

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 902.—VOL. XVIII.

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## NOTES BY THE WAY.

A somewhat important American monthly, 'The Free Thought Magazine,' attacking 'the Christian Faith,' which it alternatively calls 'Superstition,' gives us a sorrowful example of what reaction or a counter irritant can do. It says of the 'Superstition':—

What has it done in the past for humanity? Has it soothed the bed of anguish or softened the tongueless silence of the tomb? What tyrannical empires has it wrecked and what despots has it dethroned? What shackles has it burst from the limbs of the oppressed? What torch has it ever carried into the lampless dungeons of despair? It has ever been the pillory of human oppression. It has always been the friend of the tyrant and the upholder of debauchery and crime. It has sanctioned the infamies of kings. It has robbed the poor to enrich the coffers of kings and heaven. It has been and is yet the superserviceable tool to gull mankind. Let progress relegate to the rear this last relic of barbarism!

We know quite well what atrocities and follies have been perpetrated in the name of Christianity; but let any one with an unprejudiced mind think of what the Christian Church, its adherents and its agencies, are doing in the world to-day, and then say whether this furious tirade is criticism or raving.

The writer who is responsible for it says:—

I freely admit that a more beautiful dream was never born in the brain of man than the hope of immortality in a land of peace and happiness. Heaven is at least a beautiful myth, and we should not oppose anything which is beautiful. Love is the parent of the dream that we shall meet again beyond the shadowy river of death, and live forever in a land of beauty and glory, with no pains to burden the body and no sorrows to rack the brain. How beautiful! . . . A land where the unhallowed flames of earthly passion shall blend into the holy fires of love; where every base desire shall die and over its grave shall be planted the cross of duty and devotion!

Then he immediately adds:—

But Christians mar this beautiful picture by placing at its side a vision of hideousness, more horrible than was ever born in the dream of a distracted fiend. The Christian hell is the most awful and gruesome delirium that was ever born in the night of human ignorance, despair and degradation.

Then follows a perfectly awful and disgusting description of 'the Christian's hell,' most of it perfectly true, we are sorry to say, as a representation of what hysterical, ignorant, or theatrical Christians have, at one time or another, believed or depicted. But is it just to father all this upon Christianity? Is it fair to judge a thing at its worst, instead of at its best?

We are strongly inclined to believe that we may here find the cause of much of the anti-Christianity of the world. And, to tell the truth, we do not wonder at it.

We always find bright but serious thinking in the clever little 'Ruskin' paper, 'The Coming Nation,' published in far away Tennessee, by 'The Ruskin Co-operative Association.' Here is our latest pencil-marked passage,—a few sentences from a sort of lay sermon preached by Herbert N. Casson, on the following Text from Huxley:—

'I see no limit to the extent to which intelligence and will, guided by sound principles of investigation, and organised in common effort, may modify the conditions of existence.'

Upon which the speaker founded a Discourse warmly directed against the social and commercial condition of money-ridden and machine-ridden America, the tendency of which seems to be the crushing out of tenderness, gentleness and sympathy. The speaker said:—

Huxley was a man of facts. He was no visionary or dealer in moonshine. And the above sentence, coming from such a man, is a sufficient answer to all pessimists.

At present, though, our country is in a deplorable condition. No people ever suffered more than we have in the last few years, for no people were ever so sensitive to pain and disappointment.

Every day our eyes are smitten with the sad scenes of our streets—the young lads arrested for drunkenness, the old grandmothers sitting on the sidewalk and selling pencils to their grandsons, the white faces of invalids at the tenement windows, the old white-haired labourer begging for work, and the funerals of eighteen-year-old factory girls, who were drugged to death.

Man's cruelty to man has made this little earth infamous among the stars. Every nation on it was built up by wars and massacres. Every throne is made of human bones. Every flag is stained with blood. Every fireside is wet with tears. Even the road of progress which our feet are treading is paved with skulls and walled with corpses.

When I read history, I almost hate myself for being human and I wish I had been born a flower or a hummingbird. Sometimes I think that if it were not for children, an optimist would be a fool.

But Mr. Casson is an optimist, for all that, and he has his plan for turning this into a happy world. His plan is not ours, but we go with him in this:—

I tell you, my comrades, the human race is to be saved by smiles, not tears; by laughter, not sobs; by thoughts, not prayers; by removing troubles, not creating them; by brave and kindly deeds, not quoting texts and prating about Asia Minor; by men who are alive, not dead, and on their feet, not kneeling in a closet; by resisting tyranny, not by submission; by human love, not theological faith.

'The Art of Dying' is the subject of a very serious Paper in 'The Humanitarian,' for April. It is not a pleasant subject, but it sorely needs to be discussed. The writer, Percival Pickering, gives prominence to the fact that 'those very discoveries of science which, wielded with common sense, are a boon to humanity, misapplied, may be calculated to become as great a terror: and, while by their means the Art of Living is being simplified, that of Dying is being rendered needlessly hideous and complicated.'

The special illustration chosen is cancer, 'not because it represents the most forcible illustration available, but because its symptoms are well known to modern life, and

because . . . recovery can often with certainty be pronounced hopeless.' Three personally known cases are given, and three shocking cases they are, of persistent, scientific, costly, and cruel prolongation of life.

It is a difficult subject, but we entirely agree with the writer's summing up:—

We cannot protest too strongly against a system which magnifies death into that bugbear before which we cringe, which prolongs useless suffering, and which, after death, teaches the survivors to cherish with morbid materialism the decaying matter from which the ego that they loved has fled.

At a 'Jubilee' meeting in Bradford, Mr. E. W. Wallis made the remark that the Religion of Spiritualism is leaderless so far as the inhabitants of this world are concerned. Long may it continue to be so!

We have before us the almost shocking evidence of what authority and leadership have done and are doing for Theosophy. Let us keep clear of it all. Let every one do his best, conscientiously and hopefully, in his own way. We want freedom and fresh air, and intend to have both, as simple seekers after the truth:—calling no man (or woman) Master.

'An earnest inquirer after truth,' writing in 'The Ripley Advertiser,' says of a statement made by Mr. Ware, that spiritual forces are natural:—

If those 'higher laws' and 'spiritual forces' are 'still natural,' can Mr. Ware tell us how it is that, unlike the natural laws with which we are generally acquainted, they should require to be coaxed into operation by methods known only to Spiritualists?

It is almost impossible to believe that an 'earnest' inquirer could ask such a question. Are there not hundreds of natural laws which 'require to be coaxed into operation by methods known only to'—chemists? What about the radiometer and the liquefying of air? Can everything be shown at the town pump, to order?

This is just a glimpse of the ocean of unreasonableness or ignorance across which we have to swim—if we can. It is colossal.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Council of the Alliance was held on Tuesday last, when Mr. E. Dawson Rogers was re-elected President for the ensuing year; Mr. H. Withall, treasurer; and Mr. Thomas Blyton, auditor. The Hon Percy Wyndham and Mr. A. A. Watts were re-elected Vice-Presidents. Mr. W. J. Lucking was elected a Member of Council in the place of Mr. J. F. Collingwood, resigned; and the following Members were co-opted to the Council—Mrs. W. P. Browne, Miss H. Withall, Miss Vincent, Mr. J. J. Morse, Mr. R. Harte and Mr. F. W. Thurstan M. A. Four new Members were elected and nine new Associates.

AN EASTER MEMORY.

KATE FIELD.

Again, O Love, the Easter lilies bloom!  
 Music and fragrance are upon the air;  
 And thou, Beloved, in the realms more fair,  
 Dost thou find nobler faith and larger room,  
 And purer purpose in that new life, where  
 My love attends thee? Still I seem to know  
 Thy radiant presence with me as I go  
 Thus sweet companioned through the crowded ways,  
 Lifting to thrill of joy my works and days.

New meanings come. I learn, through clearer thought,  
 How fair the work that by thy life was wrought,  
 The world is better that thy truth was taught;  
 And so, with deeper trust and joy complete,  
 I bring my Easter greeting to thee, Sweet.

LILLIAN WHITING.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITHALL. The following sums have already come to hand, and are hereby gratefully acknowledged:—

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OBITUARY.

Madame Boissaux, an enthusiastic Spiritualist, has passed away at her residence in the Rue Pierre Charron, Paris. She retired to rest on the night of the 13th inst. apparently in good health, but next morning was found dead in her bed. Her house was the rendezvous of a large circle of distinguished people interested in the scientific side of Spiritualism, and questions of a kindred character, by whom she was highly esteemed.

## SPIRITUALISM IN CHINA.

## THE TESTIMONY OF SPIRITS TO CHRISTIANITY.

The following interesting narrative has been taken down from the lips of a lady, the wife of a well-known and much esteemed missionary:—

A very common charge brought against missionaries by passing travellers and even residents in Oriental cities is that of a refined laziness. In reply it is safe to say that those who make it have never spent five minutes within a missionary institute, and are merely retailing the ill-natured, flippant gossip of the European colony.

Of mission work in China I can speak by experience, and there it assumes the form of such multiplied and varied activities as to leave little margin for bypaths of independent work or research. Some of these, which can hardly be called independent, but open up in connection with our mission work, are of much interest, and we would fain follow them up further but for the press of missionary toil.

How undefined and wide is the missionary's sphere you realise when a British gunboat anchors in the bay, and you have by a moral compulsion to ask to tea all the liberty men—sometimes to the number of thirty—and send them back to their ship after a pleasant evening, untainted by the vice and disease of a Chinese seaport.

As regards the Chinese themselves, interesting glimpses are obtained incidentally into their ideas—incidentally, I say, because asking questions and efforts to probe a matter are rendered singularly futile by the discursiveness and inconsecutiveness of the untrained Chinese mind. With the women especially, among whom I wrought, putting questions with a view to more light on a subject was like following a cuttle-fish—so confusing a cloud of vague and far-fetched remarks were evoked. More was to be gained by faithful listening and allowing them to discover themselves without being aware of it.

In this way I got a vivid glimpse into the lovelessness of the heathen religion, as it appears in the popular form of idol worship, from a Chinese girl who gave as her reason for making offerings to idols that it was not out of love for them or to gain any good from them, but out of fear and to prevent them doing her harm; and while willing to worship the true God out of love, she thought it wise to worship the idols out of fear. Even the worship of ancestors, with its pathetic naturalness, its root of apparent reverence, is tainted more than theorists are aware by the fear of their ghosts returning to plague the neglectful household.

The eclecticism accompanying the course of our European Christianity, that continued to fear and, more or less openly, to reverence the heathen deities alongside of a profession of Christianity, and of which distinct traces still linger in outlying districts of our own land—that eclecticism showed itself in a very naïve fashion in an old Chinese woman in our hospital, who was led by our teaching to look favourably on Christianity, but who, in addition to the unseen God, wished to retain the worship of the Sun and Moon. Her son became a Christian out and out, but his mother could not be made to see the harm in worshipping objects so beautiful; and though we did our best to enlighten her, it was to so little effect that, while attending Christian worship and being an adherent of the Church, she still continued, so far as we were aware, to raise reverent glances and prayers to the bright lights that rule the day and night. And surely a gracious God might in this thing pardon the poor Chinawoman.

As we watched the stream of Christian truth encountering the tide of Chinese heathendom, incidents occurred analogous to those in the Book of Acts, that tell of the effects of the same conflict on the shores of the Mediterranean. The visions and dreams that played so important a part in the life of the Apostles have their counterpart in the dreams, beautiful and impressive, of our Chinese converts.

One of my women, for example, told me that under the guidance of an angel she had been wafted to Heaven, and when she expressed her surprise that the chairs were golden and not red, as in a Chinese home, the angel replied: 'Don't you know that all is gold in Heaven?' At her request he

then let her hear the choirs of Heaven sing their ravishing music, and so affected was she in her whole constitution by the strains that, though until then notoriously deficient in that respect, on awaking from her dream she found that she had gained the gift of song—a phenomenon in psychology not unlike the dumb son of Croesus breaking into speech to save his father; or Samuel Wesley, the famous John's elder brother, dumb till he was four years of age, and then suddenly answering a question in a manner that astonished all who knew him, and from that hour speaking without difficulty.

One of our hospital patients, again, was much troubled in her weakness by visions of bowls, cups, chairs, &c., whirling before her eye, and prayed that, instead of such a troublesome phantasmagoria, she might enjoy a more pleasant vision. Her prayer was answered, she said—the hospital walls were changed for the jasper of the Holy City and cups of plain use for harps of gold.

In another dream were reproduced in some degree the features of Paul's vision at Troas in which the man of Macedonia said, 'Come over and help us.' It was that of a woman far up the country who in her dream found herself in a drear region of storm and thunder, and in the midst of the lightnings a figure stood forth and said to her, 'When the time comes we shall meet again.' She was at that time a heathen, and the vision so distinct and remarkable remained a mystery, until at an up-country chapel she recognised in the missionary the very figure that had addressed her.

Our Chinese nurse, though as a mother she had been guilty of infanticide towards two of her baby girls, and seemed to think little of it, yet proved so kind to our little ones that we trained her as a teacher. In this capacity she had an experience corresponding in a humble way to the light, above the brightness of the sun, that surprised Paul on the way to Damascus. When on holiday at a distant village she gathered some women around her to read the Bible, and, while reading, a strange light, quite distinct to herself and the listening circle, fell on the page and broke into seven colours. They hurried off to bring the neighbours to see the strange light, but they were unable to see it—a circumstance that may help to explain some of the discrepancies in the story of Paul's conversion.

But the passage in the Book of Acts to which we received in our mission work more frequent and distinct analogies, is that of the Pythoness at Philippi or the damsel with a spirit of divination. Spiritualism, with its mediums, circles, and familiar spirits, is very common in China, and comes into contact with our missions in varied ways—generally in the way of opposition but at other times, as with the Philippian medium, in the way of recognition and support. It is a support we neither desire nor invite, but ignore, and eventually—though in a gentler way than the Apostle Paul,—exorcise.

The circle so much in vogue in all spiritualistic gatherings is an important point in the ritual of Chinese Spiritualists also; and one of our converts described to me the exhilaration of feeling as they joined hands, and the feats of dance and song they performed, that otherwise would have been impossible.

The medium may be a man, and one man medium in the province was evidently an adept at legerdemain as well, and could catch gold rings and jewels from the empty air. Spirit jewels and rings, as evanescent as 'cloudcapt towers and gorgeous palaces,' they evidently were, since no one was the richer. Generally, however, the medium is a woman, and however much charlatany may enter into a sphere so inviting to it, some of the poor creatures furnish convincing tokens of sincerity and of the power over themselves of the familiar spirit. The command, for example, came to one medium from her spirit voice to starve herself as an example to others how to make a quick passage to a better world. In obedience to the voice she refused everything but liquid food, and resolutely starved herself to death, saying: 'I'll go to Heaven and show my followers how to go too.' Denied we may easily call her, but it would be hard to deny her sincerity.

Perhaps an even more convincing proof of sincerity was furnished by the medium who, in a village distant many

miles from our station, told her worshippers—greatly to their disappointment and dismay—that they were no longer to resort to her, but give their allegiance to the foreigner's God at X. We can sympathise with their perplexity at an oracle so disastrous to the medium's own interests, since it meant the loss of the revenue of presents brought to her by her stream of devotees. She became a Christian, and never repented of a step that reduced her from comparative affluence to poverty. To many of the spirits, also, it was a source of annoyance, and for a while they revenged themselves by haunting and plaguing her former worshippers. Night was, of course, the favourite time for their pranks, and one woman informed me that, after she ceased to visit the medium and became a Christian, the spirits so tormented her in bed that she awoke in the morning black and blue with their pinches; while voices were heard from the unknown, telling her to go back to her former worship.

Our mission also, on one occasion, had the benefit of help from an idol as well. In a city of our district, where we had a small native church, strong opposition was made to our getting a place of worship. Finally we got a site and a chapel was built, which we were afraid to make use of lest the mob should break out and the worshippers be maltreated or murdered. At this very time a plague spread, and proved so deadly to the leading opponents of our chapel that an idol oracle—influenced, it may be, by a Chinese Gamaliel among the priests—told the people not to persecute the followers of the new religion! Instances of missions receiving help of this kind are met with here and there, especially in the history of the early Church, and they take their place among those inexplicable providences that, like the unexpected puff of wind filling the sails of a ship, we receive when they come, though we do not calculate upon them, or even desire them.

They are an interesting parallel to the cry among the Grecian hills that heralded the doom of the Olympic deities: 'Great Pan is dead.'

#### SPIRITUALISM IN GLASGOW.

Our able and energetic friend, Mr. James Robertson, President of the Glasgow Association of Spiritualists, and several earnest co-workers, are busy with arrangements for a Grand Bazaar to be held in the Assembly Rooms, 136, Bath-street, Glasgow, on Thursday, Friday, and Saturday, September 29th and 30th, and October 1st.

The bazaar will be opened on Thursday, September 29th, by the Rev. John Page Hopps, of the Free Christian Church, Croydon, London, and formerly of Glasgow. Mr. Hopps will also deliver addresses in the Assembly Rooms on the preceding Sunday, September 25th. On Friday, September 30th, the bazaar will be opened by Mrs. Ernest Stevens, of the Grand Theatre; and on Saturday, October 1st, by Mr. J. J. Morse, of London.

The funds realised from the bazaar will be utilised to make the truths of Spiritualism known in many parts of Scotland by the engagement of trance lecturers, clairvoyant and other mediums, and the circulation of literature.

Already several gifts of work and sums of money have been promised, while many eminent workers have promised to assist at the opening ceremonies. Any contributions may be sent to the undersigned:—

JAMES ROBERTSON, 19, Carlton-place, Glasgow,  
President.

{ DAVID ANDERSON, 20, Ward-street,  
{ JOHN SHARPE, 28, Waverley-gardens, Crossinylloof,  
Vice-Presidents.

AUGUST VAN STRAATEN, 28, Waverley-gardens,  
Crossinylloof, Treasurer.

JAMES STEVENSON, 6, Stair-street, Maryhill,  
Secretary.

Circulars, giving full particulars, may be had on application to the President or the Secretary.

PEOPLE think it needs only to teach children what is right and they will do what is right! They expect that by education—nay, even by mere acquisition of knowledge which is not related to conduct—they will diminish crime!—  
HERBERT SPENCER.

#### THE FAILURE OF AGNOSTICISM.

'Mind' contains a notable article by James Armstrong on 'The Failure of Agnosticism,' *appropos* of Colonel Ingersoll's lecture on 'The Gods.' In that lecture, the great iconoclast says: 'Nature produces man without purpose and obliterates him without regret'; and upon that Mr. Armstrong grapples with his man, and very successfully floors him, simply by showing that 'purpose' is everywhere, and pathos and pity, too. What nonsense to talk of Evolution, as Colonel Ingersoll does, if Nature is producing man without purpose! The Gospel of purpose can only breed the Gospel of despair, and who wants that?

Mr. Armstrong's concluding paragraphs have a fine swing in them,—a little Transatlantic, but very inspiring—

Life is a mad, wild sea; hope the sky above; every dream of Paradise a star that guides the voyagers of time to the shores of joy. Imagine Agnosticism, piloting the human ship, doubting the sky and the stars, and telling every eager questioner that 'whether in mid-ocean or among the breakers of the farther shore, every life must at its close become a tragedy as dark and deep and sad as can be woven from the warp and woof of mystery and death!' Then, if we 'dash against the rock and hear the billows roar above a sunken ship,' why lash ourselves to broken masts and spars to float through frozen seas—we know not whither? Why not in a moment sink and be at peace? Why not anticipate a few days of cold and hunger? For if we must die, and dying is the end, how much better off is the man that sees a century than the insect whose span of life is but a day! What is our advantage over the 'man in the dug-out'? The savage filled the heavens with infinite horror, and the Agnostic fills the future with infinite despair, while the lives of both are as fleeting as the sunbeam that dies the moment it is born. Unless human happiness springs from the dark, the fearful, and the terrible—unless man can be said to be nearing happiness only in the agony of self-inflicted death—the mission of Agnosticism is the most perfect failure in all the world.

Ingersoll has said that, 'in the presence of eternity the mountains are as transient as the clouds.' And with equal truth it may be said that in the presence of eternity the life of the mastodon is as fleeting as that of the ephemeron. The longest life is but a 'snowflake falling on a river; one moment white, then gone for ever.' And if Agnosticism is the height of wisdom, life is a phantom chased by fools along the field of time—until through death they lose sight of it for ever.

There is something in a creed that looks to life eternal; there is reason in a philosophy that, like a warrior, scales the walls of doubt and death to take the citadel of perpetual joy. But there is nothing in the 'creed' that begins with the cradle and ends with the grave. It cannot give the wisest of its disciples an excuse for living, since there is no difference between the savage and the sage when both are dead. 'Six feet of earth make us all of a size' is essentially a tenet of Agnosticism. And if it does, how much better off will be the Agnostic, the man of intellectual development, than the 'man in the dug-out'? And when humanity is dead, and the sterile, frozen earth rolls darkling through the infinite void, how vain, how unspeakably foolish, will have been every speech that Ingersoll ever made and the lives of him and those who toiled and suffered to place Liberty upon the thrones of Jupiter and Jehovah! And could 'the gentleman in the dug-out' and the champion of Agnosticism be called for a moment from oblivion, how happily could they congratulate each other as two of the most stupendous failures that ever flitted shadow-like across the stage of time!

DR. J. SIMS.

We have had the pleasure of a call by Dr. J. Sims—an old and earnest Spiritualist—who is perhaps better known in the United States than in Greater Britain, but some of our friends may remember his visit to London some five and twenty years ago, when he attracted a good deal of attention by his lectures on Physiognomy and Phrenology, in reference to which he claims to have some original ideas, the results of his own observations and discoveries. Those interested in these questions will find them fully discussed and ably expounded in his book, 'Physiognomy Illustrated,' a work of over six hundred pages, now in its tenth edition.

THE punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men.—PLATO.

## THE CLERGY AND SPIRITUALISM.

BY 'AN OLD CORRESPONDENT.'

Hardly a week elapses without a notice occurring in the columns of 'LIGHT' of some clerical diatribes against Spiritualism in English provincial pulpits, entirely begotten of ignorance or superstition. The causes of this almost universal clerical antagonism to our cult are somewhat difficult to understand, seeing that the Old and New Testament are full of records of psychic phenomena; and yet after nearly nineteen centuries of belief in the abnormal events set forth in these sacred books the apostles of the Christian religion are still found denouncing the clearly-proved facts which are of almost daily occurrence in the séance room, and take a positive delight in pronouncing them to be the work of his Satanic Majesty. During the past half century I have met with many clergymen of all denominations, and yet have only been able freely to interchange ideas on this momentous subject with one cleric at present in holy orders and one who was formerly a parish clergyman, but is now retired, both of whom, I am glad to say, could 'see eye to eye' with me on the subject of Spiritualism, and lament the short-sightedness and prejudice of their 'uninstructed' brethren. All the rest have often discussed with me problems of religion and life in a broad and catholic spirit, and have confessed their inability to grasp or explain the many mysteries of the Christian faith, such as the existence of evil; the atonement; the divinity of Jesus; original sin; the case for and against miracles; but the moment one touched, in the faintest degree, on the subject of Spiritualism, it was like 'holding up a red rag before a bull,' and one was met with ejaculations of 'humbug,' 'fraud,' 'legerdemain,' and 'rank imposture.'

Once, when only a student of spiritualistic literature, and before I became an investigator, I informed a clerical friend that a certain eminent jurist, a personal acquaintance of my own, told me how he had been introduced, when in Chicago, to a powerful lady medium (not a professional), who, although she did not even know his name, and had certainly never heard of his existence before, was controlled by two of his deceased relatives, both on the other side, who were able to use her vocal organs so effectively that his dead literally 'spoke with him as if face to face.' The cleric in question, who was a Broad Churchman and most liberal in his religious beliefs, simply replied: 'That is impossible. My mind is too logical ever to believe that spirit, after it has left the body, can control matter.' That may be held to be the common attitude of the clergy on this subject and briefly put, it comes to this, that all psychic phenomena ceased about the time that the last book of what is called the 'New Testament' was written, and since that time no manifestations have occurred going to show that there is a spirit world, or that spiritual beings in any way can give evidence of their continued sentient existence in another sphere. Truly this is a 'large order,' and one for which no explanation is forthcoming on the part of our clerical authorities. And yet we poor Spiritualists have a far better reason for 'the faith that is in us' than any clergyman of whatever denomination can have, for we stand on facts that have been proved 'up to the hilt' by 'clouds of witnesses,' while the clergy in these days—I mean those that do not preach drivel like that quoted by you from Warrington in a recent issue—cannot dogmatise on a single cardinal point in the Christian faith. Why, it is not uncommon in these days to hear agnostics saying that the existence of the Founder of Christianity remains to be proved, and it was, I think, Dr. Momerie who lately put it in his usual trenchant fashion: 'The creed of the future ought to be "God, duty, and immortality"; anything else, an open question.' Besides, there is no *positive evidence* that Christ ever uttered one of the sayings regarding 'paradise,' or the 'many mansions' which are attributed to Him in the New Testament records, or that He performed any of the miracles with which His name has been associated. The state of religious belief among professing Christians and religious teachers of the present day is simply distressing to any lover of the sacred principles of truth, because each religious teacher is, to a greater or less extent, according to his being

High, Low, Broad, or Evangelical, a 'law unto himself,' and 'everything' seems to most thoughtful churchgoers either an 'inexplicable mystery' or a 'great perhaps.' The old argument for immortality resting on the resurrection of Christ and his expected second coming at a great assize, is almost entirely gone from the cultured preaching of the present day, and you hardly ever hear any thoughtful religious teacher, familiar with the results of Biblical criticism or the trend of modern thought, 'piling up the agony' of the great assize and the separation of the 'sheep from the goats.'

What, then, is the message they can give us, and the 'proof positive' of a life hereafter? Nothing, or next to nothing, in the way of evidence, only arguments by analogy from the death of winter to the revival of spring; the caterpillar merging into the butterfly; the seed sown in the ground becoming grain in due season, and the like. These and similar analogies, combined, it may be, with a quotation of the utterance of Christ to the thief on the Cross, or His promise to His disciples, 'I go to prepare a place for you,' &c., are the sum and substance of clerical arguments for immortality and for personal survivance after the change we call death. Of real, positive evidence of immortality and sentient existence in the beyond they have absolutely nothing to offer the many earnest and sorrowing souls who, Sunday after Sunday, flock to our churches for spiritual comfort and consolation. No thoughtful man or woman who has turned his or her fourth or fifth decade, and who has stood by deathbeds or by the side of open graves, or perchance had earnest communings with friends on this great and momentous question of personal survivance after death, can but be struck by the great doubt and uncertainty regarding another world which is so widely prevalent at the close of this nineteenth century; and it is to all earnest Christian Spiritualists (for there are many such) matter for sincere regret that the clergy, with hardly any exception, have taken up such a hostile and, in my judgment, unreasonable attitude towards psychological problems.

And yet many of the more thoughtful among them often preach what I would call purely 'spiritual sermons.' Some years ago I had occasion to listen to a discourse of this kind from one of the most cultured and broad-minded clergymen I ever met, and who enunciated it as his deliberate opinion that there was no change at death, only progress onwards and upwards; and that the saying, 'As the tree falls, so it will lie,' was quite inapplicable to the condition of our friends in the next world, whose probation and education in the work of the kingdom of righteousness would go on under much more favourable conditions and surroundings than when incarnate on this fleeting and transitory sphere; in short, the sermon might have been preached by an ardent Spiritualist. Meeting him shortly afterwards (he knew nothing of my spiritualistic views), and having complimented him on his sermon, his reply was, 'Well, it was not orthodox, but it is the common-sense view of immortality.' And yet this able and cultured divine would have scouted the term 'spiritualistic,' if it had been applied to his discourse.

To conclude. In my humble judgment the desire of all earnest and sorrowing Christians at the present time is 'to know,' to have proof positive of immortality, while their clergy are feeding them 'with husks' and denouncing or ignoring the science of psychology—the one thing needful to verify and complete the 'imperfect record' contained in the Scriptures; and not until they approach Spiritualism in a different spirit and with a more catholic attitude towards its proved facts, will they succeed in fulfilling their best and greatest function, the comfort of the bereaved, and the true end of the ministry, the preparation of their Christian brethren for 'leading the life' which the great Founder of their religion so grandly and beautifully taught and exemplified during the brief space of His glorious earthly career.

As long as men are in the pursuit of an object, they may be able, with the aid of passion, to stifle conscience, but when the object is reached, and the value deliberately counted—the thirty pieces of silver for which a Saviour has been sold—conscience can begin to strike the balance. The heat and halo of the chase are over, and the net result can be reckoned.

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### SPIRITUALISM AT WESTMINSTER ABBEY.

A book has just been published which every thoughtful person ought to read, and which every Spiritualist would thoroughly enjoy. It is a volume of 'Sermons preached in Westminster Abbey' by Canon Wilberforce, and published by Mr. Elliot Stock. It is, in the highest degree, a book for the times, telling from within what the old Church ought to say and what the old creeds ought to mean: and this is done in a way which has in it the true tone, method and spirit of the prophet, as distinguished from the theologian or the priest. The inconsistency of the Canon's position we cannot discuss here. Our business is to inform and delight our readers with the help of one who is preaching our Gospel in the first and greatest pulpit in the world.

It is only right, however, to say that Canon Wilberforce disclaims experimental Spiritualism. In one solitary passage he says: 'To seek intercourse with the beings or intelligences which seem able to manipulate the magnetic ether of living persons and spell out messages, is almost always misleading, and, so far as my experience goes, invariably mischievous.' But over against that one disclaimer we might cite a hundred passages where he endorses our case and preaches our Gospel. What, for instance, does this mean? 'It is a strengthening, calming consideration that we are in the midst of an invisible world of energetic and glorious life, a world of spiritual beings, than whom we have been "made for a little while lower." Blessed be God for the knowledge of a world like this.' Again, speaking of 'Paradise,' the preacher says: 'It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us.'

Yes! it is indeed 'nearer than we imagine': and, if they are 'waiting for us' there, is it not probable that some of them are as anxious to signal to us as we are anxious that they should? The good Canon tells us the following story: 'I remember hearing once of a little dying child shrinking timidly from the idea of going alone; but just before the end there came a spirit of sublime confidence, a supernatural opening of vision, a recognition of some companionship, and the little one cried out, "I am not afraid; they are all here." And then he adds the remark: 'Perhaps they were the angels.' Yes, perhaps they were! But tell us, brother, why we should not 'seek intercourse' with these dear, patient, present spirit-people?

It is evident, however, that our preacher has the genuine

Spiritualist's state of mind. He smites, with splendid joy, the Agnostic and the Materialist. He calls Agnostics 'the givers up of God's riddle.' But 'never be a giver up of God's riddles,' he cries, 'work at them till you die.' He has the Spiritualist's comprehension of the outmost and inmost significance of Evolution, too often hidden from the mere conventional scientist. Evolution, for him, means the creation of man, and the incarnation of God in man. The cries and struggles of men are the birth-throes of God. The roar of a great city is the beating of the heart of a child of God. 'The world is a wreck,' cry the pessimist evangelists. 'Yes,' cries this splendid prophet, 'the world is a wreck, but it is the wreck of a bursting seed, and not the wreck of a sinking ship.' And what is true of the world is true of each individual in it. 'Death is but the Divine Evolver saying to the old garment of corruption and mortality, "Ephphatha, Be opened"; "Chrysalis, let the winged life out, that you have held so long." . . . It is awakening from the dream of life.'

Jesus, whom Canon Wilberforce calls 'the great Evolutionist,' proclaimed, he says, continuous progression, limitless development, unending conscious individuality for man, in the words, 'God is not the God of the dead, but of the living, for all live unto Him.' And that brings us to what, after all, is the beating heart of all these sermons,—the significance of the testimony and fate of Jesus. Canon Wilberforce does not discuss Jesus; he grasps him. He does not isolate and dissect him; he appropriates and absorbs him. His very 'incarnation' is but the glorious testimony to ours. 'As he was so are we in this world.' The resurrection of Jesus Christ, he calls the 'survival' of Jesus Christ. It is not a question of flesh and blood: it is a question of spirit selfhood; and spirit selfhood does not die. He says: 'The actual resurrection of the Christ was not from Joseph of Arimathea's sepulchre, but from the body which He left hanging on the cross. Easter Day, accurately described, is the annual commemoration of the first manifestation of the personal survival of the Christ. There can be little doubt that the popular notion of resurrection as some long-deferred reconstruction of decayed corpses, rather than the emancipation of the real individual from flesh surroundings at the moment of death, has seriously weakened the belief of thoughtful people in the whole teaching of the Resurrection.'

Every Spiritualist will at once see that this modern-minded preacher has thoroughly grasped the real meaning and value of the resurrection of Jesus for us. The resurrection of his physical body on the third day, so far from being a help to us, or a promise of our resurrection, would be the very reverse; for we know that our dead have not so risen and cannot so rise. But the persistence of the human spirit-Christ is precisely what we want: and Canon Wilberforce drives that home. He says:—

Jesus is the representative of the race . . . the Archetypal specimen of the destiny of humanity. When He says, 'I came forth from the Father, and came into the world; again I leave the world and go to the Father,' He is practically condensing into a single sentence the hidden life-history of every human being . . . He identifies Himself with the humanity He came to redeem. He speaks of Himself as being the representative, the promise, the pattern, the potency of the human race. Through His revelation of the incarnation of God in man, instincts of survival have been converted into radiant certainties . . . Death has been exposed as the delusion of the ages; it has been reduced to a mere incident in an uninterrupted development. The survival of Jesus, the God-sent specimen of the race, is the guarantee of the survival of humanity. And His authoritative declaration to His brethren of the human family is 'because I live, ye shall live also.'

All this culminates in the buoyant and happy assertion of the infinite power and goodness of God in the ultimate education and restoration of every member of the human race. The very thought of an everlastingly thwarted or

cruel God is intolerable. 'To assert, with whatever qualification, that any influence or spirit or will or power can exist unendingly side by side with our Father, and unendingly resist Him and defeat Him, if that is not Atheism we may coin a word for it, and call it Caco-theism or Bad-godism, for it gives the lie direct to this Divine promise: "The creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And to believe it clearly, intelligently, with the heart as well as the brain, is to have the mind of Christ.'

There is no mistaking that: nor is there any possibility of mistaking this: 'Unless there is remedial and restoring agency in the world beyond the grave, human life for countless thousands is but a ghastly mockery. The endless wail of a sin-blighted humanity, created with God's absolute foreknowledge under the doom of hopeless damnation, would dethrone God, bring the Atonement into contempt, predicate the existence of a victorious devil, necessitate the eternity of sin, and make the so-called heaven of the saved a contemptible concentration of unutterable selfishness.'

We promised to 'inform and delight' our readers, and we think we have done it, thanks to one of the most enlightened preachers and some of the most modern and inspiring sermons of our day.

#### LONDON SPIRITUALIST ALLIANCE.

##### SOCIAL GATHERING OF MEMBERS AND ASSOCIATES.

The last meeting of the season was held in the French Drawing Room, St. James's Hall, on the evening of Friday, the 15th inst., when there was a large gathering of Members and Associates. On this occasion Mrs. A. P. ESSINGTON NELSON exhibited a number of pictorial designs in water colours, obtained by the exercise of her gift of mediumship for automatic drawing and painting. Mrs. Nelson's explanation of the origin of these productions was listened to with great interest. The pictures, which displayed considerable skill in colour effects, were all of a symbolical character, being designed to represent spiritual powers and faculties in various grades of evolution. The explanations given by Mrs. Nelson involved certain allusions to planetary influences which were somewhat difficult to follow; but in so esoteric and many-sided a subject as symbolical mediumship, no doubt the astrological element had its due significance. Certainly it will be readily conceded that the representation of spiritual powers and influences through the medium of form and colour is natural and reasonable enough, even in a literal aspect. Putting aside, however, the question of emblematical meanings, the paintings were much admired, particularly in those cases where the powers and influences depicted were of a sufficiently developed character to be represented in the form of flowers.

During the evening Mr. E. DAWSON ROGERS, the President, announced that Mr. J. J. Morse had been selected as the representative of the Spiritualists of Great Britain to attend the semi-centennial celebrations to be held in Rochester (New York State), whither he would shortly proceed, in response to the invitation of the American executive committee. The President added that as this was the last occasion upon which Mr. Morse would be with them prior to his departure, it would be a fitting opportunity to ask him to convey to the Spiritualists of the United States the greetings and regards of their brethren of the London Spiritualist Alliance.—The sentiment having been cordially adopted by a show of hands, Mr. MORSE briefly responded, expressing the pleasure it would afford him to be the bearer of such a commission.

Two pianoforte duets ('Massaniello' and 'An Hungarian Dance') were performed in brilliant style during the evening by the Misses Withall.

MAKE allowance for the follies of youth and hope for the best. The cat, the gravest of all animals, is the most frisky when young.

## THE SUBSTANTIALITY OF SOUL.

### TRANSCENDENTAL PSYCHOLOGY.

By 'QUESTOR VITÆ.'

(Continued from page 189.)

Reference has already been made in these columns to the process of transmutation occurring within the human organism, by which vitality is supplied to man's nervous system. De Rochas has said: 'The nervous fluid runs along the nerves in all parts of the body; it occupies in space the same volume as the body, and may be called its "fluidic double" without going beyond the domain of positive science'; or in other words, his psychic soul. On the other hand, these nerve currents have been described as electric.\* Krapotkine tells us 'the electrical effect of the nerve impulses transmitted along such and such nerves has been tracked and measured.' As stated on p. 124, this nervous fluid radiates from man's body, being then called biomagnetism, psychic force, sensibility, and motricity, &c. Its energy has been measured by Crookes, by Baraduc, and others. By its exteriorisation many of the phenomena known as spiritualistic, or as psychical, as well as magical, can be produced. De Rochas says in this respect that 'this part of man which thinks and feels, and may detach itself temporarily and enter into relation with discarnate states, may also detach itself permanently, and survive the destruction of his physical body.'†

That this vitality is substantial is known from the fact that when exteriorised in zones around the body, it can be felt as cold when the hand is inserted therein. It can be stored in tumblers of water and other objects, inserted in the exteriorised zones. It produces molecular disturbance on photographic plates held therein, and impresses images thereon when projected volitionally. It has been seen as coloured, when exteriorised, by a number of sensitives, as recorded by Reichenbach, by Luys, and by De Rochas. The human doubles exteriorised by De Rochas, Dr. Bremaux, and Mr. Younger, constituted of this nervous, psychic vitality, have been seen and felt. The thought-form phenomena projected through Eusapia Paladino have been shown to be constituted therewith, and these were both seen and felt. The phenomena produced by Dr. Moutin and others, described on p. 399 (1897), show that this vitality carries energy, or motricity, and may produce dynamic effects. The substantiality of this nervous vitality constituting man's soul is therefore indisputable.

On the other hand, it is now recognised by the psychophysicologists that 'consciousness in man is the resultant of a very great number of nerve impulses or nerve waves, spreading in a mass of neurons.' Though we cannot agree with Ribot when he says that mind is material, yet it is substantial, and he tells us that 'it circulates through the human system; that the brain performs for the mind what the heart performs for the blood.' Some of his subjects saw and described it circulating within man's brain and nervous system (Coates's 'Human Magnetism,' p. 195). Dr. Berillon says that ideas are presented to perception by sense impressions from the external world, which react in the sensorium of the brain, as light does on a sensitised plate, entailing the reflection of an image representing its content. Professor Boirac says that it is the electro-vital radiation from man that is the medium of transfusion or transference accompanying suggestion. 'It is the reaction of this transference, which appears to be of an electrical character, that reproduces the transmitted idea in the subject.' Dr. Moutin calls this radiation 'a psychic lever,' and compares it to induction entailing motor action through the subject's

\* The etheric atmosphere, or vital not-self, from which man indraws and absorbs this nervous vitality, has been recognised by Lodge and Keely as being electro-magnetic, which fact is confirmed by the experiments of Tesla and Marconi. Man may therefore be said to be a condenser or storage-battery of electro-magnetic energy.

† It should be noted that Mr. D. Younger describes, in his 'Magnetic Family Physician,' p. 99, as far back as 1887, that he exteriorised the 'doubles of four sensitives on one occasion. They were semi-transparent, yet visible to an audience of twenty-six people, as the exact counterparts of the subjects. Two rose above the heads of the subjects, while two advanced fourteen feet away from their bodies. He was never able to reproduce the phenomena.

electro-nervous system. The inferences of these psychologists confirm the comparison of man to an electro-magnet radiating an induced magnetic field, constituting our sense relations, previously made.

It is apparent from these remarks that what has been called man's 'psyche,' or soul, is identical with his mind; that these are constituted of his nervous vitality, or vitality in psychic mode; that they occupy in space the same volume as his body. This explains why the term 'psyche' has been applied to the analysis of mental processes, to psycho-physiology, to suggestion and psycho-therapeutics, as well as to mediumistic phenomena, also called spiritualistic, whether produced by embodied operators or invisible, disembodied operators. And it is important here to bear in mind that many of the so-called spiritualistic phenomena can be produced by embodied spirits. The latter consequently illustrate the former, and show that in both cases they are produced by the transference or transmission of psychic vitality exteriorised from selves, which vitality has been shown to be akin to electro-magnetism, *i.e.*, radiant. All such phenomena are consequently of electro-magnetic character. The sole difference between spiritualistic and magical phenomena is that the former are produced by disembodied and the latter by incarnate spirits. But it is evident that the former will always be of a higher order than the latter.

But it has been shown in the first part of this letter that all internal mental, *i.e.*, spiritual, and exteriorised, substantial, *i.e.*, psychic, phenomena imply the reaction of spirit in soul, of thought in substance (of electricity in magnetism). It is evident, therefore, that all the above descriptive terms adopted by these respective schools are in themselves incomplete, and should preferably be designated as psycho-spiritual or spirituo-psyche.

While both mind and soul are identic, in that they are constituted of nervous vitality and occupy in space the same volume as our body, yet there is a distinction between them from the fact that our nervous system is in itself a dual-unity, as has been previously shown. The purely vital processes of our organism are governed by the sympathetic, cerebellum, medulla-oblongata and ganglionic plexi; while our sensor-motor and volitional sense-apparatus, and consequently sense-relations and the mental reactions or self-conscious processes entailed thereby, are associated with the cerebro-spinal system.

It has been previously suggested that the electro-vitality extracted from our food and atmosphere\* under the direction of the sympathetic, is handed on by it, distilled and transmuted, to the cerebro-spinal system.† This is confirmed by the fact that during the periods when the potentiality, or energy, of the sympathetic plexual system is concentrated in its own special functions, as during digestion, during reconstructive sleep, and during the secondary, sub-conscious state, the cerebro-spinal, sensor-motor system becomes drowsy, lethargic or quiescent, entranced, thus demonstrating the dependence of the latter (reflexual) on the transmission to it of vitality from the former (plexual).‡

\* The descending influx of ethereal vitality from the world soul, mediated through the blood corpuscles, stands as positive in relation to the negative influx of serum or chyle, or digested food rising from the physical plane. The interaction of these two descending and ascending, positive and negative currents probably entails cellular conception, generation, or incarnation. But the mediated process of Self is the pre-condition of this process in selves.

† Dr. Luys, the leading cerebral psychologist, taught that nervous vitality was absorbed by the blood corpuscles from the atmosphere (vital not-self), and extracted therefrom in the cerebellum. His pupil, Dr. Encasue, affirms that it is mediated from the cerebellum to the self-conscious sensor-motor cerebrum during waking states, and to the sub-conscious sympathetic during sleep states. The ganglionic plexi of the sympathetic constitute condensers or storage reserves on which the sensor-motor system may draw. When that reserve is exhausted, fatigue and sleep ensue, during which the plexual condensers are re-stored from the cerebellum. Vitality, like electricity, is 'radiant': radiates an induced field from the neurones in these plexi, and thus constitutes 'exteriorisation' in several modes from the respective plexi. And it is this exteriorised radiation which is the basis of all spirituo-psychical and magical phenomena. But the spiritual nucleus in the heart, through which ever flows the process of the Universal Self, is the pre-condition of the interiorisation and exteriorisation of the vital not-self here referred to. This shows the distinction between immediate and mediate influx; the Infinite in the finite.

‡ This is symbolised in occultism by representing the brain as the moon, dependent for its reflected light on the transmitted rays of the solar-plexus. But the preconditional self in the central nucleus or heart is, as usual, omitted in this symbolism.

Both of these aspects of our nervous system or vitality radiate an induced field or aura, but carrying different vibrations, and consequently entailing the different colours seen by clairvoyants such as those of Dr. Luys, who showed that a disturbance in the colours of the aura always accompanied psychical derangements such as hysteria, mania, epilepsy, &c.\*

While, therefore, both the soul and the mind are constituted of a common element, *i.e.*, nervous vitality, yet they carry a difference in mode, and are associated with distinct portions of our nervous system, in dual-unity; each of which is in itself duplex, *i.e.*, afferent and efferent, or centrifugal and centripetal; attractive and propulsive, positive and negative in its processus.

(To be continued.)

### 'THE WORLD BEAUTIFUL.'

Messrs. Roberts Brothers, Boston, U.S.A., announce a *third series* of 'The World Beautiful,' by Lilian Whiting, author of 'The World Beautiful,' first and second series, 'After Her Death,' 'From Dreamland Sent,' &c. In making their announcement the publishers say:—

In the new work, by Lilian Whiting, a *third series* of 'The World Beautiful,' the writer's aim is to trace the unity of all religious thought, and the fuller explanation of the Divine laws revealed by the results of Psychic Research. Religion is, in its very nature, a progressive revelation, and finds its only limits in the capacity of the nature receiving it; and as humanity advances and develops a higher spiritual life, the laws governing that life are more perfectly apprehended and understood. The writer of this book believes that simple faith in the Christ and His divine mission is amply sufficient for the noblest life, the largest intellectual inquiry; yet, if to that faith of the Christian can be added this larger understanding of the laws which govern the relation between the Seen and the Unseen, and which make possible direct personal intercourse between the inhabitants of each; if faith may thus be informed with knowledge, it is not thereby less, but more, reverent, and man's relation to God grows more clear and more perfect. The theme discussed in her preceding book ('After Her Death: the Story of a Summer') is pursued in this new work along the lines of wider investigation and critical study of the actual phenomena of spirit intercourse. Modern scientific and psychic activity has vivified and verified the teachings of Jesus, and the psychic phenomena, now fully accepted and endorsed as truth by Professor William James, of Harvard University, Dr. Alfred Russel Wallace, Sir William Crookes, Professor Oliver Lodge, and many other learned men, are, after all, seen to be identical with the teachings of Jesus. Miss Whiting is herself a communicant of the Episcopal Church, finding in its teachings that 'life more abundant' which every church, of whatever name or sect, offers to its followers; and to the Rev. E. Winchester Donald, D.D., who succeeds Phillips Brooks as rector of Trinity Church, Boston, she has had the privilege of dedicating the volume. There is no real antagonism between the truth—if it be one—of spirit intercourse, and religion as taught by our clergy and revealed in the Word of God. The increasing amount of psychic phenomena before the world invites scholarly and reverent attention.

The price of the book will be one dollar; or in white and gold, one dollar and a quarter.

LEARNING maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.—CICERO.

A CULTIVATED reader of history is domesticated in all families; he dines with Pericles and sups with Titian.—WILLMOTT.

### 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind those Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1898, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

\* These diseases may apparently, from the above data, be caused by disturbances in the orderly exchange and circulation of nervous vitality between the sympathetic and cerebro-spinal systems.

## NOTES FROM FOREIGN REVIEWS.

Herr Paul Zillmann, the editor of 'Neue Metaphysische Rundschau,' has made common cause with the Association of German Magnetic Healers, and will gladly receive all communications of interest on the subject of animal magnetism. The current number of this high-toned and valuable contribution to periodical occult literature is particularly good. It contains an interesting review of a new and excellent work, 'Hypnotism and Magnetism,' by Professor Dr. J. Ochorowicz, who declares himself a warm champion of magnetic healing. It is hoped that the book will be widely read by the members of the medical profession and may also 'open their eyes.'

'Psychische Studien' gives further information about Johanna Chorzenpa of Niedanowska, who was mentioned in 'LIGHT' of February 26th. The investigation of her case has been patiently and ably carried on, but owing to the continuance of the phenomena, and the disturbing influence produced upon the girl, it has been thought prudent to remove her from her father's cottage and she has now been placed under medical supervision.

'L'Echo du Merveilleux' reprints from the 'Bien Public,' a Dijon paper, the detailed account of another 'Poltergeist' case. From the 19th to the 27th of March, manifestations of a violent and destructive character have taken place in the house of a respectable weaver named Garrié, of Laroche-en-Breuil. The poor man and his wife have been greatly frightened and distressed, for their china and window panes have been smashed, portable objects thrown about and broken; even heavy articles of furniture, after exhibiting a curious oscillatory motion, have been dragged from place to place, overturned and injured. A large number of visitors from far and near have witnessed the occurrences. The municipal authorities and members of the local police, called in haste, came and saw, but declared themselves incompetent to discover the cause of the phenomena. The priest's attempts at exorcism, as well as a sprinkling of water from the Lourdes spring, were unavailing, and the evil influence could not be dislodged. The mischievous disturbances were at last traced to the mediumship of a little boy who lives with the couple Garrié. He has been sent away for a week or so in order to verify the conjecture, and in his absence all is quiet.

M. Sardou's play 'Spiritisme' has been performed several times in Naples, where it is stated to have met with an enthusiastic reception. In the same town, Dr. G. Kremmerz has started a new journal entitled 'Il Mondo Secreto, Avviamento alla Scienza dei Magi,' which will be the second monthly publication in Italian devoted to psychical research and occultism. In Budapest a weekly review, 'The Mystic World,' has also been issued, the first of this kind printed in Hungarian.

The March number of 'Le Spiritisme Moderne' published an excellent article by G. D. Home, a son of the medium D. D. Home. It is an earnest appeal to all Spiritualists to strive 'forward'; expressing some surprise at the timidity of their attitude, insisting upon the necessity of active and well-organised propaganda, and urging upon those whose doubts have been set at rest and who stand upon the firm ground of facts, the duty of imparting their knowledge to others, of resolutely setting aside all minor differences and uniting in missionary work, thus reacting against the only too-apparent evils wrought by the spread of materialistic philosophy. It is perhaps not in France only that such a reminder is needed.

REMARKABLE CURE.—We have been asked to publish in the interest of sufferers the following letter from Mr. Stanley Pearce, optician, 161, Wardour-street, Oxford-street: 'April 6th, 1898. Dear Sir,—My assistant, after attending a long while at hospitals, and on doctors, too numerous to mention, who wanted to amputate her leg, is now entirely cured by your skilful treatment. Accept my most sincere thanks.—Yours truly, STANLEY PEARCE.—To Professor F. Omerin, 22, Bentinck-street, Cavendish-square, W.'

## DR. J. M. PEEBLES AT HYDESVILLE.

On March 31st, the reputed anniversary of the origin of 'Modern Spiritualism,' a party of the leading Spiritualists of America made a pilgrimage to the former residence of the Fox family in Hydesville, near Rochester, State of New York. Dr. J. M. Peebles delivered an address appropriate to the occasion, and from a report which appeared next day in the Rochester 'Post Express' we take the following extracts:—

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the rediscovery of a fact old, in one sense, as Babylonia, ancient as the faded ages of remotest antiquity. And this spiritualistic discovery, this mighty modern movement, now in a measure known throughout all enlightened lands, did not spring into birth full-grown like Minerva from Jupiter's brain. It was feeble at first. It is young yet; but though young as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and a-fire with infinite possibilities.

Seven years before the Hydesville manifestations, similar phenomena appeared among the Shakers. They continued for three years. These were so overwhelming at times in the line of mysterious noises, trances, visions, and prophecies, and so exciting to those outside the believers' fold, that they were obliged to close their meeting-houses from the public. They were thought to be going mad, and there was raised the old cry of witchcraft. The spirits prophesied at this time through the Shaker mediums that these manifestations would soon go out into the world, and would spread to every hamlet and city, island and continent, of the globe. This prophecy has been literally fulfilled.

A few years ago I was in old Bethlehem near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Rochester—the imperishable Bethlehem of this crowning century of science and progress. This is consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries.

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth—while psychical research is an earnest move in the right direction—while Spiritualism, the acceptance of the fact of an intercommunion between the denizens of this and of the world beyond, is a grand step upward from materialism—Spiritualism is more than that; it is a fact plus immortal truth; a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness and good will to man.

Spiritualism is rooted in God, for God is spirit. It is grounded in nature, for nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true wisdom religion of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations—and the scaffolding by which the masses ascend. They have their uses. Materialists especially require them and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry bogs of a dreary material existence. But Spiritualism does not rest alone upon, or centre in, phenomena. No! no! It centres in essential spirit, and is based upon the consciousness of the races, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, aspiration, vision, prayer, faith, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their senses with hymns or prayer; they are richly blessed with clairvoyant visions, and calm, uplifting ministrations

from the loved in heaven. They walk in the spirit. They see in every pure crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well cultivated prairie a Canaan flowing with the milk and honey, and they teach salvation by character, or by the life, as did Paul, who said, 'Being reconciled, we shall be saved by His life.'

Spiritualism is not local but cosmopolitan, inspiring, under some name, alike Yogi, seer, prophet, oracle, and intermediaries in all lands. To this I bear the most positive testimony.

These manifestations were considered at different periods miracles, magic, apparitions, possessions, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a palpable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brougham who in early days, when turning his attention to occult subjects, said: 'In the most cloudless skies of scepticism I see a rain cloud if it be no bigger than a man's hand; it is Modern Spiritualism.' He was confident that this alone could roll back the inflowing clouds of materialism.

The learned Dr. Beard, physician, author, scientist, and hypnotist, strongly inclined toward materialism, declared that, 'For logical, well-trained, truth-loving minds, the only security against Spiritism (so he called it) is in hiding or running away. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favour of spiritualistic claims is a millionfold greater than that in favour of the theory of gravity.' He further said that that distinguished jurist, 'Judge Edmonds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable.'

Camille Flammarion, the great French astronomer, said that 'at least ten of the manifestations he witnessed through Eusapia Paladino' were incontestable. He further said that, 'placing myself solely at the point of view of the physicist, I say, no matter what explanatory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her. . . . Invisible, intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounce themselves spirits, and what other explanation can be given?'

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: 'My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.'

With the more intelligent scientists of America, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the Pantheon of the sciences.

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells, the higher and the lower spheres of existence. It has outlined the law of the progress of spirits, angels, archangels, and the still diviner intelligences that pass and repass to and from the planetary worlds that dot and stud the sidereal heavens. It further teaches that with every human being there is a refined, etherealised aura—an emanation—dark-hued, grey, white, or golden, according to character and grade of spiritual development. And now science steps in and demonstrates this. Even thoughts, as spiritual substances, have been photographed, and their colour has been described by Professor Gates. Thought-transference is no longer a theory but a demonstration. The souls of the departed can project their thoughts to us, and so do, inspiring us to more heroic and heavenly deeds.

Spiritualism teaches that the past converges in the present, that the heavens, and the Biblical 'mansions' of the old seers were real and substantial, and wisely adapted and fitted for the abodes of spirits, angels, and gods. These

exalted intelligences, ever aflame with love, are continuously active in some great educational and redemptive work. They condescend to descend to us to teach, as do professors to their pupils in universities. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others they become still more highly and divinely exalted. They delight to give. The superiority of God Himself consists in that He is eternally giving and never receiving.

Concerning spiritual phenomena, I must utter these advisory and fatherly words to the mediumistic. Let your aims be high—do not sit in impromptu promiscuous circles, as they open the way to obsessions—do not cease for a moment to be yourself, and never surrender to any intelligence your own conscious selfhood. There are many diakka spirits who assume great flaming names to excite the vanity and get a stronger control over the weak-minded. 'Guides' so-called may guide to ruin, may play the vampire. Exercise then your reason—test the spirits, test and try them by your higher judgment and your God-given intuitions. Spirits, like mortals, must be known by their fruits; if they improve your health, enlarge your moral nature, lift you up spiritually and beautify every characteristic of your higher nature, accept them as message-bearers from the diviner life—but even then, be yourself!

#### PHYSICAL PHENOMENA.

We should much like your readers to know of the excellent séance we have had with Mr. J. Taylor, of Farnworth. Séances were held on Saturday and Sunday, April 2nd and 3rd, at the house of Mr. J. Haywood, 'Hillsbro', Sheffield. The séance of Saturday evening was not successful, but on Sunday morning we were amply rewarded. There were twelve sitters besides Mr. Taylor, all having been present at the previous séance. We commenced at ten o'clock, the window being darkened, but there was sufficient light for the sitters to tell the time even in the darkest part of the room. The controls placed the sitters to their liking, and about half-past ten manifestations commenced. The table was raised completely from the floor to a height of about ten inches, none of the sitters having actual contact with it. This was repeated with a gentleman of about eleven stones weight standing on the medium's palms. A chair was then placed on the table, and the medium, putting his hands on its back, both chair and table were lifted. This was repeated with Mr. Haywood sitting in the chair and another gentleman standing behind it. After this the medium took the hands of two of the sitters, and placing them under his own the table was again raised. This was repeated several times; with the medium's hands in glasses; with his hands in a tin of water; with his right leg on the table; with a gentleman standing on the table holding the medium's wrists; and with two glasses on the table and a gentleman standing on them, the medium taking hold of his knees. Then the table was moved in a variety of ways, now calm and steady, then quick and energetic. Once, with a violent gyrotory motion, it was raised, and knocking its feet in succession upon the floor, beat time to the music. After this the medium instructed two of the sitters to hold the table down, but they were unable to keep it still. One of the sitters then sat in a chair on the table, while another person, standing behind the medium, held the chair down, but, the medium taking hold of his arms, the whole was lifted in spite of his efforts. The same sitter, placing his hands on the table in front of the medium, exerted his utmost strength to keep the table on the floor, but could not resist the wonderful forces that were present. The séance broke up at half-past eleven, each of the sitters being completely satisfied. We are thoroughly content with the result, and Mr. Taylor has our warmest thanks for enabling us to receive this convincing demonstration.

R. GREEN.  
GEORGE F. FENTON.  
J. MIDDLETON.  
J. F. HAYWOOD.

55, Fowler-street, Sheffield.

IN nature there is no blemish but the mind; none can be called deformed but the unkind.—SHAKESPEARE.

## A CONCERT BY TELEPHONE.

The friends of Brooklyn's celebrated invalid, Miss Mollie Fancher, who for thirty-two years has been unable to leave her room, arranged a concert in Plymouth Church for her especial benefit, on Wednesday evening, March 23rd. A direct wire was carried from her room to the church, in which were placed two megaphones, like concentrators and microphones. A telephone and six extension phones were in her room. She heard distinctly every word of the concert, and enjoyed it to the uttermost. She was in a rapture of delight, and fairly cried for joy. Some of the most distinguished musicians in this country took part in the entertainment, and Mr. Will Carleton, the eminent poet, read selections from his writings.

At the conclusion of the concert, Miss Fancher's words of thanks, which she had spoken into a phonograph earlier in the evening, were reproduced, and were heard, not only in all parts of the church, but also by Miss Fancher herself, over the telephone. She was much pleased to be able to listen to her own words. Miss Fancher's injury deprived her of the use of her legs, and fastened her right hand in a peculiar position behind her neck, where it remained for twenty-eight years. Notwithstanding the cramped and uncomfortable position of her hand, Miss Fancher used it, by bringing the left hand up to it, in making delicate lace, from the sales of which she has added to her income. During the past four years her hand has been released from its bondage, and she can now use it very naturally. Miss Fancher is an interesting invalid, and her psychological experiences furnish much valuable data for scientific research. We are pleased to note that she has so many friends in the metropolis.—From the 'Banner of Light' (Boston).

## LETTERS TO THE EDITOR.

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

## Vaccination.

SIR,—In the 'Daily Chronicle' of April 12th I noticed a letter from Mr. Wm. Tebb, who has done so much in bringing before the Royal Commission on Vaccination the results of his researches. As it is probable that all your readers do not read the paper mentioned, may I ask you to publish this note with a view to calling their attention to the letter in question, so that the facts so plainly given may receive the attention they undoubtedly deserve? Mr. William Tebb is a well-known Spiritualist, who has spent much time and money in obtaining valuable statistics as to the evils spread through vaccination; he has made six visits to the West Indies, at his own expense, for purposes of verification, which had considerable weight as evidence before the Royal Commission.

I believe it to be a fact that in all spiritual communications on the subject, without exception, vaccination is denounced as injurious, without a single redeeming feature; and that being the case, it would appear to be the duty of Spiritualists to give every support to such workers in the cause of humanity. One of the missions of Spiritualism is to spread knowledge and eradicate evil, and in view of the approaching Jubilee, it would be well if some tangible step in this direction were taken. Dr. Alfred Russel Wallace's book on the report of the Royal Commission on Vaccination should be on the table of every household.

55, Lyndhurst-road, Peckham, S.E. W. H. EDWARDS.

## Verges, Dogberry and Co. v. Gatacre.

SIR,—I extract the following pronouncement from the 'Daily News' of the 14th inst. :—

WATER DIVINING.—At an audit of the Urban District Council accounts at Amptill, yesterday, several ratepayers objected to payment of £7 13s. 6d. to Mr. Leicester Gatacre, a water diviner. Mr. W. A. Casson, the district auditor, surcharged the members with the payment on the ground that, in accordance with the decision given by the courts in 'Regina v. Giles,' the employment of persons professing to find water by divination is either fraud or self-deception, and a survival from the days of witchcraft and the black arts.

There is nothing new, nothing true, and it don't signify,

if it be not orthodox—is sound reasoning, exhaustive, and conclusive for the vast majority of Great Britons.

When Mr. Tompkins, a water finder—who, by the way, did not call himself a diviner—came to my place at Mottingham about two years ago, he and his process were laughed to scorn by a class of strong young men who used to do weight-lifting with my son. They could explain it all; but in course of doing so it turned out that two of them, Algy Spencer and my son, could not control the twigs at all. To their amazement the forks did just what they did when Tompkins held them. In Algy Spencer's case, his immensely strong arms were so much affected by the something, of which they could understand nothing, that he had to leave off holding the twigs, because they twisted so much; and something else, too, about the process so exhausted and pained him that he could not go on. My son felt no pain, nor exhaustion; but his thumbs and fingers were abraded by the efforts he made to keep the twigs from moving and twisting in spite of all he could do to prevent it. Well, neither of these young men has attempted to examine, and perhaps to develop, the gift which both of them have, and none of us others who tried it had. But if anybody care to see what the twigs do towards finding springs, if he, or she, or it, the wise-acre, will come here to these Lower Tertiary gravels, which abound in springs, I daresay they might go away and still deny that the holder of twigs showed water, even after it was found where they pointed to it. Because, don't you know, as I once heard a really great philosopher observe, 'You will always find water if you dig deep enough.'

Well, I, too, having done some mining, thought I knew that, and yet I am nevertheless at my wits' end to explain how it happens that a strong spring is discovered at, say, sixty feet below a point indicated by the twigs, and by the sensation they conveyed to a *bonâ-fide* water-finder using them. However, what does that signify in the face of the ruling in 'Regina v. Giles'?

Tednambury Stud Farm,  
by Bishop's Stortford, Herts.

GILBERT ELLIOT.

## Spiritualism in Eastbourne.

SIR,—What I said about Dr. Mellone's lecture on Spiritualism, in 'LIGHT,' of the 9th inst., was based upon the report of a friend who attended the meeting, expecting, according to the announcement, to hear what light Spiritualism threw upon the important question of a future life, but found, to his disappointment, that the lecturer's object appeared to be to discredit Spiritualism and to make out that its believers were incompetent judges of facts. A lady also, who is a regular reader of 'LIGHT,' was very much grieved at Dr. Mellone's treatment of the subject.

Whatever the lecturer may say in justification of what he advanced, there is no doubt it was an *anti-spiritualist* lecture and calculated to disparage the subject in public estimation, and I can well imagine those who heard it, or read the report of it in the local paper, if prejudiced against Spiritualism, finding comfort in the belief that it is not true.

Eastbourne.

ROBERT COOPER.

## Mrs. Piper's Mediumship.

SIR,—I read in your paper of March 19th, an article entitled 'The S.P.R. and Mrs. Piper,' telling of the meeting, on the evening of March 11th, of the S.P.R. at Westminster Town Hall, to discuss the trance phenomena through Mrs. Piper. 'Admitting her honesty in her normal state,' Mr. Podmore 'felt bound to assume her dishonesty in the trance state.' In fact, Mr. Podmore and the society are so anxious to avoid being deceived, that they are unwilling to accept the evidence of their own senses, or the testimony of ordinary honorable witnesses.

No doubt the Society feels itself to be a very responsible affair, but it has made little advance for years, and is not likely to make much progress for a long time to come. But the thousands of honest investigators who are able to judge of plain facts, and can trust their own convictions, in the presence of testimony which appeals to their sense of right and truth, are rejoicing in their own conclusions. They find light and comfort and knowledge in place of darkness, doubt, and dismay—and call it a glorious exchange.

Let Mr. Podmore and others like him, who are at present unable or unwilling to accept facts, remember that when they finally do succumb to overpowering demonstrations, their conclusions will be of more importance to themselves than to anyone else.

The best thing about the Spiritualism of modern times is that each one has to decide for himself after investigation. Our spirit friends say over and over again, 'Never allow yourself to be dictated to by any spirit, whether embodied or disembodied; if a proposition appeals to your own sense of right and truth accept it, but only so far as it complies with that standard.'

The masses who are daily and hourly investigating the great subject, *know* Spiritualism to be true, and the new-old dispensation moves on in its glorious course, quite indifferent as to the opinion of this or that individual or society.

It would be well to recall the great Emerson's idea, 'that when you meet a fact, you must dispose of the fact, or the fact will dispose of you.' There happens to be no other alternative, and scientists and the wayfaring man are alike bound by the necessity.

As to setting aside the great movement we call 'Modern Spiritualism,' by words of scorn, or ridicule, or contempt, that is not in the power of any man or any set of men. It is a movement set in motion and guided by the beneficent forces of the spirit world, and no Canute can sweep it back.

H. T. LAWRENCE.

Bay Side, L.I., New York, U.S.A.

#### NEW PUBLICATIONS.

- 'The Journal of Practical Metaphysics.' London agents: Gay & Bird, 22, Bedford-street, W.C. Price 10 cents.
- 'The Perfect Law of Liberty.' A Plea for Freedom of Thought in the Service of Faith. By 'VINDEK.' London: G. Redway. Price 3s. 6d. net.
- 'The Breath of Life.' A Series of Self-treatments. By URSULA N. GESTEFELD. New York, U.S.A.: The Gestefeld Publishing Company. Price 50 cents.
- 'How We Master our Fate.' By URSULA N. GESTEFELD. New York, U.S.A.: The Gestefeld Publishing Company, Box 106, Madison-square. Price 75 cents.
- 'The Metaphysics of Balzac,' as found in 'The Magic Skin,' 'Louis Lambert,' and 'Seraphita.' By URSULA N. GESTEFELD. New York, U.S.A.: The Gestefeld Publishing Company. Price 1d.
- 'The Theosophical Review,' for April, contains: 'Personality and Individuality'; 'The Over Soul'; 'The Theosophy of Emerson'; 'Notes on the Eleusinian Mysteries'; 'Renan and Psychological Research,' &c. London: 26, Charing Cross, S.W. Price 1s.
- 'The Metaphysical Magazine' (recently 'Intelligence'), for April, contains: 'The Design of Nature'; 'Is Man the Architect of his own Destiny?'; 'The Symbolism of Nirvana'; 'The Dogma of Incarnation'; 'Astrological Symbolism,' &c. London agents: Gay & Bird, 22, Bedford-street, W.C. Price 1s. 6d.
- 'The Theosophist,' for April, contains: 'Old Diary Leaves,' by COL. OLCOTT; 'Theosophy and Spiritualism,' by ANNIE BESANT; 'Prophecy'; 'Ancient Australia'; 'Mystic Fire'; 'Immortality of the Soul in the Light of Theosophy,' &c. London agents: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 2s.
- 'Physiognomy Illustrated; or, Nature's Revelations of Character.' A description of the Mental, Moral, and Volitive Dispositions of Mankind, as manifested in the human form and countenance. By JOSEPH SIMMS, M.D. Illustrated by upwards of three hundred engravings. New York, U.S.A.: The Murray Hill Publishing Company, 129, East 28th-street. Price 2d.

A LACE SILK HANDKERCHIEF was found after the social meeting in the French Drawing Room, St. James's Hall, on Friday, 15th inst. The owner can have it on application to the Office of 'LIGHT.'

#### TO CORRESPONDENTS.

SEVERAL communications are unavoidably left over for another week.

#### SOCIETY WORK.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday evening last, Mr. Astbury ably occupied our platform. On Sunday next, Mr. Drake, at 6.30 p.m. 'LIGHT' on sale at all our meetings.—M.E.C.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE LANE.—On Sunday last Mr. Weedemeyer delivered an address followed by successful clairvoyance by Mrs. Weedemeyer. Next Sunday, Mr. Walker, address.—A. G. DALLET, Cor. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last Mr. J. Adams delivered an instructive address on 'What Spiritualists do and do not believe.' Next Sunday, Mr. C. Hardingham.—J. RAINBOW, Cor. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday morning last an able address was given by Mr. Gwynn. In the evening Mrs. Hellier spoke under control, her subject being 'What is the Use of Spiritualism?' Normal clairvoyance followed. Next Sunday, Mr. Davis.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Brenchley gave a short address, and Mr. Whyte ('Evangel') replied to questions. Next Sunday, at 7 p.m., Mr. Brenchley will give the address. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Mr. Sloane's address and psychometry proved deeply interesting. Sunday next, at 7 p.m., Mr. Savage. Wednesday, 27th, Mr. Walker. Speakers are requested to forward vacant dates and terms.—Geo. RICHARDSON, Hon. Sec.

193, BOW-ROAD, BOW.—On Sunday last Mrs. Whimp gave clairvoyance. Messrs. Davy and Harris gave addresses. We also held a successful meeting in Victoria Park in the morning, a large crowd listening intently to our arguments. Next Sunday we shall be assisted by speakers from the Hackney Society, near the band stand, at 11 a.m. Sunday evening next, Mr. Peters, clairvoyance.—H. H.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Peters gave an inspiring address to a full hall, after which he gave clear and concise psychometry and clairvoyance, every description being recognised. On Thursday Mr. Peters will give psychometry. Next Sunday, Mr. Boddington. Open-air meeting, at 11 a.m., in The Grove, Stratford.—J.J.P.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday evening last Mr. Butcher's guides dealt in an able manner with 'The Resurrection and After.' At the general assembly of members, our leader was able to give an encouraging statement on the progress the mission was making in all its various branches. On Sunday morning, public circle as usual; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long. 'The Teachings of the Spirit.' 'LIGHT' on sale at all our meetings.—VERAX.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL.—On Sunday last both our afternoon and evening meetings were capitally attended, when Miss Rowan Vincent, of London, delivered able addresses, the subjects being 'The Veil Lifted' and 'The Message and the Messenger.' The conditions proved remarkably good in the evening, when the clairvoyant descriptions given by Miss Vincent were all recognised, with one exception. Miss Nellie Davies ably rendered a solo, 'There is no death.'—W. M. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Jones, in the chair, spoke on 'Sowing and Reaping.' A reading was given, 'On the Religious Element in Man.' Mr. W. Walker then gave an excellent trance address, followed by clairvoyance. Sunday next, at 11.30 a.m., 3 and 7 p.m.; Tuesday, at 8 p.m.; Wednesday, at 8 p.m., members' circle. The open-air work in the park will begin on May 1st, at 11.30 a.m. We trust all in sympathy with this phase of the work will try and be present.—T.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Brenton, of Canning Town, occupied our platform. After giving a reading entitled 'An Incident in the Year 1861,' he gave an inspirational address on 'What have we gleaned?' Clairvoyant descriptions were afterwards given by Mrs. Mason, of Clapham, nearly all of which were recognised. Mrs. Lock kindly gave her valuable assistance with solos. Sunday next, members' addresses, with probable clairvoyance. Friends are requested to help us in our open-air meetings in Victoria Park every Sunday morning at 11. Mr. Emms suggests a mass meeting of all London Spiritualists in Hyde Park in July.—H. BROOKS, Hon. Sec.

April 23, 1898.]

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.  
—On Sunday last Mr. and Mrs. H. Boddington, by request, gave their experiences at the recent Jubilee celebrations, Manchester. Mr. Wyndoe gave clairvoyant descriptions and a solo in Welsh, and Mr. Marsh addressed the meeting. As next Sunday, besides the tea (tickets 6d.), is to be devoted to business and procedure in the above hall, it is desired that all members should attend. Thursday, at 8 p.m., public developing class. Sunday, tea, at 5 p.m.; members' meeting, 6 p.m.—W. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. G. H. Bibbings delivered another fine discourse at these rooms, the subject being 'The Spiritualist's God.' The clearly defined statements and brilliancy of expression held the close attention of the crowded audience, who also keenly appreciated the apposite quotations and illustrations given by the speaker during the discourse. The effect produced by such stirring oratory and sterling ability should prove of a lasting nature and be the means of greatly benefiting the cause of Spiritualism. If more of those people who so enthusiastically express their approbation of such meetings would but come forward with monetary support and thus enable more good work to be done, then would Spiritualism be the gainer, and the speakers of the movement and the officials of the many societies be further encouraged. Miss Hughes again won the warm appreciation of her hearers by her finished rendering of the solo sung prior to the address. Next Sunday, at 7 p.m., Miss Rowan Vincent on 'Communications through the Ouija: Personal Experiences'; followed by clairvoyance.—L.H.

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