

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.

We have, on several occasions, referred to the mysterious healer, Francis Schlatter, who comes and goes in a curious manner, but who, wherever he goes, appears to very deeply impress all who become acquainted with his work. A 'Schlatter Publishing Company' (in Denver, Colorado) has sent forth a Biography of him which we have not seen. The following notice of it, by Mr. Ilsley—apparently a disciple—appears in 'The Journal of Practical Metaphysics':—

Though little more than a compilation of newspaper reports, and in the crude Western style, this biography, so-called, bears the marks of simplicity, earnestness, and candour. It is a work of facts as distinguished from a work of art. As for Schlatter himself, as every man is a son of God, Schlatter merely put a truth in terms of religion instead of every-day life when he pronounced himself the Christ. Any man who could think and act always with love would embody the Christ-thought, and the incredulity of men regarding Christ, not only in this but in every Christian age, is but the evidence of the difficulty they have in believing that they themselves could do that. Yet all of us meet with love daily without recognising it as such, because we have not enough of it ourselves to know it when presented. Schlatter was unique only æsthetically. The world is full of men and women who do constantly in a quiet way the things that he did, and if attention is not greatly attracted to them as it was to him it is because they have not the element of singularity, or insanity, or what you will, which distinguished him, and which draws the masses, as a runaway horse, or a railroad accident, draws them, because of the stimulation they find in it. When the tide of enthusiasm sets towards a saint's love, the results are the same. Schlatter had the same power that every man has, and it takes nothing from him to add that he had no more. All cures are accomplished by a change of ideas in the mind of the patient, whatsoever the method used. Excitement, wonder, awe, curiosity, even anger or disgust, or any other aroused faculty or sentiment or feeling, may be the means of curing one inharmony even though it brings on another. The real and lasting cure is effected by getting loving ideas; and every man is always on the road to these, is always about his Father's business, whether he knows it or not.

There is a curious contrast between the universal profession of a desire for peace and the equally universal determination to insanely pile up armaments for war. It may not be as madly inconsistent as it looks, but it looks mad enough. What we cannot help feeling is, that all this uprising and glorifying of the military classes must be taken as indicating a low spiritual and moral tone in high places, and a greedy and masterful spirit in places high and low.

Perhaps the German Emperor illustrates this as well as any one, with his splendidly consistent theory of his

Imperial position and policy. To some recruits who had just been sworn in, he lately said: 'You swear before God an oath to me, your warlord, and to the Fatherland. The army is nothing without the Christian religion. God grant that, at the call of Heaven, we may be approved by the great departed Emperor, William I., who looks down from above upon us.'

That will bear a good deal of pondering by any thoughtful Spiritualist. It is often said that Spiritualism is not a Religion. That may or may not be: but we can safely say that no true Spiritualist would ever think of regarding an army as the instrument of his religion, or believe that its awful work, guided by an emperor's will, was done 'at the call of Heaven.'

Someone has been interviewing Professor Keeler, who is making a special study of Mars. The ingenuous interviewer asked him, 'Do you expect to find that Mars has an atmosphere?' It was a charming reply: 'I am not expecting anything about it. As long as I find out something definite one way or the other, I don't care what it is going to be.'

All scientific journals please copy.

Some kind friend, anxious doubtless for our body's health and our soul's good, has sent us a bundle of publications on Vegetarianism. The three which commend themselves to us are 'Excellencies and Hindrances of Vegetarianism,' by W. S. Godfrey; 'Vegetarianism and the Intellectual Life,' by W. E. A. Axon, F.R.S.L., and 'Answers to Some Objections against Vegetarianism,' by Rev. James Clark. All published by F. Pitman, London. Whatever may be our theories or practices concerning Vegetarianism, we fully agree with Mr. Axon that 'The crusade against cruelty, against luxury, against disease, must be informed by knowledge and guided by the moral sense.' If that compels the surrender of feeding on killed creatures, so be it. We admit that the logic of it looks that way. Keshub Chunder Sen said that an English dining-room looked to him like a charnel-house. Perhaps, on the plane of the spirit, we shall have to think that out some day.

We have received a circular respecting the holding of a long series of 'purely religious' services in Manchester, for Spiritualists and inquirers. It is a movement in the right direction, and we wish it all success. A committee has the matter in hand, and a guarantee fund is being asked for. Amongst the names of committee-men we see that of our friend, Mr. E. W. Wallis.

We have received, from a very good friend, 'A Churchwoman,' a strong protest against a Note on page 97. The lady shall speak for herself:—

A paragraph in No. 842, p. 97, rouses me to a remonstrance. Are the Churches in such a 'fog' and their members guilty of such 'cant,' when they beseech the aid of the Holy Spirit in their efforts to bring others to a knowledge of Divine Life? What does the writer mean? Does he mean to imply there is

no such Influence or Personality as the Holy Spirit of God? Scarcely that, I presume. If he does *not* deny the existence and influence of the Holy Spirit, does he put that Spirit on a lower level than the 'holy spirits of waiting angels,' *i.e.*, our departed human friends? Will he venture to say the Presbyterian minister was not absolutely right in imploring the aid of the highest known Divine Power—in appealing to the greater rather than the lesser power? And in so doing did not he (the minister) show a deeper spiritual knowledge and wisdom than the majority of Spiritualists, who seem contented with the fitful and often unsatisfactory help derived from a class of beings only one step higher than ourselves?

Spiritualists of all people should be careful how they do despite to the Holy Spirit of God—for what is the use of Spiritualism if it does not lead up from earth to heaven, from the human to the Divine—through any number of stages, it may be, but ultimately to God and the Holy Spirit?

As a rule, we find it best, in reply to similar criticisms, to simply say: 'Our readers, who belong to all schools of thought and opinion, must take us as we are. Some blame us for our strong orthodox bias, and others for our rationalism. We try to steer an honest course in mid-stream.' In this case, however, the point raised is interesting, and we feel moved to briefly discuss it.

So far from disparaging belief in God and 'The Holy Spirit,' we rather incline to the opinion that both conceptions are too far above us to warrant the intensely familiar and anthropomorphic language quoted by us. Here upon earth, so far as we can see, God works through instruments and only by law; and we see no reason to believe that He works in any other way in or from the Unseen: and we honestly think that it would do us all an enormous amount of good if, for a time at all events, we talked more about the holy spirits whom we can understand, and whose personal presence we can realise, and less about 'The Holy Spirit' who, even when personified, is utterly incomprehensible and unimaginable as a person who is actually everywhere.

We may say, too, that we had in mind the astonishing inconsistency of those good people who, while personifying 'The Holy Spirit' and making Him everywhere present, resent our belief in holy spirits, and usually try to silence us by attributing all spirit-manifestations to 'The Devil.' That *needs* a sharp reproof.

The 'Journal of the Society for Psychical Research,' under the heading of 'An Exposure,' refers to 'LIGHT,' so we may return the compliment. We commend the Society's anxiety to 'expose fraudulent so-called "spiritualistic" manifestations,' but we wish it would occasionally take note of our reports of manifestations which no one has shown to be fraudulent.

The particular 'fraud' now said to be exposed is that connected with Mr. Lord's clock story, about which Mr. Lord himself has had something to say. For our own part, we all along thought that the story wanted a good deal of verifying: and all we regret is that the agent of 'The Society for Psychical Research' spoilt the whole thing, by utterly destroying the conditions. Of course, if the agent went to the clock with the idea that his business was to placard the whole thing as a fraud, there is no more to be said, as he went the right way to work. He took away the clock, altered all the conditions, with the help of his watchmaker, who 'smiled,' and then cried 'Fraud!' whereas it is obvious that if he had inquiry and experiment in view, he ought to have patiently tested it *in situ* and without tampering with it.

We never endorsed the story: we only gave it for what it was worth: but we must candidly say that the Psychical Research Society's agent behaved absurdly—on his own showing. But there is something worse than that. In his report, dismissing the matter, he plainly suggested that

Mr. Lord was himself convinced that the trick was proved. His words are, 'I saw Mr. L. yesterday, and find that nothing more can be done about the clock, as he is now quite disillusioned about Mr. G. and has threatened to drum him out of the spiritualistic movement.' This is a very bad case of *suggestio falsi*, as Mr. Lord's letter showed.

'The Catholic Herald' (Edinburgh) does not like the letter we recently printed, signed 'An Irish Catholic Priest.' It doubts whether the writer is really a priest, but puts its doubt in a rather ambiguous way, thus: 'We wonder whether the writer is a priest? If so, he knows little of the real nature of Spiritualism.' This seems to say that if a man is a priest he knows but little of the real nature of Spiritualism—which has some truth in it. But 'The Catholic Herald' probably wanted to say that if our correspondent is a priest he is an ill-informed one. It proceeds to say that, so far as it has gone, those who are acquainted with Spiritualism condemn it, as injurious, immoral or diabolic. One spirit actually once rapped out that it came from 'H-e-l-l.' Very likely: and if it were true, we are extremely glad to hear that the poor things are occasionally allowed to have a holiday.

But, seriously, does 'The Catholic Herald' want us to believe that this vast region of spirit-life, on the confines of which, or in the midst of which, we dwell, is evil and only evil?

As time goes on, we hope Spiritualists will take the lead or, at all events, be among the first, as denouncers of every form of brutality. The humanitarian and ethical sides of Spiritualism must be forced to the front. We stand for ideals, and for ideals which directly tend to rescue mankind from its lower stages on the bestial plane.

These thoughts were pressed upon us by observing the prominence given by certain London papers to the odious and utterly degrading prize-fight at Carson City, Nevada, a few days ago. 'The Evening News,' of course, broke out into ecstasies over it, with its largest type, giving the filthy details, and a leader, containing the telegram, 'This is a great day for Carson City, Nevada,' and a glorification of the disgusting business. 'The Daily Telegraph' gave it prominence on its contents bill. 'The Sun' had nothing else on its board but 'Great Fight. Special Description': and even 'The Star' followed suit by filling its board with 'Full Details of the Great Fight.'

We have not waded through the whole of this black-guard story, but we saw enough to suggest some awful thoughts. What is the actual state of mind of the legion of demons who gloat over this thing? and could anything take us nearer Hell?

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, April 9th, when 'Tien,' speaking through Mr. J. J. Morse, will answer questions from the audience. Persons wishing to put questions to 'Tien' would do well to come prepared with them already written.

JAMAICA.—A subscriber to 'LIGHT,' who is greatly interested in Spiritualism, and is moreover an intelligent and cultured gentleman, writes from Port Royal asking for information as to the names and addresses of other Spiritualists resident in Jamaica. If any of our readers can give the required information we shall have pleasure in forwarding it to our correspondent.

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.

EFFECTS OF MUSIC ON HYPNOTISED SUBJECTS.

An esteemed correspondent has kindly sent us the following extracts from an article entitled, 'Some Physiological Effects of Music on Hypnotised Subjects,' by Alfred S. Warthan, Ph.D., M.D., which appeared some time since in the 'Medical News' (Philadelphia). The writer is Demonstrator of Clinical Medicine in the University of Michigan:—

The subjects were hypnotised by the common method of fixing the eyes, passing the hands over the head and face, and at the same time making word suggestions. After several trials they could usually be brought into a deep hypnotic state. This was done in a room containing a piano, the subject being placed in a chair or upon a lounge near the instrument. As soon as the hypnotic state was induced the following suggestion was given to the patient: 'You are dead to everything else in the world except the music which is now to be played, and you will feel and know nothing but this music. Moreover, when awakened, you will remember what effect it has had on you.' A composition would then be played, and the physiological effects noted; and then the subject was awakened and asked to give his experience, and it is the result of some of these experiments that I now wish to give.

Mr. M. is a physician, forty years old, fond of music, and of an emotional nature. He is easily hypnotised, and passes quickly into the deepest hypnotic state. Wagner's 'Ride of the Walküre' was played from the piano-score. The subject's pulse became at once more rapid, fuller, and of increased tension. As the music continued the pulse-rate rose from sixty, his normal rate, to one hundred and twenty-two per minute, becoming very quick, full, and of low tension. At the same time the rate of respiration was increased from eighteen to thirty per minute. The subject's face showed great mental excitement, his whole body was thrown into motion, the legs were drawn up and the arms tossed in the air; at the same time the whole body was bathed in a profuse perspiration. On being awakened the subject said that he did not perceive the music as sound but as *feeling*, and that this feeling was a sensation of wild excitement, brought on by 'riding furiously through the air.' This state of mind brought up before him in the most realistic and vivid manner imaginable the picture of the ride of Tam O'Shanter, which he had seen years before; that, almost immediately, this became real to him, and in some way he took part in the wild chase, not as a witch, devil, or as Tam, but his consciousness was in some way spread through every part of the scene, being of it, and yet also playing the part of a spectator.

Mr. O. is twenty-two years old, of average musical and emotional development. He is not so easily hypnotised as the first subject, and does not pass into such a deep state. Under the influence of the same musical composition the same effect upon pulse and respiration was produced, the former rising in rate from seventy to one hundred and twenty beats per minute. The patient's expression remained unchanged and no movement of the body was made. The skin was covered with profuse perspiration. When aroused, the subject said that he had received a perfect sensation of 'riding furiously through the air,' and that this feeling had created for him a perfect picture of a horse-race, in the most complete and startling detail.

The effect of this composition upon all was practically the same. All experienced a 'feeling of riding,' which almost immediately brought up from their past experience some association directly connected with this state of feeling; as, for instance, the physician had at one time been deeply impressed by a large picture of Tam O'Shanter's ride; and the student had previously attended horse-races with great interest. Only one of the subjects knew of the connection of the music with the story of the 'Walküre'; and to that one it always expressed and pictured the wild ride of the daughters of Wotan, the subject taking part in the ride.

It is here to be noted that the subjects could not tell afterwards what music had been played to them while in the hypnotic state; and that the same composition played to them while in the normal state produced no impression comparable with that received in the hypnotic condition, and was without physiological effect.

Appended are some pulse tracings taken from one of the subjects during the playing of the 'Ride of the Walküre.' Though made with a very poor instrument, they were taken

under exactly similar conditions, and in the same period of time, and thus show the relative changes in the pulse-wave under the effects of music:—

TRACING No. 1.



Pulse-tracing in normal condition; seventy beats per minute.

TRACING No. 2.



Pulse-tracing from same subject in hypnotic state; eighty-two beats per minute.

In all of the subjects, after being hypnotised, there was a slight increase in the rate, with a decrease in size and tension.

TRACING No. 3.

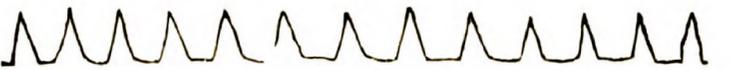


Pulse-tracing from same subject, in hypnotic condition, just after the playing of the selection from Wagner's 'Die Walküre' had been begun; rate ninety-five per minute, high and quick, tension lowered.

As the weight upon the lever was kept in the same place for all of these tracings, the true character of the wave in No's. 3 and 4 is not shown, as the weight was not properly adjusted to the higher wave.

The fire-music from the closing scene of the 'Walküre' also produced increased pulse-rate, with greater fulness and less tension. To one subject it brought up an image of flashing fire; to another of water rippling and sparkling in the sunshine; to another, of an ocean in which great breakers threw up glittering spray into the sunshine, the chief idea being in every case that of 'sparkling.'

TRACING No. 4.



From the same subject, in hypnotic condition, during the height of excitement produced by the same composition; one hundred and twenty beats per minute, high, quick; tension low, marked irregularity in force. Tracing taken from the same person in normal condition, after violent exercise, shows almost exactly the same character.

The 'Walhalla' motive, played in full, at first slowed the pulse and raised the tension; later almost doubling the rate and lowering the tension. To the subject it gave a feeling of 'lofty grandeur and calmness,' and this in turn brought back the experience of mountain-climbing many years before, together with the mental state produced by the contemplation of a landscape of 'lofty grandeur.'

The music of the scene, in which Brünnhilde appears to summon Sigmund to Walhalla, produced a very marked change in the pulse, which was made slow, irregular in rhythm, and very small. The respirations were decreased in rate, and became gasping; the face became pale and covered with cold perspiration. The feeling described by the subjects was that of 'death.' No definite impression could or would be described.

The effect of single chords in certain relations produced wonderful effects. If during the height of excitement caused by the 'Ride of the Walküre,' in the key of B major, the chord of B minor was suddenly and loudly played, a most remarkable change was produced in the subject. In the case of the physician, all excitement suddenly ceased, the subject's face became ashy pale, and covered with cold sweat; the pulse-rate dropped from one hundred and twenty to forty per minute, and became very irregular, soft, and small; the respirations were decreased in number, and became sighing in character. The whole picture presented was one of complete collapse, so that all who saw it were alarmed. On being awakened, the subject said that he had been oppressed by a horrible fear, because 'everything had suddenly seemed to come to an end.'

This experiment was repeated many times, with always the same result. Upon the other subjects a similar effect was produced, with the same sensations, but of less intensity. It is to

be remembered that none of the others could be put into so complete a state of hypnosis as this one subject. The same chord, played in any other relation than the one mentioned, produced no effect whatever.

THE SEEN AND THE UNSEEN.

From a telling paper read by Mr. M. B. Little, at the Baptist Chapel, Glens Falls (N.Y.), we extract the following passages :—

The germs of all life exist in the world of the invisible. Through natural laws they develop into phenomenal or material expressions of the visible, and pass through the conditions of birth, growth, maturity, decay, and death or disintegration, and return to the world of the unseen. Have we not then reason to assume that human life, a part of the same universe of nature, is also governed by the same law? Perhaps that terse old Oriental expression, 'Returns to God who gave it'—returns to the unseen—has a much broader significance than we have been accustomed to give it.

Descending to the lowest expression of nature in the visible world, we find the mineral kingdom having form and motion only. Ascending to the vegetable kingdom we find form, motion and life; and this kingdom is dependent upon the one below it, for it subsists upon it. Next in the ascending scale we meet the animal kingdom, having form, motion, life and sensation; also dependent upon the two kingdoms below it for its maintenance. Rising to the human kingdom we find form, motion, life, sensation and intelligence, dependent upon the three lower kingdoms for its expression of life. The last or highest kingdom is the spiritual or the unseen, and in this kingdom only man attains to spiritual wisdom. Here he is able to comprehend the full meaning of his past life in the kingdom below it. This, the ethereal, the unseen kingdom, is also dependent upon all of the kingdoms below it, for it is through them the Ego must travail in pain to reach its final deliverance in the kingdom of spirit.

Now, all of these several kingdoms are dependent upon each other for their maintenance. Remove any one of them and all the others perish. Were there no unseen or spiritual kingdom there would be no ultimate or perfection to be attained, and natural law does not operate without a purpose, an ultimate.

Remove the mineral kingdom and all of the other kingdoms would in like manner cease to exist, for its principles enter into the composition of their material expressions.

Farther than this, there must be a continuous and uninterrupted communication between each of these several kingdoms, for isolation would only be another name for annihilation. The unseen life principle, the God in nature, must permeate every animate form in each and all of these kingdoms. We know that communication, tangible to our physical senses, exists between all of the material kingdoms. Does it not then naturally follow that communication must also exist between them and the higher, the spiritual kingdom?

As the several visible kingdoms are all manifest in the material world about us, so also is the unseen kingdom, the invisible world, right here among us. We are now living in it and, to an extent, form a part of it. As tersely expressed by an unseen one of great erudition, 'The two worlds are in very close conjunction with each other; that is, they extend into each other and in fact embrace each other, mingling and intermingling. In the midst of the seen or mortal life you are also in the realm of the unseen.'

From the earliest manifestations of the materialising of human thoughts into enduring expressions on stone, baked clay, skins or paper, down to the present day, we find one all-predominating idea never lost sight of in all the changes produced by conquest or cataclysm. This universal, ever persistent, ever present belief, harmonious in generals, although differing in details, is none other than an unbounded faith in the existence of an invisible kingdom, an unseen world, which is, through natural law, the inheritance of the human kingdom below it.

We are also able to trace through the ancient traditions and writings of all peoples of antiquity, no matter what part of the globe they may have inhabited, one even, unbroken golden thread of belief in transcendental phenomena, and in communication between the two worlds, the seen and the unseen.

Our own Bible, which we have been taught to revere as the infallible written Word of God, contains a flood of evidence of a remote belief in communion between the two worlds. It is continually cropping out, from the phenomenon of the flaming sword in Eden down to the clairvoyant symbol visions of John the Revelator. In this valuable traditional history of the development of the intellectual and psychical natures of a race of men, phenomenal manifestations of an invisible force, or an unseen presence, are so interwoven with historical facts as to form a prominent part of the history itself.

We are living in an age of reason and not of mystery. To-day the highest aspiration of the human mind is to know rather than to believe, and the traditions of the past will no longer suffice to answer the demands of thought in this progressive but materialistic epoch. Are we not, then, compelled to draw aside the curtain of ancestral prejudice and enter the open fields of science and transcendental phenomena in our search for evidence tangible to our physical senses of the existence of, and the possibility of communion with, an unseen world? However, before we enter the arena as investigators it will be prudent to consider certain general laws, that we may be able to conform to their imperious requirements.

All of the laws governing the material and psychical conditions in the lower or material kingdoms run right through and operate with equal force in the higher kingdom, the spiritual or unseen.

Science has laid down the law 'that indestructible, eternal atoms and their motions constitute all that is in the universe,' and that when united in close embrace or condensed by the law of 'chemical affinities' their orbits of vibratory motion become so reduced that they form material substance tangible to the physical senses. This our invisible teachers admit, but do not accept the theory as accounting for the life principle to which the atoms are drawn and of which they constitute the material expression. Further than this, they also teach us of the existence of another class of atoms so refined, so ethereal, as to be invisible to the mortal vision when conglomerated, and that all manifestations of forms in nature are composed of both of these classes of atoms.

Natural law operates on the unseen interior or essence of every particle of matter, dense or ethereal, in the material world; but we are only cognisant of its operations through its exterior material expression or phenomena. Hence the operations of natural law are alike upon the invisible essence in both worlds—the seen and the unseen.

All communications, then, between the two higher kingdoms, the material and the spiritual, between the two worlds, must be of a phenomenal or material character to be tangible to mortals. Our physical senses are under limitations and can only cognise what comes within the scope of the material or phenomenal, for the invisible world in its normal condition to our mortal senses has no existence. Hence in our attempts to establish communication between the two worlds we are, in the outset, confronted with this apparently insurmountable obstacle which we must in some manner overcome.

All principles and forces in nature, including attraction, electricity and magnetism, which are tangible to us on the mortal plane of life, also exist in ethereal form in the higher realm, where they operate with equal force, although we cannot see them. In our experiments we must remember that we are dealing with forces in their essence—invisible, and to an extent incomprehensible to us as investigators.

Another point to be considered is the fact that, on the lowest plane of the unseen life—on the mortal plane—the forms of the invisible ones are just sufficiently ethereal to be beyond the limitations of our mortal vision, and as they progress in intelligence and goodness the forms become more refined, and their unseen homes are then located just beyond the effects of the turmoil of the material world, and in their return to the mortal plane to manifest their presence they are obliged to take upon themselves the conditions of that plane.

Let us now sum up our contention as follows: That there are two worlds, the seen and the unseen; that the invisible realm is located in and about the visible realm; that the mortal sphere is only a transitory or phenomenal world, while the indiscernible world is the permanent, the real world; that we, in our complete organisms, as human intelligences, form a part of both spheres; that the unseen world is a natural world, composed of chemical combinations of the finer atoms of matter which permeate the whole universe, but too ethereal to be

perceptible to our human senses ; that there are avenues of communication between the invisible realms and the mundane sphere ; that when proper conditions are furnished by mortals the unseen are able to make their presence known to us ; even to the extent of temporary embodiment, of which our physical perceptions may take cognisance ; and finally that eternal life, eternal development, and eternal progression constitute the natural inheritance of every human soul.

SOME REMARKABLE MANIFESTATIONS.

I have at different times given accounts of the most remarkable manifestations I witnessed in America, but there remains an episode connected with the Eddy mediums which has not been referred to, and which I think will be of interest to the readers of 'LIGHT.' I did not witness it myself, but I have no reason to doubt its actual occurrence, as I received it from those who witnessed it ; and from what I saw during my two weeks' residence in the Eddy homestead I can readily believe that it actually took place.

In Colonel Olcott's book, 'People from the Other World,' there is a representation of a Mrs. Cleveland holding up a shawl by one end and 'Honto,' the Indian spirit, holding the other end. This good lady was a neighbour of the Eddys, and was a frequent attendant at the séances. She came while I was there. Some little time before that she had lost her husband, and it is to what took place at the funeral that I wish to call attention.

It is customary in America to hold the principal part of the funeral service in the house before leaving for the burial. On the occasion of the funeral of Mr. Cleveland, William Eddy went to the house, a villa residence, a short distance off, and entered a small room opening on the room in which the coffin was placed, around which the mourners sat. All that was done in the way of preparation was to draw down the blind of the room in which the medium sat to diminish the amount of light. In a short time the door was opened and a figure appeared, which was recognised as that of Mr. Brown, who had at one time conducted the nightly séances in the Eddy house. He was draped in a sort of clerical garb, for, though not a regular minister, he was accustomed to act as a lay preacher in earth-life. Standing at the doorway, he proceeded to deliver a suitable address of twenty minutes' duration, which was well appreciated by those present. I was taken by Horatio Eddy to the house, and he explained to me where the coffin was placed, and showed the room in which the medium sat. Mrs. Cleveland and another person corroborated the facts, a full account of which was published at the time in the 'Religio-Philosophical Journal,' which I remember reading.]

I may mention another incident that is said to have occurred, of somewhat similar character. At the time I was staying with the Eddys, Mr. Brown, son of the before mentioned spirit 'Brown,' paid us a visit. When I left I was driven by him to Rutland, a town six miles distant, to take the train for Boston, and very soon we arrived at Battleboro', the late residence of Rudyard Kipling. Mr. Brown had seen a good deal of the manifestations, having married one of the Misses Eddy, and, therefore, was one of the family, and entertained me by recounting some of his experiences, one of which was that his marriage ceremony was performed by the 'Witch of the Mountains,' one of the band of spirits associated with the Eddy family. I don't think, from the way Mr. Brown spoke of the marriage, that he troubled himself about its legality, for he seemed perfectly satisfied with it.

Not far from the Eddy homestead resides Mrs. Huntoon, another sister of the Eddys. I was told by Mr. Charles Houghton, a well-known Boston lawyer, that on the occasion of his visit to Chittenden, he called one day on Mrs. Huntoon, who was alone, with the exception of a child or two, and asked for a séance. She said she had no objection to try, but could not say whether anything would take place. Perceiving some musical instruments, they were taken into a small bedroom leading out of the living room, and placed on the bed. Having satisfied himself that there was nobody in the room and no other access to it than the door leading to the kitchen, Mr. Houghton and Mrs. Huntoon took their seats in the kitchen close by the bedroom, and awaited results. They had not long to wait before the instruments were heard, and presently they started off playing merrily, accompanied by the sound of a foot beating time. This was not all. The music ceased, and, to Mr.

Houghton's astonishment, out came a figure from the room, whom he recognised as a clerk he had employed in his office, wearing a straw hat, as he was wont to do. He had been accidentally drowned a little while before. I had this information from Mr. Houghton himself. He was a good Spiritualist, and entertained mediums at his private residence. Madame Blavatsky made it her home when she first came to Boston, and Mrs. Thayer, the flower medium, took up her quarters there whenever she liked, and it was there that Miss Kislingbury attended a séance of Mrs. Thayer's on her visit to Boston, of which she gave an account in the 'Spiritualist.'

Eastbourne.

ROBERT COOPER.

WHAT IS MATTER?

Modern scientific thought reduces all matter and its phenomena to the concept of 'Force,' and Herbert Spencer makes it the fundamental and all-inclusive primary element in consciousness, which is doubtless the truth. But it does not seem to be sufficiently borne in mind that Force itself is impossible without an opposite force. A single force could not exist. This fact would seem to furnish a clue towards the solution of the problem. When we take an analytical view of the phenomena of Nature, we find everything to be either in a state of vibration between correlatively opposite conditions, or in some state of equilibration or poise between those conditions. We continually witness the transition of matter from a state where it is cognisable by our senses to an opposite condition, in which it is entirely hidden from them. Hence, so far as our senses are concerned, what we call matter is such only in one of its phases, and is capable of passing into a condition where it is no longer matter as we know it. A most conspicuous and palpable exemplification of this fact, that appeals to everyone, is the phenomena of the weather. The state of matter which we term water is perpetually, invisibly to our senses, passing into the atmosphere. But, anon, it often occurs on a clear day that the transparent atmosphere begins to be clouded with vapour, and what was before invisible falls to the earth in the form of rain, snow, or hail, and we have the opposite process of materialisation ; and all the phenomena of animate and inanimate Nature appear to consist of nothing else, in their *essential* character, but a perpetual vibration between opposite conditions of force or tendency. These tendencies, in every department of Nature, are, in their ultimate analysis, simply forces of concentration and expansion. All the different systems in the human economy are operated on this principle, as the muscular and respiratory systems. The blood-vessels are moved by the same forces, the brain perpetually contracts and expands, and so does every least cell, of which all these are composed, down to the utmost minutiae. They are all combinations, and inter-repeated combinations, of one primary fact—the vibrations of co-equal counter-forces.

The prevailing scientific theory that the ultimate essence of matter consists of inert particles, whose force consists in their momentum, is not worthy of consideration. On this theory the popular scientific explanation of the nature of the gaseous condition of matter is based. According to this theory the pressure of gases consists in the momentum of their particles as they move, helter-skelter, in every direction—the most perfect idea of a chaos of confusion conceivable. How sound, light, and other imponderable agents could ever make their way through such a labyrinthine confusion, and yet preserve the beautiful order and harmony which these agents always display, would indeed be a puzzle. The fact that when two or more gases are mingled together in the same space, that each behaves as though the others were not there, is sufficient to show its absurdity.

The relations of so-called spirit and matter are the correlative opposite conditions of the one universal *substance* of Being. In essence they are not two but one ; else this would not be a *universe*. When we see matter continually passing into conditions so subtle as to be indistinguishable from space itself, the only conclusion we can draw is that the ultimate essence of matter is *per se* so refined and sublimated that we can no longer conceive it as matter, with the capacity of materialising so as to furnish the correlative counter-force upon which the evolutions of Nature and the universe, in all the grandeur and magnificence of its various kingdoms, is based.

Onset, Mass.

FRANKLIN SMITH.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street East.

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A SHADOW FROM THE DARK AGES.

About once a year something occurs to compel our attention to the too familiar theory that all the phenomena of Spiritualism are attributable to 'The devil and his angels.' It is not a subject we should choose for our own delight or edification, but, as we say, it is occasionally forced upon us. This time, the compulsion comes from two or three quarters, culminating in a challenge to consider No. 25 of 'The Anti-Infidel Library,' a pamphlet entitled, 'The Mystery Solved: Spiritual Manifestations Explained.'

The pamphlet opens with the strongest possible assertion of the reality of the phenomena. Here is a summary of its statements on this vital point:—'The presence and working of unseen intelligences in our world is asserted by many, and believed by many more; and the varied physical and mental manifestations resulting from their action, have for ages been matters of common report and wide-spread belief.' Some say it is all trickery, but they who say that 'know not what they say, nor whereof they affirm. In most instances such statements are made by those who have never carefully examined the subject, and who think the shortest way and the best to treat any and every delusion by which souls may be ruined for time and for eternity, is by a sneer and by assumed contempt. We have heard such arguments from the pulpit against Spiritualism, and can only say that, if we had the least leaning toward it, or had doubts as to its true character, such preaching would rather convert us to it, than give us a more perfect abhorrence of it than we have. It is utterly impossible that the multitudes of men, women, and little children, who are now the subjects of these manifestations, and many of them without any wish or will on their part, can be practising trickery and falsehood.' It has been said that 'all the noises and rappings that have been heard could be produced by a person whose joints could at will be made to crack, or that the noises were all produced by mere mechanical contrivances. Such theories may account for some phenomena, but not for others. Nor are the confessions of spiritual mediums to be accepted without reserve. Innocent persons have been known to confess the commission of grave crimes.' 'The love of money is a root of all evil; and exposures and confessions which are a source of large pecuniary gain can hardly be accepted as an adequate solution of all these mysteries. Confessions may be made to-day, and recanted to-morrow.' Some say Ventriloquism will account for the noises and voices, but 'these have been heard at such times and places, and under such circumstances as wholly to forbid the idea of their proceeding from any ventriloquist, however great his power may be.' Again, Electricity has 'been brought forward to account

for the wonders of Spiritualism. The French philosophers, who, of course, are presumed to know everything that appertains to the mysterious, have written learnedly upon the subject. So have learned and scientific men in America done the same thing. They had it all right; they know all about it. But soon some new manifestation was made, and then the books which they had written on the subject, and their finely argued-out theories, were all cast overboard into the wide sea of uncertainty, where many a favourite theory on many a subject lies quietly asleep.' In like manner, the human will 'has been proposed as an explanation of the phenomena of spiritual manifestations,' but it is absurd to say that will could 'lift up heavy masses of matter, and hurl them about as chaff before the wind.' So the writer of this pamphlet, after dismissing all these unbelieving suggestions, flatly says that the phenomena are real, and that scepticism cannot explain them away.

So far good: and we are, in truth, very much obliged to our 'devil's advocate' for his very emphatic endorsement of our claims. But here we part company; for he is literally, in the old sense, 'the devil's advocate.' He is perfectly sure that spiritual manifestations are never produced by the spirits of the departed: they are all produced by wicked, lying angels—an order of beings different altogether from human beings: but we look in vain for any solid proof of this.

The extraordinary thing is that this writer believes good angels have also held communications with men, and performed such material feats as are recorded in Matthew xxviii. 2, and Acts xii. 7-19. We call this 'extraordinary' because he is supremely anxious to shut out good angels from everything connected with Spiritualism. Why? 'The whole thing,' he says, 'in its incipiency, progress, and aim, is the work of Satan,' 'the devil and his angels.' Again we ask, Why? We honestly and even anxiously looked for the proof of this, and we found the same old 'evidence'—the spirits deny our orthodox opinions! Now, as a matter of fact, this is inaccurate. Plenty of spiritual communications are as comfortably orthodox as any one could wish: as every experienced, patient, and open-minded investigator knows. But we freely admit that the vast majority of these communications do correct some of the old notions of John Calvin, Archbishop Laud, Father Ignatius and Mr. Moody. The writer of this pamphlet, in regard to this crucial matter, comes to the point only once, and he does it at the section entitled, 'They are not the work of good angels': and this is about all he says: 'These spirits, in our day, are engaged in afflicting God's people; in turning away the people from hearing the truth; in leading them to deny the Bible, and all the great doctrines which flow out from that grand central truth, God manifest in the flesh. Good angels cannot engage in a bad work. It is evident from this single view of the subject, that these varied manifestations cannot proceed from good angels.'

This, it must be admitted, is but slender evidence for so sweeping an assertion; but part even of this is not true. It is not true, for instance, that the communicating spirits are 'engaged in afflicting God's people.' Did this highly prejudiced and rather reckless writer never hear of healing mediums? Does he know nothing of the thousands of pure, lofty and consoling messages and discourses which have not only delighted but blest multitudes in all parts of the world? People talk of 'the sin against the Holy Ghost': but surely this is coming very near to it, when holy spirits, giving every indication of a pure desire to uplift and bless, are roughly and sweepingly said to be 'the devil and his angels.'

We intended to follow this writer farther in his torrent of mere assertion and denunciation, but we think we have said enough, and we have said thus much only because our

assailants are so fond of using this 'devil and his angels' argument. Some of our friends who occasionally think we are too strong in our language (in their defence, be it remembered), must be patient with us, if necessary. We confess it does make us burn, to hear and read this pernicious nonsense. Fraud we admit; drivel we admit; lying we admit; ignorance we admit, in connection with the subject, but we are righteously roused when men attribute to the devil messages whose only fault is that they are more merciful than Calvin, more tolerant than Laud, and more rational than Ignatius or Moody: and we are specially driven to smite hard when men so dishonour our Heavenly Father as to tell us that He allows only devils to approach us. That is a blasphemy which goes nearer to the quick than any 'infidel' denial of a creed.

OUR NEW OFFICES.

Suitable premises—that is, as good as we can afford—have been secured for the future offices of 'LIGHT' and the London Spiritualist Alliance, at 110, St. Martin's-lane, about three minutes' walk from Charing Cross, and not more than five or six minutes from our present address. Due notice will be given of the removal, but in the meantime there is much work to be done, and a good deal of expense to be incurred, in the way of furniture, fittings, and lighting, in order to make the rooms as cheerful and attractive as possible. For this purpose it is estimated that from £75 to £100 will be required. It is very undesirable that this should have to be defrayed out of current receipts; and to save such an unpleasant necessity we rely on our friends to help with contributions. Remittances in aid of the Furnishing Fund are accordingly invited. They may be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, S.E., and will be gratefully acknowledged.

CATHOLICISM AND SPIRITUALISM.

Since writing on the subject in 'Notes by the Way' we have received some cuttings from Catholic papers making further reference to a letter which appeared in 'LIGHT' of March 6th, over the signature 'An Irish Catholic Priest.' This letter seems to have caused a good deal of flutter amongst some of the Editors of the Catholic press, and one of them even 'ventures to say that the alleged letter in "LIGHT" is not from a priest at all.' For this allegation of course he has no ground whatever. As a matter of fact we have amongst our readers several of the Catholic *laity*, and it is not, therefore, a matter of surprise that there should also be at least one Catholic *priest* by whom 'LIGHT' is warmly appreciated. In truth there is more than one, and the writer of the letter in 'LIGHT' of March 6th is really a 'Catholic priest' well known and respected in the Irish parish in which he resides. The Editor of the 'Catholic Herald' probably hopes by his rash assertion to tempt us to reveal the name, but it is clear that if we did so our correspondent would be subjected to a good deal of pressure, perhaps even of persecution, to induce him to abandon his interest in our work. Under the circumstances his identity will be kept an inviolable secret; and will not be revealed even to gratify the curiosity of the 'Catholic Herald.'

THE CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

As our readers have already been informed, Professor Oliver J. Lodge has kindly promised to deliver an Address at the *Conversazione* on Monday evening next, on 'The Attitude of Scientific Men to Psychical Investigation in General, and to the Spiritualistic Hypothesis in Particular.' We propose to give a full report of the Address in our next issue.

PHYSICAL PHENOMENA IN A PRIVATE CIRCLE.

Mr. F. W. Thurstan, M.A., sends us the following further report of the series of experiments he is making with his friends, Mr. and Mrs. T., on the subject of Physical Manifestations of Unseen Agents. The results are noteworthy, owing to the fact that they are obtained in good light and without the assistance of paid mediums:—

I have already reported to you the results of our meetings up to that held on February 13th last, when we began to obtain the phenomenon of direct writing. I have now to record the results of four more meetings held on February 20th, February 28th, March 7th, and March 13th last. In all of these the sitters were Mr. and Mrs. T. and myself.

The meeting on February 20th was held in the small upstairs library of Mr. T. There was the light of a blazing fire all the time, strong enough to distinguish ourselves and the objects in the room clearly. On a small octagon table in front of us there were placed some clean sheets of paper and some pencils, also a pair of wood-cased folding book-slates with the hinges turned towards Mrs. T. The whole of these were covered with a cloth resting on two goblets. We joined hands and held them, as before, *under* the table top, with our heads leaning forward close together. Almost immediately faint scratchings of the crumb of slate pencil in the book-slates were heard. 'Nellie,' sent to control her mother, informed us that my sister 'Clare' was trying to write, assisted by 'George Meadows'; also that 'Peter Wharton' had brought a large pine-apple which he was ready to materialise; that he had been assisted to do this by the fact that on the previous Wednesday he had been present at my *réunion* for psychic practice at Hertford Lodge, when in practising thought-projection I had mentally created and projected a pine-apple for the rest of the company to sense. On that occasion he had incurred the anger of Mrs. T. because he had promised to re-materialise during the meeting, in a test way, the toy-fowl which 'Nellie' had dematerialised and carried away some months before, but instead of dropping it plainly in front of the company, he had, owing to the conditions of light and power prevailing, only been able to drop it under the table, where I had discovered it after the meeting. Mrs. T. had been angry with him for this, and had told him that he must not perform at all in future unless he could do it in a way that did not lay her open to suspicion. Consequently he was very apologetic about materialising this pine-apple; he said he must drop it somewhere, and promised to do it wherever we liked. I suggested that it must be out of the room somewhere. He said he would give it as a present to Mrs. T.'s two little girls, who were out at a children's party. 'Nellie' said 'Peter' had also found two old copper coins, one a foreign one which he was going to give as a present to Mr. T. and myself. At this moment we heard the two children ring at the door and the servant letting them in and taking them upstairs to bed.

After this we sat in silence, holding hands in the same position, and heard distinctly sounds of a pencil writing on the paper. Here a noteworthy incident occurred. Mrs. T. begged us to hold her hands firmly for she felt an impulse to write going through her, and the feeling was as if she was doing the writing herself, although she knew her hands were being held under the table. It was, I presume, some hallucination consequent on brain-centres being used by the invisibles similar to the impulses shown by Eusapia Paladino and analogous to the feelings experienced by persons with amputated limbs.

Then Mrs. T. called our attention to an arm which she saw clairvoyantly protruding from her waist. Mr. T. could not see it, but being somewhat of a clairvoyant myself I fancied I saw it. To put my fancy to a test I said I would try to discern what the fingers were writing, and declared that I saw the word 'Annie'; the first letter being a small type 'a' written large, and the other letters being nearly as large. 'Nellie' hereupon reappeared by control and told us it was Mrs. T.'s sister Annie writing, and that there were several other hands all round the table helping her to hold the pencil with firmness sufficient to mark. 'Nellie' told us also that my sister Clare was contemplating bringing some day, as a present to Mrs. T., a ring with a blue stone that had been buried with one of Clare's ancestors several generations back at Much Wenlock. She also predicted that on July 14th next some event would happen which would bring much delight to all three of us, but what it was she could not as yet distinctly see. While she was talking,

suddenly the clink of a heavy coin was heard falling inside the canopy on the table, followed almost immediately by the clink of a lighter coin. Mrs. T.'s hands were still held. It was 'Peter' bringing his promised presents. Then the sound of a coin was heard heavily falling on to the footboard beneath the table. 'Nellie' said it was not another coin, but the big foreign penny was so lively that it had gone right through the table top and fallen below. 'Peter' then began manifesting by loud raps on the floor in a distant corner of the room, and informed us that he had dropped the pine-apple in the hall below, and 'Nellie' said she had tasted it by digging two fingers into the bottom. 'Peter's' raps then said 'Good-night.' We rose and lit a lamp, and found inside the slates the words, 'Clare' and 'George,' and '1862.' On a piece of the paper was written the word 'Annie' just as I had described it, and also some other scrawls. On the top of the table was an old George III. farthing, and on the footboard a Duchy of Luxembourg ten-centime piece of 1860. Then we all proceeded down to the hall to find the pine-apple, and we found it at the foot of the cloak that one of the children had taken off when she came in. We called the maid-servant out from the kitchen adjoining the hall. We pointed to the pine-apple just as it lay and asked her if she had noticed it when the children came in, and when she hung up their cloaks. She was staggered with surprise and said 'No'; but ten minutes ago she had heard a great thud in the passage and had thought it was somebody next door making a noise. It was a large pine-apple with leaves on the top and two holes pinched out at the bottom.

On February 28th we three met in the same room and with the same arrangements of table and light. This time there was placed on the table, in addition to slate, paper and pencils, a small mahogany box with paper and pencils inside—locked by myself and the key kept in my pocket.

'Nellie' controlled and said that all the power this time was going to be used to cure Mrs. T. of her accesses of sickness with blood spitting, which had seriously renewed themselves during the past week to the extent of some three or four times a day. A spirit doctor was going to work on her and hoped to prevent any further sicknesses during the coming week, except once on one day. We agreed that this was an important use of the power. At the end of the meeting, sounds of writing were heard as usual on the paper. 'Nellie' prophesied that on the following Monday a certain piece of business thought by Mr. T. to be finally settled that afternoon would be reopened. 'Peter' manifested his presence by loud knocks. At the conclusion of the sitting, on a sheet of paper some scrawls and a rough drawing were found. Inside the box one or two pencil marks were noted on the paper.

The prediction as to the business bother on Monday came true. Also Mrs. T. had no more sicknesses during the week except on the one day specified. On leaving I had relocked the box and taken the key home with me, and the box had been put in Mrs. T.'s sideboard. The next week when we met I opened the box and found two pieces of paper covered with dots and dashes.

On March 7th the meeting was held in the house of Mr. T., but this time we sat in the drawing-room. The weather was gloomy and heavy, and a recent incident had upset the mind of Mrs. T. The results were, therefore, mixed, and new influences tried to manifest themselves. 'Nellie' described a dark-skinned lady trying to manifest herself to me, but her identity was not recognised. Two visitants for Mr. T. were also described. 'Nellie' wished me to record a small prediction that in the course of our meetings, with the help of a few others and through the mediumship of myself and not of Mrs. T., materialised forms would manifest themselves, and that especially a Greek called Alexander, killed in some recent war, would manifest great power. After a little silence on our part 'Peter's' loud raps began and spelt out 'Mag away. It will not hurt.' 'Mag away' is apparently Birmingham dialect for 'chatter away.' Mrs. T. said she wished 'Peter' would throw a pencil about, and immediately one was heard falling through the table on to the footboard. Presently I said I saw 'Clare' sitting opposite. 'Nellie' came back to say that 'Clare' was helping 'Thyrsa' (Mrs. T.'s dead sister) to write. Sounds of writing were distinctly heard. At the conclusion of the sitting writing was discovered on the sheet of paper which, at the commencement, I had marked by tearing a corner off in a jagged way. Three words were found in three lines: 'Dearest—Brother—Thyrsa.' The handwriting was different from previous

writings, and very neat. The jagged corner taken from my pocket fitted on all right.

The meeting on March 13th was a record one for a startling phenomenon, viz., the almost instantaneous appoirt of anything I was asked to name. It appears that during the week Mrs. T. had taken it very much to heart that all the phenomena we had as yet obtained still exposed her to the suspicion of having concocted them for her own glorification. So she earnestly entreated her spirit friends, if they were going to continue to use her mediumship, to do something which would clear her definitely of such a suspicion and thereby strengthen the probability of all previous phenomena having been genuine.

The meeting was held from 5.45 p.m. to 7.30 p.m. in the new rooms which I have taken for the purpose of my *réunions* for psychic development at No. 17, Buckingham Gate Mansions, S.W. We three only were present, and, as the results were so important, at the conclusion of the sitting Mr. T. and myself both separately, and without consultation, wrote out an account of the proceedings while fresh in our memory. Mrs. T. also wrote a note which she asked me to publish.

This is my account:—

We sat round a small pedestal table on which was placed a large satin lamp-shade in a wire frame, forming a tent, over which I spread a silk coverlet. Inside I placed a folded slate and paper and pencils. The light in the room all through the sitting was good. There was a top studio window over our heads without blinds or curtains, through which the evening light fell, and there was a full gas jet burning in the passage outside and coming through a window in the partition. Inside there was also the light from a glowing fire and from the by-pass of an incandescent burner.

'Nellie' came at once, and said she had been sent to chat and harmonise and instruct—that she liked the 'smell' of the room; the conditions were very good; the fact of the room being newly-built gave better power than if it had been full of old magnetisms. She said that Mr. Shelldon (a young man, once a neighbour and friend of Mr. T.) was present, and it had been arranged that he was to bring a present for Mr. T. and 'Clare' one for me. We were to choose *anything we liked*. Mr. T. modestly said he really did not know what to choose—it depended on what they could do. I was then told to choose for both. I said I thought that if Mr. Shelldon would bring a rose it would not be an unreasonable request as I had seen several that day in various florists' windows, although they were rare and expensive at this season. As for myself I had always associated lilies of the valley with Clare, and she must bring some for me. Mr. T. then asked 'Nellie' if she was sure it could be anything we liked to choose. She said 'Yes; we might alter it if we liked.' However, I stuck to my request, as I secretly did not believe in the possibility of our unseen friends being able to carry out such an extensive fairy beneficence.

All this while we were clutching each other's hands as usual under the table and had not separated them for one instant. 'Nellie' now ordered us to lean our heads more together. Almost immediately afterwards, she said, 'You may now loose hands.' Mechanically, to rest them, I put mine upon the table's rim in front of me, and as I did so, my fingers entering beneath the fringe of the lamp-shade touched a heap of flowers. I pulled them out in astonishment and put them for inspection on the silk coverlet above. The light was so good that we all immediately saw that there was a lovely red damask rose (without leaves) and a loose heap of lily of the valley blooms and leaves. I counted them afterwards. There were eight blooms and twelve leaves, many with long stalks almost reaching to bulbs. To test the clearness of the light we looked at our watches and found we could easily read the time.

'Nellie' now came again, full of delight at the successful surprise. Questioned by her father how it had been done so soon, she said that as soon as I thought of and visualised in my mind the flowers and the shops in the neighbourhood, they had been enabled to discover the flowers in some of the shops which had been closed for the Saturday afternoon, and as the next day was Sunday these flowers, being unsold, had been left to wither in some heaps of discarded things and they had taken some from one place and some from another. (The blooms and lily leaves certainly all seemed a little faded.) I asked whether I had been made by impression to select the very things which they had previously arranged. 'Nellie' said that was not the case. I must here state that I am positive there were neither

roses nor lilies of the valley in my room before the sitting. I had bought some daffodils and set them in a jug, and I also had a bunch of violets in my button-hole—these were all the flowers in the room. Neither Mr. T. nor Mrs. T. brought any with them either in their hands or on their person. Mrs. T. had taken off her outer jacket and was sitting in a tightly-fitting dress.

'Nellie' said that no writing would be obtained to-day, as the physical power had been used up for the flowers. The rest of the sitting was occupied in 'developing' us for further gifts. Mrs. T. was made to see some visitants clairvoyantly, and also, looking in a crystal, she described a veridical scene which had occurred to me in my last holidays in Switzerland, describing all the members of a walking party which she had never heard me even talk of. 'Peter' also manifested with his usual raps in a distant part of the room to express his greeting.

Mr. T.'s account is as follows :—

'Nellie' controlled her mother, and asked us to choose what we would like brought. I hesitated what to say, when Mr. Thurstan remarked that perhaps 'they' would like to bring me a rose. For himself he suggested lilies of the valley. Both flowers were thus named by Mr. Thurstan—no one else even mentioned flowers as the thing to be brought. Almost instantly afterwards 'Nellie' left, and we loosed hands. Mr. Thurstan then said, 'Oh! here is something under my hands.' He lifted some flowers up, and there was a bunch of lilies of the valley and a fine dark red rose. I looked at my watch without getting up from my chair. It was exactly 6.33. That shows how sufficient the light was. What struck me most was the rapidity with which the flowers were brought. Hardly were the words out of Mr. Thurstan's mouth when the control was gone and the flowers were discovered.

The following is Mrs. T.'s note :—

At our meeting on the previous Sunday, annoyed by a letter which Mr. Thurstan had received from a member of the Society for Psychical Research regarding a certain phenomenon obtained through me, I silently begged my spirit friends to try that evening to give us some phenomena which it could not possibly be suggested I had consciously, or unconsciously, planned beforehand. This they seemed to promise me, but to my disappointment nothing came that Sunday. Apparently I had to wait their time. I, like others, cannot get just what I want in my own time. I continued, however, all the week making my earnest prayer to them to relieve me of suspicion. To-day, Saturday, March 13th, we had flowers brought to us under such conditions that I am sure no one, after reading the account of them, can possibly suggest that I had pre-arranged the results. The onus of suspicion in this case can only fall on Mr. Thurstan's broad shoulders. It was his room; he invited us, he named the gifts to be brought, and the incredulous must now suppose that he concocted all this to bring about a result to tickle our vanity and bamboozle the world.

DECEASE OF MISS EMMA D. PONDER.

We regret to have to record the decease of Miss Emma Diana Ponder, who passed away peacefully, after a long illness, on the 15th inst., at her residence, Lewin-road, Streatham Common, at the age of seventy-one. The funeral took place on Saturday last at Norwood Cemetery, the service being conducted by the Rev. J. Page Hopps in a manner at once touching and impressive. The deceased was greatly beloved by a large circle of relatives and friends. She had long been a devoted Spiritualist, and nearly thirty years ago promoted, at her own cost, regular meetings in Acre-lane and Lothian-road, Brixton, in furtherance of the views which were so dear to her; and from that time till the time of her departure she never failed to contribute generously to the support of our Cause. To her surviving relatives we tender our fullest sympathy. As for herself she has our hearty congratulations on the blessed change which she has now experienced.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address :—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

SOURCES OF THE INFORMATION RECEIVED FROM THE UNSEEN.

At a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, Limited, held in the French Drawing Room, St. James's Hall, on Friday evening, the 19th inst., Mr. C. W. Leadbeater delivered an address under the above title.

MR. E. DAWSON ROGERS, the President of the Alliance, occupied the chair, and, in the course of some introductory remarks, said that Mr. Leadbeater was known as one of the ablest reasoners and best writers on the Theosophical side. He lamented the division between what might be termed the two sides of the Spiritualistic camp (for Theosophists were certainly Spiritualists of a kind). No doubt Mr. Leadbeater would give expression to some ideas with which they might not agree; but he would ask them to remember the old Latin aphorism, *Fas est ab hoste doceri*. If Mr. Leadbeater said anything to add to their knowledge, or to suggest new ideas, he asked them to receive it favourably and give it their most hearty attention.

MR. LEADBEATER then addressed the meeting. He commenced by acknowledging the cordial terms in which the President had introduced him to the audience, and deprecated the idea that there was necessarily any hostility on the part of Theosophists towards Spiritualism. Speaking as one who had considerable experience in the ranks of both parties, it seemed to him that in those cases where friction arose between Spiritualists and Theosophists it was due to mutual misunderstanding, the opposing individuals in such cases lacking knowledge of each other's side of the question; the two schools should be the more ready to sink their differences when they remembered the two fundamental points which they held in common, viz., the immortality of man and the possibility of communicating with those who had 'passed on.' Both Spiritualists and Theosophists knew and realised these facts in a way which tended to distinguish them in a high degree from the world at large; and this certainly should form a strong link between the two parties. It was only after these two fundamental tenets had been agreed to and put aside that the possibilities of difference arose.

One of the most important of these differences, and the one with which he proposed to deal, related to the question of the sources of the communications received from the other side. Even here it would be found that the two parties were very much in agreement. He believed thoughtful Spiritualists admitted that such communication did not invariably come from the spirits of the departed. He would, however, try and put before them the Theosophical view on this subject, premising that Theosophists endorsed the proposition that communications *did* come very frequently from those from whom they purported to come, viz., the spirits of the so-called dead. The Theosophic idea of the next world, however, presented some points of difference as contrasted with the Spiritualistic idea. Spiritualists appeared to recognise but two worlds or places of being, the physical and the spiritual; Theosophists believed in several planes of existence. Thus Theosophists would speak of the astral plane, by which they meant the state or sphere of existence next to the physical. They regarded this astral plane as being composed of matter in an infinitely more refined state than the matter of this physical world. Here we knew only of three states of matter—solid, fluid, and gaseous. There were other states of matter higher than these, although they were not perceptible to our senses. There was the ether of science, for example, which the Theosophist believed to be a condition of matter higher up than the gaseous, and presenting several levels or grades. Could the physicist carry his operations far enough, he would arrive at the atom which could not be subdivided any further and remain physical. If, however, he was able to subdivide that atom further, then he would come into contact with matter in the astral form. Similarly, by persistent subdivision of astral matter, one could arrive at the matter composing the next plane above the astral. The Theosophical view of man was that in addition to his physical garment he was also possessed of an astral vesture, and that the immortal part of him, therefore, did not belong to the next plane to the physical—the astral plane—but to the third plane. Death meant the withdrawing of the soul into itself, and the third plane being its true home, it followed that the astral plane was a condition to be passed through. It was to the advantage of the man that his stay on the astral plane should be brief; hence Theosophists could not look with favour on anything which tended to retard the pro-

gress of the spirit ; and here arose one of the points of difference. Generally speaking, they regarded the communications received from spirits as emanating from human beings on the astral plane, and considered the intercourse to be detrimental to the welfare of the departed spirit. There were, it was true, a few exceptions, as, for instance, those rare cases where the departed spirit could not pass quietly on to its goal until some difficulty or defect in its earthly affairs had been set right ; but, as a general rule, Theosophists held the communication between dwellers on the astral plane and embodied human beings to be pernicious.

Enlarging upon this phase of the subject, Mr. Leadbeater explained the Theosophic conception of the periodic descent into matter of the human spirit, which clothed itself successively in its astral and physical vesture, descended to earth, and, after its allotted spell of experience in matter, divested itself of the physical and astral envelopes, and withdrew to its starting place, there to assimilate the experiences gained, and prepare for a fresh incarnation on the physical plane. He contended for the reasonableness of this view, quoting St. Paul's references to the spirit, the spiritual body, and the natural body, which he held were paralleled by the Theosophic conception of the Ego, or real man, the astral body, and the physical body. After some further considerations of the complex nature of man (theosophically considered), in the course of which it transpired that there is a mind-body to be taken into account, a sort of external mental structure which had to be shed with the astral body before the departed soul found rest and peace, Mr. Leadbeater again addressed himself to an immediate consideration of his subject.

As confirmatory of the idea that spirit-communicants are on the astral plane, and on leaving that stage are no longer able to communicate with earth, Mr. Leadbeater appealed to the experience of Spiritualists, many of whom would have known of cases where the communicating spirit stated that it would eventually pass into a higher sphere, from which it would no longer be able to communicate with earth.

Theosophists, he continued, were not in agreement with spiritualistic views of mediumship. They did not look with approval upon the idea of an individual placing himself in a passive and negative state in relation to the unseen world, regarding such an attitude as one of great danger. The Theosophists believed rather in a positive and conscious personal investigation into occult matters. The spirit medium's great risk lay in the fact that he did not know with whom he was dealing, and laid himself open to any influence that might come along. He knew Spiritualists believed in being protected by spirit guides ; but, even so, it was conceivable that these guides might not always be able to protect those under their care ; and, moreover, Theosophists held rather strongly that no man had a right to trouble higher entities to do for him what he ought to do for himself. He ought to develop his own powers in order to be able to cognise his visitors on the astral plane.

Mr. Leadbeater then proceeded to a consideration of non-human entities, more particularly as factors in the question of communications from the unseen. Theosophy taught that there were many grades of such entities. Humanity was only a part, and even a small part, of the evolution that was going on in the universe. There were sub-human and super-human beings, many classes of whom did not pass through the human stage, but progressed along lines peculiar to themselves. There were the Devas, for example, corresponding very closely to the Christian idea of angels. These august beings might conceivably on rare occasions condescend for some good purpose to communicate with the sitters at a spiritualist séance. There were also non-human spirits of a low order, corresponding to the fairies of folk-lore. These creatures were known to Theosophists as 'Nature-spirits,' and might be described as a merry, mischievous, irresponsible sort of beings. In this connection Mr. Leadbeater alluded to the various traditions current among the Celtic races in regard to sprites and elves, adding that Theosophists believed that there was a certain amount of truth at the back of such traditions. It appeared that the powers of these Nature-spirits were numerous and varied. They could read books, discern the thoughts of men, enter into their affairs, and trick and delude them by personating their departed friends ; indeed, there was a good deal of reason to believe these elfish beings were frequently the agents in the noisy and chaotic séances with which most Spiritualists were familiar ; certainly it was difficult to

associate the horseplay and senseless foolery of some séances with the spirits of departed human beings. These Nature-spirits being non-human and not immortal, it might be a matter for wonder, said Mr. Leadbeater, how they came to be possessed of so much intelligence. It was entirely due to their dwelling on the astral plane, a state of being in which the faculties attained a marvellous range of capacity, and much was possible that could only be dimly conceived of in this world. Man on that plane would be able to see through opaque substances, read in closed books, produce writing in a closed box ; in fact, he would be able to act towards this three-dimensional world very much as the three-dimensional man in the story acted towards the two-dimensional people. The astral plane, indeed, had been regarded as four-dimensional space, and it seemed to Theosophists that clairvoyance was explicable along these lines. At any rate, there was reason to believe that many of the spiritualist phenomena were due to these astral sprites, and that many had been deceived by them because these creatures were absolutely Protean. They could take upon themselves any shape their victim thought of, and fool him to the top of his bent.

Mr. Leadbeater then passed to the consideration of the astral shell. In the same manner as man on passing from this world left his material body, so, in passing from the astral to the Devachanic state, he left behind him his astral garment—a dead body. But this second body, being a product of the wonderful astral plane, exhibited certain peculiarities proper to its nature. It retained, for example, a certain amount of intelligence, the mental exuvie of its former tenant, and some little general capability, including the power to communicate. It might visit seances and represent itself to be the actual individual whose shell it had once formed. Indeed, there was nothing wonderful in this, since what remnant of thought and consciousness it still possessed would be all of a kind to delude it into that idea. This explained why Spiritualists sometimes received from beings purporting to be their departed friends, communications which seemed to point to the idea that their friends were very much less intelligent in the next world than they had been in this. Here, too, was an explanation of the mental shortcomings of the returning spirits of those who, while on earth, were famed for talent and genius.

Again, there was reason to believe that some of the communications given at séances emanated from persons still in the body. Theosophists believed that it was possible for a man to train himself to function on other planes of being while still on the earth ; and they believed that they possessed information regarding cases where living men not only travelled on the astral plane at will, but also manifested at séances.

The attitude, therefore, that Theosophists would like to take up was that of suggesting a warning as to the possibility of unseen communicants not being always what they represented themselves to be. They would, therefore, repeat exactly the advice which leading Spiritualists themselves offered to their followers : Always test and try, never be satisfied too easily, always clearly see your way before you, and above all, test everything by your own reason and your own common-sense. He considered Occultism, indeed, to be a sort of apotheosis of common-sense. Spiritualists should try to be certain that they were not doing any harm to those whom they 'brought back,' nor in any way retarding their progress to the higher spheres, which were infinitely more glorious and blissful than those near the earth. Again, as he had shown, there were many possibilities of deception, and it was a very difficult thing for the ordinary human being, unless clairvoyant in a very high degree, to guard against deception, because the Nature-spirits, being such versatile and ingenious creatures, would almost deceive the very elect.

In conclusion, Mr. Leadbeater said it would be seen that the Theosophic attitude towards the unseen world was one of caution. He, however, entirely disapproved of the hard things Theosophists had said of Spiritualists, and he hoped they might realise the points on which they agreed, and those on which they agreed to differ, recognising that the latter were minor questions, and further, that on the larger issues they might stand together and present a bold front to the world.

Although the lecture was an unusually lengthy one, a long and animated discussion followed, in which the Rev. J. Page Hopps, Messrs. Thurstan, Morse, Collingwood, and others took part, and in the course of which many interesting points were raised.

The proceedings closed with the usual vote of thanks.

MR. W. CROOKES'S ADDRESS TO THE S.P.R.

Mr. Crookes, F.R.S., in his address to the Society for Psychical Research, on January 29th, says, 'I will address myself to those who believe with me in the survival of man's individuality after death. I will point out a curious, inveterate, and widespread illusion—the illusion that our earthly bodies are a kind of norm of humanity, so that ethereal bodies, if such there be, must correspond to them in shape and size.'

We are left to infer, it would seem, that Mr. Crookes does not expect, in the next stage of existence, to have a body fashioned like his present body, nor to be recognised by such resemblance. It is somewhat startling to be told that this expectation, which seems so natural, if not inevitable, is an 'inveterate illusion.' Some of the difficulties which are suggested may be briefly stated.

The common and natural expectation of all who hope for continued life, or even regard it as possible, seems to be that the spirit body will correspond to the physical body in size and shape. We are to-day the product of evolution through an unknown number of generations. Is this the evolution of a physical form only, or mainly, or is it the evolution of a spirit body as the *functioner* of a physical apparatus? There is a sense in which function precedes organ, hence we may think of the evolution of the race as conditioned by the aims and efforts, the desires and passions of spiritual beings in what may be regarded as the initial stage of an endless life. It seems, therefore, more consistent to regard the spirit body as the norm, or type of structure, which determines the physical form, subject, however, to the influence of environment at every stage.

Instead of regarding this expectation as an 'inveterate illusion,' experience seems to point the other way. When we think of our friends who have passed on, we cannot think away the conditions under which the race has been evolved and under which they spent their lives. In their earth life they acted upon, and were acted upon by, their environment, by means of the various organs and senses of the physical body. Their ideas of time and space and space relations; of beauty of form and colour; of love and friendship; of pain and pleasure, joy and sorrow; of everything in this life which we may reasonably regard as a preparatory training for a higher stage in life, were determined by experience in a physical body. To suppose that the form of the ethereal body, in the next stage of existence, will follow some other type of structure, is to assume that there will be a break of continuity in existence; a break of continuity so serious as to exclude mutual recognition, if not the consciousness of personal identity.

It is somewhat perplexing to find Mr. Crookes speaking as he does when we remember that he has seen, talked with, walked with, photographed, and even cut a lock of hair from the head of, a materialised spirit who retained the normal type of structure. Mr. Crookes, however, uses language which implies that he would say the normal type was *resumed*, not *retained*. This raises another kind of difficulty, viz., of understanding *how* those who are no longer subject to 'materiality, form and space,' which Mr. Crookes 'is constrained to regard as temporary conditions of our present existence,' *can resume* the conditions of materiality, form, and space in order to manifest themselves to us. Any conditions which would bar the persistence of the normal type would also bar its resumption. This involves a moral difficulty, viz., that those who have passed on deliberately cheat us in all their manifestations and communications. When they materialise, or are photographed, or seen clairvoyantly, they always appear in human form, and when they speak of their condition in spirit life, always say they retain the form and shape they had in earth life, only more ethereal; and that they recognise each other in the same way as they did in earth life. They also say that they are still subject to gravitation but in a much less degree than we are. It is hard to think of them all as always and altogether false.

There are many reasons for thinking that the spirit body, while retaining the form, shape, and features of earth life, is so far ethereal as to be subject to gravitation to a limited extent only, yet so far in the early stages as to limit their movements to the lowest grade of the lowest sphere in spirit life. Their communications on this subject are in the main consistent. They say that one in the lowest grade cannot at first rise to a higher grade but can visit the earth with ease; while one in sphere six cannot visit the earth with equal freedom. This implies that gravitation may be one means of conditioning the

gradations of spirit life. It does not seem to be impossible to think of a spirit body consisting of a material of such a nature as to retain the normal type of form and size, and yet so ethereal as to be only slightly subject to gravitation.

Mr. Crookes, referring to the Röntgen rays, says, 'They cannot be regularly reflected from polished surfaces; they have not been polarised; they are not refracted on passing from one medium to another of different density, and they penetrate considerable thicknesses of substances opaque to light with the same ease with which light passes through glass.' Those in spirit life claim to be ethereal; to be able to pass through the roofs and walls and doors of our houses. Do these rays give us a hint as to the possible nature of the spirit body as well as 'a possible mode of conveying intelligence'?

One other point in Mr. Crookes' address arrests attention and calls for brief notice. He says that 'a human being in his highest form of development is seen to consist essentially of a *thinking brain*.' (Italics mine.) Mr. Crookes 'believes in the survival of man's individuality after death';—surely not the survival of the brain. The brain dies but the thinker survives, and we naturally conclude that the brain is *not the thinker*, but has some other function not yet clearly made out. SCRIBA.

SENSITIVENESS AND HYPNOTISM.

BY HUDSON TUTTLE.

When we admit that sensitiveness is a quality possessed by all, varying only in degree, we open a wide field for discussion, and have explanations for a vast series of psychic phenomena. Understanding the subject, we can guard ourselves against disturbing and deleterious influences.

Men meet to convince, convert, or bargain for gain, and one overmasters the will of the other, and forces conviction. The successful tradesman is the one with the strongest magnetism. Whether he understands his power or not, he exerts it with equal effect. By adroit *suggestion* he leads his subject on, and makes a sale which would be possible in no other manner. It is the silent force of the will rightly directed which determines the results of daily life. The highest form of this influence comes from the most intellectual and spiritual faculties; for truly the force belongs to and is the messenger of spirit. Hence it is that healing calls for the humane and benevolent faculties, and just in the proportion that these are awakened is its success remarkable. To give one's life energy to assuage the pain felt by another, to heal another's infirmities, calls for charity and disinterested love. If selfish purposes and ambitious thoughts control the operator they antagonise and defeat his success.

Thus in families, and among intimate friends, the magnetic force may be employed to relieve pains and ailments. The mother's touch is more careful than the prescription of the physician, if she knows how to use it. She may destroy her influence by scolding and fretfulness, or she may hold her entire household by her magnetic power; stimulating to correct conduct; silently condemning the wrong; and thus unconsciously to themselves leading her children in the correct path of living.

Physicians are slowly coming to the knowledge that the manifestations of health and disease depend on the psychic forces, as much as, if not more than, on the physical body, and the exercise of these forces sometimes produces results seemingly miraculous.

As we are all more or less sensitive to the influence of our surroundings, and of those with whom we come in contact, our characters are moulded and modified insensibly. The only means we have at command to avoid being injured thereby is our knowledge of such influences.

In business, when others seek by argument and plausible suggestions to bring us over to their views, we should ask ourselves how far we are yielding our own will and becoming controlled by them. Are we seeing things through our eyes, or through theirs? Are we being controlled by our own understanding, or by their will? We may be certain that they are presenting their side for their own benefit, not ours, and it is always best to defer conclusions in important matters until consideration can be taken, away from such influences. By the strict observance of this one rule, nine-tenths of business blunders and regretful transactions would be avoided. The successful business man is one who, while sensitive to the

thoughts of others, is positive in his own influence, and controls instead of being controlled.

We often, at first contact with strangers, are attracted or repelled. Often, afterwards, we fall under their psychic influence and change our opinion, fall into their power, and become victims thereby. It should be held as a changeless rule to accept *first* impressions and not be diverted therefrom.

To rise to a higher plane, even to the highest and most responsible, the one carrying with it the most momentous consequences, marriage, how essential it is that hypnotic suggestion should not be mistaken for adaptability. Instances are recorded where a delicate girl, reared in refinement and luxury, has eloped with a negro; or of an uncouth tramp inveigling a young lady from her home; and we may see the most incongruous unions around us daily. The fable of the marriage of the mouse and the frog is continually illustrated by men and women who, shrewd and thoughtful in all other directions, here act as blindly as the moth flying into the flame of the lamp. Courtship, which ought to be for the gaining knowledge of each other's character and adaptability, is in many instances a trick of fascination. The awakening comes in after years with painful certainty. If consideration, apart from all interested persons, be desirable as to business matters, a thousand times more should the necessity of such undisturbed reflection be impressed in relations involving the destiny of life. A love, or inclination, which flourishes only in the presence of its object, and wanes in its absence, is not true, but *hypnotic*, and the sooner this is understood the better for those involved.

Thus it is absolutely essential for those who would be themselves, and not fall under the dominating will of others, to understand psychic laws and forces. They may then know when others are seeking to influence them, and how far they are controlled; and in the matched game of life they will be able to hold their own.

Berlin Heights, Ohio, U.S.A.

LETTER TO THE EDITOR.

Judgment Immediately after Death?

SIR,—Mrs. Boucher's affirmation, in 'LIGHT' of March 13th, that, according to the Roman Catholic Church, 'summons of spirits is only answered by Satan and his angels,' is shared, I believe, by all or most other Churches, as Churches. Does not 'A Clergyman,' in the same number of 'LIGHT,' put it to 'Tien' through his honoured medium thus: 'Is not the hell of Scripture, adjudged to souls *immediately after death*, a real hell, out of which there is no redemption? If so, how can spirits be called thence?'

But this term 'immediately' actually itself calls forth the fact of a vast difference of opinion among the Churches themselves, as well as that of members of the same Churches, because some sections as pertinaciously affirm, perhaps through not appreciating St. Paul's different opinions at different periods, through evolution, in his later writings, that the hell of Scripture is not attained '*immediately after death*'; but, according to St. Paul's earlier writings, is only attained after a certain day of alleged judgment, when 'the trumpet shall sound and the dead shall be *raised*'; and 'Jesus will raise up His power and come among us,' and judge, not only any of us who may be then on earth, but all the souls of all dead bodies of men, women, and children since the world began—an event that has not yet accrued.

Surely such division on such a subject is a very important division; but it is firmly held on both sides, while agreeing in essentials. Paul learned late in life that souls of the dead, instead of sleeping, are 'a cloud of witnesses.' We all gain our opinions from so many sources, and at different periods, that we should be all tolerant of the opinions of each other; and that is taught especially on the other side. Under this impression, I for years contributed to a Nonconformist monthly periodical on a point where I was heartily in accord with that review, notwithstanding it held strong opinions, not only in favour of 'the great assize,' but also against Spiritualism, when I was just as much a Spiritualist as I am now. A curious fact is that for eight years, since the year 1888, a tract contributed to that periodical by myself has actually, until lately, been advertised *side by side*, monthly, with another declaring 'Spiritualism to be the work of demons.' I have torn off the outer sheet of this periodical for August, 1896, which I send you as witness of my assertion. My tract is still, I am glad to

say, advertised in the same periodical, but not now by the side of the demons.

But, notwithstanding the Roman Catholic opinion of what it calls 'summons of spirits,' as well as of those last alluded to, I may say that I have tried 'summoning' in days gone by, but, unassisted by friends in the flesh, I have never succeeded. Spirits, however, summon me, not I them; always, or almost always, when articulate, waking me from my sleep with messages. They are mostly from the dead of my own family, who usually come soon after their deaths; but some long after. The first I remember was a former captain of the Navy, my grandfather, who died in the year 1813, an excellent man, who had written several books on religious subjects, a Hebrew Grammar, and also a book on the cruelty of impressment of sailors and how to do away with it. I told him at once when he woke me that I differed from his religious views held in life; but he has been a staunch friend to me from the beginning. The next spirit whom I remember, who came to me and woke me up, and whom I also saw, was my dear mother, in angelic beauty, accompanied by perhaps her dearest friend during life, whom I knew well; and so my relations, when they die, have gone on waking me up by messages, and sometimes by sight. But I have just as much respect for an honest 'summons' from this side as from the other—it is all one. It is in both cases the communion of saints, or maybe sinners. Let God be the judge, not ourselves. And I have learned to believe that God, Who has made us, and not we ourselves, does not punish us eternally in suffering for faults not of our own initiation. If so, God's laws are harder than man's laws; and what is more, I defy any 'clergyman' to prove that Jesus ever taught him that doctrine.

WM. R. TOMLINSON, M.A.

SOCIETY WORK.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORD'S PARK-ROAD, TRINITY-STREET.—On Sunday last 'Evangel' satisfactorily gave 'Answers to Questions.' Next Sunday, Mr. R. Boddington, 'Mind and Matter.' Mrs. Whimp, Thursday.—A. HOPPER.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last two fine discourses were given by Mr. G. H. Bibbings. We cannot speak too highly of the energetic labours of this gentleman. Through his influence we are opening a new mission in the district this week. Next Sunday, Mr. G. H. Bibbings, morning and evening.—G.S.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Mr. Robertson occupied the chair on Sunday last, when Mr. Ronald Brailey, under control, gave a poem in excellent style on 'Spiritualism.' He also gave an able address on the Bible. The clairvoyance was good throughout. 'Evangel' next Sunday.—J. HUMPHREY, Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON, N.—On Sunday last Mr. Veitch delivered an address on 'The Gospel of Spiritualism,' which was highly appreciated by a good audience. Sunday next, at 7 p.m., Mr. Dalley, trance address, 'What is Spiritualism?' Wednesday, at 8 p.m., Mrs. Brenchley; circle, members only.—E. J. T., Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.—On Sunday last 'Inspiration' was the subject of the evening's meditations, introduced by Mr. Jones, and continued by Messrs. Emms, Brooks, and Beavor. Miss Harris, under influence of her spirit friends, summed up the teachings given. Next Sunday, at 7 p.m. No meeting on Tuesday. Social tea on Good Friday, tickets, 9d., at the hall.—T. B.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—Mr. Peters gave a grand demonstration of his powers as a psychometrist to a crowded hall; on the whole it was a most successful evening, and we hope to have Mr. Peters with us again. Ronald Brailey for Thursday, April 1st, and Mr. Veitch for next Sunday. Circles held week evenings throughout the district. Information can be had at our hall.—THOMAS MCCALLUM.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. Peters' clairvoyance on Thursday last was good as usual. Mr. Adams opened the discussion on Sunday morning, 'Did Jesus ever Exist?' The majority believed in the personality of Jesus, but thought that traditions of earlier ages had become attached to him by accident or design. In the evening a quartette of local speakers made an interesting evening with short speeches on 'Modern Revelations.' Miss Giddins kindly gave a solo, 'The Better Land,' and Mr. Lucas a violin solo, forming agreeable interludes between the short addresses. Next Sunday, at 11 a.m., discussion, opened by Mr. Vincent, 'The Bible, on its Merits'; at 7 p.m., local workers. Thursday, at 8 p.m., Mr. Peters, clairvoyance; no admission after 8.30 p.m.—H.B.