present difficulties to early inquirers; but they will not to those who regard the spirit world as composed of intelligences and various modes of thought similar to those which obtain among us. They will, however, point unmistakably to absence of *authoritative* teaching.

It takes more than the few years during which Spiritualism has been working among us to reverse the teachings of a lifetime. Spiritualists, by claiming too much for it in this direction, are likely to obscure the true light which it is calculated to throw upon our religious life; nor do we belittle Spiritualism by making our claims for its authority in philosophic teaching more modest.

Mrs. Besant, from another platform, recently put these ideas in a true light when she said:—

Not one great religion that had ever elevated the minds of men and led them to a knowledge of the spiritual life and possibilities of their nature, but had ever been founded on the belief in a divine man.

Every great religion has been founded on this ideal, and looked backward for its teacher to a man who was divine.

This divinity she refers to the Mahatmas, I refer it to Jesus Christ; and until His authority is eclipsed by another and diviner person, we shall be wise to 'try the spirits' and their teachings by His standard. In all matters connected with the movement it behoves us to move with caution, and we might claim also the spirit of affection for the religion of our fathers. *Festina lente* should be pre-eminently our motto in the realm of the occult. The more haste to establish, or even to organise just now, the less speed shall we truly make.

MORELL THEOBALD.

## A PREMONITORY APPARITION.

One of the most remarkable examples of this kind of manifestation on record has apparently occurred in Russia, and as it is a most definitely authenticated statement in the matter of names and addresses, it looks like a case well worth the attention of any Society that may have at its disposal the means necessary for carrying out an exhaustive investigation of the circumstances, provided it desires to accumulate instances of this particular quality. The communication is addressed to the editor of 'La Revue Spirite,' from whose pages we translate the essentials, but no explanation is given, in the course of the story, of the seven months' delay which intervened between the date of the warning and that of its publication. The period which elapsed was certainly not a long one, and there may be many quite adequate causes to account for it, but such a case is always best examined while the facts are fresh in the minds of the parties concerned. The communicant is Mr. Joseph de Kronhelm, and the essential portions of his statement are as follows:—

'On November 10th, 1894, my engineer, Mr. Vincent Idanowicz, went to order a fur cloak from the tailor, Izloma Sierota, at Gajsin. While looking at the material, Sierota showed him an almost new one, and induced him to purchase it at the price of forty-five roubles, saying that he had bought it from a person named Lassota. Mr. Idanowicz returned home pleased with his bargain, and went to bed—he and his brother occupy a room on Mr. Kronhelm's premises. After midnight, Mr. Vincent was awakened by a gentleman dressed in black, who did not alarm him in any way, but caused him considerable surprise, as he was not acquainted with him, had never seen him before, and knew, besides, that the room door was locked. To the questions "Who are you, sir, and what do you want?" the apparition replied, "I am called Wiszniscoski, and I come to advise you to return, as quickly as possible, this fur which you have just bought from Izloma Sierota for forty-five roubles, seeing that it did not belong to Mr. Lassota, but to an examining magistrate at Gajsin, who has just died of phthisis. The fur is infected by phthisic bacilli." Thereupon the vision disappeared, and Mr. Idanowicz got up in order to see where it had gone, as the door was double-locked as usual. His brother then awoke, and, having seen nothing, laughed at the affair as an illusion, and next morning work was resumed without any reference to the experience. On the following evening the two brothers retired to bed, but, as they could not sleep, they talked over matters, and chiefly about Mr. Vincent's fiancée and her family. Suddenly they heard steps approaching their chamber, and the door, which was double-locked, opened smartly. Greatly astonished, they saw the gentleman in black enter, and heard him say, "You are both awake. Well, this time, Mr. Vincent, you will not say that my appearance yesterday was an hallucination. I come, therefore, to repeat to you: Go and ask Mr. Kronhelm to allow you to go to Gajsin to-morrow, and return the fur to Izloma Sierota, who is deceiving you in saying that it belonged to Mr. Lassota. I repeat that it belonged to an examining magistrate who died of phthisis at Gajsin. It is infected with phthisic bacilli. I was a Government official at Lipowice (in the Kieff district), and died there in 1892, but as my mission is to watch over you, I forewarn you of what will happen if you do not follow my advice." Saying this, the apparition vanished.

At five o'clock the same morning, Mr. Kronhelm was awakened by his valet, who stated that the two brothers urgently desired to see him. They told him the story, and, as he is a Spiritualist, he made up his mind to go with them at once to Gajsin. They called on the Jew Sierota, who denied the impeachment flatly, and maintained that what he had said regarding the purchase of the cloak was strictly accurate. Mr. Kronhelm then called on the presiding magistrate, who confirmed the statement that his predecessor had died of phthisis; but he could not say where his effects had gone. He, however, recommended his visitor to consult a second-hand dealer named Boruch Fonkonogi; this last informed Mr. Kronhelm that the effects of the late magistrate had been bought by himself—all except a fur cloak which Izloma Sierota had purchased. The article was then shown to this dealer, who at once identified it and said he could swear to it at any time.'

The communicant concludes his report thus: 'Such is the fact, dear Mons. Leymarie; no one is obliged to believe me, but I affirm that it is exact and unsullied truth.' The address given is Mons. Joseph de Kronhelm, Crezelowka, District Gajsin, Podolie, Russia.

## TURNING THE TABLES.

In a number of the 'Harbinger of Light,' lately arrived, we find the following very telling turning of the tables. The vast majority of Christians deride and condemn Spiritualists for the very things for which Jesus and the early Christians might have been derided and condemned. The writer of this admirable skit gravely tells of the finding in Jerusalem some ancient manuscripts by the Palestine Exploration Fund people. One of these manuscripts was evidently written about the year 30, and by a scribe among the Sadducees, 'as it is written in such a scoffing tone.' A friend of the writer has given him a somewhat free translation of it, and here it is:—

'As my readers are aware,' the MS. commences, 'a new sect has arisen in Judæa which professes to believe in a spiritual world, in the return of the inhabitants to our own, and in other follies calculated to capsize a whole host of ill-ballasted minds. They are even guilty of the incredible stupidity of asserting that before the birth of their leader—who was the almost illiterate son of an ignorant mechanic, earning a precarious livelihood, in a mean little country village—spirits were seen, and not only seen but heard, singing in the sheep pastures, and predicting great things of this utterly obscure infant, whose mother seems to have been only a poor peasant woman. But this singing took place, it is said, at night; which is, in itself, a very suspicious circumstance; for, if such phenomena really do occur, why can't they take place in broad daylight? Moreover, it turns out, on inquiry, that the victims of this colossal dupedom—the people who listened to this music in the air, were merely common shepherds, and therefore quite unworthy of credence. Such men, illiterate, and ignorant of the first principles of science, would be easily imposed upon by vulgar and nonsensical exhibitions of the most pitiful forms of conjuring. The leader of the new sect has many followers, but not one of them has any social standing. Some of them were fishermen, others were tax-collectors, and others mechanics. Not a single member of the Sanhedrim has accepted the doctrines he teaches, which are, indeed, of an extremely radical and subversive character. His ragged and barefooted companions and admirers asseverate that he makes the blind to see, the deaf to hear, and the lame to walk; but where is the scientific proof of these assertions? Are they vouched for by the high priests and the Levites? Nothing of the sort. Then again, it is declared that he heals diseases by his magnetic touch—but what are we to think of people who talk such abysmal twaddle?

'We have never seen any of these deeds performed; and therefore we deny that they ever were transacted. If we saw them, we should still say they are impossible.' (Here there are a few lines which are illegible, and the M.S. proceeds): 'There is no knowing to what extent human beings may not become the victims of hallucination.

'The latest craze with which this obscure and contemptible sect has been afflicted affords a lamentable instance of what may be called collective subjection to a delusion of the senses. According to the concurring statements of three of the followers of this provincial mechanic, named John, James and Peter, he and they went to the top of one of the hills in the neighbourhood of Jerusalem, and there the so-called spirits of Moses and Elijah materialised in the presence, and in full view, of all four. Not only so, but the two materialised forms conversed with the founder of the sect; and all present heard a voice issuing from the clouds overhead. So convinced were John, and James and Peter of the objectivity of the spirits, that they actually proposed to erect tabernacles for Moses and Elijah; imagining we suppose, that they had come to stay. We really do not know what to admire most, the audacity of the carpenter's son and his confederates; or the *naïveté* of the sect which accepted such phenomena as genuine!

'We should not record these deplorable examples of human credulity, if it were not that they are creating a great sensation in Jerusalem; where, it seems, the poor folk are easily led astray by a few choice enthusiasts of great fermentative and leavening quality, whose performances seem to be so deliriously satisfactory to the believer, and so sadly humorous to a mere observer. Hundreds of persons—it is a grievous thing to admit—who are perfectly sane in all other respects, are following these fanatics. And the question naturally arises, should this sort of

thing be tolerated? Should not the authorities be moved to suppress these psychic phenomena, with a strong hand? Has not the founder of this new sect rendered himself amenable to the laws against sooth-saying? We have heard of a case quite recently, in which he told a woman of Samaria, who was a perfect stranger to him, how many husbands she had had; and that the man she was living with then was not her husband, which was perfectly true. Now if this was not conjuring, we should like to know what is?'

And here the manuscript abruptly breaks off.

But another document of an apparently later date appears to have been found, although in a very imperfect condition, in the same locality, and this refers, in a similar contemptuous strain, to phenomena which are alleged to have occurred subsequently to the former ones. So much of it as is decipherable has been freely translated by my correspondent thus:—

'After the execution of the seditious founder of the new sect, his followers profess to believe that his spirit has appeared to them several times in an objective form. Some of their statements are extremely circumstantial. For example, two of the sectarians assert that, as they were proceeding to a village outside this city, their dead leader manifested himself to them in broad daylight, accompanied them on the road, conversed with them the whole way, accepted their invitation to supper, entered a cottage, partook of some food, and then suddenly disappeared. The two men were so much astonished by this strange apparition that they returned to Jerusalem the same evening, and reported the occurrence to upwards of a dozen of their fanatical associates; to whom the very same apparition almost immediately revealed himself, spoke to them, sat down to table with them, and even ate some honeycomb. One of his followers, not so credulous as the rest, who happened to be absent on that occasion, professed his entire disbelief in the reality of the phenomena, and, to this man, his leader afterwards appeared, and enjoined him to thrust his hand into his side, which had been wounded. This the sceptic did, and declared that he was fully convinced. The spirit is said to have shown himself, later on, to seven of these superstitious sectarians while they were pursuing their occupation as fishermen on the Lake of Tiberias.

'Such are only a few of the preposterous statements which are being circulated in and around Jerusalem, by the socially obscure and intellectually insignificant believers in the new heresy, which has already many converts; and does not seem to have been suppressed, as we naturally hoped and expected it would have been, by the execution of its pestilent founder. But there can be little doubt that it will gradually die out, like many other religious delusions.'

We commend this witty skit to the very thoughtful consideration of all good Christians who do not agree with this old 'scribe among the Sadducees,' and who, nevertheless, back up the new one.

## LETTERS TO THE EDITOR.

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

## The People of Israel—A Spirit Communication.

SIR,—When I was staying in Boston in the year 1892, at a private séance, consisting of myself and two other Spiritualist friends, the following communication was given in my presence through the hand of one of the sitters. As it apparently refers to events now happening (and which, if the influx of Jews into Palestine continue, will probably eventuate in some such enlargement of territory), though not necessarily, as I think, to any literal fulfilment to a literal Israel, it may be of interest to know if any of your readers can say whether there is any portion of the present Euphrates which would admit of such treatment as here specified.

I. O.

## THE PREDICTION.

When our people Israel shall come into the land for which we have prepared them they shall be separated from all peoples, even as they have been scattered among all peoples for their preparation. And the land also shall be enlarged, and it shall be separated even by water from all other lands of the nations round them; for they shall cause five channels to join the five seas which are round them—the Mediterranean with the Red Sea, and the Red Sea with the Persian Sea, and the Persian Sea with the Caspian Sea, and

the Caspian Sea with the Black Sea, and the Black Sea with the Mediterranean. And the great river Euphrates shall run through the midst, dividing the land equally to the east and to the west. And all this land do we give them for their portion; and see, it is the heart—the centre for all nations of the earth, from which have gone forth the streams of life, and to which again they shall return. And if the scattering of our people hath brought good to all nations, what shall not the gathering of them bring? Verily our law shall go forth from Sion, and the word of God from Jerusalem. And see, a new Jerusalem cometh down from heaven, not on the old foundation but on the new foundation, and they shall build the city on the great river Euphrates, which is in its midst, yea, it shall be built on the island which shall arise out of the midst of the river. Four square shall it be; having three gates to the north, and three gates to the south, and three gates to the east, and three gates to the west. And round it shall the cities of the Tribes, the Nations, be built; six to the east side of the river, and six to the west. Our people shall make laws of righteousness and equity for the nations? having righteousness within their own hearts. For this cause did we scatter them among all nations, that they might learn and know the wants and needs of all, and be prepared to minister unto them in righteousness and in truth. And in those days there shall be one Fold and one Shepherd. We have spoken it, and the Eternal shall bring it to pass.

(Signed) ↓↓ GUARDIAN OF ISRAEL.

### SOCIETY WORK.

132, ST. JOHN'S HILL, CLAPHAM JUNCTION, S.W.—Mrs. Ashton Bingham will hold a series of Sunday meetings as above, to commence on Sunday next and continue until August 25th. Seven for 7.30 p.m.—A. B.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mr. Payne's inspirers delivered an instructive discourse upon 'Bible Spiritualism v. Christianity.' On Sunday next, at 7 p.m., Mr. Brenchley; Tuesday, at 8 p.m., séance, Mrs. Mason. Inquirers welcome. August 4th, Mrs. Mason.—J. H. B., Hon. Sec.

WINCHESTER HALL, HIGH-STREET, PECKHAM.—Free circles are held every Sunday and Thursday, and a lecture every Monday. Last Sunday and Thursday good tests were obtained; and on Thursday an address was delivered by Mr. Dale on 'Spirit Influence.' The discourse was much appreciated, and was followed by questions and discussion.—HON. SEC.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Preyss gave an interesting address on 'Prayer and Natural Law,' which was highly appreciated by the audience. A meeting was held in Victoria Park, which was a great success, and another will be held next Sunday at three o'clock. Mr. Wyndoe will give an address at the hall at 7 p.m.—E. FLINT, Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Hardingham gave an excellent address on 'Man His Own Judge.' Mr. Smith rendered a solo, which was highly appreciated. On Sunday next Mr. Veitch will occupy our platform. Our Friday evening meetings will be discontinued until the first Friday in October. We are desirous of building a large hall to seat 1,000 persons, and have started a fund for that purpose, and are most anxious to receive subscriptions. All amounts will be thankfully acknowledged. Friends will please remember that our annual outing to Epping Forest will take place on Saturday, August 31st. Tickets there and back, by brakes, 2s. 6d. each, including tea. Early application necessary.—T. MACCALLUM, Hon. Sec.

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 and 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-lez-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," Ternano; 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, Mons. 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., 115, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166,

Rye Hill, Newcastle-on-Tyne.—Special notice to inquirers and members. The meetings held in connection with the above society at 115, White Post-lane, Manor Park, E., will be closed during June, July, and August.—J. A., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Wallis, of Manchester, the well-known inspirational speaker, occupied the platform, and delivered a discourse of great interest on 'Social States in the Spirit Life.' Apart from the high quality of the oratory the address was notable by reason of its descriptive character. Much of what is presented to us as descriptions of spirit life is, it must be admitted, of a vague and general character; and while this is justly attributed to the extreme difficulty of translating the ideas of dwellers 'beyond the gates' into terms intelligible to the physical consciousness, a description couched in clear and specific terms, such as was received from the speaker on Sunday last, is none the less welcome. The speaker dwelt on the fullness and intensity of life resident in the spirit-body—a degree of vitality beyond the power of the embodied mind to conceive. This condition was due to the freedom from the cramping limitations of physical existence. Some observations on spirit-dwellings and their construction led to a consideration of the nature of thought as an objective substance, and to the power of the will as manifested by spirits in the higher conditions of the next life. Every production of human skill existed first in the mind as a thought; hence it could be the more readily conceived that in the subtler states of existence an ideal construction might be visible and tangible to the dwellers in such states. The substance used by spirits for the building of their homes and temples was described as a plastic substance, capable of manipulation by the volitional force of the spirit being, and of indescribable luminosity; it was, so to speak, the sublimated expression of the higher forms of matter. The lecture was followed by clairvoyant descriptions. Mr. A. J. Sutton occupied the chair, and Miss Butterworth, R.A.M., presided over the musical arrangements. It is hoped that the services of Mrs. Wallis will be secured once more at these rooms before the close of the year.—D. G.

### SOCIAL GATHERING AT CAVENDISH ROOMS.

The Marylebone Association of Spiritualists has achieved distinction as one of the leading societies in connection with the movement in the Metropolis. On Friday evening last it held its annual general meeting at Cavendish Rooms, when a highly satisfactory report was presented to the members. The growth of the society during the last twelve months was shown to have been most gratifying, the number of members having almost doubled during that period, while its financial position, although, perhaps, not all that might be desired, is comparatively strong. The removal of the headquarters of the association from a small and incommensurate hall in High-street, Marylebone, to its present superior surroundings is also a matter for congratulation. The unwearied and self-denying efforts of the officers, Mr. T. Everitt, the president, Mr. W. T. Cooper, the vice-president, Mr. Sutton, the treasurer, and Mr. Leigh Hunt, the secretary, have to a great extent contributed to this desirable state of things, and are deserving of grateful recognition by the members. As nothing succeeds like success, it is to be hoped that the little community will go on and prosper, and that its prosperity will only serve as an incentive to its friends to sustain it in every way.

The members' meeting, which was well attended, was followed by a social gathering, at which a very large number of members and friends were present, the party including Mrs. E. W. Wallis and Mr. George Spriggs. An excellent programme of music was provided, and short addresses were given by Mr. T. Everitt, Mrs. Wallis, and Mr. Spriggs.

The proceedings opened with an anthem by the choir of the Cavendish Rooms, entitled 'The Angel' (Rubinstein), followed by a song by Miss Samuels, 'O mio Fernando.' Miss Florence Morse sang, 'A May Morning' (Roedel), and Miss Jessie Dixon, whose vocal talents have won her a repute in musical circles at large, gave a pleasant rendering of Cowen's 'Snow-flakes' and a pretty Norwegian song, 'On the Ling, ho!' Mrs. Sutton and Mr. Frank Butterworth gave a duet, 'Maying,' Mrs. Thornton sang 'The Winged Chorister' (Pinsuti), and the musical programme was brought to a conclusion by a dainty rendering of 'Ashore' by Mrs. Sutton, who will perhaps be better known to some of our readers as Miss Alice Everitt. Miss Amy Butterworth, R.A.M., was the pianist, and her musical skill contributed not a little to the success of the concert. Her improvisation of a pianoforte solo during the evening was admirable. At the conclusion of this portion of the proceedings the friends descended to the lower hall of the Cavendish Rooms, where refreshments were provided, and the interval of reflection gave favourable opportunity for an interchange of ideas appropriate to such a gathering. The party then returned to the assembly hall, where the remainder of the evening was devoted to conversation and brief speeches from the platform. Considerations of space preclude our reproducing, even in condensed form, the addresses of Mr. Everitt, Mrs. Wallis, and Mr. Spriggs. It is sufficient to say that they were worthy of the occasion, Mrs. Wallis' remarks being of an especially impressive and felicitous character. Altogether, the evening was an unqualified success, and formed in effect a festal celebration of the improved fortunes of the Marylebone Society.—D.G.